One Hundred Thirtieth

ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

Held in the Tabernacle
Salt Lake City, Utah

April 2, 3, 4 and 6, 1960

With Report of Discourses

Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

The One Hundred Thirtieth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Thirtieth Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Saturday, Sunday, Monday and Wednesday, April 2, 3, 4 and 6, 1960.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Sunday, Monday and Wednesday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, April 2, at 7:00 p.m.

The proceedings of the general sessions were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, Utah, and by arrangement through KSL the following stations made available to their listening or viewing audiences one or more of the six general sessions:

In Utah: KSVC at Richfield, KSUB at Cedar City, KVEL at Vernal, KVNU at Logan, KDXU at St. George.

In Idaho: KRXK at Rexburg, KID and KID-TV at Idaho Falls, KPST at Preston, KBRV at Soda Springs, KBOI-TV at Boise, KLIX-TV at Twin Falls, KLEW-TV at Lewiston.

In Colorado: KREX at Grand Junction, KBTV at Denver.

In California: KSRO at Santa Rosa, KRDG and KVIP-TV at Redding, KEEN and KNTV at San Jose, KTTV at Los Angeles, KGO-TV at San Francisco, KOVR-TV at Stockton, KFMB-TV at San Diego, KERO-TV at Bakersfield, KIEM-TV at Eureka.

In Oregon: KKID at Pendleton, KBES-TV at Medford, KOTI-TV at Klamath Falls, KOIN-TV at Portland.

In Arizona: KPHO and KPHO-TV at Phoenix, KCLS at Flagstaff, K-GUN-TV at Tucson.

In New Mexico: KRSN at Los Alamos.

In Montana: KXLF-TV at Butte, KOOK-TV at Billings.

In Washington: KXLY-TV at Spokane, KIMA-TV at Yakima, KBAS-TV at Ephrata, KEPR-TV at Pasco KTNT-TV at Tacoma.

In Nevada: KLAS-TV at Las Vegas.

All general sessions of the Conference were broadcast in the Assembly Hall on Temple Square, in Barratt Hall (60 North Main Street), over a loudspeaking system and by television. Thousands, in addition, listened to the services on the Tabernacle Grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall and Barratt Hall over public address systems, and by direct wire over a public address system to members of the Priesthood in other assemblies throughout the United States and in Canada.

President David O. McKay presided, and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting System's *Church of the Air* and *Tabernacle Choir and Organ* broadcasts is also included in this record. (See pages 123 to 128.)

Elder Joseph Anderson was Clerk of the Conference.

General Authorities of the Church Present

The First Presidency: David O. McKay, J. Reuben Clark, Jr., Henry D. Moyle.

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, George Q. Morris, Hugh B. Brown, Howard W. Hunter.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve Apostles: Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Gordon B. Hinckley, Henry D. Taylor, William J. Critchlow, Jr., *.

*Elder Alvin R. Dyer presiding over the European Mission.

The First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion D. Hanks, Albert Theodore Tuttle.

Presiding Bishopric: Joseph L. Wirthlin, Thorpe B. Isaacson, Carl W. Buehner.

General Officers and Other Authorities Present

Church Historian and Recorder: Joseph Fielding Smith, and as assistants, A. William Lund and Preston Nibley.

Members of the General Welfare Committee, Church Welfare Program.

Members of the Church Board of Education and Administrator Church Board of Education, Directors and Associate Directors of Institutes, and Seminary Instructors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, General, Stake and Ward officers of Auxiliary Associations, etc., from all parts of the Church.

Mission Presidents: Richard L. Evans, Temple Square, Salt Lake City; Jesse A. Udall, California; Thomas S. Monson, Canadian; George Z. Aposhian, Central Atlantic States; Samuel R. Carpenter, Central States; Frank H. Brown, East Central States; Gerald G. Smith, Eastern States; Clifford O. Gledhill, Great Lakes; Lincoln F. Hanks, Gulf States; Harvey H. Taylor, Mexican; John E. Carr, New England; Paul C. Child, North Central States; Warren E. Pugh, Northern California; Israel I. Bentley, Northern Mexican; Richard C. Stratford, Northern States; Franklin D. Richards, Northwestern States; J. Byron Ravsten, Southern States; Fred W. Turley, Southwest Indian; Ralph E. Brown, Spanish American; Casper W. Merrill, West Central States; Leland M. Perry, West Spanish American; Parley A. Arave, Western Canadian; David S. Romney, Western States.

GENERAL PRIESTHOOD MEETING

The First meeting of the Conference was the General Priesthood meeting, which was held in the large Tabernacle Saturday evening, April 2, at 7:00 p.m. President McKay presided and conducted the exercises.

The music for this meeting was furnished by the Portland Stake Priesthood Chorus, with Elder Bruce Kelly directing and Frank W. Asper at the organ.

President McKay opened the meeting, and the Conference, with the following introductory remarks:

President David O. McKay:

Some of you will remember when this General Priesthood Meeting was held in the Assembly Hall and everyone of us of the Priesthood in attendance had a seat. Tonight, this General Priesthood Session of the One Hundred Thirtieth Annual Conference of the Church will meet in closed circuit to members of the Priesthood gathered in the Assembly Hall, Barratt Hall, and in 244 other Church buildings from Coast to Coast and in Canada.

You will be pleased to know that the singing during this session will be furnished by the Portland Stake Priesthood Chorus, Elder Bruce Kelly as director, and Frank W. Asper at the organ. There are 223 members in this chorus, each of whom paid his own expenses. One hundred of them came early enough to go to the temple last night. We welcome this group of singers, and we are very grateful for your presence. God bless you for the service you render. I know all listening in throughout the United States and Canada wherever a body of the Priesthood is assembled will be inspired, not only by the singing of this group, but the willing service they are now rendering to the Church.

We shall begin these services by the Portland Stake Priesthood Chorus singing, "Holy City." Walter Richardson is soloist, and as stated, Brother Bruce Kelly is conducting. Following the singing Elder Ervin W. Atkerson, president of the Dallas Stake in Texas, will offer the opening prayer.

The Portland Stake Priesthood Chorus sang, "The Holy City."

Ervin W. Atkerson, President of the Dallas Stake, offered the invocation.

President David O. McKay:

The Portland Stake Priesthood Chorus will now sing, "No Man Is An Island," directed by Elder Bruce Kelly.

Singing by the Chorus, "No Man Is An Island."

President David O. McKay:

Our next part on the program will be under the direction of the Committee having in charge our Servicemen's Program, having in their care the welfare of our boys who hold the Priesthood, who are also in the service of their country.

Following the presentation of the film, Elder Bruce R. McConkie, a member of that Committee, will explain more fully and clearly the responsibility of the priesthood quorums in respect to this part of Church work.

A film presentation pertaining to the Servicemen's Program of the Church was then presented, with the following commentary:

ANNOUNCER:

The next voice you hear will be that of Elder Harold B. Lee of the Council of the Twelve and chairman of the General Church Servicemen's Committee.

PICTURE OF BROTHER LEE

ELDER HAROLD B. LEE:

The Servicemen's Program of the Church provides a method for keeping in contact with members in the armed forces throughout the world so that

these brethren and sisters may receive the spiritual guidance and direction they so much need. Careful attention to the instructions which follow will aid you in conducting this program effectively.

PICTURE OF YOUNG MAN

This young man is of the age to enter military service. He is an active church member. Probably he is typical of young men who are members of your ward or branch. But what will his life be like when he enters the service?

COVER OF "LOOK" MAGAZINE (March 1st issue)

"Look" Magazine, in the issue of March 1, 1960, described the conditions that face *some* servicemen.

PICTURE OF GRAHAM IN CITY MARKET SQUARE (from "Look" Magazine)

It described life in a city of sin and sorrow, and says that the best place a soldier in Korea can find to spend his time on a pass is in the refugee-packed capital of Seoul. Here, the magazine says, he is "besieged by advances and every kind of sin."

SOLDIER LEANING AGAINST POST (from "Look")

A strange city is always lonely for a soldier far from home. This is especially true of *our* young men in the service who are accustomed to living in good LDS homes.

PICTURE OF TOP OF LETTER AND SHIP

Listen to this excerpt from an actual letter received by the Servicemen's Committee from a young church member serving in the navy:

PICTURE OF LETTER

SERVICEMAN'S VOICE:

"This ship is a small one, yet there are at present three LDS members aboard. Of the three, only one of us receives the Church Section of the Deseret News, and only one has received any letters, tracts or pamphlets.

PICTURE OF SHIP

Without these, and with few chances to attend meetings, we lose track of the Church, and in a short time lose ourselves. I was one of those that lost—and in my mind, what has been lost is lost for all time. I see little point in returning at this late date to the fold."

"ERA" PAGE ..... "DEAR BROTHER MCCONKIE" LETTER

ELDER HAROLD B. LEE:

Here's another letter addressed "Dear Brother McConkie." It was published recently in the "ERA." It tells the story of a young member of the Church who would rather remain alone in the barracks on weekends than go to town with associates who do not make worthy companions. Listen to what this young man says about his lonely weekends in camp:

YOUNG MAN IN UNIFORM SITTING ON BUNK

YOUNG MAN'S VOICE:

During this period, you have only two things to look forward to—your church meetings and your friends, with whom you only spend an hour or two a

week—and those precious letters from back home. Very often when you need that letter or Church Section or the "Improvement Era," it just isn't there.

BISHOP:

TRACTS, PAMPHLETS AND WHITE CARD

ELDER HAROLD B. LEE:

The Servicemen's Program, if properly followed, will help prevent his loneliness and provide an anchor for young men while they are away from home. To illustrate how this program functions, we are going to follow a typical case . . .

PICTURE OF JERRY GOODFELLOW

that of Jerry Goodfellow, an Elder, who is about to enter military service. Fortunately Jerry has many things in his favor. He has been on a mission and is active in the Church.

PICTURE OF BISHOP LOOKING FOR JERRY IN FOYER OF CHAPEL

It is only natural, therefore, that his bishop hears about Jerry's draft call and is watching for him after Priesthood Meeting one morning.

BISHOP SHAKING HANDS WITH JERRY

BISHOP:

Jerry, I hear you're going into the service.

CLOSE-UP OF JERRY AND BACK OF BISHOP'S HEAD

JERRY:

That's right, bishop. I leave next week.

BISHOP:

I have some things in my office that will help you while you're away. Do you have a few minutes?

JERRY:

You bet!

BISHOP AND JERRY WALKING UPSTAIRS

ELDER HAROLD B. LEE:

Because inactive boys often leave for the service without the bishop's knowledge, it is important that a special effort be made to keep in close contact with them as they approach the age when they will be eligible for military service.

BISHOP SEATED NEAR JERRY BY A DESK

BISHOP:

Jerry, the Church has provided many ways to help you and other young men like yourself to take the best possible advantage of the time that you spend in the service. I hope you can make this time profitable for you and for the Church.

CLOSE-UP OF BOOKLET: "SO YOU ARE GOING INTO THE SERVICE?"

Here is a little booklet published by the Church Servicemen's Committee called "So You Are Going Into Military Service?"

ELDER HAROLD B. LEE:

This wise bishop keeps a supply of these booklets on hand. It is the instruction of the First Presidency that each serviceman receive one. The supply of these is replenished upon request from the General Latter-day Saint Servicemen's Committee in Salt Lake City.

INSIDE OF BOOKLET OPENED TO PART REFERRING TO REGISTERING IN SERVICE

BISHOP:

This booklet suggests that you be sure to register in the service as being a member of the Church of Jesus Christ of Latter-day Saints.

DOG TAGS

When you receive your Dog Tags, you should ask to have

CLOSE-UP OF "LATTER-DAY SAINT" ON TAGS

"LDS" or "Latter-day Saint" stamped on them instead of just the letter "P" for Protestant. As you know, Jerry, we are not properly classified as a Protestant church.

SPECIAL LDS TAG

This small aluminum tag will be sent to you from the Church Servicemen's Committee. It should be worn on the chain with your Dog Tags.

JERRY:

It says, "I am a member of the Church of Jesus Christ of Latter-day Saints—(Mormon). The other side says, "In the case of need, notify LDS chaplain or member."

JERRY HOLDING UP TAG AND TALKING TO BISHOP

How did you say I would get this tag, bishop?

WHITE CARD

BISHOP:

I will send this white card to the General Servicemen's Committee at 47 East South Temple in Salt Lake City, Utah. When they receive it, they will mail the identification tag to you. You will also receive two books . . .

SERVICEMEN'S EDITION OF "THE BOOK OF MORMON" AND "PRINCIPLES OF THE GOSPEL"

the servicemen's edition of "The Book of Mormon" and the "Principles of the Gospel." Keep these and read them often.

"SERVICEMEN'S DIRECTORY"

The "Servicemen's Directory" will also be sent to you so that you can locate the ward, branch or mission nearest you anywhere in the world. Since a duplicate copy of your recommend will be forwarded to the ward, branch or mission nearest your military station, church representatives will be anticipating your attendance at the meetings. They will be on hand to aid you and give you a number of booklets, including

BOOKLETS: "MESSAGE OF THE FIRST PRESIDENCY" AND "CHASTITY" BY MARK E. PETERSEN

"A Message of the First Presidency," which outlines the attitude of the Church with respect to military service, war, communism and related matters, and an excellent discussion on "Chastity" by Elder Mark E. Petersen.

BISHOP HOLDING TWO BOOKLETS

JERRY:

Thank you, bishop. I'll be sure to read them and also heed the instructions and counsel I receive.

BISHOP WITH HIS HANDS ON FILE CABINET DRAWER

BISHOP:

Jerry, since you have been through the temple, I have a special letter from the First Presidency which you should read.

LETTER: HEADING AND DATE

ELDER HAROLD B. LEE:

Notice that the bishop does not attempt to interpret its contents for Jerry, but allows him to read it personally. Copies of this letter, which is dated October 2, 1950, are in the files of all bishops and stake and mission presidents.

BISHOP

BISHOP:

Jerry, I'm sure you are going to appreciate receiving "The Improvement Era" and the Church Section of the Deseret News while you are away. Since you are an Elder, these will be sent to you by your Elders' quorum.

ELDER HAROLD B. LEE:

In case of Aaronic Priesthood members, this would be taken care of by the bishop.

FRONT PAGE OF CHURCH SECTION WITH ADDRESS FOR SUBSCRIPTIONS

Subscriptions for the Church Section of the Deseret News should be sent to:
Deseret News
Circulation Department
143 South Main Street
Salt Lake City, Utah
The address of the serviceman and $3.50 for one year or $2.00 for a 6-month's subscription should be enclosed.

FRONT PAGE OF "ERA" WITH SECTION FOR ADDRESS

"Era" subscriptions should be sent to:
"Improvement Era"
50 North Main Street
Salt Lake City, Utah
Enclose $3.00 for a one-year subscription or $1.50 for six months. If the serviceman returns home before his subscription to either publication expires, you may have it transferred to another serviceman by writing the publication

and requesting the change. If the serviceman is transferred, he should promptly notify the Deseret News and the Era office of his new address.

BISHOP

BISHOP:

Jerry, the Church News offers you an excellent opportunity to keep in touch with the Church. Just look what it contains . . .

THREE "MESSAGE OF INSPIRATION" PAGES

Here in the front you always find a "Message of Inspiration" from one of the General Authorities.

PAGES OF GENERAL AUTHORITIES MESSAGES

The full texts of all speeches by the First Presidency are printed in the Church Section, along with a record of the day to day progress of the Church.

LISTINGS OF VISITS BY GENERAL AUTHORITIES

You'll want to check the listings of visits by the General Authorities to stakes and missions near your military station.

EDITORIAL PAGE OF TWO PAPERS

I'm sure you'll find this back page worthwhile reading, too. It carries a timely religious editorial each week.

COVERS OF "THE IMPROVEMENT ERA"

"The Improvement Era" is filled with worthwhile reading.

ERA OPEN TO PRESIDENT MCKAY'S EDITORIAL PAGE

You'll want to read President McKay's monthly editorial—always a message of inspiration.

ERA SHOWING JOSEPH FIELDING SMITH'S "YOUR QUESTION"

Then there's a monthly article by President Joseph Fielding Smith titled Your Question."

ERA SHOWING DRAWINGS OF GENERAL AUTHORITIES AND FIRST PAGE OF PRESIDENT MCKAY'S TALK

In the June and December issues you'll receive the complete text of all General Conference talks . . .

FRONT COVER OF NOVEMBER ERA AND PICTURES OF PRESIDENTS OF THE CHURCH

and special issues from time to time carry pictures and articles of lasting interest.

BISHOP AND JERRY

I know you'll treasure your copies of the "Era" and the Church Section, Jerry, because so many of our servicemen write to express their appreciation for them.

BISHOP READING LETTER

Here's a letter from Korea, for instance. It reads . . . "Each month I receive The Improvement Era and can hardly wait to sit down and eat up the spiritual

food contained therein. In the last two days I have read the current issue from cover to cover. I only hope and pray that each bishop and quorum president spares no effort to get it to their men in the service."

BISHOP HOLDING LETTER

Similar letters referring to the "Era" and Church News are received regularly.

THREE TEXTS FROM HOME STUDY COURSES

You'll want to make the best use of your spare time in the service, Jerry. One way to do this is to take extension couress from the Brigham Young University. You can do this through the United States Armed Forces Institute at a very nominal cost. Just request that you be enrolled at the BYU when you register with the Armed Forces Institute.

BYU HOME STUDY CATALOG

This catalog will be sent to you so that you can select the classes you would like to complete. The advantage of enrolling at the BYU, of course, is that a substantial number of excellent religion courses are available along with the regular academic work.

BISHOP

You can expect to receive a letter from me at least once a month, Jerry.

MISSIONARY TRACTS AND A WARD BULLETIN

I'll send you missionary tracts from time to time and try to keep you up to date on the ward news.

HAND WITH PEN WRITING LETTER WHICH BEGINS: "DEAR JERRY . . ."

Your quorum presidency will write to you once a month, too. You should remember to write *home* often, and I'll be looking for a letter occasionally, too.

JERRY LISTENING

ELDER HAROLD B. LEE:

At this interview continues, Jerry will receive counsel from his bishop relative to morality and personal chastity.

JERRY LISTENING

He will be reminded of the blessings promised to those who are faithful in the payment of tithes and offerings and to those who keep the Word of Wisdom. The bishop will advise Jerry to have his own secret prayers every morning and night . . .

PICTURE OF LDS CHAPEL

To participate in the activities of nearby wards and branches of the Church. Jerry will be counseled to pursue a course of life which will make him a living witness of the divine mission of the Church.

TWO SOLDIERS LOOKING AT TRACT

He will be told that many converts are being made among servicemen and that his time in the service can be a second mission for him if he lives as he should and takes every available opportunity to tell his fellow servicemen about Joseph Smith and the restoration of the gospel.

TWO SERVICEMEN SEATED

At one military base in the United States during the Korean conflict, a total of 125 baptisms were gained from among servicemen in the course of a single year.

BISHOP

Under the spirit of inspiration, the bishop will give Jerry any special items of instruction which he may need.

BISHOP AND JERRY SHAKING HANDS

JERRY:

Bishop, I can't tell you how much this little talk has helped me.

CLOSE-UP OF BISHOP AND JERRY SHAKING HANDS

BISHOP:

I have great confidence in you, Jerry. I will be looking forward to having you back in our ward organization again when you return from the service. I know you will make this time in the service profitable both for yourself and for the Church.

ELDER HAROLD B. LEE:

Having completed this interview, the bishop should confer with the president of Jerry's Elders' quorum.

BISHOP AND ELDERS' PRESIDENT

BISHOP:

Brother Henderson, as you know, Jerry Goodfellow is leaving for the service next week. I am sure you will see that he receives the "Era" and the Church Section, and monthly letters from the quorum the same as the other servicemen from your quorum.

PICTURE OF BOOKLET OF INSTRUCTIONS FROM THE FIRST PRESIDENCY

ELDER HAROLD B. LEE:

The First Presidency has placed the responsibility of sending subscriptions to the "Era" and Church News upon the priesthood quorums where holders of the Melchizedek Priesthood are concerned, and upon the bishop for all others. Quorum or ward funds may be used for this purpose.

BISHOP STANDING, WITH LETTER IN HAND, SHOWING IT TO WARD CLERK

BISHOP:

Brother Warner, Jerry Goodfellow will be leaving for the service next week. I'm sure you remember the letter we received from the First Presidency entitled

LETTER: "CHANGES IN LDS SERVICEMEN'S PROGRAM"

"Changes in LDS Servicemen's Program."

WARD CLERK:

If I understand this new program correctly, bishop, I am to retain the original white copy of Jerry's membership record here in the ward, as before.

PINK MEMBERSHIP RECORD FORM

This duplicate copy of the membership record, printed on pink paper and entitled, "Serviceman's Duplicate Membership Record," should be forwarded through the Presiding Bishopric's Office to the stake or mission in which the serviceman's station is located.

BISHOP AND WARD CLERK: CLERK WITH PINK MEMBERSHIP RECORD IN HAND

BISHOP:

That's correct, Bro. Warner. If Jerry were married and members of his family were to accompany him, a similar course would be followed with respect to the records of his family. When these records are sent in, they must show an actual address and not just an A.P.O. or F.P.O. listing. These listings alone are not sufficient to locate a branch or ward. Of course, duplicate membership records are forwarded only when members will be in the service more than six months.

WARD CLERK FACING CAMERA

WARD CLERK:

That's right, and according to the letter, "Duplicate records of membership for all brethren in the armed services who are stationed outside the areas of stakes and missions will be kept by the General LDS Servicemen's Committee in Salt Lake City."

MEMBERSHIP SIZE PBO ENVELOPE WITH PINK MEMBERSHIP RECORDS PROTRUDING

BISHOP:

That's right, Bro. Warner; then the bishops and branch presidents in the stakes and missions where servicemen and their families are located will assume responsibility for their spiritual well-being just as if the original membership records were in their hands.

SEVERAL CHURCH STATISTICAL REPORTS

This includes the performing of priesthood ordinations, issuing temple recommends, receiving tithing and other contributions, and supervising all priesthood and auxiliary activities.

PINK MEMBERSHIP RECORDS

ELDER HAROLD B. LEE:

If these duplicate copies of the membership record have not been completed and forwarded for all appropriate members of your ward or branch, this matter should be given immediate attention.

"THE PURPOSE OF THE SERVICEMEN'S PROGRAM IS TO BRING THE CHURCH TO THE SERVICEMAN AND THE SERVICEMAN TO THE CHURCH"

The purpose of the Servicemen's Program is to "bring the Church to the serviceman and the serviceman to the Church." Your participation in the program as a bishop, quorum president, high councilman or stake president is essential to its success.

JERRY AND BISHOP SHAKING HANDS

The rewards in this work are great because the program involves the guidance of young men during a very critical period in their lives. A serviceman told

one of the General Authorities this story about the effect of a simple incident in his life:

PICTURE OF ARMY BARRACKS

SERVICEMAN:

I was about to leave the barracks to go into town with some of the men in my company. We were to meet some girls, and I knew the plans were not those which would be appropriate for a member of the Church.

OPEN FOOT LOCKER AND "ERA"

As I opened my foot locker, I noticed a copy of "The Improvement Era" which had been sent to me by my bishop. I hadn't read it, nor did I read it at that time. But it reminded me of home and of my responsibilities to myself and to the Church. I decided not to go into town, and I am sure I saved myself from a tragic mistake. I will be eternally grateful for the thoughtfulness of my bishop and for the stabilizing influence of the Church during my time in the service.

PICTURE OF BROTHER LEE

ELDER HAROLD B. LEE:

What greater reward could we ask than to be able to make such a contribution to the eternal happiness of one of our brothers? The purpose of the Servicemen's Program is to help our brethren and sisters in the armed services to become worthy of the blessings promised them by the First Presidency in a message to the servicemen delivered in the closing session of the 112th General Conference of the Church . . .

MESSAGE IN FULL

"To our young men who go into service, no matter whom they serve or where, we say live clean, keep the commandments of the Lord, pray to Him constantly to preserve you in truth and righteousness; live as you pray . . .

TEXT . . .

and then, whatever betides you, the Lord will be with you and nothing will happen to you that will not be to the honor and glory of God and to your salvation and exaltation.

TEXT . . .

There will come into your hearts from the living of the pure life you pray for, a joy that will pass your powers of expression or understanding.

TEXT . . .

The Lord will be always near you; He will comfort you; you will feel His presence in the hour of your greatest tribulation.

TEXT . . .

He will guard and protect you to the full extent that accords with his all-wise purpose.

TEXT . . .

When you return to your homes, having lived the righteous life, how great will be your happiness . . . that you have lived as the Lord commanded.

TEXT . . .

You will return so disciplined in righteousness that thereafter all Satan's wiles and stratagems will leave you untouched.

TEXT . . .

Your faith and testimony will be strong beyond breaking. You will be looked up to and revered as having passed through the fiery furnace of trial and temptation and come forth unharmed.

TEXT . . .

Your brethren will look to you for counsel, support and guidance. You will be the anchors to which, thereafter, the youth of Zion will moor their faith in man." End of First Presidency's Message.

BISHOP SHAKING HANDS WITH JERRY

With your help and constant attention to the Servicemen's Program, our young men throughout the world will feel the influence of the Church and will be instilled with the desire to be worthy of the promises made to them by the First Presidency. God grant that it may be so. In the name of Jesus Christ. Amen.

— END —

President David O. McKay: Just remain seated, brethren, until after Brother McConkie speaks, and we shall save some time. Thank you.

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy

President McKay and Brethren of the Priesthood:

We have just seen and heard a dramatic and compelling presentation summarizing the servicemen's program of the Church—a program designed to care for the spiritual well-being of our brethren in the armed services.

In addition to the excellent counsel given in this presentation, may I suggest two additional things that very properly and wisely should be done in the Church to help care for the spiritual welfare of our brethren who go in the service. I will preface these two suggestions by reading three brief excerpts from letters which have been received by the servicemen's committee.

From the first letter: "During my tour of duty as an L.D.S. Chaplain at Fort Ord, California, it was my privilege to minister unto a particularly outstanding group of Latter-day Saint servicemen. On numerous occasions it was brought to my attention, by many of the high ranking officers of that post, that our Mormon trainees were of extremely high caliber, possessing unusual leadership ability.

"During one year, twenty-four of our brethren received outstanding achievement awards from the several service schools housed on the post. Nineteen of these were returned missionaries.

"One of our most loyal friends and supporters at Fort Ord was the commander of the post, General Robert B. McClure. On several occasions, at which I was present in an official capacity as one of the post chaplains, General McClure, in his initial orientation to new troops, would ask the Mormon missionaries to rise. He would then address himself to the officers and men of the assembled regiment and say: 'Men take a good look at these Mormon missionaries. Make their acquaintance. Follow them, do what they do. These men will be your leaders.'

"In a letter I received from General McClure upon being discharged from the service he wrote among other things

the following: 'I have the highest personal regard for Latter-day Saint soldiers, and appreciate so much the fine and patriotic service they daily render to their country. Since I have been at Fort Ord, I have noted with great personal interest the splendid record made in training by Mormon officers and men, particularly the returned missionaries.'" Signed by Ben F. Mortensen, a Latter-day Saint Chaplain.

From the second letter: "While a chaplain I was stationed at Fort Ord. My assignment was with the Division Artillery. Each Saturday I was the presiding Chaplain at the leadership school graduation, and General Robert B. McClure was the regular commencement speaker. During several of these graduations, General McClure asked for the L.D.S. returned missionaries to stand. Then he said: 'These returned missionaries from the Mormon Church are outstanding young men, and if you will follow their examples, you'll never go wrong.'

"I became intimately associcated with General McClure and have flown with him on several different occasions. He always introduced me as his Mormon Chaplain and would say, 'This Chaplain has been on a two-year mission for the Mormon Church. These returned missionaries are some of the finest soldiers in the army.'

"Also on several occasions at the general orientation sessions, General McClure asked the returned missionaries to stand. He would then tell the group of inductees that these boys had been on two-year missions in some part of the world or other and really knew how to live. 'Follow their examples,' he would say.

"My other duty assignment was in Korea for 18 months. While serving in the Second and the Seventh Divisions, officers have remarked that a returned missionary from the L.D.S. Church could be relied upon as a good responsible soldier." Signed John R. Connell, Jr., Chaplain.

Brother Frank C. Kimball, one of those who represents the Church on its General Chaplain's Committee in Washington, after attending a three-day annual United States Air Force Staff Chaplain's Conference, included the following statement in his report: "It was pointed out by Chaplain John C. O'Laughlin, of the Office of the Chief of Air Force Chaplains, that the young people coming into the military service should have a better pre-induction training in spiritual matters. He said that from studies which have been made, our young people of today are sadly, spiritually illiterate."

Now, my two suggestions, offered in addition to what has been so well summarized in the film, are these: First, the servicemen's program does not begin with entrance into the armed services. Probably the most important thing connected with this program is the long course of preparation that goes on in the home and through the organizations of the Church, to get young men ready to go out into the world and to stand up against the downgrading effects of the environment which is all too frequently encountered by young people away from home.

I think this means that the whole program of the Church which deals with the youth must be geared toward getting them ready for military service. Specifically and especially, it means that we must encourage all of our young men to become qualified and worthy to serve as missionaries, and then to fill full-time missions before they are drafted or inducted into the service. In the event they are going in only for a six-month period before reaching the missionary age, we must give them even more encouragement, training, direction and indoctrination, both in the home and through the programs of the Church, including the opportunity to engage in missionary-type activity.

My second suggestion is this: Since young men in the service, at the end of their basic training period, have time on their hands, we need to use them in the organizations of the Church near the installations where they are stationed. There is no substitute for service in the Church. It will increase spirituality and testimony and the prospect of gaining all of the blessings of the gospel. We now have servicemen who are in stake presidencies, on high councils, in bishoprics, and in the auixiliary organizations, plus a great host of them serv-

ing as part-time missionaries in the stakes and in the missions.

We have upwards of 12,000 young men now in the service. It is probable that among them there are added thousands by actual count who could be called into missionary service, and whose labors would result in bringing into the kingdom an added host of honest and upright people who as yet have not had the privilege of hearing the true gospel taught.

There is probably nothing more important, and nothing which will be of greater profit in the long run for our whole servicemen's program than so to condition and train our young men as to qualify them for missionary service before they go into the armed services, and then to utilize a second time in the missionary cause their talents, faith and testimony after they have been called to fulfil their civic and governmental responsibilities in the service.

God grant that we may effect such a program. In the name of Jesus Christ. Amen.

President David O. McKay:

The congregation will now sing, "Do What Is Right," with Elder Bruce Kelly conducting. You will arise, and as we do, the General Authorities will return to their places.

The Chorus and congregation joined in singing the hymn, "Do What Is Right."

President David O. McKay:

President Henry D. Moyle of the First Presidency of the Church will now address us.

PRESIDENT HENRY D. MOYLE

Second Counselor in the First Presidency

Brethren, this is a great privilege and indeed a great responsibility. I ask very humbly and sincerely for an interest in your faith and prayers.

Victor Hugo once wrote, "There is nothing in the world so powerful as an idea whose time has come." I say the time to strike is here. The foundation for a new era in proselyting throughout the world has been laid for these many years past. This work involves all of us—Priesthood, Auxiliary organizations, and newly converted members. Through united action the revealed gospel of Jesus Christ can be presented to the world.

We are indeed preparing for the Second Coming of Christ. This is the Dispensation of the Fulness of Times. We have the task of representing our Heavenly Father in this preparation. We have as tools all that has gone before in all generations of time, including the revelation given to Enos. (Enos 10.) In Section 27 of the Doctrine and Covenants we read, speaking of the Priesthood of the Church, what the Lord has said:

"Unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth." (D&C 27:13.)

And in the 124th Section we read: "For I deign to reveal unto my church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times." (D&C 124:41.)

President John Taylor once said, "Where the Kingdom of God is not, there is nothing." Let me paraphrase this statement of Victor Hugo's which I read in the beginning: "There is nothing in the world so powerful as truth whose time has come," and that is exactly the position in which we find ourselves in the Church today. I do not know where we can find a more wonderful description of the world today and the need for the work and the power, loyalty and devotion of the Priesthood, than we do in the 84th Section of the Doctrine and Covenants:

"And the whole world lieth in sin, and groaneth under darkness and under the bondage of sin.

"And by this you may know they

are under the bondage of sin, because they come not unto me.

"For whoso cometh not unto me is under the bondage of sin.

"And whoso receiveth not my voice is not acquainted with my voice, and is not of me.

"And by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now." (D&C 84:49-53.)

It is our responsibility as brethren holding the Priesthood of God to bring light and knowledge and understanding into the lives of people who thus live in darkness. They are literally our brothers and sisters, the children of our Heavenly Father. And especially is it our task not alone to call the world to repentance, but to seek out those who are striving after light and after knowledge and after understanding, and to give to them the gospel of Jesus Christ and instill in their hearts a courage to accept the same and lend obedience thereto.

This thought has come to me: That in the very act of calling those in darkness to repentance, we may perform a service which will not wholly mature in mortality. I think that this quotation from the 76th Section of the Doctrine and Covenants explains clearly what I mean.

"And also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh;

"Who received not the testimony of Jesus in the flesh, but afterwards received it.

"These are they who are honorable men of the earth, who were blinded by the craftiness of men.

"These are they who receive of his glory, but not of his fulness." (D&C 76:73-76.)

I remember that President Ivins once preached the gospel to a very good man—good in his own way—and I heard this good man say more than once before he passed away that President Ivins had converted him to all of the principles of the Church save one—the principle of tithing. Except for that principle he would have joined the Church. I believe he was one of those who received not the testimony of Jesus in the flesh. He was an honorable man, but he was blinded by the craftiness, and I might add, the pride of men.

And so as we go about in our missionary work with the living, there is at least the possibility that we might make it easier for those who have passed into the Spirit World to accept the benefits of that which we do for them vicariously in the temples of the Lord, whereas without that experience that might not be the case. So we need not always despair if every contact we make is not immediately successful, but certainly we have an added reason to utilize every facility and every opportunity we have to bear witness to the testimony which we have in our hearts that God lives and that Jesus is the Christ, and that the gospel of Jesus Christ in its purity has been restored once again to the earth through the instrumentality of the Prophet Joseph Smith.

We read in the Pearl of Great Price, in the Book of Abraham: "And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abraham 3:25.)

If we do that in this life, then, the Apostle John says, that He will give us power to become the sons of God, even to them that believe on his name. And this thought contained in the gospel of John is repeated in the Doctrine and Covenants in the 39th Section:

"But to as many as received me, gave I power to become my sons; and even so will I give unto as many as will receive me, power to become my sons.

"And verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me.

"And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom." (D&C 39:4-6.)

The Prophet Joseph Smith, on one occasion, said: "Now I will give my testimony. I care for no man. I speak boldly and faithfully and with authority. How is it with the Kingdom of God? Where did the Kingdom of God

begin? Where there is no Kingdom of God there is no salvation. What constitutes the Kingdom of God? Where there is a prophet, a priest, or a righteous man unto whom God gives his oracles, there is the Kingdom of God, and where the oracles of God are not, there the Kingdom of God is not."

In the Doctrine and Covenants in the 5th Section we read: "And their testimony shall also go forth unto the condemnation of this generation if they harden their hearts against them;

"For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming." (D&C 5:18-19.)

Now the execution of our duty is to call the world to repentance, and to do so effectively we must follow a plan. Our present procedure throughout the missions of the world and in the stakes is inspired. It comes to us as the result of a hundred and thirty years of inspired work, and it is not to be set aside or changed or altered by anyone lightly. We plead with you, my brethren, that in all of your Church work that has the remotest bearing upon missionary work that you seek to learn and understand, and then to teach the plan which has the approval of the General Authorities of the Church for use throughout the world in the preaching of this precious gospel, in order that every minute, every hour of devoted service on the part of our Priesthood may bear the maximum fruit.

Now for a moment I should like to discuss some of the phases of this program which can bring such wonderful blessings into the lives of men, a promise that we will be saved and exalted in the Kingdom of our Heavenly Father as his sons. We have the further promise that step by step, through our faithfulness we may receive all of the blessings that the Lord has in store for those who serve him.

First of all, I should like to say without any equivocation that the preaching of the gospel is the obligation of the Priesthood. It is one of those primary obligations. Every man who holds the priesthood can consider himself a part of the work. He meets the requirements of our Fifth Article of Faith, because he has the power and the authority given him by the laying on of hands by those who are in authority to preach the gospel and administer in the ordinances thereof. When we either shirk or shrink from this responsibility we are not doing justice to ourselves, and we are certainly depriving ourselves of the blessings which we should cherish above life itself.

In every activity of the Church, there is no reason why we should not have uppermost in our minds the fact that the Lord has told us that, "this is my work and my glory to bring to pass the immortality and eternal life of man." We cannot accomplish this if we do not open our lips and exert ourselves to bear that testimony with which the Lord has blessed us.

There is a dual blessing which attends every missionary effort, direct and indirect. First a blessing to the one who preaches the gospel, and second to the one who listens and is affected and converted thereby. There is nothing which strengthens men in their priesthood, develops the power of the priesthood within them, more than exercising their priesthood in behalf of others.

We should be alert to every opportunity. We have some indirect methods as well as direct methods. We have a great program which is spreading rapidly through the Church, and should be encouraged at every turn of sharing the gospel with others. Sometimes we call it the "referral" program. It is really a program of sharing the gospel, and when circumstances may be such that you cannot accomplish this purpose alone, you need only utilize one of these cards which we are so happy to supply to you throughout the Church to give us the data by which we may send our missionaries—those who are directly engaged in this work—to call upon your friends and associates, and to supplement and to augment the work which you have started.

It is not enough to send this card alone. Let us make use of our own homes. What is more wonderful than to invite a neighbor and his family into

our home, and have our own family join with them in hearing these lessons that are given so ably by the missionaries. Teach the gospel to your family in the most direct way, as well as give to your friends a knowledge of the gospel. This will be satisfying to you and give you the feeling that you have done your duty in large measure toward these friends and neighbors who might otherwise live and die in our midst without the benefit of having heard the gospel.

Let me say that the Lord in his wisdom, I am sure, has brought these multitudes of people to our door. Many times we have a receptive person in our next door neighbor. It is just as important, if not more so, to bless him than to go out into the world and seek someone whom the Lord may not have specially prepared for this message. I think we should strengthen the feeling within us that people who come in our midst have not come blindly. They may not have known why, but I am sure our Father in Heaven has had a purpose in directing their lives into our midst. We should never let one of them come and go without hearing in an effective manner our message.

We have been told that in one mission 40 percent of these referrals result in baptisms, whereas in that same mission only three percent of those contacted directly by tracting from door to door are converted. We have something over 6000 missionaries in the Church today, and brethren, we need 12,000. I would not be satisfied with 10,000 because I am sure the Church needs 12,000 and the Lord expects us to produce. I believe this is our challenge today.

President McKay has it in his mind that other missions should be opened up in other parts of the world in which we have done little or no missionary work. There are tremendous fields of opportunity, but we have not enough missionaries today to properly man the missions that are already organized. One mission president this week in our conferences with them said that he was short 30 missionaries, and others need comparable numbers.

It is our feeling, brethren, that every auxiliary organization of the Church should put aside many other objectives for the moment at least, and concentrate in their auxiliary wrok in building up the desires of our people, certainly our parents, to have their sons and daughters go on missions. The auxiliary organizations cannot do this alone. They need the help of the home.

I told the Primary conference Friday that I thought their slogan ought to be, "Every member batpized at eight, and a missionary at twenty." Now we are getting not more than one out of four, 25 percent. We need 50 percent. We should have a hundred percent. But to get this 12,000 we need 50 percent of the young men when they become 20 years of age, and not 25 percent.

This responsibility falls directly upon every home, every father, every mother, and every bishop, and I say every auxiliary organization. None of the auxiliary organizations of the Church, none of the Priesthood quorums of the Church, can feel that they have accomplished their purpose unless we can so train and inspire our young people that they will answer these missionary calls.

We have another need for missionary work. We have called the high priests quorums of the Church into action, and they have performed a marvelous work, but have only scratched the surface. Since 1957 they have distributed 114,000 copies of the Book of Mormon, and sold 56,000, making a total of 170,000 copies of the Book of Mormon. We ask every bishop and every high priest quorum president, if you do not already have in your file the memorandum of May 25, 1956 sent out by Brother Spencer W. Kimball's Committee on the distribution of the Book of Mormon, to please get a copy.

Out of the meetings we have held this week with these wonderfully inspired mission presidents, we have learned that it is doubly effective to distribute marked copies of the Book of Mormon. Brother Kimball is ready to give you the list of passages which should be marked. He suggests, with the Missionary Committee's approval, that it would be a wonderful undertaking for the Senior Aaronic Priesthood, under the direction of the high priests quorums, to so mark the Book of Mormon.

Do you see what it would do? They could not mark many without reading the marked passages themselves. It is also the practice in some of our missions to have converts recently baptized render this service, and thus insure their familiarity with these wonderful passages of scripture contained in the Book of Mormon.

So I say, brethren, let us speed up this program, and through the instrumentality of the high priests quorums to redouble these sales, and to do so in keeping once again with this inspired program which has come to these inspired Brethren, and not undertake to deviate too far from the program. As long as you will go as far as the program goes, we will encourage you to go as much farther as your wisdom and inspiration will lead you, but do not stop short of that which we have found so effective by those who have followed the plan of presenting the gospel implicitly.

Now the next and final subject that I would like to call to your attention in reference to this missionary work is the fellowshipping of converts. It is one thing to convert to the point of baptism. We do not expect every convert to have a perfect knowledge and understanding of the gospel at that time of baptism. They need only to have received the witness in their hearts that the message which they have heard is true. They are prepared, even though it be for the moment, to put aside the things of the world and to humble themselves, to be baptized in the waters of baptism, and to receive the gift of the Holy Ghost through the laying of hands. They can receive thereby an added force, and power, to assist them in carrying out the covenants they make with the Lord in the waters of baptism. I am sure the Lord intends us to be right on hand—every one of us—to give them a helping hand, and to teach them day by day the principles of the gospel that they might grow in strength and in knowledge and in understanding.

We have areas in the Church where large numbers are being baptized, and at the same time 80 percent or more of them are remaining true to the Church year after year. It is this 20, or this 30 percent, that somehow or other we neglect. We fail to take hold properly just at the right moment. Sometimes there is a little difficulty, or a little time-lapse between baptism by the full time missionaries on the one hand and integrating them into the ward or stake in which they live. We are all one Church. We are not worrying about statistics or who gets credit for a baptism. The thing we are concerned about is that when a person is baptized and accepted into the Church, that we fellowship him wholeheartedly and see to it that he is given every opportunity to progress.

Here again is an individual opportunity for service—an opportunity to call others to a simple service—so that every convert can have not only some specific individual or committee on hand to take care of his needs, but every member of the ward can make it a point to fellowship them in the meeting house; to visit and to know them in the community; and to encourage them in endless ways to do as we should do.

It is wonderful, my brethren, to have the opportunity to work in the service of the Lord. I think sometimes it is even more wonderful than that, to think that every worthy man in the Church has the same opportunity for service. It makes no difference whether you ar working in the ward or as a General Authority, you are in the same service. Those of you who hold the Higher Priesthood hold the same Priesthood, and those of you brethren who are holders of the Aaronic Priesthood may soon hold the Melchizedek Priesthood if you desire and but live for it.

May God bless us to so live day by day that we may be worthy to be his mouthpieces in declaring the gospel of Jesus Christ as it has been restored in these latter days through the Prophet Joseph Smith, I pray humbly in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency will now address us.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My brethren: I am more grateful than I can say for the privilege which I have tonight to say something to you. The Lord has been good to me far beyond any desert I know about. I am grateful for your prayers and the prayers of my Brethren who have brought this to pass.

As I stand before you tonight to say a few words (and they are going to be few, because I feel that the people of the Church wish to hear the President of the Church and I do not like to see the hour pass and have our friends who are not here, not hear him say all he would like to say), we are all bearers of the Priesthood, we who are here and the tens of thousands who are assembling in other places to hear what is said here.

Brethren, I refer again and for a moment only, to what the influence, the power of this Church would be, if we were united as one man. Then we might meet the principle announced in the Prayer of the Great High Priest in the Garden, when He prayed that the Disciples might be one, even as He and the Father were one, and as He declared in modern revelation: "I say unto you, be one; and if ye are not one ye are not mine." (John 17:21; D.C. 38:27.)

I am told that Brother Matt Cowley once voiced this idea: He said something of this sort, "You know, I am so busy trying to understand the first principles of the Gospel that I have no time for the mysteries."

As I have thought about what I might say in the few minutes I shall be with you here at the stand, I have thought I would like to say just a little bit about the Priesthood itself. We are all bearers of it, the Holy Priesthood after the Order of the Son of God.

What is this Priesthood that we have? We have had our definitions. I will come to them, if I may, just a few minutes later. But I have thought that I would like to look first somewhat at the work of our Savior. His work was performed through faith. If you will examine a little bit carefully His life, you will find that in His miracles He performed many of the great functions of creation. He worked, I repeat, by the power of the Priesthood.

You will remember that He walked upon the water, thus defying and overruling, so far as we can see, the principle of gravity. You will remember that Peter asked to be bidden to come to Him. Peter being so bidden, got out of the boat and walked a short distance on the water and then becoming fearful, he began to sink and called to the Lord for help, and the Lord said to him, "O thou of little faith. . . ."

You will remember that on one occasion He was on the Sea of Galilee and a violent storm came up, so much so that those who were with Him feared for the sinking of the ship. They awakened Him and appealed to Him and He stilled the tempest, having power over the forces that were involved in that.

You will recall that He fed a multitude with a few loaves and a few fishes, five thousand on one occasion, four thousand on another. You will recall that He also provided miraculous draughts of fish on two or three occasions. The whole world was under him.

You will recall that He cursed the barren fig tree. You will recall that He raised the dead to life again. Think of what was involved in that.

You will recall His thousands, almost (so far as we know), of healings of all sorts of diseases. These were manifestations of the power of faith. Sometimes it seems the faith was partially exercised by those whom He healed, as when the woman touched the border of His garment and was healed of an issue of blood. At other times it seemed as if the faith came from Himself. Think of the blessing of faith exercised through the Priesthood.

On more than one occasion, He said: "If ye have faith as a grain of mustard seed. . . ." (Secs. 103, 140.*) The commentators, I may add, make no explanation of this. The only statement I have found about that statement,—faith is as a grain of mustard seed—is that the mustard seed is one of the smallest of

**Our Lord of The Gospels.*

seeds. And that was followed by, ". . . ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." (Secs. 103, 163a.) And the commentators, who do not understand nor, apparently, believe in faith, say that this merely was an exaggerated imagery of the East; and that the expression "remove mountains" was common among Jewish preachers as indicating the impressiveness with which a man might speak, and referred only to difficulty. It is my judgment, my belief, my testimony, that the possible removal of a mountain is a sober statement of fact.

He told them at one time that if they had the faith, if they believed, they could say to a sycamine tree, "Be thou plucked up by the root, and be thou planted in the sea," and it would be done. (Sec. 140.) I believe that. I beileve that is literally true.

We have been given that Priesthood which carries in it this great power of faith. It has been given to us, you, me, and all who are listening in of the brethren holding the Priesthood.

What about it? Paul said, . . . faith is the assurance of things hoped for, the evidence of things not seen." (Heb. 11:1, I.V.) I have never been able quite to understand that, but I can understand what has been said either by the Prophet Joseph or with his approval, found in the old "Lectures on Faith" in the Doctrine and Covenants. He said:

"By this we understand that the principle of power which existed in the bosom of God, by which the worlds were framed, was faith; and that it is by reason of this principle of power existing in the Deity, that all created things exist; so that all things in heaven, on earth, or under the earth, exist by reason of faith as it existed in Him." (Lectures on Faith, 1:15.)

As I think about faith, this principle of power, I am obliged to believe that it is an intelligent force. Of what kind, I do not know. But it is superior to and overrules all other forces of which we know. It is the principle, the force, by which the dead are restored to life.

I do not believe that the Lord, that God permits any man to have faith that would overrule His purposes. In that connection, I call to your attention the fact that the Savior, Himself, plead that His crucifixion might be turned aside. Yet, on one occasion He said, when He asked that the hour might be passed on, ". . . but for this cause came I unto this hour." The Son of God was not given the necessary faith at that time to enable Him to turn aside the purposes reached by Himself and the Father before and still remembered by the Father. I repeat, I think that the Lord never gives faith to any individual to enable him to overturn the purposes of His will. Always we are subject to what He wishes.

I think that we should never administer to the sick, we should never pray, particularly when we pray for specific things, that we do not repeat and present to the Lord, even as Christ prayed in the Garden, "Nevertheless, not my will, but thine, be done."

You brethren, we brethren, have had this great power given unto us, this power of faith. What are we doing about it? Can you, can we, do the mighty things that the Savior did? Yes. They have been done by the members of the Church who had the faith and the righteousness so to do. Think of what is within your power if you but live the Gospel, if you but live so that you may invoke the power which is within you.

And I would like to add this as a sobering thought to myself and to you, each of you, and all of you: Remember the parable of the talents where the man who failed to improve the talent given him, had it taken from him? I ask you brethren, and myself, are we magnifying our Priesthood in such a way, are we living close enough to the Lord and in obedience to His commandments that we may exercise this power, or shall it be wholly or in part taken away from us? You would better think about it. It is worth thinking about. It is the greatest power that has been revealed to man.

God grant that we may all so live that we shall not lose that power, but that always it shall be available to us.

Bearing my testimony again that God lives, that Jesus is the Christ, that Joseph was the instrument, along with his associates, in the re-establishing of

the Church, that all of the rights, powers, and privileges that were lodged in the Prophet have descended to our present President and are enjoyed by him, I bear this testimony and I ask these blessings in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

This is very urgent. Bishop Carr of Ephrata, Washington, wants Harold Pierson to call him, through operator five in Washington, Skyline 4-3684. If Brother Pierson gets that, please respond immediately.

PRESIDENT DAVID O. McKAY

There are present tonight in this great Conference, as reported from the various groups, 53,265 men, the largest attendance ever.

There are a number of service men present, and as the theme of this meeting began with reference to service men and our duty to them, will all the service men present in the Tabernacle and the Assembly Hall please rise. Thank you, and welcome.

"If I were a voice—a persuasive voice
That could travel the wide world through,
I would fly on the beams of the morning light,
And speak to men with a gentle might,
And tell them to be true.

I'd fly o'er land and sea,
Wherever a human heart might be,
Telling a tale, or singing a song,
In praise of the Right and in blame of the Wrong."

—Charles MacKay

The poet who wrote that had but one thought in his mind, and that was that men should be true to each other and true to their ideals. To the fifty thousand and more men of the Priesthood tonight, that is what I should like to say, and I should like to say it in the inspired words of Joseph Smith recorded at the end of that marvelous revelation on Priesthood:

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen." (D&C 107:99-100.)

Two things mentioned in that revelation point out important elements in the Priesthood.

First, learning one's duty, and that means learning what kind of life a man who holds the Priesthood should live, being true to himself, to his loved ones, to the Church, to God. Every individual has that duty, and particularly every individual who holds the Priesthood. If he is honest to himself he is honest with the brethren; he is fair in his dealings in business circles; in politics he speaks the truth; he merits the confidence of his associates in business, civic areas, and particularly he should live so as to merit the confidence of members of the Church who trust him.

But the Lord was not content when he gave to the individual the Priesthood. He organized those men who were true in upholding the ideals of the Priesthood into groups that they might render group service to their fellow men. I hope that the fifty thousand men listening tonight caught that emphasis in the message illustrated so impressively by Brother Lee.

The duty of quorum Priesthood members to keep in touch with their members who are out in the service is a very practical idea. I heard of a very successful group of men who were dealing with the Senior Aaronic Priesthood. I wrote to a man who I know has been very active in that work, and if he and his associates can obtain the success he reports, so can every quorum of Priesthood in the Church. He and his group were formed into a ward committee. Listen to a paragraph or two from his interesting report:

"We had a fine group of men on our ward committee and we remained together with only a few changes until recently. We held our planning and

ward meetings for an hour every Sunday morning where we reviewed our activities. We kept books on our members, reviewing the details of our visits so that we were all aware of the problems in each home. This was interesting work for all of us, discouraging in many ways and often a challenge, one which has not as yet been met to our satisfaction. However, as we go over the records we find that forty members in our ward have been advanced to the Melchizedek Priesthood, all, so far as we can determine, with satisfactory results. Many have moved away, but we have made contact with most of them."

One of the reactivated members "has had a fine influence on many of the other members of the league to which he belongs, and many of them are now active in the wards in which they live. On their Golden Wedding day, he and his wife took the entire family to the temple for the necessary sealing work."

The other instances result with equal satisfaction. "After a while," he says, regarding one with whom they worked, "it was not long until there was no smell of either liquor or tobacco about him, and nothing had ever been mentioned about his use of them. He was ordained a Priest later and made secretary of the Senior Aaronic Priesthood group. He began attending classes at Weber College and has continued to take three or four classes each year ever since. This man was ordained an Elder and soon afterwards was selected as President of his quorum. He chose one of his Senior Aaronic Priesthood associates as a counselor and both are doing fine work as officers at this time. He is a wonderful leader."

It is the duty of leaders in Priesthood quorums to watch over their members, to teach them their duty. They can do that independently of the Ward bishopric. They do it because it is their own responsibility; it is their duty to have their members fit to be called into ward activity, stake activity, missionary activity, as already explained.

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (D&C 18:15-16.)

Quorums of the Priesthood throughout the world: Keep in touch with your members who are away, especially in the armed forces, surrounded by temptations. Keep in touch with your members here at home, some of whom are negligent, who need the spiritual food you can give them, and you will find, as did this eminent physician who made the report I have given you, that there is much joy in bringing one soul, twenty souls, forty souls, into activity.

God bless all who are assembled in this great meeting tonight. May the spirit of the occasion govern their hearts, first, awakening a desire to live righteously, to keep their own souls free from the temptations that surround us in our wards and stakes, and second, awakening a determination to contribute of their earnestness and their purity of living, to the strength of the quorum, thus making it a power for good, not only in the stake or in the ward, but throughout the entire world, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Brethren of the chorus from Portland: Thank you for your inspirational singing, but that "thank you" carries with it the feeling expressed only by the word *gratitude*. May any sacrifice that perhaps some of you had to make return to you tenfold in blessings of our Heavenly Father, which always come through rendering service to others, and you have rendered a great service tonight to fifty thousand people who are listening.

The session at ten o'clock Sunday morning will be broadcast as a public service over television and radio stations throughout the West. Elder Howard W. Hunter of the Council of the Twelve will be the speaker on the Columbia Broadcasting System Church of the Air. This may be heard over KSL at seven-thirty o'clock tomorrow morning. The Tabernacle Choir broadcast will be from

nine-thirty to ten in the morning. Those desiring to attend the Tabernacle Choir broadcast must be in their seats at 9:15 o'clock.

As thousands leave this great Priesthood meeting tonight, may they keep in mind the admonition that is constantly being given to drive carefully. Let us have courtesy in the city and on the highway.

I do not know what caused that urgent call, Brother Pierson. I hope it is not an accident.

The Portland Stake Priesthood Chorus will now sing, "The Lord's Prayer," conducted by Elder Bruce Kelly, after which Elder Arthur J. Barlocker, president of Uvada Stake, will offer the closing prayer, after which this Conference will be adjourned until ten o'clock tomorrow morning.

The Portland Stake Priesthood Chorus sang "The Lord's Prayer."

President Arthur J. Barlocker, President of the Uvada Stake, offered the closing prayer.

Conference adjourned until 10:00 Sunday morning, April 3.

SECOND DAY

MORNING MEETING

The first general session of the Conference was held in the Tabernacle Sunday morning, April 3, 1960, at 10:00 a.m.

(The Church of the Air broadcast was presented from 7:30 to 8:00 a.m., with Howard W. Hunter as the speaker, and the Tabernacle Choir and Organ broadcast from 9:30 to 10:00 a.m., in the Tabernacle. See pages 123 to 128 for full report of these broadcasts.)

The music for this session was furnished by the Salt Lake Tabernacle Choir, with Alexander Schreiner at the organ.

President McKay, who presided and conducted the services, made the following introductory remarks:

President David O. McKay:

As many of you know, this session is being televised all throughout the West, and we have changed the order of procedure somewhat, out of consideration for those listening.

The Tabernacle Choir, with Alexander Schreiner at the organ, will open these services by singing, "God Of Our Fathers." The invocation will be offered by Elder Junius E. Driggs, president of the East Phoenix Stake.

The Tabernacle Choir sang the hymn, "God Of Our Fathers."

Elder Junius E. Driggs, President of the East Phoenix Stake, offered the invocation.

President David O. McKay:

"Out Of The Deep" will now be sung by the Tabernacle Choir, Richard P. Condie conducting, Alexander Schreiner at the organ.

Singing by the Tabernacle Choir, "Out Of The Deep."

PRESIDENT DAVID O. McKAY

In behalf of the First Presidency, members of the Council of the Twelve, and all of the General Authorities of the Church, with all my heart I bid you welcome—you who are crowding into the Tabernacle, the grounds, Assembly Hall, and all who are listening in—welcome to this, the first session of the One Hundred Thirtieth Annual Conference of the Church. I pray that the request offered in the invocation may be granted, and that the Spirit of the Lord may dwell with those who speak at this session and throughout this conference, and inspire those who listen, that we may have indeed a spiritual uplifting—a spiritual feast.

"Except a man be born again, he can-

not see the kingdom of God." (John 3:3.)

"We are living in perilous times." That is what they said when I was a boy. That is what people thought and said in the days of the apostles, following the death and resurrection of our Lord and Savior, Jesus Christ. That is what people thought and said three thousand years before the Savior came to the earth, if we can rely upon writings taken from an Assyrian tablet dated 2800 years before Christ.

Hayden gives a similar warning: "Today, as seldom if ever before, human society is threatened with disintegration, if not complete chaos. All the ancient evils of human relationships, injustice, selfishness, abuse of strength, become sinister and terrible when reenforced by the vast increase of material power. The soul of man cowers, starved and fearful in the midst of a civilization grown too complex for any mind to visualize or to control. Joy and beauty fade from human living. Yet life, abundant, beauteous, laughing life, has been our age-long labor's end. What other conceivable worth has the mastery of the material world, the exploitation of the resources of nature and the creation of wealth, except as a basis for the release of the life of the spirit? We are witnessing either the crumbling of civilization under the weight of its material mechanism or the birth of a new organization with a spiritual ideal."

The daily press gives ample evidence that there seems to be a general distrust of our young folk. The great majority of them want to know what is right. I have confidence in our young people. It is our duty to show them a proper example. Most of them today will follow it, notwithstanding the fact that they are living in an age full of mysteries and discoveries never before known in the world. Man holds dominion over earth, sea, and air, and now is intent upon conquering space.

Just recently the United States sent a new messenger out among the planets. Pioneer Five, a 94.8-pound sphere only 26 inches in diameter, was the first interplanetary traveler with a far-ranging and long-lasting voice. "If all goes well, scientists will be hearing from Pioneer Five steadily for the next five months, then sporadically for years to come, as it swings back within range."

What a glimpse of the starry heavens! While increasing admiration for man's ingenuity, it should not surprise members of the Church who have been singing for years W. W. Phelps' hymn:

"If you could hie to Kolob
In the twinkling of an eye,
And then continue onward
With that same speed to fly,
D'ye think that you could ever,
Through all eternity,
Find out the generation
Where Gods began to be?

"Or see the grand beginning,
Where space did not extend?
Or view the last creation,
Where Gods and matter end?
Methinks the Spirit whispers,
'No man has found "pure space,"'
Nor seen the outside curtains,
Where nothing has a place.

"The works of God continue,
And worlds and lives abound;
Improvement and progression
Have one eternal round."

The more man learns of infinity, the more convinced he should become of the possibility of rising above a mere animal existence.

Wernher Von Braun, Director of Development Operations Division, United States Army Ballistic Missile Agency, a man who has dedicated his life to the conquest of space, in a recent article explains simply and fully what space means to our future, and then concludes as follows:

"We need not fear that future space explorers on their heaven-storming journeys will lose their humility. The heavens will surround them as an eternal reminder that there is a force greater than the thrust of their rocket ships, a spirit greater than the cold logic of their computers, a power greater than that of their own nation."

Yes, we are living in an interesting world. There is another side, too. We are told that 120,000 young people from Asia and Africa each year are indoctrinated with the false ideology of Communism—120,000! There are now 400,000 trained communist missionaries

in southern Asia and Africa saying to the hungry masses: "We are here to liberate you. In Russia and China we have found the way—liquidate the rich classes; take all they have; the land and the machinery will be owned by the government. Then everybody will have enough, and nobody will be oppressing the poor. Communism holds a tremendous fascination for the illiterate, hungry, desperate people of Asia and Africa." (Frank C. Laubach in a speech given in Chautauqua, N. Y. 1958.)

I was very much interested, as you were undoubtedly, at a press dispatch recently about Ardeshir Zahedi, the new Iranian Ambassador to United States, who spent five years between 1945 and 1950 earning a degree in agriculture at the Utah State University in Logan, Utah. He credits Dr. Franklin S. Harris, former president of the Agricultural College (Utah State University), and one of the founders of Point Four in Iran, with doing a major job in cementing United States-Iran ties. Mr. Zahedi remembers Utah and Utahns with fondness, according to a report from *Deseret News* Washington Bureau correspondent, Warren Zimmerman.

I thought as I read that how important it is for members of the Church, particularly the leaders who are sent out to these various missions, to exemplify the one source of peace—the Lord and Savior, Jesus Christ. How important it is to teach them to support themselves, but at the same time to point out that there is a force higher than themselves, higher and greater than man, greater than the whole universe—that is that God is the Creator of it all.

The duty of the Church is to teach and practise the fundamental principles of the good life. Obedience to the gospel of Jesus Christ, no matter what the financial or physical conditions may be, will bring peace in the soul. When Nicodemus called upon Jesus about two thousand years ago, a notable conversation took place, during which undoubtedly they spoke about eternal salvation, the real development of man. It is implied in the scripture that the purpose of membership in the kingdom of God is for the fostering of the spiritual life, and the achievement of moral and charitable ends.

"Except a man be born again," said Jesus, "he cannot see the kingdom of God." (John 3:3.) He told Nicodemus that before he could solve the question that was troubling his mind, his spiritual vision would have to be changed by an entire revolution of his "inner man." His manner of thinking, feeling, and acting with reference to spiritual things would have to undergo a fundamental and permanent change with reference to spiritual matters.

It is easy to see temporal things. It is easy to yield to lascivious things. It requires little or no effort to indulge in anything physical and animal-like. But to be born out of that world into a spiritual world is advancement that the Lord requires of each of us.

It is implied in the scriptures that the purpose of membership in the kingdom of God is for the fostering of spiritual life—I repeat—and the achievement of moral and charitable ends; in other words, for the developing of the religious sentiment, the true religious spirit.

This may be done in two ways: first, by seeking the truth and living in harmony with it; and, second, by resisting every influence, every power that tends to destroy or to dwarf in any way the religious sentiment. When an applicant for baptism stood at the water's edge, before being buried with Christ in baptism, he possessed an implicit faith that the Church of Jesus Christ is established upon the earth, and that this organization is the best in the world today for the fostering of spiritual life, for the attaining of true religious development, for the salvation of the soul.

I repeat that this implicit faith was within him; and with that, there was a true repentance, and that repentance carried with it a desire to leave off everything in the past life that was contrary to the teachings of the gospel or the Church. His old life, and the sins, if there were any connected with it, he truly repented of. He looked forward to the time when he would be born anew in the kingdom of God. He was about to go through the ordinance of baptism, typical of the burial of his old life, and with it all the imperfections, the frailties, the evils, the sins that ac-

companied that old living. He was to be buried by baptism, that as Christ was raised from the dead by the power and the glory of the Father, so he might come forth in newness of life, a member of the Church of God, a child of the Father, a citizen in the kingdom of Christ. By baptism he was born again, and became a fit recipient of the Holy Spirit. His body came forth anew, and the Holy Ghost was bestowed upon him; he was confirmed a member of the Church of Jesus Christ.

That is where we all stood at one time. Those were our feelings, our faith, our hope. We stood that day forgiven of past evils and follies. Now, the whole mission—the life, if you please, of soul development—was before us, and we had thus bestowed upon us the light that emanates from the Father, to lead us that our feet might not stumble, that the truths of his holy gospel might sink into our hearts—the truths that will give us knowledge that our souls might be saved in intelligence. The Holy Ghost was to bring all things to our remembrance, to show us things to come, to testify of the Father; and as we seek that light, and live in accordance with the duties that are placed upon us by that obligation, we are seeking the true religious development we are fostering the true religious growth.

But what is the other element which we must consider? Along with this new life, with this seeking for truth, there should be a strong power of resistance. Though being born anew, and being entitled to new life, new vigor, new blessings, yet the old weaknesses still remained with us. The Evil One was eager and ready to attack and strike us at our weakest point, and he has been striking at it ever since. Why? That he might thwart the very purpose for which we entered the Church of Jesus Christ.

Our mission, then, is to resist evil as well as to seek that which is high.

Our Savior is our Divine Exemplar. After he passed through the ordinance of baptism to "fulfil all righteousness," after he had received the commendation of the Father and the testimony from on high that he was the Son of God, the "Beloved Son" in whom the Father was well pleased, Satan was there ready to thwart his mission. Jesus went forth in fasting and prayer preparatory to the great mission resting upon him, and when in his weakest moment, as Satan thought, when his body was weak and exhausted by long fasting, the Evil One presented himself in temptation. And what was the temptation? An appeal to his bodily weakness: "If thou be the Son of God"—(note the taunt, the very testimony on the bank of the Jordan was, "This is my beloved Son" [Matt. 3:17.]) —"If thou be the Son of God, command that these stones be made bread." (*Ibid.*, 4:3.) In a moment of weakness and hunger that temptation would be strongest, other things being equal. There was the moment of resistance on Jesus' part. His seeking had been manifest in prayer and fasting. His resistance came at the moment of bodily weakness. Though the body was weak, the Spirit was strong, and Christ answered: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (*Ibid.*, 4.)

Then, as you recall, Satan tried him on another point. Failing in that, the tempter tried him still on a third point. He tempted him, *first*, on his love for physical comfort; *second*, he tempted him on vanity; and *third*, he tempted him on love for worldly wealth, and the power to rule the world. I say "tempted him," but Christ was above temptations. Satan tried to tempt him. But all these temptations Christ resisted; and the final resistance was: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (*Ibid.*, 10.)

We may not have heard audibly on the water's edge the words: "This is my beloved Son, in whom I am well pleased," but the Spirit bore testimony in our souls that God was well pleased with the act, and he was pleased to lead us as we sought his guidance in fasting and prayer. We might not have heard in audible tones: If you are a member of that Church, a member of his kingdom, entitled to the Holy Spirit, do this or do that. Our temptation may not have come in that form. It may have come in the form of old desires. It may have been (and I doubt not that it was) in the form of some bodily temptation, some longing. It may have been the craving for the

cigaret, which we determined—if we were sincere—to put aside when going into the waters of baptism. Oh, when that longing came, after we were in the Church or kingdom, who was it who said: "Though you pretend to throw that aside, take it only once more; this once will not hurt." There was the necessary moment of resistance! How many of us stood as did Christ, our leader, and said: "Get thee behind me!"

This element of resistance in regard to our bodily longings—satisfying the passions—applies to every member of the Church of Jesus Christ. In some way the Evil One will attack us. In some way he can weaken us. In some way he will bring before us that which will weaken our souls, and will tend to thwart that true development of religious sentiment. And what I mean by that is this: the development of the spirit within, the strengthening of the inner man, the strengthening and growth of the spirit, which time cannot kill, but which is enduring and lasting as the Eternal Father of that spirit. And the things which will tend to dwarf that spirit, or to hinder its growth, are things which members of the Church are called upon to resist.

We have in the eighty-ninth section of the Doctrine and Covenants, the word of the Lord upon a few little things—little as considered by many, and particularly by the men of the world—which the members of the Church are asked to observe. It is a temporal law, and pertains to our spiritual as well as to our physical welfare. I hope that we may have strength to resist all the allurements that come with wealth and worldly position, when we make those two things an end in themselves. Today we have only time enough to consider those few little things with which Satan tempts us in regard to our body.

In that section, you remember, we read: "Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

"And, again, strong drinks . . . tobacco . . . [and] hot drinks are . . . not good for man." (D&C 89:4-5, 7-9.)

These things mentioned here—strong drinks, tobacco, hot drinks, (tea and coffee included)—are a few of the temporal things which members of the Church who would follow the true religious sentiment of this Church should resist.

Every young man throughout Zion, when he comes forth from the waters of baptism, ought to know that it is part of his duty to resist smoking a cigaret, no matter where he may be. Every young person in the Church should be taught, when coming from the waters of baptism, that he should resist intoxicants when passed around at the social gathering. Every young member of this Church should know that tobacco in any form should not be used. He or she should resist all these habits, not only for the blessing that is promised herein by our Father, but also because of the strength so acquired to resist greater temptations.

Now, just a word in regard to this "resisting" under circumstances that seem difficult. A young man who may refuse cigarets or liquor at home, and who may find it easy to do so, might yield when he is out in company at a social. When all the others partake of these things, he might not have strength to resist the temptation. That is the moment when the true soul growth should be made and fostered. That is the moment, in the hour of greatest temptation, when the strongest resistance does the most good. It is not when it is in the family circle, when father's and mother's influence help to keep these things away. In this respect it is to be hoped that every father and mother will set a good example. I hope that parents will not set bad examples so that the children indulging in weakness may say, "I am following you."

As far as possible let our fathers and mothers restrain themselves in these things. Parents, resist temptation! Control your appetite! What though you do crave these gratifications? The more you crave it, the greater should be your resistance and the greater will be your soul development. It is no

credit for us to resist something we do not crave or long for. The man who grows most by resisting is the man who resists what he craves, and who will say, in the strength of the gospel, "I will stop it. I will resist it."

"It is easy enough to be virtuous
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away.
But it's only a negative virtue
Until it is tried by fire;
And the life that is worth the honor of earth
Is the life that resists desire."
(Ella Wheeler Wilcox)

May God grant that as we are seeking the further establishment of the kingdom of God, that we may instruct our young people, and the members of the Church everywhere, to resist temptations that weaken the body, that destroy the soul, that we may stand truly repentant as we were when we entered the waters of baptism; that we may be renewed in the true sense of the word, that we may be born again; that our souls might bask in the light of the Holy Spirit, and go on as true members of the Church of Jesus Christ until our mission on earth is completed and God receives us and rewards us according to our merits.

May this be our lot, I ask in the name of Jesus Christ. Amen.

President David O. McKay:

Our next speaker will be Elder Richard L. Evans of the Council of the Twelve.

ELDER RICHARD L. EVANS

Of the Council of the Twelve Apostles

In following this moving opening address by President McKay, I am sure that you who are here will forgive me and understand if I am more aware of those who are not here, who listen and look in many far places through the modern means that have been given us. I am grateful for choice friends out there, friends not of my own faith, whom I have learned to respect and cherish, and for whom I have a sincere affection. I am grateful for the conviction that has come in mingling with them that there is much that we have in common—all men: great truths, great objectives, common problems and so much that pertains to all of us in the living of life, and I have learned to respect the beliefs of others and would ask the privilege at this time of telling something of my own.

In doing so I am well aware of a responsibility. All of us have a responsibility for all of our influence with others, for all of the ideas we let loose, for the total effect of our teaching and our influence on all others. I am well aware, also, of the weight of witnessing sobering truths that touch upon the lives of other people.

Yet I feel somewhat as suggested by the celebrated sentence which is found in the John Knox house in Edinburgh, Scotland, which says, "I am in the place where I am demanded of my conscience to speak the truth, and therefore the truth I speak, impugn it, whoso list."

I am persuaded, also, by an utterance of another great man, Tolstoi, who said, "If we would only . . . testify to the truth as we see it, it would turn out at once that there are hundreds, thousands, and even millions of men just as we are, who see the truth as we do, are afraid as we are of seemingly to be singular by confessing it, and are only waiting, again as we are, for someone to proclaim it."

I should like to proclaim it, to confess it, to share it, and humbly to testify of it, and leave with you, my beloved friends widely scattered over the world, the witness of the truth as I find it implanted undeniably within my own soul.

Life is a great search for all of us. We all have unanswered questions, and I am grateful to witness to you this day that in the gospel of Jesus Christ, as restored to earth in this day and dispensation, I have found, in the faith of my fathers, the road that leads to the answers to life's compelling questions—the road along which the search lies,

that gives purpose and meaning to life, a great sense and assurance of the ultimate objectives and of the everlasting continuance of truth and intelligence and personality, and of sweet association with loved ones and all that means the most—a gospel which gives freedom: freedom for the search, freedom for the seeking of truth, freedom for learning, indeed, not only freedom for it but also a solemn charge to pursue it.

All this I find in this faith that my fathers embraced when, blessedly, young men as missionaries found them in far places and witnessed to them these truths to which they responded and by which their lives and the lives of their children and their children's children, even unto this generation, have been blessed. I am grateful for these assurances: for the everlasting assurances, for a gospel, for a faith which encompasses all truth, all time, and all eternity, all those now living and all who shall live and all who have ever lived, all of our Father's children in the great encompassing arms which seek to lift the lives of all his children and to lead us to everlasting life with our loved ones.

Out in a far place this day we are blessed and privileged to have a son who is one of some six thousand missionaries of this Church, full-time, these being mostly young men, with many others besides who take part of their time for this purpose, knocking on doors, making appointments, answering invitations, seeking to share this great thing that has come into their lives and of which they have an unshakable conviction.

It is not improbable or not impossible at least, that some within the sound of my voice now would sometime respond to a knock at the door where our son or someone else's son would seek to share with them these truths, with only one motive in mind: that they feel an obligation which the Lord God has given, to pass on that which has given meaning and purpose to their lives. I would plead with you to open the doors—the doors of your minds and your hearts, and listen to what they have to say, and then decide—for there is always freedom for the search.

I think the young men who found my forebears, in effect must have said to them something such as a message Cromwell once sent to some with whom he would reason and persuade from a certain course and to a certain course: "I beseech you . . . think it possible you may be mistaken."

The great beauty of this gospel is its everlasting significance—and except for these eternal assurances each day we live would mean a shorter time with those we love and a shorter time for all the things that mean the most.

"Life," said Arthur Brisbane, "is a short walk along a narrow thread . . . beginning and ending in a mysterious unknown. Hope keeps us balanced as we walk the narrow line. Life is short as we see it, but in reality it is just beginning, and never ends—and, long or short, it is all we have."

Since life is all we have, and since, blessedly, it is everlasting, and since the journey is long, a searching is indicated, always—for truth, for that which will bring peace and purpose, and for an awareness of the meaning of all that we are and of all that the Lord God, who gave us life and who made us in his image, intends for us.

I would witness to you, my beloved brethren and sisters, world-wide, of the certainty of my soul as to the divinity of the Lord Jesus Christ, the literal Son of God, who died that men might live; of the gospel that he left for the salvation and exaltation of all of us, which, over the centuries, was changed and lost, as to its fulness and authority; and that the heavens again were opened, that the gospel was restored with the divine authority to administer in its ordinances; that this is the Church of Jesus Christ, with prophets and apostles; that the voice of God again is heard; that the prize is great; that the search is worth the searching; and I would plead for an audience for that message with an open heart and mind.

May God bless all of us in seeking to know his will, in the keeping of his commandments, and in pursuing the search toward the finding of the ultimate answers of life and salvation and the sweetness of everlasting association with those we love, with those who mean the most, in Jesus' name. Amen.

President David O. McKay:

Elder Richard L. Evans of the Council of the Twelve has just spoken to us. The Choir and congregation will now sing, "High On the Mountain Top," after which Bishop Joseph L. Wirthlin will address us.

The Choir and congregation united in singing the hymn, "High On The Mountain Top."

President David O. McKay:

Bishop Joseph L. Wirthlin of the Presiding Bishopric will now address us. He will be followed by Elder William J. Critchlow, Jr.

BISHOP JOSEPH L. WIRTHLIN

Presiding Bishop of the Church

I sincerely trust, my brothers and sisters, that I might have that spirit and blessing so essential in expressing to you the thoughts I have this morning.

I wish that every young man and young woman could have heard President McKay give his testimony of the truthfulness of the gospel of the Lord Jesus Christ and what it means to all of us.

I was inspired by the marvelous priesthood meeting held last night when President Moyle said, "We should have 12,000 young men preaching the gospel to those not of our faith." At the present, the Church has 6,000 missionaries, and, I am sure, President Moyle and brethren and sisters, that it is possible to have 12,000 missionaries in the world preaching the gospel because all of our brethren whether they hold the Aaronic or the Melchizedek Priesthood should have a full knowledge of the gospel and a testimony that they can bear to the world.

Two thousand years ago, it was declared by the Christ, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14.)

We know Joseph Smith actually saw the Father and the Son. There should be no question about that. He was the first to see the Father and the Son since the apostles were upon the earth nearly 2,000 years ago, and through his testimony we know that God lives, that Jesus Christ is his Son. Having that knowledge and also the priesthood, we, therefore, have the ability and the authority to preach the gospel to the world.

The Prophet Joseph Smith at the age of twenty-two was translating the Book of Mormon that the people of the world might have the privilege of receiving that marvelous book and becoming acquainted with the history of America, that Jesus Christ had been upon this the American continent and that he had taught the Nephites the gospel as he had taught the people in far-off Jerusalem. In translating the gold plates, he came upon a passage concerning baptism. Consequently, he made it a matter of prayer, and in answer to that prayer, there appeared a heavenly being who introduced himself as John the Baptist. If you fathers and mothers and grandfathers and grandmothers should properly teach your sons and grandsons, when they receive the Aaronic Priesthood, they will have a testimony that this great event took place, that John the Baptist who baptized the Christ appeared and bestowed the Aaronic Priesthood upon Joseph Smith and Oliver Cowdery.

We of the Presiding Bishopric sometimes wonder whether or not, in homes, fathers and mothers are inspiring and encouraging their young men to read that marvelous statement of John the Baptist, the thirteenth section of the Doctrine and Covenants. These are the words of John the Baptist. These are not the words of Joseph Smith or Oliver Cowdery, and because of that fact, all of these young men who hold the Aaronic Priesthood be they deacons, teachers, or priests should be acquainted with that statement. It will become a reality. They will know it actually happened. It would be inspiring to our young people in our homes, brethren and sisters, if we would periodically read the state-

ment of John the Baptist. These are his words: "Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." (D&C, section 13.) These words will build a testimony of its truthfulness in their hearts.

After Christ and the apostles had left the earth, the world changed its attitude toward the gospel, and the organization of the Church was taken away. There had been a change in the form of baptism. There had been a change in repentance. In fact, the Church as a whole had changed. Therefore, a great event had to take place wherein great men as Martin Luther and others some four hundred years ago had the courage to declare to the world that the so-called church of that time had gone wrong. They were no longer giving consideration to the priesthood as it existed in the days of the prophets or in the days of John the Baptist.

With the reformation that came through these great men, then, the restoration was necessary. The Lord selected the young man Joseph Smith to restore the true Church. For that reason, John the Baptist appeared and bestowed upon him and Oliver Cowdery the Aaronic Priesthood.

To you bishops who are responsible for men who are laboring with the Aaronic Priesthood, see that all these young men will understand the gospel in its fulness, and as they go on year by year and arrive at the age of twenty, they will have a testimony whereby they can go out into the world and testify that Joseph Smith actually saw the Father and the Son. They will have the knowledge and the ability to teach the world the gospel of the Lord Jesus Christ.

All of us who hold the Melchizedek Priesthood hold it because Peter, James, and John bestowed it upon Joseph Smith and Oliver Cowdery. These are the only young men in the history of nearly 2,000 years who have declared that they actually saw Peter, James, and John, and who bestowed upon them the Melchizedek Priesthood. That marvelous revelation given to the Prophet Joseph and Oliver Cowdery can be found in the Doctrine and Covenants, section 27, verse 12, when Christ said to them and to us who hold the Melchizedek Priesthood, "And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, . . ." Is there any question that we have apostles today as there were apostles in the days of the Prophet Joseph? There should not be because here we have the words of the Christ himself when he said, ". . . by whom I have ordained you and confirmed you to be apostles . . ." of the Lord Jesus Christ with the same authority, the same rights and the same privileges that existed nearly 2,000 years ago. Then he said, ". . . and especial witnesses of my name . . ."—to be especial witnesses of the name of Christ himself. We who hold the Melchizedek Priesthood, can continually bear testimony to the fact as well as the apostles that Jesus Christ was the Son of God. Then he said, ". . . and bear the keys of your ministry and of the same things which I revealed unto them." There should be no question whether we hold the Aaronic or Melchizedek Priesthood but that we have received this authority because it was bestowed upon the Prophet Joseph by John the Baptist and by the apostles, Peter, James, and John.

With reference to youth, I hope the youth of the Church will read the history of the Prophet Joseph Smith and read of all of these great events which took place, remembering he called upon the Lord at the age of fourteen. The Father and the Son appeared, and the Father said, ". . . This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.) If the youth of the Church have this testimony in their souls, they would not have any difficulties in understanding what they should do to live the gospel of the Lord Jesus Christ.

As I read the history of Joseph Smith and all the great events that took place, I am impressed with the fact that he was a young man. At the age of twenty-two he received the Aaronic and Melchizedek Priesthood. When he reached twenty-four, 5,000 copies of the Book of Mormon were printed which were available to the world. When he was

twenty-five years of age, the Church was moved to Kirtland, and there he ordained the first bishop. At the age of twenty-seven, he received the revelation on the Word of Wisdom. One-hundred and twenty-seven years ago, he received that marvelous revelation. At the age of twenty-seven he commenced the erection of a temple. At the age of twenty-nine he chose twelve apostles. At the age of thirty he dedicated the Kirtland Temple. When that great event took place, there were visions, there were angels, the Christ appeared to him, and there were Moses, Elias, and Elijah who bestowed their keys of authority on him. These events made it possible for all the sons and daughters of our Heavenly Father who had lived over the hundreds of years gone by to enjoy all of these blessings. When he was thirty-two years of age the Church had to move into Missouri. At that time, he received the marvelous revelation on tithing. Youth ought to be aware of the fact that the law of tithing came through revelation. When the Prophet Joseph Smith was thirty-two years of age, another great event took place and that was to give the Church its name. None of the great leaders or organizers of other churches have ever attempted to say, "This is the Church of Jesus Christ." They may take the name of Luther. They may take the names of others. The revelation given to the Prophet in the Doctrine and Covenants, section 115, verse 4 said, "For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints." Youth ought to know why this great organization carries that sacred name—The Church of Jesus Christ of Latter-day Saints.

At the age of thirty-four, this young man sent nine apostles into England to preach the gospel. As a result of their work, literally thousands of people from Great Britain have joined the Church. During the last three years, our Prophet dedicated temples in London, New Zealand, and Switzerland for the benefit of the people in those countries. Recently, Elder Harold B. Lee was in far-off England, and there he organized a stake in the Manchester area. The Lord intends that all his people, regardless of where they are, are to have the same privileges and opportunities that were revealed to us through the Prophet Joseph Smith. The youth of the Church should know more about Joseph Smith and of these great historical events that have taken place so that they will have in their souls a testimony that Joseph Smith actually saw the Father and the Son, that the establishment of the Church came through revelation, not coming to a man because of his own ideas but because of the plan of the Lord for us in these the latter days. Youth should know that this young man at the age of thirty-six made it possible for all of us to receive what is called endowments. The youth should understand and know what these endowments are. Fathers and mothers, that is your responsibility, and mine, to teach them of these sacred things. At the age of thirty-seven, the Prophet Joseph received the revelation on the new and everlasting covenant of marriage. Youth should know about the new and everlasting covenant of marriage whereby youth may have the opportunity of going into the house of the Lord and being sealed for time and eternity. That is our responsibility. At the age of thirty-eight, he sealed his testimony of the restoration of the Church and the gospel of Jesus Christ with his blood.

I pray that youth will be able to testify of these historical events and know the truth of the words found in Moses 1:39, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."

May the Lord continue to bless you as the parents of youth, to bless all of us that, in turn, we may be a great source of inspiration and guidance to them, I humbly ask in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Joseph L. Wirthlin has just addressed us. Elder William J. Critchlow, Jr., Assistant to the Twelve, will now speak to us. He will be followed by Elder Mark E. Petersen.

ELDER WILLIAM J. CRITCHLOW, JR.

Assistant to the Council of the Twelve Apostles

"What music must our Father have provided for His saints in Heaven, when He afforded us such music here on earth."

I borrowed that from Izaak Walton to express my appreciation for the music of this great choir. If music were the language of angels, I have heard angels speak this morning.

About one hundred forty years ago, an early American historian directed a youth, Joseph Smith, to a hidden deposit of golden plates upon which was engraved a history of the early inhabitants of the Americas. The engravings, subsequently translated by Joseph Smith by the gift and power of God, comprise the Book of Mormon. The historian was Moroni—a resurrected prophet.

In an interview with a prospective young missionary, I quite routinely asked:

"Do you believe Joseph Smith was a prophet of God?"

"Sir," he said, "I know Joseph Smith was a prophet of God."

"What is your feeling about the Book of Mormon?"

"I know the Book of Mormon is true," he replied.

His quick emphatic reply prompted me to say, "How can you be so positive about it?"

His response again was emphatic, impressive, and brief. Three short words conveyed it: *"I've read it."*

There are undoubtedly many of you members of the Church listening to me at this moment who could similarly testify to the truthfulness of the Book of Mormon because *you've read it.*

One scholarly man told me that he could not bring himself to read the Book of Mormon because of the fantastic story concerning its origin.

"Let me see those golden plates—seeing is believing—" he said.

"Perhaps," I admitted, hastening to explain that Joseph Smith returned them to the Angel Moroni who had told him that a sealed part or section of the plates would be translated at a future time when the world was better prepared to receive its message.

"Well," he smiled as he answered facetiously, "when Moroni returns them for translation, give me a ring. I'd like to ask him a few questions."

I suppose there are critics and skeptics whose attitudes toward the Book of Mormon are reflected in this man's philosophy—"seeing is believing." I suppose, too, that some of our young missionaries have wished that Moroni had left the plates with Joseph Smith so that he could have deposited them in some public place, a museum perhaps, where investigators might come to see for themselves and thus be convinced, since seeing is believing.

I wonder! And my wondering inclines me to doubt—even question the idea that—"seeing is believing"—particularly in its application to the golden plates.

Were any of our early missionaries or others ever able to support "seeing is believing" with evidence that the people who saw the papyri scrolls with the Egyptian mummies readily accepted Joseph Smith's translation of one of the scrolls as divinely inspired? The book of Abraham in the Pearl of Great Price constitutes this translation. Those mummies and scrolls were exhibited over a period of two years, throughout towns and cities east of the Appalachian Mountains. For another nine years they were in Joseph Smith's possession, and after his death they reportedly reposed in museums; first, in St. Louis and later in Chicago, where they were supposedly destroyed in the great fire of 1871. Thousands of people must have seen them. No one, so far as I am able to determine, ever questioned their genuineness, but how many, because they felt "seeing is believing," accepted Joseph Smith's translation as the handiwork of God and petitioned for membership in his (God's) Church? Very, very few—I'm sure. What reason have we then to suspect that seeing the Book of Mormon plates would be different? Were they available for inspection people seeing them may admit that golden plates exist, and that there are engravings upon them—which scholars cannot translate,

but would that knowledge silence the attacks of skeptics who surely would impute them to be spurious? Would it abate the endless disputations about their origin, the angel, and the translation by the gift and power of God? Again, I wonder. The more I ponder the suggestion that "seeing is believing" the more convinced I am that the Lord's way was best—he kept the plates. He said to his prophet Isaiah: "For my thoughts are not your thoughts, neither are your ways my ways, . . . For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isaiah 55:8-9.)

Yes, the Lord's way was best.

(1) His way—keeping the plates—safely preserves them against the time when the world is ready for a translation of the part thereof which is sealed. Joseph Smith was not permitted to translate this sealed part because the hearts of the people were not susceptible to the divine truth contained therein. Concerning it, the historian-prophet Moroni wrote:

". . . there never were greater things made manifest than those which . . . the Lord hath commanded me to write them; . . . And he commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; . . . until the day that they [the Gentiles] shall repent of their iniquity, and become clean before the Lord." (Ether 4:4-6.)

In fancy let's assume that the plates had been deposited with the mummies and the Egyptian scrolls in the Chicago museum. Both would then have been destroyed by fire. Joseph Smith never did find time to translate the second scroll which he said contained the writings of Joseph, grandson of Abraham. Its contents are seemingly lost to the world. So, without the Lord's intervention, "the greater things made manifest" in the sealed portion of the gold plates may have been similarly lost to the world. Surely God's "ways are higher than your ways and my thoughts than your thoughts." I am grateful that the Lord kept the plates. Sometime, I hope to read the "greater things" sealed therein.

(2) His way—keeping the plates—complied with and satisfied his own divine law of witnesses which is "In the mouth of two or three witnesses shall every word be established." (2 Corinthians 13:1.) He gave this law to Moses for the children of Israel; (Deut. 17:6.) He taught this law to his disciples when he walked with them on earth (Matt. 18:15-16); he inspired his servant Paul to teach this law to the Corinthians (2 Cor. 13:1); and he literally conformed to this law in this last dispensation by supplying twelve witnesses of the golden plates, Joseph Smith and eleven others.

(3) His way—keeping the plates—satisfies adequately the civil laws of the land with respect to witnesses. Twelve witnesses in any civil court comprise a jury whose verdict should completely satisfy the demands of civil law. The jury's verdict was: "*The plates exist—we saw them.*" This evidence is incontrovertible.

Listen for a moment to the witnesses:

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we . . . have seen the plates . . . , and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; . . . And we also testify that we have seen the engravings which are upon the plates; . . . And we declare with words of soberness, that an angel of God . . . brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; . . ." So spoke three of them.

Eight others spoke as follows:

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That Joseph Smith, Jun., . . . has shown unto us the plates . . . which have the appearance of gold; . . . and we also saw the engravings thereon, . . . And this we bear record with words of soberness, that . . . we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. . . ."

I have deleted from these testimonies, in the interest of brevity, many interesting statements which every investigator of the work should read. They may be found on one of the preface pages of the Book of Mormon.

None of the witnesses ever denied his testimony. Each to his last breath and some with their last breath declared in substance, "I saw the plates—the work

is true." Two of the twelve witnesses sealed their testimonies with their blood; five were excommunicated from the Church; two others withdrew from the Church; but despite disaffection toward the Church, enmity toward the Prophet, adversity, and persecution, not one of them ever denied his testimony.

(4) His way—keeping the plates—left to the world, in lieu of the plates, which man could not read, a true translation thereof which man can read, because it is now translated into twenty-four languages. It is the Book of Mormon. Joseph Smith translated it by the gift and power of God.

The intrinsic value of the plates is not their gold content, but is their message content. The Lord left that message to the world.

It is said, "The proof of the pudding is in the eating." So is the proof of the Book of Mormon in the reading. The young missionary who said, "I know the Book of Mormon is true because I've read it," is not unlike thousands of you who are listening to me, who, too, can testify that you know it is true because you've read it.

And when you read it, you discovered a key which unlocked for you a source of evidence which proved beyond the shadow of a doubt the divine source of its origin.

This key was your reward for reading the book, from cover to cover, for only those who pursue their reading to the closing pages will find it. This is the key:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Moroni 10:4.)

This promise is not unlike a promise made by our Lord and Master nineteen hundred years ago when he stood upon a mount in Galilee and spoke:

"Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7.)

Another time he said: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

Joseph Smith, the youth, did "ask," and he did "seek" and he did "knock" and there was "opened unto" him—golden plates—delivered by one Moroni, an early American historian-prophet; which Joseph translated by the gift and power of God. And now by this same power or by the power of the Holy Ghost, he (God) has specifically promised all who will read the book "with a sincere heart, with real intent, having faith in Christ," to "manifest the truth of it unto you."

(5) God's way—keeping the plates—provided a precious key—a divine key which if used as many of you have used it, will unlock the door to:

—Knowledge that the "Book of Mormon is true." So said the young missionary. I add my witness.

—Knowledge that the Bible contains the word of God—the Book of Mormon is its witness.

—Knowledge that Joseph Smith was a prophet of God.

—Knowledge that Jesus Christ is the Son of the Living God—the Book of Mormon is his witness.

I believe that Joseph Smith was a prophet of God, that he was visited by one Moroni an early American historian-prophet who directed him to a hidden deposit of golden plates. The engravings thereon he [Joseph Smith], translated by the gift and power of God and thus produced the Book of Mormon.

This is my humble testimony. I bear it gladly, in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder William J. Critchlow, Jr., Assistant to the Twelve. Elder Mark E. Petersen of the Council of the Twelve will now address us.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

On a recent trip, I was a guest in the home of a little boy about six or seven years of age. He was looking through his older brother's Boy Scout *Handbook.* He had turned to the section on tracking, where Scouts are taught to follow footprints of animals. He told me that he expects that this coming summer he will be out tracking, following footprints.

I looked beyond the footprints of animals to the footprints of human beings, and wondered whose foot tracks he would follow as he grew up. I wondered if they would be good tracks or bad tracks, and if the people who would make those tracks would be uplifting or degrading in their influence on him.

I picked up his book and turned to the section where I read the Boy Scout oath. You remember the first few words are, "On my honor I will do my best. . . ." As he grows up, what will this little boy learn about honor or dishonor? Who will teach him? Or does it really matter? How important is honor, anyway? Is it something sacred? Is it sacred to you? Is it sacred to very many Americans?

In my opinion, America needs a rebirth of honor more than it needs any other one thing. It needs honor more than it needs its atom bombs and nuclear submarines. Put weapons in the hands of dishonorable men and what have you?

America needs honor more than it needs wealth and prosperity. Put wealth in the hands of dishonorable men, and what have you?

America needs honor even more than it needs professions of religious piety. What good is a profession of religion in a man who has no honor? Such men lived in the days of Jesus. He called them scribes and Pharisees, hypocrites.

Have you been shocked at the public display of deception and dishonesty we have seen recently from coast to coast? Are you alarmed at the lack of character which has been exhibited? Are you frightened when the public conscience is dimmed and when men and women alike strive in greed and selfishness to get all they can and give as little in return as they can?

Are you alarmed when working men laugh at the principle of giving an honest day's work for an honest day's pay? Are you shocked when large industries become involved in public scandals? Does it scare you to learn that our government was defrauded by its own citizens of five billion dollars in income tax in a single year?

Where will all this lack of honor take us? What will be its effect upon our children? Think of my little boy friend and his Boy Scout book: "On my honor . . ." What will honor mean to him?

The uniform crime reports of the FBI issued last September indicate that adults are responsible for eighty percent of the major crimes in the United States. Then, who is leading the march of dishonor and disgrace in America today?

Not the juvenile delinquents who get the headlines.

This same FBI report shows that the age group in which most arrests are made is the group fifty years of age and older. Think of it! More arrests among people fifty years of age and over than among any other age group in the United States! The next highest age group is made up of persons from thirty to thirty-four, and the next highest those from thirty-five to thirty-nine.

I wondered if this picture had changed in the last five years and looking in the FBI report of five years before, I discovered that still, even then, those fifty years of age and over accounted for more crimes than any other age group.

I was very interested in last year's report to discover that only nineteen percent of all the arrests for major crimes in the United States involved people under twenty-one years of age.

Do you remember the verse which says:

" 'Twas a sheep, not a lamb that strayed
away
In the parable Jesus told,
A grown-up sheep that had gone astray
From the ninety and nine in the fold."

Our leaders in crime detection tell us that our increased juvenile crime is largely due to a great let-down in honor and integrity, a great collapse in the moral fiber of the nation. They warn us that when we overlook honesty on such a wide scale, national disaster may overtake us.

I recently read an editorial in the Richmond, Virginia, *News-Leader,* commenting on this moral breakdown in America, and making special reference to the "payola" scandal. The editor said:

"The fault lies wholly in ourselves, and in the sort of shallow, materialist society we have built for our country. Here we sit in our inner-spring cocoons, fashioned of infinite soft self-deceptions, and stare at the disc jockeys outside.

"Who will cast the first stone?

"Will it be the farmer, paid for not farming his land?

"Or will it be the executive, padding his expense account?

"Will it be the student who cheats?

"Will it be the veteran who fakes a disability? The bureaucrat who makes useless work? The politicians who buy votes? The special interests who buy politicians? The merchant whose fancy package conceals a shoddy product? Who is the condemner, who the condemned?

"All this," says the editorial, "is not to condone for an instant the greedy, cynical and irresponsible conduct of those persons in the broadcasting industry whose contempt for the American boob is now so shockingly revealed. They are reaping their own whirlwind. It is merely to suggest that we get this scandal in perspective, painful as the process may be. . . .

". . . When our schools are crowded with 'crib courses' and our ministers are absorbed in the intricacies of administration, and our families have left it to somebody else to inculcate cultural values in their children, and the confiscatory nature of tax laws has made a nation of devious contrivers, no wonder a quiz show contestant sees deception as reality and fraud as accepted social behavior."

Recently I read an address given in Boise, Idaho, by Judge Philip Gilliam of Denver, the judge of the juvenile court there. Among other things he said:

"It seems to me that there has been sweeping through America . . . an arbitration between right and wrong.

". . . you know," he said, "you see it with the adults so often: [they say] Don't be a sucker, why should I pay my taxes if there is any way to get out of it? . . .

"But you see it in the kids, too," he said. "Every now and then you talk to one of the kids we get in our training school for delinquent boys, and you say, 'Son, why did you break the law?' And he says, 'I didn't want to be a . . . chicken. . . .'

"Can you imagine Thomas Jefferson sitting back [in his day] and saying, 'I didn't want to be a chicken?' "

Then he continues: "Golly, friends, is there something wrong with being a decent guy, with being a responsible citizen . . . interested in community betterment . . . interested enough to make the effort for good government? Is decency becoming unpopular in this country?"

Then he says, "The great challenge of America is to be a decent guy, a constructive citizen, a responsible businessman, an honorable workingman. . . .

". . . The test of civilization is not how many cars you own or some of the things that have been glorified on TV and in the movies. The test of civilization is the kind of people we turn out." And he concludes, "I'm sure that is absolutely true."

My mind goes back to the little boy with the Scout manual. What if every American could but learn the first great lesson in that manual, the lesson of honor? What if every man were as honorable as he expects his son to be? What if every woman were as honorable as she hopes her children will be? What if every boy and girl had honor enthroned in their hearts and could pledge to all men that on that sacred honor they would do their best in life?

There is no happiness without honor. There is little success without doing one's best.

To instil in the mind and heart of a child the importance of honor and the value of doing his best, is one of our greatest tasks. What are we without

good character? Can good character exist without honor?

When we look at the life and teachings of the Savior, it was the hypocrite, the pretentious hypocrite, who received his most scathing criticism.

It was the honest widow giving her mite, who has lived in our memories as an example to be followed.

Judas the traitor will forever be the personification of dishonor at its worst. The prayer in Gethsemane will always be the criterion of devotion.

In this Church we have many marvelous character-building activities. We have outstanding organizations which teach honor and integrity to our young people. The Boy Scout movement is one of them. It is a well-established fact that this training in boys makes of them honorable citizens, with good character and high ideals.

Then in the light of our national moral status, in the knowledge of our great need to teach honor and integrity, in the interest of rearing the next generation to be better than the present one, do we not need more of scouting and other agencies which teach honesty and truth?

Scouting can help make a boy an outstanding man, a good church member, a good student, a good citizen. Then why are not more parents interested in this wonderful movement? Why is there resistance in many homes? Why do some officials who are charged with the welfare and development of boyhood side-step their responsibilities to the scouting program?

It seems incredible, in a day when so much temptation faces our youth, that any grown person, especially a parent or worker with youth, would fail to take full advantage of the Scout program.

Scouts are governed not only by their oath to do their best on their sacred honor, but also by their law which says that a Scout is trustworthy, loyal, helpful, friendly, courteous. A Scout is kind, obedient, cheerful, thrifty, brave, clean, and reverent.

Is there a boy anywhere who would not benefit by having these traits of character developed within him? Is there a home which would not be blessed by having such a boy within it, a boy who is helpful, trustworthy, loyal, friendly, and kind?

What if every boy was courteous to his mother? What if every boy was kind to little sister? What if every one was obedient in the home and obedient to God?

Would there be any moral breakdown, if all boys were clean? In this day of delinquency, can we think of any better way to prevent filthy living than to plant a love of cleanliness in the heart of a boy?

It is time to teach honor to America. It is time to acknowledge that an honest man is the noblest work of God. It is time to remember that when the grown-up sheep wander off from the fold, they usually lead the lambs astray.

May we awaken to our responsibility to be honest and true, to exalt honor in our lives and in our thinking, I earnestly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Mark E. Petersen of the Council of the Twelve has just concluded speaking.

Among our honored guests present this morning we are favored with Mr. Sumner G. Whittier, National Administrator of Veterans Affairs, Washington, D.C. He is accompanied by Dr. Albert H. Fechner, Manager of Veterans Administration Hospital here in our own city, and President W. Wallace McBride, who is manager of the Veterans Regional Office.

I am sure the audience would be pleased to meet Mr. Sumner Whittier. Would you please come forward. If you feel to condemn me, you blame it to Ezra Taft Benson. Just say a word to the audience.

MR. SUMNER G. WHITTIER

National Administrator of Veterans Affairs, Washington D. C.

Mr. President and all of those assembled here, I was sitting in this tremendous auditorium listening and being inspired and all of a sudden I find myself at this platform. But I must say to you that coming in last night

by plane to this tremendous city, thinking of the great struggle that men went through to achieve this mighty thing, knowing as I do the dedication and the devotion of those who are members of this Church, for Reed Benson was an administrative assistant in my office, knowing the integrity of his father working for a great President of the United States, seeing this kind of strength, this devotion, this dedication, listening to the inspiration from this great pulpit here this morning, and listening to the rising power of song as I listened to it in great Constitutional Hall in Washington when the Choir came there, knowing the love of the Benson family—and one of them can do nothing without the other joining—I tell you for one who comes from a long way across this continent, this is a moving, a thrilling, and inspiring moment, the greatness of America, the strength of Christianity here represented. I have a faith in all of our tomorrows.

President David O. McKay:

Thank you, Mr. Whittier.

We desire to acknowledge the presence this morning also of the following—I have had the names handed in and we may have missed some:

United States Senator Frank E. Moss; our own Governor, Governor George D. Clyde; Secretary of State Lamont Toronto; President Ernest L. Wilkinson, President of Brigham Young University; President A. Ray Olpin, President of the University of Utah; President William P. Miller, Weber College; Dr. E. Allen Bateman, State Superintendent of Public Instruction; Dr. M. Lynn Bennion, Superintendent of Salt Lake City Schools; Judge Sherman B. Christensen of the Federal Court; and I am sure there are many others who are present—presidents of stakes, presidents of missions, bishops of wards too numerous to name—and many others. We welcome you wholeheartedly, not just because we appreciate your presence, but because we know of your interest in the progress of truth and the establishment of peace.

We are also pleased to note that we received the following from the Swiss Austrian Mission:

"Swiss Austrian missionaries and Saints send love. Forty convert baptisms last month. President William S. Erekson."

From the Swedish Mission: "The missionaries and Saints of the Swedish Mission send you greetings on this, the 130th Annual Conference of the Church. President and Sister Gideon Omer."

From President and Sister Alvin R. Dyer of the European Mission, sent from Stockholm: "The people of Europe are awakening to a great period of conversion. Our love and thoughts are with you at Conference time."

From Congressman David S. King: "Deeply regret that I am unable to attend the General Conference. Press of legislative and committee work does not permit me to leave Washington at this time. Will be with you in heart and spirit."

John L. Montrose, Jr., Second Counselor in the Tacoma Fifth Ward bishopric: "Thirty soldiers and airmen leaving McCord Air Force Base, Washington, to attend Conference. Request your faith and prayers." We welcome you men, many of whom I am sure stood up last evening in our Priesthood meeting.

Our mission presidents, I repeat, we welcome and are pleased to hear your reports—from the United States, Mexico, Central America, and Canada.

We desire to say a word about the General Priesthood meeting last evening held here in the Tabernacle, with overflow meetings in the Assembly Hall and Barratt Hall. The proceedings were relayed by closed circuit to members of the Priesthood assembled in 244 Church buildings from Coast to Coast and in Canada. It was reported at the conclusion of our meeting that 53,265 members of the Priesthood were in attendance.

This morning at 7:30 o'clock, Elder Howard W. Hunter of the Council of the Twelve was the speaker on the Columbia Broadcasting System "Church-of-the-Air" Program. This will be rebroadcast on KSL at 9 o'clock tonight.

Any important messages or calls that come to us for persons attending this Conference will be announced at the dismissal of the meetings over the public address system on the grounds.

The lovely flowers that you see arranged on the rostrum and pulpit have come from the following places:

Five thousand daffodils from the Puyallup Valley Daffodil Festival, Inc. of Tacoma, Washington, in cooperation with the presidency of the Tacoma Stake. These daffodils come from the Puyallup Valley where are found the nation's and the world's largest plantings of the Giant King Alfred daffodil. The members of the Tacoma Stake picked these flowers.

The beautiful Calla Lilies from the High Priests Quorum of the Oakland-Berkeley Stake, California.

Ten thousand sweet peas are from Mesa, Arizona. They are grown by David M. Haws and picked by the boys and girls of the Mesa Seminary. They were up before daylight to do this work.

Stocks from the Phoenix Stake, East Phoenix Stake, and Phoenix North Stake.

And I wish to say a word about the sister and brother, whose names I will get later, for the hours and hours they have spent in arranging these flowers from the plane, delivered without cost, to the position they now occupy for your admiration and blessing.

We express appreciation and thanks for the effort put forth by members of the Church and friends in supplying these beauitful flowers for our enjoyment.

The singing for this morning's session as you know, has been furnished by the Tabernacle Choir. Richard P. Condie conducting and Alexander Schreiner is at the organ. We express our appreciation to the members and officers of this world-famous organization for their unselfish devotion and service. We have been thrilled with their inspirational singing this morning.

The Choir will sing, "Lord Now Victorius," under the direction of Elder Richard P. Condie.

The closing prayer will be offered by Elder H. Earl Stokes, president of the Salmon River Stake, after which this Conference will be adjourned until two o'clock this afternoon.

The Choir sang the anthem, "Lord Now Victorious."

Elder H. Earl Stokes, President of the Salmon River Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

SECOND DAY

AFTERNOON MEETING

The Sunday afternoon session of the great Conference convened in the Tabernacle at 2:00 o'clock p.m.

The Tabernacle Choir furnished the choral music for this session of the Conference.

President David O. McKay:

This note just handed to me will be of interest to you:

"Sixty-two service men have just flown in from Fort Campbell, Kentucky. Some were here yesterday and are here with permission of General Westmoreland." We appreciate the cooperation of these officers in the service.

This morning we mentioned appreciation for those who have assisted in arranging the flowers. We are indebted to "Brother and Sister Mark Jorgensen of Granite Ward in cooperation with Brother Irvin T. Nelson, and workers at our greenhouse on Temple Block." We thank you for this gracious effort, and for the appropriate arrangement of these gorgeous flowers.

We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the second (third including Priesthood meeting) General Session of the One Hundred Thirtieth Annual Conference of the Church. For those who are unable to enter the building (and there seem to be hundreds of them), we announce that these services are being broadcast in the Assembly Hall and in Barratt Hall over television.

All the General Authorities of the Church are in attendance, excepting

Elder Alvin R. Dyer, Assistant to the Council of the Twelve, who is presiding over the European Mission.

Elder Joseph Anderson is Clerk of the Conference.

These services are also being broadcast as a public service by television and radio stations throughout the West. The names of these stations were announced to the television and radio audiences at the beginning of this meeting. To the owners and managers of these various stations we express our sincere appreciation for the outstanding public service they are rendering.

We extend a hearty welcome to all present and to all members and friends listening in by radio and television.

The music for this afternoon will be rendered by the Tabernacle Choir, with Richard P. Condie conducting, and Frank W. Asper at the organ. We shall begin this service by the Choir singing, "O Be Joyful," conducted by Elder Jay E. Welch, Assistant Conductor.

The opening prayer will be offered by Elder George E. Grover, president of the Shelley Stake.

The Choir sang the anthem, "O Be Joyful," conducted by Jay E. Welch, Assistant Tabernacle Choir Conductor.

Elder George E. Grover, President of the Shelley Stake, offered the opening prayer.

President David O. McKay:

The opening prayer was offered by Elder George E. Grover, president of the Shelley Stake. The Tabernacle Choir will now sing, "By Babylon's Wave," conducted by Richard P. Condie, after which President J. Reuben Clark, Jr. will address us.

The Tabernacle Choir, with Richard P. Condie conducting, sang "By Babylon's Wave."

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency will be our first speaker this afternoon. He will be followed by President Antoine R. Ivins.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My brethren and sisters: I am grateful to be with you, difficult as it is to try to talk to you. I thank the Lord for his blessings to me during the past months, and more recently until now. I thank you as I thanked the priesthood last night, for your faith and prayers which have enabled me to be with you today. I hope that you will be good enough to pray with me that what I may say today, may be somewhat helpful to all of us.

As I have thought about what I might say or try to say, I have rather centered on the thought of the proud boast of Rome, which was, "All roads lead to Rome." And I have thought, and I may say I endorse all that has been said thus far regarding our time and its trends—I have thought how much that fundamental idea in this dictum has come to mean among us. I do not know whether we are in the beginning, in the middle, or near the end of a time when we shall see what historians of the future may call a revolution. And may I say here, and it applies frequently to all of us in principle, we of the present make history, our successors away from us write; and out of it they get things which we do not now presently see. I fear, as I have talked and heard others talk, that there may be a feeling, in fact, I know there is among some, that it does not make very much difference to what church we belong, what creed we may have, and not too much difference, within very broad limitations, what we do. We seem to be, in a way, in the presence of a trend of thought that is national, indeed world-wide, that would have us to believe that all this does not make very much difference, for we will all go to heaven anyhow, do what we will, think what we will, believe what we will, have faith as we may.

I find great fault with that, great fault, and I came across, in connection with this thought, some passages of

scripture upon which I thought I might say a few words. They are taken from the Sermon on the Mount and were repeated by the Savior in that great appearance which he made on this continent after his resurrection. They are identical in words. Remember that he said when he came to this continent that he had come to teach them the things that he taught in Palestine. And these words are these:

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13-14; 3 Nephi 14:13-14.)

I was reminded, as I read that, of the dream of Lehi recorded in the Book of Mormon, dreamed in the early days of the life of migration of Lehi, where the latter part of that—"few there be" that get into the straight and narrow way, was really prophetic. For his people found application of this principle in Lehi's own descendants, for there developed in the life of his descendants on this continent, the bloody conflict of the Nephites and Lamanites that brought about the utter destruction of the one by the other.

That led me to these thoughts about Christ. To Nicodemus he said that he came not to condemn the world, but to save it. (John 3:17.) In the great prayer in the garden, he uttered the great principle, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

And then I remembered also what Peter said to the Sanhedrin, called before them as a judicial body in connection with the first miracle, it is said, performed in the early Christian Church by the apostles. Being asked by what name he did the miracle, Peter answered:

". . . by the name of Jesus Christ . . . for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:10-12.)

Then I remembered also, that Christ himself said, 'I am the way, the truth, the light, and the life.' And to those on this continent, he added, "I am the law." (3 Nephi 15:9.)

This, of course, as we believe, indicates what we must believe and think and do, in what we must have faith.

You know, the Savior came in the Meridian of Time to fulfil the law of Moses, and he said on more than one occasion, 'I want nothing to do with sacrifice and burnt offerings, I want mercy.' And then you will remember, he added at various times, as to the sacrifice he wished: ". . . a broken heart and a contrite spirit."

As I reflected on this, I reflected a bit on where might I go to find the real words of the Savior. I knew I could not go to the Bible. We do not believe the Bible is absolutely correct. Students tell us there are 4500 different manuscripts of the Bible, and a few years ago it was estimated that there were 120,000 variations. Then it came to me almost as a revelation: Why do you not go to the Book of Mormon? So I took Third Nephi. I went over it with great care. I parallel-columned it with the parts of the New Testament concerning the Sermon on the Mount and the Sermon on the Plain. In the Old Testament I noted the instructions to Malachi as they were repeated by the Savior, because they had no record of Malachi, who lived after they left Jerusalem.

I found some differences, some omissions from the word that he was recorded as having spoken in Palestine. But I resorted to the Book of Mormon and to Third Nephi with the feeling that I was getting really what the Savior said. I commend an equal study by you brethren of those great books of the Book of Mormon and so far as the Savior's immediate mission was concerned, Third Nephi. There we may believe we have the true teachings, for the record was made by inspired men, abridged by another inspired man, and translated through the inspiration and revelation of the Lord himself. Brethren, I commend that to you, study it, if you never have done so, you will find great joy in the doing.

". . . strait is the gate, and narrow is the way . . . and few there be that find it." (Matt. 7:14.)

I repeat, the Savior said, 'I am the light, the life, the way, and the truth,' and on this continent, "I am the law." If you will go through Third Nephi with care, and the earlier works, you will

find a very complete discussion of how he fulfilled the law of Moses.

So, my brethren and sisters, I come to you with this simple message: There are not many roads that lead to heaven. There is one and one only, and that is the road that we profess to travel and should be traveled. It is the road that is restored to us by the restoration of the gospel and the restoration of the priesthood. Do not be misled by the professions of men. And to those verses that I have already read, I want to add another which comes near the end of that part of the Sermon on the Mount and to the people of the Land Bountiful, which says:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:21-23; 3 Nephi 14:21-23.)

The earlier parts of the Sermon on the Mount do not contain teachings that are too specific with reference to this last, "depart from me" and that those who had professed, and so performed, were not his. But you will find rather a complete discussion of what that probably means in the book of Alma, the thirty-fourth chapter, where Amulek tells the things which are characteristic of those who worship our Lord and Savior and our Heavenly Father. Read them. It is worth your while.

Professors of religion, pretenders of being the offspring of our Heavenly Father's gospel and principles, pretending to have the truth, beware of them, brethren. Beware of the idea that you do not have to live the gospel in order to obtain the salvation and exaltation that are promised—not because God has imposed a penalty for your failure, but because, as I have already expressed to you at one time or another, I believe that the spirit grows or shrinks, as it is here in this mortal body, as it was intended that it should. I believe that bad acts, bad thoughts, inaccurate beliefs do not develop the spirit; but on the contrary, they may retard or dwarf it. I believe that all that we do that is good, builds us up, and helps us to "prove" ourselves, that we really are living our second estate.

Brethren and sisters, do not be misled, do not stray, do not imbibe the tendency of the age that it does not make any difference what you do. It makes all the difference in this world and in the hereafter. It makes the difference between salvation and exaltation and damnation. I examined the books to find out, if I could, whether the Savior had made any change in speaking on this continent and on the other side in fundamental sayings and doctrines. As I have said to you, there are some omissions, there are some changes, some of the changes are most important. Make the comparison I have made and find them out. But I found nothing whatsoever that changed the fundamental principle announced by the Savior in Palestine and here:

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16.)

Brethren and sisters, do not stray, do not be misled, do not cuddle to yourselves the thought that you can do this or that or the other forbidden thing, that after all these things make no difference. I bear you my witness again that all your thoughts, all your acts, all your doings of any kind, have an effect, beneficial or otherwise, on your souls, and you cannot afford so to jeopardize the hereafter.

May the Lord be with us.

I renew my testimony to you that God lives, that Jesus is the Christ, that the gospel and the priesthood were restored through Joseph Smith, that there came also to him certain other great powers, that all that he had, he passed on to those who have succeeded him, the last one of them being President David O. McKay.

May God bless him in his hour of tribulation, may God bless his wife and restore her completely to health and strength. May he continue to guide and direct President McKay, that he may guide and direct us, I humbly pray, in the name of Jesus. Amen.

President David O. McKay:

He to whom we have just listened is President J. Reuben Clark, Jr. of the First Presidency of the Church. Elder Antoine R. Ivins will now address us. He is a member of the First Council of the Seventy of the Church. Elder Ivins will be followed by Elder ElRay L. Christiansen, Assistant to the Twelve.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My brethren and sisters, in October 1931, I occupied this position for the first time, as your appointed servant. I have occupied it at every conference since, and it gets no easier, brethren and sisters. There is a sense of growing responsibility that comes to one with the passing of the years and the experiences that come from this office, so I seek an interest in your faith and prayers, that perchance something I may say may be helpful to some of us, for the only purpose we have is that of helping to come to a betterment of our lives as members of the Church.

You have been told that I am a member of the First Council of the Seventy. It is astonishing how many people think that I can be a member of the First Council of the Seventy and a high priest in the Church, which is not the case. I think it may be appropriate if I can gather from my experience, just to tell you a few words about how the seventies came into existence under the inspiration that was given to the Prophet Joseph Smith.

Almost all of the men who were ordained seventies in that first period, were men who had placed their lives at the disposition of the Prophet Joseph Smith. Almost all of them were men who had gone down in Zion's Camp and had proved a willingness, if necessary, to give their lives for the work of the Church, under the leadership of the Prophet.

Then there came a time, shortly after that, when the Prophet was inspired to call and ordain twelve men to the apostleship of the Church, that was in 1835 in the early part of the year. That was followed within a few weeks by the ordination of a number of men as seventies in the Church, and before very many weeks had gone there were three full groups of seventy each and forty of a fourth group who had been ordained to the office of seventy. Over all of them were placed seven men to direct their efforts.

Things went along pretty well for a while, and then one day there were two men working in a brickyard, one was a high priest and the other was a seventy, and the high priest undertook to correct the seventy, and he rebuked him for something he, the seventy, did, and the seventy said, "You just can't do that. I hold a higher office than you do in the priesthood." That little quarrel resulted in their carrying the question to the Prophet Joseph Smith as to which might be higher. I do not know whether the Prophet ever said which was higher, but he discovered this, that five of the men who had been appointed as seventies of the Church, had already been ordained high priests, and he is quoted as having said that it is contrary to the vision that a high priest should preside in the quorums of the seventies, so those five men were withdrawn, and another five took their place as presidents.

During the entire life of the Prophet Joseph Smith, there were only those seven men, under the direction of the twelve, to direct the work of the seventies.

At the first conference after the death of the Prophet, a member of the Council of the Twelve presented a resolution to the conference that all elders under thirty-five years of age, who were willing to accept of the responsibility of missionary work, should be ordained into the seventies quorum, and enough men were ordained to make up twelve quorums. Then this first group of seventy was broken down into ten groups and each seven became the presidents of a quorum. The first seven remained the presidency over all the seventies of the Church; the second, third, fourth to the tenth became the presidents of other quorums, the theory prevailing, it

seems, that the first quorum was the presiding quorum of all the seventies in the Church.

Now the first quorum of the seventy has not been kept intact, except for the presidency of it, who are sustained as members of the General Authorities of the Church.

Now these brethren were given a very special office in the priesthood. All elders under thirty-five who are willing and worthy to do missionary work should be ordained seventies, and that is the primary responsibility of the seventies in the Church.

An appeal was made last evening for a great number of missionaries, a great increase in the number of missionaries in the Church. It just happens that I have been on that missionary committee since coming into the First Council and realize the need of it. We have twenty thousand men in this Church who are seventies, more than twenty thousand, I believe, every one of them committed to the proclamation of the restored gospel of Jesus Christ. Every one of them should be qualified for that particular purpose. And what should he be willing to do? Every one of them and every son that he should rear with the prospect of becoming a missionary, should be able to testify that he knows that God and Christ are Personal Beings, a testimony which I have often said, came back to the world through the vision that was first given to the Prophet Joseph Smith. He must be able to testify that through experience he knows that God lives, that Jesus Christ is his Son. He must evince a faith that will impel him to respond to every legitimate call that may be made of him by proper leadership in the Church.

It happens, however, that many have family responsibilities and their only opportunity to respond to this particular mission, is in the stakes of Zion, a mission which is equally important with those in foreign fields. It does not require the same time, it does not require the same loss of income. There are many things that are advantageous to it, as compared to the other, if you want to call it an advantage to avoid these responsibilities. But it is an important mission because no man can say that a convert in a stake is not as important as a convert in any foreign mission which you might name. But the fact is, that we expect that type of service of them, one way or another. We expect every one of them to live in such a way that his growing children may grow up with faith in Jesus Christ as the Son of God, and with an aspiration and an ambition someday to be able to declare it to people who have not yet come to understand it and have the glorious privilege of membership in the Church.

I wonder how well the seventies do it. I wonder how well the elders do it, because that is also their problem. I wonder how well the high priests do it, how well they indoctrinate into the hearts and minds of their growing children the testimony that Jesus Christ is the Son of God, that he is our Elder Brother, and that they live, that they hear and answer prayers, and that this great work came into existence because God and Christ did appear to the Prophet Joseph Smith, because under their mandate other beings who had lived upon this earth, as resurrected beings I suppose, celestialized, whatever you call it—came back to the earth and bestowed a priesthood upon Joseph and Oliver, and with that authorization and under direct inspiration from God, our Heavenly Father, there was brought into existence a Church organization to control the use of the privileges of the priesthood in the ordinances that are essential to exaltation in the kingdom of God.

Every boy who expects to go on a mission, every boy or girl who aspires to a mission, should, through the way he lives and through his study and his faith and prayer, come to a position so that he can testify to those things before he goes into the mission field.

Now, brethren and sisters, that is not our happy experience always, as directors of this great missionary work. Too often, inexperienced, almost unconverted young people respond to our suggestion. It is almost never that they fail to get that testimony, once they get into the mission field and devote themselves to the work. But cannot you imagine that if that testimony were implanted in their hearts as growing young people, that their lives would be different, so that they would always be entitled to the Spirit of God to guide them and direct them, to help them in their studies and

preparation for this great work. Is there anything greater that people can do than to offer others the opportunity of membership in the Church of Jesus Christ of Latter-day Saints, and thereby give them the privilege of earning an exaltation in the kingdom of God? I think that is the greatest blessing that anybody can ever offer to people.

Now, the seventies have that as a special calling and a special responsibility. Just how well we acquit ourselves of it, I cannot say. I can say this, however, that as a member of the First Council, I am tremendously proud of the lives that most of our seventies live, and of their willingness to sacrifice for this great and worthy purpose.

But the great thing that has come out, or one of the great things that has come out, of the interviews that we have had with the mission presidents over the last few days, is the fact that some of these young people have not been so taught and they have to learn it under the direction of the mission presidents. It becomes a grave responsibility for a mission president to have to implant into the soul and heart of a young man the testimony that should have been placed there by his father by his own faith and prayer and service to the Church.

Now, if we could just realize this, brethren and sisters, if we could realize when these tots are growing up, that care in the way we live, care in the things we do, care in the things we teach them, can so build into their consciousness a testimony of the truth, that at maturity they will have been able to go through all of the trials of adolescence and come out unscathed. That is the objective, brethren and sisters, of this great work—one of them.

And as fathers of this growing generation, and as mothers, we have that responsibility, brethren and sisters, to prepare these young people for that service, because that is one of the three major purposes of the Church of Jesus Christ of Latter-day Saints, and I am not here to tell you which is most important—the work for the living members of the Church, the work for our dead ancestors, or the effort to give this great opportunity to people who have not yet understood it. They are three major purposes of the Church, but it does not matter which one of those fields you aim at, the problem is to implant into the hearts of those youngsters whom you have brought into this world, a testimony that will make their lives as near perfect as possible, and their service to their fellows a tremendous and wonderful one.

May God bless and help us, I pray, doing it in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Antoine R. Ivins, member of the First Council of Seventy. Elder ElRay L. Christiansen will now address us. He is an Assistant to the Twelve.

ELDER ELRAY L. CHRISTIANSEN

Assistant to the Council of the Twelve Apostles

I have been deeply moved by the timely and appropriate messages of those who have spoken in this conference, beginning last evening, and also by the beautiful and inspiring music that has been rendered both last night and today.

Now I desire to discuss briefly with you, a matter which should be the concern of every member of the Church and for which I believe there is a need, on the part of many of us, for greater interest and fervor.

We live in the period of time spoken of by the prophets of the Bible, when all the keys of the priesthood, the powers, the gifts, and the authority are restored and are now in the hands of the servants of the Lord in this day, all of which is preparatory to the ushering in of the millennial reign of the Savior.

The primary purposes of this dispensation are first, to gather Israel through the great missionary service of the Church and the proselyting effort of all of us, that through the gospel of Jesus Christ, they may seek and find salvation and exaltation with their families.

And secondly, the redemption and salvation of the dead through vicarious service.

Section two of the Doctrine and Covenants contains the words spoken by Moroni, the angel who appeared to Joseph Smith, the Prophet. While it is very brief, it is, nevertheless, one of the most significant and important of all revelations. Elder John A. Widtsoe one time had this to say about this section:

"The beginning and the end of the gospel is written in section two of the Doctrine and Covenants. It is the keystone of the wonderful gospel arch; and if that center stone should weaken and fall out, the whole gospel structure would topple down in unorganized doctrinal blocks."

Let us see what is contained in this momentous revelation:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at his coming." (D&C 2.)

Thus in this revelation, Moroni reiterated the promise of the Lord made through Malachi, centuries before. (Mal. 3:5-6.)

About twelve and a half years after these pronouncements were given by Moroni, Elijah actually appeared to Joseph Smith and Oliver Cowdery and committed into their hands the keys of the sealing power and said unto them, ". . . by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (D&C 110:16.)

Along with the restoration of the keys and the powers of the priesthood to enable the living and the dead to gain salvation, there came an almost overwhelming responsibility and obligation to the Latter-day Saints, to act as agents of the Lord in bringing about the program of salvation and redemption to their fellow men. Where in all the world can you find a people whose faith teaches them to recognize the justice and mercy of God in granting to *all* men, living or dead, the same or at least an equal opportunity to receive salvation? Since God is just, his divine plan of salvation includes the means and the power by which those who have died without a knowledge of the gospel may hear it, and if they will, receive it, and thereby gain the gift of eternal life.

In a public discourse, President Wilford Woodruff once made this significant and consistent statement:

"Since God is no respecter of persons, he will not give privileges to one generation and withhold them from another. The whole human family, from Father Adam down to our day, have got to have the same privileges somewhere, of hearing the Gospel of Christ. They have to be preached to in the spirit world. But nobody will baptize them there. Therefore, someone must administer to them by proxy here in the flesh, that they may be judged according to man in the flesh and have part in the first resurrection."

And a few years later, this great leader said:

"We have to enter these temples and redeem our dead. This is the great work of the last dispensation, the redemption of the living and of the dead."

Now the redemption of the dead carries a twofold obligation and mission, to which we have all been called by revelation of the Lord. In the journal of President Woodruff he wrote this:

"I, Wilford Woodruff, received the following revelation from the Lord." Included in that revelation which was unanimously adopted by the Presidency and the Twelve of the Church and by the Church in conference assembled, is found this admonition:

"We want the Latter-day Saints from this time to trace their genealogies as far as they can and be sealed to their fathers and to their mothers and have their children sealed to their parents and run this chain through as far as you can get it. This is the will of the Lord to the people."

Brothers and sisters, there can be no substitute for the Lord's plan in redeeming our dead relatives, and no amount of side-stepping our individual responsibility will excuse us for neglecting to do these two important things, namely, identifying the dead from the records available, and then seeing to it that they have received in the temples

by proxy the necessary ordinances for their salvation.

We as heads of families must not equivocate in this; we must not procrastinate; we must not assume that Aunt Martha or some other relative is doing all that needs to be done in this respect.

Members of the Church are coming to the temples in ever-increasing numbers. For some time the average number of endowments administered on behalf of the dead by the good people in this temple district, has averaged 1738 endowments a day, besides the sealings and the baptisms. Nearly 40,000 were administered during the month of March in the twenty-three days during which the temple was open. The same thing is going on in all the temples. I see in this service one of the greatest tributes to the faithfulness of the Saints on behalf of others that could be manifested by anyone, anywhere. When I see busy men nearly equaling the number of women, coming hurriedly from their offices and from their work, regularly by appointment to act in behalf of these who have passed beyond, it touches my heart. The fervor of those who come is marvelous, and the love that they manifest for the dead is beautiful to behold. It is indeed the second great commandment in action.

The other phase of our responsibility, however, that of identifying the dead through genealogical research, is barely keeping pace with the work done in the temples of the Lord. In this temple we have for some time administered many more endowments for the dead than we have baptisms for the dead. That means that we will eventually run into difficulties if something is not done in the matter of more extensive research on the part of the individual families.

Some time ago the First Presidency authorized the sending forth of a letter appealing to leaders throughout the Church to strengthen the genealogical committees in the stakes, in the wards, and in the missions and to encourage those assigned to this work to go into the homes of the people and teach the fundamental procedures necessary to accomplish this work of genealogical research. In that letter, priesthood quorum presidencies are urged to actuate this work through their committees, through their quorum Church service and quorum activity committees, particularly, and to see to it that each family in their quorum is attending to this indispensable part of the Lord's program and this essential part of their own welfare and salvation. For I tell you, none of us can expect to bathe in glory if we have "gone it alone" and have not reached out a hand for others in this respect.

In this letter, young people are urged to obtain training now offered in the various auxiliary organizations through the courses presented there, and then to cooperate with their parents in identifying their loved ones who have departed from this life.

The sisters are encouraged to co-operate with their husbands and to the best of their ability and skills to act as researchers.

But the responsibility lies directly in the hands of the bearers of the priesthood, the heads of families to motivate, organize, and carry this work on through to a completion. As new temples are built, there is even a greater and greater need for research to provide the necessary names for the proper operation of our temples. Almost everyone can make a beginning by writing his own name, with his own genealogical information, and then continuing on with his parents, and his grandparents, and so forth. All who will do this will find it a fascinating adventure and a most compensating work.

Let us heed the call of our beloved leaders! The First Presidency of the Church, and the other Brethren are cognizant of this need and are anxious about it and are extremely temple-minded, themselves. Let us heed their call and through our efforts and research demonstrate that we have turned *our* hearts to our fathers, that the purposes of the Lord may be fulfilled. For this I pray humbly, in the name of Jesus Christ, the Lord. Amen.

President David O. McKay:

Elder ElRay L. Christiansen, Assistant to the Twelve, has just spoken to us. "Oh Say, What Is Truth?" will now be sung by the Choir and congregation. Brother Jay E. Welch, Assistant Con-

ductor, will direct the singing, after which we shall hear Elder Alma Sonne.

Singing by the Choir and congregation, "O Say, What Is Truth?"

President David O. McKay:

Elder Alma Sonne will now address us. He will be followed by Elder Hugh B. Brown.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

My brethren and sisters, I believe the audience in this tabernacle has never looked so big to me as it does today, unless, perhaps, it was the first time I occupied this position nineteen years ago, when I was sustained as an Assistant to the Quorum of the Twelve Apostles. I have had many experiences during those nineteen years. It has been my privilege to travel in many of the countries of Europe. I believe I have borne my testimony in every state of the Union, in every province of Canada; in our sister republic on the south, in Mexico, and on the islands in the Hawaiian group.

I want to say to you that I have been greatly blessed; that the blessings which have come to me I could not possibly have anticipated nineteen years ago. We have heard many testimonies today and yesterday, most of them very fervent and well sustained. These testimonies have not come as a result of scholarly research or scientific study, but by prayerful investigation and by right living.

When Peter bore his testimony to the Savior, the Savior answered: ". . . flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:17.) He said on another occasion, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.) That doctrine, brethren and sisters, is sound and logical. Live it, and you will surely know. Introduce into your lives the everlasting principles of life and salvation, and you will have no doubts. Testimonies are the strength of the Church. They are solid convictions based on facts that cannot be ignored by an honest investigator of the truth.

A few years ago I rode in an automobile over a well-traveled highway down in Syria. We traveled through a country which is not unlike our own Rocky Mountain region—the hills, the valleys, the vegetation, the clear mountain streams were similar to what we see around us here. For a time everything we saw reminded us of home. The driver of the car was well-informed, and kept us advised as to the historical background of the localities through which we passed.

At one juncture he stopped the car and pointed to a high rugged mountain near the highway. "That," he said, "is Mt. Hermon, the Mount of Transfiguration." Of course, we were immediately interested. He called our attention to the size of this gigantic mountain with its snow-capped elevations. He also told us in his own way the story of the Transfiguration. He explained that the Savior had led his three apostles to the very summit where they could worship God unmolested. He reminded us that they climbed to the top of the mountain, and to do so required great physical strength and endurance. Then he remarked: "They must have been strong men, physically."

It was an impressive story as he told it. It must have been a great event in the lives of Peter, James, and John. Matthew tells it in these words:

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

"And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

"And, behold, there appeared unto them Moses and Elias talking with him.

"Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. . . .

"While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said,

This is my beloved Son, in whom I am well pleased; hear ye him." (Matthew 17:1-5.)

He, the Lord, had been similarly introduced on the occasion of his baptism in the River Jordan. These three apostles learned two fundamental things: First, they learned on that memorable occasion that Jesus was in reality and actually the Son of God, the Messiah about whom the ancient prophets had spoken. Second, they learned that death was not the end; that through that mysterious change we call death, the personalities and the identities of Moses and Elias had been preserved. But the Lord told these three servants, "Tell it to no one until I am gone."

Well, I am sure they kept the secret, but many years later Peter remembered it. He referred to it in his second epistle written to the Church. To me it has always been very interesting. Said Peter:

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." (2 Peter 1:16.)

Will you remember the word, "eyewitnesses." These men were not deceived. They knew whereof they spoke. They were as certain and positive that Jesus was the Christ, and that there was a life after death as they were that they lived in a world of reality, "For he received from God the Father honour and glory," said Peter, "when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice came from heaven, we heard when we were in the holy mount." (*Ibid.*, 1:17-18.)

A great and strong testimony, isn't it, my friends? We can receive the leadership of the Lord Jesus Christ without any doubts and without any misgivings. I know of no man in history who has made a bid for world leadership except only Jesus Christ. He actually made a bid to lead the world for he said: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd," (John 10:16) and he, of course, was to be the shepherd, the only one qualified to lead the world back to the place where he and God dwell.

He said, on another occasion, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, . . . for my yoke is easy, and my burden is light." (Matt. 11:28-30.) He then admonished his disciples—those twelve wonderful men who went into the world and preached the gospel, revolutionizing the thinking habits of men and women everywhere, planting the seeds of freedom and democracy in the hearts of men, "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.)

May we do our part towards the fulfilment of this great commission, for today we are doing exactly what they did nineteen centuries ago, and we are preaching the selfsame gospel, which is the power of God unto salvation. I so testify in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Alma Sonne, Assistant to the Twelve, has just spoken to us. Elder Hugh B. Brown, a member of the Council of the Twelve, will now address us.

ELDER HUGH B. BROWN

Of the Council of the Twelve Apostles

My dear brethren and sisters, I with you esteem it is a great blessing to attend this wonderful conference, and especially to listen to the profound and inspiring opening address of our President. I should like to add my tribute to the Tabernacle Choir. It seems to me the choir reached new heights today.

I am sure you all join me, too, in expressing thanks to the Lord for his blessing to President Clark in that he was able to speak to us despite his physical illness. We are thankful that there is no diminution in his great intellect, his wonderful spirit, or his powerful voice.

We express appreciation, too, for what

has been said this afternoon by the other Brethren. But all of it together adds to my timidity and makes the necessity of following such men a humbling experience indeed.

As this Church continues to extend its boundaries and increase its membership, we receive an ever-increasing number of requests to explain and distinguish some of the tenets of Mormonism.

Perhaps the two most frequently questioned concepts of the Church have to do with, first, our belief in a living, personal God; and secondly, our understanding of man's unique position and part in his divine plan. It is necessary that one have faith in the first before he can understand and accept the second of these tenets, namely, man's relationship to Deity. If that relationship be real, then certainly man occupies not only a unique but a Godlike status, and it is to that I should like to direct your attention for a moment.

The accomplishments of man in the last one hundred years, his ever-widening search for truth, his insatiable appetite for knowledge, his discovery and partial control of the laws of nature, are convincing evidence of man's supreme position among God's creations. Did any animal ever gaze into the heavens and wonder?

We are told that in the last one hundred and fifty years, there has been more truth accumulated, more knowledge gained, than the sum total of all truth previously gathered. The fact that man has the genius to discover and partially master the elemental forces of nature causes men to stand in awe and ask again the age-old question, "What is man?"

That question was formulated by the Psalmist when he said:

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. (Psalm 8:3-6.)

One wonders when he reads that, how the Psalmist might have framed his question if he had had the benefit of modern facilities as he considered the heavens. I am sure it would have tended to deepen and confirm his faith in the great Organizer of it all.

But as we consider man's increasing knowledge and power, we must not forget that power can be very dangerous. General Omar Bradley, former Chief of Staff, speaking to a graduating class sometime ago, sounded this warning in the following words:

"With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescence. Our knowledge of science has clearly outstripped our capacity to control it. (We have too many men of science; too few men of God.) We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace; more about killing than we know about living. This is our 20th Century's claim to distinction and progress!"

But the question, "What is man?" was answered long before the Psalmist asked it. In the first chapter of our oldest book here, we read:

"So God created man in his own image, in the image of God created he him; male and female created he them.

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Genesis 1:27-28.)

From this it is evident that from the beginning, man had a unique status, an image nature; and that there was assigned to him a participative role in the great plan of redemption. The statement, "created in the image of God," was never made concerning any

other of his vast creations. Only man is in his image: only man is his son.

Sometime ago, a sceptical student was heard to say that man is nothing but a fortuitous combination of molecules. But his older and more modest teacher replied by asking him, "Did any atom or molecule ever have a thought? Did any combination of elements ever give birth to an idea? Did any natural law ever build a cathedral or a temple?"

Within the lifetime of some of us there have come into use such marvels as automobiles, airplanes, wireless communication; and later radio, television, radar, guided missiles, atomic power, etc. As we think of these things, and utilize them, scientists and scholars are turning their attention and their instruments to a consideration of the greatest phenomenon, or, as President Clark has said, God's greatest miracle—man.

We are indebted to an internationally famous scientist, Dr. Henry Eyring, for a learned discussion of man's world. He said:

"We are living in five different worlds, none of which have been fully explored. They differ from each other in the size of the units of space and time.

"1. In our every-day practical world we go along nicely with such units as feet and seconds.

"2. In the chemical world of molecules and atoms, the electrons complete their revolutions in one hundred million millionths of a second, while one hundred million atoms set side by side extend only a distance of one inch.

"3. Inside the nucleus of an atom we enter a third world where events happen a million times faster still and distances are a thousand times smaller than in the atom.

"4. In the fourth world the astronomers measure revolutions of planets in years and the unit of distance, the light year, in about ten thousand million miles.

"5. Finally we come to the spiritual world where time is measured in eternities and space is limitless, thus in thought we can travel from almost infinitesimally small to the infinitely large."

As we consider the vastness of an orderly universe governed by undeviating law, the majesty of the Organizer and the preferred place of man, we are intrigued into a re-evaluation of the meaning and purpose of life.

Is it likely, for instance, that the most intelligent creatures in the universe are here by chance? Is it possible that God is unaware of man's existence or unconcerned about his fate?

Mormonism asserts on the authority of divine revelation that man is the central figure of an integrated plan, and as Dr. Talmage has said, he is potentially greater and more precious than all the planets and the suns of space; for him they were created; *they* are God's handiwork; *man* is his son. The Lord said:

". . . this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

The injunction of Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect," (Matt. 5:48) clearly envisions an eternity for its achievement, for no mortal man can gain perfection during his brief sojourn upon the earth.

The Savior further stated, ". . . this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

If, then, we are, in fact, the sons of God, and if it is life eternal to know him, all men should seek him, become familiar with his laws, and bring their lives into harmony therewith.

The Apostle John caught the vision of man's status and exclaimed,

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2.)

Man's spirit was with his Father in the beginning; he was designed to be free, and expected to gain wisdom and intelligence in the exercise of his agency. His freedom is, next to life itself, his most priceless possession. He has freedom to think, to explore, to discover, and to act. We encourage men to search for truth, to be unafraid of new ideas which are and always have been steppingstones to progress.

According to the holy scriptures, our earth life was not accidental, it was not only planned and purposeful, but it was voluntary. When the Lord asked Job where he was when the founda-

tions of the earth were laid, he clearly indicated a pre-existent state of man, and asserted that all the sons of God shouted for joy, doubtless at the prospect of earth life.

When men speak of ultimate and satisfying values, their concepts must involve the relationship of the individual to others, to the universe, and to God. Men must not be approached as animals for they are intelligent images of a Divine Father. He has said, ". . . the worth of souls is great in the sight of God." (D&C 18:10.)

Man, then, is a child of God, created in his image. He is destined to be free, and, though subject to death, his spirit will continue to live, will again become united with his body, and he will become a living, immortal soul. "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection." (*Ibid.*, 130:18.)

While we have complete freedom to heed or disregard the promptings of the spirit or the teachings of the prophets, let us always remember that we must abide the consequences of our choice.

"For each descent from fair truth's lofty way,
For each gross error which delays the soul,
By that soul's gloom and loneliness we pay,
And by the retarded journey to its goal."

While we may draw near to him through intellectual contemplation of his handiwork, it is more important that we seek spiritual communion, by which alone we may gain a testimony of him and of man's relationship to him. This thought prompts the prayer: "Help me, O God to hold a high opinion of myself."

This inspired doctrine of man's relationship to Deity involves communication between them, without which intelligent co-operation is impossible. Continued revelation from our Heavenly Father is a third unique doctrine of the restored Church. We humbly bear witness to the existence of a living, personal God, to man's sonship and heirship, and to continued revelation to the Church through constituted authority, for which we humbly thank God, in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Hugh B. Brown, a member of the Council of the Twelve.

The Tabernacle Choir will now favor us with, "Ring In the Christ That Is to Be," conducted by Richard P. Condie. The closing prayer will be offered by Elder Stephen L. Smith, president of the Malad Stake, after which this Conference will stand adjourned until ten o'clock tomorrow morning.

The singing, as you know, for this afternoon has been furnished by the members of the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting and Frank W. Asper at the organ. We again express our deep appreciation to the members and officers of this world-famous organization. Their music has indeed been an inspiration to us.

We thank the members of the Church and friends who have so thoughtfully remembered us with these beautiful flowers.

The Deseret Sunday School Union Conference will convene in this building tonight at seven o'clock.

An agriculture meeting in connection with the Welfare Plan will be held Monday morning at 7:30 o'clock in the Assembly Hall. All General Authorities, all stake presidents and bishops, all regional and stake agricultural representatives, and all interested in agriculture, are invited to attend.

Perhaps not many who are here have noticed the attendance and service rendered by our ushers. They have been in service, early and late, in seating the great audiences and have done it quietly, courteously, successfully. We tender thanks to them.

We appreciate also the cooperation of city officials, city traffic officers, in handling increased traffic. We express appreciation of the attention given by the Fire Department and the Red Cross workers. In this old life we are dependent upon one another. Man could not exist unless he had the assistance of his fellow beings and when we add to that assistance the privilege of getting inspiration from our Creator, we have no cause for worry.

The Choir will now sing, "Ring In the Christ That Is to Be," and Elder Stephen L. Smith will offer the benediction.

The Tabernacle Choir presented the number, "Ring In The Christ That Is To Be," following which the benediction was pronounced by Elder Stephen L. Smith, President of the Malad Stake.

Conference adjourned until 10:00 a.m., Monday, April 4.

THIRD DAY

MORNING MEETING

Monday, April 4. Conference reconvened this morning at 10:00 a.m., with President David O. McKay presiding and conducting the proceedings of the session.

The Mormon Choir of Southern California furnished the choral music for this session of the Conference, with Elder Frank W. Asper at the organ console.

President David O. McKay:

As the sunshine gladdens the earth this morning, may the Holy Spirit, the spirit of true brotherhood, fill our souls with joy and peace as we assemble here this morning in the Third Session of the One Hundred Thirtieth Annual Conference of the Church. The Tabernacle this morning is filled to capacity.

We wish to announce that these services and all general sessions of the Conference are being broadcast in the Assembly Hall, and in Barratt Hall by television. This session is being broadcast also as a public service over television and radio stations throughout the West. The names of these stations were announced to the television and radio audiences at the beginning of this meeting. We thank the owners and managers of these various stations and express appreciation for this outstanding public service.

Assembled in the Choir seats are members of the Mormon Choir of Southern California, who will furnish music for both sessions this day. We welcome them, and express gratitude for their presence. We also extend a hearty welcome to this large audience in the Tabernacle, Assembly Hall, the audience and members and friends who are listening in by radio and television. We express appreciation for the presence of mission presidents, stake presidencies, bishoprics, temple presidents, and other General officers of the Church; also to our state and city officials, and to our educational leaders who are sitting here before us.

The singing, as already announced, will be furnished by the Mormon Choir of Southern California, with Elder H. Frederick Davis conducting and Elder Frank W. Asper at the organ. We shall begin this session by the Mormon Choir of Southern California singing, "Almighty God of Our Fathers," conducted by H. Frederick Davis. The opening prayer will be offered by Elder Clement P. Hilton, president of the Young Stake.

Singing by the Choir, "Almighty God Of Our Fathers."

Elder Clement P. Hilton, President of the Young Stake, offered the opening prayer.

President David O. McKay:

The invocation was offered by Brother Clement P. Hilton, president of the Young Stake. The Mormon Choir of Southern California will now sing, "I Need Thee Every Hour," conducted by Elder H. Frederick Davis. After the singing, President Henry D. Moyle will speak to us.

The Choir sang the hymn, "I Need Thee Every Hour."

President David O. McKay:

President Henry D. Moyle of the First Presidency will be our first speaker. He will be followed by Bishop Thorpe B. Isaacson.

PRESIDENT HENRY D. MOYLE

Second Counselor in the First Presidency

My beloved brethren and sisters, I know we were all thrilled at the beginning of this conference yesterday morning with the inspired remarks of President David O. McKay. Among other things he said: "Man holds dominion over earth, sea, and air, and now is intent upon conquering space." All that man has accomplished, and all further advancement in every realm of human activity made by man will aid in the accomplishment of God's ultimate purpose for us here in mortality—that is to say, the establishment of his Church and kingdom here upon this earth, preparatory to the advent of the second coming of the Savior of mankind.

There may be men who still continue to contend that there is a conflict between church and religion on one side, and science on the other, but little do they understand that all truths pertaining to science as well as to religion emanate from our Father in heaven. He has power over his truths. He can withhold them from men when there is a purpose in so doing, and likewise can inspire men to discover and recognize truths, and advocate them to their fellow men. And so, science and religion alike are entirely obligated to God, and so are we all. Neither science nor religion can successfully refute the second coming of Christ. The evidence is too complete, too convincing, too much a part of the great eternal plan of God, as much a part and as real as our mortal earth existence. We might as well deny the one as the other.

To me the astonishing fact is, that recently in England we were pointed out as peculiar because we believe "that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory." In spite of this tenth article of faith of ours, published to the world for now a hundred years, we are characterized as pagan and are said not to be Christians. How can anyone deny the second coming of Christ and be a Christian? And how can anyone know of his second coming and not be his follower?

Let me read what the Church of England's great expert on Mormonism recently had to say: "Mormonism is essentially a pagan faith, and not Christian at all."

The London *Daily Sketch,* on February 1st, entitled an article published therein, written by Mr. Neville Randall, "Knock, Knock—It's Those Mormons." In part, this article said:

"On a thousand doors in Britain during the week-end came a knock. . . . This week it may be your turn to open your door to a quiet, soft-spoken American. To hear him say the words: 'Will you become a Mormon?' If you let him he will try to persuade you:

"To give up smoking and drinking—even tea and coffee.

"To give a tenth of your income to the Mormon Church.

"To accept a religion with no prayer book and no paid clergy.

"To put off baptizing your children until they are eight.

"Last year 1,404 Britons were converted," says the article. "In Britain now 220 American Mormon missionaries, most of them young men in their early twenties, are at work. They call at 2,000,000 homes a year. In December they baptized 237, more than in any month for a hundred years. What harm—or good—can the Mormons do to you if you let them convince you? This is what they told me:

"You would believe that Christ will come to earth again. More than a million Mormons . . . believe every word of this. About a third of the male Mormons, and quite a few women, believe it sincerely enough to give up two years of their lives, usually when they are at college, to serve on a mission. They are unpaid—expenses come from their own or their families' savings. The Mormons are determined to give you a chance to judge for yourself. Listen for the knock."

We are grateful to the newspaper for giving to the people of England that challenge—indeed, that invitation, to listen not alone to the knock, but also inferentially to that which they are told by our elders.

In the English Church, as in many others, the Lord's Prayer is an essential

part of their religious service and is repeated by the congregation. They therefore pray: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. . . ." (Matt. 6:9-10.) Thus unwittingly do they pray for that which they evidently do not believe will occur.

The clergyman was right when he warned his neighbors that our elders would teach them of the second coming of Christ. We will teach them from their own translation of the Bible that the white robed angels spoke to the apostles of old as the resurrected Christ ascended from their midst on Mount Olivet.

". . . Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

We know he will come, even as he ascended, a material being, a living Personage, separate and apart from the Father, with an immortalized body of flesh and bones. This is our work—to prepare for the second coming of Christ. This is the Dispensation of the Fulness of Times, spoken of by Paul, the Apostle. We have in our hands, with which to work, all that has gone before in all generations of man. We deny final consummation of his mission here upon the earth if we deny his second coming. Thus only can the revealed gospel of Jesus Christ be presented in its fulness—by teaching the world of the second coming of Christ.

In our own Doctrine and Covenants we read: "Unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth." (D&C 27:13.) This is part of the second coming.

And again: ". . . for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this, the dispensation of the fulness of times." (*Ibid.*, 128:18.)

"For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass;

"For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand." (*Ibid.*, 29:10-11.)

These are but a sample of numerous declarations found in modern scripture predicting the coming of Christ once again to complete his mission in glory here on the earth. We can readily turn to that which was recorded by the apostles of old and give to you the testimonies of Matthew, Mark, Luke, and John, and again repeated in more modern revelation as in the Book of Mormon in Third Nephi, of which President Clark spoke yesterday.

The words of Jesus Christ recorded by Matthew: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16:27.)

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (*Ibid.*, 24:14, 27, 30, 31.)

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." (*Ibid.*, 25:31.)

Matthew doesn't leave any doubt about this second advent, and the words

of the Christ as recorded by Mark goes on to say:

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." (Mark 8:38.)

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

"And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

"And then shall they see the Son of man coming in the clouds with great power and glory.

"And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." (Mark 13:24-27.)

And I can assure you he will not find his elect upon all of those roads of which President Clark spoke yesterday, supposed to lead to heaven, but it will be in that straight and narrow path of which the Savior himself spoke, in which the obedient will be found and which constitutes the only way by which we can constitute ourselves his elect and be called up and chosen to rule and reign with the Savior of mankind here upon the earth for a thousand years.

In the gospel according to Luke is written: "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed." (Luke 9:26.)

And John, in the Revelation, says: "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." (Rev. 20:2, 4-5.)

And then in Third Nephi we read: "And he did expound all things, even from the beginning until the time that he should come in his glory—yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should pass away." (3 Nephi 26:3.)

We assert and testify today, not only to the English, but also to all the world, that Christ will return to the earth in power and in glory, and usher in an era of peace, an era during which all shall be committed, transpire, and be accomplished that yet remains to be done before our Savior, Jesus Christ, can report his mission completed here upon this earth to his Father in heaven, having subdued and brought under his feet all things.

This was revealed over thirty centuries ago to Enoch of old, for we read in the book of Moses, Pearl of Great Price: "And it came to pass that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years." (Moses 7:65.)

Now, our preaching the gospel is itself essential prior to the second coming of Christ. Matthew wrote: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14.)

So after the falling away spoken of by Matthew, a restoration of the gospel had to come, otherwise the words of Matthew would be inconsistent and their fulfilment impossible.

And then we have that wonderful prophecy in Revelation: To John the restoration of the gospel was foretold "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Revelation 14:6-7.)

Then referring back to our own Doctrine and Covenants, how grateful I am to the Lord for his revealed word as contained in this great volume of scripture:

"And then they shall look for me, and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory; with all the holy angels; and he that watches not for me shall be cut off. . . .

"For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver." (D&C 45:44, 59.)

Joseph Smith once said: "When I contemplate the rapidity with which the great and glorious day of the coming of the Son of Man advances, when He shall come to receive His Saints unto Himself, where they shall dwell in His presence, and be crowned with glory and immortality: when I consider that soon the heavens are to be shaken, and the earth tremble and reel to and fro; and that the heavens are to be unfolded as a scroll when it is rolled up; and that every mountain and island are to flee away, I cry out in my heart, What manner of persons ought we to be in all holy conversation and godliness!" (*Teachings of the Prophet Joseph Smith*, 29.)

The Lord grant that we may fulfil this great calling which is ours, and be the persons that we ought to be to lay the foundation for his second coming, for he lives—he lives for us, to hear and answer our prayers, and his coming is approaching closer and closer; and although no man knoweth the hour, it behooves us to watch, and so our mission to the world is to watch and be prepared.

May this be our happy lot I humbly pray in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is President Henry D. Moyle of the First Presidency of the Church. Bishop Thorpe B. Isaacson will be our next speaker. He will be followed by Elder Levi Edgar Young.

BISHOP THORPE B. ISAACSON

First Counselor in the Presiding Bishopric

President McKay, President Clark, President Moyle, my dear brothers and sisters:

The beautiful song just rendered by this wonderful choir entitled, "I Need Thee Every Hour," has struck a very responsive chord in my heart. I do need "thee" every hour, and I need "thee" this hour. I stand before you this morning very humble, fasting and prayerful, praying that God will sustain me in this responsibility.

It was thirteen years ago at the April conference when I had my first assignment to speak in general conference, and every assignment since then has nearly overwhelmed me. I pray constantly that I may have your sympathy, your patience, your understanding, and above all, an interest in your faith and prayers.

Sometime ago as I was reading something about Church history that this April conference is the golden anniversary for President Joseph Fielding Smith —that is, at the April conference fifty years ago—half a century—President Joseph Fielding Smith was first sustained a member of the Quorum of the Twelve Apostles. Then as I looked a little further, I found that it was fifty-four years ago at the April conference when President David O. McKay was sustained a member of the Council of the Twelve Apostles—fifty-four golden years—golden years for President Smith and President McKay, but golden years also for the Church.

I am sure we were all deeply impressed this morning by the stirring address of President Henry D. Moyle. Saturday night the priesthood assembled received some counsel and challenges that I think we can live up to. His optimism and his vigor in this assignment of directing the great Church missionary system throughout the world is an example for all of us to behold. He undertakes this assignment with great enthusiasm which I am confident is an inspiration to all of us. I am sure he is a great blessing and comfort to President McKay and President Clark, and therefore, a great

blessing and comfort to the entire Church.

As I listened to the opening address of President McKay Sunday morning, I was impressed by this quotation from the Doctrine and Covenants, 102:9: "The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged in his administration by the voice of the church."

In Numbers 12:6, we read, "And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream."

In Amos 3:7, we are told that, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

Truly, the Lord does reveal himself constantly to the prophet, the President of the Church. President David O. McKay is a beloved prophet of God, a seer, and a revelator to this people, loved not alone by the people of the Church, but by many in the world who are not members of the Church.

I would like to say a few words on a subject that must be giving all of us considerable worry and concern, changing values—changing times.

I preface my remarks with this quotation from the Prophet Mormon 9:9 in the Book of Mormon: "For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing?"

When we consider this, we must realize that, since God himself is immutable, so are the things that are a sure foundation for us to build upon. We must intelligently and continuously appraise the events that take place in the world today. It would be well if we could enjoy and accept the simple and eternal truths. We must do our best to appreciate values that do not change with every passing season. If values have changed, it is because we have changed them or because we have changed our attitudes toward them.

It is reported that a philosopher from a foreign country once desired and sought to learn what had made America great. He reviewed our rivers, our irrigation, our commerce, but it was not there; he examined the fertile fields and boundless prairies, but it was not there; he viewed our rich mines, our industry, and it was not there. Not until he traveled from one place to another through our country, saw the churches of America, and heard her pulpits ablaze with righteousness, did he come face to face with the secret of her genius and power.

"America is great because she is good, and if America ever ceases to be good—America will cease to be great."

Recently a prominent man made some very serious remarks regarding the softness and decay which is eating into the moral fiber of the American people. He stated that "unless we as a nation develop a greater responsibility and make some right decisions instead of doing what is expedient, we are in trouble, serious trouble."

He emphasized our problem is not economic, it is not military, it is not political, but it is spiritual. There probably is too much talk about rights and not enough talk about responsibility. Individual responsibility both for the young and the old seems apparent and badly needed today. We have no right passing individual responsibilities on to others.

Reference has been made to scandals, cheating, fake advertising, and misrepresentation from radio and television. Chiseling, deceit, falsifying, gossiping, and talebearing are not frowned upon today as they once were.

"The truth, the whole truth, and nothing but the truth": Those are the familiar words of the legal oath used in the English-speaking world. The whole truth seems to be the heart of the matter. Answering questions in truth and nothing but the truth is one thing, but volunteering the whole truth when it has not been asked for is something else.

Sometimes our thinking and our actions drift into unfortunate channels, stunting our mental growth and neglecting to discover our own strength. It is with us as with the soils of the earth where sometimes there is a vein of gold of which the owner is not aware. If one wishes to enjoy the luxury of spiritual growth, social prestige, financial security, happiness, or peace of mind, begin prospecting today for that vein of gold within you.

What has happened to integrity? Has

it been exiled with other great and good principles? The television pitfalls and constant unfair advertising are only a sample of the trend of the times. Perhaps this is the first time in modern history that misrepresentation has been bought and paid for and delivered into millions of our homes with scheduled regularity. Dishonesty is sometimes glossed over, and that which we have come to look upon with admiration has turned out to be deceitful.

Dr. Richard H. Walters of Toronto University suggests that in North America perhaps we have an "unexpressed code of behavior." Sometimes society verbalizes one code but lives by another. When we have a conflict of standards, many times the lower standards take over.

A survey among college students by Marvin L. Hendricks of Indiana Central College indicated that fifty-seven percent had at one time or another cheated in examinations. It was not so much the moral badness of these findings as it was the general acceptance of a new standard in which cheating was more or less acceptable. Students are part of a system in which the attainment of knowledge has become secondary to the completion of prescribed courses. Only thirteen percent of the students felt cheating was wrong and less than twenty percent felt any deep resentment against cheaters.

I could not help wondering what would happen or how we as individuals would feel knowing that we were to be operated on for a serious illness by a doctor who might have cheated his way through medical school.

These facts emphasize strongly that there is a great deal lacking in modern character. How can we as adults expect to mold character in our children if we are guilty of these indiscretions. Perhaps we should spend more time teaching honesty. It has not changed. It never will change. This is a basic human value that should be taught with emphasis.

Each of us will need to strengthen his own home life and his family ties if he is to combat these changing standards in human behavior.

King Hussein of Jordan is reported to have said: "I feel I have a responsibility, and there are two things that are very important to me in life. First, one is to be able to live with myself. Second, the other is the belief that if I do right, if I try my best, God will always be with me."

In a revelation to the Prophet Joseph Smith, the Lord emphasized these truths:

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

Have times changed? Yes! But who changed them? It may be well for us to try sorting out the parts that need changing and putting them back in their proper light and place. Let us return to the old principles—love of God and love of fellow men. Love, like all eternal principles, is infinite.

Recently, one prominent speaker warned that constant scandals are "only a symptom of a disease that is eating into the vitals of American morality."

We are constantly confronted with tricks, gimmicks, superficial slogans, and falsehoods. It may be the result of too much commercialism and the incorrect estimation of values.

A recent survey by one of our prominent statisticians asked the public this question: "How do you feel about television commercials—do you think they use untruthful arguments, or not?"

Sixty-seven percent of those contacted stated they felt that untruthful methods and arguments were used. Some said that as a result of these situations, crime in the United States has increased five times faster than our population in the last few years. "The scales of justice are getting out of balance."

"The image of advertising must be greatly improved if the American people are to have faith in it," said Richard E. Ryan, president of the Advertising Association of the West. He further stated that fewer than half believed fifty percent or more of what they saw. "Ninety percent said they did not generally believe cigarette advertising," and advertising of other items got the same answer. Yet, he stated that some business concerns "shrug the problem off on the basis of 'What's the difference.'"

So the question arises, "Are the Amer-

ican people getting soft physically, morally, and spiritually?"

Have values changed? No! "People have changed." Perhaps we as parents and teachers should look to ourselves for the change in values of today's living. Are we good examples?

President J. Reuben Clark, Jr., once stated so appropriately: ". . . After all, all the things that we are asked to refrain from are things which lower our standards of joy, lower our standards of life, lower our respect for humanity and humanity's respect for us, and leave us debtors to the whole list of Christian virtues."

Times have changed only because people have changed them. But eternal values have not changed. Ethics and honesty and morality have not changed. It may be that the attitudes of the people have changed toward those standards, but these values remain unchangeable.

It is gratifying and encouraging, however, to know that there are still many people who place a great value on ethics and honesty; for instance, one prominent television star recently refused to act as if he were smoking a certain brand of cigarets as an advertisement because he did not smoke. He sincerely felt it would be dishonest to lead the public to believe that he was smoking when he did not smoke.

He further refused to read commercial copy which indicated that he used a certain product if he did not use it. That is true honesty and ethics.

It is important how we feel in our own heart, and we should all try to be free from hard feelings, faultfinding, and backbiting. If we have been hurt or offended, it might be well if we would try to forget it. One good writer states, "In the very depth of your soul dig a small grave, and there, in the eternal silence bury the wrongs which you may think you have suffered. Your heart will feel as if a load had fallen from it and a divine peace came to abide with you."

If things have gone wrong, let neither of us point an accusing finger against the other. The one who is to blame is not at all important. Only how can we set the situation right—that is all that matters, so that we can go on living happily as long as God shall give us life.

I bear you my testimony that I know that God is our Father; that he lives; that he hears our prayers; that Jesus Christ is his Son, our beloved Savior and Redeemer. May we live so the Lord can speak to us if he chooses to. We might ask ourselves: What is our relation with our Holy Father? Could he speak to us and could we hear him?

May God bless us that we may draw nearer to him each day of our lives, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Thorpe B. Isaacson, a member of the Presiding Bishopric of the Church, has just spoken to us. We shall now hear from Elder Levi Edgar Young of the First Council of Seventy.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

President McKay, President Clark, and President Moyle, my brethren and sisters:

We are here this beautiful day to worship God our Father and Jesus Christ our Redeemer. I know that everyone has this feeling and will listen to the words of his servants with joy and thanksgiving. There are so many phases of history that we love to study and think about. During the past year, I have studied the life of Christopher Columbus. Historians tell us that Columbus felt that beyond the western sea, land could be found. In the historical writings of the Italian scholar Padre Clementis he *conserved* a form of prayer said to have been used by Columbus on Friday morning, October 12, as he stepped on the land of the New World.

Columbus declared in one of his letters to the king and queen of Spain that he was the "agent in the hand of God to go forth upon the mighty deep." According to Washington Irving, Colum-

bus, when he set foot on the island of San Salvador, uttered the following prayer, which has been translated from the Latin:

"O God, our Father, eternal and omnipotent, creator of heaven and earth and sea, we glorify Thy Holy name, praise Thy majesty, whom we serve in all humility, we give unto Thy Holy protection this new part of the world."

Plymouth Rock has long since become the emblem of American freedom, that freedom born of a proper respect for the rights of all men and the recognition of the permanency of religion. The Pilgrim Fathers were men of deep faith in the Providence of God. Their coming to America over the uncharted deep was an event ordered of God for the ultimate bringing in of his kingdom upon the earth. Many centuries before the birth of the Savior, the Prophet Nephi wrote these words as he looked into the future:

"And it came to pass that I looked and beheld many waters; and they divided the Gentiles from the seed of my brethren.

"And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

"And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.

"And it came to pass that I Nephi beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord." (1 Nephi 13:10, 12-13, 16.)

It was by divine guidance that the Pilgrim Fathers came to America and planted here the institutions of civilization. By the Mayflower Compact they established a republic, the highest form of political institution known to man. Such a republic was unknown up to their time, and this was the only land where a nation of this kind was possible. This continent had been unknown until the right men, rightly trained, could build their homes in the wilderness and hold the ground for a purpose larger than they knew. These Christians had in mind a new city of God in the wilderness, and they made the fish the emblem of their commonwealth, which has from old been the symbol of Christian humility.

Pastor John Robinson was one of the most prominent of the Pilgrim Fathers, yet he never set foot upon American soil. The little group that left Leyden, Holland, in 1620, received his blessing, and, in his parting words to them, he said:

"Brethren, we are now quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows: but whether the Lord hath appointed that or not, I charge you before God and his blessed angels that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveals anything to you, by any other instrument of His, be as ready to receive it, as ever you were to receive truth, by my ministry; for I am fully persuaded, *I am very confident, that the Lord has more truth yet to break forth out of his holy word.* For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of the reformation."

That is why we are thankful that we have been blessed with a knowledge that the gospel was restored through the Prophet Joseph Smith, and that is our testimony. The reason why I am speaking of it as I do, is because there are a number of people in this congregation who are not members of the Church.

Thousands of people have accepted the gospel, and we believe in the purity of the teachings of the gospel of Jesus Christ as nobody else. It is a wonderful thing.

When the time came for the Saints to move westward, they came headed by a prophet of God. They settled in this valley. It was a valley of sagebrush, very dry in the summertime, cold in winter. They came in the year 1847, and from then on, all the time, there were companies of Latter-day Saints on the plains, coming to Utah, coming in small numbers and then in larger groups, until the territory was settled,

and Utah as a state was founded. A wonderful thought was expressed by President Brigham Young in the First General Epistle to the people at the close of 1847. It indicated the great love and respect that he and the Latter-day Saints had for all people.

"Come, then, ye Saints; come, then, ye honorable men of the earth; come, then, ye wise, ye learned, ye rich, ye noble, according to the riches, and wisdom, and knowledge of the great Jehovah; from all nations, and kindreds, and kingdoms, and tongues, and people, and dialects on the face of the whole earth, and join the standard of Emmanuel, and help us to build up the Kingdom of God, and establish the principles of truth, life, and salvation, and you shall receive your reward among the sanctified, when the Lord Jesus Christ cometh to make up his jewels; and no power on earth or in hell can prevail against you.

"The Kingdom of God consists in correct principles; and it mattereth not what a man's religious faith is; whether he be a Presbyterian, or a Methodist, or a Baptist, or a Latter-day Saint or 'Mormon,' or a Campbellite, or a Catholic, or Episcopalian, or Mohametan, or even pagan, or any thing else, if he will bow the knee and with his tongue confess that Jesus is the Christ, and will support good and wholesome laws for the regulation of society, we hail him as a brother, and will stand by him while he stands by us in these things; for every man's religious faith is a matter between his own soul and his God alone; but if he shall deny the Jesus, if he shall curse God, if he shall indulge in debauchery and drunkenness, and crime; if he shall lie, and swear, and steal; if he shall take the name of the Great God in vain, and commit all manner of abominations, he shall have no place in our midst, for we have long sought to find a people that will work righteousness, that will distribute justice equally, that will acknowledge God in all their ways, that will regard those sacred laws and ordinances which are recorded in that sacred book called the Bible, which we verily believe, and which we proclaim to the ends of the earth."

In conclusion, I have a word or two concerning one of my devoted friends.

The head of the Catholic Church in Utah, Bishop Duane G. Hunt, passed away the other day. He was one of the finest men, and it is only within a year when Bishop Hunt said to a visitor, "One thing I do know. The Mormon Church has been gracious and kind to every soul that lives. The people have gone forth giving and bearing their testimony that God lives and has restored the gospel."

May we all come to the faith that has been this morning told us by the speakers and will be told us by the speakers today and Wednesday. Let us grow because in that growth is our salvation, our joy of living, and we certainly find what life means.

God bless us all through the holy purposes, the priesthood of God, I ask in in his name. Amen.

President David O. McKay:

He to whom we have just listened is Elder Levi Edgar Young, Senior President of the First Council of the Seventy.

The Choir and Congregation will now join in singing, "Now Let Us Rejoice In The Day of Salvation." Elder William H. Gould, Assistant Director of the Mormon Choir of Southern California, will lead us. Elder Eldred G. Smith will follow the singing.

The Choir and congregation united in singing the hymn, "Now Let Us Rejoice In The Day of Salvation."

President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, will now speak to us. He will be followed by Elder Sterling W. Sill.

ELDER ELDRED G. SMITH

Patriarch to the Church

I am very grateful for the many blessings that have been mine. I am thankful for the prayer that was offered at the beginning of this session and pray that I shall receive my part of its fulfilment, that the Lord will guide me in what I say.

I have been very grateful for the heritage that I have, for the blessings and the experiences that have been given to me through my childhood and my youth, in fulfilling the various offices in the priesthood from deacon, teacher, priest, elder, seventy, high priest, and bishop, and the privilege of filling a mission and the other offices that I have held, which have been for my training and preparation. And now, as Patriarch to the Church, I am indeed grateful for the privilege of fulfilling this position and pray the Lord shall ever help me so to do.

We as a people are greatly blessed in many ways, too many to be enumerated, and among these blessings we have the privilege of having patriarchs pronounce blessings upon us. People ask often, what I do in the Church, or, what does a patriarch do. The Lord says that evangelists are patriarchs. The name "patriarch" divided into two syllables, explains itself. "Patri" means "father," and "arch" means "chief," so "patriarch" is a "chief father."

We have two types of fathers in the Church—those who are natural fathers, or the head of their households, and we have those who are fathers as an ordained position in the priesthood. So an ordained father, or an ordained patriarch, is a priesthood office, which gives him the right to perform such things as patriarchal blessings in blessing the members of the Church.

Every holder of the priesthood who is head of a family, has the right to bless members of his own family. However, it is not priesthood order for him to declare the blessings of the lineage of Israel. This is the specific responsibility of an ordained patriarch. For that reason, among others, we go to ordained patriarchs to receive those blessings.

We have in the Church approximately four hundred such patriarchs, ordained to give patriarchal blessings. We have a representative group of them here with us today. These men are noble and humble, worthy men, especially ordained priesthood officers, whom the Lord has placed in his Church to serve you in giving you patriarchal blessings.

It is most desirable that they do not come to you to give you a blessing and announce that they have a blessing for you. It is more desirable that you go to them. They make themselves available. There is at least one patriarch in each stake of Zion, so that all the membership of the Church has the opportunity of receiving such blessings. Those who live in the mission field, where there are no ordained patriarchs, have the privilege of coming to the stakes and receiving blessings from stake patriarchs, or they may come to my office. And that is the primary work that I do—give blessings to those from the mission field who come to me.

Many people have asked why we do not have patriarchs in the mission field. I guess the only good reason is the same reason we do not have bishops. Bishops and patriarchs are officers of a stake organization and as there are enough members in an area to organize a stake, then they are entitled to a stake organization. As that organization grows sufficiently, there is usually a patriarch ordained in that stake.

Then the question comes, what is a patriarchal blessing? It is different from any other blessing one might receive. The first requirement and that which makes it primarily different from other blessings, is that the ordained patriarch has the right to declare the blessings of Israel, or the line of Israel through which the blessings shall come. The blessings of Israel are leadership blessings, and leadership blessings are the blessings of the priesthood. This is the main difference between patriarchal blessings and blessings given by others.

I have had many faith-promoting experiences in declaring lineage. The majority of the people who come to me for blessings are people whom I do not know. I know nothing about their geneology or their family background. How-

ever, a patriarchal blessing, in declaring lineage, does not always need to declare genealogy—it is not a short cut to genealogy. It is the blessings that are declared. Genealogy and genetics may have the effect in assisting their patriarchs, but we are mixtures. Many of us are mixtures of several tribes of Israel, and so it is the right of the patriarch to declare that line through which the the blessings shall come.

Elder John A. Widtsoe has stated the following:

"These blessings are possibilities predicated upon faithful devotion to the cause of truth. They must be earned, otherwise they are but empty words. Indeed they rise to their highest value when used as ideals, specific possibilities toward which we may strive throughout life. To look upon a patriarch as a fortuneteller is an offense to the priesthood. The patriarch only indicates the gifts the Lord would give us, if we labor for them. He helps us by pointing out the divine goal which we may enjoy if we pay the price." (The Improvement Era 45:33.)

I am glad Brother Widtsoe mentioned the fact that patriarchs are not fortunetellers because that is the farthest thing from the truth—patriarchal blessings are not fortunetelling.

If you can discover the keynote in your blessing, it will be an index to point the way of life for you, or the path that you should go to serve God. These blessings are an eternal anchor for our soul with the Lord. They are just as eternal and binding upon us, through our faithfulness, as were the blessings given by Adam, Abraham, Jacob, or any other patriarch of past times. Because of their eternal nature the Lord has required that they be recorded so that we have a record of them in the archives of the Church, and each individual is given a copy of his blessing so that he might have it available for himself. We encourage and recommend that members of the Church receive only one patriarchal blessing, which blessing is recorded as an eternal record.

Now, if we are going to receive only one blessing, then it is important that we get that blessing at a proper time in our life. The question often comes to me, at what age should my children receive their patriarchal blessings? I discourage anyone under twelve years of age. If I were a stake patriarch and giving blessings to people in my community, I think I would raise that age. I think the best age is between fifteen and twenty-five. However, every baptized member of the Church is entitled to receive a patriarchal blessing. He should be old enough to understand the meaning and purpose and value of a patriarchal blessing to the extent that he has a personal desire to receive such a blessing, and not because a group is getting blessings, or because friends or neighbors are getting blessings, or because an adult or parent has the desire that the child should receive a blessing.

Do not wait until you are troubled and then go to the Lord through his holy servants. The Lord does not intend to solve our problems for us. He gives us special problems for our good, to teach us to make decisions, because through making those decisions and through those trials we have the privilege of growing, and the Lord does not intend to take that privilege from us.

I am grateful for the many blessings of the Lord that have been given to me and pray that the membership of this Church will avail themselves of the opportunities which are theirs to receive patriarchal blessings. I am thankful for the testimony of the divinity of the gospel which has been given to me, that I know that God lives, that he is truly our Father in heaven. I am grateful for the knowledge I have that Jesus is the Christ, the son of the Living God, and that Joseph Smith is truly a prophet of God, and through him, this gospel of Jesus Christ has been restored on the earth in these the last days, in the fulness of times, never to be taken from the earth again.

I pray the Lord's blessings upon the leadership of the Church, for I know that our present leader, President David O. McKay, is just as much a prophet of God as any previous leader we have ever had. I pray the Lord's blessings upon all the leaders that they may have strength and health to continue to serve the Lord with us as long as he will permit them to be here.

I pray for these blessings on the lead-

ers of the Church and the membership of this Church, thanking him for the blessings which have been given to me, and the testimony which I have, and I do it in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us. Elder Sterling W. Sill, Assistant to the Twelve, will now address us.

ELDER STERLING W. SILL

Assistant to the Council of the Twelve Apostles

In the year 428 B.C. a play was being presented in the ancient city of Athens entitled *Hippolytus.* This was a Greek tragedy written by Euripides. It was centered around Theseus, the old king of Athens and his son Hippolytus. Theseus had received from his father, Poseidon, the Greek god of the sea, three gifts in the form of three curses. These curses not only had the power of temporal destruction, but they would also continue throughout eternity to punish anyone against whom they were invoked.

The first of these curses was directed by Theseus against his own son, Hippolytus. Hippolytus had done no wrong but Theseus had been deceived and did not discover his error until Hippolytus was on his deathbed. And while Theseus had the power to invoke the curse he did not have the power to set it aside once it was in operation. And so as the father sat by the bedside of his dying son he said through his tears, "I weep for your good heart, your true and upright mind. The gods have cheated me of my good sense." And as Hippolytus lay their contemplating eternity, he said to his father, "'Twas a bitter gift your sire gave." And then just before he died he pointed out that he could already see the gates of hell beyond which he would suffer his own father's curse throughout eternity.

If we had been witnessing this tragic play in ancient Athens, we would probably have joined our tears with the others not only in feeling sorry for Hippolytus, the victim of this dread curse, but also more especially for his father who had set it in motion. But Theseus was not the first to possess this power to curse, nor is he the only one who has turned it against his own son.

Ten centuries before Theseus was born, God gave ancient Israel their law from the top of Mt. Sinai, and out of the lightnings and thunders of that holy mountain came the divine warning that ". . . the sins of the fathers shall be visited upon the children." (See Exodus 20:5.) The most effective way to set a curse in operation against one's own son is to develop the cause of the curse in his own life. And then as our children play with us this interesting game of "Follow the Leader," it will not be long before the curse will begin to appear in their lives—that is, the power to lead, possessed by every parent, is also the power to mislead. The power to mislead is the power to destroy; it is the power to cause eternal suffering.

It is a little bit startling to realize that this father and son tragedy is being enacted in real life in many of our own homes. Let me give you a more up-to-date Theseus and Hippolytus story.

A friend of mine recently called me on the telephone and told me that his young son had the habit of coming home from Sunday School each week and discussing his Sunday School lesson with his father. Sometimes the father was unable to handle the situation adequately, and it became necessary for him to get outside help. And on this particular occasion he asked me if I would help him with the right information. We discussed the idea at some length and noted the scriptural references that were applicable.

But I suggested to my friend that he could not solve this problem with just one answer. It would be impossible to keep his son content for very long with the answers that the father got from someone else. The son would want the father to know the answers for himself. Before the son was very much older he would also discover that his father did not go to Sunday School, and he would want to know why. At Sunday School

they would teach the son that some of the things that the father was doing were contrary to the commandments of God. Then this fine young son would be forced to make some decisions of his own. Should he follow his father or should he follow the Church? The father is the one who provides him with his food and his clothing and his love. He is the one who takes him on picnics and provides for his general welfare. It would be pretty difficult for the Church to win against that kind of competition. And it is pretty difficult to get the curse stopped once it is set in motion. If this splendid young son could see the end of his life from its beginning, he might say to his father as did Hippolytus, that he could already see the gates of hell beyond which he would suffer eternally for his father's bad example. This situation furnishes us with a little different setting for the statement of Jesus that ". . . a man's foes shall be they of his own household." (Matt. 10:36.)

We are greatly disturbed whenever evil is brought upon one person by someone else; for example we were upset when Russia closed her church doors by governmental decree. Russian leaders are presently trying to terminate any personal relationship which otherwise might exist between God and the people of Russia. But what Russia has done officially, many of us are doing individually. That is, what good does it do if our churches are open if we are not in them? Or, how much better off are we than the Russians if we do not manifest our faith by our works.

The chief representative of the great communist state which is disputing our way of life was recently invited to be our guest in this country. And as he went about among us, he talked of "burying" us and our way of life. He talked about competing with us in the manufacture of guided missiles, intercontinental rockets, and other instruments of destruction. He said nothing about competing with us in freedom or human dignity. He said nothing about competing with us in the individual welfare of people. And I thought what a stimulating thing it would be if the great nations were vigorously competing with one another for leadership in faith in God and the individual righteousness of people.

In 1958 *The U.S. News & World Report* carried an interesting headline: "What 22 Years of U.S.-Soviet Talks Have Produced." The article pointed out that during this period 3400 meetings had been held between high diplomatic representatives of the United States and the Soviet Union. During this time they had made fifty-two major agreements, fifty of which had already been broken by the Russians.

Fortunately for us our eternal exaltation does not depend upon whether Russia keeps or breaks her international agreements. But we might ask ourselves if our upsurge in juvenile crime and delinquency is a satisfactory result of what twenty-two years of dealing with our own children and with God have produced. During the past twenty-two years we have also attended many meetings. We have made many major agreements with each other and with God. Some of these agreements have been made at the waters of baptism; others have been made as we have received and been advanced in the priesthood. We have made some important agreements at the marriage altar. And each week we meet before the Sacrament table and witness unto our Heavenly Father that we will always keep his commandments. Wouldn't it be interesting if some impartial statistician could determine how many of these important agreements we have made and how our personal performance percentage compared with the Russians?

We should remember that any disobedience to God or any other offenses that we pick up in our own lives are soon transmitted to others, particularly our children. That is, the power of example is the greatest power in the world. That is the way we learn to walk. That is the way we learn to talk. That is why we speak with the accent we do. That is how we learn to dress ourselves. That is why we have our hair cut and our clothing tailored the way we do.

I suppose that if I had seen you eat your breakfast this morning I would have discovered that most of you ate with a fork in your right hand. But I discovered the other day that in certain parts of Canada the people eat with the

fork in their left hand. I suppose the reason is that they have seen somebody else do it that way. Probably if we had been born in China we may not have eaten with a fork at all.

The other day I attended a meeting during which someone on the platform yawned. Then I watched that yawn go all over the audience. The people who were yawning in the audience were not even aware of why they were yawning. Unconsciously they were following the example of someone else. That is also the way we get many of our manners, our morals, and our attitudes.

Thomas Carlyle said, "We reform others when we walk uprightly." And it is just as true that we destroy others when we walk unrighteously. Even Jesus said, "The son can do nothing of himself but what he seeth the Father do." (John 5:19.) *Our* children will also do what they see us do. They may not follow our advice, but they will follow us.

One of the important functions in the life of Jesus was to serve as a pattern for us. He gave us the greatest of all the success formulas when he said simply, "Come follow me." And every life must eventually be judged by how well we follow that one instruction. We also reach our highest rank while serving as an example for others, particularly our children. It has been said that the first question that God will ask every parent is, "Where are your children?" Our responsibility is not just to be mothers and fathers of bodies. We are also appointed to be mothers and fathers of blessings.

When Alexander the Great was twelve years old his father, Philip, arranged to have Aristotle, the great Macedonian orator and philosopher, become his companion and tutor. Later Alexander said that Aristotle was his father. What he meant was that while he had received his body from Philip, Aristotle was the father of his mind. If you would like to take back to your work one of the most challenging thoughts that I know anything about, that is it. That is, physical paternity by itself is an ordinary office, that is something that is participated in by all of creation from the top to the bottom. But what about mental paternity and spiritual paternity? Who are the fathers of our ideals, and what kind of fathers do we have for our children's spirituality?

Some of those being taught by Jesus kept saying, "We have Abraham to our father." Jesus said to them, "God is able of these stones to raise up children unto Abraham." (Matt. 3:9.) Jesus said, "Ye are of your father the devil, and the lusts of your father ye will do." (John 8:44.) We ought to exercise the greatest care about our own spiritual paternity.

Fortunately the lesson from Sinai did not end with the decree that ". . . the sins of the fathers shall be visited upon the children." (Ex. 20:5.) It is also true that the virtues of the fathers are visited upon the children. Theseus received from his father, Poseidon, three great curses. You have received from your Father in heaven some great blessings which you may direct as you choose.

Nancy Hanks directed one of her blessings toward her son Abraham Lincoln. And later in his life he said, "All that I am or ever hope to be I owe to my angel mother." Jesus conferred one of his blessings upon Simon Peter and raised the life of this humble fisherman to one of great spiritual power.

We may confer as many blessings as we like, on whomever we like, by the inspiration of our own lives. We speak a great deal in the Church about our right to *receive* inspiration from God, and that is a tremendous blessing. But the thing we don't always understand is our right to *give* inspiration. Yet if there should be subtracted from each of us the good that we have received from someone else, there might not be very much of any of us left.

Some time ago I listened to a great Sunday School teacher recount the thrilling story of creation. "So God created man in his own image." (Gen. 1:27.) And as I listened to this story unfold, I closed my eyes and wished that I could have been there to have seen this great event take place. Then I remembered something that I have tried not to forget, and that is that the creation of man is not something that was finished and done with in the Garden of Eden 6,000 years ago. The creation of man is still going on, and we are the creators; that is, we are creating the faith and the enthusiasm and the attitudes which will

determine what men and women will be throughout all of eternity.

As parents we have helped to create bodies, but that is not the end of our responsibility. We must also create individual righteousness. Dr. Alan Stockdale has called our attention to an interesting challenge by saying, "God left a world unfinished for man to work his skill upon. He left the electricity still in the cloud, the oil still in the earth. He left the rivers unbridged and the forests unfelled and the cities unbuilt. God gave to man the challenge of raw materials, not the ease of finished things. He left the problems unsolved and the pictures unpainted and the music unsung that man might know the joys and glories of creation. God created the quarries, but he carves the statues only by the hand of man."

God has also left the world of men unfinished. He has left the character unformed, the lessons unlearned, the testimonies unacquired, and the determination undeveloped. Then as a means of our accomplishment he has given us this basic, fundamental universal law which says, "We reap as we sow." But that is only a part of the fact. Mostly we reap as others have sown for us. We reap as our parents have sown. We reap as our teachers have sown. And one of the most thrilling ideas in the world is that our children will reap as we sow. This is a part of the divine law "that the virtues of the fathers shall be visited upon the children."

Each of us has been given a set of the most wonderful blessings, which we may confer upon whomever we choose. May God help us to use this great eternal power effectively which he has placed in our hands, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Sterling W. Sill, Assistant to the Twelve, has just concluded speaking.

The Mormon Choir of Southern California, at the conclusion of this meeting, will favor us with "Glorious Everlasting," conducted by Elder H. Frederick Davis. The closing prayer will be offered by Elder Dale T. Browning, president of the Weber Stake.

We are very pleased to note the presence of others besides those whom we mentioned this morning, presidencies of stakes, presidents of missions, bishoprics,—we have our own Governor, George D. Clyde; Brother Lamont F. Toronto, Secretary of State; President Ernest Wilkinson, President of Brigham Young University; Dr. John L. Clarke, President of Ricks College; and others who are sitting before us. We are glad of your presence and appreciate your support.

The Choir from Southern California will be with us this afternoon. We shall now listen to their anthem, "Glorious Everlasting." President Dale T. Browning will offer the benediction, and this Conference will be adjourned until two o'clock this afternoon.

The Choir sang an anthem, "Glorious Everlasting."

The closing prayer was offered by President Dale T. Browning, President of the Weber Stake.

Conference adjourned until 2 o'clock p.m.

THIRD DAY

AFTERNOON MEETING

The fourth general session of the Conference was held in the Tabernacle at 2:00 p.m., Monday, April 4.

The Mormon Choir of Southern California furnished the choral numbers for this session, with H. Frederick Davis, Conductor.

President David O. McKay, who presided and conducted the services, opened the meeting with the following introductory remarks:

President David O. McKay:

Members of the Church are convened again in the Tabernacle on Temple

Square in Salt Lake City, in the Fourth General Session of the One Hundred Thirtieth Annual Conference.

We are favored again this afternoon by the presence of the Mormon Choir of Southern California, with Elder H. Frederick Davis conducting and Elder Roy M. Darley at the organ.

You will be interested and pleased in knowing that through the efforts and stirring music of this Choir, the Mormon Choir of Southern California, and also with the cooperation of the members of the Church in Southern California, a contribution of $25,000 was made to the Los Anegles Music Center Building Fund. This money represented the Choir's net proceeds from two performances of Handel's "Messiah," given in the Philharmonic Auditorium in Los Angeles last December. In a letter to Robert S. Stephens, the Choir's President, Mrs. Norman Chandler, Chairman of the Los Angeles Music Center Building Fund, said:

"The Choir's fineness, with unity and spiritual giving of the Mormon people, is a rewarding thing to me. To my knowledge, this is the first time in Southern California that a Church has come forth and given financial support to a cultural project like the Music Center. Because of this kind of sharing, loyalty, civic consciousness, and vision, a glorious Music Center will rise as a living memorial to the peace, to live on as your monument."

We shall begin these services by the Mormon Choir of Southern California singing, "Come, Come, Ye Saints," conducted by H. Frederick Davis. The opening prayer will be offered by Elder Ralph A. Richards, president of the South Summit Stake.

The Mormon Choir of Southern California sang the hymn, "Come, Come Ye Saints."

Elder Ralph A. Richards, President of the South Summit Stake, offered the invocation.

President David O. McKay:

The invocation was offered by Elder Ralph A. Richards, president of the South Summit Stake.

The Mormon Choir of Southern California will now favor us with, "Joseph Smith's First Prayer," conducted by H. Frederick Davis, after which President Joseph Fielding Smith will speak to us.

The hymn, "Joseph Smith's First Prayer," was sung by the Choir.

President David O. McKay:

Elder Joseph Fielding Smith, President of the Council of the Twelve, will now address us. He will be followed by Elder Stapley.

PRESIDENT JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I want to thank this choir for giving me a text, "Joseph Smith's First Prayer." I wonder, brethren, particularly you brethren, and our sisters, too, if we have fully realized the importance of that First Vision, the coming of the Father and the Son to the Prophet Joseph Smith, just a boy.

The world has not realized it, or they would repent of their sins. For some fifteen hundred years or more, perhaps, the world had lost the truth in relation to the Father and the Son and in the year 325, at a conclave that was held, they adopted a new idea entirely in regard to God and confused the Father and the Son, and the Christian world, from that day down until now, has looked upon the Father and the Son as being mysterious—I cannot say individuals, nor can I say substance, but some sort of spirit without separation and the idea of the separate individuals, Father and Son, from that day on ceased to exist.

Now, if the Prophet was telling a falsehood when he went into the woods to pray, he never would have come out and said that he had seen a vision of the Father and the Son and that they were separate Personages, and that the Father introduced the Son and then told

the Prophet to address his question to the Son, who would give him the answer. The Prophet never would have thought of such a thing as that, had it been a fraud.

If he had come out of the woods saying he had seen a vision, had it been untrue never would he have thought of separating Father and Son, nor would he have ever thought of having the Father introduce the Son and for him to put his question to the Son to receive his answer. He never could have thought of it; for that was the farthest thing from the ideas existing in the world in the year 1820.

The very fact that the Prophet made that statement that he saw the Father and the Son and they were glorious Personages, and that the Father spoke to him and introduced the Son, but did not ask him what he wanted, is one of the most significant things that ever occurred in the history of this world. The Prophet, if he had been telling an untruth, even if he had thought that the Father and the Son were separate Personages, would have made another very serious error, if he had lied about it. More than likely he would have said he saw the Father and the Son and the Father asked him what he wanted, and the Father gave him the answer. If Joseph Smith had said a thing like that, it would have been fatal to his story. He did not make a mistake. It was Jesus who answered his question, and the Father introduced his Son, just as he did at the baptism of the Savior, and just as he did to the three, Peter, James, and John, on the Mount, and the Savior gave the answer, as all answers have come from our Father in heaven from the beginning, since Adam was driven out of the Garden of Eden, down to this day. They have all come through the Son.

Now, the Prophet made no mistake, and a boy of his age would not have known; he would have fallen into a trap, just as sure as we live, if it were untrue.

Do I believe that the Prophet saw the Father and the Son? I certainly do. I know it. I do not need a vision. Reason teaches that to me. And then I have that knowledge also by the guidance of the Spirit of the Lord. The Lord has made it known to me. So I thanked the choir, as I sat here wondering what I would say.

Now, let me say a few things more about the Prophet. I have that absolute confidence in every vision, in every manifestation, in every revelation that has come to us through the Prophet Joseph Smith. I know he spoke the truth. And the evidence is made manifest in every act where there has been a manifestation from the heavens, either by the Son of God, himself, or by his servants the prophets of old. Everything has worked out harmoniously and according to the revelations we find in the Old Testament and in the New. There were no mistakes made.

On the 3rd day of April, 1836, certain heavenly messengers appeared to the Prophet and to Oliver Cowdery. First came the Son of God himself. And they described him. Then the Lord sent certain messengers with keys to restore pertaining to the restoration of all things. Moses came and gave to the Prophet the keys of the gathering of Israel, otherwise you would not be here today, and through those keys the gospel is being preached in all the world, and scattered Israel is being gathered out again according to the fulfilment, that is, in fulfilment of the promises that were made by the Lord to his ancient prophets, that he would gather Israel in the latter days.

Elias came and restored the gospel of Abraham. Who was Elias? That question is frequently asked. Well, Elias was Noah, who came and restored his keys.*

Elijah came and restored his keys, opening the way for the preaching of the gospel to the dead and the performing of the ordinances in the temples of the Lord, for the dead. The prophecy of

* "The priesthood was first given to Adam; he obtained the First Presidency and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Gen. 1:26, 27, 28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then in heaven." (D.H.C. 3:385-386.) It was Gabriel who appeared to Zacharias and promised him a son, and who appeared to Mary and announced the coming of the Son of God as recorded by Luke. It was also Gabriel as an Elias who is mentioned in the Doctrine and Covenants, section 27, verse 7. It was Gabriel, or Noah, who stands next to Michael or Adam in the priesthood.

Malachi was fulfilled, at least the beginning of it, and the keys were again given through the coming of Elijah, which turned the hearts of the fathers to the children and the hearts of the children to the fathers so that we can go into the temple and do the work for our dead. There is nothing, in my judgment, that has been revealed that is more apparent of its fulfilment than the coming of Elijah, for this spirit has gone forth into the world. It is not confined to the members of the Church, and I am sorry to say, it does not rest upon the members of the Church as fully as it ought to, but it has gone forth into the world so that there are thousands of those who do not belong to the Church, whose hearts have been turned to their fathers and who are seeking out the records of their dead, and preparing them so that we, their children, that is, the children of the dead, may go into the temples of the Lord and perform the labors that will give unto those who had no opportunity, when they were living, to receive the gospel of Jesus Christ, to give them that liberty and the privilege, that they, too, might be numbered in the house of Israel and receive the blessings of eternal life.

Do I love the Prophet Joseph Smith? Yes, I do, as my father did before me. I love him because he was the servant of God and because of the restoration of the gospel and because of the benefits and blessings that have come to me and mine, and to you and yours, through the blessings that were bestowed upon this man and those who were associated with him in the restoration of the Dispensation of the Fulness of Times.

May the Lord bless us, I pray, and guide us in all things and help us to keep the commandments of the Lord, in the name of Jesus Christ. Amen.

President David O. McKay:

President Joseph Fielding Smith of the Council of the Twelve has just spoken to us. We shall now hear from Elder Delbert L. Stapley, a member of the Council of the Twelve. Bishop Carl W. Buehner will be the next speaker.

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles

In Hawaii, a speaker would address the people, "*Aloha nui loa.*" And in Australia in an afternoon meeting such as this, the speaker would address the people, "Good afternoon, brothers and sisters." I extend both greetings to you this afternoon.

Elder Marion G. Romney and I returned last week from Australia where we were privileged to organize the first stake in that growing country—the Sydney Stake, which became the 293rd stake in the Church. Australia was the adopted country of my great-grandfather, Charles Stapley, who, with his family (which included my grandfather) emigrated there from England in the year 1838. They were among the first converts after the Australian Mission was established, which mission was established on October 30, in the year 1851. With this background of family history, I am most grateful to the First Presidency for the assignment with Elder Romney, a former Australian missionary, to give Australia its first stake.

Stake organization will be a great blessing to the Saints there, adding prestige to the Church, and a tremendous upsurge to the proselyting work. The Saints are thrilled and happy for the increased blessings stake organization will provide them. They love the Church and the gospel very much. They are a devoted people of strong faith, testimony, and good works. The future of the Church there is most promising. It is a fruitful field, and a rich harvest of converts are in prospect in that far-off country.

We are taking the Church to the people in the faraway lands. I remember the words of President McKay, as the New Zealand Stake was planned, that transportation has brought the far places of the world close to us. Added to that are the improved communications that permit us almost instantaneously to talk

to the Saints in the far areas of the earth. The Church is being taken closer to the people because now all the helps of the auxiliary organizations and the visits of General Authorities will be at their disposal, and in turn this will bring the Saints of these faraway lands closer to the Church. Truly it is a great blessing to the people to have a stake and all the blessings that are associated with stake organization.

I thought by way of a report of our work in Australia I should make this rather brief statement. And now in the short time remaining, I desire, my brothers and sisters, to challenge each of you to have faith in God; know that he lives, that he is the Father of our spirits, that we are created in the image of his Person, that we possess like traits, qualities, and powers, that we are in very deed his children, that he loves us and has made glorious preparation in his many mansions for our eternal well-being.

Have faith in life and its purpose; know that God has provided and planned it for our joy and happiness. Live each day wisely and fruitfully.

Have faith in Christ, our Lord, as the Son of God, the Only Begotten of the Father in the flesh, who is full of grace and truth.

Have faith that he is the Babe of Bethlehem, as chronicled by gospel writers.

Have faith that Jesus is the Author of peace and salvation to the people of the world.

Have faith in his gospel plan of salvation, exaltation, and glory.

Have faith in his matchless love in giving his life as an atoning sacrifice to ransom the souls of men from the grave.

Have faith that he is our Redeemer, Savior, and God; that there is no other name under heaven given among men whereby we must be saved.

Have faith in his earthly ministry and divine teachings which lead to joy and happiness in life.

Have faith in his resurrection and ascension to glory and that he now sits on the right hand of God the Father.

Have faith that by his resurrection he broke the bands of death, and that resurrection of the body applies to all mankind.

Have faith in the First Vision of this dispensation, just treated by President Joseph Fielding Smith.

Have faith that God the Father and his Son, Jesus Christ, personally appeared to the boy Joseph Smith and revealed themselves to him.

Have faith in Joseph Smith as a true Prophet of God, called to usher in this, the Dispensation of the Fulness of Times.

Have faith in the Church and kingdom of God established by our Lord through Joseph Smith.

Have faith in the restored gospel of Christ as revealed anew to the Prophet Joseph Smith.

Have faith in continued revelation. Have faith in all that God has revealed. Have faith that he will yet reveal many great and important things concerning his work and kingdom.

Have faith in priesthood authority, knowing that the Lord has said, "For he that receiveth my servants, receiveth me." (D&C 84:36.)

Have faith in the power of God and the gift of healing and miracles.

Have faith in the Bible as the word of God, as far as it is translated correctly.

Have faith in the Book of Mormon and its inspiring message of truth and faith.

Have faith in the Doctrine and Covenants and in its doctrines and teachings which apply to our day and time.

Have faith in the Pearl of Great Price and its valuable information and teachings by two chosen prophets of God—Abraham, the father of the faithful, and Moses, the great law-giver.

Have faith in your heritage as descendants of Abraham, that you belong to the house of Israel and are children and heirs of promise.

Have faith in our beloved President, David O. McKay, who is not only the President of the Church, but is also prophet, seer, and revelator to the Church and the world today.

Have faith to pray for and sustain him in his high calling and position.

Have faith to be humble and believe and not doubt.

Have faith to receive and obey the truths, principles, and ordinances of the gospel of Christ.

Have faith to set aside your own views and personal desires to do God's will with confidence and good works.

Have faith in the value of service and be willing to devote your time, talents, and gifts to the building of the kingdom and to the blessing of people.

Have faith to be honest, true, chaste, benevolent, virtuous, and in doing good to all men.

Have faith that God will bless and reward the faithful who love him and serve him in righteousness and in truth unto the end.

Have faith, my brothers and sisters, to do these things, walking always in obedience to the commandments, doing those things that will please the Lord and lead you back into his presence, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Delbert L. Stapley, a member of the Council of the Twelve. Bishop Carl W. Buehner will now speak to us. Brother Tuttle will come next.

BISHOP CARL W. BUEHNER

Second Counselor in the Presiding Bishopric

Recently, I saw in a national magazine a cartoon depicting a master of ceremonies introducing the next person to take part on the program, and under the cartoon were these words: "Our next speaker will need all the introduction he can get." Now, brethren and sisters, I need all the help from above that I can get.

We have all been tremendously impressed by the spirit present in these conference sessions, also by the inspiring and uplifting talks of the Brethren.

I was moved when I learned that President McKay has given fifty-four years of valiant service in the leading councils of the Church and that President Joseph Fielding Smith has rendered fifty years of service as a member of the Council of the Twelve. Others have also given many years to the work of our Heavenly Father. I would like to submit meekly that this is my eighth anniversary as a member of the Presiding Bishopric of the Church. This has been a very rewarding experience and a great blessing in my life.

Our work with the Aaronic Priesthood has prompted me to say something concerning the origin and history of this priesthood through the ages.

We first came to know of the Aaronic Priesthood at the time Moses was leading the children of Israel out of Egyptian bondage. The Lord intended to have Israel as a nation enjoy the blessings of the Melchizedek Priesthood. He made the following promise to them:

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

"And ye shall be unto me a kingdom of priests, and an holy nation." (Exodus 19:5-6.)

But Israel as a nation became wicked and rebellious and thus were not worthy to receive this blessing. While Moses was upon the mount for forty days receiving the law from the Lord, Israel was guilty of backsliding, returning to the worship of idols. When Moses returned and beheld them worshiping the golden calf, he in his anger threw down the tablets of stone, breaking them into pieces. The Lord later called Moses to return to the mount, instructing him to hew out other tablets of stone upon which he would write with his finger, but from the inspired version of the Bible, as given to us by the Prophet Joseph Smith, the Lord indicated there would be changes from what he had originally written because of Israel's forgetting their God. (Inspired Version. Exodus 34:1-2.) About this time the higher priesthood was taken from Israel as a nation, and a carnal or lesser law was given as punishment for their disobedience.

The Lord then commanded Moses to appoint and ordain Aaron and his sons, Nadab, Abihu, Eleazer, and Ithamar to receive the lesser priesthood. (Exodus 28:1.) Aaron and his sons were set apart to preside over the lesser priesthood, and this assignment became an inherited privilege to them and their posterity forever. (*Ibid.*, 28:43.) Nadab

and Abihu soon forfeited this inheritance by usurping authority and were stricken dead before the congregation at the altar. Since they had no sons, there was no extension of this privilege to another generation in their families.

Until the ordination of Aaron and his sons, the first born male in each family of each tribe was considered as belonging to God and was thus ordained, but now the Lord called all the males of the tribe of Levi to assist Aaron and his sons in this priestly office. (Numbers 8:13-19.) It was the duty of Aaron and his sons to preside, but the Levites were limited in their duties to perform the ordinance of baptism, assisting in the offering of sacrifice and other duties coming under the lesser or carnal law. In addition they were assigned to care for the dismantling and setting up of the tabernacle as they moved about in the wilderness and to keep it in order. When Moses returned from the mount and found Israel worshiping the golden calf, it is rather significant to note that he stood at the gate of the camp and indicated that all those who were on the Lord's side should come to him. ". . . and all the sons of Levi gathered themselves together unto him." (Exodus 32:26.)

The Aaronic Priesthood embraces the Aaronic and Levitical Priesthood. While Aaron and his sons were Levites, they presided in the Aaronic Priesthood, and the Levites who were not the sons of Aaron, held the Levitical Priesthood and served in a lesser capacity than did the sons of Aaron. The Aaronic Priesthood continued to function in this pattern until near the time of the birth of the Savior. The Jews at this time had drifted into almost total apostasy. No longer were the lineal descendants of Aaron permitted to preside in the temple. The presiding high priest was appointed by Herod the king and sometimes by Roman authority, according to personal desire, and they were deposed in the same manner. A good example of their method of operation comes from Zacharias who was a descendant of Aaron entitled to serve as the presiding high priest. While he was permitted to officiate in the temple, it was not in a presiding capacity. John the Baptist likewise should have been the presiding priest in the temple because he was a direct descendant of Aaron through his father Zacharias and his mother Elisabeth, but the Jews rejected him. It should be understood that those who were called high priests by the apostate Jews were not high priests bearing the Melchizedek Priesthood. They should have been designated as presiding priests and not high priests.

John the Baptist was one of the most distinguished of God's servants. That he found favor with the Lord is emphasized in the Angel Gabriel's appearance in the temple to his father, Zacharias, promising him that he and his wife were to have a son who should ". . . be great in the sight of the Lord." (Luke 1:15.) The birth of few men has been foretold. He was one of this select group whose coming was made known centuries before his birth. Isaiah prophesied concerning his mission approximately seven-hundred years before he was born. (Isaiah 40:3.) He was an Elias in that he was a forerunner of Jesus. He vigorously preached the gospel of repentance to the Jews. There came to him one of the highest privileges ever accorded man—that of baptizing the Savior of the world. He was a personal witness of one of the greatest manifestations ever given. It came at the time of Jesus' baptism. As Jesus came forth out of the water, John beheld the Holy Ghost descend on him like a dove, and there came from the heavens the voice of the Father giving divine approval: ". . . This is my beloved Son, in whom I am well pleased." (Matthew 3:17.)

Jesus attested to the fact that John the Baptist was one of the greatest of his servants. He paid him a glowing tribute when he said:

"For I say unto you, among those that are born of women there is not a greater prophet than John the Baptist: . . ." (Luke 7:28.)

The Lord repeated in this dispensation the divine nature of John's mission:

"For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord be-

fore the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power." (D&C 84:28.)

John faithfully prepared the way for Jesus' mission. He was instrumental in overthrowing the kingdom of the Jews. While the decline of Judah as a nation began long before John's birth, it was further weakened during his ministry, and within three decades after his death it was no more. He stands with Adam, Enoch, Noah, Abraham, Moses, and Joseph Smith as trusted and true servants to whom the Lord committed a dispensation of the gospel. He suffered death as a martyr and was beheaded through the trickery of the wicked Herodias. Like many of the servants of God, he sealed his testimony with his blood.

Little is known of the functions of the Aaronic Priesthood in the primitive church. The offices of deacon, teacher, and priest are named, but their duties are not clarified. (I Tim. 3:8; Eph. 4:11; Heb. 10:11.)

May 15, 1829, was a day of paramount importance to this generation. On that beautiful occasion, the Aaronic Priesthood was restored to earth after an absence of many centuries. It was the resurrected John the Baptist who was the central figure in this restoration. He it was who appeared to Joseph Smith and Oliver Cowdery on the banks of the Susquehanna River as a messenger sent from God in answer to their prayers. He told them that he came under the direction of Peter, James, and John, and he conferred upon them the Aaronic Priesthood and the keys to this sacred power. His life and mission should be an inspiration to every bearer of the Aaronic Priesthood.

It is the hope of the Presiding Bishopric that not only each member of the Aaronic Priesthood but also each member of the Church will come to realize the greatness of Aaron, his sons, and their posterity, and John the Baptist, as men who have made a great contribution to the kingdom in their day.

Because the Aaronic Priesthood has been designated as the Lesser Priesthood does not lessen or diminish its sacredness. It is still the power of God. Its method of operation has been completely transformed in our day. From the time of its institution in the days of Aaron and throughout the days of the primitive church in the Meridian of Time and again during the early period of the Church in this dispensation, only men were called to the offices of this priesthood. Before the turn of the last century, young men were gradually inducted into this program, and today it is chiefly a plan to give training to our young men twelve to twenty years of age. The training they receive today is a boon to the Melchizedek Priesthood. It is one of the primary objectives of the Presiding Bishopric to see that each young man shall receive this training. The members of the Aaronic Presthood of today are the members of the Melchizedek Priesthood of tomorrow, and if they participate actively in the Aaronic Priesthood, they establish a solid foundation on which to build once they receive the higher priesthood. The advantages of today's Aaronic Priesthood program have never been equaled.

Between his 19th and 20th birthday, there are at least three important blessings that come to a young man who has honored his priesthood. First, he is recommended to be ordained an elder and to hold the high priesthood. Second, he will more than likely be invited to serve on a mission for the Church. This is a tremendous and important opportunity for every young man. Third, through his faithfulness to the Aaronic Priesthood and his ordination to the high priesthood, he will very likely have the opportunity of taking his bride into the house of the Lord and being sealed for time and eternity. These are only three of the important blessings that come through faithfulness in the Aaronic Priesthood.

I trust that I shall always be found assisting our young men in the Church, even as I was assisted by faithful brethren who presided over the Aaronic Priesthood when I was a boy. I recall very vividly a wonderful bishop by the name of Elias S. Woodruff, who twice became a mission president, who was a member of the general Church welfare committee, but whom I think was outstanding as a bishop and a leader of boys. I was one of his priests. At the time he was bishop, he presided over a very large ward. There were

sixty-three priests in that priests' quorum. I recall Bishop Woodruff's coming into the room, taking off his coat, hanging it over the back of his chair, and then teaching this large group of youngsters the gospel. We all learned to love him. As I recall, more than fifty of those boys went on missions, and we had thirty-two missionaries from our ward in the mission field at the same time. Bishop Woodruff was an outstanding example of the devotion of a bishop to his Aaronic Priesthood quorums. I hope all bishops can learn from an example such as this.

May we as parents and leaders of our boys exert every effort to bring the full blessings of the priesthood to every one of them, to the end that the culmination of their Aaronic Priesthood activities will become a steppingstone to a great and marvelous future.

May the choice blessings of our Heavenly Father be with us in our efforts to serve him, I pray and leave my testimony, along with the wonderful testimonies that have already been given to the divinity of this great latter-day work, in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Bishop Carl W. Buehner, member of the Presiding Bishopric of the Church. Elder A. Theodore Tuttle of the First Council of Seventy will now speak to us.

ELDER A. THEODORE TUTTLE

Of the First Council of the Seventy

My dear brothers and sisters, since the assignment that came to me last week, has brought to a close fourteen years of intimate association with the LDS Department of Education (which has jurisdiction over the seminaries and the institutes of religion of this Church), I would like to share with you some of my reflections and experiences concerning this program.*

In retrospect, I see a young boy—a common variety of Latter-day Saint—sitting in a seminary class. The teacher wonders whether he is learning what is being taught. He need not have wondered, however, for two years later, and two thousand miles from home, he is being induced by his army companions to follow their actions in a decision that would have been detrimental to his moral virtue. I see this young man return home on furlough and go directly to the home of his seminary teacher to tell him how he had withstood the temptation and conclude with these words: "Pete, I couldn't let you down."

I see a young man in a seminary class who is having trouble at home with his father, trouble with his high school grades, and trouble in seminary. I see at the end of class a wise teacher chat with this young man, and in the process of the conversation actually to ask forgiveness of this boy. I see him graduate from high school and college, go on a mission, marry in the temple, and then take his bride up to this small Idaho town, where he picks up the seminary teacher and drives down in front of the seminary. He then introduces his teacher to his bride in these words: "This is the place and this is the man who changed my life and gave you to me."

On another occasion I see a young couple away at a large university; their marriage falling apart, not because of any involvement on the part of either person, but because of the lack of funds, the urgency of studies, the children's needs, and a multitude of daily living problems that could not be met. As they cross the campus one evening, they stop in at the Institute of Religion, almost accidentally. I see the teacher, who normally is very meticulous about following his outline, depart from it, for some unknown reason and get on another subject, which somehow touched the hearts of this couple who were contemplating divorce. I see them happy now, their marriage mended and successful.

I hear a stake president stand in a large gathering and say: "All that I am, and the position that I have come to, I

*President Tuttle has been assigned to work in the missionary department of the Church.

owe to an inspiring seminary teacher and eight months in seminary."

There are many others. I bear testimony to the value of this inspired program in the lives of young people. Not only is it valuable, but it also fills a daily need for spiritual food for the youth of this Church. In the ever-expanding program which now includes over 56,000 seminary students (1800 of whom are Indian members, recently included in the religious education program of the Church) receiving daily instruction, under more than 1000 teachers.

I see 8200 college students, who, at colleges other than Brigham Young University and Ricks College, are attending Institutes of Religion on some sixty-one campuses. I see, in addition to that, 1500 young people on thirty-six more campuses who are under the inspiration of the Deseret Club program. Add to this number of young Latter-day Saints approximately 1,000 at the Ricks College, over 10,000 at Brigham Young University, and hundreds more in the other units of the Church school program. There is in this Church a veritable army of Israel, who are receiving weekday religious education.

I call this vast program to your attention for this reason: Valuable as it is, the problem remains that we are not reaching *all* of our young people, either on the high school level or on the college level. Fine as the percentage of enrolment is in our seminary program, we still lack far too many young people. The early morning seminary classes are extending far and wide now. Six months ago in Orlando, Florida, I visited an early morning seminary class at six o'clock. About five hours later, on the same day and incidentally at the same hour, Brother Boyd Packer was attending a similar early morning seminary class in the Hawaiian Islands. The seminaries extend from Edmonton, Canada, to Juarez, Mexico. I would urge extending them even further into the stakes and into the missions so that all of the young people of this Church can have the opportunity of daily religious instruction.

Parents, we need your help. You are the ones who are to see that your children attend seminary classes. Ward education committees have been organized to help recruit students. They should make visits particularly at this time of the year when pre-registration is going forward for next fall. I plead with you to help them make the wise choice at this time of their lives. This impressionable age of life is the most appropriate time to impress them with the truths of the gospel. They need the daily association with the message of the scriptures, especially under the pressures of the world that would turn them otherwise, and they need the learning experiences in the subjects of the gospel, where they take Old Testament, New Testament, Church history, and Book of Mormon courses; where they keep journals, take tests, answer questions, give talks, see educational films, handle the scriptures, gain testimonies, and prepare for missions.

In the southern part of this state, there is a stake president who recently said: "We have seven missionaries to interview this conference. The reason for this is that we have kept them going from seminary to institute. We have found that if we can get them in the Institute of Religion we get significant help in preparing boys to be missionaries." I commend his testimony to all of the stake presidents in this Church.

There is no finer program to teach the gospel in this Church. The youth are under teachers who are loyal to these brethren. They know they are prophets of God. These teachers are skilled. They are proud of the noble title of teacher. These men are men of conviction and testimony. They know, as I know, that God lives. They know that Jesus is the Christ, our Redeemer, that he wrought out the atonement for us. They know that Joseph Smith is a prophet of God; that the Book of Mormon is true; and that these men who direct this Church are inspired of our Heavenly Father.

Parents, I plead with you to see that your children take advantage of the opportunities for spiritual education that this Church affords. I bear you my witness that this is a divinely inspired program, and it operates under divinely inspired men today, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder A. Theodore Tuttle of the First Council of Seventy has just spoken to

us. The Choir and Congregation will now join in singing, "Come, O Thou King of Kings," conducted by William H. Gould, Assistant Director of the Mormon Choir of Southern California.

After the singing we shall hear from Elder S. Dilworth Young.

The Choir and congregation joined in singing the hymn, "Come, O Thou King of Kings," William H. Gould, Assistant Conductor of the Choir, directing the singing.

President David O. McKay:

Elder S. Dilworth Young of the First Council of Seventy will now speak to us. He will be followed by Elder Gordon B. Hinckley.

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy

Had Elder A. Theodore Tuttle been clairvoyant, he would have seen in the year 1914 a fourteen-and-a-half-year-old stripling entering the first seminary instituted by the Church. Across the street from Granite High School a building had been constructed—one room in size—a teacher employed, and the school opened to students. I was that stripling. There died yesterday the third teacher of that particular seminary. The teacher was John M. Whitaker.

I should like to make a short tribute to Brother Whitaker. He likely did not know the profound influence he had upon me as a boy, as I studied minutely under him and Guy C. Wilson before him, the detail of the Bible, the Book of Mormon, and the Doctrine and Covenants. I look back upon it now, realizing that there was where I got my first detailed knowledge of these standard works. Could I have enough influence I would see to it that every boy and every girl in the Church had a like experience under a man of faith!

There are other factors having to do with boys and girls. I should like to talk about one of those factors.

I recognize that young people are faced with great stress and strain in these days. They are under great temptation. We accuse them of many things, and we think we know a lot of the answers which could keep them out of trouble. A recent great meeting in Washington, I am sure, found more answers.

But the Church has had an answer from the beginning. To our first parents, after He had married them in the holy bonds of eternal matrimony, the Lord said, "Be fruitful, and multiply, and replenish the earth." (Gen. 1:28.) In my opinion, what he did when he said that, was to place upon a father and mother the responsibility of educating their children and keeping them in the faith. Realizing there are other influences which can have effect upon them, theirs is the prime responsibility.

This was later confirmed through the mouth of the Prophet Joseph Smith when he reminded the people in a revelation that ". . . inasmuch as parents have children in Zion, or any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost [which few parents undertake to teach their children], by the laying on of the hands, when eight years old, the sin be upon the heads of the parents." (D&C 68:25.)

Now, I should like to offer some homely, practical suggestions. They have been said before many times, have been thought before many times, and anyone who has been a father has exercised them many times. I should just like to remind us of them.

Do we want children to feel that the bishop of the ward is called of God? Then let us allow no note of impatience or disloyalty to enter into our voices as we mention his name.

Do we want our children to learn spirituality? Then let us be spiritual.

Do we want them to be able to learn the whispering of the Spirit and to hear it? Then let them see that decisions made by us in their behalf have been reached because we have heard that whispering.

Do we want them to learn the use

of money in the work of the Lord? Then let them participate with us in the tithes we pay and in the offerings we give.

Do we want them to know that President McKay is the prophet, the seer, and the revelator, for our day? By our loyalty and repeated declaration of the fact, they can learn it best.

Do we want children to grow up to be missionaries? The parental attitude on this service will be reflected in the preparation of the children.

Do we want to teach them respect for the priesthood? Then let us give respect to its every bearer of authority, including the ward teachers.

Do we want them to have unwavering respect for us, their parents? Then let us render unwavering respect for the eternal truths of the gospel, and for the men appointed to administer its teachings.

These things consistently carried out by parents in the home, with others which they will think of as problems arise, will be the greatest factors that can be given in our day to preserve our children in faith.

I add my testimony to those that have been borne as to the restoration of the gospel—that it has been restored through Joseph Smith the Prophet, and I bear witness that I know that President McKay is a prophet of the Living God, and I would that every child could know it. I would that everybody who ever influences a child could make ring in that child's ear what I learned in seminary from the mouth of John M. Whitaker, as each day at the end of each class he repeated to us his testimony, that he knew that (at that time) Joseph F. Smith was a prophet of the Living God; his voice following us out into the hall with the final statement, "And don't you boys and girls ever forget it!"

That is my testimony. In the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder S. Dilworth Young of the First Council of Seventy has just spoken to us. We shall now hear from Elder Gordon B. Hinckley, one of the Assistants to the Twelve. Elder Spencer W. Kimball will follow.

ELDER GORDON B. HINCKLEY

Assistant to the Council of the Twelve Apostles

My brethren and sisters, I seek the inspiration of the Lord.

I am grateful to be associated with the great missionary program of the Church. As I look at you, I think of the six thousand men and women who are scattered over the world, and who this day and this hour are knocking on doors, being refused entrance, in most cases, but getting in now and again to bear testimony of this work. I think it is a singular and marvelous thing that during the past year they brought into the Church approximately the equivalent of three times the number who now are assembled in this hall. This was exclusive of the more than eight thousand converts of those devoted men and women who are serving in the stake missions.

The other day when I was preparing to leave for a stake conference in Dallas the phone rang, and a man said, "I need a little information. I know a widow who goes out every morning at four o'clock to milk sixty cows to keep her son in the mission field. She has just received a letter from her boy saying that he needs a new overcoat and a pair of shoes, and she doesn't know where to get the money to buy them. Is there some way I can help?"

That procedure, of course, was very easily worked out, but as I traveled to my conference I reflected on the sacrifice of that widow, and of many other parents, to keep sons and daughters in the mission field. On Sunday morning, I rode around the city of Dallas with President and Sister Atkerson. We saw many large and beautiful churches and a magnificent synagogue. People were gathering to these buildings in such numbers that the traffic was blocked in some areas. We then went to our own building where we met six of our

missionaries who are laboring in that area.

As I talked with our elders and thought of the sacrifice behind their service, and then thought of the people we had seen going to these other magnificent buildings, the question came into my mind, "Why do we make such efforts at such great cost to come to teach these people who already have so much that is virtuous and good?"

We admire their great reverence. One cannot witness their worship without appreciating their devotion. We admire their faith in an overruling Providence, and their great zeal in teaching the brotherhood of man. We admire them for all of the tremendous good that they accomplish.

What do we have to give them, with all that they now have, that they cannot get from any other source in all the world? Is it a recreation program? We have a good one, and I believe implicitly in it, but many of them also provide excellent recreation. Is it a youth program? We have a tremendous program for which I am grateful, but in many cases they likewise have excellent youth programs. Is it schools and educational opportunities? They have these also, and in saying that I am grateful for our own great system.

Seriously, what can we give them that they do not now have? May I just review four or five items which have come to us through the revelation of the Lord and which they can secure from no other source in all this world? I shall follow the sequence in which these came to us. I think that sequence is important.

To me it is a significant and marvelous thing that in establishing and opening this dispensation our Father did so with a revelation of himself and of his Son Jesus Christ, as if to say to all the world that he was weary of the attempts of men, earnest though these attempts might have been, to define and describe him. Strange as it seems, we alone, among all the great organizations that worship God, have a true description and a true definition of him. The experience of Joseph Smith in a few moments in the grove on a spring day in 1820, brought more light and knowledge and understanding of the personality and reality and substance of God and his Beloved Son than men had arrived at during centuries of speculation. Notwithstanding the declaration at Jordan at the time of the Savior's baptism when the voice of the Father was heard, and notwithstanding the events on the Mount of Transfiguration when again the voice of the Father was heard, men somehow evidently had been unable to realize the separate entities of the Father and the Son, their relationship and their reality.

I want to say that when we started emphasizing in our missionary program the truth about God as a basic and fundamental and primary principle, and began to encourage those who were willing to listen to get on their knees and ask him in the name of his Son Jesus Christ concerning the truth of that teaching, we began to get converts in such numbers as we had not had in many, many years.

The second great revelation received in this dispensation was the testimony of another nation, speaking from the dust, of the divinity of the Lord Jesus Christ as the God of this world, our resurrected Savior and Redeemer. When we have been able to get people to read the Book of Mormon prayerfully, we have seen realized in their lives the fulfilment of the words of Moroni that they would know the truth of that record—that it is verily the word of God, and a testimony of Jesus.

Came next the bestowal of the priesthood, the authority to act in the name of God, conferred by John the Baptist, and then by Peter, James, and John. It seems to me that any man of any church who has ever had administered to him religious ordinances might well ask, as many have done, by what authority this has been accomplished.

When that most significant conversation took place between Peter and the Savior, in which Peter declared, "Thou art the Christ, the Son of the living God," and Jesus replied, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven," the Savior then went on to say, among other things:

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be

bound in heaven." (Matthew 16:16-17, 19.)

We have to offer to those of other faiths, with all that they now have, the restoration of these marvelous keys and the blessing of the priesthood, under which every worthy man may be a priest in his own right, with power and authority to bless, to teach, and to govern in the affairs of the kingdom of God.

Came next the organization of the Church—the Church of Jesus Christ—"built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone," all fitly framed together in fulfilment of the words of Paul to the Ephesian Saints. (Ephesians 2:20-21.) To me it is a singular and remarkable thing that with all that our friends have that is wonderful and good and true, there is not a church among them to my knowledge led by prophets who speak as they are moved upon by the Holy Ghost, and apostles who stand as living witnesses to all the world of the divinity of the Lord Jesus Christ.

Came after that the great keys, of which President Smith has spoken so beautifully this afternoon, which brought about the opportunity of universal salvation and exaltation. A man said rather smugly one day, "I am saved." I asked, "What about your father?"

He said, "I guess he isn't saved." I said, "Can you believe that in the justice and mercy of God he would make it possible for you to enjoy all the blessings which you claim you have and deny those same blessings to your father and your mother, who gave you all that you have of life and body and mind?"

To me it is one of the serious anomalies of our life that the great religious systems of the world, which teach equity and justice and mercy and kindness, have in their theology nothing of this great principle.

My brethren and sisters, I have had opportunity to study what causes people to join the Church. I have come to the conclusion that it is testimony, which comes into their hearts of the truth of these great revelations, which leads them into the waters of baptism there to covenant with the Lord to keep his commandments and to become citizens in his kingdom.

A friend once asked, "Why in your missionary work do you emphasize the differences between your religion and others? Why not emphasize what you have in common with others?" We praise all that others have that is lovely, virtuous, or of good report or praiseworthy, and add to those many virtues which they now have, the great virtues which have come of the revelations of God to the Prophet Joseph Smith in this dispensation for the blessing of their lives and the lives of all who come after them who will keep the faith, of which I bear testimony this day in the name of the Lord, Jesus Christ. Amen.

President David O. McKay:

Elder Gordon B. Hinckley, Assistant to the Twelve, has just spoken to us. Our concluding speaker of this session will be Elder Spencer W. Kimball of the Council of the Twelve.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

My dear brothers and sisters, this has been a great conference. I pray that the Spirit of the Lord may attend me in what I shall say.

About fifty years ago, Mr. F. M. Bareham wrote the following:

"A century ago men were following with bated breath the march of Napoleon and waiting with feverish impatience for news of the wars. And all the while in their homes babies were being born. But who could think about babies? Everybody was thinking about battles.

"In one year between Trafalgar and Waterloo there stole into the world a host of heroes: Gladstone was born in Liverpool; Tennyson at the Somersby Rectory, and Oliver Wendell Holmes in Massachusetts. Abraham Lincoln was born in Kentucky, and music was enriched by the advent of Felix Mendelssohn in Hamburg."

And we might add, and Joseph Smith

was born in Vermont, four years earlier.

Quoting Bareham further:

"But nobody thought of babies, everybody was thinking of battles. Yet which of the battles of 1809 mattered more than the babies of 1809? We fancy God can manage his world only with great battalions, when all the time he is doing it with beautiful babies.

"When a wrong wants righting, or a truth wants preaching, or a continent wants discovering, God sends a baby into the world to do it."

While most of the thousands of precious infants born every hour will never be known outside their own neighborhoods, there are great souls being born who will rise above their surroundings. We see with ". . . Abraham the intelligences that were organized before the world was; and among all these there were many of the noble and great ones, . . ." and we hear the Lord saying:

"These I will make my rulers. . . . Abraham, thou art one of them; thou wast chosen before thou wast born." (Abraham 3:22-23.)

He commanded Adam: "Be fruitful and multiply, and replenish the earth, and subdue it." (Gen. 1:28.)

And the Psalmist sang:

"Lo, children are an heritage of the Lord. . . . Happy is the man that hath his quiver full of them. . . ." (Psalm 127:3, 5.)

Regarding these "Men of the Hour," Carlyle said:

"The most precious gift that heaven can give to the earth; a man of genius, as we call it; the soul of a man actually sent down from the skies with God's message to us."

What mother, looking down with tenderness upon her chubby infant does not envision her child as the President of the Church or the leader of her nation! As he is nestled in her arms, she sees him a statesman, a leader, a prophet. Some dreams do come true! One mother gives us a Shakespeare, another a Michelangelo, and another an Abraham Lincoln, and still another a Joseph Smith!

When theologians are reeling and stumbling, when lips are pretending and hearts are wandering, and people are "running to and fro, seeking the word of the Lord and cannot find it"—when clouds of error need dissipating and spiritual darkness needs penetrating and heavens need opening, a little infant is born. Just a few scattered neighbors in a hilly region in the backwoods even know that Lucy is expecting. There is no prenatal care, nor nurses; no hospital, no ambulance, no delivery room. Babies live and die in this rough environment and few know of it.

Another child for Lucy! No trumpets are sounded; no hourly bulletins posted; no pictures taken; no notice is given; just a few friendly community folk pass the word along. It's a boy! Little do the brothers and sister dream that a prophet is born to them; even his proud parents can little suspect his spectacular destiny. No countryside farmers or loungers at the country store, nor village gossips even surmise how much they could discuss, did they but have the power of prophetic vision.

"They are naming him Joseph," it is reported. But not one knows, not even his parents, at this time, that this infant and his father have been named in the scriptures for 3500 years, named for and known to their ancestor Joseph, the savior of Egypt and Israel. Not even his adoring mother realizes, even in her most ambitious dreaming and her silent musings, that this one of her children, like his ancestor, will be the chief sheaf of grain to which all others would lean and the one star to which the sun and moon and the other stars would make obeisance.

He will inspire hatred and admiration; he will build an empire and restore a church—the Church of Jesus Christ. Millions will follow him; monuments will be built to him; poets will sing of him; authors will write libraries of books about him.

No living soul can guess that this little pinkish infant will become the peer of Moses in spiritual power and greater than many prophets before him. He will talk with God, the Eternal Father, and Jesus Christ, his Son, and angels will be his guest instructors.

His Vermont contemporaries know not that this little one just born will live as few men have lived, accomplish what few men have accomplished, and die as few have ever died, in his own sacred blood in a prison at the hands of

assassins as a martyr to everlasting truth!

All expectations are understated. Destiny outdistances all imagination and dreams!

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm.

"Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs
And works his sovereign will."
—William Cowper.

During the unfolding of this Smith-flower; during the brief ripening years of this fruit of the loins of that other Joseph of Israel, the world is preparing for the greatest event since the Meridian of Time. The triplet infants, Liberty, Freedom, and Justice, are contending for life; a small colonial nation is struggling to its feet; the people from many lands, squirming in the "melting-pot," are firming up, suffering labor pains toward the birth of a divine new program, "a marvelous work and a wonder," the restoration of the gospel in all its far-reaching detail.

"We fancy," said Bareham, "God can manage his world only with great battalions, when all the time he is doing it with beautiful babies."

O foolish men who think to protect the world with armaments, battleships, and space equipment, when only righteousness is needed!

Having read the pages of history, six thousand years of it, can we not see that God sent his babies to become the teachers and prophets to warn us of our threatening fate? Cannot we read the handwriting on the wall? History repeats itself.

O mortal men, deaf and blind! Can we not read the past? For thousands of years, have plowshares been beaten into swords and pruning hooks into spears, yet war persists. Ever since Belshazzar saw the finger writing upon the wall of his palace, the warning reappears. It seems to restate with great forcefulness, Daniel's indictment of an unhumble people:

"God hath numbered thy kingdom, and finished it. . . . Thou art weighed in the balances, and art found wanting. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; . . . and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. . . . Blessed be the name of God. . . . he removeth kings, and setteth up kings." (Dan. 5:26-27, 22-23; 2:20-21.)

The answer to all of our problems—personal, national, and international—has been given to us many times by many prophets, ancient to modern. Why must we grovel in the earth when we could be climbing toward heaven! The path is not obscure. Perhaps it is too simple for us to see. We look to foreign programs, summit conferences, land bases. We depend on fortifications, our gods of stone; upon ships and planes and projectiles, our gods of iron—gods which have no ears, no eyes, no hearts. We pray to them for deliverance and depend upon them for protection. Like the gods of Baal, they could be "talking or pursuing or on a journey or peradventure sleeping" when they are needed most. And like Elijah, we might cry out to our world:

"How long halt ye between two opinions? if the Lord be God, follow him. . . ." (1 Kings 18:21.)

My testimony to you is, the Lord *is* God. He has charted the way, but we do not follow. He personally visited Joseph Smith in our world in our century. He outlined the way of peace in this world and eternal worlds. That path is righteousness. The Prophet Joseph with all his successor prophets proclaiming the ripening of this world in iniquity and the solution of all vexing problems. The Book of Mormon which he brought into existence relates the story of two hundred years of peace in the old days, which was the greatest era of happiness of which we have any complete record.

God lives as does his Son, Jesus Christ, and they will not indefinitely be mocked. May we hearken and repent "for the day of the Lord is near in the valley of decision. . . . the Lord will be the hope of his people. . . ." (Joel 3:14, 16.)

Joseph Smith is a true prophet of the Living God and his successors likewise. The mantle of authority and

prophecy and revelation and power lies in his choice servant who now leads us, President David O. McKay, and he is God's prophet not only to Latter-day Saints, but to every living soul in all the world. This is my testimony to you, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Spencer W. Kimball of the Council of the Twelve, has just spoken to us.

A special missionary conference, for mission presidents, stake presidencies, stake high councilmen, stake mission presidents, stake missionaries, and others, will be held in the Tabernacle this evening at seven o'clock. This meeting will be under the direction of the First Presidency and General Missionary Committee. Did you hear the bishoprics named? You are all invited.

The singing for this session has been furnished by the Mormon Choir of Southern California, under the direction of Elder H. Frederick Davis. Brother Roy M. Darley has been at the organ. We read at the opening of this meeting, members of the Choir, appreciation from Mrs. Chandler, in which she used the term "fineness." After listening to your inspirational singing of our hymns, we wish to add to that "fineness," your spirit, the spirit of the Gospel. Thank you for the service you have rendered this session and the Church this day.

The Choir will now sing, "God Be With You," Brother Davis leading, after which the benediction will be offered by Elder Barry P. Knudson, president of the San Diego Stake. Following the benediction this Conference will be adjourned until Wednesday morning at ten o'clock, with the missionary meeting in the Tabernacle, as announced, tonight.

The Choir sang as a concluding number, "God Be With You."

Elder Barry P. Knudson, President of the San Diego Stake, offered the closing prayer.

Conference adjourned until 10 o'clock a.m., Wednesday, April 6, 1960.

FOURTH DAY

MORNING MEETING

The Conference reconvened Wednesday morning, April 6, at 10 o'clock a.m., with President David O. McKay presiding and conducting the services.

The choral music for this session of the Conference was furnished by the Brigham Young University Combined Choruses, conducted by Newel B. Weight. Alexander Schreiner was at the organ.

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the Fifth General Session of the One Hundred Thirtieth Annual Conference of the Church. This session of the Conference is being broadcast as a public service by television and radio stations throughout the West. The names of these stations were announced to the television and radio audiences at the beginning of this meeting. These services are also being broadcast in the Assembly Hall and in Barratt Hall by television.

We welcome all present this morning here in the Tabernacle, and all members and friends listening in by radio and television. We express appreciation for the presence of state and city officials and educational leaders who are present. We appreciate the presence of our stake presidencies, mission and temple presidents, bishoprics of wards, and all other general officers of the Church.

There are seated in the Choir seats a choice group of young people, as you see. They are members of the Brigham Young University Combined Choruses. Brother Newel B. Weight will conduct the singing. Alexander Schreiner is at the organ. We welcome these young people, and want them to know that even their presence is an inspiration to us. They will furnish the music also this afternoon.

We shall begin these services by the Brigham Young University Combined Choruses rendering, "Here Yet Awhile," conducted by Newel B. Weight. The opening prayer will be offered by Elder Walter W. Hunter, president of the Liberty Stake.

The Brigham Young University Combined Choruses sang as an opening number, "Here Yet Awhile," after which the opening prayer was offered by Elder Walter W. Hunter, President of the Liberty Stake.

President David O. McKay:

The invocation was offered by Elder Walter W. Hunter, president of the Liberty Stake.

The Brigham Young University Combined Choruses will now favor us with, "Psalm 150," accompanied by organ, brass quartet, and harp, conducted by Elder Newel B. Weight.

The Combined Choruses presented the selection, "Psalm 150."

President David O. McKay:

It has been one hundred and thirty years since the Church was organized in the house of Peter Whitmer, Sr., Fayette, Seneca County, New York. The group assembled there, and six men bowed in solemn prayer to their Heavenly Father, and proceeded in accordance with a previous commandment to organize the Church. Each individual was confirmed a member of the Church. Joseph Smith, Jr. was appointed Prophet, Seer, and Revelator of the Church. They administered the sacrament. We are told, and I quote: "The spirit of the Lord was manifest in a very great degree. Some prophesied, all praised the Lord and rejoiced exceedingly."

There were others present at this meeting who became convinced of the truth, and came forward shortly afterwards and were received into the Church by baptism. Among these were the Prophet's own father and mother, who were baptized and confirmed members. Martin Harris came forward later. He had been a witness to the Book of Mormon and mortgaged his farm to pay for the printing of the Book of Mormon. This book had already been published before the Church was organized.

Elder Joseph Anderson, Clerk of this Conference, will now read the vital statistical data of the Church for your information and acceptance.

After Brother Anderson, Elder Orval W. Adams and the auditors of the Church will read the financial report of the leaders of the Church.

Elder Joseph Anderson, Clerk of the Conference, then read statistical data:

CHANGES IN CHURCH OFFICERS TEMPLE, MISSION, STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE, 1959

TEMPLE PRESIDENTS APPOINTED

Arizona Temple: James Robert Price to succeed Arwell L. Pierce.

Hawaiian Temple: H. Roland Tietjen to succeed Ray E. Dillman.

NEW MISSIONS ORGANIZED

European Mission.

North British Mission by a division of the British Mission.

CHANGE IN MISSION NAME

French-Polynesian Mission, formerly the Tahitian Mission.

MISSION PRESIDENTS APPOINTED

Argentine Mission: C. Laird Snelgrove, to succeed Lorin N. Pace.

European Mission: Alvin R. Dyer.

French Mission: Edgar B. Brossard, to succeed Milton L. Christensen.

Great Lakes Mission: Clifford O. Gledhill, to succeed John E. Carr.

New England Mission: John E. Carr, to succeed Edgar B. Brossard.

North British Mission: Bernard P. Brockbank.

North German Mission: Percy K. Fetzer, to succeed Burtis F. Robbins.

Northern States Mission: Richard Maycock, to succeed Richard C. Stratford.

South African Mission: O. Layton Alldredge, to succeed Glen G. Fisher.

South German Mission: T. Quentin

Cannon to succeed John A. Buehner and Samuel E. Bringhurst, who is presently serving temporarily as acting mission president.

NEW STAKES ORGANIZED

American River Stake organized December 6, 1959 by division of North Sacramento Stake.

Manchester Stake organized March 27, 1960 from a part of the British Mission.

New Jersey Stake organized February 28, 1960 from parts of the New York Stake and the Eastern States Mission.

Sydney Stake organized March 27, 1960 from a part of the Australian Mission.

Tampa Stake organized October 25, 1959 by division of Orlando Stake.

University West Stake organized February 7, 1960 by division of University Stake.

STAKE PRESIDENTS APPOINTED

American River Stake: Austin George Hunt.

Hillside Stake: Harold M. Wright, to succeed Casper H. Parker.

Manchester Stake: Robert G. Larson.

New Jersey Stake: George Harding Mortimer.

New York Stake: G. Stanley McAllister, to succeed George H. Mortimer.

North Sacramento Stake: Lester Dobie Call, to succeed Austin G. Hunt.

Pasadena Stake: Richard Sterling Summerhays, to succeed Howard W. Hunter.

San Francisco Stake: Irven Glade Derrick, to succeed Serge J. Lauper.

Sydney Stake: Dell C. Hunt

Tampa Stake: Edwin Harold White.

Temple View Stake: Maurice J. Taylor, to succeed Percy K. Fetzer.

Twin Falls Stake: Joel Avon Tate, to succeed F. Lyman Schenk.

University West Stake: Lemonte Peterson.

NEW WARDS ORGANIZED

American River Stake: Fulton Ward, formed by division of Arden Ward; Placerville Ward, formerly Placerville Branch.

Boise Stake: Boise Twelfth Ward, formed by division of Boise Sixth Ward; Boise Thirteenth Ward, formed by division of Boise First and Second Wards.

Bountiful Stake: Bountiful Eighteenth Ward, formed by division of Bountiful Ninth Ward.

Calgary Stake: Calgary Fifth Ward, formed by division of Calgary First and Fourth Wards; Calgary Sixth Ward, formed by division of Calgary Second Ward.

Cheyenne Stake: Cheyenne Second Ward, formed by division of Cheyenne Ward; Greeley Ward, formerly Greeley Branch.

Cottonwood Stake: South Cottonwood Fifth Ward, formed by division of South Cottonwood Third Ward.

Denver Stake: Denver Tenth Ward, formed by division of Englewood Ward.

El Paso Stake: El Paso Fifth Ward, formed by division of El Paso First Ward.

Granger Stake: Granger Ninth Ward, formed by division of Granger Seventh Ward; Granger Tenth Ward, formed by division of Granger Sixth Ward and Granger Seventh Ward; Granger Eleventh Ward, formed by division of Granger Third Ward.

Hayward Stake: Irvington Ward, formed by division of Centerville Ward.

Juarez Stake: Juarez Second Ward, formerly Juarez Branch.

Las Vegas Stake: Las Vegas Eleventh Ward, formed by division of Las Vegas Seventh Ward.

Lyman Stake: Pinedale Ward, formerly Pinedale Branch.

Maricopa Stake: Tempe Third Ward, formed by division of Tempe Ward.

Monterey Bay Stake: Salinas Second Ward, formed by division of Salinas Ward.

Monument Park West Stake: Monument Park Eighth Ward, formed by division of Monument Park Third, Fourth, and Seventh Wards.

New Jersey Stake: New Brunswick and Trenton Wards, formerly branches in the Eastern States Mission.

New Orleans Stake: Gulfport Ward, formed by division of Biloxi Ward.

New York Stake: Bridgeport Ward, formerly a branch in the New England Mission.

North Box Elder Stake: Brigham City Fourteenth Ward, formed by division

of Brigham City Twelfth Ward; Brigham City Thirteenth Ward, formed by division of Brigham City Fourth Ward.

North Jordan Stake: North Jordan Ward, formed by division of Granger Second Ward.

North Seattle Stake: Seattle Tenth Ward, formed by division of Seattle Eighth Ward.

Olympus Stake: Holladay Fifteenth Ward, formed by division of Holladay Twelfth and Thirteenth Wards.

Phoenix North Stake: Phoenix Nineteenth Ward, formed by division of Glendale Second Ward.

San Francisco Stake: Novato Ward, formerly Novato Branch.

San Jose Stake: Los Gatos Second Ward, formed by division of Los Gatos Ward.

San Mateo Stake: Pacifica Ward, formerly Sharp Park Bench.

Santa Ana Stake: Tustin Ward, formed by division of Orange Ward.

Santa Barbara Stake: Oxnard Second Ward, formed by division of Oxnard Ward.

Snowflake Stake: Holbrook Second Ward, formed by division of Holbrook Ward.

South Carolina Stake: Columbia Second Ward, formed by division of Columbia Ward; Sumter Ward, formerly Sumter Branch.

South Davis Stake: Orchard Third Ward, formed by division of Orchard Ward.

Sydney Stake: Bankstown, Hurstville, Newcastle, Sutherland and Sydney Wards, formerly branches in the Australian Mission.

Tampa Stake: Dunedin Ward, formerly Dunedin Branch; Lakeland Ward, formed by division of Winter Haven Ward; Plant City Ward, formerly Springhead Branch; St. Petersburg Ward, formerly St. Petersburg Branch.

University Stake: University Sixth Ward, formed from various wards.

Weber Heights Stake: Ogden Sixty-First Ward, formed by division of Ogden Thirty-Fourth Ward.

WARDS AND BRANCHES TRANSFERRED

American River Stake: Arden, Carmichael, El Camino, Fair Oaks, Fulton, and Orangevale Wards, formerly of North Sacramento Stake; Placerville Ward, formerly of Sacramento Stake.

Gooding Stake: Hazelton Ward, formerly of Minidoka Stake.

Granite Park Stake: Grant First and Tenth Wards, formerly of Grant Stake.

New Jersey Stake: Montclair, North Jersey and Short Hills Wards, formerly of New York Stake; New Brunswick, and Trenton Wards; Monmouth and Lakehurst Branches, formerly of the Eastern States Mission.

Sydney Stake: Bankstown, Hurstville, Newcastle, Sutherland and Sydney Wards; Blacktown, Parramatta and Wollongong Branches, formerly of the Australian Mission.

Tampa Stake: Bradenton, Dunedin, Lakeland, Plant City, St. Petersburg, Tampa and Winter Haven Wards; and Dade City Branch, formerly of Orlando Stake.

University West Stake: Eleventh, West Eleventh, East Twelfth, West Twelfth, North Thirteenth, South Thirteenth, and University Wards, formerly of University Stake.

WARD AND BRANCH NAMES CHANGED

Great Falls Stake: Choteau Branch, formerly Bynum Branch.

San Jose Stake: Los Gatos First Ward, formerly Los Gatos Ward.

Tampa Stake: Plant City Ward, formerly Springhead Branch.

INDEPENDENT BRANCHES ORGANIZED

Ashley Stake: Dutch John Branch, formed by division of Manila Ward.

Atlanta Stake: Dublin Branch, formed by division of Empire Ward.

Dallas Stake: Killeen Branch, formerly dependent upon Waco Ward.

Fresno Stake: Atwater Branch, formed by division of Merced Ward.

Great Falls Stake: Malmstrom Air Force Branch, formed by division of Great Falls and Great Falls Second Wards.

Honolulu Stake: Guam Branch, formerly a branch in the Southern Far East Mission.

Missoula Stake: Phillipsburg Branch, formed by division of Allendale Ward.

Monterey Bay Stake: San Lorenzo Valley Branch, formed by division of Santa Cruz Ward.

New Jersey Stake: Lakehurst and Monmouth Branches, formerly branches in the Eastern States Mission.

North Seattle Stake: Anacortes Branch, formed by division of Oak Harbor Branch.

Reno Stake: South Tahoe Branch, formed by division of Carson City Branch.

Santa Rosa Stake: Sonoma Branch, formed by division of Napa Ward.

Sydney Stake: Blacktown, Parramatta and Wollongong Branches, formerly in the Australian Mission.

Walnut Creek Stake: Danville Branch, formed by division of Walnut Creek Ward.

WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Deseret Stake: Abraham Branch, membership transferred to Sutherland Ward.

Gooding Stake: Gooding Second Ward, membership transferred to Gooding Ward.

Grantsville Stake: Lake Side Branch, membership transferred to various wards.

Lyman Stake: Farson Branch, now dependent upon Rock Springs Second Ward.

North Carbon Stake: Storrs Ward, membership transferred to Helper Ward.

Pioneer Stake: Riverview Ward, membership transferred to the Twenty-Fifth and Twenty-Sixth Wards.

Reno Stake: Fernley Branch, now dependent upon Fallon Ward.

Salmon River Stake: Cobalt Branch.

Seattle Stake: Seattle Tenth Ward, membership transferred to Seattle Fourth Ward.

THOSE WHO HAVE PASSED AWAY

Amy Brown Lyman, former General President of Relief Society.

Blanche Mendenhall Condie, wife of Richard P. Condie, conductor of the Salt Lake Mormon Tabernacle Choir.

STATISTICAL REPORT — 1959

For the Information of the Members of the Church:

The First Presidency issued the following statement concerning the condition and operation of the Church for the year 1959.

Number of Stakes of Zion at close of 1959		290
Number of Wards	2,309	
Number of Independent Branches	305	
Total Wards and Indeepndent Branches at close of year		2,614
Number of Full-Time Missions at end of year		50

Church Membership, December 31, 1959:

In the Stakes	1,336,675	
In the Missions	279,413	
Total Membership		1,616,088

Church Growth during 1959:

Children blessed in Stakes and Missions	53,399
Children baptized in Stakes and Missions	39,201
Converts baptized in Stakes and Missions	33,060

Social Statistics:

(based on 1959 data from the Stakes)

Birth rate per thousand	34.00
Marriage rate per thousand	8.01
Death rate per thousand	5.50

Priesthood:

Members holding the Aaronic Priesthood, December 31, 1959:

Deacons	74,796	
Teachers	56,904	
Priests	77,017	
Total holding Aaronic Priesthood		208,717

Members holding the Melchizedek Priesthood, December 31, 1959:

Elders	151,392	
Seventies	21,883	
High Priests	46,658	
Total holding Melchizedek Priesthood		219,933
Grand total, members holding Aaronic or Melchizedek Priesthood		428,650

Auxiliary Organizations:

Relief Society (membership)	203,752
Deseret Sunday School Union (average attendance)	594,978
Young Men's Mutual Improvement Association (enrollment)	186,526
Young Women's Mutual Improvement Association (enrollment)	209,275
Primary (children enrolled)	311,240

Welfare Plan:

Number of persons assisted	89,997
Number placed in remunerative employment during year	9,178
Man-days of work donated to the Welfare Plan during year	249,106
Unit-days of equipment use donated	11,635

Genealogical Society:

Names cleared in 1959 for temple ordinances	907,109

Genealogical records microfilmed in 12 countries during the year were equivalent to 188,411 printed volumes of approximately 300 pages per volume.

Temples:

Ordinances performed during 1959 in the 12 operating Temples:

For the living	37,088	
For the dead	3,376,533	
Total number of ordinances		3,413,621

Church School System:

Total 1959 cumulative enrollments in the Church School System (including schools in the Pacific):

College Students	25,054
Elementary and High School Students	55,624

Missionaries:

Number of misisonaries who at the close of 1959 were laboring under calls from the First Presidency in the full-time missions	5,500
Number of local missionaries (full-time and part-time) who at the close of 1959 were laboring in these missions	1,468
Number of stake missionaries at the close of the year	6,799
Total number of missionaries at end of year	13,767
Number of missionaries who received training in the Missionary Home during 1959	2,793

President David O. McKay:

Brother Harold L. Davis will now read the report of the Church Auditing Department.

April 6, 1950

The First Presidency
47 East South Temple
Salt Lake City, Utah

Dear Brethren:

We have examined the 1959 annual financial reports of the Church of Jesus Christ of Latter-day Saints. The reports included the balance sheet as of Decem- 31, 1959 and a statement of operations for the year then ended with supporting exhibits. The examination has been made in conformity with generally accepted auditing standards and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary under the circumstances.

In connection therewith we have referred to the 1959 Budget approved by the Council on Disposition of Tithes and the minutes of the Committee on Expenditures. All financial records and documents were made available for our inspection.

Our examination, though not entirely completed at this date, indicates that the 1959 annual financial reports, prepared by the Church Financial Department, present fairly the financial operations during 1959.

Operating expenditures and commitments for building projects and Church program loans for the year 1959 were within the income and reserves of the Church. The Church was free from debt with the exception of current expenses not due.

Respectfully submitted,

CHURCH AUDITING
DEPARTMENT
By:
Harold L. Davis
Charles Schmidt

President David O. McKay:

Elder Orval W. Adams will now present the report of the Church Finance Committee.

April 4, 1960

The First Presidency
47 East South Temple
Salt Lake City, Utah

Dear Brethren:

We have made a study of the program under which the finances of the Church are administered, with particular attention to the accounting for all funds received and the manner in which expenditures are authorized and the accounts are maintained and audited. We have determined that all funds are controlled by budgetary procedures; that the budget is authorized by the Council on the Disposition of Tithes composed of the First Presidency, the Council of the Twelve, and the Presiding Bishopric, and that all disbursements are approved by a sub-committee of this Council or authorized agencies.

The Church utilizes modern equipment and accounting procedures in its record keeping, and the work is done by a capable staff. All of the general financial records of the Church are audited by an auditing department which is completely independent of all other departments. Professional accounting firms are employed to audit certain organizations owned or controlled by the Church.

We have discussed the financial report prepared by the Financial Department with the personnel of that department, and with the personnel of the auditing department. Based upon the reports so submitted to us, and explanations made by the personnel we are of the opinion that the appropriations and the expenditures of funds during the year 1959 were all made in accordance with the established procedure outlined herein.

We commend the General Authorities for the manner in which the finances of the Church are administered, and the Financial and Auditing Departments for

the expert and careful manner in which all financial records are maintained and audited.

Respectfully submitted

CHURCH FINANCE COMMITTEE

Orval W. Adams
Harold H. Bennett
Glenn L. Nielson
Wilford G. Edling
Weston E. Hamilton

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of this General Conference, following which Elder Ezra Taft Benson of the Council of the Twelve will address us.

President J. Reuben Clark, Jr.:

My brethren and sisters, this session of our General Conference is in some respects the most essential feature of the Conference. We who are here today are the Church in Conference assembled. We are a constituent assembly of the Church, acting as the Church, and your votes today are the votes of the Church. As I present the officers I wish you to understand that as you vote for the sustaining or otherwise of the officers, you vote as the Church. You make a solemn obligation, as you vote as the Church that you will sustain and uphold the officers of the Church in the positions into which they come as the result of your approving vote. There is no appeal provided for from your decisions, except the appeal that would go to our Heavenly Father if we did anything wrong.

I will now present, as has been announced, the following persons for the positions in which you will vote to sustain or otherwise, of this Church.

GENERAL AUTHORITIES OF THE CHURCH

The First Presidency

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

Henry D. Moyle, Second Counselor in the First Presidency.

President of the Council of the Twelve Apostles

Joseph Fielding Smith

Quorum of the Twelve Apostles

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
George Q. Morris
Hugh B. Brown
Howard W. Hunter

Patriarch to the Church

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Alma Sonne
ElRay L. Christiansen
John Longden
Sterling W. Sill
Gordon B. Hinckley
Henry D. Taylor
William J. Critchlow, Jr.
Alvin R. Dyer

TRUSTEE-IN-TRUST

David O. McKay
Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young
Antoine R. Ivins
Seymour Dilworth Young
Milton R. Hunter
Bruce R. McConkie
Marion D. Hanks
Albert Theodore Tuttle

PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop
Thorpe B. Isaacson, First Counselor
Carl W. Buehner, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund and Preston Nibley as Assistants.

CHURCH BOARD OF EDUCATION

David O. McKay
J. Reuben Clark, Jr.
Henry D. Moyle
Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
George Q. Morris
Hugh B. Brown
Howard W. Hunter

ADMINISTRATOR, BOARD OF EDUCATION

Ernest L. Wilkinson

CHURCH FINANCE COMMITTEE

Orval W. Adams
Harold H. Bennett
Wilford G. Edling
Glenn E. Nielson
Wesley E. Hamilton

CHURCH AUDITORS

Harold L. Davis
Charles Schmidt
Fred W. Schloss
John Marshall

TABERNACLE CHOIR

Lester F. Hewlett, President
Richard P. Condie, Conductor
Jay E. Welch, Assistant Conductor
W. Jack Thomas, Tour Manager

ORGANISTS

Alexander Schreiner
Frank W. Asper
Roy M. Darley, Assistant

CHURCH WELFARE COMMITTEE

ADVISERS

Harold B. Lee
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Alma Sonne
ElRay L. Christiansen
John Longden
Henry D. Taylor
Antoine R. Ivins
Joseph L. Wirthlin
Thorpe B. Isaacson
Carl W. Buehner

and the General Presidency of Relief Society

GENERAL CHURCH WELFARE COMMITTEE

Marion G. Romney, Chairman
Henry D. Taylor, Managing Director

Paul C. Child
Mark B. Garff
J. Leonard Love
William T. Lawrence
Lorenzo H. Hatch
Walter Dansie
LeRoy A. Wirthlin
Walter Stover
A. Lewis Elggren
Donald Ellsworth
Casper H. Parker

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor
with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent
David Lawrence McKay, First Assistant Superintendent
Lynn S. Richards, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Joseph T. Bentley, General Superintendent
George Carlos Smith, Jr., First Assistant Superintendent
Marvin J. Ashton, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President
Emily H. Bennett, First Counselor
LaRue C. Longden, Second Counselor
with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern W. Parmley, President
Arta M. Hale, First Counselor
Leone W. Doxey, Second Counselor
with all members of the Board as at present constituted.

President J. Reuben Clark, Jr.:

President McKay, so far as I could judge, the vote was a hundred per cent in the affirmative.

President David O. McKay:

We have just listened to a report from the Clerk of the Conference, Elder Joseph Anderson, giving vital statistics; Harold L. Davis, representing the Church Auditing Committee; Orval W. Adams, representing the Church Finance Committee. President J. Reuben Clark, Jr. of the First Presidency presented the General Authorities, General Officers, and General Auxiliary Officers of the Church. We thank you, brethren and sisters, for your unanimous vote in the affirmative.

Elder Ezra Taft Benson of the Council of the Twelve will be our first speaker this morning. He will be followed by Elder George Q. Morris.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

My brethren and sisters, if the Lord will bless me I desire to say a few words about a most serious world-wide threat. In the Old Testament we read: "My people are destroyed for lack of knowledge." (Hosea 4:6.)

Thus spoke Hosea, the prophet. In keeping with the spirit of President McKay's masterful opening address, I take these words of warning as my text, "My people are destroyed for lack of knowledge."

As in Old Testament days we need knowledge today. We need to know our enemies. We must assess clearly and accurately the perils that face the free world as we enter the Missile Age. At the same time we must assure ourselves of the knowledge which brings confidence and trust in our ability and that of our friends around the world to face the future—not in fear but with vigilance. From knowledge comes strength, and from strength comes the power to preserve freedom both at home and abroad.

President Eisenhower and other dedicated men have worked tirelessly to help the free world understand better the deadly world conflict between good and evil which is constantly going on.

We are now entering a period of conferences, first at the Summit in May and again in June when the President travels to Moscow for a ten-day visit in Russia.

As the President said in his State of the Union Message last January, "We will continue in our search for peace and in our efforts to reach *mutually enforceable agreements.*"

We have an enormous responsibility here in the United States to help maintain peace and freedom and to push back the somber clouds of war-threats caused by international tensions.

The power of communism depends to a large extent on public ignorance. Knowledge is a dangerous thing—to totalitarian states; but knowledge is strength to a free people.

There are some fundamental facts which must never be overlooked, lest it be said of this our land, "My people are destroyed for lack of knowledge." (Hosea 4:6.)

We must never forget exactly what communism really is. Communism is far more than an economic system. It is a total philosophy of life—atheistic and completely opposed to all that we hold dear.

We believe in an all-wise Creator. Communism teaches that everything in existence came about as a result of ceaseless motion of the forces of nature.

We believe in the dignity of man. Communism holds that human beings are but graduate beasts. Hence communism does not hesitate to destroy those who stand in its way. The Russian communists in their rise to power liquidated millions of their fellow countrymen. The Chinese communists wiped out tens of millions—perhaps as many as 30 million.

We believe in a moral code. Communism denies innate right or wrong. As W. Cleon Skousen has said in his timely book, *The Naked Communist*: The communist "has convinced himself that nothing is evil which answers the call of expediency." This is a most damnable doctrine. People who truly accept such a philosophy have neither conscience nor honor. Force, trickery, lies, broken promises are wholly justified.

We believe in religion as a mode of life resulting from our faith in God. Communism contends that all religion must be overthrown because it inhibits the spirit of world revolution.

Earl Browder, a long-time leader of the Communist Party in the U. S. A., said, ". . . we Communists do not distinguish between good and bad religions, because we think they are all bad."

This atheistic, degrading, but militant philosophy is backed up with the strength and resources of a big country of 210 million people and a fast-growing economy. In addition, communism has built an empire of 700 million people more. Besides this, it has agents in all free world countries whose ultimate aim is to overthrow the existing social order and bring these countries under the red flag.

The major communist objective, make no mistake about it, is to destroy any society that adheres to the fundamentals of spiritual, economic, and political freedom—the integrity of man.

As the leading exponent of the free society, the United States is thus the primary target of Marxian-Lenin philosophy.

Internationally, communism seeks to isolate us from the rest of the free world. Here at home, communism ceaselessly pursues the disintegration of the American way of life. It strives to use education, science, literature, art, even the churches, to undermine our free society.

Suppose for a moment that this country fell under communist control. What would be the fruits of this calamity? First, the true seat of government would immediately be removed from Washington to Moscow. William Z. Foster, the former head of the Communist Party in the United States, said this: "When a Communist heads the government of the United States—and that day will come just as surely as the sun rises—the government will not be a Capitalistic government but a Soviet government, and behind this government will stand the Red Army to enforce the dictatorship of the proletariat."

What would this mean to you and me in our daily lives?

Could we own our own homes? Our living quarters would be assigned to us, and we would pay rent to the state as ordered.

Could we own our own farms? Our farms would be collectivized and become the property of the state and we would work them under orders from the state.

Could we start a business and hire people to work for us? To do so would make us criminals.

Could we work where we pleased? We would work when, where, and how we were told—and the government would do the telling. No labor unions as we now know them would be permitted to exist. Neither would Chambers of

Commerce, Farm Organizations, Rotary Clubs, the American Legion, and other organizations.

What would happen to our bank accounts? All above a small sum would be confiscated. The rest would be state-controlled for us. The state would take over our insurance.

Except for a few closely personal items we would have no property to leave to our families when we die.

We could travel around the country only with police permission.

We could not travel abroad or marry a foreigner without the specific approval of the state.

We could not even write freely to friends in other countries.

Our children would go to the schools selected for them, and only so long as the state permitted. Lenin said, "Give us a child for eight years, and it will be a Bolshevik forever."

Teachers would be free to teach only what the state authorized. William Z. Foster said, "Our teachers must write new school textbooks and rewrite history from the Marxian viewpoint."

To belong to a church would be sure to bring discrimination and penalties of many kinds against us and our families. The great majority of church buildings would become state museums or warehouses.

No real compromise is possible with evil such as this.

Is there any real danger that such a calamity could befall us here? My response to that is merely to recite the following shocking fact:

In forty years, communism, by trickery and force, has brought more people under its domination than the total number of Christians now living in the entire world—and Christianity has been in existence for nearly 2,000 years.

We dare not underestimate the communists' zeal, nor their aims, nor their power. To do so could mean our destruction.

We dare not accept communist pledges at face value.

The German situation is a dramatic example.

The Soviet Union in the 1940's sealed off its German occupation zone—breaking its promise.

The Soviet Union built up a powerful East German semi-military police force—breaking another promise.

The Soviet Union pledged Germany political freedom, as well as freedom of speech and press. Here again she broke her promise.

The Soviet Union agreed to four-power rule in Berlin, then set up a separate East Berlin—breaking its promise.

I visited the Soviet Union last fall, spending much of my time with the good, honest, hard-working people of the soil. I am sure the Russian people want peace. I am confident that we can look forward to an era of peace if the governments of the world respond to the will of the people. But I saw no evidence that the communist leaders have altered their goal of world conquest—by economic if not by military means.

Even this short visit to the Soviet Union clearly revealed how uneven and unbalanced their economic progress actually is. Their success in the field of rocketry is in sharp contrast to their backwardness in general standards of living. A Soviet wisecrack of recent vintage goes like this: "Last year we got a sputnik and this year a lunik, and one of these days we may even get shoes."

In agricultural efficiency and productivity the Soviet Union is still a long way behind the United States. But they do have a substantial growth potential.

By means of a great effort, including better economic incentives, Soviet agriculture has increased production by one half or more in the past six years.

About fifty million persons work in Russian agriculture and forestry—more than forty percent of their total labor force—compared with a little over seven million persons in the United States, or less than 10 percent of our labor force.

They have relatively few farm machines compared to the United States, and they use a great deal of hand labor, most of it done by women. Some sixty to seventy-five percent of their agricultural labor force consists of women.

But one farm worker in the United States produces enough food and fiber to support about twenty-five persons—one farm worker in Russia produces enough for only five or six persons.

The typical Russian laborer has one

pair of shoes and one suit of clothes. That's because it takes a month's wages to buy a pair of shoes and two months or more to buy a suit of clothes.

They are putting up a bold front as regards their ability to catch up. I saw hundreds of posters in the USSR urging farmers to surpass the United States in per capita production. I also saw numerous posters forecasting the ultimate victory of the communist system.

But we in this country are driving ahead also.

I feel sure that the Soviets will not equal nor surpass our productivity in our lifetime, if ever, under their system of agriculture. Why? Because they can never duplicate the levels of efficiency and productive ingenuity which are called forth in a free society.

But let us not underestimate them. On the contrary, let us strive harder to make our own free system of agriculture and industry even more efficient. And let us constantly keep our guard up.

What can you and I do to help meet this grave challenge from a godless, atheistic, cruelly materialistic system—to preserve our God-given free way of life?

First, let us all prize the treasures we have in this country. This is a choice land—all of America—choice above all others. Blessed by the Almighty, our forebears have made and kept it so. It will continue to be a land of freedom and liberty as long as we are able and willing to advance in the light of sound and enduring principles of right.

Second, let us all do our part to stay free! Let us stand eternal watch against the accumulation of too much power in government. Here in our free land let us preserve a true climate in which man can grow.

Third, let us all reaffirm our patriotism, our love of country. Patriotism is more than flag-waving and brave words. It is how we respond to public issues. Let us rededicate ourselves as patriots in the truest sense.

Fourth, let us all help to build peace: True peace springs from within. Its price is righteousness, and to achieve righteousness we must so conduct ourselves individually and collectively as to earn the loyalty and devotion of other men.

Finally, let us all rededicate our lives and our nation to do the will of God. With each of you, I love this nation. It is my firm belief that the God of heaven guided the Founding Fathers in establishing it for his particular purposes. But God's purpose is to build free people of character, not physical monuments to their material accumulations.

Nations that truly love freedom love God. History is replete with examples of once powerful nations that have forgotten God. No nation ripened in iniquity can long endure. "Righteousness exalteth a nation: but sin is a reproach to any people." (Proverbs 14:34.)

We in this land have a rich heritage of freedom. It has rewarded us beyond our brightest dreams. The key to further progress—the key to national security—is the preservation of the initiative, vitality, energy, and resourcefulness of our people. Our material progress is merely a by-product of our freedom. Our God-given freedom, a basic principle of religious truth, is still the most powerful force on the face of the earth.

The people of the world long for peace—and I specifically include the people of Russia.

That is why we can approach these talks with the Russians with inner strength but without illusions. We know that knowledge of the enemy teaches us wariness and caution; we know too that we speak for millions of suppressed people on the Soviet side of the Iron Curtain, all those everywhere who want peace with human dignity.

May I conclude by saying that any system which deprives men of their free agency, which weakens the home and family, which depends on butchery for power, which denies all moral responsibility, which holds that man lives by bread alone, and which denies the existence of God, is of the devil.

This is the communist philosophy. There is no real evidence that it has been changed in the last forty years.

Knowledge of the enemy and knowledge of ourselves give us the strength

to fight the good fight for freedom and world peace.

May it never come to pass that "My people are destroyed for lack of knowledge," (Hosea 4:6) I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve, and at present Secretary of Agriculture in the Cabinet of the President of the United States, has just spoken to us.

The Choir and Congregation will now sing, "We Thank Thee, O God, For a Prophet." The Choir is made up of the Combined Choruses of the Brigham Young University. Following the singing Brother Morris of the Council of the Twelve will speak to us.

The Combined Choruses of the Brigham Young University joined with the congregation in singing the hymn, "We Thank Thee, O God, For A Prophet."

President David O. McKay:

Brother George Q. Morris of the Council of the Twelve will now speak to us. He will be followed by Elder Marion D. Hanks of the First Council of Seventy.

ELDER GEORGE Q. MORRIS

Of the Council of the Twelve Apostles

My dear brethren and sisters, I sincerely pray that the Lord will direct me in what I shall say upon this occasion. President Moyle Monday morning set forth very clearly and effectively the teachings of the Church regarding the coming of the Savior, and I thought I would like to mention three signs that the Lord gave that we might observe and know when we saw them that he had set his hand again to accomplish final preparatory work for the coming of the millennium.

The first of these was to be the restoration of the gospel of Jesus Christ. That has already occurred, and it occurred 130 years ago. The Church speaks for itself. Its literature, its scriptures, its martyrs, over a million testimonies from lips and lives of members of the Church speak to the world and bear witness that this thing has been accomplished that the Lord has set his hand to do, and it is evident that it is spreading all over the world rapidly.

A week ago Sunday our representatives organized a stake in Australia and on the same day another in England. Our temples encircle the globe. Our people are on all continents and in most of the countries of the world, and God is moving forward with this, his kingdom.

Another sign of great importance was the rise of an evil power. Brother Benson had already very impressively referred to it—communism. The Lord, in the first section of the Doctrine and Covenants, officially and formally announced to the world the restoration of the true and living Church, and called upon all people to hear and accept the messages of his servants that he was sending forth to the world.

He also said: "For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth"—that condition, I think we readily understand—"and the devil shall have power over his dominion." (D&C 1:35.)

It is that point that I think is very significant. The Savior recognized the domination of Satan over the world generally, and called him the prince of the world, but in a special way—in the way that Brother Benson has referred to—he has entered into the politics of the world among the nations of the world, and already subjugated about one billion people of the world, and by a dire, sanguinary, and deadly philosophy has brought death to millions and has brought slavery to almost a billion people.

I just want to call one point to your attention. I have not time to name others here. Brother Benson has said that they have declared for world domination, their aim the destruction of all the governments in the world.

I want to read before you God's declaration: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Daniel 2:44.)

I bear my witness that that decree of God will hold. It remains for us—members of the kingdom of God—to devote ourselves with singleness of purpose to his service. To love God with all our hearts, and love our fellow men as ourselves, and live and proclaim this gospel of salvation to the world is the only means that will save it.

A third item is God's promise that he would gather Jews to Jerusalem, and I think perhaps we may well now not continue saying the Jews are going to gather in Jerusalem. I think now we may well say they *have gathered.* The ultimate returns will come later as they develop this land and are joined by others.

In a writing issued recently this statement was made: "About two million Jews have returned to restore land which has lain desolate for centuries. In little more than ten years fetid swamps have been transformed into fertile valleys. Orchards now blossom on stony hillsides. Farms have sprouted the desert and towns and cities have been built on the site of ancient settlements."*

It goes on to explain—I do not have time to read the details—that this movement started about 1880 when pogroms against the Jews drove them from Europe, and they began to trickle into Palestine. In 1909 a number of Jewish families started homes on the sand dunes outside of Jaffa, working with shovels and wheelbarrows. Thus began the city of Tel Aviv, meaning the "hill of spring," Israel's biggest city, the first all-Jewish city built in two thousand years. "Pioneers,"—as they called their farmers—returned to the land from countries from which the Jews had been driven, in which they could not possess land. They were armed farmers; they constituted the Army of Defense, reminding one of the Prophet Nehemiah who said, "every one with one of his hands wrought in the work, and with the other hand held a weapon." (Neh. 4:17.)

In 1948, with a population of 600,000, the Declaration of Independence was issued, and the State of Israel was established. An army of 35,000 Jews was opposed by an army of nearly 80,000 Arabs. In about nine months peace was declared and they set up their government. They planted more than 53 million trees. Martyrs' Forest has six million trees, one for each Jewish life lost in Nazi Europe.

This statement by a writer is very interesting:

"Strangely enough when the State of Israel was reborn in 1948, it was a nation of 600,000, the same number which the Bible reports that Moses led out of bondage in Egypt. It now numbers some two million, the same number which it is said populated the ancient Kingdom of Solomon, when Israel was in all its glory."*

That is why we may now say that the Jews have returned to Palestine. On a land one-tenth the size of Utah they have nearly a half million more people than we have in our whole Church. They have about 258 people for each square mile in Palestine, which is a dense population. We have about ten a square mile in Utah.

So that this may remind us—I cannot give further details—of the words of Isaiah:

"Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

"The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." (Isa. 52:9-10.)

And this looks to the time when the Lord Jesus Christ is to stand on the Mount of Olives, and the people will gather about that mount, and they will say, "What are these wounds in your hands and in your feet?" And he will say unto them, "These are the wounds received in the house of my friends." Then they will recognize him—Jesus Christ, the Savior of the world.

I declare to you, my dear brethren

**Know the World: Israel,* "Around the World Program" by Peggy Mann.

and sisters, that Jesus Christ is the Redeemer of the world, the Son of the Living God. We cannot partly accept him—as a philosopher, as merely the most perfect man who ever lived. When we do that we reject him. We reject his sovereignty and his divinity. He is the God of Israel, and the God of the whole world. He is Jehovah of the ancient scriptures, and God, the Savior of the new scriptures. Into his hands God has placed all things, and given him power over the nations—all flesh, and he is exercising that power.

Things seem to us, in our short-sightedness, all confusion, but a clear pattern is marked out that we can discern. These three things have been accomplished that he told his disciples would happen, as he sat with them on the Mount of Olives, and he is to accomplish all other things. We see now another rebellion like that which occurred at the planning of the world, when Lucifer stood up and impudently proposed that he should be the Savior, and attempted to dethrone God and Jesus Christ, and subject the world to slavery.

Now these issues are drawn again—the same evil power has declared that they are to conquer the world. God has declared that his kingdom is to consume all the nations of the world. The issues are now clearly drawn, and the time will come when Satan, again, by the power of the Only Begotten, shall be cast down, and Jesus Christ will reign supreme, and all those who believe and accept the fulness of his gospel and devote themselves with all their hearts to the building up of his kingdom will be saved and honored with him. Those who will not must of necessity be cast out.

I bear witness that this is the Church and kingdom of God established by him, and it is never to be thrown down; that Joseph Smith is a prophet of the Living God; that David O. McKay is a prophet of God to this world this day. I bear this witness in the name of Jesus Christ. Amen.

President David O. McKay:

Elder George Q. Morris of the Council of the Twelve has just spoken to us. He will be followed by Elder Marion D. Hanks of the First Council of the Seventy. Elder LeGrand Richards will follow Brother Hanks.

ELDER MARION D. HANKS

Of the First Council of the Seventy

There are three matters which I would mention this morning in brief headlines, leaving to your judgment and experience the fleshing in of the story.

First, I express deep appreciation for the clear and forthright and courageous expressions of conviction which have come from this pulpit at this great conference. They have not been intemperate nor unloving, but they have been firm and understandable and impressive. I mention this because there are those who seem to believe it unfashionable or even unChristian to have unconditional convictions, really to believe in something and to devote one's life and energy to those convictions. As this conference has proceeded, I have been increasingly grateful to belong to a Church, the position of which is clear and the spokesmen for which are convinced and courageous.

At a recent meeting I attended, a talk was given which seemed to be lacking in real conviction. At its conclusion the chairman of the day characterized the experience as "the bland leading the bland."

There is none of this in those who speak here for the Lord.

A statement of Paul to the Corinthians has been widely quoted recently. It seems applicable. He said:

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8.)

Thank God for the unwavering note.

On the first day of May two important events will be celebrated in the United States in which Latter-day Saints should have special interest. While communist-controlled countries are using May Day to demonstrate their military might and their philosophy of rule by force and

fear, the United States of America will be celebrating "Law Day" under proclamation of the President. Its objectives are:

(1) "To foster increased respect for law, enabling the nation to grow in moral strength as it grows in population, resources and world leadership.

(2) "To provide an occasion for the American people to rededicate themselves to freedom for the individual under just laws . . . and to emphasize before the world the contrast between the rule of law in the U.S., and the system of totalitarian lands."

Members of the Church of Jesus Christ of Latter-day Saints are committed to obeying, honoring, and sustaining the law. We are under obligation to obey the law, and more—to honor and sustain it.

I count it one of the great privileges of my life to have been a student of the law for some years and to have acquired through that experience a great respect, as my father had before me, for the system of justice and the body of law which we enjoy in this land. This is not to suppose that every decision, judgment, interpretation, or application of law is good and just altogether. The workings of our appellate system, the initiation, revision, and abrogation of laws, testify that this is not so. It *is* to suggest that freedom and liberty rest on law, that our laws are rooted deeply in religious principles and rest on the moral law, and ultimately on the law of God, and that it is our responsibility at the ballot box, in the jury box, in civic responsibility and political leadership, in our homes and on the highways, to obey, honor, and sustain the law of the land, and to teach our children to do likewise.

Also on the first day of May there will be celebrated the beginning of National Youth Fitness Week, and again no people in all the world should be more concerned with the implications of that day, because God has blessed us with the principles, the programs, and the inspired leadership which can lead the young, if they are willing, to the physical, intellectual, social, emotional, and spiritual readiness which will equip them for the great adventure ahead.

Recently I had occasion to ponder the wonderful blessing of organization and leadership opportunities which the Lord has given us, and to consider what might happen if every Latter-day Saint, called to a position of responsibility relevant to the young, would accept the full implications of his stewardship. Think of the wonderful work being done for our children by faithful workers in Primary and Sunday School and MIA, in scouting and exploring, in Aaronic Priesthood work, and in seminaries. Think of the human resources available to the bishop and stake president, and to their counterparts in the missionary field, to reach out for the young and to give them what they need of love, personal interest, visiting, good teaching, recreation, friendship, testimony, and example. There is no program for youth in all the world in any sense comparable. What great things we *could* do!

God bless us to have a sense of our responsibility and our opportunity in this Church to provide the leadership for our young people which help equip them to be fit for the great days ahead.

In the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Marion D. Hanks of the First Council of the Seventy. Elder LeGrand Richards, a member of the Council of the Twelve, will be the concluding speaker.

ELDER LEGRAND RICHARDS

Of the Council of the Twelve Apostles

I am happy, brothers and sisters, to have the privilege of attending this great conference with you, and I have been thrilled with the wonderful messages we have heard. During the conference great stress has been laid upon the great missionary program of the Church, a subject dear to my heart, having been a missionary most all of my life and having had a desire to be a missionary long before I was old enough to go on a mission, particularly when I read the

life of the Prophet Joseph Smith by George Q. Cannon, for from that time on I not only lived for but also prayed for the day when I would be privileged to go into the mission field.

One of those whom I admired most in my youth as a great missionary, was the Apostle Paul. I liked his testimony, as he stood before King Agrippa and the most noble Festus and told his story how the Savior appeared to him as he was on the way to Damascus, and you remember Festus said, "Paul, thou art beside thyself; much learning doth make thee mad," to which he replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness." King Agrippa then said, "Almost thou persuadest me to be a Christian." (Acts 26:24-28.)

And you remember Paul's reply was:

"I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (*Ibid.*, 29.)

He had already asked them:

"Why should it be thought a thing incredible with you, that God should raise the dead?" (*Ibid.*, 8.)

I was reading a statement from his missionary journey the other day that impressed me, and I would like to read it:

"For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ." (*Ibid.*, 18:28.)

And I thought it would be wonderful if we could hear some of his marvelous testimonies as he took the scriptures in his hands to prove that Jesus was the Christ.

I recall the words of the Savior where he said that we should "Search the scriptures; for . . . they are they which testify of me." (John 5:39.) Then he said to the Pharisees that they did err, not understanding the scriptures, and we have his testimony to the two disciples as he walked along the way to Emmaus and their eyes were holden that they did not recognize him, and he listened to their conversation about his crucifixion and he said, "O fools, and slow of heart to believe all that the prophets have spoken." (Luke 24:25.)

He explained the scriptures to them, and he opened their understanding that they might understand the scriptures. (See *ibid.*, 13 ff.)

I feel that we do not place the value we should on the scriptures, and in the few moments I have this morning, I would like to relate an experience I had less than a year ago. By appointment from the First Presidency and at their request, I was privileged to meet with a group of ministers here in Salt Lake City who were holding a convention. They gave me two hours and a half to explain Mormonism to them.

I explained the great organization of the Church and how it came into existence and bore my testimony of its divinity. I thought of the Apostle Paul, if he had the scriptures and was with us today, and had to convince publicly the people out of the scriptures, how much more he would have to explain to them pertaining to this latter-day gospel dispensation and the second coming of the Redeemer of the world than he had in his day.

I used this illustration with these ministers: I told them that when we built the Los Angeles Temple, I was still the Presiding Bishop, and we took the plans and showed them to the First Presidency one day, and we had eighty-five pages about four feet long and two and a half-feet wide, and we did not have the plans complete for the electrical work or the plumbing, and yet there were eighty-five pages. Now I said to these men, "You could take those plans and go all over this world and try to fit them to any other building in the world, and you could not fit them. There is only one building that those plans will fit and that is the Los Angeles Temple." I said, "Of course, you could find heating plants and light fixtures and plumbing and cement in other buildings just as you do in that temple, but you could not find a building that would fit perfectly those plans."

Then I took the Bible and I said, "The Prophet Isaiah tells us that the Lord declared his work from the beginning and he said that the 'grass withereth, the flower fadeth: but the word of our God shall stand for ever.' (Isa. 40:8.) And as I see it, the Bible is the Lord's blueprint of his work from the beginning until the final winding up scene."

Of course, there is not time for me to go into details here today, but I took scripture after scripture that appeared

in the Bible, and I said to these men, "Do you know anywhere in all the world where you can find a fulfilment of that promise? Take for instance Peter's statement to those who crucified the Christ that before his coming the heavens were to receive him, until the restitution of all things spoken by the mouth of all his holy prophets since the world began. (See Acts 3:19-21.) Do any of you know anywhere in this world, in the history of the world or the history of the people or churches, where that promise has had its fulfilment, and yet people look for his coming?" But if Peter was a prophet of God, Christ cannot come until there is a restitution, and I had explained already to them the fulfilment of that promised restitution of all things.

Then I took the coming of the angel that John saw, flying in the midst of heaven. I said, "Do you know anywhere in the world that there is a record of the coming of an angel with the everlasting gospel to be preached in all the world, to every nation, kindred, tongue, and people, since the time that that prophet's promise was made?"

Then I went through many other of the passages of scripture pertaining to our day, like the coming of Elijah the prophet, and so forth, and then I said this to them, "Now, that Bible is just as much the Lord's blueprint of what he intended to do in this world as the blueprint for that temple was the plan by which that building was to be built."

I said, "It is true that you can find some of the things that are in the Bible in the churches, that is why we have hundreds of them, but you cannot find any other church in all the world that has all of the things that the Lord has promised."

I remember as a boy hearing this statement made that one of the great evangelists of the United States, well-known all over the nation, in talking to a Mormon elder, was asked questions by this elder, and his answer was: "Well, if we were to believe all that is in the Bible, we would all have to be Mormons."

That is my testimony to the entire world: if you believe all that is in the Bible, you would all have to be Mormons, and I come back again to the importance of the scriptures and the work of the Apostle Paul,

"For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ." (*Ibid.*, 18:28.)

And we can mightily show by the scriptures that he was not only the Christ, but that he will also come again and that he has restored his kingdom to the earth, as we have had testimony after testimony in this conference, and I bear you that testimony, if Paul were here today and knew of the coming of the Father and the Son and all the holy angels that have visited this earth to give us this restitution of all things, think how much more and much greater power he would have to convince the world, and that publicly.

I close with this thought: We have heard about the marvelous progress the world has made scientifically. We read in the newspapers constantly about the day when men will make trips to the moon—I have always said that if I were going I would want to be sure I got a round-trip-ticket—but you know, if they ever make a trip to the moon, and they come back again, every newspaper in all the world will spread it on their front pages and tell what has happened. But how would such an event, as marvelous as it would be, compare with the coming of God the Eternal Father and his Son Jesus Christ to the boy Prophet, Joseph Smith? And why, I say in the words of Paul, "Why should it be thought a thing incredible with you" (*Ibid.*, 26:8) that God should set his hand to do the thing that he promised he would do and as is detailed in the plans of his work.

I leave you my testimony that Joseph Smith was a prophet, that President McKay is his duly appointed successor, and that the power of Almighty God is in this work. I have seen it all my life, and I bear you that witness, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder LeGrand Richards of the Council of the Twelve has just spoken to us.

You who are listening in over television have had the opportunity, as we have had here in the Tabernacle, of seeing this group of young people who

overflow the choir seats of the Salt Lake Tabernacle Choir. It is a magnificent sight. All who have been listening in over the radio have already heard their singing. They will be with us this afternoon. They constitute the Combined Choruses of the Brigham Young University. They will now sing, "Christ, the Lord, Is Risen Today." Brother Newel B. Weight is conducting.

After the singing, Elder Max A. Bryan, president of the East Long Beach Stake, will offer the benediction, and this Conference will be adjourned until two o'clock this afternoon.

Selection by the Combined Choruses, "Christ, The Lord, Is Risen Today."

Elder Max A. Bryan, President of the East Long Beach Stake offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

FOURTH DAY

AFTERNOON MEETING

The concluding session of the Conference was held in the great Tabernacle at 2 o'clock, Wednesday afternoon, April 6.

The Brigham Young University Combined Choruses were present at this session and furnished the choral musical numbers. Don L. Earl directed the Combined Choruses; Alexander Schreiner was at the organ console.

President David O. McKay, who presided and conducted the exercises of the meeting, made the following introductory remarks:

President David O. McKay:

The music for this session will be rendered by the Brigham Young University Combined Choruses, with Professor Don L. Earl conducting, and Alexander Schreiner at the organ. We shall begin this service by the Combined Choruses singing, "He Watching Over Israel."

The opening prayer will be offered by Elder Grant Martin Bowler, president of the Moapa Stake.

As an opening number, the Combined Choruses sang the selection, "He Watching Over Israel."

Elder Grant Martin Bowler, President of the Moapa Stake, offered the opening prayer.

President David O. McKay:

Elder Don L. Earl is conducting the Choruses. President Grant Martin Bowler offered the opening prayer. The Combined Choruses will now sing, "Arise, O Glorious Zion," conducted by Professor Don L. Earl. After the singing Elder Harold B. Lee will speak to us.

The Combined Choruses sang the hymn, "Arise, O Glorious Zion."

President David O. McKay:

Elder Harold B. Lee of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder Marion G. Romney.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

My beloved brothers and sisters, for these next few moments I seek the indulgence of your faith and prayers to the end that, guided by the Spirit, I might make some small contribution to the proceedings of this great conference.

Because of the desire expressed by the Brethren that I say something about the history-making events of the past week in the British Mission, I have put aside the text of that which I might have prepared otherwise to say on this occasion. I have determined long since that

the expressed desire of my Presiding Brethren is to me as a command. Therefore, I trust that I might in some measure, give you a picture of some of the things which have transpired of a momentous nature in Great Britain.

This assignment from the First Presidency returned us to the scenes of some of the most soul-stirring incidents and experiences in the history of missionary work in this dispensation. We were at Preston in the midlands of Great Britain where the first missionary work was done. As you will remember the history, the first missionaries were submitted to one of the greatest demonstrations of the power of evil spirits perhaps ever experienced by anyone. Brother Heber C. Kimball, Elder Willard Richards, Elder Orson Hyde and Elder Isaac Russell had, for an hour and a half, as they timed the experience, an awful demonstration of that power.

President Heber C. Kimball, in writing about it afterward, said: "I cannot even now look back upon the scene without feelings of horror; yet by it I learned the power of the adversary; his enmity against the servants of God, and got some understanding of the invisible world."

When he returned home, he asked the Prophet Joseph what was the matter with them that they had to be subjected to such an experience, and the Prophet surprised them when he said something to this effect: "When I heard of it [your experience] it gave me joy, for I then knew that the work had taken root in that land [England.]" Then he related some of his own experiences, and made this significant statement: "The nearer a person approaches the Lord, a greater power will be manifested by the adversary to prevent the accomplishment of his purposes." (*Life of Heber C. Kimball,* 1945 ed., p. 132.)

I have no doubt that the Prophet had in mind the terrifying experience he had in the grove when he prayed for light and was seized upon by this power until he was released therefrom by the coming of the Father and the Son. He no doubt had in mind the experiences when he first went to see the plates, when, as he sought to receive them, he again saw a demonstration of the evil powers.

We were permitted, as we traveled in that same vicinity, to follow the course that Wilford Woodruff was directed under inspiration to go, from the potteries near Hanley down to Froomes Hill, probably some fifty or sixty miles to the south, where, directed by the Spirit, he found a people ready to receive the coming of the servants of the Lord. Within two days after his arrival there, after having met John Benbow and his wife and those who believed in the sect called the United Brethren, he had baptized six members, and in thirty days he had baptized forty-five preachers of the United Brethren, and one hundred sixty members, and obtained thereby the possession of one chapel and forty-five houses for use as meeting places. In eight months he had baptized over 1800—all 600 of the United Brethren with one exception—and 200 ministers of various denominations in the area.

As a true missionary would, without boasting, he wrote this simple summary: "The power of God rested upon us and upon the mission in our field of labor. . . . The sick were healed, devils were cast out, and the lame made to walk."

The work of these first missionaries was not without opposition, and later the *Times and Seasons* wrote about the work around Liverpool: ". . . They were so good in general" (meaning the ministers) "and so pure that they had no room for the gospel. They were too holy to be righteous, too good to be pure, and had too much religion to enter into the Kingdom of Heaven." (*Times and Seasons,* Vol. 2, p. 404.)

And then they wrote: "It seemed that it almost required a horn to be blown from the highest heavens, in order to awaken the attention of the people." (Smith, *Documentary History of the Church.*) I thought of that when, after elaborate arrangements had been made by President T. Bowring Woodbury of the British Mission for all the publicity possible through the great news-gathering wire services throughout the world to get a full coverage, including the local newspapers, to find the next day, hidden down in an obscure place in one of the two Manchester papers, this brief reference to our missionary conference where

we created this stake and organized a new mission. This is what the Manchester *Guardian* recorded:

Mormons Hold a Mass Meeting

"British Mormons formed their first diocese in Europe yesterday at a mass meeting of more than 2000 members of the Church of the Latter-day Saints in Manchester, the new center to be built without delay at Wythenshawe, Manchester, at a cost of about 100,000 pounds. The diocese, or stake, covers Manchester, Halifax, Huddersfield, Dewsbury, and Leeds."

I felt like saying what the other missionaries had said, "It seemed as if it almost required a horn to be blown from the highest heavens in order to awaken the attention of the people."

In one year, 1840 to 1841—one year and fourteen days, to be exact—nine members of the twelve were called to labor in the British Mission. If you remember the history here at home, those years marked the period of some of the severest persecution that the Church was to undergo in this dispensation. In that one year and fourteen days the nine members of the twelve, with their associates, established churches in every noted town and city in the kingdom of Great Britain. They baptized between 7000 and 8000 converts. They printed 5000 copies of the Book of Mormon, 3000 hymnbooks, and 50,000 tracts, and they published 2500 volumes of the *Millennial Star* and emigrated 1000 souls to America.

These figures of the summary of the missionary work as done in Great Britain might give you something of an idea of what has happened in the past 123 years in that great country. In 1849 and 1851 over 8000 baptisms were performed in each year, or approximately 1000 converts to each missionary for each of those years. The total number of converts from 1837, when the work was first started, until the end of 1959 totals 136,026. The recorded number of emigrants during that same period was 57,149, and we have reason to believe that thousands of others emigrated without any record being made.

The total number of missionaries who have labored in that field numbers 7398. Twelve of our General Authorities were British-born, including our own Elder John Longden, who was born at Oldham, now an organized ward in the new Manchester Stake. It is the estimate of Elder Richard L. Evans, who has written an excellent history of the Church in Great Britain during the first one hundred years, that a very large percent of the total membership of the Church today trace their genealogy to Great Britain.

By assignment of the First Presidency, in company with Elder Alvin R. Dyer, president of the European Mission, President T. Bowring Woodbury of the British Mission, and President Bernard P. Brockbank, now president of the new North British Mission, on Sunday, March 27, we organized the new Manchester Stake with a total membership of 2400 members.

In the afternoon session there were 2026 in attendance, in one of the largest theaters in the downtown Manchester City. This stake, including all of the Manchester and Leeds Districts of the mission, and part of the Liverpool District, is now organized with nine wards and two branches.

It was an interesting thing to discover that the leadership of the stake and wards and the branches had to be largely composed of brethren who were baptized converts to the Church of less than five years. Fortunately, and it seemed as though almost by the hand of Providence, we found a few "anchor" men who had been trained in the stakes here at home, who will become the trainers of these new, able, but inexperienced leaders. This stake becomes now, a training ground for leaders of organizations yet to come.

This new stake brings the full Church program into action, so that such an organization will be a demonstration to the world "to shine forth as a standard unto the nations," showing the work of the Church at full flower. Zion, which the Lord declared is "the pure in heart" in that land now, will "increase in holiness and in beauty." Zion will now begin "to arise and put on her beautiful garments." (See D&C 82:14, 97, 21.) This first stake will provide a pattern for stakes yet to come from these great missions. We think we have set it up in such a way that new leaders

so trained will shortly be able to take over still other stakes in that same vicinity, and become a pattern for leaders of stakes in that and the other European missions.

In truth, then, it now begins to build "a defense, a refuge from the storm, and wrath when it is poured out with mixture upon the whole earth," (see *ibid.* 115:6) which as the Lord declared, was the purpose of a stake being organized.

At that same conference, the new North British Mission was organized, with President Bernard P. Brockbank as the new president. Parenthetically I might tell you that he received his notice that he had been appointed as the president of that new mission only two weeks before he actually met us in New York to fly to his new assignment in the North British Mission, leaving his wife and children to make final preparations and the transfer of his business to other hands.

We now have organized in the North British Mission eight missionary districts, with nine missionary districts remaining in the British Mission which will continue to have headquarters in London, the new mission to have headquarters at Manchester, England. The power of God is resting again in the missions of Europe, today, as in the century which has passed.

During the month of March alone, in the British Mission they baptized 360 new converts. In the French Mission, there were another 114 new converts baptized in that mission, which seems for the first time in our day to give evidence that the work is beginning to take root in France, after a shocking demonstration of the power of evil in that mission only two short years ago. And from the North German Mission, to use another example, which we have usually thought of as being behind the Iron Curtain in part, they baptized in the month of March alone eighty-five new converts.

So it was likewise, during the three months of last fall, when we toured the Latin American Missions of South America and in Mexico, we saw evidences of the giant of God's eternal power, if I might speak of it that way, awakening among those wonderful people, where in some of those missions they are having 600 to 700 convert baptisms each year, as compared with only fifty to seventy-five in previous years.

Indeed, in the language of Mark's testimony to the early missionaries of the Apostolic Period who received the divine commission of the Lord: "Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16:15-18.)

And then Mark records this significant fulfilment: "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." (*Idem* 20.)

President McKay, I have been a personal witness in these last six months that, as the apostles of old found, we are finding today that the servants of the Living God are going forth, the Lord is working with them confirming the work, with the same signs following.

I bear personal witness that the gift of tongues to a whole congregation, which I witnessed, as in the day of Pentecost, was observed down in one of the Latin American Missions, by which this congregation understood what was said, although what was being spoken to them was in a strange tongue. I have witnessed the healing of an impotent and crippled child from birth in the Brazilian Mission. I have witnessed the healing of a blind child in the Central American Mission.

And so, enumerating all of these, more important than any of these signs, I have witnessed the reformation in the personal lives of individuals who accept the gospel and are true to its principles, which results from a true conversion to the gospel of Jesus Christ. I bear you my solemn witness to the onrolling of the work of the Lord. The work is awakening everywhere.

I know that God lives. I bear per-

sonal testimony to the divinity of the mission of the Savior, and that this is his work, and that President David O. McKay is his true representative here upon this earth in our day, and I do it humbly in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder Harold B. Lee of the Council of the Twelve has just addressed us. We shall now hear from Elder Marion G. Romney of the Council of the Twelve. Brother John Longden will be next.

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

My beloved brethren and sisters, I bear witness to the truth of all that Brother Lee has just said. As he talked, I was reminded that my grandfather, Miles Romney, heard the first missionaries, Heber C. Kimball, Orson Hyde, and Willard Richards, preach on the streets in Preston, England, in 1837. He heard them on Market Square; he followed them to the Cockpit where they did much of their preaching in those early days. He joined the Church early in 1838, emigrated to Nauvoo in 1842, and now has about 2500 descendants in the Church.

I am tempted, in a way, to comment on my missionary labors of recent months, but will refrain from doing so for fear I might miss some of them. In the last twenty-six months I have toured, for which I am very grateful President McKay, fifteen missions, fourteen of them beyond the borders of the United States, eleven of them foreign-speaking missions. Last October conference time I was in Vienna. Last week I was in Sydney, Australia. I testify to you that the spirit is on the move in every one of the fifteen missions which I visited.

One thing I can say about them all is that in every one of them I heard fervent testimony to the mighty power of the Book of Mormon in bringing souls unto Christ. In my view, the Book of Mormon is the most effective piece of missionary literature we have.

I invite you to pray with me for a rich outpouring of the Holy Spirit, for I would like to stimulate you to resolve to read the Book of Mormon. As I speak, I shall have in mind particularly this fine group of young men and women who are singing for us and all others of their generation.

There are many reasons why we should read the Book of Mormon. To begin with, the Lord has put us under obligation to do so. He said that he sent Moroni to reveal it (D&C 27:5) and that through his mercy he had given the Prophet Joseph "power from on high . . . to translate [it]" (see *ibid.*, 1:29; 20:8); that it contains ". . . the truth and the word of God—" and "the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also." (*Ibid.*, 19:26; 20:9.)

Nephi tells us that its contents ". . . shall go from generation to generation as long as the earth shall stand; . . . and the nations who shall possess them shall be judged of them according to the words which are written." (2 Nephi 25:22.)

For me there could be no more impelling reason for reading the Book of Mormon than this statement of the Lord that we shall be judged by what is written in it.

Moroni says that the very reason the book has been given to us is that we may know the "decrees of God" set forth therein and by obedience to them escape the calamities which are to follow disobedience. (Ether 2:11.)

To the early Saints, the Lord spoke rather sharply about remembering the Book of Mormon. "Your minds in times past," he said to them, "have been darkened because of unbelief, and because you have treated lightly the things you have received—Which vanity and unbelief have brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all. And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, . . ." (D&C 84:54-57.) Prior to this he had already told them that "the Book of Mormon and the holy

scriptures are given of me for your instruction." (*Ibid.*, 33:16.) On another occasion he had said, ". . . the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, . . ." (*Ibid.*, 42:12.)

It is of course obvious that unless we read, study, and learn the principles which are in the Book of Mormon, we, the elders, priests, and teachers of "this church," cannot comply with this direction to teach them.

But there is another reason why we should read it: By doing so we will fill and refresh our minds with a constant flow of that "water" which Jesus said would be in us ". . . a well of water springing up into everlasting life." (John 4:14.) We must obtain a continuing supply of this water if we are to resist evil and retain the blessings of being born again, as we were counseled to do by President McKay.

The great over-all struggle in the world today is, as it has always been, for the souls of men. Every soul is personally engaged in the struggle, and he makes the fight with what is in his mind. In the final analysis the battleground is, for each individual, within himself. Inevitably he gravitates towards the subjects of his thoughts. Ages ago the wise man thus succinctly put this great truth: "For as he thinketh in his heart, so is he": (Proverbs 23:7.)

If we would escape the lusts of the flesh and build for ourselves and for our children great and noble characters, we must keep in our minds and in their minds true and righteous principles for our thoughts and their thoughts to dwell upon.

We must not permit our minds to become surfeited with the interests, things, and practices of the world about us. To do so is tantamount to adopting and going along with them, for the experience of the race sustains the conclusion of him who said that

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, and then embrace."

(Pope, *Essay on Man*, epistle 11, line 217.)

If we would avoid adopting the evils of the world, we must pursue a course which will daily feed our minds with and call them back to the things of the spirit. I know of no better way to do this than by reading the Book of Mormon.

In all dispensations the Lord has counseled his people to keep in their minds and thoughts the truths he has revealed to them. To the early Saints of this dispensation he said: ". . . let the solemnities of eternity rest upon your minds." (D&C 43:34.) This counsel followed his statement to the elders: ". . . Ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit; And ye are to be taught from on high. . . ." (*Ibid.*, 43:15, 16.)

Instructing ancient Israel not to go after ". . . the gods of the people which [were] round about" you (Deut. 6:14), he said:

"Hear, O Israel: . . .

"And these words, which I command thee this day, shall be in thine heart:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

"And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

"And thou shalt write them upon the posts of thy house, and on thy gates." (*Ibid.*, 6:4, 6-9.)

"Search the scriptures," (John 5:39) said Jesus to his carping critics, who, being surfeited with the things of this world, rejected him. In the scriptures they could, if they would, learn the truth about him and the things of eternal life which he taught them.

The Psalmist thus recounts the rewards which follow knowing and meditating upon the word of God:

"O how love I thy law! it is my meditation all the day.

"Thou through thy commandments hast made me wiser than mine enemies: . . .

"I have more understanding than all my teachers: for thy testimonies are my meditation.

"I understand more than the ancients, because I keep thy precepts.

"I have refrained my feet from every evil way, that I might keep thy word.

"I have not departed from thy judgments: for thou hast taught me.

"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

"Through thy precepts I get understanding: therefore I hate every false way.

"Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:97-105.)

I am persuaded, my brethren and sisters, that it is irrational to hope to escape the lusts of the world without substituting for them as the subjects of our thoughts the things of the spirit, and I know that the things of the spirit are taught with mighty power in the Book of Mormon. I believe with all my heart, for example, that if our young people could come out of our homes thoroughly acquainted with the life of Nephi, imbued with the spirit of his courage and love of truth, they would choose the right when a choice is placed before them.

How marvelous it would be if, when they must make a decision, there would flash into their minds, from long and intimate association with them, the words of Nephi: "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.)

And if, when the going gets rough and temptation to abandon the course of righteousness presses upon them, they would think of his plea to his wayward brothers: ". . . let us be faithful in keeping the commandments of the Lord for behold he is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands?" (*Ibid.*, 3:15 4:1.)

If our young folks are traditioned in the teachings of the Book of Mormon, they will not only be inspired with righteous courage to choose the right by the example of Nephi, the "two thousand sons of Helaman," and other great characters of the book, they will also be so schooled in the principles of the gospel of Jesus Christ that they will know what is right.

From almost every page of the book, there will come to them a moving testimony that Jesus is indeed the Christ, the Son of the Living God, our Redeemer and Savior. This witness alone will be a sustaining anchor in every storm. In the Book of Mormon, they will find the plainest explanation of Christ's divine mission and atonement to be found anywhere in sacred writ.

They will be familiar with the great fundamental basic virtues; the Book of Mormon is full of instructions concerning them. They will have learned that ". . . to be carnally-minded is death, and to be spiritually-minded is life eternal" (2 Nephi 9:39), that the Lord God delights in chastity and virtue which are ". . . most dear and precious above all things, . . ." (Jacob 2:28, Moroni 9:9.) They will know that a violation of this sacred principle is, in the sight of the Lord, an ". . . abomination . . . above all sins save it be the shedding of innocent blood or denying the Holy Ghost." (Alma 39:5.)

They will have learned the folly of putting their trust in the learning of men or in the riches of this world (2 Nephi 9:28-30.) As a matter of fact, there is no fundamental virtue about which they will not be taught, for in the Book of Mormon, as has already been said, is to be found "the fulness of the gospel of Jesus Christ." (D&C 19:26; 20:9.)

And so, I counsel you, my beloved brothers and sisters and friends everywhere, to make reading in the Book of Mormon a few minutes each day a lifelong practice. All of us need continuing close contact with the Spirit of the Lord. We need to take the Holy Spirit for our guide that we be not deceived. I am persuaded by my own experience and that of my loved ones, as well as by the statement of the Prophet Joseph Smith, that one can get and keep closer to the Lord by reading the Book of Mormon than by reading any other book. Don't be content with what someone else says about what is in it. Drink deeply from the divine fountain itself.

I feel certain that if, in our homes,

parents will read from the Book of Mormon prayerfully and regularly, both by themselves and with their children, the spirit of that great book will come to permeate our homes and all who dwell therein. The spirit of reverence will increase, mutual respect and consideration for each other will grow. The spirit of contention will depart. Parents will counsel their children in greater love and wisdom. Children will be more responsive and submissive to that counsel. Righteousness will increase. Faith, hope, and charity—the pure love of Christ—will abound in our homes and lives, bringing in their wake peace, joy, and happiness.

That we will seek these blessings through reading the Book of Mormon, I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

President David O. McKay:

Elder Marion G. Romney, member of the Council of the Twelve, has just concluded speaking. We will now hear from Elder John Longden, Assistant to the Twelve.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve Apostles

"Now behold, a marvelous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God ye are called to the work;

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

"Ask, and ye shall receive; knock, and it shall be opened unto you. Amen." (D&C 4.)

This is one of my favorite scriptures. I have noted that many of the speakers during this conference have called attention to the revelations of the Lord to the Prophet Joseph Smith. This one was received fourteen months before the Church was organized, for it was recorded in February of 1829. What a great declaration to make to the world! Joseph Smith knew there had been spiritual darkness, and it was revealed to him that a marvelous work was to come forth—not a marvelous thing—you will note that the word "work" is used. I am thankful for that word—that four-letter word "work." This is a Church of faith and works.

Reference has been made to another revelation bearing on the subject of the restoration of the gospel, the first section of the Doctrine and Covenants:

"Proclamation of warning and commandment to the Church and to the inhabitants of the earth at large—The authority of the Priesthood in this dispensation attested—Second advent of the Lord Jesus Christ foretold—Authenticity of the Book of Mormon affirmed."

This revelation was given November of 1831 after the Church had been organized and set up, as we learned today from President David O. McKay.

Yes, a marvelous work has taken place, and the authority of the priesthood in this dispensation has been attested. It was humbling to hear Brother Lee speak of the little town in which I was born which is now part of a stake of Zion. I recall being told of the missionaries calling in this town at the home of my parents, sixty-four years ago. Elder Mark Austin was one, willing to leave his home here and the comforts and conveniences to carry this glorious message—this marvelous work—to affirm the authenticity of the Book of Mormon to the people of that land.

There was another missionary who had an influence in the lives of my parents—a Methodist minister, who was their neighbor. He told a group at one

time that he was coming over to America to convert the Mormons, and he paid his own expenses to try to do that. He became acquainted with Elder James Paxman, with whom I had the opportunity to be associated on the high council of the Highland Stake. Elder Paxman was the patriarch of that stake. Before coming to Salt Lake City he had lived in Nephi, Utah.

This Methodist minister some way got to Nephi, where he had several gospel conversations with James Paxman and one or two others. He was heard to make the statement, "It will be a cold day when I join the Mormon Church"—and it was! It was a day in January in Nephi, Utah. They had to break the ice to baptize him. Why? Because he had received a witness. He had received the light of the glorious gospel which banished darkness and untruth and half truths. The authenticity of the Book of Mormon had been affirmed to him. Then he was unashamed after he received that affirmation and witness to be baptized and have hands laid upon his head to receive the gift of the Holy Ghost. He was unashamed to return to England where he assisted Elder Mark Austin in the conversion—or in teaching the gospel—to my parents that they might convert themselves.

A marvelous work has come forth. In years gone by we have been on the defensive because Satan has done everything in his power to thwart the work of the Lord. We are still on the defensive for he is still endeavoring to weaken the faith and testimony of those whose lives have been touched by the gospel. If we continue working at building faith and testimony, he will not have power over this work. This is evidenced by the number of stakes that have been established in spite of his buffetings—294 stakes, some 2400 wards, over 300 branches, in the stakes of Zion; fifty-one missions and the many branches and districts contained therein.

In all parts of the Church we have many men who are anxious and willing to bear witness to this marvelous work, that it is the work of the Lord, not a thing of man. It was deeply stirring to listen to the reports of forty-two mission presidents in the temple a week ago Tuesday—men from all vocations, willing to serve the Lord, to be shepherds, if you please, of your sons and daughters, all of whom are united in the desire to serve God, to thrust in their sickle that the inhabitants of the earth might be warned, the authority of the priesthood attested, and the authenticity of the Book of Mormon affirmed. The faithfulness of these fine men and women who are bringing to pass the fulfilment of latter-day revelation is most heart-warming. I do not underestimate what has been accomplished in the past—in fact, I salute the leaders through the years—since Joseph Smith made his declaration, "a marvelous work is about to come forth," but I recognize too that today there is just as much faith and devotion in the children of God who are willing to serve and to spread these glorious truths and to build up his kingdom.

Just six months ago last Sunday night—the Sunday night of general conference in October—it was our privilege to be invited to Tooele to attend a missionary farewell. It was a rich experience. I learned that a faithful son from out there had been called into the service by Uncle Sam after filling his mission for the Church. He became acquainted with a young man from Kansas who was a staunch Baptist. This young man had an inquiring mind. He was also observant, and he was willing to listen and learn. Several Latter-day Saint servicemen taught him the gospel. He received a conviction of its truth and was baptized. He and this young man from Tooele decided they would send some of their earnings from their Army pay each month back home to a missionary fund, to help support some missionary. After they were released they learned that this money had been untouched, and the idea came to them that this converted Baptist might go into the mission field to share with others the joy that had come into his life, so he accepted a call to serve as a missionary.

I shall always remember the testimony that he bore that night at his farewell. As he looked down into the congregation and saw there many young people with whom he had been affiliated while in the service of his country, some of them now married, one or two with babes in arms, he said, "I am thankful tonight that I had the oppor-

tunity of meeting with you and learning of these glorious truths, but more important, I want to testify to you that had you kicked over the traces just once, I would not be here tonight." They had preached the gospel by their actions as well as by their words!

Do we fully appreciate the influence that we have in the lives of others? It surely was called to my attention as I listened to his witness and testimony. We must continually work at being Latter-day Saints.

I bear you my witness that a marvelous work truly has come forth. There is nothing like it in the world. It is the pattern for living. The Lord has given us a safeguard, the authority of the priesthood. We may know of the authenticity of the Book of Mormon if we will but study its contents. We have the power of the Holy Ghost which will guide into further light and truth and knowledge. I humbly pray that we will constantly recognize the importance of this marvelous work and wonder and will ever be found furthering it, teaching it, living it, that others may see our good works and glorify our Father in heaven, and his Son, Jesus Christ. I bear witness that they live, that Joseph Smith was and is a Prophet of God, as are those who have succeeded him down to President David O. McKay today.

May God bless us with the desire and spirit to do, to accomplish, with an eye single to his glory, I humbly pray in the name of the Lord Jesus Christ, our Savior. Amen.

President David O. McKay:

Elder John Longden, Assistant to the Twelve, has just concluded speaking.

The Congregation and the Brigham Young University Combined Choruses will now sing, "Redeemer of Israel," under the direction of Elder Don L. Earl. After the singing, Elder Milton R. Hunter will speak to us.

The congregation joined with the Combined Choruses in singing the hymn, "Redeemer of Israel," Don L. Earl conducting.

President David O. McKay:

Elder Milton R. Hunter will now speak to us. He will be followed by Elder Henry D. Taylor. Elder Milton R. Hunter is a member of the First Council of the Seventy.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

"If a man die, shall he live again?" (Job. 14:14.)

From the beginning of human history, millions and millions of people in all nations of the earth have been confronted with this question. Deep in the heart of every person is the desire to live—not only to live a long time here in mortality, but also to rise from the grave. To have immortality, or to live forever, is an innate desire or belief in the hearts of all mortals.

Religions that have offered great satisfaction to the worshipers are those that have had strong doctrines of the immortality of man. Especially in times of sorrow and bereavements have they been able to offer comfort to those in distress.

Christianity has as its center a real, historical Personage—a Savior-God—in Jesus the Christ, the Only Begotten Son of the Eternal Father. All the pagan rivals of Christianity had mythological savior-gods. According to their myths, some of the pagan gods were not entirely moral. Thus Christianity had a great advantage over all contemporary religions.

Jesus taught, "I am the light and the life of the world." (3 Nephi 11:11; see also John 8:12.) "I am the resurrection, and the life." (John 11:25.) "In him was life; and the life was the light of men." (*Ibid.*, 1:4.)

In him we find life and that eternally; and for this purpose he came into the world.

These marvelous teachings can be illustrated by the example of the death

of Lazarus. As you recall, he was the brother of Martha and Mary whom Jesus loved greatly. On a certain occasion, Lazarus became very ill. The sisters sent word to Jesus to come. He procrastinated his coming. Lazarus died and was buried. Four days later Jesus arrived. Martha heard that he was coming and ran out to meet him. She said:

"Lord, if thou hadst been here, my brother had not died.

"Jesus saith unto her, Thy brother shall rise again.

"Martha saith unto him, I know that he shall rise again in the resurrection at the last day."

And then Jesus made this memorable and marvelous statement:

". . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. Believest thou this?" (*Ibid.*, 11:21, 23-26.)

Martha answered, "Yea, Lord. . . ." And furthermore she said, "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." (*Ibid.*, 11:27, 22.)

Mary arrived about this time with ideas similar to those which had been expressed by Martha.

Jesus asked to be taken to the grave where Lazarus was buried. When they arrived at the grave, the Master told those present to take the stone from the mouth of the cave in which Lazarus' body had been placed. Jesus' spirit groaned deeply within him, and then he prayed in sincerity and humility to his Father. After praying, "he cried with a loud voice, Lazarus come forth." (*Ibid.*, 11:43.) Although Lazarus had been dead for four days, he came from the tomb. This marvelous event gives definite evidence that if a man die, he is not dead—he will live again.

On several occasions during Christ's ministry, he raised the dead, thereby giving additional evidence that man will live again.

On a beautiful Sunday morning, about this time of the year, according to the Gospels of Matthew, Mark, and Luke, at the break of day Mary Magdalene, Mary, the mother of the Lord, and other women whom Jesus loved, went to the sepulchre where the Master's body had been laid to anoint his body with spices. They desired to give his body a more proper burial. Upon arriving at the tomb, they found that the huge rock had been rolled away and the door was open. They entered the sepulchre and saw a young man—an angel—sitting there. He was

". . . clothed in a long white garment. . . .

"And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here. . . ." (Mark 16:5-6.)

They left the sepulchre, hurried back to Jerusalem, and reported the resurrection of Jesus to Peter and John. According to the Gospel of John, these two apostles ran to the tomb, and Mary Magdalene followed. As Peter and John entered the sepulchre, they found it empty. They also found the burial clothing folded neatly. And then the apostles left the sepulchre and returned to Jerusalem.

But Mary Magdalene lingered near the door of the sepulchre weeping bitterly. She felt the presence of somebody near who she thought was the caretaker of the garden. The Personage near said,

"Woman, why weepest thou? whom seekest thou?"

And she said,

"Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." (John 20:15.)

And then in his affectionate and beautiful way, Jesus said, "Mary." She recognized the voice of the Master. She brushed her tears away and, running towards him, exclaimed, "Rabboni." As she was about to embrace him, the Master said,

"Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (*Ibid.*, 20:17.)

Thus Jesus Christ had come into mortality and had fulfilled the purpose for which he had been foreordained. He had shed his blood for the sins of the world both in Gethsemane and on the cross. Now he had broken the bands of death, thereby becoming the first fruits of the resurrection. As he rose from the grave, so shall all people who live upon this earth rise from the grave.

In fact, we read in Matthew, that at the time Jesus rose from the grave,

"And the graves were opened; and many bodies of the saints which slept arose,

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27:52-53.)

Perhaps the Book of Mormon gives the most beautiful account of the appearance of Christ to mortals following his resurrection. A terrific storm for three hours and intense darkness for three days and nights, which occurred while Christ's body was on the cross and in the tomb, were now over. It was a beautiful, sunny day, appropriate for the symbol of Jesus' being the light and the life of the world.

The people in the Land of Bountiful had assembled in front of the temple. They were discussing the various marvelous events which had taken place during the few previous days, especially those things pertaining to Jesus Christ. Suddenly they heard a voice speak as though it came out of the heavens. It was not a harsh voice. Neither was it a loud voice. Nevertheless it pierced them to their very hearts, "causing their hearts to burn within them." (3 Nephi 11:3.) At first they did not understand what the voice said.

They gazed heavenward and heard the voice the second time and then the third. This time they understood the voice, and it said unto them:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

". . . as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; . . ." (*Ibid.*, 11:7-8.)

He descended from the heavens, and stood in their midst, and said:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, . . . (*Ibid.*, 11:10-11.)

The people fell upon their knees and worshiped him. And then Jesus said unto them:

"Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world, . . ." (*Ibid.*, 11:10-11.)

Thus Jesus Christ presented himself to the Nephites as the resurrected Messiah and Savior of the human family.

The people went to Jesus and thrust their hands into his side and felt the prints of the nails in his hands and feet. Then they shouted, "Hosanna! Blessed be the name of the Most High God!" (*Ibid.*, 11:17.) And they fell at Jesus' feet and worshiped him.

After this occurred, Jesus selected twelve men to be his apostles. He taught them and the other Nephites the gospel. The resurrected Savior performed many marvelous miracles among them, even greater than he had done among the Jews. For several days he ministered to the inhabitants of ancient America.

On one of these occasions, he asked Nephi to bring to him the records of his people. After he had glanced through the records, he said:

"Verily I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto his people, that at the day that the Father should glorify his name in me that there were many saints who should arise from the dead, and should appear unto many, and should minister unto them. And he said unto them: Was it not so?

"And his disciples answered him and said: Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled." (*Ibid.*, 23:9-10.)

Christ admonished the Nephites for neglecting to record these important predictions and their fulfilment. He commanded Nephi that "it should be written; therefore it was written." Perhaps Jesus desired that those important events should be recorded as a testimony for the people in the latter days to help us know that if a man dies, he will live again.

One of the greatest events, if not the most important event that ever occurred in ancient America was the appearance

of the resurrected Savior to the inhabitants of this land. The story of the marvelous events connected therewith are beautifully told in Third Nephi.

The Nephites apostatized from the true religion Christ taught them and later as a nation were destroyed, and the Lamanites became a degenerate, pagan, apostate people. Yet from age to age many of the principal ideas relative to Christ and his visit to ancient America persisted.

Following the discovery of America, the Europeans visited various tribes of Indians. From them they learned that practically every tribe had a strong tradition regarding the appearance to their ancestors of the white and bearded God. He had given the progenitors of the American Indians their culture and their religion. So deep was the impression made by Christ upon the minds of the ancient Americans, that their descendants—the various Indian tribes—retained the principal details of the history and teachings of the resurrected Messiah.

The Spanish Catholic fathers found that the religion of the American Indians was so much like Christianity that the claim was made that "the wicked devil had beaten the Catholic fathers to the New World and had put a counterfeit Christian religion in the hearts of the Indians." A study of the religion of the American Indians seems to indicate that in some respects their Christianity was almost as true as that of the European conquerors.

My dear brethren and sisters, ". . . I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:25-26.) I know, as Amulek testified, as recorded in Alma, that every man, woman, and child, male and female, bond and free, righteous and the wicked, through the atonement of Jesus Christ—through his grace—will rise from the grave and will receive immortality. I am also convinced that each person will stand before the judgment seat of the Messiah to be judged for the life lived here in mortality. We will be held accountable for every action that we commit, for every word that we speak, and for every thought that we think.

Furthermore, I bear witness that Jesus Christ not only through his atonement gave us immortality, but also through the gospel plan of salvation provided a means whereby we may gain eternal life. If we are faithful in keeping God's commandments, being sufficiently obedient in all things, we shall rise in the resurrection and return to the presence of the Father and the Son and receive a glorious exaltation or eternal life. May God bless us that we may do so, I humbly pray, in Jesus' name. Amen.

President David O. McKay:

Elder Milton R. Hunter of the First Council of the Seventy has just spoken to us. We shall now hear from Elder Henry D. Taylor, Assistant to the Twelve.

ELDER HENRY D. TAYLOR

Assistant to the Council of the Twelve Apostles

My brethren and sisters, I have come to know how it feels to be the last leaf on the tree.

I am grateful for my membership in the Church of Jesus Christ of Latter-day Saints, and with these other Brethren, I bear my witness that I know that the gospel is true, and that this Church is led by divine and inspired leadership.

I rejoice in the growth of the Church. As Brother Lee reported on the organization of a stake in England, and we heard from Brother Stapley and Brother Romney of the organization of a stake in Australia, I was reminded of some prophetic words by President McKay. Sometime ago, as President and Sister McKay returned from New Zealand after the dedication of the temple there, many of us met them at the International Airport in Los Angeles. President John M. Russon of Los Angeles Stake and I were walking with President McKay from the plane toward the terminal, when he stopped us and said, "Brethren, next Thursday when the First

Presidency and the Council of the Twelve meet, I am going to recommend that a stake be organized in New Zealand." He continued, "You know, we live in a jet-age, and with these fast planes it will be possible for the General Authorities to travel swiftly to any part of the world, to visit stakes as they are organized."

Now we have seen those words fulfilled not only in New Zealand but also within the last week in England and Australia.

Rather recently I enjoyed my first experience of traveling on a jet-propelled plane. It was amazing the speed at which we traveled. Less than two hours after leaving Denver, we were in Chicago. Prior to departure we were required to place our luggage on a pair of scales. If the weight was under forty pounds the amount allowed each passenger, a green light flashed. But if the weight exceeded forty pounds, a red light flashed, and a bell rang. The weight exceeding the allowance is considered excess baggage and a penalty or additional charge is levied. When the red light flashes, one begins to consider the unnecessary articles he could have left behind, such as an extra pair of shoes, for example.

The thought occurred to me that this earth life is also a rapid flight or journey. We are traveling toward a desirable destination, that of eternal life and exaltation. Now the Lord has said, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Our goal should be to become perfect, even as our Father in heaven is perfect. It would be well in early life to select and make secure the characteristics and traits needed for this journey of life, discarding the ones which are harmful and which might be classed as excess baggage. We can then be sure as we continue our journey, that the green light and not the red one will be flashing.

What are some of the traits which might be regarded as excess baggage on our journey toward perfection? To mention but a few: hate and anger and the holding of grudges, a hot temper and a quick tongue, envy, jealousy, and greed, a critical attitude resulting in faultfinding, backbiting, and judging harshly. All these are excess baggage and we shall have to pay dearly for them.

In contrast there are certain basic, essential characteristics or traits which are very desirable. They constitute legitimate or necessary baggage on our life's journey. One is love, love for our Father in heaven, love for fellow men and neighbors. The Savior taught, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44.)

Someone has said, "Be kind to your enemies, for you are the one who made them."

One of the most beautiful stories of love, loyalty, and devotion, related in the scriptures is that of Ruth. It seems that there was a famine in the land of Bethlehem. A certain man took his wife, Naomi and their two sons and journeyed to the land of Moab. The husband became ill and passed away, leaving his widow and the two boys. Subsequently the two sons married Moab girls, but within ten years' time, both of the sons also died. Naomi felt impressed that she should return to her homeland in Bethlehem. Her two daughters-in-law expressed a desire to accompany her. But Naomi encouraged them to return to their former homes, friends, and loved ones. One left, but the other, whose name was Ruth, overcame Naomi's objections, when she uttered these tender and memorable words: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

"Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." (Ruth 1:16-17.)

Self-control is a very valuable asset to possess on life's journey. The ability to control one's temper, one's tongue, one's thoughts is highly commendable. As pointed out in Proverbs:

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16:32.)

Another excellent quality is a forgiving nature and disposition. The Lord has admonished us to be ever ready and willing to forgive our fellow man. In these latter days he has counseled:

"Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D&C 64:9-10.)

One of the virtues possessed by the Savior so perfectly that we should strive to perfect in ourselves, is that of tolerance, that is, a willingness to be long-suffering, patient, to appreciate another's point of view. Let us be strict and critical with ourselves, but lenient and tolerant with others.

With the passing of each day we travel along our journey, some improvement should be found in our lives. As a woman testified in a prayer meeting, "I ain't what I ought to be; and I ain't what I'm gonna be; but anyway, I ain't what I was."

The Savior set us the example. We should earnestly strive to pattern our lives after his. If we do this, we will discard those qualities that constitute excess baggage. We will carry with us only those characteristics that are essential and that will permit us to continue our journey unencumbered.

The poet Henry Van Dyke has given us these words of counsel regarding our way of living:

"To be glad of life because it gives you the chance to love and to work and to play, and look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and spend as much time as you can with body and with spirit in God's out-of-doors. These are little guide posts on the footpath of peace."

May we all live so that our life's journey may be pleasant and we can obtain the peace of God which passeth all understanding, I humbly pray, in the name of Jesus Christ, our Savior. Amen.

PRESIDENT DAVID O. McKAY

The Brigham Young University Combined Choruses have furnished the music for this session and this morning's session. We wish to express our appreciation to these young men and women of Brigham Young University. We know that they have spent many hours in practice in the weeks that have gone by so that we could enjoy their inspirational singing. We thank you young folks for the efforts you have put forth. We are grateful for the inspiration that you have given this conference, including all who have been listening in to this program. We are proud of you! We have reason to be proud of all our young people with a few exceptions.

I have frequently said, and I repeat, we have confidence in our young folks. It is our duty as adults and their parents to set them a proper example in the home and in society. It is our responsibility to impress our children with our sincerity in our belief in the gospel of Jesus Christ. Never should parents teach one thing about the gospel and do another. Children are very susceptible to insincerity.

Yes, we thank you young folk for the effort you have put forth. May our Heavenly Father protect you as you go back to your homes, and may he ever bless you for the unselfish service you have rendered. We shall cherish the memory of your inspirational singing that you have given us this day.

I should like to express, also, our appreciation to the approximately 2,000 singers from Utah, California, and Oregon who have presented special music for this general conference—two thousand singers who have furnished music for the Primary conference sessions, for the priesthood meeting, and

Sunday School conference! Freely have they given of their time and talents to help make this conference a success. Many of them traveled at their own expense. Let me just repeat the groups:

Saturday night in this tabernacle, we had the Portland Stake priesthood chorus at the priesthood meeting, under the direction of Elder Bruce Kelly. Fifty-three thousand members of the priesthood heard their inspirational singing Saturday night over a closed circuit in 244 buildings throughout the United States, Canada, and Mexico.

On Sunday, we had the Tabernacle Choir at the Sunday sessions, under the direction of Elder Richard P. Condie. You remember that inspiring day.

On Monday, the Mormon Choir of Southern California sang at the two sessions under the direction of Elder H. Frederick Davis.

Monday night, in the Tabernacle, we had the Salt Lake Valley Regional Mission Choir, at the missionary meeting. This small chorus under the direction of Elder Rudy Mueller, sang hymns in the different tongues.

Today, the Brigham Young University Combined Choruses, under the direction of Dr. Newell B. Weight and Don L. Earl, furnished the singing. We are the recipients of inspiration and blessing from these various groups. While we thank the members from Brigham Young University, we are not unmindful of all the others.

I wish also to express appreciation and gratitude to all who have in any way contributed to the success of this great conference. First, to the General Authorities we express deep appreciation for the inspirational messages they have given us. The latest conference is always said to be the best, but really this has been the best conference I think we have ever held.

I should like to express appreciation to the public press and the reporters for their fair and accurate reports throughout the sessions of the conference.

Third, in your behalf, I express appreciation for the co-operation of the city officials; the city traffic officers, especially, in their expert handling of the increased traffic; to the fire department, on hand for any emergency; to the Red Cross members, whom you see around, ready to take care of anybody who might suddenly be taken ill.

I have mentioned already our ushers who have rendered service in seating the great audiences of these conference sessions.

We must not forget to thank the radio and television stations. Throughout our own city and the nation they have carried the sessions of this conference, and have been the means of permitting untold thousands of people to hear the conference proceedings—the most extensive television and radio coverage ever given the Church.

Again, we express appreciation for the lovely flowers that have beautified this building during our assemblies—scores of members of the Church have spent many hours in picking these flowers and in getting them ready for shipment to Salt Lake City. Ten thousand sweet peas were gathered under the direction of David M. Hansen of Mesa, Arizona, with the aid of the youth of the Mesa seminaries. Members of the Church in the Phoenix stakes sent a quantity of stocks. The Southern States Mission sent some thirty dozen gladioli. The Oakland-Berkeley Stake sent cala lilies, and the Tacoma Stake sent fifty dozen daffodils, through the kindness and generosity of Puyallup Valley Daffodil Festival, Inc., Tacoma, Washington.

One day, two men were walking near Emmaus, a town not far from Jerusalem, and a man suddenly appeared by their side. They did not recognize him. After he left them, they said, "Did not our heart burn within us . . . ?" (Luke 24:32.) Luke tells us about that incident, after he had inquired of many people who had had some intimacy with Jesus.

I think that there are many in this congregation, and I hope many who have been listening over radio and television who have had their hearts "burn within them" as they have listened not only to the inspirational singing, but to the sublime testimonies, and I hope as their hearts have burned within them, that they realized the message that went into their hearts. I hope they have an inkling, at least, of the divine truth that they are sons of God, and that that burning within them was just a touch of harmony between them and the infinite, the Spirit of God which

will enlighten our minds, quicken our understandings, and bring all things to our remembrance.

If we were just animals, we should never have a feeling of that kind. That is evidence that man has a greater destiny than just a mere animal life. That is a touch of the spirit! Every man who has sensed that has a testimony himself and every woman also has a testimony herself, that man is a dual being. He has a body, just as all other animals have. But he has something that comes only from his Father in heaven, and he is entitled, is susceptible to whisperings, susceptible to influences from his Divine Parent, through the Holy Ghost, the medium between us and God the Father and his Son Jesus Christ.

This has been in a remarkable manner, an outstanding spiritual conference. I should like to say a word about that; it came to me last evening: The highest acquisition of the soul we have experienced—the spiritual, the divine in man; the supreme crowning gift that makes him king of all created beings. Spirituality is the consciousness of victory over self, the consciousness of being above the passions, whether in anger or jealousy or envy, or hatred. To feel that you can be above those animal-like feelings, is to experience spirituality, and every man and woman whose heart burned when he or she heard the testimony of these brethren, experienced that spirituality.

It is the realization of communion with Deity. No higher attainment can be reached than that.

Remember what Paul said? "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

"Now the works of the flesh are manifest, which are these; Adultery (the Revised Version leaves that out, but it does not leave out fornication), fornication, uncleanness, lasciviousness.

". . . hatred, variance, emulations, wrath, strife, . . . heresies (I am not reading it all),

"Envyings, . . . drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

"Meekness, temperance: against such there is no law.

"And they that are Christ's have crucified the flesh with the affections and lusts.

"If we live in the Spirit, let us also walk in the Spirit." (Gal. 5:1, 16, 17, 19-25.)

We have had testimonies during this conference, the testimony of the Spirit, that we are children of our Father. We have had testimony that God is a living Being. We have had testimony that Christ is at the head of his Church. Have you not felt that testimony? We have had testimony of the Spirit that he has revealed in this dispensation the gospel of Jesus Christ to the Prophet Joseph Smith. Have you not felt that, too, this conference? We have never held a greater conference.

I bear you that testimony that I know whereof I speak; that we must live in the spirit and get power thereby to overcome the lusts of the flesh as enumerated here by a man who knew. And you know, and the happier you will be if you live above the flesh. Conquer the animal within you when you are tempted to scold or find fault with your wife or with your husband. Control your tempers if prompted to deal unjustly with a wayward child. Young men and young women, conquer your own desires and obey your parents. Do not think that they are old-fashioned. They are more experienced than you. Love them, be kind to them.

God bless those who have given the messages of this conference. They have risen to heights sublime.

May he bless us all that we may go home with a firmer resolve than we have ever had before to live the gospel of Jesus Christ; to be kind to our neighbors, honest in our dealings, so that men seeing our good works may be led to glorify our Father which is in heaven, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

The Brigham Young University Combined Choruses will now sing, "Hallelujah," from "The Mount of Olives." The benediction will be offered by Elder R. Roscoe Garrett, president of the Juab Stake, and this Conference will be adjourned for six months.

The Combined Choruses of the Brigham Young University sang, "Hallelujah" (From the "Mount of Olives.")

Elder R. Roscoe Garrett, President of the Juab Stake, offered the benediciton.

Conference adjourned sine die.

The Portland Stake Priesthood Chorus furnished musical numbers for the General Priesthood Meeting Saturday evening, April 2, with Elder Bruce Kelly directing the singing of the Chorus.

At the Sunday morning and afternoon sessions (April 3) the Salt Lake Tabernacle Choir furnished the choral music, Richard P. Condie conducting, assisted by Jay E. Welch, Assistant Tabernacle Choir Conductor.

The Mormon Choir of Southern California, H. Frederick Davis, Conductor, furnished the music for the Monday morning and afternoon sessions.

The music for the Wednesday morning and afternoon sessions was furnished by the Brigham Young University Combined Chorus. Elder Newell B. Weight conducted the singing of the Choruses at the morning meeting and Don L. Earl at the afternoon session.

Richard P. Condie, Conductor of the Tabernacle Choir directed the singing of the Tabernacle Choir at the *Tabernacle Choir and Organ* broadcast as also on the *Church of the Air* program, Sunday morning. *Alexander* Schreiner was at the organ.

Accompaniments and interludes on the organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley.

JOSEPH ANDERSON
Clerk of the Conference

CHURCH OF THE AIR

Columbia Broadcasting System's *Church of the Air* was presented at 8:30 a.m., Sunday, April 3, 1960. The program was as follows:

The Tabernacle Choir, under the direction of Richard P. Condie, furnished the music for this service, with Frank W. Asper at the organ. Richard L. Evans was the announcer.

Music: Organ and humming choir: "Sweet Is The Work."

Announcer: The Church of the Air is presented by CBS Radio so that representatives of many faiths may address a nationwide congregation. Today's service, presented in association with the Semi-Annual General Conference of the Church of Jesus Christ of Latter-day Saints, comes to you from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. Our speaker is Elder Howard W. Hunter, a member of the Council of the Twelve Apostles of the Church. Music is by the Tabernacle Choir, directed by Richard P. Condie, with Frank W. Asper at the organ.

The Tabernacle Choir sings the words of Ellen Underwood with the music of Stanley Effinger. "The bread that bringeth strength I want to give, the water pure that bids the thirsty live; I want to help the fainting day by day, I'm sure I shall not pass again this way . . . I want to give good measure running o'er, And into angry hearts I want to pour; The answer soft that turneth wrath away . . . I'm sure I shall not pass again this way. . . . I want to give to others hope and faith, I want to do all that the Master saith, I want to live a-right from day to day, I'm sure I shall not pass again this way. . . ."

(The Choir sang: "I Shall Not Pass Again This Way."—Effinger.)

Announcer: We hear now J. R. Parks setting for the 24th Psalm, with the voice of Jessie Evans Smith singing as soloist with the Tabernacle Choir: "Who shall ascend unto the hill of the Lord? Or who shall stand in His holy place? He that hath clean hands, and a pure heart; Who hath not lifted up his soul unto vanity, nor sworn deceitfully."

(The Choir sang: "The King Of Glory."—Parks.)

Announcer: We now hear on this Church of the Air Service Howard W. Hunter of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the Mormon Church. Elder Hunter came to his recent Church calling as a successful lawyer and distinguished civic servant. Today's talk is titled: "As He Thinketh."

ELDER HOWARD W. HUNTER

Of the Council of the Twelve Apostles

Since the beginning God has given to every man the power to control his thoughts. He has also given man the freedom to select the course in life he wishes to pursue. When Adam was placed in the Garden of Eden, the Lord commanded him saying:

"Of every tree of the garden thou mayest freely eat; But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:16, 17.)

Although Adam was thus admonished not to partake of the fruit of the tree of knowledge of good and evil, nevertheless he had the right to think for himself and the right to make his own choice.

Scriptures are replete with God's promised blessings to us if we will keep His commandments and comply with His laws, but it is a fundamental principle that we are never compelled to do His will. In ancient times the Lord commanded Israel to keep all of His commandments with the promise of an abundant harvest if they would do so, but in the event they failed, His wrath would be kindled against them. He said:

"Behold, I set before you this day a blessing and a curse; A blessing if ye obey the commandments of the Lord, your God, which I command you this day: And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." (Deut. 11:26-28.)

So it has been down through the ages. Although God has pointed the way, He has given to all men the right to think for themselves and make their own choices.

Marcus Aurelius once said, "A man's life is what his thoughts make of it." Emerson said, "A man is what he thinks about all day long." Man's mind may be likened unto a flower garden. It can be a thing of beauty and inspiration to the gardener and all who may gaze upon it, or it may be ill kept and overrun with weeds. As the plant which produces the beautiful flower grows from a seed, so every act of man springs from the hidden seed of thought. As a being of power and intelligence, and master of his own thoughts, man has the divinely given ability to make of himself what he chooses to be.

Dr. Robert A. Milliken, well known in the circles of science, and once winner of the Nobel Prize, made this significant statement: "I think you will not misunderstand me when I say that I have never known a thinking man who did not believe in God." George Washington, whom we revere as the Father of our Country, had a deep and abiding faith in God. Abraham Lincoln, on many public occasions, made it known that his actions were motivated by his firm belief in God. We will recall that Jesus was asked:

"Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matthew 22:36-40.)

As man's thoughts turn to God and the things that pertain to God, man undergoes a spiritual transformation. It lifts him from the commonplace and gives to him a noble and Godlike character. If we have faith in God, we are using one of the great laws of life. The most powerful force in human nature

is the spiritual power of faith. Jesus said:

"According to your faith be it unto you." (Matthew 9:29.)

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

God is our Father, and we are his children. From father to child there exists that same natural parental love that is expressed by our Heavenly Father for His children. When the prodigal boy, in that parable which most perfectly tells the story of the sinning, and repentant life, "came to himself," his first words were, "I will arise and go to my father." (Luke 15:18.) While he is yet afar off the waiting father sees him coming and is moved with compassion. Repentance is but the homesickness of the soul, and the uninterrupted and watchful care of the parent is the fairest earthly type of the unfailing forgiveness of God. The family is, to the mind of Jesus, the nearest of human analogies to that divine order which it was His mission to reveal.

Fathers and mothers have a great responsibility with respect to the children which are entrusted to their care. One of the greatest needs of the day is for parents to teach and encourage young people to conduct themselves according to Christian standards. In the Book of Proverbs we find this admonition to parents:

"Train up a child in the way he should go: and when he is old, he will not depart from it." (Proverbs 22:6.)

The greatest training that can be given to a child is that which comes from the example of parents. Parents need to set the example for young people to follow. Great strength comes from the home where righteous principles are taught, where there is love and respect for each other, where prayer has been an influence in the family life, and where there is respect for those things that pertain to God.

The Christian family gets its unity and stability, not by outward regulation, but by the natural processes of its inward life. It has its troubles and sorrows and they draw hearts together; it has its joys, and they are multiplied by being shared. As the children are taught the lessons concerning their Heavenly Father and the truths of the Gospel, and of the son whose return the father is waiting—they will interpret these truths as Jesus prompted them to do, in the language of their own loving and united home.

Young people need to be taught by parents in the home to have the desire to live clean lives and have clean thoughts.

"For as he thinketh in his heart, so is he." (Proverbs 23:7.)

This often quoted line from the Book of Proverbs is as applicable to youth as to old age and should be a reminder to parents that the acts and conduct of young people are motivated by their thoughts.

I am deeply impressed by the great youth program of the Church which I have the honor to represent. Thousands of young people across our nation are meeting in fireside groups of their own age where they are discussing among themselves, under the guidance of their leaders, the problems of modern day youth. Such problems as drinking, smoking and going to questionable places; dating, chaperonage, courtship, kissing, petting, proper use of the automobile; morality, honesty, clean living, and many other things which will have a permanent affect on their lives as they grow to face marriage and parenthood. As our young people discuss these problems and arrive at their solutions, after applying the moral principles of Christianity, they find strength in their resolutions to live the clean life their Heavenly Father would have them live. The whole idea behind this program is to help young men and young women develop right thinking for their guidance so that they will not make mistakes.

In order that parents and children may better understand each other, a plan has been adopted by that church known as the "Family Council." This council is called and conducted by the parents and attended by all members of the family. It strengthens family ties, assures children they "belong" and convinces them that the parents are interested in their problems. This family meeting teaches mutual respect for each other, eliminates selfishness, and emphasizes the Golden Rule in the home and

living a clean life. Family worship and prayer are taught, together with the lessons of kindness and honesty. The problem of the family usually confronts one at such close range that its real dimensions and significance are not easily appreciated, but when families are strong and united in the endeavor to serve God and keep His commandments, many of our modern day problems disappear.

The world would be a better place to live if we would think and act as God would have us do. This should be a personal challenge to every man and woman, and every father and mother, to live according to the commandments of God and be an example for good to boys and girls in their years of growing up.

They are the most happy whose lives have been dedicated to the endeavor of making the world a better place to live by raising the standards of thought and action. This can only be done by strict observance to the laws which God has laid down for the conduct of man in this mortal existence.

I know that God lives. I bear witness that Jesus is the Christ, the Son of the living God; that He is the Savior of the world having given His life as the great sacrifice that we might have life everlasting. He is your personal Savior and my personal Savior. If we will open our hearts to his presence and accept of him, our lives will be enriched by the joy and happiness that comes only to those who do so receive Him. May righteous thoughts control our lives so that we may always make choices according to the will of God, I humbly pray in the name of Jesus Christ. Amen.

(The Choir sang: "Lo, My Shepherd Is Divine."—Haydn.)

Announcer: The Tabernacle Choir has recalled a setting for the 23rd Psalm by Franz Joseph Haydn: "Lo, My Shepherd Is Divine."

And now, the Choir recalls the words of Parley P. Pratt set to the music of George Careless in a hymn of faith and hope and solid assurance: "The morning breaks, the shadows flee; Lo, Zion's standard is unfurled! The dawning of a brighter day, Majestic rises on the world."

(The Choir sang: "The Morning Breaks."—Careless.)

Music: Organ and humming choir: "Sweet Is The Work."

Announcer: Today's service came to you from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. Our speaker was Elder Howard W. Hunter of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Music was by the Tabernacle Choir, directed by Richard P. Condie. Frank W. Asper was at the organ.

SALT LAKE MORMON TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 a.m. Sunday, April 3, 1960, through the courtesy of Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

(The organ played, "As the Dew From Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise the Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard P. Condie conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle Organist, and the spoken word by Richard Evans.

The Choir first turns to a chorus from "The Creation" by Haydn, of the goodness and beauty of the earth that the Lord God has given: "Thus closed the sixth day . . . And God saw everything that He had made, and behold,

it was very good . . . And the heavenly Choir, in song divine . . . Achieved is the glorious work the Lord beholds it, and is pleased. In lofty strains let us rejoice, our song let be the praise of God."

(The Choir sang: "Achieved Is The Glorious Work."—Haydn.)

Announcer: The Women's Chorus of the Tabernacle Choir presents Ernest Charles' impressionistic picture of the restless inconstant clouds and of their likeness to the mystery of life: "Clouds adrift in the summer sky, resemble life as they wander by. Whence they come and whither they go We often wonder but never know; One little hour we know their grace They pass like shadows, nor hold their place, Ever recurring, like the dawn, Never enduring, but always gone, Part of the infinite, shall we say, Part of the moment we call today."

(The Women's Chorus of the Tabernacle Choir sang: "Clouds."—Charles-Deis.)

Announcer: Alexander Schreiner, Tabernacle Organist, turns today on Temple Square to a moving compelling cadence of chords—a restless, urgent impression by Marcel Dupre: "Prelude in B Major."

(Organ Selection: "Prelude in B Major."

Announcer: The Tabernacle Choir now recalls the words of Orson F. Whitney sung in a setting by Edward P. Kimball—a symbolic song of the seasons, as the closing of the past brings a promise of the peace that comes with repentance: "The wintry day descending to its close, Invites all wearied nature to repose, And shades of night are falling dense and fast Like sable curtains closing o'er the past. Pale through the gloom the newly fallen snow Wraps in a shroud the silent earth below as though 'twere mercy's hand had spread the pall, A symbol of forgiveness unto all."

(The Choir sang: "The Wintry Day."—Kimball.)

Announcer: In the magnifying of so much that is mediocre, some words are often overworked—like *great* and *greatness*,—for example—and associated synonyms. Yet the true quality of greatness is often found in unpublicized places, in simple, modest settings, in the heroic lives of humble men and women—the greatness of goodness and of sincere service. "Goodness is richer than greatness," said Edwin Hubbel Chapin. "It lifts us nearer to God. . . . It is . . . manifested according to our abilities, within our sphere, . . . and every day I bless God that the great necessary work of the world is so faithfully carried on by humble men in narrow spaces and by faithful women in narrow circles, . . . performing works of simple goodness. . . ."[1] Everywhere sincere and unassuming people are performing sincere and essential service, day by day, year by year, doing their share, carrying their sorrows, caring for their own, helping others, doing much that is greatly good. "Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows"—said another source—"of these obscure heroes, . . . the greater part will never be known till that hour when many that were great shall be small and the small great."[2] There is greatness in service where there is sickness, often under disheartening circumstances. There is greatness in enduring disappointments, greatness in meeting obligations; greatness in work earnestly and honestly done. There is greatness in teaching, greatness in trying, greatness in trusting, greatness in patient waiting. There is greatness in understanding, greatness in forgiving, greatness in repenting. There is greatness—a very great kind of greatness—in self-control, in tempering appetite, in tempering temper. There is greatness in cleanliness of life, in keeping faith, in keeping the commandments. "Greatness . . . [is] not so much a certain size as a certain quality in human lives. . . ."[3] And what is not good, is not great, no matter how glamorous or desirable it sometimes seems. As Samuel Johnson said it: "Nothing can be truly great which is not right."[4] Thank God for heroic greatness in humble lives, in humble hearts and homes, greatness in devotion, in faithfulness, in being true to trust, in the simple doing of duty—a kind of

[1]Edwin Hubbell Chapin, *Eulogy of Horace Greeley*.
[2]Charles Reade.
[3]Philips A. Brooks, *Sermons: Purpose and Use of Comfort*.
[4]Samuel Johnson.

greatness which the Lord God will not forget.

(Organ Selection: "While Of These Emblems We Partake."—Schreiner.)

Announcer: We have heard a hymn melody—a sacramental song—written and presented by Alexander Schreiner: "While of These Emblems We Partake."

And now the Tabernacle Choir recalls an anthem in which Dr. Schreiner has given musical setting to these meaningful words of David O. McKay: "The Gospel is truly the pow'r of God . . . Bringing harmony in the home . . . And understanding . . . and peace among nations . . . And salvation, and exaltation, in the Kingdom of our Father. . . ."

(The Choir sang: "The Gospel Is Truly The Power of God."—Schreiner.)

Announcer: And now with the words of Emmeline B. Wells and the music of Evan Stephens in closing we hear a hymn of the western hills, of the beauty and wonder of nature, and of the hand of God that is over all: "Our mountain home so dear, Where crystal waters clear Flow ever free . . . While through the valleys wide The flowers on every side, Blooming in stately pride, Are fair to see. We'll roam the verdant hills, And by the sparkling rills Pluck the wild flowers . . . The fragrance on the air, the landscape bright and fair, And sunshine everywhere, Make pleasant hours. In sylvan depth and shade, In forest and in glade, where'er we pass . . . The hand of God we see, In leaf and bud and tree, Or bird or humming bee, Or blade of grass."

(The Choir sang: "Our Mountain Home So Dear."—Stephens.)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you this day—and always.

This concludes the fifteen hundred ninety-eighth presentation, continuing the 31st year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

Richard P. Condie conducted the Tabernacle Choir, Alexander Schreiner was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard again from the Crossroads of the West.

Index

Page

Anderson, Elder Joseph 87
Authorities and Officers Present 1
Authorities and Officers Sustained 93
Benson, Elder Ezra Taft 96
Brown, Elder Hugh B. 51
Buehner, Bishop Carl W. 75
Changes in Church Organizations 87
Choir and Organ Broadcast 126
Christiansen, Elder ElRay L. 47
Church Auditing Committee Report 92
Church Finance Committee Report 92
Church of the Air 123
Clark, President J. Reuben, Jr. 20
(General Priesthood Meeting)
Clark, President J. Reuben, Jr. 42
Clark, President J. Reuben, Jr. 93
(Presentation of General Authorities and Officers)
Critchlow, Elder William J., Jr. 34
Evans, Elder Richard L. 29
Evans, Elder Richard L. 126
(Choir and Organ Broadcast)
Fourth Day—Morning Meeting 86
Fourth Day—Afternoon Meeting 106
General Authorities and Officers Present 1
General Authorities, Officers and Auxiliary Officers Sustained 93
General Priesthood Meeting 3
Hanks, Elder Marion D. 102
Hinckley, Elder Gordon B. 81
Hunter, Elder Howard W. 123
(Church of the Air)
Hunter, Elder Milton R. 115
Isaacson, Bishop Thorpe B. 59
Ivins, Elder Antoine R. 45
Kimball, Elder Spencer W. 83
Lee, Elder Harold B. 106
Longden, Elder John 113
McConkie, Elder Bruce R. 13
McKay, President David O. 22
(General Priesthood Meeting)
McKay, President David O. 24
(Opening Address)
McKay, President David O. 120
(Closing Address)
McKay, President David O. ..... 3, 13, 15, 19, 22, 23, 24, 29, 31, 33, 36, 39, 40, 41, 42, 45, 47, 49, 50, 51, 54, 55, 59, 62, 64, 67, 70, 71, 73, 75, 78, 79, 80, 81, 83, 86, 87, 92, 93, 96, 100, 102, 103, 105, 106, 110, 113, 115, 118, 120, 123.

Page

Morris, Elder George Q. 100
Moyle, President Henry D. 15
(General Priesthood Meeting)
Moyle, President Henry D. 56
Obituaries 90
Petersen, Elder Mark E. 37
Presentation of General Authorities and Officers 93
Priesthood Meeting, General 3
Richards, Elder LeGrand 103
Romney, Elder Marion G. 110
Second Day—Morning Meeting 24
Second Day—Afernoon Meeting 41
Servicemen's Program Presentation 3
Sill, Elder Sterling W. 67
Smith, Elder Eldred G. 65
Smith, President Joseph Fielding 71
Sonne, Elder Alma 50
Stapley, Elder Delbert L. 73
Statistical Report 90
Sustaining of General Authorities, Officers and Auxiliary Officers 93
Tabernacle Choir and Organ Broadcast 126
Taylor, Elder Henry D. 118
Third Day—Morning Meeting 55
Third Day—Afternoon Meeting 70
Tuttle, Elder A. Theodore 78
Whittier, Mr. Sumner G. 39
Wirthlin, Bishop Joseph L. 31
Young, Elder Levi Edgar 62
Young, Elder S. Dilworth 80

Printed by

in the United States of America

One Hundred Thirtieth

SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

Held in the Tabernacle
Salt Lake City, Utah

October 7, 8, and 9, 1960

With Report of Discourses

Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

The One Hundred Thirtieth Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Thirtieth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 7, 8, and 9, 1960.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday, and Sunday, and the General Priesthood meeting was held in the Tabernacle, Saturday evening, October 8, at 7:00.

The proceedings of the general sessions were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, and by arrangement through KSL the following stations made available to their listening or viewing audiences one or more of the six general sessions:

In Utah: KSVC at Richfield, KSUB at Cedar City, KVEL at Vernal, KVNU at Logan, KDXU at St. George.

In Arizona: KGUN-TV at Tucson, KPHO and KPHO-TV at Phoenix, KCLS at Flagstaff, KVWM at Show Low.

In California: KSRO at Santa Rosa, KRDG at Redding, KEEN at San Jose, KOVR-TV at Stockton, KGO-TV at San Francisco, KTTV at Los Angeles.

In Colorado: KBTV at Denver.

In Idaho: KRXK at Rexburg, KID and KID-TV at Idaho Falls, KPST at Preston, KBRV at Soda Springs, KBOI-TV at Boise.

In Montana: KOOK-TV at Billings, KXLF-TV at Butte, KFBB-TV at Great Falls, KXLJ-TV at Helena.

In Nevada: KSHO-TV at Las Vegas.

In Mexico: KRSN at Los Alamos.

In Oregon, K-KID at Pendleton.

In Washington: KOMO-TV at Seattle, KREM-TV at Spokane, KNDO-TV at Yakima.

All general sessions of the Conference were broadcast in the Assembly Hall on Temple Square, in Barratt Hall (60 North Main Street), over a loudspeaking system and by television. Thousands, in addition listened to the services on the Tabernacle Grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall and Barratt Hall over public address systems, and by direct wire over a public address system to members of the Priesthood in other assemblies throughout the United States, and in Canada and New Zealand.

President David O. McKay presided, and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting System's *Tabernacle Choir and Organ* broadcast is also included in this record. (See pages 118 to 119.)

Elder Joseph Anderson was Clerk of the Conference.

General Authorities of the Church Present

The First Presidency: David O. McKay, J. Reuben Clark, Jr.,* and Henry D. Moyle.

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, **, Hugh B. Brown, and Howard W. Hunter.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve Apostles: Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Gordon B. Hinckley, Henry D. Taylor, William J. Critchlow, Jr., Alvin R. Dyer, Nathan Eldon Tanner,*** Franklin Dewey

*President J. Reuben Clark, Jr. attended only the Sunday morning meeting.

**Elder George Q. Morris was absent because of illness.

***Elder Nathan Eldon Tanner was sustained as one of the Assistants to the Twelve Apostles.

Richards,**** and Theodore Moyle Burton.*****

The First Council of the Seventy: ******, Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion Duff Hanks, and Albert Theodore Tuttle.

Presiding Bishopric: Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner.

General Officers and Other Authorities Present

Church Historian and Recorder: Joseph Fielding Smith, and assistants, A. William Lund and Preston Nibley.

Members of the General Welfare Committee, Church Welfare Program.

Members of the Church Board of Education and Administrator Church Board of Education, Directors and Associate Directors of Institutes, and Seminary Instructors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders; General, Stake, and Ward officers of Auxiliary Associations, etc., from all parts of the Church.

Mission Presidents: Richard L. Evans, Temple Square, Salt Lake City; Bryan L. Bunker, California; Thomas S. Monson, Canadian; George Z. Aposhian, Central Atlantic States; Samuel R. Carpenter, Central States; Frank H. Brown, East Central States; Gerald G. Smith, Eastern States; Alvin R. Dyer, European; Clifford O. Gledhill, Great Lakes; Lincoln F. Hanks, Gulf States; Harvey H. Taylor, Mexican; John E. Carr, New England; Clement P. Hilton, North Central States; Warren E. Pugh, Northern California; Israel I. Bentley, Northern Mexican; Richard W. Maycock, Northern States; Franklin D. Richards, Northwestern States; J. Byron Ravsten, Southern States; Fred W. Turley, Southwest Indian; Ralph E. Brown, Spanish American; Casper W. Merrill, West Central States; Leland M. Perry, West Spanish American; Parley A. Arave, Western Canadian; David S. Romney, Western States.

****Elder Franklin Dewey Richards was sustained as one of the Assistants to the Twelve Apostles.

*****Elder Theodore Moyle Burton was sustained as one of the Assistants to the Twelve Apostles.

******Elder Levi Edgar Young was absent because of illness.

FIRST DAY

MORNING MEETING

The first session of the One Hundred Thirtieth Semi-Annual Conference of the Church convened in the great Tabernacle (Salt Lake City, Utah) Friday morning, October 7, at 10:00 a.m. President David O. McKay presided, and conducted the services of the meeting.

The music for this session of the Conference was furnished by the Relief Society Singing Mothers from the Ogden and Northern Utah Regions, Florence Jepperson Madsen, Conductor, Alexander Schreiner, Organist.

President McKay opened the Conference with the following introductory remarks:

President David O. McKay:

This is the opening session of the One Hundred Thirtieth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square.

Yesterday and Wednesday, this house was filled with sisters of the Relief Society. We commend the presidency of the Relief Society and the members of the General Board upon the excellent program they have given to the sisters of the Church. They truly had a spiritual feast.

All the General Authorities of the Church are in attendance this morning, excepting three of the leading Brethren whose absence you all note: President Clark sends his love to all, but heeding the doctor's orders he is confined this morning to his room; so is President Levi Edgar Young of the First Council of Seventy and Elder George Q. Morris of the Council of the Twelve. All three send their love to you this morning and invoke your faith and prayers in their behalf as they are extending theirs in yours.

Elder Joseph Anderson is Clerk of the Conference.

For the convenience of those who are unable to enter this building, and the building is crowded to capacity, we announce that these services and all general sessions of the Conference will be broadcast in the Assembly Hall, and Barratt Hall by television. The general sessions of this Conference will be broadcast as a public service over television and radio stations throughout the West, over 62 radio stations and 45 television stations. The names of these stations have already been announced to the television and radio audiences. We wish to express appreciation to the owners of these stations who render this public service. According to a survey that has been made, it is possible that over a million people will hear and see the proceedings of this Conference. This figure is based on the ratio of each city carrying the Conference and the number of viewers in each city.

To this large audience, to the overflow gatherings in the Assembly Hall and Barratt Hall, in behalf of the First Presidency, the Council of the Twelve, and the other General Authorities, we bid you all a hearty welcome.

Any important messages that come to us to persons attending the sessions will be announced at the dismissal of the meetings over the public address system on the grounds.

We are favored this morning in having the Relief Society Singing Mothers from the Ogden and Northern Utah Regions, who will furnish the music for the sessions of the Conference today. It is a joy to have these mothers present this morning. They were with the Relief Society yesterday and the day before.

The lovely Hawaiian flowers, antheriums, which you see arranged on the rostrum and pulpit, were sent by airplane with the love and affection of the members of the Honolulu Stake. We express appreciation to them for their thoughtfulness in supplying these beautiful blooms for our enjoyment during the Conference sessions. Fifty years ago we could not have had this pleasure. These flowers were blooming in Hawaii yesterday and are here in your presence today.

The following is a telegram from the Andes Mission, Lima, Peru:

"Greetings from the Andes Mission. All are well. . . ." That mission was just organized, where they had the earthquake recently. ". . . May you have an inspirational conference." Signed by President J. Vernon Sharp.

Here is one from the North British Mission, Manchester: "The missionaries and saints of the North British Mission send their sustaining vote and love and wish you an inspiring General Conference. We shall be there with our prayers and spirit." Signed by President Bernard P. Brockbank.

We desire to acknowledge the presence with us this morning of the following prominent persons. I am sure you will all be pleased to know who many of these are. We have a long list, but the following have been observed: Brother Ezra Taft Benson is with us, the Secretary of Agriculture, a member of the Council of the Twelve; Senator Wallace F. Bennett, Senator Frank E. Moss, Congressman David S. King, Governor George Dewey Clyde, Lamont F. Toronto, Utah Secretary of State. President Ernest L. Wilkinson is excused; he is out of the state attending a convention. Dr. John L. Clarke, president of Ricks College; Dr. William P. Miller, president of Weber College. I thnk there are are others here whom we have not seen. President Olpin I do not see. We miss Brother Allen Bateman. He usually had his place. You all know that he was called suddenly home just the other day. I don't see Dr. Chase, either, or Dr. M. Lynn Bennion.

We are pleased also to have our stake presidencies, bishoprics, temple presidents and general auxiliary officers. There are present also today our mission presidents from the United States, Mexico, Central America, Canada, and Hawaii. To all we extend a hearty welcome.

We shall begin this session by the Relief Society Singing Mothers rendering, "The Lord Is My Light," conducted by Sister Florence Jepperson Madsen. The invocation will be offered by Elder Ben E. Lewis, president of the East Sharon Stake.

The opening musical number was rendered by the Relief Society Singing Mothers, "The Lord Is My Light."

Elder Ben E. Lewis, president of the East Sharon Stake, offered the invocation.

President David O. McKay:

The invocation was just offered by President Ben E. Lewis, president of the East Sharon Stake.

The Relief Society Singing Mothers will now sing, "Come, Ye Blessed Of My Father," conducted by Sister Florence Jepperson Madsen. I did not tell you that Alexander Schreiner is at the organ, accompanying these singers.

Selection by the Relief Society Singing Mothers, "Come, Ye Blessed Of My Father."

PRESIDENT DAVID O. McKAY

That is glorious. I am sure you will agree with me that the singing of these beautiful women, our mothers, bears evidence of the truth of the Lord's saying, "The song of the righteous is a prayer unto me." (D&C 25:12.) God bless them!

"But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

"Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

"Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matthew 22:34-40.)

I am glad that text is in keeping with the plea made by Brother Lewis at the opening of the session in his invocation, and that that spirit of faith in God and

love for one's fellows dominates this session.

Many who deny his divinity declare him to be the one perfect character, the peerless personality of history. Millions accept him as the Great Teacher, whose teachings, however, are not applicable to modern social conditions. A few accept him for what he really is—"the Only Begotten of the Father"; who came into the world, even Jesus, to be crucified for the world and to bear the sins of the world.

Last Monday morning, October third, the Premier of Soviet Russia threatened that if the United Nations does not reorganize as he demands, the communist bloc will "rely on their own strength to block us." He also threatened to ignore the United Nation's peace-making machinery unless the Secretary General of the United Nations resign, and his position, that is, the Secretary's position, be replaced by a communist-styled, three-man presidium armed with veto powers.

Who is this man who presumes to tell the United Nations what to do? He is a man who rejects the divinity of Jesus Christ and denies the existence of God, who is imbued with the false philosophy of Karl Marx, whose aim in life was "to dethrone God and destroy capitalism." He is a follower of Lenin, who said, "I want children to hate their parents who are not communists." The followers of these men, to gain their ends, "resort to all sorts of stratagems, maneuvers, illegal methods, evasions, and subterfuges." This atheistic attitude, and the advice to hate others, even one's own family, is just the opposite of the spirit of love as manifest and taught by the Savior. In sessions in another part of the United States are men who believe as I have indicated and who are willing to resort to any subterfuge, any scheme, that will further their ends to dethrone God. We appeal to God, who exists and lives, and with whom we are in harmony this morning—we have met in the name of his Beloved Son.

About fifty years ago, Lord Balfour, Prime Minister of Great Britain, delivered a lecture in the McEwen Hall of the University of Edinburgh, upon the subject, "The Moral Value which Unites the Nations,"—the moral values. In an interesting and convincing manner, the gentleman presented the fundamental ties that unite the different nations of the world: First, common knowledge; second, common commercial interests; third, the intercourse of diplomatic relationships; fourth, the bonds of human friendships.

The audience greeted his masterful address with a great outburst of applause. As the presiding officer arose to express his appreciation and that of the audience, a Japanese student who was doing graduate work at the university stood up, and leaning over the balcony said, "But Mr. Balfour, what about Jesus Christ?"

Mr. Robin E. Spear, to whom Professor Lang related this incident, writes as follows: "One could have heard a pin drop in the hall. Everyone felt at once the justice of the rebuke. The leading statesman of the greatest Christian empire in the world had been dealing with the different ties that are to unite mankind and had omitted the one fundamental and essential bond. And everyone felt, too, the dramatic element in the situation—that the reminder of his forgetfulness had come from a Japanese student from a faraway, non-Christian land."

Nearly two thousand years ago, Christ's chief apostle on one occasion, when he was arraigned before the Jews for having healed an impotent man, made the following declaration:

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

"This is the stone which was set at nought of you builders, which is become the head of the corner.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:10-12.)

That was a most dramatic occasion, and it took strength and fearlessness to make that statement to those men, some of whom had participated in Christ's crucifixion. Peter, on that occasion, bore a strong testimony to those people. These officers warned Peter and John

not to preach Jesus Christ and him crucified, but they heard Peter and John answer as I have read, and they saw the impotent man standing before them healed. They counseled among themselves what to do. Returning, they cautioned Peter and John not to preach Jesus Christ, but Peter, as spokesman under the inspiration of the Lord, answered:

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

"For we cannot but speak the things which we have seen and heard." (*Ibid.*, 4:19-20.)

The knowledge that Jesus is truly the Son of the Living God had been declared by Peter in the presence of his Master on an occasion when Jesus and his apostles were at Caesarea Philippi, when Christ had asked his disciples,

". . . Whom do men say that I the Son of man am? [a grammatical error, by the way, which comes down through the ages.]

"And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

"[And Jesus] saith unto them, But whom say ye that I am?"

"And Simon Peter, [the spokesman, fearless, impetuous by nature answered], Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona, [Simon, son of Jona]; for *flesh and blood hath not revealed it unto thee,* but my Father which is in heaven.

"And I say also unto thee, That thou art Peter [Simon's other name, which means a rock], and upon this rock [of revelation] I will build my church; and the gates of hell shall not prevail against it." (Matthew 16:13-18. Italics added.)

Comparatively speaking, only a small group of men and women knew him as he really is—the Son of God, the Redeemer of mankind. This testimony has been revealed to every sincere man and woman who has conformed to the principles of the gospel of Jesus Christ, who has obeyed the ordinances and become entitled to and has received the Spirit of God and that of the Holy Ghost. Every individual stands independent in his sphere in that testimony, just as these thousands of incandescent lamps which make Salt Lake City so brilliant at night, each one of which stands and shines in its own sphere, yet the light in it is produced by the same power, the same energy from which all the other lights receive their energy. So each individual in the Church stands independently in his sphere, independently in the knowledge that God lives, that the Savior is the Redeemer of the world, and that the gospel of Jesus Christ has been restored through Joseph Smith the Prophet.

"To some it is given," says the Lord in the Doctrine and Covenants, "by the Holy Ghost to know that Jesus is the Son of God, and that he was crucified for the sins of the world." (D&C 46:13.)

It is to these I refer who stand firm upon the rock of revelation in the testimony that they bear to the world. But the Lord says further that there are those to whom it is given to believe upon the testimony of the words of others. Note that. They believe upon the words of others that they may also receive salvation if they continue faithful. For all these, however, there comes a testimony also of daily experience. The members of the Church throughout the world find confirmation of their testimony in every performance of duty. They know that the gospel teaches them to be better individuals, that obedience to the principles of the gospel makes them stronger men and truer women. Every day such knowledge comes to them, and they cannot gainsay it. They know that obedience to the gospel of Jesus Christ makes them happier, better, and truer husbands, true and honored wives, obedient children. They know that obedience to the principles of the gospel makes them in every respect ideal home builders. The ideal is there. They sense it in their minds. They cannot gainsay it. They know it, and they know that transgression of these principles will have the opposite effect upon their individual lives and upon their home lives. They know that obedience to the gospel fosters true brotherhood and fellowship among mankind. They know that they are better citizens by virtue of obedience to the laws and ordinances. So, as they go through their daily activities and apply religion in their

weekly vocations, the truth of the gospel becomes exemplified in their lives, thus with a testimony of the Spirit, the testimony of reason, and the testimony of daily experience, members of the Church throughout the world stand impregnable.

I have always been strongly impressed with a statement by Thomas Nixon Carver in his book, *The Religion Worth Having*, wherein he says:

"The church that can say to the unchurched, 'Our way is best because it works best, our people are efficient, prosperous, and happy because we are a body who aid one another in the productive life; we waste none of our substance in vice, luxury, or ostentation; we do not dissipate our energy in brawling, gambling, or unwholesome habits; we conserve our resources of body and mind and devote them to the upbuilding of the Kingdom of God, which is not a mystical, but a real kingdom; it is a body of people dominated by ideas of productivity, which is mutual service. We do not strive for the things that satisfy but for the moment and then leave a bad taste; we strive for the things which build us up and enable us and our children to become strong, to flourish, and to conquer. We strive to make ourselves worthy to receive the world by fitting ourselves to use the world more productively than others. We believe that obedience to God means obedience to the laws of nature, which are but the manifestations of His will, and we try by painstaking study to acquire a most complete and exact knowledge of that will, in order that we may conform ourselves to it. We believe that a reverence for God is respect for these laws; that meekness is teachableness and willingness to learn by observation and experience. By practicing this kind of meekness or teachableness we believe that we shall inherit the earth, whereas the unmeek, the unteachable, who are dominated by pride of tradition, shall not. We offer you hard work, frugal fare, severe discipline, but a share in the conquest of the world for the religion of the productive life.' Such a church," he continues, "is founded upon the rock of economic efficiency and the gates of hell shall not prevail against it."

My testimony, as yours, is that this Church of Jesus Christ can offer to the world all the good things which this author is looking for, and more, because God has revealed more in the government and conduct of his Church.

Brethren and sisters, the testimony of the gospel is an anchor to the soul in the midst of confusion and strife. Knowledge of God and his laws means stability, means contentment, means peace, and with that a heart full of love reaching out to our fellow men, offering the same blessings, the same privileges. Love will beget tolerance and kindness.

Now I suggest that during the next month or so, when our towns and cities and states will be more or less stirred by political contention, that we restrain our tempers, control our tongues, and try to manifest charity and love for one another. Let us not besmear our brother's reputation. I mean that while we are urging our particular political belief, that we avoid dealing in personalities. We cannot afford to hurt our brother's feelings and wound him.

Leaders in the Church, in fact all members thereof, are striving to establish the kingdom of God. Let us hold to that fact as the anchor of our soul and then breathe forth charity and love to those who may not see just as we do.

"Oh, brother Man! fold to thy heart thy brother,
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

"Follow with reverent steps the great example
Of Him whose holy work was 'doing good';
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

"Then shall all shackles fall; the stormy clangor
Of wild war music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace!"

(John Greenleaf Whittier)

In conclusion, let us stand with our hearts centered and our aims firmly fixed upon this eternal truth—that the gospel of Jesus Christ is among men for the redemption and salvation of the human family. Let us go forth in that spirit and deal with our fellow men in the spirit of love and kindness. Let us work in our councils, in our quorums, guided by that same spirit.

God grant that we may remain true to the Church, that we may ever be found defending the men whom God has called to guide us, and realize that harmony with them means that we are in harmony with God, for he sustains them. I pray for this blessing for all of us throughout the entire world, and that each member may carry the responsibility of his membership in the Church preparatory to the establishment of the kingdom of God, in the name of Jesus Christ. Amen.

President David O. McKay:

Our next speaker this morning will be Elder Henry D. Taylor, Assistant to the Twelve. He will be followed by Elder Marion D. Hanks of the First Council of Seventy.

ELDER HENRY D. TAYLOR

Assistant to the Council of the Twelve Apostles

My dear brethren and sisters, after listening to President McKay's inspiring message, I feel that all of us, from the bottom of our hearts, can say, "We thank thee, Heavenly Father, for a prophet to guide us in these latter days."

While World War I was raging in Europe, there were certain individuals here at home who would sit back in their easy armchairs, surround themselves with maps, and follow the progress of battle by reading the newspapers. They were extremely critical of the generals and those who were directing the campaigns and were very eager and vocal in outlining the strategy they would employ if in similar positions of leadership. These individuals were referred to as "armchair generals."

Prior to demolition of old buildings or the construction of new buildings, a solid fence is built to protect passersby. It has become a practice to bore holes in the fence or to instal glass portholes. From these observation points many pause and watch with interest the demolition or construction activities. There are those among the viewers who would improve the way the job is run. Some would knock a building down immediately, while others would have it done bit by bit. Then there are those who would make changes in the architectural design of the building. Others are critical of the manner in which the cement is poured, the bricks are laid, and the glass is installed. These persons are known as "sidewalk superintendents."

Then there is another group belonging to this category. While riding in a car they are continually offering suggestions to the driver as to how the car should be operated, the speed that should be traveled, when to turn, and the signals to be employed. These are the "back seat drivers."

The Church becomes an object of criticism from just such "experts." They are dissatisfied with the manner in which the superintendent manages the Sunday School. They find fault with the way the bishop conducts the affairs of the ward. The stake president does not please them, and they criticize his administration. They are unhappy with the way the tithing is disbursed. These are the persons who find no fault with their own actions, but seem willing and anxious to confess another person's sins.

The Savior was chastising such groups as these when he said: "And why beholdest thou the mote that is within thy brother's eye, but considereth not the beam that is within thine own eye? . . . Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matthew 7:3-5.)

I believe that is the same thought that the poet Burns desired to express when he penned the lines:

"O wad some Power the giftie gie us
To see oursels as ithers see us!"
(Robert Burns, *To a Louse*)

I assure you that I am not against criticism, if it is the right kind. Constructive criticism can be good and helpful. Destructive criticism can be bad and harmful. Many years ago my mission president gave this sound advice: "If criticism is just and given kindly, accept it and give thanks for it. If it is just and given unkindly, accept it. But if it is unjust and given unkindly, pay no heed to it."

A critical attitude and faultfinding with the Church, if persisted in, can easily lead to apostasy. A good motto to adopt and follow is, "If you can't improve on silence, say nothing." It is my deep and firm conviction that the Lord set up his Church in these latter days and has selected prophets to lead the Saints. There is but one on earth at a time called to exercise the keys of the Holy Priesthood. He may delegate to others the power and authority to act for him in such capacity as he will, but he alone holds the keys for such actions. Today that person is President David O. McKay.

Associated with him in the First Presidency are two other wise and good men. Together they constitute the "three great Presiding High Priests." President Joseph F. Smith made this plain in a talk from this pulpit near the turn of the century, when he declared: "God has established all things in their order. The house of God is a house of order, and not a house of confusion. In this house God himself is the Supreme Head, and he must be obeyed. Christ is in the image and likeness of his Being, his Only Begotten Son, and he stands as our Savior and our God. . . . Next unto God and Christ, on the earth is placed one unto whom the keys and authority of the Holy Priesthood are conferred, and to whom the right of Presidency is given. He is God's mouthpiece to his people in all things pertaining to the building up of Zion, and to the spiritual and temporal salvation of the Saints. . . . Those who have entered into covenant to keep the commandments of the Lord must hearken unto the voice of him who is placed to preside over them; and secondarily, to those who are called to act with him as his counselors in the Holy Priesthood. It takes this Council of three to constitute the presiding and governing authority of the Priesthood in the earth."

These brethren, together with the Quorum of the Twelve and others of our Church leaders, are blessed with vision and foresight far beyond normal powers and ability. The Lord has designed that they should sit in the "driver's seat," to use our figure of speech, and direct the affairs of the Church. From their vantage point they can clearly see the road ahead, which way to turn, how to avoid the rocks and the chuckholes, much better than those of us sitting in the back seat. It is our duty, responsibility, and privilege to uphold and sustain them with our words, our actions, and our prayers.

How best can we do this? By magnifying them in the eyes of our families, our friends, associates, neighbors, and even strangers, and allowing no evil speaking of the Lord's chosen leaders. We can substitute support for complaint, commendation and praise for adverse criticism. We can pray for them in public and in private and in our family prayers, teaching our children to pray for them.

It is my sincere desire that each of us will become "lifters" instead of "leaners"; that we will share in the responsibility of building up the kingdom of God here upon the earth, and not shift it all to the shoulders of our leaders. We shall then never become "armchair generals," "sidewalk superintendents," or "backseat drivers," but rather "doers of the word and not hearers only."

If we will follow the counsel and leadership of our President and Prophet, we shall then become eligible for all of the blessings promised by the Lord when he said:

"Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith.

"For by doing these things the gates of hell shall not prevail against you; yea,

and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D & C 21:4-6.) To which I testify in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Henry D. Taylor, Assistant to the Twelve. Our next speaker will be Elder Marion D. Hanks of the First Council of Seventy.

ELDER MARION D. HANKS

Of the First Council of the Seventy

My dear brothers and sisters, I am deeply grateful this morning that I can identify in myself at least one virtue commonly associated with those who shall inherit the kingdom. I love to hear the angels sing. Thank God for wonderful Latter-day Saint mothers, for music, for harmony, for service, for leadership. I rejoice that the spirit of personal conviction invoked upon us by President Lewis, spoken of by the President of the Church, prayed for earnestly by each of us in our own closets, may be enjoyed by the least of us, as well as by those who are greatest among us. I pray for that spirit as I express my personal witness this morning.

While the people of Israel were on the plains of Moab, in the last part of the fortieth year of the Exodus, shortly before Moses was taken from them and Joshua led them over Jordan to their promised land, Moses delivered a series of marvelous discourses to the people. He reviewed the experiences and events of the past forty years and admonished and exhorted Israel to obey and appreciate and keep faith with God, who had preserved them as a people through their wanderings in the wilderness from Sinai to Jordan. He reminded them of the magnificence of their blessings at Sinai, repeated for them the Ten Commandments, and said to them:

"And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders;

"And ye said, Behold, the Lord our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth." (Deut. 5:23-24.)

After bearing this great testimony, the people pledged themselves to obedience and to loyalty. They said to Moses: "Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it."

Moses gave moving response: "And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

"O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!" (*Ibid.*, 5:27-29.)

The scripture teaches us that on that occasion Moses "stood between the Lord" and the people to show them "the word of the Lord." So President McKay has this day stood between us and the Lord to show us His word. Our hearts have responded. Surely many of us have covenanted anew, as did Israel of old: "Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that he shall speak unto thee; and we will hear it, and do it." And as we so affirm our faith and sustain our prophet, is there an echo in your heart as there is in mine of the voice of the Lord to Israel?

"O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!"

The Lord wants more from us than these moving expressions of conviction and covenant. He wants more than expressions of gratitude and testimony and commitment. He wants us to fear

him, to love him, to keep all his commandments always. He wants our hearts.

In the 64th section of the Doctrine and Covenants is recorded: ". . . I, the Lord, . . . require the hearts of the children of men." (D&C 64:22.) His promise to those who give him their hearts is certainly the same as it was to ancient Israel—that we may expect his blessings to be with us always, and with our children.

What a marvelous promise! What a magnificent and moving covenant God has made with us—worth everything—worth our love, our obedience, our faith; worth our hearts.

What really happens when Israel gives God its heart? What happens when men honor their heritage and divine possibilities, love him and obey his commandments? There were certain humble Nephites not many decades before the advent of Christ who met this test, who, in the midst of affliction and persecution, followed a course and achieved the objective. I read from Helaman, the third chapter, these moving words: ". . . they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God." (Helaman 3:35.)

King Benjamin, in concluding his magnificent sermon, pursued the course God has set out for his prophets. He instructed, he enjoined, he reaffirmed, he testified, and he promised. He said to the people: ". . . humble yourselves even in the depths of humility, calling on the name of the Lord daily, standing steadfastly in the faith of that which is to come, . . ." and "if ye do this ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true.

"And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due." (Mosiah 4:11-13.)

Remember God's promise to Israel? Note this: "And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, . . .

"But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another." (*Ibid.*, 4:14-15.)

So have come the marvelous blessings and promises of God. In 1833, in Kirtland, after a great outpouring of the Spirit at a conference held there, the Lord gave to Joseph Smith a revelation we now know as section 90. In it he gave some further counsel relevant to our theme, and a marvelous promise. He said: "Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another." (D&C 90:24.)

Although one does not read in any one verse of scripture all that he needs to know, and although there is no simple formula of faith that is any one verse to the exclusion of all else, for God has given us much of his revelation, yet in this verse and in these others which reflect the promises of God, there seems to me to be the kernel of the conduct God expects of us if we are to achieve the magnificent promise he made to us. "Search diligently, pray always, be believing, walk uprightly, remember your covenants."

Now I am not one to judge my brethren of the priesthood lightly. I know to the extent my intelligence permits of the faith in you and the devotion in you and of the wonderful service you give. I therefore speak from the standpoint of appreciation when I say that there are many among us who have not invested enough of themselves in the diligent search God requires of those who know his word and therefore, living it, achieve his marvelous promises. We must search, seek, ask, knock.

Do you remember the word of the Lord recorded in the first section of the Doctrine and Covenants? He said in this marvelous preface, looking to the foundation principles of the gospel: "Search these commandments, for they

are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." (*Ibid.*, 1:37.)

Nephi, explaining to his people why he quoted so freely from the great prophet Isaiah, said to them that he quoted Isaiah to ". . . more fully persuade them to believe in the Lord their Redeemer . . ." and said ". . . for I did liken all scriptures unto us, that it might be for our profit and learning." Again, he told them to hear the words of the prophet, and "liken them unto yourselves." (1 Nephi 19:23-24.) Surely this is one of the greatest values of scripture—that we might learn them and liken them unto ourselves, apply the lessons and instructions of the revelations to our own lives. How can we do so unless we search, seek, ask, knock, invest ourselves earnestly, diligently in the effort to acquire and organize and share a knowledge of the gospel of Jesus Christ?

The Lord said we must "pray always." His promises are wonderful. He has told us that we may receive the Spirit by the prayer of faith; that we must "pray continually" that we will not be tempted beyond what we can bear; that we must "counsel with the Lord" in all our doings, night and day; that we must "not perform anything unto the Lord" without praying to the Father in the name of Christ. His marvelous promise is that "he will direct us for good."

We are taught that we must "be believing," for all things are possible to him who can believe. I talked with a group of young people about the Book of Mormon last night and quoted to them words of the great Goethe, who said: "I can promise to be sincere, but not impartial." I am not impartial toward the Book of Mormon. We cannot be impartial toward the gospel and the Lord. If we are to get faith, we must desire faith and seek faith. We must start with an attitude of desiring faith. We must "be believing."

This also the Lord said: we must "walk uprightly." Benjamin, near the end of his great sermon, bore his testimony to the people, reaffirmed the need for faith, repentance, humility, and sincere prayer, and added: ". . . and now, if you believe all these things see that ye do them." (Mosiah 4:10.) As Nephi bore his witness to the people near the end of his ministry, he delivered a great sermon on the first principles of the gospel, and said: ". . . after ye have gotten into this straight and narrow path, . . . ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of men . . . and endure to the end, . . ." (2 Nephi 31:19-20.) Amulek testified of Christ, taught the first principles, admonished the people to pray, and then said: ". . . after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted . . . behold, your prayer is vain, and availeth you nothing, . . ." (Alma 34:28.)

We must "walk uprightly." Within the last few days I was in a meeting in an eastern city talking with a group of people about youth leadership. During the discussion one of the professional employees of the Department of Agriculture whose civil service rating is not dependent upon who is Secretary of Agriculture said: "We don't need to interpret human fitness to our department. We don't have to talk about it a lot. We have a man who reflects it impressively in his own life, as Secretary of the department."

This same group heard our story of the programs of the Church, of the principles upon which those programs are based, and of those who lead the programs. One said: "Yes, but your situation is not like ours. Out there you have thousands of leaders." Another person, the directing head of one of the great youth programs in our land, said: "We really can't talk about Utah in the same context with the rest of us. There is an influence in Utah not like any place else on the earth." We know what the influence is of which she spoke. It is found not only in Utah but in every place where faithful members of the Church live the gospel and exemplify its principles.

With all our protestations, sincere and honorable, with all our expressions of conviction and faith and testimony, there is required of us that we develop in us the heart that will move us to obey all of God's commandments always, with the promise that things will be well with us and with our children always.

The last suggestion of the Lord in the verse quoted from the revelation to the Prophet was that we remember our covenants. We have covenanted in sacred places—at the waters of baptism, in holy houses, as we partake of the Sacrament—not alone with God but with each other. Consider again the moving charge that Alma gave the people at the waters of Mormon, that they were to ". . . bear one another's burdens, . . . mourn with those that mourn; . . . comfort those that stand in need of comfort, . . . and to stand as witnesses of God at all times and in all things and in all places . . . even unto death, . . ." (Mosiah 18:8-9.)

God help us, we who have been blessed with so much, to yield our hearts to him, for while men look at the outward appearance, "God looketh upon the heart." That we may claim his promises by obeying his commandments, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Marion D. Hanks of the First Council of Seventy has just addressed us. The Chorus and Congregation will now join in singing, "Come, O Thou King of Kings," conducted by Sister Florence Jepperson Madsen.

After the singing, we should like to hear a few words from President Frank H. Brown of the East Central States Mission. He does not know about this, but he can worry about it while we are singing.

The Singing Mothers Chorus and the congregation joined in singing the hymn, "Come, O Thou King of Kings."

President David O. McKay:

President Frank H. Brown of the East Central States Mission will now address us. He will be followed by Elder Harold B. Lee of the Council of the Twelve.

ELDER FRANK H. BROWN

President of the East Central States Mission

I sincerely pray that your voices have been raised to our Father in Heaven in my behalf.

I have been enjoying the past ten months with my lovely wife, in presiding over the East Central States Mission, in the states of Kentucky, Tennessee, West Virginia, parts of Indiana, Ohio, Maryland, Mississippi and Illinois. I bring you greetings from the missionaries of that mission to you lovely parents and express to you their love and their great devotion to the message that has been entrusted to them. Truly they are a great army of youth. We love them. We find a great increased devotion. The spirituality that is within their bosoms goes out to the people who desire to know the truth.

Many people have been brought to the waters of baptism by a sweet and humble testimony. We have encouraged the missionaries to teach by the spirit, that their testimonies bear great emphasis in the lives of people with whom they come in contact.

Just before leaving to come here at the gracious invitation of President McKay, whom I dearly love and revere, and I only wish that momentarily my grand and lovely old father who served in a mission in his native land, back in 1903 and 1904 with President McKay as a humble missionary, leaving my lovely mother and seven children at home in Evanston, Wyoming, could be here just for this moment, because I recall very vividly as a young man hearing my father, after President McKay had been to our home as one of the Apostles, say to myself and members of our family, "I want to give you a promise that someday you will be able to uphold the hand of David O. McKay as President of this great Church, and no matter what you do, always sustain the General Authorities." I am happy to say that I have tried to do that humbly.

So just before leaving to come out here, one of my missionaries called me on the phone and said, "President Brown, what should we do? We are up here in the smoke holes of West

Virginia, and we have a minister and his flock of forty-five people that it looks like want all to come into the Church. What shall we do?" And I said, I won't use his name, bless his heart—I said, "Elder, if the Spirit gives utterance to you that those 45 people and the minister want to come into the Church, teach them the Gospel and baptize them, and praise God for leading you to them."

But he said, "But President, he wants to give the Church the chapel." I said, "Let's not go too far about that, let us take the spiritual first and we will talk about that which we worship in later."

I am so grateful to be here. It is not my privilege and my opportunity to speak longer. I just want to bear you my testimony that I know that God lives. I have had peace come to my soul and I could not dare deny the truthfulness of the Gospel. I know it with every fiber of my being.

I love the General Authorities. I love the remarks of President Henry D. Taylor. I had the rare opportunity of having him as our guest to tour the East Central States Mission, and what a lovely, gracious couple President Henry D. Taylor and his lovely wife are. They left that mission field I know endowed with a great conviction that the Church and its membership had a great mission to perform in the southlands. I want to tell President Taylor that at this time, we have had 684 baptisms in that mission thus far this year, reaching out for a goal set by President M. Ross Richards and his lovely wife, whom I respect and pay a great tribute for the work they did in that missionfield, a goal of a thousand lovely people to come into the Church.

We hope that under the inspiration and help of our Father in Heaven, that we can reach that mark. When President Taylor left, he said, "You will make that, and more."

I am happy to tell you that last month as a tribute to President McKay, the missionaries set a goal to send him a baptism for every year he was old—or young, President, and we were happy to send to him a telegram stating that we had through the blessing of our Father in Heaven, baptized 134 people in the East Central States Mission during the month of August as a tribute to our leader and our Prophet.

Again I leave you my testimony, pleading with you for your faith and your prayers and your devotion, thanking you for your lovely sons and daughters, whom you have entrusted to Sister Brown and myself, and know that we appreciate them, we love them, and they are great individuals. My testimony to you again is that the Gospel is true, I love it with all my heart, and I bear this humbly to you in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to President Frank H. Brown of the East Central States Mission. He is one of the group of mission presidents attending this Conference, thirty I believe. We shall now hear from Elder Harold B. Lee, who will be our concluding speaker, a member of the Council of the Twelve.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

In these next few moments I trust that I may, in the testimony which I shall bear, catch the spirit of this conference and the radiance of that which has been reflected by our great leader, the prophet of the Living God.

One of the gospel writers concludes his record with this significant statement made by Jesus: "Go ye into all the world, and preach the gospel to every creature . . .

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

"And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." (Mark 16:15, 19-20.)

By now, apparently, they were beginning to understand what the Lord had said to them on another occasion: "Go

ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:19-20.)

He had demonstrated to some extent some of the powers of the Risen Lord. What they became because of this divine gift which had been given to them is described by Dr. John Lawrence Mosheim in his *Outlines of Ecclesiastical History,* and I shall read only a few sentences which show evidences of a divine power in the acts of the early disciples which attested to what the Master had told them, that he would be with them, "even to the end of the world." Says Dr. Mosheim:

"For no sooner had the apostles received this precious gift, this celestial guide, than their ignorance was turned into light, their doubts into certainty, their fears into a firm and invincible fortitude, and their former backwardness into an ardent and inextinguishable zeal, which led them to undertake their sacred office with the utmost intrepidity and alacrity of mind. This marvelous event was attended with a variety of gifts. . . . And indeed there were undoubted marks of a celestial power perpetually attending their ministry. There was, in their very language, an incredible energy, an amazing power of sending light into the understanding, and conviction into the heart. To this were added the commanding influence of stupendous miracles, the foretelling of future events, the power of discerning the secret thoughts and intentions of the heart . . . and all this accompanied with lives free from all stain, and adorned with the constant practice of sublime virtue. Thus were the messengers of the divine Savior, the heralds of his spiritual and immortal kingdom, furnished for their glorious work, as the unanimous voice of ancient history so loudly testifies. . . ."

Now I want you to hold this last statement of Dr. Mosheim's in your mind:

"The event sufficiently declares this: for without these remarkable and extraordinary circumstances, no rational account can be given of the rapid propagation of the gospel throughout the world." (Dr. John Lawrence Mosheim, *Outlines of Ecclesiastical History,* Vol. 1, pp. 61, 67.)

The process by which leaders become spiritual as those disciples were is set forth in a very simple admonition of the Master. The Savior called fishermen, and he called tax-collectors and others in various occupations to constitute his chosen twelve. He gave to each of them the same simple promise:

"Follow me, and I will make you fishers of men," or as another writer puts it, "I will make you to become fishers of men." (Matt. 4:19; Mark 1:17.)

To "come after him" is but another way of saying, "Keep my commandments," for thus he had explained it when he said to the Nephites: "Therefore, what manner of men ought ye to be?" And then he answered his own question, "Verily I say unto you, even as I am." (3 Nephi, 27:27.)

To become "fishers of men" is just another way of saying "become leaders of men." So in today's language we would say to those who are so to teach: "If you will keep my commandments, I will make you leaders among men."

Those who are outsiders and enemies of the Church observed these unusual gifts given to these early disciples. You remember the Jews marveled at the Master's demonstration of his power, and they asked: "How knoweth this man letters, having never learned?" To which the Master humbly replied, "My doctrine is not mine, but his that sent me." (John 7:15-16.)

And to Peter, the Master replied after Peter had borne his testimony as to the divinity of the Master, as President McKay has quoted, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." When Peter and John had performed marvelous deeds, those who were around about marveled because they "perceived that they were unlearned and ignorant men, . . ." (Acts 4:13.)

There seems to have been a constant vigil lest those who enjoyed these special God-given gifts would arrogate to themselves personal superior talents, when in reality these spiritual endowments were but outward evidences of divine gifts given among men who are called to

serve in high places in the kingdom of God.

Peter chided those, you remember, after he had performed the healing upon the man who was lame from his birth, when he said:

"Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus: whom ye delivered up. . . .

"And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all." (*Ibid.*, 3:12-13, 16.)

Recall again Peter's rebuke to Simon, the sorcerer, who wanted to buy the gifts of the Holy Ghost which he saw demonstrated through Peter:

"But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

"Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

"Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." (*Ibid.*, 8:20-22.)

John was taught in plainness how he must learn to distinguish between the person who demonstrates spiritual gifts and the giver of those heavenly gifts, even God. When a messenger came to him he fell down at the feet of this messenger as though to worship him, and the messenger said:

"See thou do it not: I am thy fellow-servant, and of thy brethren that have a testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." (Rev. 19:10.)

And Moses learned that same lesson after he had received the wonderful visitation from the Lord who had appeared in his glory as contrasted with the visit from and the appearance of Satan. In humility he said thoughtfully, as he pondered this great experience: "Now for this cause I know that man is nothing, which thing I never had supposed." (Moses 1:10.)

In our day, we have been told some similar things about the power of the Lord among his peoples. In the very first revelation, or the preface to the revelations, the Lord said: "For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

"And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world." (D & C 1:35-36.)

One of the ways by which "he comes down among his people" is clearly explained in the revelation in which he defines certain gifts of the Spirit. He enumerates some of the gifts of the Spirit which men might enjoy: knowledge, and faith, and discernment, and the gift of tongues, and the testimony of knowledge that Jesus is the Son of God, and then he says this:

". . . unto such as God shall appoint and ordain to watch over the church, . . . are to have it given unto them to discern all those gifts. . . ." (*Ibid.*, 46:27.)

Previously he had said: ". . . given for the benefit of those who love me and keep all my commandments." (*Ibid.*, 9.)

In our day he sounded a warning just as these other leaders have sounded a warning, when he said to those to whom these gifts are committed:

"And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments." (*Ibid.*, 59:21.)

Some of the older brethren who remember the days of President Joseph F. Smith have told me that frequently when President Smith was introduced as the "head of the Church," he was always quick to reply, "Oh, no. I'm but the President of the Church. Jesus Christ is its head."

That is something for us to remember. When we receive the adulation of faithful people, we must never forget that such commendations come, not because of our person, but because of the positions we hold. In conference meet-

ings with the mission presidents we heard this repeated with variation and, as applied to the Church, it might be said thus: "There is no end to the amount of good we can do in this Church if we are not concerned about who gets the credit for it."

It was possibly something like this which the Master had in mind when he warned:

"Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." (Luke 6:26.) In a revelation today, we have had called to our attention the human tendencies which are in most men: "... but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. . . .

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion." (D&C 121:37, 39.)

And he has told us two reasons why men fail to receive what they might otherwise have obtained:

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, . . ." (Verse 35.)

I remember at a stake conference some years ago a young man was called to a high position. When we had asked him to express himself, expecting a humble testimony in his acceptance, he stood up and in a rather flamboyant, boastful way gave a dramatic performance. At the close of the service as we walked home, one of the high council whispered to me and said, calling him by name: "When he stood up there in the pulpit this morning, he was all alone."

That is what the young missionary meant who said he had baptized a number of people but all of them had apostatized, so he said, "I must have converted them all by myself."

I remember one of my brethren, who had invited me to join him in an administration to a sick person, who said very humbly to this individual, "Now, sister, when you receive the blessing of this administration, do not mention the names of those through whom the blessings were given."

Today we are witnessing a great, marvelous demonstration of the power of conversion. Perhaps we are going to see the most rapid propagation of the gospel in the world than we have seen in any previous dispensation. We must make certain that we do not offend God by our failure to confess his hand in all things. We must not forget that it is not by the will of men, but is evidence, as in the days of the disciples of old, that God is working with men. It is the only explanation we can give.

The suggested missionary procedures we have provide excellent guides to improved study and presentation of the gospel lessons by missionaries. Salesmanship methods of themselves alone as applied to the teaching of the gospel will convince the mind but do not convert the heart. Conversion is a spiritual process. Paul taught, ". . . faith cometh by hearing, and hearing by the word of God. . . . How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Romans 10:17, 14-15.)

And the Apostle Paul also said:

"I have planted, Apollos watered; but God gave the increase," and then he added in language that sounded like that statement of Moses after God had conversed with him: "So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." (I Cor. 3:6-7.)

Modern servants of God may go forth if and when they are constantly aware of their own nothingness and place their dependence solely upon the power of Almighty God; for as the Apostle Paul wrote to the Romans: "If God be for us, who can be against us?" (Rom. 8: 31.)

My prayer is that we may do our part that we shall qualify to ever have him for us, and with us, and that we may constantly lose ourselves in unselfish

devotion to his cause and thus find everlasting life, which I pray humbly, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder Harold B. Lee of the Council of the Twelve, has just addressed us.

The Relief Society Singing Mothers will now favor us with "The 23rd Psalm (God Is My Shepherd)," conducted by Sister Florence Jepperson Madsen. The benediction will be offered by Elder L. Lloyd Prestwich, president of the Redondo Stake, after which this Conference will stand adjourned until two o'clock this afternoon.

As stated at the opening of this meeting, the music of this session is furnished by the Relief Society Singing Mothers from the Ogden and Northern Utah Regions. Elder Alexander Schreiner has been at the organ. The Singing Mothers will be with us this afternoon.

Selection by the Relief Society Singing Mothers, "The 23rd Psalm" (God Is My Shepherd).

President L. Lloyd Prestwich of the Redondo Stake offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

FIRST DAY

AFTERNOON MEETING

The second session of the Conference convened at 2:00 p.m., Friday, October 7, with President David O. McKay presiding and conducting the services.

The musical numbers for this session were furnished by the Relief Society Singing Mothers from the Ogden and Northern Utah Regions, with Florence Jepperson Madsen conducting. Roy W. Darley, Assistant Tabernacle Organist, was at the organ console.

President McKay made the following introductory remarks:

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the second session of the 130th Semi-Annual Conference of the Church. This session of the Conference, as the one this morning, will be broadcast as a public service over television and radio stations throughout the West. The names of these stations have already been announced to the television and radio audiences. Again we express appreciation for the cooperation of the managers of these stations and their willing and commendable services. These services are also being broadcast in the Assembly Hall and Barratt Hall by television.

We are pleased again this afternoon by the presence of the Relief Society Singing Mothers from the Ogden and Northern Utah Regions under the able leadership of Sister Florence Jepperson Madsen, and Roy M. Darley is at the organ. We shall begin these services by the Relief Society Singing Mothers rendering "How Lovely Is Thy Dwelling Place."

The invocation will be offered by Elder Wayne C. Player, president of the Taylorsville Stake.

Singing by the Relief Society Singing Mothers, "How Lovely Is Thy Dwelling Place."

The opening prayer was offered by Wayne C. Player, president of the Taylorsville Stake.

President David O. McKay:

The invocation was just offered by Elder Wayne C. Player, president of the Taylorsville Stake. The Singing Mothers will now favor us with "Jesus, Our Lord, We Adore Thee," conducted by Sister Florence Jepperson Madsen,

following which we shall hear from President Henry D. Moyle of the First Presidency.

The Relief Society Singing Mothers sang the anthem, "Jesus, Our Lord, We Adore Thee."

President David O. McKay:

Our first speaker this afternoon will be President Henry D. Moyle of the First Presidency. He will be followed by Elder Milton R. Hunter of the First Council of Seventy.

PRESIDENT HENRY D. MOYLE

Second Counselor in the First Presidency

President Clark called during the noon recess and wanted you all to know how much he appreciated the inspired message of President McKay delivered at the beginning of the morning session, and how much he regretted not being present with us here today. He wanted me to extend his greeting to you all, and I am sure that he would appreciate our united faith and prayers in his behalf that he might yet meet with us before the conference is over, in keeping with his innermost desires.

It is a great privilege, my brethren and sisters, to be with you this afternoon and to have this wonderful opportunity of bearing witness to the truths of the gospel. There is one thing in the world today above all else which people are seeking after, and that is peace.

The fundamental purpose of the organization of the Church is to establish peace upon the earth.

President McKay recently told us that, "peace is the exemption from individual troubles, from family brawls, from national difficulties. Peace does not come to the transgressor of law. Peace comes by obedience to law—peace to the individual that he may be at peace with God, at peace in the home, and in the neighborhood. The spirit of the world is antagonistic to the establishment of peace. The law of nature seems to be the survival of the fittest at all costs. But peace can come into the world only through obedience to the gospel of Jesus Christ." Seek first the kingdom of God and his righteousness. His teaching regarding arbitration as a means of settling difficulties, if applied by nations, would do away with war.

"The gospel is a complete way of life, and the true plan of life brings joy and peace," says President McKay. Fundamental to the doctrines of the Church is the declaration of Father Lehi:

"Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25.)

The present teachings of our President are not the development of a philosophy by the wisdom of men that changes with time and experience. They do not result from the trial and error of improvement. They are not discovered as the result of laboratory experiments on the one hand or study of the past, present, or future on the other hand. They are eternal truths taught to the children of men by the prophets of God, ancient and modern. The truths of the gospel are unchangeable. They are infallible. The Savior of mankind—our Redeemer, the Son of the Living God, the Lord of lords and King of kings, who rules and reigns over this universe, brought peace to this earth as he dwelt among the children of men in the flesh. He is the man of peace. He came with a promise: "Blessed are the peacemakers; for they shall be called the children of God." (Matt. 5:9.)

Except with peace in our hearts we cannot be the children of God. This follows just as certainly as do all the promises given us by our Master in his Sermon on the Mount. Surely we cannot expect to see God if we are not pure in heart. We bear witness to the world by virtue of the power and authority of the Holy Priesthood of God which we bear that the words of his mouth contained in the sacred Beatitudes were not platitudes or trite sayings to catch the ear of man, spoken by a humanitarian, but on the contrary, they are the words of God spoken by his Son Jesus Christ, upon which all the children of men can place their trust unfalteringly

and conform their lives, their thoughts and actions, to merit in this life and in the life to come all the blessings promised those who are faithful and obedient to his teachings—not only the Sermon on the Mount, but all that he taught during his ministry here upon this earth as he sojourned among men, and all that he has revealed to his prophets to the present time.

John, in his Gospel, says: "These things I have spoken unto you," [quoting the Savior] "that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33.)

Paul said: ". . . let the peace of God rule in your hearts. . . ." (Col. 3:15.)

Unfortunately, many in the world, both individuals and nations, will ignore the teachings of Christ and deny his divinity. With two powers upon earth exerting their influence upon mankind this result is inevitable. They, through their own conduct, their own choice, do not qualify for the enjoyment of peace, and peace will not be theirs. The history of the world has already altogether too clearly demonstrated that the farther we depart from the gospel of Jesus Christ, the greater is the distress and tribulation under which we live.

Should those who keep the commandments of God have any fear for their own security and happiness? This is an interesting question, and this again has been answered so often in the recent ministry of President David O. McKay. He assures us that we need have no worry. We will never be left in the dark, and we should have no concern other than to follow the leadership God has given us here upon the earth.

We are the children of promise as long as we keep the commandments of God. I have no doubt it will take continuous effort, however, upon our part. These are not blessings which will flow to us automatically merely because we ask for them. We will be justified, however, if we follow all that God reveals through his servants, the prophets. We have been given direction, sometimes thought of as temporal in its nature, such as tithing, fast offerings, the welfare program, the Word of Wisdom, chastity, obedience to the law of the land, and others. Whatever their temporal aspect may be, they are given to us to build us up spiritually. We can draw no hard and fast line between temporal and spiritual. All that is good is spiritual.

So we can well afford to ask ourselves the question: Can we expect the blessings of peace if we ignore the Word of Wisdom, for example? Will we be prepared to take advantage of the ways and means our Father in heaven may make available for us to retain our peace in times of great emergency, indeed at all times, if we are not physically fit? I have no doubt God will require us to be sound in mind and body to carry on the work of his priesthood at home and abroad, at least as far as we by our own efforts can retain our bodily and spiritual health and strength. We cannot be justified in destroying ourselves through our disobedience, no matter how limited our conduct in this direction may be.

It is an inspiration to me, and I hope it will be to you, to reflect for a moment upon the teachings we have received through our inspired prophets in these latter days. Though times have changed, and conditions in the world are different, neither the hearts of men nor the revelations of God to his people through his prophets have changed. We read in the Holy Bible:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

I know by the testimony of the Holy Ghost that is in me that this declaration of Amos is literally true in the ministry of President David O. McKay as it was in the life of Joseph Smith and those who followed the first Prophet in these latter-days in this high and holy office. "It is out of the abundance of the heart that man speaketh," said Brigham Young, "and the man who tells you words of life is the man who can save you."

What Joseph Smith said in 1844 in principle is largely applicable today, although our problems are somewhat different and the remedy prescribed unique to the solution of the specific problem that then confronted the nation. The nation did not accept his solution, which was inspired of God. Had his direction been given to the problem, we all know what the result

would have been—no bloodshed. Both the Civil War and its aftermath, with us even now, and the economic loss of both would have been avoided. What happened to those who followed his leadership and direction? Even though the Prophet Joseph was martyred, two months after this solution to our national ills was publicly given, the Saints were driven from their peaceful homes in the states to a haven of safety in the fastness of this mountain region. That is where they were when the Civil War began.

Certainly God works in a mysterious way, his wonders to perform. Who would have ever thought among the inhabitants of Nauvoo in the days of the final persecution that they were being driven from their homes by their enemies against their will and against their better judgment, only to wake up one day and find that the Lord had preserved them in a land of peace, even in the midst of the greatest of all civil wars. Who doubts that the Lord can do what he pleases with his people today?

I have implicit faith in the words of the Prophet when he tells us today that all we need to worry about is to keep the commandments of God, and peace will be ours. We do not know when or where or what exactly may happen. It is therefore foolish and impossible to conjecture on the nature of the relief or protection or security designed for the future accomplishment of God's purpose.

This, however, we do know: that God lives and in him we can trust, and through our obedience are now free from fear or doubt or insecurity, and shall remain so always, as long as we retain the right through our faithfulness to call upon him for the blessings which he has promised the faithful.

I conceive of peace as something which we might all enjoy, even in the midst of future wars. We may suffer trials and tribulations. We may suffer from the loss of our loved ones, but let us stop for a moment and call just two instances to mind. I think of the Prophet Joseph that night after he had left Nauvoo with some of his close brethren and crossed over to the other side of the river to Montrose, and there the question was should he go on, or should he go back? It was during these days that the Prophet said that he was devoid of offense toward any man, and that he would be taken as a lamb to the slaughter, but does anybody have any doubt in his mind but that the peace of God was in his heart and in his soul and gave him the strength and the courage and the power of his priesthood to fulfil his mission here upon the earth as God might decree?

The other great example, of course, supersedes all else in human knowledge and understanding, and that is the intercessory prayer of the Lord and Savior Jesus Christ as he prayed to his Father in heaven in the Garden of Gethsemane. But there was peace in his heart when he said, "Nevertheless, Father, thy will, not mine, be done." (Luke 22:42.)

Now that peace can come into our hearts, no matter what the circumstances may be, and no matter what process or what circumstance the Lord may use to bring his faithful people the peace which he has promised them. I have an abiding conviction that if that peace is given to us and we are called upon to lose our lives or the lives of our loved ones, that we will have the absolute assurance, as did the Prophet Joseph, that we would die in the Lord, and when we die in the Lord we have fulfilled the will of the Master here upon this earth, to his pleasure and to his satisfaction, and more can be gained by none of us.

No greater power can exist upon the earth than the power of the priesthood—a gift of God to us—calling upon us to exercise our power as elders in Israel to bring all nations which permit us within their borders to a knowledge of the truth; to draw out those nations, not necessarily physically, but into these stakes of Zion which are being and will continue to be organized in the various countries of the world. These men and women through their faith, conversion, and their faithfulness will join with us as recipients of these greatest of all blessings which the Lord has in store for his chosen people. So, neither they nor we need to worry about our security when we know that our welfare will be taken care of directly from the throne of God on High.

I first quoted from President David O. McKay's teachings of a short time ago, and now I want to just quote a word or two from the other Presidents of the Church to show how uniform the Lord has revealed his will to his prophets in these latter days.

Joseph Smith said:

"Make honor the standard with all men. Be sure that good is rendered for evil in all cases; and the whole nation, like a kingdom of kings and priests, will rise up in righteousness, and be respected as wise and worthy on earth, and as just and holy for heaven, by Jehovah, the Author of perfection. . . ."

Brigham Young said: "Great peace have they who love the law of the Lord and abide in his commandments. Our belief will bring peace to all men and good will to all the inhabitants of the earth. It will induce all who sincerely follow its dictates to cultivate righteousness and peace; to live peaceably in their families; to praise the Lord morning and evening; to pray with their families, and will so fill them with the spirit of peace that they will never condemn or chasten any one unless it is well deserved." (Brigham Young, *Discourses*, pp. 223, 449.)

It is interesting to see what John Taylor in his day said: "This peace is the gift of God alone, and it can be received only from him by obedience to his laws. If any man wishes to introduce peace into his family or among his friends, let him cultivate it in his own bosom; for sterling peace can only be had according to the legitimate rule and authority of heaven and obedience to its laws." (John Taylor—*The Gospel Kingdom*, page 319.)

Wilford Woodruff said: "Put your trust in God and rely on his promises, living up to the light and knowledge you possess; and all will be well with you whether living or dying." (*Discourses of Wilford Woodruff*, p. 260.)

President Lorenzo Snow, from a document published in the *Deseret News* of Jan. 1, 1901:

"A new century dawns upon the world today. The hundred years just completed were the most momentous in the history of man upon this planet. It would be impossible to make even a brief summary of the notable events, the marvelous developments, the grand achievements, and the beneficial inventions and discoveries, which mark the progress of ten decades now left behind in the ceaseless march of humanity. The very mention of the nineteenth century suggests advancement, improvement, liberty, and light. Happy are we to have lived amidst its wonders and shared in the richness of its treasures of intelligence.

"The lessons of the past century should have prepared us for the duties and glories of the opening era. It ought to be the age of peace, of greater progress, of the universal adoption of the golden rule. Barbarism of the past should be buried. War with its horrors should be but a memory. The aim of nations should be fraternity and mutual greatness. The welfare of humanity should be studied instead of the enrichment of a race or the extension of an empire. Awake, ye monarchs of the earth and rulers among nations and gaze upon the scene on which the early rays of the rising millennial day gild the morning of the twentieth century!

"The power is in your hands to pave the way for the coming of the King of kings, whose dominion will be over all the earth. Disband your armies; turn your weapons of strife into implements of industry; take the yoke from the necks of the people; arbitrate your disputes; meet in royal congress and plan for union instead of conquest, for the banishment of poverty, for the uplifting of the masses, and for the health, wealth, enlightenment, and happiness of all tribes and peoples and nations. Then shall the twentieth century be to you the glory of your lives and the lustre of your crowns, and posterity will sing your praises, while the Eternal One shall place you on high among the mighty. . . .

"In the eighty-seventh year of my age on earth, I am full of earnest desire for the benefit of humanity. I wish all a Happy New Year. . . . May justice triumph and corruption be stamped out. And may virtue, chastity, and honor prevail, until evil shall be overcome and the earth shall be cleansed from wickedness. Let these sentiments, as the voice of the 'Mormons' in the mountains of Utah, go forth to the whole world, and

let all people know that our wish and our mission are for the blessing and salvation of the entire human race.

"May the twentieth century prove the happiest, as it will be the grandest, for all the ages of time, and may God be glorified in the victory that is coming over sin, sorrow, misery, and death. Peace be unto you all."

Joseph F. Smith said: "There is only one thing that can bring peace into the world. It is the adoption of the gospel of Jesus Christ, rightly understood, obeyed and practiced by rulers and people alike." (Joseph F. Smith, *Gospel Doctrine,* 1928 ed., page 529.) I love such words of scripture.

And President Grant said: "This gospel of Jesus Christ which the world says is a delusion, a snare, and a fraud, [yet] to each and every man who goes out to proclaim it, and who lives an upright and virtuous life, it brings peace, it brings joy, it brings happiness unspeakable." (Heber J. Grant, *Conference Report,* October 1911, page 22.)

At the October conference of 1921 President Grant presented a "Peace Resolution," representing the Church as favoring world peace, and invoking blessings and "divine guidance of the International Conference of the Limitations of Armaments, that the cause of Peace may be thereby enhanced, and an amelioration of the burdens of mankind secured."

President George Albert Smith once prayed: "And, O Father, in the midst of confusion that is everywhere, and uncertainty, bless us in America, that we may repent of our foolishness, our lightmindedness and our wrongdoing, realizing as we should, that all the blessings that are worthwhile come to us only as a result of honoring thee and keeping thy commandments. The pathway of righteousness is the highway of peace and happiness."

And then finally, to end, I come back to where I began, to the words of President McKay: "The Need of Peace: The greatest need of this old world today is peace. The turbulent storms of hate, enmity, of distrust, and of sin are threatening to wreck humanity. It is time for men—true men—to dedicate their lives to God, and to cry with the spirit and power of the Christ, 'Peace, be still.' Only in the complete surrender of our inner life may we rise above the selfish, sordid pull of nature. We should seek first the kingdom of God and his righteousness. What the spirit is to the body, God is to the spirit. As the body dies when the spirit leaves it, so the spirit dies when we exclude God from it. I cannot imagine peace in a world from which God and religion are banished."

God bless us brethren and sisters, that we may follow the admonition and counsel of these great leaders who have preceded us and listen intently and sincerely to the words of our present leader, that our lives may be sweet in its enjoyment, I pray humbly in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

President Henry D. Moyle of the First Presidency of the Church has just spoken to us. Elder Milton R. Hunter of the First Council of Seventy will now address us. He will be followed by Elder William J. Critchlow, Jr.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

In his masterful discourse of the Sermon on the Mount, Jesus gave a vital commandment which has been ignored almost universally by the human family. In many cases where it has not been ignored, it has been broken many times by most people.

I believe that we all want to do what is right—live near to the Lord—and so this afternoon I would like to say a few words about the observance of this commandment.

"Judge not," Jesus commanded, "that ye be not judged." And then he gave this warning:

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." (Matthew 7:1-2.)

Throughout my life in mingling with

many people of various religious denominations I have observed that as a rule it seems as if human beings like to gossip. We like to hear unsavory things about our neighbors and talk about each other. It seems that ofttimes we get a certain degree of satisfaction or even joy out of saying bad things about other people. We thoughtlessly and sometimes maliciously judge each other. We censure our associates sometimes unjustly, many times unkindly; and most of the time we speak without having the evidence to back up what we are saying. We seem to forget that James, the brother of the Lord, warned that the unbridled tongue is "full of deadly poison." (James 3:8.)

I know that even sometimes people who are faithful in the Church pass judgment and condemnation on those with whom they associate without knowing the facts. Such is displeasing to God.

I know that many people's hearts have been broken and tears have been shed because of the unkind and perhaps untrue things that have been said about them and because of unjust judgments that we give of each other.

As I look into the faces of the members of this congregation, my conscience certainly tells me that I err at times. Sometimes I gossip and judge others, and when I do it I act unrighteously before the Lord. My heart tells me I would like to repent, I would like to overcome my weakness of gossiping and saying bad things about other people. I am sure that you feel the same as I do.

But one might say: "The man or the woman from whom I obtained this information is an honest man or woman and would not lie."

Certainly honest and honorable people would not lie, but we should remember that they have to get their information through human senses and that human senses are not always a hundred percent reliable; for example, if an honest man were standing on a corner and another one on the opposite corner and two cars crashed in the street, the testimonies of these two men might vary, and rightly so. They saw the accident at different angles, and perhaps neither of them saw exactly what happened.

Recently one of the General Authorities said that he was interested at stake conferences to hear members of stake presidencies in the Sunday conference sessions tell some of the things that he had talked about the night before. And then the General Authority said, "Ofttimes I cannot recognize that I had talked on the subjects nor said the things that I was reported to have said."

Now certainly the General Authority was not accusing stake presidencies of being dishonest. I think he did not have that in mind at all, but this story illustrates the inadequacy of human senses.

Sometimes we sit in a congregation like this one and listen to somebody speak. While he talks we think many of our own ideas as we hear many of the things he is saying. As time passes we might confuse some of our own thoughts with some of the things the speaker said. Because of the inadequacy of human senses, Jesus Christ said, "in the mouth of two or three witnesses every word may be established." (Matt. 18:16.)

The Savior and the holy prophets have told us how to judge when it needs be that we judge, because ofttimes we must judge. In fact, many of you in this tabernacle—stake presidencies, high counselors, and bishoprics—are called upon to be judges. It is your ecclesiastical responsibility to judge. But let me give the warning that with the same judgment that you judge, you shall be judged.

The Lord and the Prophet Joseph Smith understood human nature, knowing that we may be tempted to judge unjustly, and so the following is found in the Doctrine and Covenants:

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. . . ."

And then this beautiful admonition was given us:

"No power or influence can or ought to be maintained by virtue of the priesthood only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul

without hypocrisy, and without guile—" (D&C 121:39, 41-42.)

As I have traveled throughout the Church and have observed those who have been called and set apart to be judges, it is my testimony that they have been guided in most cases by the pure love of Jesus Christ, by charity, and so they have rendered righteous judgment.

As I have suggested, the Savior and the prophets have told us how to treat each other. The Master gave us the vital law known as the second great commandment: "Thou shalt love thy neighbour as thyself." (Mark 12:31.)

If all of us would love our neighbors—would love all the people with whom we associate—as much as we love ourselves, we would do no unkind things to them. We would not say any harsh or unkind words to them. We would not repeat any bad gossip about them. But on the other hand, we would show forth love and compassion at all times. We would rejoice in their successes, and we would weep with them in their sorrows. Under those conditions, a glorious spirit of brotherhood, love, and compassion would prevail.

The Savior also gave us the famous Golden Rule: ". . . whatsoever ye would that men should do to you, do ye even so to them." (Matt. 7:12.)

Every time we hear something about somebody else, if we would stop and think before we repeated what we heard and take as our measuring rod the following: "Would I like to have somebody say that thing about me? Is it just? Is it fair? Would it make the person involved happier if I should repeat it? Would it make him progress? Would it add to the beauty and the joy of life?" And if it will not meet these measurements, then our judgment would not be righteous if we should repeat what we heard. It is best under these conditions that we keep quiet.

Paul, the apostle to the Gentiles, wrote a beautiful poem on faith, hope, and charity to the Corinthian Saints. He said:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. . . ."

And then Paul ended his famous poem by saying:

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." (1 Cor. 13:1-2, 13.)

Charity is the greatest of all Christian virtues. It is, as the prophets have said, the pure love of Jesus Christ. It encompasses all the virtues that I have mentioned and even many, many other Christian virtues. In all of our dealings with each other, our hearts should be filled with charity toward all men. We should show forth an abundance of charity toward all the people with whom we associate.

Our Lord Jesus Christ not only taught that we should love our friends, but he commanded us to love our enemies. We should pray for them who despitefully use us. He not only taught these things, but he lived as he taught, thereby marking the path for us to follow.

While the Master was hanging on the cross, suffering the most excruciating pain that anybody could endure, and while he was listening to the jeers of the rabble down at the foot of the cross, his heart was filled with compassion toward them. With a fulness of charity and with an abundance of love in his heart for those who had caused him to be crucified, he cast his eyes toward heaven and prayed,

"Father, forgive them; for they know not what they do." (Luke 23:34.)

It is my opinion that this is the greatest example in history of pure love, of undefiled charity, of actually showing a fulness of compassion for one's enemies.

Micah, one of the great Old Testament prophets, pointed out the way for us to live. He said,

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and walk humbly with thy God." (Micah 6:8.)

In humility I ask our Father in heaven to pour out his Spirit upon the Latter-day Saints. May he bless you and me abundantly that we will be filled with

the spirit of charity and love for each other. May we overcome our evil habit of gossiping, of saying unkind and unsavory things about each other.

On the other hand, may we say nothing but that which is kind and generous about all people. May our lives be filled with patience, brotherly kindness, and compassion toward each other at all times and under all circumstances. Under those conditions we would rightfully be children of God with his love in our hearts. Then our lives would be actuated by godliness.

Permit me to suggest that we husbands cease criticizing our wives, because if we criticize our wives it weakens our love for them. Also, it tends to kill their love and respect for us.

I would give the following admonition to wives: Respect your husbands. Do not criticize your husbands. If you indulge in such practices it results in bringing about disunity, kills your spirituality, and tends to break up your homes. Perhaps the final result may be the loss of your eternal salvation.

Let each of us walk in the path continuously that Jesus marked out, having our hearts filled with charity and love toward our fellow men. May we keep all of God's commandments, walking by every word that proceedeth forth from his mouth. If we will do these things, we shall have an abundance of joy in this life and eternal life in the presence of our Savior after we have completed our missions here upon this earth.

May our Heavenly Father bless us that we shall always live as he desires that we should live, I humbly pray, in Jesus' name. Amen.

President David O. McKay:

He to whom we have just listened is Elder Milton R. Hunter of the First Council of Seventy. Elder William J. Critchlow, Jr., Assistant to the Twelve, will now address us.

ELDER WILLIAM J. CRITCHLOW, JR.

Assistant to the Council of the Twelve Apostles

President McKay, my brothers and sisters:

Where could you find sweeter voices than these voices from Ogden and Northern Utah which have sung for us this day? I have heard them before, I hope to hear them again. I am proud of them.

"All the world's a stage,
And all the men and women merely players:
They have their exits and their entrances;
And one man in his time plays many parts."

—Shakespeare,
As You Like It, Act II, Scene 7, lines 139-142.

Through the years thousands of our young men and women and many oldsters, too, have been called to play heroic roles in the great Drama of Life. I have enjoyed these past two years the privilege of setting apart many of them, —missionaries of the Church—sending them forth to perform on the stage of life with a blessing.

The Drama of Life has many acts. Few of them, however, are as thrilling as the act entitled "A Mission." Let me sketchily review for you a few scenes in an act which I witnessed, just to show how exciting this "Mission Act" can really be.

The opening scene was called "Miles Zero."

In the missionary's first letter to his folks he wrote:

"Dear Dad: I'm up at Miles Zero on the Alaskan highway in Dawson Creek where it is costing me one hundred dollars a week for board and room. . . ."

His dad replied immediately, "Dear Son: Get off the Alaskan highway! Park Avenue, New York, should be cheaper. Miles Zero is too rich for my blood."

The dad's letter and another letter from the son crossed in the mail. The son's letter began:

"Dear Dad: The Lord has blessed me already. A man committed suicide in his room. It was so ghastly that no one would rent it. I offered the landlord forty dollars a month. He took me up—

so I moved in with my companion who is sharing the forty dollars. All my problems are solved."

Months passed.

Then, in one of his regular letters, the son said, "I have twenty-two prospects about ready to join up, but no place to baptize them. Peace River will be frozen over till June, and before then I shall be due for a transfer. Wish I could use a bathtub. They have some large tin ones up here. . . ."

Weeks passed.

In another letter the son wrote: "Lucky me. The Lord has blessed me again. Two of my choice prospects, the banker and the head of the Masonic Lodge, who is also the president of the Power Board went six hundred miles down to Edmonton, and I baptized them. That's two down, only twenty more to go. My president is pleased. He is transferring me to Bella Coula, wherever that is. Up here, there are two kinds of water—liquid and frozen, also two kinds of prospects—hot and cold. I'm terribly afraid that some of my twenty remaining prospects will 'freeze up' before liquid water and a baptismal font become available. I shall regret losing them, but I'll pick twenty up in Bella Coula. Wish me luck."

Five years after the curtain fell on this son's "Mission Act," I was sent to a conference in Calgary, Canada, and in one of the sessions of the conference I listened to the stake president praise, as he released, his stake mission president who had baptized twenty converts "right here in Calgary." He called on him to speak. I copied these words from a tape of his talk.

"Seven years ago one Sunday in a converted hut at Miles Zero on the Alaskan highway I met a young man who was to be instrumental in changing the course of my life. He was big, six feet. He had a big grin and hands that were always moving. You could tell he had the spirit of the gospel. I had met many men before, but never had I met a man who could teach the gospel the way this man did. He would both fast and pray, and I remember that one time he fasted three days and nights, going without food and water and praying on behalf of the people he was teaching. He taught the gospel with an inspiration that only one who had the guidance of his Father in heaven could bring. He baptized me. I have a great love for that young man. Elder Critchlow, take back to your son a confirmation of the love we have for him. In a way to pay the debt tell him that many here within the sound of my voice, whom I have had the privilege of teaching have come into the kingdom of God—through your son."

Those words "through your son" were ringing pleasantly in my ears—still I heard the president who leaned toward me to whisper: "He (the mission president) baptized twenty people here in Calgary."

Suddenly, my memory was flooded with a maze of words—words which my son had written years before. Slowly, they assembled into fragments of broken sentences: "That's two down—twenty more to go—I'm afraid my twenty prospects will freeze up before liquid water is available. . . . I regret losing them. . . . I'll pick them up in Bella Coula—Wish me luck."

Well, he didn't pick them up in Bella Coula.

They were picked up in Calgary by one of the "two down" who picked up the "twenty more to go"—"through your son."

Families that have never had a missionary in the field have missed one of the grandest blessings that could come into their homes. Ask the mother who impatiently awaits her missionary son's letters, who gleefully reads lines in them over the back fence to neighbors and over the phone to relatives and friends.

Ask the proud father, the brother, or the sister about the sweet feeling they experience when they kneel together each day in family prayers to ask a blessing for their missionary. Before Bobby left for his mission the family skipped its prayers occasionally, but while he was in the field—so far, far away from home, they skipped fewer prayers because Bobby might need the protection and the help of a loving Heavenly Father. Never was the family knit more closely together.

Recently I told a stake president he needed six thousand stake missionaries. "Be reasonable," he said, "I've only six thousand members in my stake."

"Right, exactly right," I replied, "and every one of those members is a missionary."

Every member of our Church is a missionary. Without the formality of a setting-apart we should be so set-apart from the ways of the world that we can teach the gospel, which is our Father's way of life, by the very lives we live. Without the oral word of mouth preaching, the example of our living will always be effective teaching. A sermon seen is better than a sermon heard.

Example has more followers than reason and is more forcible than precept.

Yes, the world's a stage;
So is the Church a stage;
And all its members merely players...
They have their exits and their entrances;
And each member in his time is expected to choose and play a noble part.

Come up here with me on this stage of life and, over the glare of the footlights in this World Theater let's take a peek at the audience watching us play our parts in the great Drama of Life.

Down there in the parquet whom do you see? Over the glare of the footlights I quite distinctly see my wife, my children, my neighbors, my friends across the town and across the country, my vocational associates, my associates in the Church Offices. All who know me, be it ever so well or ever so slight, seem to be in this World Theater. And they're watching, oh, so critically. Yet if I play my role well—the role of a Latter-day Saint—I'm sure there will be some applause. But if I slip out of character—even for a moment or so—some of them, like patrons of any theater, at times, might sneer, perhaps hiss. These translate into one of the ugliest words in the English dictionary—"hypocrite."

May our merciful Heavenly Father help me, help you to play our chosen roles so well that we may deserve the plaudits and the praise, at least the respect of those who watch.

Now look up to the balcony . . . the glare of the footlights, whom do you see there? On the very first row I see my mother. My father is beside her, my brother beside him. Behind them, I believe, my grandparents. One man among them with sideburns and a lock of curly brown hair looks like a picture I've seen of Captain James Brown who led the sick detachment of the Mormon Battalion into Salt Lake Valley. He's my great-grandfather. These obviously are the dead. I can almost hear them say:

"We are the dead,
Short years ago we lived, felt dawn,
saw Sunshine glow. . . .
To you from failing hand the torch
we throw
Be yours to hold it high.
If ye break faith with us who die,
We shall not sleep."

—adapted—"In Flanders Fields" McCrea.

I don't really believe, of course, that my father and mother and my grandparents are peeking through the veil, observing every scene in which I act, but sometimes I wonder. Just in case, I had better act, I ought to act, yes, I want to act so that they with a feeling of pride will smile and applaud my scenes.

I love my parents and my grandparents. They are not dead. They live. Sometimes I think I almost hear, or rather feel, their prayers for me! Surely they must be praying and pulling for me, otherwise I would not have been so blessed. Again, I ask a merciful Father in heaven to help me and to help you to play our scenes so well that we may fittingly deserve applause from the balcony of the dead.

Look again, this time to the gallery. Over the glow of the footlights I see faces very indistinctly. I recognize none of them. These, something tells me, are the spirits yet to come and be embodied on this earth; they who must come to take our places. I wonder if they do not watch with interest the Drama of Earth Life, and if they are not earnestly praying that we will play our roles well, for they must come to dwell in the environment we are creating for them. Once upon a time our Heavenly Father's children on this earth became so wicked that he washed them and their wickedness off the stage with a great flood so that these spirits might inherit a decent environment. This gallery of spirits will certainly applaud if we play our parts well.

High up above the stage in this World Theater is a box. Look up. The glare of the overhead floodlights obscures its

occupant. This box is reserved for the Author of the play—the Drama of Life. He not only is the Author, he is also the Critic and the Judge. How glorious could be that day if in its morning—the morning after the curtain falls—his press would announce: "Well done, thou good and faithful servant."

Yes, the world's a stage, so is the Church a stage, and you and I are merely players. We've chosen noble roles in the Drama of Life. Let's play them well.

We can preach a better sermon with our lives than with our lips. We can do more good by being good than by preaching good. Let us so act that our principle of action shall become a law, not only for the Church, but also for the whole world. Eventually it will be. May that time be soon, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder William J. Critchlow, Jr., Assistant to the Council of the Twelve, has just concluded speaking. The Relief Society Singing Mothers and Congregation will now join in singing, "How Firm A Foundation." Sister Florence Jepperson Madsen will lead us in the singing, after which Bishop Joseph L. Wirthlin will address us.

The Relief Society Singing Mothers and the congregation joined in singing the hymn, "How Firm A Foundation."

President David O. McKay:

Bishop Joseph L. Wirthlin of the Presiding Bishopric will now speak to us, and he will be followed by Elder Spencer W. Kimball of the Council of the Twelve.

BISHOP JOSEPH L. WIRTHLIN

Presiding Bishop of the Church

President McKay, my brothers and sisters, to be here upon this occasion is most inspirational to me as I am sure it is to you. As I came into this remarkable building, the events that took place at the time of Brigham Young and those who were with him came to my mind.

The marvelous revelation that was given to the Prophet Joseph on November 1, 1831, is one that all of us can give consideration to, particularly at this time when the Lord said to the Prophet Joseph:

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them." (D&C 1:4-5.)

This revelation calls the disciples of the Lord Jesus Christ, and particularly the apostles in this day as well as in the time of the Prophet Joseph, to go into the world and preach the gospel to every nation, kindred, tongue, and people. Under their direction missionary work is being done in the world today, and I am sure that all enjoy divine guidance as they meet this great assignment.

This morning President McKay told us of the leadership of certain individuals in the world who, if they had their way, would destroy our knowledge that God lives and that Jesus Christ is his Son. I am sure they will never be successful. The Lord in his way will handle such individuals.

Of the great men who have gone in the past, I think particularly of Brigham Young and the twelve who were called to preach the gospel to the people in Great Britain. They were poor men. They started the long trip to England without the funds to pay their way. While they did not have enough of this world's goods, they knew that Joseph Smith was a prophet of God, and they were willing to bear testimony to the world that God the Father and his Son Jesus Christ appeared to the Prophet Joseph. With that testimony in their souls, they accepted that great assignment.

At the time Brigham Young left, he was a very sick man. He said, "I could not walk thirty rods to the river." His family, too, was ill. His wife had just given birth to another babe, and she was in poor health. However, Brigham

Young and his companions started on their journey. When they reached New York, they were helped by the Saints who raised sufficient funds whereby they could pay the amount of eighteen dollars to cross the Atlantic Ocean. The Saints also gave them food to use while on the ship. They landed in England on April 6, 1840, taking about a month to arrive there. It was just ten years after the Church had been organized. The Lord had sent these men to England for the purpose of again making it possible for the English people to hear the gospel and organize the Church of the Lord Jesus Christ. They arrived as poor men. They had no money. The sisters made clothing for Brigham Young as his was worn out. Great conferences were held. They labored in and around Manchester.

Wilford Woodruff did a marvelous work. He was preaching in the little town of Handley, and there he found that the people were very much interested in what he was telling them in bearing testimony that God lives and that Jesus Christ is his Son. He had direction from on high, indicating that he should travel to the south. He was not quite sure as to the instructions he had received. So, again he made it a matter of prayer. The Lord made it very clear to him that he should travel to the south. On arriving at the appointed place, he came in contact with some people who were very friendly to him and to the word of the Lord that he was preaching. It was an organization called the United Brethren. I think we are all familiar with the history of that wonderful group of people. Six hundred of them had left other churches and organized a church of their own because they were dissatisfied. They heard the gospel as it was given to them by an apostle, Brother Woodruff. They all accepted it with the exception of one member. Among them were forty preachers who belonged to this organization, and they, too, joined the Church, all evidence that there were many people in Great Britain who were anxious to hear and accept the gospel of the Lord Jesus Christ as it was given to them by one of the Lord's apostles. I am sure that today there are thousands of people in that great country who want to hear the gospel, accept it, and enjoy all of its blessings.

The brethren returned in 1841, after they had done a great missionary work in Great Britain. Brigham Young made the statement that during the period they were there they baptized between seven thousand and eight thousand people, and that, in and of itself, was a great achievement.

As I said in the beginning, these were poor men. The Church was poor. It had no funds, but yet these men had great responsibilities. The people in Great Britain needed to receive the Book of Mormon. They printed five thousand copies of the Book of Mormon, three thousand hymnbooks, two thousand and five hundred volumes of the *Millennial Star*, and fifty thousand tracts, and all of these were paid for before Brigham Young returned home.

Under the direction of another great apostle, Brother Harold B. Lee, a stake was recently organized in Manchester. The English people have the same opportunity and privilege now of attending these fine stake conferences as we do here in Zion.

With Brother Hugh B. Brown, Sister Wirthlin and I had the privilege of attending the Manchester Stake conference. The spirit and attitude of the people were most inspiring and encouraging. I am sure in the days to come there will be other stakes organized. Great Britain is growing in the Church. Many thousands of people are anxious to hear the gospel of the Lord Jesus Christ. To me that is so impressive because I recall the time when we, as missionaries laboring in Germany, had to leave Germany during World War I and make our way to London. I recall some individuals who did everything they could to prevent us from holding a street meeting. In fact, the president of the conference said, "I believe we had better go back to the mission home," which we did. The crowd followed us right to the door of the mission home and made the statement, "If we had rocks, we would throw them." That was the spirit in Great Britain forty-six years ago. While there, we met another apostle, Hyrum M. Smith. He assigned each missionary to another field of labor. The German submarines were sinking

every English ship possible. Finally, we heard that the *Lusitania* was going to sail. We went to President Smith and said, "Now, President, we understand the *Lusitania* is going to sail," and he said, "You can go. Not only that, you will arrive home safely." He made that statement very definite to us. We were not worried about traveling on the *Lusitania*, so we made our way back to New York, and six months later, the *Lusitania* was sunk by a German submarine. President Hyrum M. Smith was one who had the inspiration and divine guidance.

During the past summer, Bishop Buehner, Sister Buehner, Sister Wirthlin, and I had the privilege of visiting in Europe. Elder Alvin R. Dyer is now president of the European Mission and is doing a great and marvelous work through divine guidance and inspiration with very little government interference. When I was in Germany, we did not have that privilege. I labored in Frankfurt for a short time when the police forced me to leave. I then went into Stuttgart and the police arrested me three times, and the third time I had to leave. The same thing happened in Karlsruhe. Then, the war came and, of course, we all left the mission.

At the present time in Great Britain, Germany, and all parts of Western Europe, our missionaries now have the opportunity of teaching and preaching the gospel without government interference. As I see what is being accomplished, I have been very much interested in knowing the number of converts we have in Great Britain. From January 1, 1960 to August 31, 1960, there have been baptized in the British Mission and North British Mission 2,387 Saints—a wonderful number, and I am sure before the end of the year they will baptize many more. Then, I noticed that in the Danish Mission for that period, they have baptized 202. In the Finnish Mission for that same period of time 160, in the Netherlands Mission 303, and in the French Mission for that same period almost 600! I recall when I was in the German Mission, we thought that to spend any time in teaching and preaching the gospel to the French people was just a waste of time, but the French people have a desire to hear the gospel of the Lord Jesus Christ. We have wonderful missionaries there. As a result six hundred have accepted the gospel of the Lord Jesus Christ in the last eight months, and the president of that mission indicated that he anticipated before the end of this year there would be another six hundred, or approximately twelve hundred Saints—converts for 1960. I noticed particularly in the North German Mission there were 286 converts, the South German Mission 210, and the West German Mission 310, or a total of 806 German people baptized. That itself is marvelous. In the Swedish Mission, they baptized 129.

In the Swiss-Austrian Mission, they have baptized 594, 300 of whom are youth. The young people in these foreign countries are anxious to hear the gospel. I have talked to the missionaries on many occasions, particularly in Austria. I asked them this question, "Now, just what do these people say to you about the Prophet Joseph." "Well," they say, "these people want to know who Joseph Smith was and what is the Book of Mormon." To them, there is a great interest in the fact that an American prophet made it possible for them to read the Book of Mormon.

I recall again the time when we were endeavoring to preach the gospel in Germany that we dared not go into Austria. We only had fifteen members in the great city of Vienna, but when we visited there some seven weeks ago, we had 350 members, and since that time Austria has become a mission of its own, and they will baptize literally thousands of these wonderful people. So, we come to the conclusion, brethren and sisters, the gospel of the Lord Jesus Christ is being made available to many nations, but when we are going to have the opportunity of preaching the gospel to the people in Russia or the people in India or the people in China, I do not know. But, as the President said this morning, sooner or later all these nations will hear the gospel of the Lord Jesus Christ just exactly as they have heard it in Great Britain and as they have heard it in the European missions. So, in the final analysis, that is a wonderful revelation given to us by the Lord through the Prophet Joseph when he said: "And the voice of warning

shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days." (*Ibid.*, 1:4.)

Today, there is difficulty in the world with war and the possibilities of war, but in the last days, the Lord has made it very clear that his disciples are to preach the gospel to all people, and then he said, "And they shall go forth and none shall stay them. . . ." (*Ibid.*, 1:5.) Regardless of what nation they go into as time goes on as this wonderful revelation says, ". . . and none shall stay them . . . ," they are going to have the right, and they are going to have the opportunity and the privilege to preach the gospel to those not of our faith wherever they may be in the world. And the revelation goes on by saying, ". . . for I the Lord have commanded them." (*Idem.*)

In this marvelous revelation given to us in 1831, the Lord fully intends that all of his sons and daughters over the earth are going to have the opportunity of hearing the gospel of the Lord Jesus Christ. If they live the gospel, they will enjoy the gift of the Holy Ghost whereby they can testify to the world that they know that God lives, that Jesus Christ is his Son, and that Joseph Smith actually saw the Father and the Son, which I pray will be the testimony of each and everyone of us, in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Joseph L. Wirthlin of the Presiding Bishopric has just concluded speaking. We shall now hear from Elder Spencer W. Kimball of the Council of the Twelve.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

Some years ago I attended a conference of missionaries in a little Arizona town which the nearby Indians gave an Indian name signifying "the place where the people prayed." That was Joseph City. A month ago I had the privilege of going into the mission field in the Southwest Indian Mission, and in another city which could well have been named by the Indians "the city of hospitality," we held a conference of the missionaries, and this city was Snowflake.

The missionaries of the Southwest Indian Mission told of their labors among the Indians, and perhaps this is one of the most foreign of all foreign missions, and is in a land of strange tongues and colorful people, a place of high mountain coolness and near sea level desert heat—a land where a new amalgamation of peoples and kindreds is taking place, and where the gospel of Jesus Christ is neutralizing the centuries of dwindling unbelief.

I found evidence of waning superstition and of growing faith in the gospel. I saw people who have for centuries been as chaff before the wind settling down to industry and security and permanence—a people who for more than a millennium have been "as a vessel . . . tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her. . . ." (Mormon 5:18.) I saw them beginning to accept the gospel of Christ.

I saw them reclaiming their forfeited blessings which the Lord reserved ". . . for the gentiles who shall possess the land." (*Ibid.*, 5:19.) I saw acceleration in their progress and the time is at hand when the Lord will ". . . remember the covenant which he made with Abraham and unto all the house of Israel." (*Ibid.*, 5:20.) ". . . and as the Lord liveth he will remember the covenant which he hath made with them. And he knoweth their prayers. . . ." (*Ibid.*, 8:23-24.)

The work is unfolding, and blinded eyes begin to see, and scattered people begin to gather. I saw a striking contrast in the progress of the Indian people today as against that of only fifteen years ago. Truly the scales of darkness are falling from their eyes, and they are fast becoming a white and delightsome people.

In this mission alone there are 8400-

plus members of the Church. As I visited this area fifteen years ago, there were ninety-four. "Are they faithful?" I am asked. And the answer is, "Not all of them. They are just about like their white cousins in the stakes of Zion." "Are they making headway?" And the answer is, "Yes. Perhaps relatively greater headway than we ourselves."

Indians are people, and the longer I serve with them the more I realize that they respond to the same teaching and kindness and love as others do. They have the same emotions. Some can be godless, but most of them are religious. I found that faith is a basic element in their lives. I learned of a Navajo couple who rushed their baby to the mission home for a blessing—It was livid white, seemed to be dead. It was soon well and playing around—and the Indian woman who lost her hearing, who received it back through the administration of the young missionaries; or the elder whose Navajo mother asked him if he had faith in Heavenly Father when the little brother was lying desperately ill, and whose little brother was wholly well the next morning after he himself had hid in a closet and prayed for his brother.

Yes, the Indians have faith—a rather simple, pure, and unadulterated faith, as evidenced by the Indian mother who asked the elders to come to the hospital to bless her sick child. The next day the elders called at her home and asked, "How is the little boy?" And she rejoined, "Oh, he's all right," in a tone such as to say, "Well, you blessed him, didn't you? Of course he's well."

And another Indian whose hands were badly burned was in excruciating pain. The administration brought almost immediate relief, and she was using her hands in a day or two. There was the Indian family who pleaded with the elders to pray for rain for their crops and for the grass and for the cattle and the sheep. "But please be careful," they warned. "The last time the elders prayed for rain, it came too hard, and the sheep corrals were washed out and some of the sheep were drowned."

There was the Hopi elder in a Phoenix hospital with his arm and leg paralyzed, and with no use or movement. He asked the nurse to find a Mormon elder. A bishop was called in who purchased oil, consecrated it, and administered to the Indian patient. "He sure had faith in the Lord," said the bishop. "We talked a little while, and I asked him if he could wiggle his toes, and you should have seen the expression on his face when he tried. Sure enough they moved, and before we left him he could raise the leg, and when I visited him last Sunday he could move both the leg and the arm."

The day of the Lamanites is here! Young white missionaries throughout the Church are happy in the service, glad that they were called to this special mission, some planning to change their college majors when they return from their missions so they can work among the Indians.

I see a dependent people becoming independent; for example, I see them coming in their pickups to meetings, whereas a decade ago they needed to be picked up by the missionaries, fed, and coddled. Some still must learn, but they are making progress; for instance, a party was arranged by two missionaries—the Indian people to bring the food, the elders to furnish the punch. When they assembled, they had only punch to drink. Later another party was arranged—the Indians to bring the food and the elders to bring the punch. They had both food and drink. They are learning.

We called for a picture of the Indian elders. Twenty of them came—five full-blood Navajo boys, and fifteen who were part Navajo and Apache and Ute and Sioux. One of the Navajo elders whose mother and family lived less than a hundred miles away in the same mission had not asked for leave to go and visit them, and he had served eight months in the mission. One Indian elder said: "The first missionaries planted a tree on the reservation years ago. Now the tree is bearing fruit—Navajo elders! The young tree yielded little fruit, but the aging tree more fruit—more elders."

There was the Navajo elder who testified of his happiness and said that when in battle—I think it was in Korea—he had dreamed one night that he was with his parents back on the reservation, but he awakened to find himself in mud

and water and fire. Now he is in the midst of another dream, a dream so glorious, he said, that he hopes he will never awaken from it.

These Indian elders are well-groomed, neat, smiling, and equal to their white companions—handsome and sincere—some struggling in the acquisition of the difficult English language, and others coming through the Utah Placement Program speaking perfect English and displaying the best of our own culture. White elders feel fortunate when they are lucky enough to have a Navajo companion.

I see these Indian youth praying and preaching and administering to the sick, and I remember the statement of the Prophet Joseph: "Take Jacob Zundell and Frederick H. Moeser . . . and send them to Germany and when you meet an Arab send him to Arabia; when you find an Italian send him to Italy; and a Frenchman, to France; or an Indian, that is suitable, send him among the Indians. Send them to the different places where they belong." (DHC 5:368.)

At last the Indians are suitable. I heard them bear their witness, saw them shed tears of joy, heard them express their affection for loved ones. I saw Indian boys actually coming in to the president to offer their services as missionaries. That couldn't have happened a decade ago. As we look into the future, surely we shall see thousands of Indian missionaries, for through our various agencies we are now training probably three thousand little Indian boys in our various departments who are growing toward missionary work. Very soon there will be an Indian boy paired off in missionary work with each white boy, and this will happen in the other Lamanite missions, I am sure.

The day of the Lamanites is nigh. For years they have been growing delightsome, and they are now becoming white and delightsome, as they were promised. In this picture of the twenty Lamanite missionaries, fifteen of the twenty were as light as *Anglos;* five were darker but equally delightsome. The children in the home placement program in Utah are often lighter than their brothers and sisters in the hogans on the reservation.

At one meeting a father and mother and their sixteen-year-old daughter were present, the little member girl—sixteen—sitting between the dark father and mother, and it was evident she was several shades lighter than her parents—on the same reservation, in the same hogan, subject to the same sun and wind and weather. There was the doctor in a Utah city who for two years had had an Indian boy in his home who stated that he was some shades lighter than the younger brother just coming into the program from the reservation. These young members of the Church are changing to whiteness and to delightsomeness. One white elder jokingly said that he and his companion were donating blood regularly to the hospital in the hope that the process might be accelerated.

The missionaries are having great experiences in proselyting, in teaching, in organizing, in carrying on Primaries, Relief Societies. They direct women in making quilts and towels and pot holders, which they say they can sell faster than they can make them; but always a Relief Society bazaar is in their future plans. They pound up broken pottery and clay to make new pottery. They do beadwork, learn cooking; they are taught first aid, bleeding-stoppage, use of splints, resuscitation, moving the injured; they are taught to speak and to sing. Three lovely Lamanite sisters sang a trio in one of our meetings. Two elders in one area were actually teaching the women how to make diapers.

We find the Indians are learning to be adaptable and resourceful, and from tradition they are coming to truth, from legend to fact, from sand paintings and sings to administration and ordinances. The Indians are beginning to pay their tithes. They are living the Word of Wisdom. They are attending their meetings. They are having family prayers, and for a period of this year the tithes in that mission are said to have been more than the budget for the mission.

They are grateful for that which is being done for them. A typical little nine-year-old Indian prayed: "Father in heaven, please bless the missionaries so their success will be good." A typical Indian woman pleaded: "When can I

be baptized?" And the answer was, "When you have learned a little more of the gospel." An Apache saddle maker, when given the Book of Mormon lessons, said: "I know that story. I know that it is true. My old people told me about it."

The Indians have legends which might be reminiscent of the three Nephites, of the creation, of the flood, of the coming of the Christ to them. They are beginning to recognize the similarity between their distorted tradition stories and the truth which has been recorded.

A Jicarilla—Apache Indian elder, first counselor in the branch presidency, drives sixty-four miles to his meetings with his family and sixty-four miles home each time, and he seldom misses a meeting, except in blizzard weather. He is sharp and clean and handsome and conducts the meetings with dignity. He speaks excellent English, and this is again in fulfilment of my own patriarchal blessing, in which I was promised: "You will see them organized and be prepared to stand as the bulwark round this people."

In the temple, in the June excursion, were a Navajo groom and a Pima bride, a Cherokee groom and a Navajo bride; and these, typical of the many Indians, are taking seriously to the gospel program. When they were in this convention, the good Mesa people graciously took care of their needs, and this again was in fulfilment of the prophecy of Joseph Smith. He said:

"There will be tens of thousands of Latter-day Saints who will be gathered in the Rocky Mountains, and there they will open the door for the establishing of the gospel among the Lamanites who will receive the gospel and their endowments and the blessings of God." (*Discourses of Wilford Woodruff*, pp. 30-39.)

One's heart is touched when he sees thirty or forty little Hopi boys and girls gathered together in Primary, being taught by nineteen-year-old missionaries, and it is stirring even more to see twenty little wild Apache Indians galloping over the hills on their burros to attend Primary at Fort Apache.

The young missionaries are learning the difficult Navajo language, and the older couples are using largely the language of love. The Navajo tongue is so difficult that it is said to have been used to send code messages in World War II because the Japanese could not decode it. It is heartwarming to hear the young Navajo elder struggling with his English pronunciation and vocabulary, but never hesitating to express his thoughts convincingly and bearing his testimony impressively. He had been told by his dying mother when he was a little boy: "Go to Mormon Church. It is true church." He choked and struggled with his tears.

One devoted missionary couple was stuck in the snow last winter, and the husband pushed the car while the wife steered it. In doing so he fell and broke his knee and then pleaded with the president: "Please do not send us home. Put us in the hospital for a little time." He was given a metal knee and then crutches, and Indians who saw him hobbling around said: "Anyone as sincere as that ought to be listened to." And this mother who now has her children reared told of her patriarchal blessing given long years ago, indicating she would go on a mission with her husband, but since she was tied with her large family of little children, her husband filled his mission alone and was killed in an auto accident returning home. How could her blessing ever be fulfilled, she wondered, with children to educate and sons to send on missions, and she in her widowhood? But when the family was educated and the sons had filled their missions, she married another man, a convert, and together they are now fulfilling the patriarchal blessing and filling glorious missions.

The day of the Lamanites has come. The Indians of this country, particularly of the southwest, have many blessings which are theirs today but which were not theirs yesterday. Government agencies, other groups as well as ourselves, have been conscious of their former serious plight. But today the dark clouds are dissipating. Whereas only a decade ago tens of thousands of children were without schooling, today practically every child has some educational opportunity. May I quote a paragraph from my address to this conference in 1947 regarding these Indians:

"The health conditions are deplorable. They have but one full-time dentist for

63,000 people and no field nurse or doctor. The death rate is very high, being 16 per thousand as against 6.36 for the Church. The large family lives in the dirt hogan being one small circular room with dirt floor, no windows, and with a stove or fire in the center. All members of the family sleep on sheep pelts on the floor. There is no privacy, practically no furniture or equipment. There are no sanitary conveniences inside or out. With a single towel, a common cup, no hot water nor disinfectants, it is easy to see why trachoma, impetigo, and other skin diseases run through the family, and why dysentery, venereal diseases, and tuberculosis run rampant. In a survey of thirty-one families it was found that an average of three in each family had tuberculosis. In their scattered condition, and with such limited hospital facilities, many lie in their hogans, coughing in the air, spitting on the floor, to finally die on the dirt floor without medical assistance. . . ." (See The Improvement Era, May 1947, p. 348.)

But today there are hospitals, doctors, nurses, and dentists. Many families live in comfortable homes, fairly well furnished. Disease is disappearing, tuberculosis much under control, and sanitation greatly improving. In our recent examination of over four hundred children in our health clinic as we brought them into Utah for this fall, we found that there were no positive results from our X-ray examinations.

In the 40's these people had an average income of about $81 a year. They lived upon land which to most of us seemed worthless, barren, and forbidding; but the desolate land is producing oil and gas and uranium and coal and lumber, and many millions of dollars are flowing into the tribal treasury. In early days it was each family for itself; today the Tribal Council is using wisely these vast sums to build highways and hospitals and schools and to give scholarships. What a strange paradox, that the land given to the Indians, desolate and unwanted, turns out to be the source of many blessings! Was not Providence smiling on these folks and looking toward this day?

Today we teach the gospel to the Indian youth, and tomorrow there will be thousands of them on missions. Nearly all their marriages will be performed in the temples. They will give leadership in wards and stakes which will be organized in their areas, and with their white brothers they will become leaders in the kingdom. Groups of stakes are organized into regional minority missions. About 320 of the 2300 Indians in Brigham City are members of the Church, and we have a delightful chapel which President McKay dedicated there.

At Albuquerque, Riverside, at Chilloco and at Lawrence in Kansas, at Carson City in Nevada, at Chemawa in Oregon, at Anadarko in Oklahoma, and elsewhere, our youth—hundreds and hundreds of them—are receiving comparable seminary training. At Aztec, Gallup, Richfield, Flagstaff, Holbrook, Snowflake, and Winslow we are training them in connection with the government peripheral schools.

About 420 Indian children are receiving the superior training in Utah homes under the educational placement program. These children are being fed, housed, clothed, and loved by the selfless people of Utah who take them into their finest homes—philanthropic people who come to love the Indian children as their own, and who give them every advantage—cultural, spiritual, and educational, and who train them in scouting organizational work, in family prayers, in seminary, and in home activities. I quote from a recent letter from an authority on Indian life and education:

"I think you have a very commendable program and one which is probably the only positive approach to the Indian problem in the United States. I have spent a great part of my life living with or working with Indian people and have yet to see any program which has taken the Indian out of himself and started him down the road to progress."

As these children complete their grade and high school work, Brigham Young University is ready to receive them, and special guidance courses and training advisers give them leadership, and each year now our Indian students parade in cap and gown with the other hundreds of graduates of this great institution.

We have follow-up programs to help the Indian youth gain employment as they complete their schoolwork.

A new class instruction program is organized on the reservation, whereby the little Indians are given religious training. At present some 2500 little fellows present themselves weekly or oftener to the young missionaries for religious instruction, assigned by the parents to the church of their choice. These little ones are being taught in about sixty classes, and young missionaries are proving their mettle in training them.

Two young elders teach 102 children in their classes, and another couple, a Navajo and a white elder, are teaching 135 little boys and girls together with some of their parents who asked for the privilege of coming.

Not only the southwest Indians, but Lamanites in general, are facing an open door to education, culture, refinement, progress, and the gospel of Jesus Christ. The Church has spent its millions in Hawaii and New Zealand and other islands to provide schools for the young Lehites. Surely, no descendants need go now without an education, and schools in Mexico will be followed by schools in other nations. Surely the number of deprived ones is being reduced, and opportunity is knocking at their door. Hundreds of Lamanites are serving in mission fields in both Americas and in the islands of the sea. Lamanites are exercising their priesthood and rearing their families in righteousness. A new world is open to them, and they are grasping the opportunities. God bless the Lamanites and hasten the day of their total emancipation from the thraldom of their yesterday.

I pray this in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Spencer W. Kimball of the Council of the Twelve has just spoken to us. The Relief Society Singing Mothers will now favor us with "Abide With Me, 'Tis Eventide," conducted by Sister Florence Jepperson Madsen. The benediction will be offered by President Austin G. Hunt, president of the American River Stake, after which this Conference will stand adjourned until ten o'clock tomorrow morning.

There will be a special Presiding Bishopric's meeting in the Tabernacle this evening at 6:30 o'clock. Expected to attend are bishops and their counselors, stake and ward committees for Aaronic Priesthood, those members under 21, and stake committees on ward teaching. Stake presidents and high councilmen are invited to attend.

A Welfare Agricultural meeting will be held tomorrow morning at 7:30 o'clock. Stake presidents, bishops, agricultural representatives, and all who are interested in agriculture are invited.

The singing for this session, as you know, and as you have enjoyed, has been furnished by the Relief Society Singing Mothers of the Ogden and Northern Utah Regions. You have enjoyed it and have been inspired. Do you realize how many hours these mothers have put in practicing for our enjoyment? Do we stop to think how many hours Sister Madsen has put in to train these and other groups throughout the Church? No wonder there radiates from them a spirit which touches the heart. These are our mothers. God bless them always, and all the mothers throughout Israel. They deserve our most tender care, husbands, fathers, and may they go from this Conference realizing that they have the love and friendliness and the blessing of the men and women who have rejoiced in the spirit they have radiated through song.

"Abide With Me, 'Tis Eventide," after which the benediction will be offered by President Austin G. Hunt of the American River Stake.

The Relief Society Singing Mothers sang the hymn, "Abide With Me, 'Tis Eventide," following which the benediction was pronounced by Austin G. Hunt, president of the American River Stake.

Conference adjourned until Saturday morning, October 8, at 10:00 a.m.

SECOND DAY

MORNING MEETING

Conference reconvened Saturday morning, October 8, at 10:00 a.m., with President David O. McKay presiding and conducting the meeting.

The choral music for this session was furnished by the University of Utah Choral Society and the Bonneville Strings—singers from the Institute of Religion and the University Choral Groups, David Austin Shand, Director. Frank W. Asper was at the Organ.

President McKay opened the meeting with the following introductory remarks:

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the third session of the 130th Semi-Annual Conference.

We have just been in telephone communication with President Clark. He joins in sending love and blessings to you all and appreciates your faith and prayers in his behalf. He is feeling pretty well this morning. I am pleased to extend his love to you all.

The Tabernacle is filled to overflowing this Saturday morning and many are listening by radio and television.

We acknowledge the presence of many stake presidencies, high councilmen, bishoprics, temple presidencies, general auxiliary officers, mission presidents from the United States, Mexico, Central America, Canada, and Hawaii. We also extend a hearty welcome and express satisfaction and pleasure in the attendance of prominent men in the nation and the state. We missed one or two yesterday, but I have the following: Senator Wallace F. Bennett, Governor George Dewey Clyde, Governor of the State of Utah; LaMont F. Toronto, Secretary of the State of Utah; President Daryl Chase, president of the Utah State University; President John L. Clarke, president of Ricks College; President Howard McDonald, president of Los Angeles State College; and undoubtedly others, to whom we bid welcome; also the boys from North Dakota arriving at noon at Salt Lake Municipal Airport with sixteen associates from Minot Air Force Base, North Dakota, to attend Conference, Lieutenant Edington and other boys who undoubtedly have come in to join us, we welcome you.

As before, this Conference is broadcast over television and radio stations throughout the West. The names of these stations were announced prior to the opening of this session. The session is also being broadcast in the Assembly Hall and Barratt Hall by television. Those who are standing in the doorways may possibly find seats in these other halls.

The singing for this session will be furnished by the University of Utah Choral Society and the Bonneville Strings—singers from the Institute of Religion and the University of Utah Choral Groups, under the direction of Professor David A. Shand, with Frank W. Asper at the organ.

We shall begin these services by these combined choral groups singing, "There Is Beauty All Around." The invocation will be offered by Elder Albert B. Crandall, president of the Sacramento Stake.

We shall now be favored by this group of young people, whom we welcome gladly, singing, "There Is Beauty All Around."

The Combined Choral Groups presented the number: "There Is Beauty All Around."

Elder Albert B. Crandall, president of the Sacramento Stake, offered the opening prayer.

President David O. McKay:

The invocation was just offered by President Albert B. Crandall of the Sacramento Stake. The University of Utah Choral Society and the Bonneville Strings, singers from the Institute of Religion and the University Choral Groups, will no favor us with, "I Stand All Amazed," conducted by Professor David

A. Shand. After the singing, we shall have presented changes in Church Officers by the Clerk of the Conference.

The Combined Choral Groups rendered the selection: "I Stand All Amazed."

President David O. McKay:

Elder Joseph Anderson, Clerk of the Conference, will now read the changes in Church officers, temples, missions, stake, ward, branch organizations since April Conference, 1960, and the obituaries of the Church, and such statistics as should be presented to this Conference. He will be followed by President Henry D. Moyle, who will present the General Authorities of the Church.

Elder Joseph Anderson, Clerk of the Conference, then read statistical data:

CHANGES IN CHURCH OFFICERS TEMPLE, MISSION, STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE, 1960

NEW MISSIONS ORGANIZED

Austrian Mission, by a division of the Swiss-Austrian Mission.

MISSION PRESIDENTS APPOINTED

Austrian Mission: W. Whitney Smith.

California Mission: Bryan L. Bunker to succeed Jesse A. Udall.

Eastern Atlantic States Mission (new mission to be organized); George B. Hill.

Florida Mission (new mission to be organized): Karl R. Lyman.

French Polynesian Mission: Kendall Young to succeed Joseph R. Reeder.

North Central States Mission: Clement P. Hilton to succeed Paul C. Child.

Northern States Mission: Richard W. Maycock to succeed Richard C. Stratford.

Samoan Mission: Joseph R. Reeder to succeed Charles I. Sampson.

South African Mission: O. Layton Alldredge to succeed Glen G. Fisher.

South German Mission: T. Quentin Cannon to succeed John A. Buehner.

Uruguayan Mission: J. Thomas Fyans to succeed Arthur Martin Jensen.

West Central States Mission: Grant G. Woolley to succeed Casper W. Merrill.

West Mexican Mission (new mission to be organized): Harold E. Turley.

Western States Mission: Horace A. Christiansen to succeed David S. Romney.

CHANGE IN MISSION NAME

Swiss Mission, formerly the Swiss-Austrian Mission.

NEW STAKES ORGANIZED

Brigham Young University Second Stake organized April 17, 1960 by division of Brigham Young University Stake.

Brigham Young University Third Stake organized April 17, 1960 by division of Brigham Young University Stake.

Napa Stake organized April 17, 1960 by division of Santa Rosa Stake.

Pikes Peak Stake organized September 11, 1960 from a part of the Western States Mission.

Puget Sound Stake organized June 19, 1960 by division of Tacoma Stake.

Riverton Stake organized September 18, 1960 by division of West Jordan Stake.

Taber Stake organized September 11, 1960 by division of Lethbridge and Calgary Stake.

Toronto Stake organized August 14, 1960 from a part of the Canadian Mission.

Tulsa Stake organized May 1, 1960 from a part of the Central States Mission.

STAKE PRESIDENTS APPOINTED

Brigham Young University Stake: Wayne B. Hales, to succeed Antone K. Romney.

Brigham Young University Second: B. West Belnap.

Brigham Young University Third Stake: W. Noble Waite.

Burley Stake: Isaac William Lee, to succeed Newel P. Baker.

Denver West Stake: R. Raymond Barnes, to succeed Thomas L. Kimball.

East Mill Creek Stake: Wendell J. Ashton, to succeed O. Layton Alldredge.

East Provo Stake: L. Flake Rogers, to succeed Sherman T. Hill.

Holladay Stake: A. Ray Curtis, to succeed Bernard P. Brockbank.

Lethbridge Stake: Elmo Eugene Fletcher, to succeed Grant G. Woolley.

Liberty Stake: Carman A. Black to succeed Walter W. Hunter.

Murray South Stake: Junior Wright Child, to succeed Donald W. Challis.

Napa Stake: Harry S. Cragun.

Nevada Stake: Clair B. Black, to succeed Wendell S. Lambert.

Pikes Peak Stake: Ralph Miller Gardner.

Puget Sound Stake: Herbert S. Anderson.

Riverton Stake: John Harold Berrett.

San Jose Stake: Horace J. Ritchie, to succeed Vernard L. Beckstrand.

Santa Rosa Stake: Weston L. Roe, to succeed John L. Murdock.

Taber Stake: Ray B. Evanson.

Tacoma Stake: Owen H. Dickson, to succeed Elvin E. Evans.

Toronto Stake: William M. Davies.

Tulsa Stake: Robert N. Sears.

Uvada Stake: Grant I. Clove, to succeed Arthur J. Barlocker.

Young Stake: Glen O. Hamblin, to succeed Clement P. Hilton.

NEW WARDS ORGANIZED

Atlanta Stake: Atlanta Third Ward, formed by division of Atlanta Ward.

Auckland Stake: Huntley Ward, formerly Huntley Branch.

Ben Lomond Stake: Ogden Sixty-Second Ward, formed by division of Ogden Fortieth Ward; Ogden Sixty-Third Ward, formed by division of North Ogden Fourth Ward; Pleasant View Second Ward, formed by division of Pleasant View Ward.

Brigham Young University Stake: B. Y. Campus Twenty-Seventh Ward, formed from various wards.

Brigham Young University Second Stake: B. Y. Campus Twenty-Eighth Ward, from various wards.

Cannon Stake: Cannon Eighth Ward, formed by division of Cannon Second and Fourth Wards.

Canyon Rim Stake: Canyon Rim Third Ward, formed by division of Canyon Rim and Canyon Rim Second Wards; Canyon Rim Fourth Ward, formed by division of Highland View and Highland View West Wards.

Cedar Stake: Cedar Tenth Ward, formed by division of Cedar First and Fifth Wards.

Cheyenne Stake: Torrington Ward, formerly Torrington Branch.

Cottonwood Stake: Cottonwood Sixth Ward, formed by division of Cottonwood Second Ward; Cottonwood Seventh Ward, formed by division of Cottonwood Fourth Ward.

Covina Stake: Covina Third Ward, formed by division of Covina Ward.

Davis Stake: Centerville Fourth Ward, formed by division of Centerville First, Second, and Third Wards; Centerville Fifth Ward, formed by division of Centerville First, Second and Third Wards.

East Mesa Stake: Mesa Eighteenth Ward, formed by division of Mesa Sixth Ward.

El Paso Stake: El Paso Sixth Ward, formed by division of El Paso First and Second Wards; Carlsbad Ward, formerly Carlsbad Branch.

Farr West Stake: Plain City Second Ward, formed by division of Plain City Ward.

Gridley Stake: Chico Second Ward, formed by division of Chico Ward.

Hayward Stake: Castro Valley Second Ward, formed by division of Castro Valley Ward.

Kearns Stake: Kearns Fifteenth Ward, formed by division of Kearns Twelfth Ward.

Klamath Stake: Medford Second Ward, formed by division of Medford Ward.

Lake View Stake: Roy Eighth Ward, formed by division of Roy Third Ward.

Lethbridge Stake: Champion Ward, formerly Champion Branch; Lethbridge Fifth Ward, formed by division of Lethbridge First and Second Wards.

Manchester Stake: Brandford, Dewsbury, Halifax, Huddersfield, Leeds, Liverpool, Manchester, Oldham, and Rochdale Wards, formerly branches in the British Mission.

Monterey Bay Stake: Gilroy Ward, formerly Gilroy Branch.

Mt. Jordan Stake: Crescent Second Ward, formed by division of Crescent Ward.

Napa Stake: Napa Second Ward, formed by division of Napa Ward.

Oahu Stake: Hauula Ward, formerly Hauula Branch.

Olympus Stake: Holladay Sixteenth Ward, formed by division of Holladay Seventh Ward.

Palo Alto Stake: Mountain View Ward, formed by division of Los Altos Ward.

Pikes Peak Stake: Colorado Springs, Colorado Springs Second, Pueblo and Pueblo Second Wards, formerly branches in the Western States Mission.

Reseda Stake: Simi Ward, formerly Simi Branch; Thousand Oaks Ward, formerly Thousand Oaks Branch; Northridge Ward, formed by division of Granada Hills Ward; Reseda Third, formed by division of Reseda Second Ward.

San Fernando Stake: Newhall Ward, formerly Newhall Branch.

San Luis Stake: Rio Grande Ward, formed by division of Del Norte and Monte Vista Branches.

San Mateo Stake: South San Francisco Ward, formed by division of San Bruno Ward.

Sandy Stake: Sandy Ninth Ward, formed by division of Sandy Eighth Ward.

Snowflake Stake: Holbrook Second Ward, formed by division of Holbrook Ward.

South Idaho Falls Stake: Idaho Falls Twenty-Sixth Ward, formed by division of Idaho Falls Twenty-Second Ward.

Temple View Stake: Lucero Ward, formerly Mexican Branch.

Toronto Stake: Hamilton, Kitchener, Oshawa, St. Catharines, Toronto, and Toronto Second Wards, formerly branches in the Canadian Mission.

Tulsa Stake: Bartlesville, Tulsa, Tulsa Second Wards, formerly branches in the Central States Mission.

University Stake: University Seventh Ward, formed by division of University Third, Fourth, and Sixth Wards.

Whittier Stake: Whittier Fifth Ward, formed by division of Whittier Third Ward; Whittier Sixth Ward, formed by division of Whittier First Ward.

Willamette Stake: Salem Second Ward, formed by division of Salem First Ward.

Winder Stake: Winder Second Ward, formed by division of Mill Creek Fourth, Seventh, and Tenth Wards.

Young Stake: Cortez Ward, formerly Cortez Branch.

WARDS AND BRANCHES TRANSFERRED

Brigham Young University Second Stake: B. Y. Campus Second, Third, Fifth, Twelfth, Seventeenth, Eighteenth, Twentieth, and Twenty-Second Wards, formerly of Brigham Young University Stake.

Brigham Young University Third Stake: B. Y. Campus First, Fourth, Tenth, Thirteenth, Fourteenth, Sixteenth, Twenty-First, Twenty-Third, and Twenty-Fourth Wards, formerly of Brigham Young University Stake.

El Paso Stake: Carlsbad, Las Cruces, and Silver City Branches, formerly of the Spanish-American Mission.

Lethbridge Stake: Claresholm Ward, formerly of Calgary Stake.

Manchester Stake: Bradford, Dewsbury, Halifax, Huddersfield, Leeds, Liverpool, Manchester, Oldham, and Rochdale Wards; Radcliffe and Wigan Branches, formerly of the British Mission.

Napa Stake: Fairfield, Napa, Napa Second, Vacaville, Vallejo First and Second Wards; Sonoma Branch, formerly of Santa Rosa Stake.

Pikes Peak Stake: Colorado Springs, Colorado Springs Second, Pueblo and Pueblo Second Wards, Canon City, La Junta, and Rye Branches, fomerly of the Western States Mission.

Puget Sound Stake: Bremerton, Bremerton Second, Chehalis, Olympia, Port Orchard, Tacoma Fourth, and Tacoma Fifth Wards; Poulsbo and Shelton Branches, formerly of the Tacoma Stake.

Riverton Stake: Bluffdale, Herriman, Lark, Riverton First, Second and Third Wards, formerly of the West Jordan Stake.

Santa Rosa Stake: Greenbrae, Novato, and San Rafael Wards, formerly of San Francisco Stake.

Taber Stake: Barnwell, Taber First, and Taber Second Wards; Bow Island, and Grassy Lake Branches, formerly of Lethbridge Stake; Rosemary Ward and Brooks Branch, formerly of Calgary Stake; Medicine Hat Branch, formerly a branch in the Western Canadian Mission.

Toronto Stake: Hamilton, Kitchener, Oshawa, St. Catharines, Toronto, and Toronto Second Wards; Brantford, Galt

and Welland Branches, formerly of the Canadian Mission.

Tulsa Stake: Bartlesville, Tulsa and Tulsa Second Wards; Coffeyville, Fort Smith, Gore, Henryetta, McAlester, Muscogee, and Miami Branches, formerly of the Central States Mission.

WARD AND BRANCH NAME CHANGED

Auckland Stake: Temple View Second Ward, formerly College Ward.

Canyon Rim Stake: Highland View Second Ward, formerly Highland View West Ward.

Temple View Stake: Lucero Ward, formerly Mexican Branch.

Union Stake: Pine Valley Branch, formerly Halfway Branch.

INDEPENDENT BRANCHES ORGANIZED

Cheyenne Stake: Wheatland Branch, formed by division of Torrington Ward.

Chicago Stake: Elgin Branch, formerly a branch in the Northern States Mission.

El Paso Stake: Carlsbad, Las Cruces, and Silver City Branches, formerly branches in the Spanish-American Mission.

Manchester Stake: Radcliffe, Wigan Branches, formerly branches in the British Mission.

Mesa Stake: Maricopa Branch, formed by division of Chandler Second Ward.

Orlando Stake: St. Cloud-Kissimmee Branch, formed by division of Ellsworth Ward.

Pikes Peak Stake: Canon City, La Junta, and Rye Branches, formerly branches in the Western States Mission.

Richland Stake: Milton-Freewater Branch, formed by division of Walla Walla Ward.

St. Johns Stake: Sanders Branch, formerly a branch in the Southwest Indian Mission.

Taber Stake: Medicine Hat Branch, formerly a branch in the Western Canadian Mission.

Toronto Stake: Brantford, Galt, and Welland Branches, formerly branches in the Canadian Mission.

Tulsa Stake: Coffeyville, Fort Smith, Gore, Henryetta, McAlester, Muskogee, and Miami Branches, formerly branches in the Central States Mission.

Utah Stake: Spanish-American Branch formed from various wards.

WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Riverside Stake: Airport Ward, membership transferred to various wards.

Teton Stake: Cache Ward, membership transferred to Tetonia Ward.

THOSE WHO HAVE PASSED AWAY

Franklin S. Harris, former President of the Brigham Young University.

E. Allen Bateman, State Superintendent of Schools for Utah, and member of Young Men's Mutual Improvement Association General Board.

President David O. McKay:

President Henry D. Moyle will now present the General Authorities and General Auxiliary Officers of the Church for the sustaining vote of the General Conference assembled.

You will note by the number of stakes and missions organized and in preparation of organization, that the General Authorities need more help, and there will be added for your acceptance today, the following Assistants to the Twelve:

Nathan Eldon Tanner, president of the Calgary Stake.

Franklin D. Richards, of this city, now presiding over the Northwestern States Mission.

Dr. Theodore Moyle Burton, former president of the West German Mission, now a member of the faculty of Utah State University. We were unable to consult you, Dr. Chase, president of the Utah State University, and neglected to call you. However, we shall get your consent afterwards and watch your vote today.

GENERAL AUTHORITIES OF THE CHURCH

The First Presidency

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.
J. Reuben Clark, Jr., First Counselor in the First Presidency.
Henry D. Moyle, Second Counselor in the First Presidency.

President of the Council of the Twelve Apostles

Joseph Fielding Smith

Quorum of the Twelve Apostles

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
George Q. Morris
Hugh B. Brown
Howard W. Hunter

Patriarch to the Church

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

Assistants to the Twelve

Alma Sonne
El Ray L. Christiansen
John Longden
Sterling W. Sill
Gordon B. Hinckley
Henry D. Taylor
William J. Critchlow, Jr.
Alvin R. Dyer
Nathan Eldon Tanner
Franklin D. Richards
Theodore M. Burton

Trustee-in-Trust

David O. McKay

As trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

The First Council of the Seventy

Levi Edgar Young
Antoine R. Ivins
Seymour Dilworth Young
Milton R. Hunter
Bruce R. McConkie
Marion D. Hanks
Albert Theodore Tuttle

Presiding Bishopric

Joseph L. Wirthlin, Presiding Bishop
Thorpe B. Isaacson, First Counselor
Carl W. Buehner, Second Counselor

Church Historian and Recorder

Joseph Fielding Smith
with A. William Lund and Preston Nibley as Assistants.

GENERAL AUXILIARY OFFICERS OF THE CHURCH

Relief Society

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor
with all members of the Board as at present constituted.

Deseret Sunday School Union

George R. Hill, General Superintendent
David Lawrence McKay, First Assistant Superintendent
Lynn S. Richards, Second Assistant Superintendent
with all members of the Board as at present constituted.

Young Men's Mutual Improvement Association

Joseph T. Bentley, General Superintendent
George Carlos Smith, Jr., First Assistant Superintendent
Marvin J. Ashton, Second Assistant Superintendent
with all members of the Board as at present constituted.

Young Women's Mutual Improvement Association

Bertha S. Reeder, President
Emily H. Bennett, First Counselor
LaRue C. Longden, Second Counselor
with all members of the Board as at present constituted.

Primary Association

LaVern W. Parmley, President
Arta M. Hale, First Counselor
Leone W. Doxey, Second Counselor
with all members of the Board as at present constituted.

GENERAL OFFICERS OF THE CHURCH

Church Board of Education

David O. McKay
J. Reuben Clark, Jr.
Henry D. Moyle
Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
George Q. Morris
Hugh B. Brown
Howard W. Hunter

Administrator, Board of Education

Ernest L. Wilkinson

Church Finance Committee

Orval W. Adams
Harold H. Bennett
Wilford G. Edling
Glenn E. Nielson
Weston E. Hamilton

SENIOR CHURCH AUDITORS

Harold L. Davis
Charles Schmidt

CHURCH WELFARE COMMITTEE

ADVISERS

Harold B. Lee
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Alma Sonne
El Ray L. Christiansen
John Longden
Henry D. Taylor
Antoine R. Ivins
Joseph L. Wirthlin
Thorpe B. Isaacson
Carl W. Buehner
and the General Presidency of Relief Society

GENERAL CHURCH WELFARE COMMITTEE

Marion G. Romney, Chairman

Henry D. Taylor, Managing Director

Paul C. Child
Mark B. Garff
J. Leonard Love
William T. Lawrence
Lorenzo H. Hatch
Walter Dansie
LeRoy A. Wirthlin
Walter Stover
A. Lewis Elggren
Donald Ellsworth
Casper H. Parker

TABERNACLE CHOIR

Lester F. Hewlett, President
Richard P. Condie, Conductor
Jay E. Welch, Assistant Conductor
W. Jack Thomas, Tour Manager

ORGANISTS

Alexander Schreiner
Frank W. Asper
Roy M. Darley, Assistant

President Henry D. Moyle:

President McKay, the voting seems to have been entirely unanimous in the affirmative.

President David O. McKay:

Thank you, brothers and sisters, for this manifestation of your loyalty. God bless you and all of us as we go forward in unity and energy for the success of the Church of Jesus Christ of Latter-day Saints.

I know you will all be pleased to meet these new brethren whom we have sustained as General Authorities of the Church. President Tanner, will you please come forward and say a few words, and the other Brethren be on hand to follow.

President Nathan Eldon Tanner, president of the Calgary Stake, Alberta, Canada, a man who has devoted his life to the Church, we welcome you.

ELDER NATHAN ELDON TANNER

Assistant to the Council of the Twelve Apostles

President McKay and brethren and sisters, I stand before you this morning in all humility. I wish to express my sincere appreciation of the confidence shown by the General Authorities, President McKay, and those associated with him, in calling one so unprepared to hold such a high office in this the Church of Jesus Christ of Latter-day Saints. No one with any less ability could be called to this position. I would like to assure President McKay and members of the General Authorities and you my brethren and sisters that I shall do my best and am prepared to dedicate my life and my best to the work of the Lord.

I know that this is the Church of Jesus Christ, the kingdom of God here upon the earth, and I know that I shall need your faith and prayers, and I ask that I may have them, that I may carry on in a way that will become one in this responsible position, that I may represent the Church wherever I go in a way that will be pleasing to our Heavenly Father.

I should like at this time to express my sincere appreciation to my family. My paternal great-great-grandfather was a very close friend of Joseph the Prophet. And on my mother's side, you have read of James Brown and his work, and you know Hugh B. Brown, who is my mother's brother. And I want to thank all of them, my father, who was one of the finest men that I ever knew and my loving mother, and particularly I should like at this time to express my sincere and deep appreciation to Elder Hugh B. Brown for the influence that he has had on my life since I was a child. I have had that great privilege of associating closely with him throughout my life.

I should like to express my appreciation to my wife. Probably I could let you know the kind of woman she is by quoting my mother. She said to me one day, "You are fortunate, my boy, to have Sarah as your wife. She has been a great support to you as a wife and a wonderful mother. It is not everybody that could live with you as she has and put up with the things which she has to!"

We have five lovely daughters, and I should like to say to them that I appreciate how loyal and faithful they have been, how little worry and concern they have caused us and how they are prepared to accept any call in the Church.

Speaking of my family, I suppose I should tell you that we have twenty-two grandchildren. I hope and pray that they will carry on in the Church.

President McKay, again I wish to thank you sincerely and those who are supporting you in this my call, and again I wish to say that I love the Lord with all my heart, and I pledge at this time that I will serve him and you with all my might, mind, and strength, and I pray for your faith and prayers and God's blessings, and I do it in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Franklin D. Richards, now president of the Northwestern States Mission, grandson of Franklin D. Richards, son of Charles C. Richards, will now speak to us.

ELDER FRANKLIN D. RICHARDS

Assistant to the Council of the Twelve Apostles

What a beautiful song: "I Stand All Amazed at the Love Jesus Offers Me!"—I feel that way very deeply this morning, my brothers and sisters. I, like President Tanner, feel appreciative and grateful for the many blessings that have been mine. I likewise appreciate the noble heritage with which I have been blessed, and I appreciate the wonderful family that I have and the devotion

they have to the Church and particularly the devotion my wife has shown. We have enjoyed the past nine months in the mission field, more than any other time in our lives, and the reason is that we have been serving the Lord to a greater degree than ever before.

President McKay spoke yesterday about love being the first and second great commandments of the Lord, that we must have this love for our Father in heaven and his Son Jesus Christ, and likewise for our brother and neighbor. I have love in my heart this morning, President McKay, for you and for my brethren that are presiding over the affairs of the kingdom of God, and I have love in my heart for my fellow men. I can truthfully say that I have no enmity nor hatred toward any man, and I pray that the Lord will sustain me in this position.

I feel wholly inadequate as an individual; however, I feel the way Nephi did when his father Lehi asked him to go and get the plates, "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.)

I know that through these modern revelations and by listening to the words of inspiration and revelation given by our prophets today, that we do receive great strength. I love to read modern revelation, and I love to sit at the feet of the great men who are presiding over the affairs of this Church and to learn what we as servants of the Lord should do to further God's work here upon the earth.

President Moyle yesterday quoted a statement from the Book of Mormon wherein the Lord said that "Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25.) I want to testify to you that the greatest joy that can come into the life of any man is to give this "pearl of great price," the gospel of Jesus Christ, the power of God unto salvation, to others. That is why Sister Richards and I have been having such great joy this last nine months, because we have been giving the gospel of Jesus Christ to others. We are in a new era of growth and development in the Church of Jesus Christ. The kingdom of God is going forward that the kingdom of heaven may come.

We in the Northwest have been blessed abundantly because we have been active in spreading the gospel and have recognized the importance and shortness of time. The Lord has blessed us in many ways. First, by bringing numbers of people together in groups we have been able to teach the gospel to more people. Secondly, as the members of the Church have shared the gospel with their friends, many more people have been brought into the kingdom of God than otherwise would have been, and those members of wards and stakes and branches and districts that have shared the gospel have been blessed abundantly themselves. And thirdly, spirituality in the wards and branches has increased; the inactive have become active; and the people are happy and are having great joy; and this is as it should be.

Many have said, "How do you find these people that are interested in knowing about the gospel?" We have asked the people of the Northwest to ask their neighbors every day, "What do you know about the Mormon Church?" And whatever their answer may be, our next question is, "Would you like to know more?" Our missionaries are busy teaching in groups those that would like to know more, and they are so busy that they are obliged to use automobiles and do practically all of their proselyting and arranging meetings over the telephone. The Lord is greatly blessing the missionaries and the Saints in the Northwest area, and the gospel is going forward by leaps and bounds as it is in practically every other area of the world.

I am grateful to my Father in heaven that among my other blessings I have the opportunity of spending my time and energy in his service. I pledge all of my efforts, President McKay, to the Church and to you as prophet, seer, and revelator, and to the spreading of the gospel of Jesus Christ. In concluding I would like to read from one of the modern prophets, President Heber J. Grant. He said:

"The most glorious thing that has ever happened in the history of the world

since the Savior himself lived on the earth is that God himself saw fit to visit the earth with his beloved, Only Begotten Son, our Redeemer and Savior, and to appear to the boy Joseph." (*Gospel Standards*, p. 16.) And it is our duty above all others to go forth at home and abroad and proclaim the gospel of the Lord Jesus Christ. I know that in order to do this we must live close to the Lord.

President McKay together with President Clark and President Moyle in the beautiful blessing that they gave me when they set me apart as president of the Northwestern States Mission told me to live close to the Lord and listen to his whisperings and have the courage to execute them. When Brother and Sister Lee were in our mission field this last summer, they brought many blessings to the Saints and the missionaries, and already we have seen many join the Church who listened to their words. Likewise Brother and Sister Lee impressed upon us that we should not be too busy taking care of details and mechanics to listen to the whisperings of the Spirit.

I testify to you my brothers and sisters that the greatest message that we have is that the gospel of Jesus Christ has been restored, the power of God unto salvation. I am not ashamed of the gospel of Jesus Christ. I know that God lives, that Jesus is indeed his Son, the Redeemer of the world, and that Joseph Smith was a prophet of God—one of the greatest prophets that has lived on this earth, according to the word of the Lord contained in our holy book of Doctrine and Covenants. (See D&C 135:3.) I know that David O. McKay is the prophet of the Lord today, and I know that we need a prophet on the earth today. I propose to sustain President McKay with all of my might and strength. I say this and dedicate myself unto the Church, in the name of Jesus Christ. Amen.

President David O. McKay:

We will now hear from Elder Theodore M. Burton, formerly president of the West German Mission, at present at the Utah State University—we shall make such arrangements as are necessary.

ELDER THEODORE M. BURTON

Assistant to the Council of the Twelve Apostles

President McKay, President Clark, if he were here, President Moyle, members of the General Authorities, my dear brothers and sisters, this is a humbling experience.

When President McKay called me this morning into his office and asked me how I felt, I told him I was frightened. I am frightened, but only to this extent—frightened that I might not measure up to the responsibility that has been given me. President McKay told me that my responsibility would be to principally bear witness to the divinity of Jesus Christ, and this I can do from the bottom of my heart. I do know that Jesus is the Christ. I have covenanted with him to be his son. I have covenanted to bear that name, and I pray that I might always bear it honorably, that I might never do anything to bring dishonor to that glorious name.

I have wondered since the call was given me why I was called to this position. I do not stand here alone. This call has come to a great many people, people who have influenced my life, even before I was born. As the other brethren have said, I, too, come from a long line of forebears who bore responsible positions in this Church. My great-grandfather Burton was a member of the Church and came into the Church with his wife and one of his daughters. My grandfather Burton was a young man only fifteen years of age, who had heard about the Mormons in Canada, and he said that he would disown his parents if they joined the Church. So he left them and went down into Ohio, and there the missionaries contacted him and brought him into the Church. He then went back, and on his knees apologized to his father and mother for his lack of insight, for his lack of understanding, and asked their forgiveness.

Grandfather Burton came here with some of the very earliest pioneers as a bugler to Brigham Young, and he became one of Brigham Young's constant companions, along with Brother Lot Smith and Brother Porter Rockwell. I have read Grandfather's journals; I know how devoted he was to the Church. He was a member of the Presiding Bishopric for many, many years.

He married my grandmother, whose maiden name was Garr. The Garrs, too, are wonderful people of whom I am very proud. They were among the very first who came into the Church, and Great-grandfather Fielding Garr was one of those seven men chosen to perform that very special burial mission when the Prophet was assassinated, so I have been told. Grandmother walked across the plains as a young girl eight years of age, and said how happy she was when she got a thorn in her foot because that was the only time she was able to ride on the tailgate of the wagon until they got the thorn out of her foot. So she was one of those early pioneers who helped establish and build this country.

The Moyles have been in the Church for many years. My mother was Florence Moyle. I am proud of the Moyles. Great-grandfather Moyle and Grandfather Moyle helped build the Salt Lake Temple, and when you see the carving on the east side of the temple, "Holiness to the Lord," Great-grandfather did that as a missionary called to work on the temple.

I am proud of the Cannels. They, too, came into the Church early. Great-grandfather came here to Utah to protect his daughter from the Mormons, and when he got here he joined the Church and was grateful that his daughter found such an outstanding man as Grandfather James Moyle.

So I am proud of all of these people who have made it possible for me to be here. I am grateful to my Sunday School teachers. I am grateful to my Primary teachers. In my day we had Religion Class. I am grateful to those sisters who labored with us when we caused them many hours of trouble and concern, I am sure, but they taught me the divinity of Jesus Christ, for which I will always be grateful.

I came of goodly parents. My father and mother are people of whom I am very proud. I am grateful for the association I have had with my wife. She, too, comes from a long line of people who have been in this Church for many generations. Her father, who is still living, over ninety years of age, is still president of his high priests quorum. I am grateful to her, for she has stood by me from the time we were married and has been loyal and faithful in every respect.

I am proud of my son. I only have one son, and so I have to make up in quality what I lack in quantity. I am proud of him. When my great-uncle Henry Moyle was patriarch of Alpine Stake, he gave me my patriarchal blessing. He told me that we would have responsibilities to take upon us. He told me that my children would have to bear part of that responsibility, too. So I pray that my son will live close to the Lord and be able to accept his share of responsibility when that comes.

I have just returned from the West German Mission, and I bring you all the love of those wonderful people. I have spent just about one-fifth of my life among German-speaking people. I love the Swiss people; I love the Austrian people; I love those German people with whom I have been working. They are simply marvelous Saints, strong and stalwart, loyal and true, and they are about to strengthen the Church in that mighty nation so that we will have stakes of Zion there, too. I am hoping and praying that I shall also be present when that glorious day comes, when we can establish on the continent of Europe, among foreign-speaking peoples, stakes of Zion. I know that their hearts are filled with love of God as yours are, and I bring you their greetings and their love, and I am proud to be associated with a Church so international in its character that we can love people regardless of what language they speak, what color they may be, or what nation they represent. We have covenanted to be brothers and sisters, and this love that was spoken

of before is the love that exists in this Church today.

Without multiplying words, then, President McKay, I accept this calling with humility and pray for your help and for your instruction.

My brothers and sisters, I will rise and do better than my best, because I know that I have been called to this position by a Prophet of God who speaks in the name of Jesus Christ. I bear you my testimony that he is a prophet of God. I bear you my testimony that Joseph Smith is a prophet of God. I bear you my testimony that these men with whom I have associated in the mission field, and these authorities who are sitting before you today, are prophets, seers, and revelators, for I have seen prophecies fulfilled that they have made. I bear testimony that Jesus is the Christ, that this is the Church of Jesus Christ, possessing all the authority that is necessary to establish and maintain it upon the face of the earth today. I know it will grow until all people can recognize and bow their knee and confess that Jesus is the Christ, and that his kingdom is upon the earth. This testimony I give you in the name of Jesus Christ. Amen.

President David O. McKay:

We know, President Chase, of the position Dr. Burton holds in the Utah State University. He will be true to the agreements made, but we shall appreciate your cooperation.

The combined choral groups and congregation will now sing, "Now Let Us Rejoice in the Day of Salvation," conducted by Professor David A. Shand. After the singing, President Joseph Fielding Smith will address us.

The Combined Choral Groups and the congregation joined in singing the hymn, "Now Let Us Rejoice In The Day of Salvation."

President David O. McKay:

I announced yesterday that President Ernest Wilkinson was excused to attend a convention in the East. I am pleased to note his presence this morning.

President Joseph Fielding Smith of the Council of the Twelve will now speak to us, and he will be followed by Bishop Carl W. Buehner of the Presiding Bishopric.

PRESIDENT JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I wish to read a part of the instruction given by our Redeemer to his disciples on this continent just before he left them.

"And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil—

"And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their works.

"And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.

"And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.

"And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words.

"And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

"Now this is the commandment: Re-

pent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day." (3 Nephi 27:14-20.)

I know of nothing that is more important or necessary at this time than to cry repentance, even among the Latter-day Saints, and I call upon them as well as upon those who are not members of the Church, to heed these words of our Redeemer. Now he has stated definitely that no unclean thing can enter his presence. Only those who prove themselves faithful and have washed their garments in his blood through their faith and their repentance —none others shall find the kingdom of God.

We have inducements, enticing features come before us through the press, by television particularly, and in other ways to lead our people and all other people astray and away from keeping the commandments of God. I want to raise a warning voice to the members of the Church, and especially to the youth of the Church. Do not pay heed to the wicked and malicious advertising of tobacco nor of liquor. The advertising of tobacco today is one of the greatest offenses and crimes before our Father in heaven, and those who are guilty of it will one day have to pay the price. They do it now because of greed, but we must not listen to these enticings and to the wicked advertising of things that are detrimental to the body and condemned by our Father in heaven and his Son Jesus Christ, contrary to the gospel they have given to us.

Now, we have those who are among us who are inclined to listen to these pleadings and to the entertainments that are given, all of which are intended to lead us into forbidden fields, to partake of things condemned by the Lord, and which are not for those who have made covenant with him to keep his commandments.

I am going to spend a minute or two particularly relative to this filthy tobacco habit. I believe that some of the women of this country are getting to be worse than the men, and those who advertise are seeking to influence the women—the mothers of the children. As I ride through the streets here of Salt Lake City in an automobile, I sometimes see women on nearly every street corner or between the blocks with cigarets in their mouths —three or four women to every man. I fear some of them are members of the Church. We cannot afford to turn either to the right nor to the left from the keeping of the commandments of the Lord if we want to enter into his kingdom.

Our bodies must be clean. Our thinking must be clean. We must have in our hearts the desire to serve the Lord and keep his commandments; to remember our prayers, and in humility seek the counsels that come through the guidance of the Spirit of the Lord. That will bring to us our salvation, and we will never get salvation through the violation of the covenants and commandments which will bring to us eternal life.

There is not time for me to say more than this. These few remarks will have to do. I have a great deal in my mind, but I can carry those things to the stake conferences.

The Lord bless you all, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

President Joseph Fielding Smith, President of the Quorum of Twelve Apostles, has just concluded speaking. We shall now hear from Bishop Carl W. Buehner, a member of the Presiding Bishopric. He will be followed by Elder Bruce R. McConkie of the First Council of Seventy.

BISHOP CARL W. BUEHNER

Second Counselor in the Presiding Bishopric

My dear brethren and sisters, this to me has been a very stirring session of conference. We have heard the vital statistics of the Church, and we have sustained the General Authorities of the Church. From among the priesthood have also been chosen three devoted and humble men to take a place with the other General Authorities of the Church. I know each of them well. They have given dedicated service to the work of the Lord, and with all my heart I can say to them that their joy will be even greater as they travel among the people of the Church.

I am always thrilled to participate with you in one of these great general conferences of the Church. I keenly feel, however, that even though conference time is a wonderful time, it is even more wonderful for those who have already spoken.

Let me tell you a couple of little stories that I think you may appreciate. I heard one of our fine sisters bear her testimony in fast meeting not long ago and express her gratitude for four wonderful little boys that had been born into their home. The parents loved these four little youngsters immensely. Word came that they were going to have another little arrival in the home, and the family all decided that the fifth should be a little girl. They pleaded with our Heavenly Father that this might be the case. He heard the plea of the family, and when the baby was born, it was a girl. This little girl grew up in this home, knowing how much she was wanted and appreciated. She seemed very much loved by the four little boys, the father and the mother. Each poured out his affections upon her. She grew up in this atmosphere, knowing she was very important and very much wanted in the home. When she was somewhere between four and five years of age, and while she was in the midst of her family and feeling very happy about her home and her little brothers, she said, "Mother, I'll bet you were really surprised when you found out I was a Mormon, too."

In the sight of our Heavenly Father, every one of us is a very important person. I wish we could always remember this and realize how much we are loved by him and reciprocate that love by living close to his teachings.

The other little story I should like to tell emanated from the Primary Children's Hospital. This is one of the great institutions we have in the Church. Those of you who have been there know something about its little patients, some of whom are there for an extended period of time, even flat on their backs on their little beds, and some more fortunate are in wheelchairs. Very few can get around on their own. I have never been in a place where there are happier patients than those in our Primary Children's Hospital. Employed there as a nurse is a very lovely woman who lost her husband and who has a family of her own to raise. The oldest boy of this woman was old enough to receive a call to go on a mission. The children in the hospital, most of whom have so little, had such a love and devotion for their nurse, whose son was now going into the mission field, that they sent a little Indian boy, who had a broken leg, but who could get around with crutches, to solicit a contribution from these little patients. You understand they have very little, many of them being there as Church-service cases. I understood they practically cleaned out all of the assets of these children and gathered up a total of $6.68. This was presented to the missionary as their appreciation for his wonderful mother who was their nurse and to help the great missionary program move forward.

We are asked to give two or three pennies for each year of our age annually to help this institution. As you catch the spirit of these children, you often wish you were a thousand years old when they come to collect these pennies. I have frequently said, "God bless the Primary and their hospital for what they are doing to bless our children!"

May I say just a word about a lovely experience I enjoyed in being able to go back to the land of my birth after

an absence of about sixty years and to visit the city where I was born. I had the opportunity of bearing my testimony at a district conference in Stuttgart, Germany. I saw a little building which more than sixty years ago housed the Stuttgart Branch. Meetings are not held here any more. They have a beautiful chapel of their own. It was in this little branch chapel that I received a name and a blessing. In the areas close to Stuttgart, I saw the little villages in which my father and mother were born. They later moved to Stuttgart and were there married. This is where the missionaries found them and taught them the gospel.

I was also made very much aware of the fact that Stuttgart today is almost a new city. I was told that about seventy percent of the original city had been bombed out during the war. The scars of war are still evident, as you see large buildings with no windows, no doors, the roofs demolished, and parts of the walls destroyed. Many new buildings have been erected.

I began thinking of my own situation and giving credit to the great missionary program for my many blessings. The scripture in Jeremiah 3:14 says, ". . . and I will take you one of a city, and two of a family, and bring you to Zion." I wondered why my father and my mother were those who were gathered two from a family. This has caused many serious reflections. I was just at the age when I might have been involved with the two world wars that were fought in that land. The destruction of property and the millions of people who lost their lives might just as well have included the Buehner family.

I do not know whether my parents responded the first time the missionaries knocked on their door or the second time or the third time. I am grateful, however, that the missionaries knocked on the door of my parents sufficient times to convince them that they had the great message of the age to give to them, the story that God had spoken again in this day to the boy Prophet Joseph Smith and through him restored the gospel. To me there is nothing more important or nothing greater. I appreciate so much that my parents accepted the gospel and that like thousands of others had the desire of coming to this great land of America.

I also enjoyed the privilege of going into Berlin. Berlin, once a very proud and beautiful city, is now a divided city. I saw what happens when a city and a people are divided. West Berlin is a little island in Russian territory. There is one highway 110 miles long on which supplies are taken to West Berlin by truck and car, and there is also a twenty-mile wide air strip permitting planes to fly in and out of the city. When an airplane for any reason gets out of the twenty-mile allowed zone, it is over Russian territory.

I admire the faith and stability of the wonderful members of the Church we have behind the Iron Curtain. After hearing the president of the East German Mission relate a number of spine-tingling experiences, I could not help thinking how grateful many people must be that the gospel touched their lives and brought them away from situations such as those being endured by members living in this condition.

I learned that in the Russian schools behind the Iron Curtain, children are taught that there is no such thing as a God, that everything is material and force. These children come home and challenge their parents and say, "Why don't you get up to date? In school we hear every day that there is no such thing as God, and yet you have us kneel down and pray each night and morning and ask our Heavenly Father to bless and watch over us. How can this be when there is no God?" Because of such a reaction, many persons have escaped to the West Zone. President Fetzer indicated that there are strong and devoted members behind the Iron Curtain in almost sufficient numbers to organize a stake there. Of course, such a stake can never be organized under these circumstances. I feel to say, "God bless those wonderful people there."

As we drove into areas in East Berlin, I observed the great industrial area of that city, silent and unproductive. There was no smoke coming from the large smokestacks. There seemed to be no activity of any kind. I had a feeling, without having had the privilege of going into these buildings or even

through this area, that the machinery had all been dismantled and taken into Russian territory. I do not know what the future is for this city, but after carefully viewing the situation, I hope the day comes when Berlin can again be reunited as a proud and noble city and reunite the German-speaking people.

In London our guide referred to these areas that had been bombed out as "blitzed." As we drove through the city, every few miles he would say, "Here is another area that was 'blitzed' during the war."

All over Europe a tremendous construction program is underway. People seem happy. They seem well-dressed and even prosperous. They do not have enough money to buy automobiles or to purchase electrical appliances, but there is full employment, and everyone seems to be able to live fairly well.

I was thrilled, as others have already reported, at the tremendous progress missionary work is making in these European countries. You have already heard what is happening in England—I suppose probably the greatest activity since that reported in the very early days of the Church when Wilford Woodruff, Heber C. Kimball and others served as missionaries.

I shall always be grateful for what this missionary program has done for us and our family. Our own family has been an example of what happens to those being gathered one of a city and two of a family. Even though my parents have been dead for twenty-five years, there are practically a hundred of us now because of the two that were gathered more than sixty years ago. At the rate we are growing, in a few more generations, we will have a small city of our own.

It is always wonderful to meet with you in conference. I bear you my testimony to the divinity of this great latter-day work and want to tell you that I find great joy in the service of the Master. I rededicate my life to his service and to help further the purposes of the Almighty. I do it in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric has just addressed us. We will now hear from Elder Bruce R. McConkie of the First Council of the Seventy.

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy

We in this Church have a solemn obligation to carry the message of salvation to our Father's other children in the world. To us the Lord has given this command: "Go ye into all the world, preach the gospel to every creature, . . ." (D&C 68:8.)

This call to missionary service does not leave us any choice or option as to the course we should pursue. It is not merely a permissive invitation which allows us to spread the gospel message on a voluntary basis, or if we find it convenient to do so. The decree is mandatory. We have no choice about it, if we are to retain the favor of God. The Lord has laid upon our shoulders the obligation to spread the gospel, to raise the warning voice, to gather in the lost sheep of the house of Israel. If we neglect to do so, we have violated our trust and failed to comply with a divine directive.

When we come into the Church, we covenant in the waters of baptism that we will do missionary work. We enter into a solemn contract with Deity that we will bear testimony of the restoration of the gospel on every appropriate occasion. We agree "to stand as witnesses of God at all times and in all things, and in all places" that we "may be in, even until death." (Mosiah 18:9.) We are also bound by the command that the Lord has given by revelation in this day, that "it becometh every man who hath been warned to warn his neighbor." (D&C 88:81.) Thus we have an affirmative, positive, definite obligation resting upon us to do mis-

sionary work. This matter of carrying the gospel message to the world is not something that we can choose to do or not, if and when we may find it to be convenient. We are under covenant to do it "at all times . . . and in all places . . . even until death." (Mosiah 18:9.)

We are indebted, each of us individually, to the missionaries who brought the gospel to us or to our ancestors; many of us owe these missionaries more than we owe anyone else. We received from them the pearl of great price. We have an obligation to discharge our debt, and one of the very best ways in which we can do this is to go forth ourselves as missionaries, or otherwise to use our talents and our means to see that others of our Father's children have the opportunity to receive that which has been restored in this day.

The Lord has decreed that this gospel, which has come forth through the instrumentality of Joseph Smith and others, is the very gospel that is going to be preached in all the nations of the earth as a witness before the Second Coming of the Son of Man. (D&C 133:36-40.) Since we are the ones who have this true gospel, we alone can carry it to the world. To carry out this command to preach this restored gospel in all the world, every one of us should be missionaries every day and hour of our lives, at all times and in all places and under all circumstances. We do not need any particular call or any special setting apart; we have already assumed the obligation in the waters of baptism to take every honorable opportunity to tell other people about the glories and beauties of the gospel. And there is not anything in this world that in any way compares in importance with the gospel.

May I make two specific suggestions which if adhered to and followed will very measurably train and prepare the young people of this Church to go out and discharge their obligations, to bear the missionary burden, to do the thing that they are expected to do by virtue of Church membership.

We do our missionary work, all of us as individuals, by telling other people about the Church and the saving truths which have been revealed to it. But we have also the great organized missionary ventures of the Church. We have stake missions and foreign missions, and we would like to see every worthy and qualified young man in the Church go out in the foreign missionary service. We have some eight thousand of them out now, and this, incidentally, is one of the great evidences of the divinity of the work in which we are engaged. There is no other organization of any kind that does or could do what we do in the missionary cause—call thousands and tens of thousands of people to leave their employment, their educational pursuits, their families, loved ones, and friends, and go out at their own expense to carry the gospel message to the world.

However, under the circumstances in which we live, it is not solely a matter of inviting a young man, when he reaches the proper age, to go and serve in the mission field. Our young men are faced with educational problems, military service, employment, and other things; they have the problem of planning and preparing, of getting their personal affairs in order, of being ready, of having the financial requisites to sustain themselves when the time comes for their missionary calls.

So, the first suggestion I make is this: We ought to have in every family in the Church a mission savings account. This could well start for every young man when he is born, when he comes into this world. It takes about $2,000, something in that vicinity, to support a person in the mission cause. It takes about $75 a month. Now those of us of modest means may find it somewhat burdensome suddenly to be obligated in that amount. But if we have a mission savings account for each male child, we can very easily have available the necessary funds when that child arrives at missionary age.

If you would deposit, for instance, four dollars and a few odd cents to a young man's savings account each month, beginning at his birth, by the time that he is old enough to go on a mission, without counting any interest, you would have about one thousand dollars accumulated. All of our young people as they mature, as they come up into their teens in the economy in which we live, are able to get jobs and make money. Now if our young men would do this thing, if they could have instilled

into their hearts a willingness to deposit one-half of all they make into this mission savings account, then without any question, by the time they are of missionary age there would be $2,000 or more available to support them. This would remove the worry and burden of financing the missionary, and the money would have been accumulated without any excessive or inordinate effort, and all, at least financially, would be in readiness.

But in the process of acquiring that money, benefits would accrue which would far exceed the monetary sums that might be saved. If a young man is saving consistently through his teenage years, and if his family is doing the same, so that he can go out into missionary service, then that young man is having instilled into his heart the desire and the willingness to serve. It becomes part of his planning. He just automatically assumes that he will discharge part of his missionary obligation by spending two or three years in the mission field. He is impelled to live right, to study and gain a knowledge of the gospel, to keep himself morally clean, to be worthy and qualified, so that the inspiration will come to his bishop to recommend him.

Now the second suggestion which I make is this: We are supposed to be holding regular family prayer in every Latter-day Saint home. We do this twice a day, ordinarily before the morning and the evening meals. The parents set the example in family prayer. I think perhaps we overlook the benefit and value of family prayer in teaching the doctrines of salvation to our children. Well, if we as parents would regularly, consistently, frequently (not every time we pray, because we do not get into a ritualistic rote where these things are involved) but if frequently we would plead with the Lord when we are mouth in family prayer, that all of our young men may go on missions when they get to be the proper age, and that all of our children, male and female alike, when they get of the proper age, may be married in the temple—if we would do this we would soon find our young children, just able themselves to speak, petitioning the Lord in the same language; they would be praying that they might go on missions, and that in due course, they might be married in the temple. As a consequence we would instil into their hearts a desire, a willingness, a determination to go out and carry the message and also a determination to be married in that system out of which the greatest blessings grow that it is possible for any mortal individual to inherit.

We have an obligation. This is not optional. We are not just to do it or not if it is convenient. The Lord has commanded us to carry his message to the world and to be witnesses of his name. If it takes some preparation and schooling, if it takes some conditioning and teaching in order to get ourselves in a condition where we can do this effectively, then in wisdom and in judgment and in prudence we ought to undertake the conditioning and make the preparation so that when the time comes we will be financially able, and we will be spiritually prepared to go forth on the Lord's errand.

If I had to choose between the two, I would rather have my sons go on missions than have a college education. It will do more for them temporally and educationally to say nothing of the spiritual benefits that are involved.

The Lord said to some people in early days what I think applies to us: ". . . the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father." (D&C 15:6.)

In the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Bruce R. McConkie of the First Council of Seventy. He has given a good suggestion. I noticed he mentioned you have in mind that whenever a male child is born, start to prepare him for a mission,—it applies to females as well. Our girls perform a great work in the mission field.

The University of Utah Choral Society and the Bonneville Strings, singers from the Institute of Religion and the University Choral Groups, will now favor us with, "Blessed Are They That

Mourn," conducted by Professor David A. Shand.

The benediction will be offered by President D. Keith Ricks, president of the West Boise Stake, after which this Conference will be adjourned until two o'clock this afternoon.

The Combined Choral Groups presented the number, "Blessed Are They That Mourn."

President D. Keith Ricks of the West Boise Stake offered the closing prayer.

Conference adjourned until 2:00 p.m.

SECOND DAY

AFTERNOON MEETING

Conference reconvened promptly at 2:00 p.m., Saturday, October 8, with President David O. McKay presiding and conducting the services.

The special music for this afternoon's session was furnished by the University of Utah Choral Society and Bonneville Strings—singers from the Institute of Religion and the University Choral Groups, conducted by David Austin Shand, with Frank W. Asper at the Organ.

President McKay opened the meeting with the following introductory remarks:

President David O. McKay:

For those who are unable to gain entrance or obtain seats here in the Tabernacle on this, the fourth session of our Conference, we announce that overflow meetings are held this afternoon in the Assembly Hall and in Barratt Hall. These services are being broadcast by television.

This session of the Conference will be broadcast as a public service over television and radio stations throughout the West. We are pleased to note the attendance this afternoon of prominent state officials, government officials, leaders in educational circles, to whom we extend a hearty welcome; also the stake, ward, mission, temple and general auxiliary officers of the Church. To all of you radio and television audiences we wish the joy of partaking of the spirit that is even now prevalent with this large audience.

You will all be pleased to know that we are favored this afternoon by the University of Utah Choral Society and Bonneville Strings, singers from the Institute of Religion and the University Choral groups, under the direction of Professor David A. Shand, with Frank W. Asper at the organ.

We shall begin these services by the combined choral groups singing, "The Lord Is My Shepherd." Soloists are Sister Laura Shand, mezzo-soprano, and Ronald L. Christensen, tenor. The invocation will be offered by President Jay A. Quealy, Jr. of the Honolulu Stake.

Selection by the Combined Choral Groups, "The Lord Is My Shepherd."

President Jay A. Quealy, Jr. of the Honolulu Stake offered the invocation.

President David O. McKay:

The invocation was offered by President Jay A. Quealy, Jr. of the Honolulu Stake. I have no mention of it in my notes, but I have heard it whispered from some source that the beautiful song that was sung was either dedicated to his daughter, Laura, by Brother Shand, or it had something to do with her. We appreciate the leadership and the fine singing of these young people, welcome as participants in this glorious Conference.

They will now sing, "Though Deep'ning Trials Throng Your Way." After the singing we shall hear from President Alvin R. Dyer, one of the Assistants to the Twelve.

The Combined Choral Groups sang the hymn, "Though Deep'ning Trials."

President David O. McKay:

Our first speaker this afternoon will be Elder Alvin R. Dyer, Assistant to the Twelve, and at present president of the European Mission. He will be followed by Bishop Isaacson.

ELDER ALVIN R. DYER

Assistant to the Council of the Twelve Apostles

With my dear wife and missionary companion, we are most grateful for the privilege of being invited to return at this conference time to be refortified with the spirit and the strength of these wonderful gatherings. I want to say to the First Presidency of the Church that the inspiration of their direction that has come to us during the past nine months has been in large measure the reason for the expanding of the gospel of Jesus Christ among the people of Europe. We have been in almost constant contact by telephone, by letter, and by other means, with the inspiration and direction of the First Presidency of the Church. In standing here this afternoon, I do so for and in behalf of the thirteen mission presidents who are now laboring in Europe, and I bring to this conference their greetings, as well as to the parents of their missionaries, and to all who have served in these many missions of Europe.

These mission leaders are President and Sister T. Bowring Woodbury of the British Mission; President and Sister Levi B. Thorup of the Danish Mission; President and Sister John D. Warner of the Finnish Mission; President and Sister Edgar B. Brossard of the French Mission; President and Sister J. Henry Volker of the Netherlands Mission; President and Sister Ray Engebretsen of the Norwegian Mission; President and Sister Bernard P. Brockbank of the North British Mission; President and Sister Percy K. Fetzer of the North German Mission; President and Sister A. Gideon Omer of the Swedish Mission; President and Sister William S. Erekson of the Swiss Mission; and the new mission recently organized, President and Sister W. Whitney Smith of the Austrian Mission; President and Sister T. Quentin Cannon of the South German Mission; and President and Sister Stephen C. Richards of the West German Mission. And with them also I bring the greetings of 1700 missionaries who are now laboring in Europe. I am happy to report that I have had the opportunity during these past months to look into their faces, to feel their spirit, and once again to say within my heart and to proclaim aloud that I have confidence in the youth of this Church.

I am grateful to say that there is a unification in the programs of our missionary work in Europe. Each and every mission is pursuing the work of proselyting in the same manner, and the faith and the testimony of the missionaries who are carrying the gospel to the peoples of these ancient lands are in evidence. Presaged by the visits made to Europe by President McKay at the time of the temple dedications, followed by other visits by members of the Quorum of the Twelve and by President Moyle, the visit by Elder Harold B. Lee at the time of the organization of the Manchester Stake—these have presaged an awakening among the people of these ancient lands.

In August 1959 all of the European missions combined were responsible for ten percent of the converts of that month. In the month of August of this year, the European missions were responsible for thirty-five percent of the converts of the Church for that month, and I only re-echo the faith and the testimony of the mission presidents who are there when I say that we haven't even scratched the surface. God is touching the hearts of the people, they are listening, and are receiving answers to their desires and their prayers. I only wish that I had the time to tell of the many personal cases of conversion that have come to these thousands of people in the past year, and to reassure you, my brethren and sisters, that these people are converted to the gospel of Jesus Christ. They have answered a call that has come to them under the power and the influence of the Spirit of God. I have always felt in my heart that when the Holy Ghost bears record to anyone that he ought to do something about that, and we are encouraging our missionaries in all of these lands to be alert to the reaction of the power of the Spirit in the minds and the hearts of these people, and in that very moment to persuade, to encourage, to teach, to testify, and to challenge that they may be willing to accept the gospel message that has come to them.

I would be insensible to what is taking place in these ancient lands if I did

not say that we are witnessing the fulfilling of a prophecy—a prophecy made by President McKay at the time I was called to go into the lands of Europe, wherein he stated to me that the time had come for the gospel of Jesus Christ to be expanded in these lands. The people are ready for the gospel, and we are finding them responding to the efforts of the missionaries as they bear record by the power of faith and testimony of the truths of the gospel unto those with whom they make this contact.

One of the instructions that the First Presidency gave to me was to go into all of the lands of Europe, to go into every mission, and I think it was President Moyle who said to me that I might well go to the French Mission first. We heeded this counsel, and with my good wife I went into the land of France and in association with President and Sister Brossard, spent some three weeks there last February—a land where ninety-two percent of the population belong to the Catholic Church. We found our splendid missionaries responsive to motivation and a new method of contacting the people and teaching them by the power of the Spirit and testimony.

We labored in that land, and under the inspiration of God the hearts of the missionaries were touched, and I shall never forget a meeting held in Brussels at the close of the tour of that mission with the missionary leaders, who went from that meeting with such faith that it engendered itself into the hearts of every one of the missionaries. We said to them, "We want you to go back to the people you have been meeting with, and where they have not listened to you before, to bear your testimony to them, and to do it with all the strength and the power that you have." From that day to this in that mission the Lord has awakened in the hearts of many hundreds the desire to receive the gospel of Jesus Christ. For here in a land rich with great cathedrals have come over 600 converts to the Church already this year, to meet in rented halls, but who now are looking forward to the time when they can associate with their brethren and sisters in the erecting of beautiful chapels to better serve the needs of old and new members alike.

As of today there is not a single LDS chapel in all of France, and anyone who would question the faith of these people who have come into the Church would need only to be there and see the transition that they have made from cathedrals of worship to halls on second and third floors, and who now are laboring as stated with our other Saints to help in the erection of our own chapels. This has been true in all of the missions of Europe.

I think one of the greatest testimonies that has come to me in these past months has been the responsiveness of the local members of the Church in Europe, where we have nearly 60,000. We transferred Church leadership to these local members. While in February of this year there were nearly 600 of our full time missionaries engaged in branch, district, and auxiliary activity, today there are fewer than a hundred, and it is the avowed determination of these wonderful mission presidents to see to it that local leaders be called in these also. This accomplished two things: It has relieved the missionaries that they can do more proselyting, and it has strengthened the branches of the Church in these countries.

Let me tell you of one example which is typical. In the tour of the French Mission, when we visited the city of Nice, we had several missionaries there all engaged in branch work. One was the branch president, one was a counselor, another a superintendent of Sunday School, all were engaged. The thought had been that local brethren were not worthy or capable, but we sought out and called the best man we had. That afternoon we interviewed four or five of the local elders, and with Brother Brossard selected the one to be president of the branch. We called in his wife and asked her to support him. That night we set him apart and others of the local brethren into other positions thus relieving missionaries, and in the very next month these missionaries baptized twenty-one people, two of whom were doctors, one an attorney, and the other a schoolteacher.

The Nice Branch today is strong, and since that meeting there have been approximately sixty people come into the Church in that one branch, and they are attending their meetings.

I stood on the street at Trondheim in Norway where Elder John A. Widtsoe lived and played as a boy, and who later said that the day would come when many of the people of that land would accept the gospel, and we are witnessing the continuing of this prophecy in that land. We are seeing again the surge of conversions in Great Britain—a land that has seen more than 160,000 converts to the Church. Why would it be incredible that under the inspiration of God there could be more of these wonderful people accept the gospel and come into the Church?

And in all of the lands of Europe there have been men and women of great strength and character that have added to the stability of this Church, and how grateful now to be there in the midst of this new time of awakening that will see more than ten thousand converts come into the Church in these lands this year; and in consultation with my brethren, these mission presidents, we feel that there is no end to where we can go under the impetus of the power of God as he reaches and touches the hearts of the people.

These new converts are telling their neighbors about the gospel. They are letting their friends know about it. Let me tell you of one typical case. When I was in Denmark, I shook hands with a good sister by the name of Dagmar Petersen, who had been baptized a month previously. She had heard the gospel, but she said, "I am too old. All of my family would turn against me. I know Joseph Smith is a Prophet of God, but I do not think I'd better take the step."

But thank the Lord for a missionary who had the courage to go to her one day when there was a baptismal service and say to her, "Sister Petersen, today is the day of your baptism. The font is filled. Will you come with me?" She hesitated for a moment, then went with the missionaries, walking the six or seven blocks to our beautiful little chapel and was there baptized.

In this conference meeting she sat with one neighbor on one side and two neighbors on the other side of her. The one on the one side already had been baptized, and the other two were to be baptized the following Saturday, and she said, "I will never be happy until all my friends and all my neighbors have been baptized," and this wonderful soul left the chapel and then came back. She said, after entering the chapel again, "I cannot leave, the spirit is so great in this building. I must shake hands again," and then she went off down the street with her friends.

Every Latter-day Saint desires to be a missionary. I think that this is in the heart of almost every member; but why is it, my brethren and my sisters, that we are so afraid to bear our testimonies to our neighbors? I think it was the Apostle Paul who said this:

"For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16.)

Then another great prophet of Israel has said this: "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

"When I say unto the wicked . . . thou shalt surely die; and if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand.

"Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." (Ezek. 33:7-9.)

I have often said to the Latter-day Saints, "If you cannot be a missionary, then at least be a Latter-day Saint, that you will not stand in the way by your manner of living, of those who will want to come into the Church."

Now there are many wonderful things going on in Europe. Under the inspiration of the Lord we have called thirty-four translators in the various countries. I wish I could tell you the story of each one, like Sister Charrier down in a little village in France. She heard the gospel, accepted it. We learned that she had a class of pupils whom she was teaching English. Her preparations have enabled her to help us with the translations into the French language. And she now is working diligently.

I am thinking of Immo Luschin Ebengreuth of Graz, Austria, a man who

heard the gospel message from two missionaries, and said to them before they got into a lengthy discussion on the gospel, "I would ask you only five questions before you go further." He was a confirmed member of the Catholic Church, and these are his questions:

"1. Does this Church believe in marriage for all eternity?

"2. Does this Church believe in the punishment for infants who are not baptized?

"3. Do, in this Church, the rich and the poor have equal opportunity?

"4. In this Church, do you baptize by immersion for the remission of sin?

"5. In this Church do you lay on hands for the receiving of the Holy Ghost?"

This man had never met the missionaries before, and we inquired as to where he got such questions. His answer was, "We have not been satisfied with our faith. My wife and I determined that through prayer and the desire to know that we would find out the true Church." The missionaries said, "Why, these are our teachings," and thus Brother Ebengreuth was baptized with his wife. This brother is a skilled interpreter. He speaks English, I am confident, better than I do, and he now will become a translator for the Church of the German language.

This has been how the Lord has opened the way for us, so that by the end of this year nearly one hundred textbooks and manuals combined in six languages will have been translated. This has been a tremendous task and could not have been done without the help of the Lord.

There is a wide program of microfilming going on in Europe. This is better known by others than myself, although I have kept an eye on it, and have had some indirect connection with it. I have seen the advantages to this work from heeding the counsel of the brethren. They instructed me to meet the ambassadors, the leaders of nations, and this has been my purpose, and in each and every country have I taken the time to meet these men when I could.

In Norway when the head bishop of the state church carried a personal campaign to the press and elsewhere to prevent us from microfilming in that land, and succeeded also in getting it before the Parliament and when it appeared as though we might lose these privileges, the Minister of Education of the country of Norway, who is also the Minister of Religious Instruction, rose to his feet and said, "You cannot stop the Mormon people from doing this work." He said, "I have been to Salt Lake City. I have met these people. I know what they do with these films," and he made a defense for us largely because of the association that had been had with him here and in the land of Norway, and even the head bishop of the state church had to acknowledge defeat in his effort to prevent us from continuing with this work.

And so the Lord is watching over the things that are being done. I am most grateful, my brethren and sisters, to report to you that these wonderful members in the lands of Europe are substantially true to the gospel of Jesus Christ. I have witnessed in their youth conferences their adherence to our Church customs and patterns and how they revere the ideals and the standards which have been set for them by our general youth organizations. I have been near to their Relief Society meetings and have seen how the influence of our Relief Society organization finds its way into their thinking, and they have a desire to do the will of the Lord. I do not know to what extent we may go in these lands when they have the instrumentation and the facility of proper buildings which they do not have now.

I want to say to President McKay and President Clark and President Moyle and the brethren how grateful these people are for the coming building program that will see many chapels go up in places where they are so sorely needed to further the Church program and which also will provide greater tools of missionary work to carry on this great responsibility given to us as a Church to proclaim the gospel of Jesus Christ unto the people.

Let me tell you just briefly of my two visits behind the Iron Curtain to be in attendance with the Saints at Leipzig where other of our brethren have been. These members live under hardened conditions. I said to one brother, "How do you stand it here?" He said, "We

learn to follow the paths and the trails that are laid out for us. We learn to do what we are told, then we have no difficulty. Our children are picked up in the morning by bus at 8 a.m. and are delivered home at night. We have no control over their schooling nor over what is taught them: referred to by Brother Buehner in the morning session. I was greatly moved to hear the testimonies of our members there.

One of the district presidents testified what to me is the greatest testimony I have heard in Europe: Under such conditions "no man," said he, "can tell me how to worship God in my own heart. Although there are nearly five thousand members in some thirty-nine branches we keep in contact with them as much as we can." I thought as we enjoyed this wonderful presentation of music here today, that but a few weeks ago, I listened to a combined chorus of the Leipzig and Dresden districts sing, "Shall the Youth of Zion Falter." The look on the faces of these young people was most stirring. All that day in our priesthood and leadership meetings, we gave encouragement to safeguard to the fullest extent possible our youth to cause them to remain true to the gospel because there are inroads being made.

How grateful Sister Dyer and I have been to be associated with these people and with our wonderful missionaries, who with clear faces are bearing their testimonies to the peoples of Europe, and who are receiving these wonderful responses, and I know with all my heart that all this is but the fulfilment of prophecy.

I bear you my testimony in all humility that this is the work of God. I have seen it in the lives of people. I have witnessed it as it causes men and women to change their lives, I have seen it become a motivating force for good, and I bear record that Jesus Christ is the Son of God, the Redeemer of the world, the Mediator—not as it is preached by these predominant countries of the lands of Europe. And do you know that this is the message we declare when we go to the doors of the people the first time? It is through the testimony of our missionaries that the veneer of false concepts and the antiquities of these people are being laid aside for the acceptance of the gospel. It is more powerful than all other things that we do in our missionary work as we look into their faces and bear record that God has raised up a prophet, and they are listening to this message.

We had a family of seven visited recently by the missionaries where the woman was about to close the door when the elder said, "I can see you are going to close the door. I am very sorry. We have such a wonderful message," and we have told them, "Before any door is closed, you bear your testimony." He said, "Before you close that door I want to bear my testimony to you of these brief things we have stated today," and he bore his testimony. The door closed, and the missionaries started for their home to their room, and it was raining. They had reached about a half a block when they heard a voice, it was the young boy of the home, fourteen-years-old, who said, "Dad wants you to come back," and they went back and the father said, "I listened to your message at the door on the other side as you spoke to my wife, and I did not think much of it until that young man bore his testimony, and then something came over me that I have never experienced before, and now I have to know what this is."

I had the privilege of shaking hands with this family of seven and hearing them testify that God had made known to them that these things are true. This is the reason why so many are accepting the gospel in the lands of Europe. We are proclaiming the message by testimony and through the Spirit.

I ask the blessings of our Heavenly Father upon the great missionary work and upon our beloved brethren who lead us, without whose inspiration and direction we could not go forward in these lands and throughout the world, I pray in Jesus' name. Amen.

President David O. McKay:

He to whom you have just listened is President Alvin R. Dyer, president of the European Mission, an Assistant to the Twelve. Bishop Thorpe B. Isaacson of the Presiding Bishopric will now address us. He will be followed by Elder Gordon B. Hinckley.

BISHOP THORPE B. ISAACSON

First Counselor in the Presiding Bishopric

President McKay, President Moyle, President Smith, my dear brothers and sisters, I will be very grateful to you for an interest in your faith and prayers while I attempt to speak to you. I have long since come to realize that in and of myself there is very little that I can do. Therefore, I shall be dependent greatly upon the Spirit of the Lord.

I would like to pay tribute to these nearly eight thousand missionaries who came from the ranks of the Aaronic Priesthood. Many of them just a few years ago were little deacons, teachers, and priests, and now are in all parts of the world preaching the gospel. I should also like to pay tribute to their parents and their families, many of them come from very modest homes.

Since the missionary system of the Church was first inaugurated, it is estimated, and it is only an estimation, that there may have been approximately one hundred thousand missionaries sent into all parts of the world. The missionary system has undoubtedly been a source of tremendous strength to the Church throughout its fascinating history. Many of us here today could trace our very presence, yes, our very membership in the Church, to the work of some wonderful missionary. And in a hundred years from now, when none of us are here, there will probably be millions who will be able to trace their membership in the Church to the work of some wonderful missionary.

We often interview these young men, and we talk to them about going on a mission. One of the questions that we ask them is, "Do you want to go on this mission or are you going because someone else has urged you to go?" Invariably we get a very strong answer to the effect, "Yes, I want to go on this mission. I have been planning on it for many years since a small boy."

Sometimes we ask them, "Who will finance you on this mission?" And we get some wonderful answers. A number of them say that they have been saving money themselves, as Brother McConkie suggested this morning, getting ready for this mission. Some say, "Well, I have been in the service"—and it is not unusual to find a wonderful boy returning from the service to say, "I have saved my money while I have been in the service in the hope that I could go on a mission."

A number of them say, "I am glad to sell my car that I have bought, and together with other funds, I am ready to go on a mission."

Of course, the majority of them tell us that their parents will sustain them while they are in the mission field. But many occasionally say that some good friend or some neighbor or relative wants the privilege of helping them while on a mission. Others say their quorum is anxious to help them. These young men feel that it is a great blessing to go on a mission; it is not a burden. They do not look at it as a burden, neither do they look at it as a sacrifice. Truly these young men are blessed and magnified. We must realize that before they left for their mission, every one of them had hands laid upon their heads by servants of the Lord, who gave them a blessing and set them apart as missionaries.

Sometimes we ask a prospective missionary, "Do you have a testimony of the gospel?" And the young man will look at you and say, "Yes, I have a testimony. It may not be as strong as I hope it will be in later years, but I have a testimony."

And then we may ask the prospective missionary, "Do you know that Joseph Smith was a prophet of God?" And it is always a thrill to see a young man look up and say, "Yes, sir! I know that Joseph Smith was a prophet!" "Do you know that President David O. McKay is a prophet?" "Yes, sir!" He looks at you and says, "I know that President David O. McKay is a prophet of the Lord!"

Then we may ask these prospective missionaries, "Is there anything in this world that could change you? Is there anyone who could change your mind or change your testimony?" They will look at you and say, "No, there is not anything in this world that could change

my mind, because I know that Joseph Smith was a prophet of God, and I know that President David O. McKay is a prophet." And they do know it.

How do they know it? They know it by the power and the gift of the Holy Ghost that testifies to them that it is so. They speak as did the Prophet Joseph when describing his great vision of the Father and the Son:

"I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation." (Joseph Smith, 2:25.)

On many occasions, young men have volunteered to me, when I have asked them, if there are any circumstances or teacher who might change their testimony, and they have spoken very strongly and said, "I would rather die than deny that Joseph Smith was a prophet of God!"

Do you worry about that kind of young men? No, no! In years to come we will see the strength of those great young men.

Recently I was told the story of a wonderful physician and surgeon. A few years ago while he was serving in the army, and at that time he was not a member of the Church, he met two or three of our young Mormon missionaries. He did not know them at the time, and he spoke somewhat disrespectfully to them. One of these young men, very composed, spoke up frankly to this doctor and told him who they were and what they were doing. The doctor listened, and he said he was very chagrined and ashamed because of the way he had spoken to them. The doctor soon learned to admire these young men, and he listened to them.

He went home, and he told his wife about these exceptional young men. He told her some of the things that they had told him. True, these were not learned men of science, they were not even men with great experience. But he learned a great deal from these young Mormon missionaries, and he soon recognized that while they were not men of science, they were men of God. He learned to listen to them, and it was not long before both he and his wife joined the Church and are very wonderful members of the Church today.

This fine doctor often thanks the Lord for these wonderful Mormon missionaries, because you see, now this doctor has six or seven sons of his own, and he often reminds them that he wants them to be like the fine Mormon missionaries whom he met years ago, and who were responsible for teaching him the gospel and bringing him and his wife into the Church.

Our missionaries are ever receiving, and in this they are blessed, but more important, they are ever giving. They receive not to hold for themselves, but to give to others. In receiving, they are like the Sea of Galilee and the Dead Sea in Palestine. In giving, they are like the Sea of Galilee only, which receives and gives, while the Dead Sea receives only to hold to itself, and it gives nothing. The vast difference between receiving and giving and only receiving is appropriately described in the following word picture of the two seas of the Holy Land, and I think each of us should now resolve to be like the Sea of Galilee:

"One is fresh and fish abound in it. Splashes of green adorn its landscape. Trees spread their branches over it and stretch out their thirsty roots to sip of its life-giving waters. Along its shores children play, as children played when He was there. He loved it. He could look across its silver surface as He spoke His parables. And on a rolling plain, not far away, He fed five thousand people in the miracle of the loaves and fishes. The River Jordan forms this Sea with sparkling waters from the hills. It laughs in the sunshine, and men build their houses near it, and birds their nests, and every kind of life is happier

because it is there. The River Jordan flows on south into another Sea. Here there is no splash of fish, no fluttering leaf, no song of birds, no laughter of little children. Travelers do not pass, unless on urgent business which might take them there. The air hangs heavy above its waters, and neither man nor beast nor fowl will drink of it. What makes this mighty difference in these neighbor Seas? Not the River Jordan—It empties the same good water into both. Not the soil in which they lie, nor the country 'round about. The Sea of Galilee receives and gives but does not keep the Jordan water to itself. For every drop which flows into it, another drop flows out. The receiving and the giving go on, day after day, in equal measure. The other Sea hoards its income jealously. Every drop it gets, it keeps. The Sea of Galilee gives and lives. The other Sea gives nothing. It is named 'The Dead Sea.'" (Bruce Barton.)

With this comparison between receiving and giving, it is easy to see what the great missionary program can do for your young men, for they forsake all selfishness, and they turn to the divine art of selflessness, as they seek to give only that they may have a richer store from which to give for the blessing of others.

Yes, we think that every deacon, teacher, and priest of the Aaronic Priesthood should prepare to fill a mission. These choice young men should have proper training. Last year we presented over 31,000 individual Aaronic Priesthood awards to very choice, wonderful young men, which means that every one of these young, outstanding men is a potential missionary, if we as parents and leaders do our part.

These young men are preparing for that mission. Parents and Aaronic Priesthood leaders would do well to hold as the goal for every Aaronic Priesthood boy the preparation for a mission. For seven years—two years as a deacon, two years as a teacher, and three years as a priest—the courses of study, we hope, will be prepared and so correlated that at the end of these seven years, all of these wonderful Aaronic Priesthood boys will have reached that goal of being prepared to fill a mission. And during these seven years' experience in the Aaronic Priesthood program, the boy will be given a training that will carry him not alone through a mission, but throughout his life.

We know there are some young men who may be on the wrong road. We would say to you young men, "Turn back. Turn back; it isn't too late. We want to help you. You can still find the right road. We want you to know that the Lord loves you young men. We want you to know and appreciate what is in store for you. We want you to feel that the gospel of Jesus Christ is the greatest stabilizing influence in your life."

I want to bear you my testimony that I know that God lives. I love the Lord. I want to bear testimony to you that we can get close to the Lord, perhaps closer than we ourselves may fully realize, but it will take humility; it will take effort, and we cannot be satisfied just to go on the road of least resistance. Let us make sure that these thousands of Aaronic Priesthood boys are not neglected. What a shame it would be if we failed to give every boy proper encouragement, training, planning, or if we did anything that would deny any one of these boys receiving a call for his mission.

God bless us that we may live up to the responsibilities which are ours, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Thorpe B. Isaacson of the Presiding Bishopric has just concluded speaking. Elder Gordon B. Hinckley, Assistant to the Twelve, will now speak to us.

ELDER GORDON B. HINCKLEY

Assistant to the Council of the Twelve Apostles

If I had the wish of my heart I would ask for the privilege of sitting down and having this wonderful choir sing again that hymn which they sang so beautifully this morning:

"I stand all amazed at the love Jesus offers me,
Confused at the grace that so fully he proffers me."

I seek the inspiration of the Lord. I had prepared a talk, but I think I shall discuss something else. Brother Dyer has been speaking of the work in Europe, and I rejoice at the marvelous things that are being accomplished there. I wish to say that I feel that the same spirit, the power of the Lord upon the people of the earth, is being made manifest all over the world where the gospel is being taught.

I have recently had the experience, under the direction of the First Presidency, of going through the missions of the Orient. I cannot deny the miracles of God, and I think many of the things I have seen are truly miracles.

Not long ago, I sat in an old high school gymnasium in the city of Seoul, Korea. Just a short time earlier the blood of the young people of Korea had been running in the streets of that strife-ridden city. In our meeting that evening there were over 500 young Koreans. I was told that we have only two married couples who are members of the Church in all of the Seoul District. Our members there are young, forward-looking people. Conducting that gathering was a sandy-haired, Utah farm boy. He conducted with dignity and spoke with ease the language of those people, and after the meeting, as they came up and put their arms around him, and he put his arms around them, I marveled at the power of the gospel of Jesus Christ to change men's hearts.

We then went down to the sad city of Pusan on the southern tip of Korea. We held a street meeting in the park overlooking the harbor. Within a few feet of a great anti-aircraft gun emplacement we opened our meeting, and about 150 curious, intelligent-looking people gathered. A boy from Florida, a missionary of this Church, began to speak. I then wandered down into the crowd with an army sergeant—one of our boys who was taking us around. A Korean who spoke some English said in substance to the sergeant, "How long that young man been here?" "Two years," was the reply. "No—he here longer. Americans here fifteen years and not speak our language. Americans not speak Korean like that." I thought of the words of the Savior as recorded by Mark: ". . . they shall speak with new tongues." (Mark 16:17.)

I remember sitting in this tabernacle while I was a university student and hearing one of the brethren say that peace can come to the world only through acknowledgment of the Lord Jesus Christ. I was at a critical age, and I doubted the possibility of that ever occurring. I think recently I have glimpsed the vision of how it might happen.

Not long ago we were in Hiroshima, Japan. We stood in the park and green grows the grass at the site where on the sixth of August 1945, just fifteen years ago, 80,000 lives were taken with the blinding flash of the first atomic bomb. Another 80,000 have since died from the effects of it. It is a sobering experience to stand in that place.

There is a simple monument about the size of this pulpit, and it has inscribed on its face in Japanese characters, words which say in translation: "Rest in peace. May this tragedy never again come to the world."

There were three of us, the mission president, a man from Hiroshima, and myself. The man from Hiroshima was a Japanese businessman, an elder of the Church of Jesus Christ of Latter-day Saints, a man who had served in the Japanese Imperial Army for nine years. I was an elder of the Church of Jesus Christ of Latter-day Saints from the land which had dropped the bomb. With emotion and sincerity he said, through an interpreter, "Thank God for the missionaries. Last night my wife

and I were on our knees, as we are each night, to express gratitude for the coming of these two young men who have literally saved our lives. We had nothing to live for, no hope here or hereafter, and we were drinking ourselves to death. They came. They taught us. They brought purpose into our lives. The change in me has been so noticeable that my partner became curious. I have been teaching him the gospel, and I am now going to baptize him."

That is the way peace will come to the world. This thing shall spread from soul to soul, and men in all lands shall come to acknowledge Jesus Christ as the Son of God, the Savior of mankind, our Elder Brother, the Prince of Peace.

We sat in a testimony meeting one day a few months ago. A boy stood up with a letter in his hand. He said, "I think I am happier than I have ever been in my life. I have had many wonderful experiences here, and they have made me happy, but it is this letter that has really warmed my heart. My father, once active, began drinking, and oh, the sorrow my mother has suffered because of this. After my farewell my father said, 'My son, I am going to try to live worthy of you.' Now," the missionary said, "I have a letter from my father, received yesterday, which says that last week he was ordained a high priest and set apart as counselor in the bishopric of our ward, and he has just made a down payment on a home for the first time in his life."

These are some of the miracles I have seen in my associations with our missionaries. I am grateful, I am more grateful than I can say for this great program of the Church that I have been blessed to be associated with. I know it is one of the marks of the divinity of this work. No other organization in this world has anything quite like it. It touches for good the lives of all who are affected by it.

The work is going forward on the other side of the earth. I recall sitting here as a boy and hearing President Grant tell of his difficulties in Japan and of his praying to the Lord to give him another assignment because of his discouragement. Do you know that the missionaries of the Northern Far East Mission have baptized an average of about six converts per missionary so far this year? Many of these were not Christian people. Our missionaries in this part of the world have taken to people who are of the Oriental religions the testimony of Jesus and have converted them to this cause. God bless them for their devotion and their faithfulness. The Lord bless us at home to sustain his work throughout the world by the virtues of our lives, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

You have just listened to Elder Gordon B. Hinckley, Assistant to the Twelve.

We shall now be favored by the Combined Choral Groups and the Congregation singing, "Oh Say, What Is Truth?" conducted by Professor David A. Shand. After the singing we shall hear from the Patriarch to the Church, Elder Eldred G. Smith.

The Combined Choral Groups and the congregation joined in singing the hymn, "Oh Say, What Is Truth?"

President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, will now speak to us. He will be followed by Elder LeGrand Richards of the Council of the Twelve.

ELDER ELDRED G. SMITH

Patriarch to the Church

This is truly an inspiring sight. I have thrilled with the messages that have been given here at this conference. I am thrilled with the progress of the missionary work and the growth of the Church throughout its length and breadth. This is truly a blessed people and a choice generation in which to live.

The gospel of Jesus Christ has been given to people throughout the earth at various times, even at the time of Adam

and the time of Noah and coming down to the time of Abraham, who was given a very significant promise. Speaking to Abraham, the Lord said:

". . . I give unto thee a promise that this right shall continue in thee, and in thy seed after thee [that is to say, the literal seed, or the seed of the body] shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal." (Abraham 2:11.)

This is the time and generation when this blessing is being fulfilled. The blessings of the gospel are coming to all the peoples of the earth. The Lord is truly touching their hearts and opening the way for them to receive the gospel.

The Lord is also assisting in other ways which I have mentioned here before, I believe, and I cannot help continually being grateful for the outpouring of knowledge which has come upon the earth since the restoration of the gospel, which makes it possible for this gospel to be taught to all the people of the earth through the modern facilities that have been developed and prepared and which continue to grow. I am very thankful and grateful for these facilities.

The Church Section of the News recently mentioned the number of copies of the Book of Mormon being printed—nearly 500,000 copies are being printed annually and sent throughout the world. The facilities that make it possible to send the Book of Mormon to the ends of the earth, among the various peoples of the earth, as has been indicated here by other speakers, are peculiar to our Church. Not only the Book of Mormon but also much other Church literature is being translated into many languages so that not only we of the English speaking peoples may have the gospel, but also many others throughout the earth.

This is truly a choice generation. I am sure there is no blessing given but what there is an obligation. Where much is given, much is expected. We have heard from many speakers at this conference of our obligation to teach the gospel, to warn our neighbors, and above all to live the gospel ourselves. I would like just briefly to refer to a revelation given by the Lord. In section 41 of the Doctrine and Covenants, he said:

"Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest of all blessings, ye that hear me; and ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings." (D&C 41:1.)

This is a strong warning, but I believe truly that the Lord means what he says. He has given us the blessings; he continues to pour out his blessings upon us in rich abundance; and then he gives the warning that we who have accepted the gospel, if we do not live up to these covenants, he will pour out upon us "the heaviest of all cursings."

I could not help thinking when Brother Hinckley was speaking about Hiroshima, that this summer I visited again at Oakridge, Tennessee, and found that the process which developed the atomic bomb which was dropped on Hiroshima is now so obsolete that that process is no longer in operation. If we think of what might happen to this world if the people of this world do not keep the commandments of the Lord, we cannot stretch our imagination far enough to imagine what the Lord might pour out upon this generation when he says, he might pour out upon us "the heaviest of all cursings." All the blessings and all the scientific developments which have been given to us, might be turned upon us to our condemnation.

I pray the Lord's blessings upon us that we will heed his teachings, that we will teach our neighbor and develop righteousness throughout this earth.

The history generally given to us in the Book of Mormon and all this world's history is a repetition of righteousness with peace and prosperity, and with unrighteousness there is war and desolation. This shall be repeated throughout the life of this earth, and we are no exception.

May the Lord's blessings be with us, that we may ever be faithful, keeping the commandments of the Lord and doing that which he desires of us in teaching the gospel to our neighbors, our friends, our relatives; and so live the gospel that we will be that kind of missionary, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder LeGrand Richards of the Council of the Twelve will now speak to us. He will be followed by Elder A. Theodore Tuttle.

ELDER LEGRAND RICHARDS

Of the Council of the Twelve Apostles

I am very grateful to my Heavenly Father, brothers and sisters, for the privilege of attending this conference with you, for your faith and devotion, for the service you render, and for my association with my brethren of the General Authorities.

In my heart I welcome the three new ones that have come to us this day.

I feel grateful for my membership in this Church, more than for anything else in all this world, and I do not know how I could live without it.

In President McKay's opening remarks and in two of the prayers that have been offered at the commencement of these meetings, reference has been made to the privilege of being here in this historic building. As we come here from time to time in our various meetings and gatherings, we hear that expression, and I would like to make a few comments on what makes this building so historic. It is wonderful as we think of the great men, prophets of this dispensation, who have occupied this pulpit, and of the counsel and the advice they have given and the testimonies that have been borne and the experiences related of the hand-dealings of the Lord with his people and his guidance and direction through the years. Then we recall the wonderful music and prayers we have heard from time to time, as we have come here, all of which has made an impression upon our lives, until we have left this building with new hope and new ambition and new desires.

I was reading a pamphlet a few days ago that was given to my father by his mother before I was born, and in that pamphlet it reported a special conference held in the Old Tabernacle on the 28th of August, 1852, for the purpose of calling missionaries. We have heard a lot about missionaries and missionary work at this conference, but that is one of our great responsibilities. In that meeting there were some 3,000 elders of Israel present and the full Presidency of the Church, President Brigham Young, President Heber C. Kimball, and President Willard Richards, seven of the twelve, and most of the General Authorities.

President Kimball was asked to speak to the brethren present, the elders of Israel, about the purpose of the meeting, and he told them that they were there, many of them, to be called into the mission field, and ninety-eight of them were called and assigned to the following places: The British Isles, France, Germany, Capital of Prussia (Berlin), Norway, Denmark, Gibraltar, Hindoostan, Siam, China, Cape of Good Hope (South Africa), Nova Scotia and British Provinces in America, West Indies, British Guiana, Australia, Sandwich Islands, and parts of the United States.

Mind you, that was only five years after the Saints had gathered here from their drivings in the East and before there were any railroads, and yet they were sent out to these distant lands.

We heard yesterday from Bishop Wirthlin some of the sacrifices that these early brethren made in order that this great missionary cause would continue to roll forth. My grandfather and the grandfather of Brother Franklin D. Richards, whom you sustained here today, out of the first fourteen years of his married life, spent ten years of it in the mission field away from his family. That was typical of what many of the brethren did.

I thought you would be interested to hear a statement or two by President Kimball to those elders upon the occasion mentioned. He declared:

"I say to those of you who are elected to go on missions, go, if you never return, and commit what you have into the hands of God—your wives, your children, your brethren, and your property."

Nearly all of these men were married, and they had only been here a short time to establish their families. Elder George A. Smith, the following speaker, said:

"The missions we will call for during this conference, are generally not to be very long ones, probably from three to seven years will be as long as any man will be absent from his family."

And then he continued:

"If any of the elders refuse to go, they may expect that their wives will not live with them, for there is not a Mormon sister who would live with a man a day, who would refuse to go on a mission."

That is quite a statement, and while it seems to us today a little extreme, nevertheless, when you travel through this Church and see the sacrifices that are being made—Brother Isaacson referred to them this afternoon—to sustain these somewhat 8,000 missionaries in the field, it is a wonderful thing.

I would like to relate two experiences I have had in interviewing missionaries. A few years back, I interviewed a young man in southern Utah before we had discontinued sending young married men into the mission field, and when I looked at his recommend papers I saw that he was a married man, and I said: "Does your wife want you to go on this mission?" He said she did, and I said, "Why didn't you bring her?" He said, "I couldn't. She just gave birth to our first child this morning in the hospital." Then I said, "Well, then we will have to go to the hospital." And we did, and there was that young mother with her firstborn child in her arms. I said, "Do you want this husband of yours to go on a mission?" She said, "Brother Richards, I surely do. When we married we decided that our marriage should not stand in the way of his mission, and my parents are able and willing to care for me and the baby." And so he went on his mission and was a wonderful missionary. I kept in touch with that little woman while he was gone.

I had a similar experience in Provo. I interviewed a young man under the same circumstances, except that his wife was just expecting a call to go to the hospital any moment, to give birth to their first child. Later as I visited in Idaho in one of the stakes, I stayed in the home of the stake president, and there was this little mother, taking care of her baby while that missionary-husband was in the mission field.

The Lord has put into this Church the breath of life. He has made it possible for people to make the supreme sacrifice, almost, in order that this work will go forward in all the earth. You remember when one came to him and said, "Lord, I will follow thee whithersoever thou goest," and the answer was, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Luke 9:57-58.) And so, of course, the man turned away. Unto another he said, "Follow me. But he said, Lord, suffer me first to go and bury my father." And as if the Master would speak to all coming generations of the importance of this great missionary cause, he said: "Let the dead bury their dead: but go thou and preach the kingdom of God." (*Ibid.*, 59-60.) Now that spirit has prevailed and carried on this great missionary cause of the Church.

I remember being in this Tabernacle as a boy when President Woodruff gave what I think was his last address to the people, when he told how marvelously the Spirit of the Lord had guided him all through his ministry. I remember the story he told about traveling east on one of his missionary journeys, and in the middle of the night he was warned by the Spirit to arise and move his wagon and team. They were fastened by a large oak that had stood possibly a hundred years and had never been disturbed, and after he had moved the wagon and the team, a whirlwind came and took that oak tree up by the roots and threw it right where his wagon had been stationed.

Such testimonies are what have made this a historic building. One could hardly say that he did not know that the power of God was in this work, and that his Spirit operates and guides and directs. Such things could not be, except the power of God is with this people.

In that same address, I remember his telling of bringing a group of immigrants from England, I think it was, and when they were about to embark on a boat at New Orleans, and he was

making arrangements with the captain, that same Spirit told him not to go, either himself or his company, and so he excused himself, and they did not go on that boat. And it had only gone up the river a short distance when it caught fire and burned, and everybody on it was killed. He said, "If I had not listened to the Spirit of the Lord, we would not have bishop so-and-so and president so-and-so," naming them right from this very pulpit. This is a historic building. The power of God has been and is here.

I would like to refer to another experience related by President Woodruff as he stood here and talked in the conference in 1898, and this is recorded in the *Conference Report*. He said: "I am going to bear my testimony to this assembly if I never do it again in my life that those men who laid the foundation of this American government, and signed the Declaration of Independence, were the best spirits the God of heaven could find on the face of the earth. They were choice spirits, not wicked men. General Washington and all the men that labored for the purpose were inspired of the Lord.

"Another thing I am going to say here, because I have a right to say it: Everyone of those men that signed the Declaration of Independence with General Washington called upon me as an Apostle of the Lord Jesus Christ in the temple at St. George, two consecutive nights, and demanded at my hands that I should go forth and attend to the ordinances of the House of God for them." And he and others did that work for them.

Such an experience would seem almost incredible to the world. The things of God are understood, Paul says, by the Spirit of God, and the things of man are understood by the spirit of man, and the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. (1 Cor. 2:14.) If God could take Elijah to heaven without tasting death, if he could promise to send him again, as Malachi declared, to turn the hearts of the fathers to the children lest he come and smite the earth with a curse (Mal. 4:5-6), surely he could permit such characters as George Washington and the signers of the Declaration of Independence to come back to ask for their blessings, because they were sent upon this earth before Elijah came, before holy temples had been built, before men could receive the holy ordinances of the house of the Lord for their exaltation.

I bear my testimony in closing that there is not a man and a woman in this world—in or out of the Church—if God would only give them the vision to see and the heart to understand that would not do everything within their power to obtain such blessings as these men sought at the hands of this apostle of this dispensation who later became the President of this great Church. This is in keeping with the promise of the building of the house of the God of Jacob in the latter-days in the top of the mountains, and the gathering thereunto from all the nations of the earth to learn of his ways and walk in his paths. How rich we are in the blessings of God, and how great have been the things that have come out of this historic building.

God grant that we may so live that in all our ministry we may be prompted and guided and inspired by that same Spirit, I humbly pray, and leave you my blessing, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

We shall hear from Brother Tuttle perhaps tomorrow.

We want to thank these young men and young women for their presence today. Brother Shand, thank you, the singing by your group has been glorious and selections appropriate. We are glad that these young people participated in this wonderful service this afternoon and this morning. And the members of the Bonneville Strings have the thanks and gratitude of a vast audience —only part of whom you have seen in the Tabernacle. We thank you and those of the University whom you represented so nobly and well this morning and this afternoon.

The University Choral Groups, accompanied by the Bonneville Strings, will sing, "Praise to the Holiest," with the soloists, Beryl Jensen Smiley, mezzo-soprano, and Ronald L. Christensen, tenor. The group will be conducted by

Professor David A. Shand, after which the benediction will be offered by Elder Wallace D. Yardley, president of the Beaver Stake, following which this conference will be adjourned until seven o'clock this evening when the General Priesthood meeting of the Priesthood of the Church will be held in the Salt Lake Tabernacle. Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building.

The Priesthood session will not be broadcast. In addition to the meeting held in this room, overflow meetings will be held in the Assembly Hall, in Barratt Hall, and relayed by closed circuit to members of the Priesthood assembled in 271 other Church buildings from coast to coast and in Canada. Included in those 271 are three or four in New Zealand.

The General Sessions tomorrow will be broadcast as a public service over television and radio stations throughout the west. The Tabernacle Choir Broadcast will be from 8:30 to 9:00 o'clock. Those desiring to attend this broadcast must be in their seats at 8:15 o'clock. It is requested that the audience remain quiet during the broadcast.

The singing for this session and this morning, has been furnished by the University of Utah Choral Society and the Bonneville Strings, singers from the Institute of Religion and the University Choral Groups, under the direction of Professor David A. Shand, with Frank W. Asper at the organ.

We shall now hear the chorus sing, "Praise to the Holiest," with soloists, I repeat, Sister Beryl Jensen Smiley and Brother Ronald L. Christensen.

The Choral Groups, accompanied by the Bonneville Strings, sang an anthem, "Praise To The Holiest," following which the benediction was offered by Elder Wallace D. Yardley, president of the Beaver Stake.

Conference adjourned until 7:00 p.m.

GENERAL PRIESTHOOD MEETING

The General Priesthood Meeting of the Church convened in the Tabernacle, Salt Lake City, Utah, Saturday evening, October 8, at 7:00 p.m.

President David O. McKay presided and conducted the services of the meeting.

The President announced that the choral singing for the meeting would be by the Tabernacle Choir Men's Chorus, with Elder Richard P. Condie as Director, and Alexander Schreiner at the Organ. The President opened the meeting with the following remarks:

President David O. McKay:

This is the fifth session of the One Hundred Thirtieth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. Members of the Priesthood are gathered in the Assembly Hall, Barratt Hall, and in 271 other buildings from Coast to Coast and in Canada and New Zealand.

The singing during this session will be furnished by the Tabernacle Choir Men's Chorus with Elder Richard P. Condie as director, and Elder Alexander Schreiner at the organ. We shall begin these services by the Tabernacle Choir Men's Chorus singing, "Come, All Ye Sons of Zion." After the singing, Elder Edwin E. James, president of the Lyman Stake will offer the invocation.

Singing by the Tabernacle Choir Male Chorus, "Come, All Ye Sons of Zion."

The opening prayer was offered by President Edwin E. James of the Lyman Stake.

President David O. McKay:

The invocation was offered by President Edwin E. James of the Lyman Stake. The Men's Chorus of the Tabernacle Choir will now sing, "Seek Thy God," directed by Elder Richard P. Condie.

The Tabernacle Choir Men's Chorus sang "Seek Thy God."

President David O. McKay:

Our first speaker tonight is Elder Marion G. Romney, member of the Council of the Twelve.

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

My brethren, this is a great audience. It might be the largest attended General Priesthood meeting we have ever held. I have tried to prepare for this, my first assignment in such a meeting, but I am sure that if I say anything worthwhile, it will be by the Lord's help. Will you please, therefore, give me an interest in your faith and prayers.

For my text I have chosen the 43rd Verse of the 84th Section of the Doctrine and Covenants. It reads: "And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life." As background I shall read a few verses which, in the revelation, precede the text.

In the forepart of the revelation the Lord, speaking of the Melchizedek Priesthood, says: "Which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.

"And the Lord confirmed a priesthood also upon Aaron and his seed, throughout all their generations, which priesthood also continueth and abideth forever with the priesthood which is after the holiest order of God." (D&C 84:17-18.)

Such is the nature of the Priesthood we bear.

"And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

"Therefore, in the ordinances thereof, the power of godliness is manifest.

"And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh." (D&C 84:19-21.)

And now I am going to skip a few verses and read the covenant that belongs to the Priesthood.

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God." (D&C 84:33-34.)

The Prophet Joseph Smith used to repeatedly urge the brethren to make their calling and election sure. There is no way to do this except by receiving the Priesthood and magnifying it.

But to continue with the revelation:

"And also all they who receive this priesthood receive me, saith the Lord;

"And he that receiveth my servants receiveth me." (D&C 84:35-36.)

This statement is worth emphasizing. "He that receiveth my servants receiveth me." Who are his servants? They are his representatives in the offices of the Priesthood—the General, Stake, Priesthood Quorum, and Ward officers. It behooves us to keep this in mind when we are tempted to disregard our presiding authorities, bishops, quorum and stake presidents, etc., when, within the jurisdiction of their callings, they give us counsel and advice. Remember that the Lord Jesus said: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:40.) "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." (Matthew 10:41.)

But back to the covenant of the Priesthood: "He that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

"And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved." (D&C 84:37-40.)

Now, I am tempted to comment on this covenant at length, but since it is not the heart of my message, I will say only that, as I understand it, all of us who receive the Melchizedek Priesthood enter into an agreement with our Heavenly Father to magnify it. On

condition that we magnify it, the Father undertakes to make us equal with him in the sense that "all that my Father hath shall be given unto him. . . . But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come." (D&C 84:38, 41)

When I first began to seriously think about this statement, I wondered if it would not have been better for me never to have received the Priesthood, if failing to magnify it would mean I would never receive forgiveness in this world or the world to come. Then I got to thinking about this next verse, which says: "And wo unto all those who come not unto this priesthood." (D&C 84:42.)

I finally came to the conclusion that I was between the horns of a dilemma and that my only hope was to receive and magnify the Priesthood.

Such is the background for our text: "And I now give unto you (bearers of the Priesthood) a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

"For you shall live by every word that proceedeth forth from the mouth of God." (D&C 84:43-44.)

Now why should we beware concerning ourselves? We should beware concerning ourselves because it now is and has always been the objective of Satan to destroy the Priesthood of God. As long ago as the war in heaven, he sought to usurp the power of the Priesthood. As a result of the conflict he there precipitated, he was cast out of heaven. He had to be cast out. There could be no peace in heaven until he was cast out.

Banishment from heaven did not, however, end his attack on the Priesthood of God. In the Garden of Eden he sought to deceive Adam. And he continued his diabolical purpose after the fall. When Adam and Eve received the Gospel and taught it to their children, Satan came among them and said: "Believe it not . . . and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish." (Moses 5:13.)

When "the presence of God withdrew from Moses" following the great revelation He gave of Himself to Moses, Moses tells us that "Satan came tempting him, saying: Moses, son of man . . . I am the Only Begotten, worship me." (Moses 1:9, 12, 19.)

He sought to deceive even the Savior. You will all remember how he tempted Jesus in the wilderness, on the pinnacle of the temple, and on the high mountain.

Satan has sought in all ages to deceive the sons of God who have received the Priesthood. He has not been entirely unsuccessful either, for in all past dispensations he has finally succeeded in deceiving them to the extent that he has driven the Priesthood from the earth.

Now we know he is not going to drive the Priesthood from the earth in this dispensation because the Lord has said it is here to stay until the Savior comes. But there is no guarantee that he will not deceive a lot of men who hold the Priesthood. The Savior, talking about these days in which we live, said, "For in those days there shall also arise false Christs, and false prophets, and shall show great signs and wonders, insomuch, that, if possible, they shall deceive the very elect, who are the elect according to the covenant (the covenant of the gospel and the Priesthood)." (Joseph Smith 1:22.)

So far as Satan's war against the Priesthood is concerned, he is making no exception in this last dispensation. His objective is still to deceive every one of us he can and to drive the Priesthood from the earth. Satan is very real. His power is very real. His influence is felt everywhere. He literally stalks the earth. "The powers of darkness prevail upon the earth . . . and, behold, the enemy is combined." (D&C 38:11, 12.)

You no doubt heard what President McKay said in his opening address yesterday morning about the power of the Evil One trying to deceive and deprive men of their agency. Free agency is the principle against which Satan waged his war in heaven. It is still the front on which he makes his most furious, devious, and persistent attacks. That this would be the case was foreshadowed by the Lord when he said to Moses: "That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from

the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor." His plan was to save us all by depriving us of free agency and subjecting us to his will.

"But, behold," continued the Lord, "my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.

"Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power. . . ." Priesthood is God's power. That is what Satan is after—power. He wants it in the form of dictatorship. "Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Moses 4:1-4.)

You see, at the time he was cast out of heaven, his objective was (and still is) "to deceive and to blind men, and to lead them captive at his will." This he effectively does to as many as will not hearken unto the voice of God. His main attack is still on free agency. When he can get men to yield their agency, he has them well on the way to captivity.

We who hold the Priesthood must beware concerning ourselves, that we do not fall into the traps he lays to rob us of our freedom. We must be careful that we are not led to accept or support in any way any organization, cause, or measure which, in its remotest effect, would jeopardize free agency, whether it be in politics, government, religion, employment, education, or any other field. It is not enough for us to be sincere in what we support. We must be right!

As to Satan's direct attack upon the restored Church and its Priesthood, you will remember this account of the Prophet as to what happened in the Sacred Grove as he knelt to pray:

"I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—" (Joseph Smith 2:15, 16)

Before the Church had been organized six months the Devil was foisting his counterfeits upon its members. In his history of September 1830, the Prophet says:

"To our great grief, however, we soon found that Satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hiram Page had in his possession a certain stone, by which he had obtained certain 'revelations' concerning the upbuilding of Zion, the order of the Church, etc., all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as in our late revelations." (D.H.C. 1:109-110)

The Prophet was greatly concerned about it because Oliver Cowdery and the Whitmers were sympathetic with Hiram Page and began to believe his spurious revelation. In response to the Prophet's inquiry, the Lord gave him the revelation recorded in the 28th Section of the Doctrine and Covenants. This revelation was directed to Oliver Cowdery. In it the Lord said to him: "Thou shalt take thy brother, Hiram Page, between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and that Satan deceiveth him;

"For, behold, these things have not been appointed unto him, neither shall

anything be appointed unto any of this church contrary to the church covenants." (D. & C. 28:11-12)

This revelation straightened Hiram Page out, but it did not end Satan's efforts to deceive the brethren. You will remember how they (including some of the leaders of the Church) fought the Prophet in the days of Kirtland. At the time of one attack on the Prophet when Brigham Young was present, he arose and said that Joseph was a Prophet and he knew it, "and that they who rail and slander him . . . could but destroy their own authority and cut the thread that bound them to the Prophet of God and sink themselves to hell."

Referring to the occasion after coming to Utah, he said: "Some of the leading men at Kirtland were much opposed to the Prophet meddling with temporal affairs, thinking that his duty embraced spiritual things alone and that the people should be left to attend to their temporal affairs without any interference whatever from prophets and apostles. In a public meeting, I said: 'Ye elders of Israel: Now, will some of you draw the line of demarcation between the spiritual and temporal within the Kingdom of God, so that I may understand it!' Not one of them could do it. When I saw a man standing in the path before the Prophet, I felt like hurling him out of the way and branding him as a fool."

Brigham Young was never deceived. There were those who were, however, right up until the end of the Prophet's life. Among them you will remember the Laws and the Bennetts. Even the Three Witnesses were deceived. You know, of course, what happened after the Prophet was gone and Brother Brigham took over. Lyman Wight and many of the others, strong men who stood by the Prophet, were deceived and left the Church.

And so it has gone all through the years. Today is no exception. We have people now who yield to the temptations and follow the counterfeits of Satan. Their sad situation reminds us of the statement of the Prophet Joseph who, after recounting some of the workings of evil spirits in his day, said: "A man must have the discerning of spirits before he can drag into daylight this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colors; for nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the spirit of God. Thousands have felt the influence of its terrible power and baneful effects. Long pilgrimages have been undertaken, penances endured, and pain, misery and ruin have followed in their train; nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage and desolation are habiliments in which it has been clothed." (D.H.C. 4:573)

A paramount consideration for us bearers of the Priesthood today is "How may we combat these onslaughts of Satan? How can we distinguish between his counterfeits and divine truth?" John the Revelator gave the people of his day this test: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." (I John 4:2) Such a test was adequate then, for the good reason that to accept Christ at that time was a capital offense. In light of such a penalty, obviously no non-believer would confess him. It will not do for us today, however, because there is no such penalty. The situation now is that although great numbers of people confess Christ, most of them, judged by their beliefs and practices, deny him.

I would like now to suggest some tests which can safely be used to distinguish the genuine from the counterfeit. I have already indicated that many organizations, causes, and measures may be tried by applying the test of free agency.

Anything purporting to pertain to the Gospel of Jesus Christ may be put to the following four simple tests:

1. *Does it purport to originate in the wisdom of men, or was it revealed from heaven?* If it originated in the wisdom of men, it is not of God. Remember what the Savior said to Nicodemus, "Except a man be born again, he cannot see . . . (nor) enter . . . the kingdom of God." (John 3:3, 5) He also said, "My doctrine is not mine, but his that sent me." (John 7:16) Even Jesus himself did not purport to originate gospel doctrine. One cannot arrive at truth by

reason alone. We have already heard this theme developed in this Conference. I need not stress it further.

In the Book of Mormon the Prophet Jacob said: "O that cunning plan of the evil one! O the vainness of the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish." Then he adds this lovely sentence: "But to be learned is good if they hearken unto the counsels of God." (2 Nephi 9:28-29)

You are all acquainted with Paul's great doctrine that the things of God are understood by the power of God, and that the things of men are understood by the wisdom of men. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Corinthians 2:14)

We never need to be deceived by the learning of the world. We can always with safety reject those doctrines which are founded in the wisdom of men.

2. *Does the teaching bear the proper label?* You will remember that when his Nephite disciples inquired of Jesus what they should call the church, he "said unto them: Verily, verily, I say unto you, why is it that the people should murmur and dispute because of this thing?

"Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name? For by this name shall ye be called at the last day;

"And whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day.

"Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name that he will bless the church for my sake.

"And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel." (3 Nephi 27:4-8)

From the foregoing it is perfectly plain that if any teaching purporting to be from Christ comes under any label other than that of Jesus Christ, we can know it is not of God.

3. The last phrase of the above quotation gives us the third test. "But if it be called in my name then it is my church, if it so be that they are built upon my gospel." *The teaching must not only come under the proper label, but it must also conform to the other teaching of the Gospel of Jesus Christ.*

4. Now the fourth and last test I shall mention is: *Does it come through the proper Church channel?* We read in the 42nd Section of the Doctrine and Covenants: "Again I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church." (D. & C. 42:11.) In the light of this divinely established order, how can any man accept the doctrine of authority from some secret source unknown to the Church? The Lord could not have made it any plainer that one's authority must come through the established order of the Church, and the President of the Church stands at the head of that order. The Lord has placed him there.

"The duty of the President of the office of the High Priesthood," He says, "is to preside over the whole church, and to be like unto Moses—" (D. & C. 107:91) Now one of Moses' greatest callings was to be a law-giver, to declare the Word of God. Only the President can declare the doctrines of the Church.

The revelation continues: "The duty of the President of the office of the High Priesthood is to preside over the whole church, and to be like unto Moses—

"Behold, here is wisdom; yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the church." (D. & C. 107:91-92.)

In the revelation the Lord gave to the Prophet in answer to his inquiry about the stone which Hiram Page had, he said, speaking of the president of the Church): "Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith." (D. & C. 21:4-5)

Such is the obligation of this Priesthood with respect to our present Prophet, Seer, and Revelator, President David O. McKay. "By doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D. & C. 21:6)

Now, brethren, if we will keep these things in mind, we shall not be deceived by false teachings. I remember years ago when I was a bishop I had President Grant talk to our ward. After the meeting, I drove him home. At that time there was a great deal of criticism against the President of the Church because of a front-page editorial some of you may remember. We talked about it. When we got to his home I got out of the car and went up on the porch with him. Standing by me, he put his arm over my shoulder and said: "My boy, you always keep your eye on the President of the Church, and if he ever tells you to do anything, and it is wrong, and you do it, the Lord will bless you for it." Then with a twinkle in his eye, he said, "But you don't need to worry. The Lord will never let his mouthpiece lead the people astray."

I have thought much about that. I remember that counselors in the Presidency have been deceived. I remember that members of the Twelve have been deceived and left the Church, and men in every other Council in the Church have been deceived. But there has never been a President of the Church, and according to President Grant, and I believe him, there never will be a President of this Church who will lead the people astray.

We need not be led astray, my brethren. The safest way to avoid being led astray is to magnify our Priesthood. We should go on our knees, each one of us, morning and evening, and plead with Almighty God to keep us in the way of magnifying our callings in this great Priesthood. We should live righteously. We should resist every temptation of lust. When we harbor lustful thoughts and participate in lustful practices, we cannot see these great principles clearly, and we get into the dark.

If, in addition to living righteously, we will study and learn what the Lord has said and apply the tests I have suggested, we shall never go astray. God help us, I pray, that we shall remain true and faithful ourselves, and help all of the members of the Church to see clearly, thereby placing themselves among those who take the Holy Spirit for their guide and are not deceived, in the name of Jesus Christ. Amen.

President David O. McKay:

Our next speaker will be Elder Mark E. Petersen, a member of the Council of The Twelve.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

I am very grateful, my brethren, for the marvelous opportunity of addressing you this evening, and I sincerely and humbly pray that the Lord will guide me and inspire me because I, with my Brethren, have learned long since that I can do nothing of myself. I have memorized and said over and over again so many times that scripture wherein the Lord said, "Without me ye can do nothing," and I pray earnestly tonight that he will guide me and help me, because it is a tremendous responsibility to address so many men. It is a tre-

mendous responsibility to represent this Church.

But I glory in this Church. I am so thankful for it. I pray God that I, with Brother Romney, may be faithful even to the end. I have been so grateful for the Servicemen whom I have seen in this Conference. I was glad for the telegram President McKay read. I am sure that you Servicemen and you parents of Servicemen will be very glad to know, and on behalf of our Servicemen's Committee which is headed by our wonderful chairman, Brother Lee, we would like to report to President McKay and the First Presidency that all of the stake presidents of the Church reported to us today that they have now taken out subscriptions to the Improvement Era and the Church Section of the Deseret News for every person in the military service of this Church. That was completed today, President McKay, and we are so thrilled with it. Under Brother Lee's wonderful direction we have been working on this, and now we can report to you that the stake presidents have reported one hundred percent accomplishment of that wonderful assignment.

So, brethren, we wish to thank you, and we hope that you will continue with the program. Brother Lee asks that I mention the rest of the program in addition to the publications. Be sure, bishops, to carry on your interviews. Bishops and quorum people, will you remember to continue to write to these Servicemen and encourage them. They need your help, and they will be the stronger for it and so will you, if you cooperate with this program.

I desire to address my remarks tonight to the young men of the Church, to the boys of the Aaronic Priesthood, and to the younger men in the Melchizedek Priesthood. When President James prayed here tonight, opening this meeting, he thanked the Lord that we were born at this time, and it is surely something to be thankful for because it is a marvelous time in which to live. But it is also a very troublous time, and many of our young men are very discouraged about the prospects which confront them. Many of our young men are quite frustrated, in fact, not knowing how to plan their lives nor what to do about them. Some ask themselves, "Shall I go to school, or shall I just wait until I am drafted? Shall I enlist and get the military obligation over with? Shall I prepare for a mission, or shall I just drift along?"

They know, of course, that just drifting does not get them anywhere. If we are to be successful in life we must plan our lives. But some of the boys say, "How can we plan? Our lives are planned for us. There is nothing we can do about it. We can go to school for awhile, and then we will have to go into the Army. We will have other obligations too. We cannot plan our own lives," some boys have told me.

A couple of weeks ago I was down near Ft. Ord, California, and talked to quite a number of our young Servicemen there. They were very disturbed as to what the future holds for them. I have told the young men, as well as the young women of this Church, that they are born to a great destiny, a divine destiny. They are in very deed the children of God.

But there are some who do not believe in God. I remember one young man who came to me and wanted to argue about this after I had given a discussion in a meeting, and he said, "I have learned in school that there isn't any God, and I have been fully convinced. I no longer believe that there is a God."

I begin to wonder about young men and about people in general who do not believe in God. There are lots of them. Do you know that about 75 million Americans do not even belong to any church? Do you know that about 25 million more who do belong to churches take no part whatever in them, making a total of about 100 million Americans who, for some reason or another, have almost completely excluded God from their lives?

When I talk with young people about such a situation, I always like to ask them to consider the fruits of godlessness. What does it do to you to be without God? What does it do to you to be without religion? Can it benefit you, or can it hurt you? I ask them to look around and see what kind of people the godless people are. I read a very interesting discussion the other day by one of our great Americans, Mr. J. Edgar Hoover, a man whom I

respect highly. He pointed out in this discussion that one of the outstanding fruits of godlessness in the world right now is Communism. Communism, he says, is a direct result of godlessness. Men who do not believe in God, who fight God, who put God out of their lives, and try to eliminate him from the lives of everybody else are the ones who produced Communism.

Is Communism something that you would like to take into your life? It is one of the fruits of godlessness. Do you want to have within you the fruits—or rather I should say the seeds of Communism? Do you realize that the seeds of Communism are sprouting even now from godlessness?

You know what Communism has done to the world. You know how it has spread. You remember Hungary, don't you? And you remember Poland? Do you want to have anything like that in your life? Do you want the fruits of godlessness to become a part of you and your future?

Is there any real reason to disbelieve in God? There are some who say, "Well, I learned in school that there is no God. I have learned that there are other reasons for creation." I was very interested the other day to read a speech by one of the great scientists of the world. He, with many others of his intellectual attainment, have reached the conclusion that all of the arguments in times past to the effect that science has abolished God are false. One of the great writers of America has said that rather than science abolishing God, science is now virtually abolishing atheism.

The present day attitude of top scientists was expressed recently by Dr. Joseph W. Barker, president and chairman of the Research Corporation of America, and formerly Dean of the Engineering School at Columbia University. He explained that scientists of the nineteenth century were misled by certain of their observations, and as a result came to conclusions which were definitely atheistic. "But now," said Dr. Barker, "even the most pragmatic materialist in the face of present day scientific knowledge is led to the inevitable conclusion that the heavens declare the glory of God and the firmament shows of his handiwork."

Dr. Barker's concluding remarks on that occasion were these: "As the children of Israel foreswore the worship of the golden calf and returned to the faith of Jehovah, so we have foresworn the crass mechanistic materialism and returned to the faith in God of which the Psalmist of old sang, 'The earth is the Lord's and all that therein is.' "

The day is past, my young brethren, when we have to be shaken in our faith by the pseudo teachings of certain men. The day is past when we need to doubt that God lives. The great minds of the world today now teach there is a God. He does live. They teach that he is a great mathematician. They teach that he is the Creator of the universe, and they say that this great Deity who made the universe must be a person because they see purpose in all creation, and you cannot have purpose without a person. Therefore, they say, God, the Creator, is a person.

But we do not take our faith from science, do we? We receive our faith in God from revelation, and we who live now, in the words of President James who offered the opening prayer, may well be thankful that we live now because God has appeared in modern times, in modern United States of America. He has appeared to modern men, and modern men have seen him, seen his face and figure, and have written descriptions of him. They have talked with him face to face. They are competent witnesses.

There need be no doubt in anybody's mind now about God. He lives. He has been in the United States in modern times, and these competent witnesses leave you their testimony, and we leave you our testimony that we know that he lives because he has been seen and heard in America, in these, the last days. We are his children, and because we are his children we may become like him. Because we are his children he has raised us up at this time of the world's history to do a particular work, and the accomplishment of that work is the great destiny to which you and I have been born.

We have been placed in the earth now to fulfill that destiny. Our destiny is that as his servants we shall prepare the way for his coming in glory in the future, not too far distant.

Are you willing, young people, to accept that destiny? Are you willing to so live that you may fill this destiny? Are you going to catch the picture of your own identity and know that you are a child of God, and that you are not a descendant of some monkey or some ape, but that you are actually the descendant of God Almighty on High, and that you are of the race of divinity?

Are you willing to accept that doctrine? Isn't it far better to accept the doctrine that you are a child of God than that you are a descendant of some lower form of life not even as high as you?

Yes, we have our destiny, and the destiny is divine. It is that you and I must live and work in this Kingdom, and as his servants accomplish the great work that he has given us. We were born with a purpose. We must fulfill that purpose.

But sometimes we allow other things to interfere with our destiny. Are you willing to allow anything to interfere with yours? Are you willing to allow selfishness, convenience, or so-called popularity to interfere? Are you willing to give up your right to fulfill a great divine destiny because you want to be popular with a given crowd at school, or because you want to make an impression, because you want to make a "grandstand play?" Is a "grandstand play" worth the loss of your birthright? Is popularity with a questionable crowd worth it?

This discussion of Mr. Hoover, to which I referred, was most interesting. He said there are two great enemies of America today. They are twin enemies, he said. One is Communism. The other is crime. He said that both of them sprout from Godlessness. As Communism is a threat to America, so is crime. But they both grow out of Godlessness. Mr. Hoover appealed to all Americans to restore their faith in God as a safeguard to our nation. He actually gave us a warning that either the faith of our fathers will triumph, or this country will be dominated and controlled by either Communism or crime, or both.

Well, young people, Communism to you seems very remote, doesn't it? And so does crime. I know that. But in the last few weeks hasn't Mr. Khrushchev brought Communism very close to you? Don't you see in him a personal antagonist, your own personal antagonist? Wouldn't he like to destroy you if he could? Wouldn't he like to enslave you? Communism does seem remote to you, but remember that it can come awfully close. With one word from Khrushchev he could cast you into war. You must give consideration to him. You cannot ignore him. He is more than a name in the world news.

And crime seems rather remote to most of you. Why do we talk about crime? We talk about it because crime, like Communism and much else begins with the small things. Every little thing that you do wrong might lead to a criminal tendency. It may seem very small at first. It may be cheating in school. It may be lying to your parents. It may be that you take some property that doesn't belong to you. It may be that you go out on a petting party. It may be that it would be as terrible as stealing the virtue of some lovely girl. Is that crime?

I would like you to know that so far as I am concerned, I think it is worse to steal the virtue of a girl than it is to rob a bank. Crime—how does it start? Are you going to let these things—a lie here, a petting party there—interfere with the great destiny that you have? Are you going to let your personal convenience now interfere with your whole plan of life for the future? Or are you willing to sit down and plan your life? If you don't plan you will fail.

Somebody once said that to fail to prepare is to prepare to fail. That is true with our schooling, it is true with our work, it is true with our dating, it is true with every phase of our lives. Young people, as the children of God, will you plan for success? You do not need to be frightened about the world conditions, because if you are true and faithful God will protect you, and he will bless you.

May I read to you one of the great promises that the Lord has given? I put a lot of confidence in this promise. It is found in the last chapter of First Nephi. This is why I say I don't fear the conditions of the world too much.

If we will do our part, and if we will fulfill our destiny we will achieve exactly what the Lord has for us, and we will be protected in doing it. I would like you to know that in these, the last days, the Lord has predicted that there shall be two simultaneous movements. One of these movements is the great tribulation that shall come upon the world. The wicked will destroy the wicked.

The other great movement which will be going forward simultaneously is that there shall be a stone cut out of the mountain without hands, and it shall roll forth and eventually fill the whole earth. The Church to which you and I belong is that stone. It has been cut out of the mountain without hands, and your destiny and mine is to help roll it forth.

Now do you suppose for one moment that the judgments of God are going to interfere with the progress of his work? He is consistent, isn't he? Although he will pour out his tribulations upon the wicked, he nevertheless will carry forward his work, and his people, under divine protection, will roll forth that stone until eventually it fills the whole earth.

And so, says the Book of Mormon:

"For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men; for he will not suffer that the wicked shall destroy the righteous.

"Wherefore, he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire." (I Nephi 22:16-17.)

I believe that. In the midst of all these tribulations God will send fire from heaven, if necessary, to destroy our enemies while we carry forward our work and push that stone until it fills the whole earth!

Your destiny is to do that very thing, and this is the kind of protection you will have. You do not need to fear about world conditions. You do not need to fear about anybody. Just serve the Lord and keep his commandments and build the Kingdom, and as you do so you will be protected in these last days. God will have his hand over you, and you can plan your lives in confidence. Every one of you can plan a wonderful life, a wonderful success, but you must plan.

Now what shall we plan for? We must plan to stay with the Church first, last, and always. We will plan to understand the doctrines of the Church and the proceedings of the Church so that we will understand our true destiny. We will study the gospel and be informed. We cannot leave ourselves in darkness or ignorance about our principal assignment in life. We will plan also to go to school and make the most of our educational opportunities, but we will not allow worldly theories to upset our faith.

We will dedicate ourselves to the living of the clean life. We will never allow sin to disqualify us for our destiny. We will choose good friends, clean and faithful like ourselves. They will help us on to our destiny. We will be a help to them. We will consider a most important step in fulfilling our destiny the acceptance of a full time mission for the Church, and looking toward that acceptance we will plan for it over the years. A mission is a must in the planning of our lives. We must not at any time allow unwholesome acts to interfere with that planning. It will be our first great step in helping to build the Kingdom of God.

We will plan for a temple marriage. We can never fulfill our destiny without it. That means we will date LDS girls—girls as clean as ourselves, as full of faith as ourselves. We will never let our dating practices put any roadblocks in our way as we move on the road to destiny. We will be honest with all other people. We will be honest with ourselves and never try to kid ourselves into thinking that we can get away with evil and still make the grade, if you will excuse that slang.

We will be true. We will be true to our loved ones, true to our country, true to ourselves, and true to our God. We will live up to the best that is in us. We will live up to our trust in God and the trust he places in us, for we know that he lives. We know that he is our Father. We know that we can become

like him. We know that the Priesthood we have received is authority to be his servants in these, the last days, to help build the Kingdom, to strengthen others, and to prepare for the Second Coming of our Lord and Savior, Jesus Christ.

Young people, you are a people of destiny. You were not born to fail. You were born to succeed. You were born to accomplish a great work here and now. You were not born to be blinded by the sophistries of men. You were born to be bright and intelligent and have your eyes open, remembering that as the glory of God is intelligence, so it is the glory of every one of us. It is intelligent to believe in God. It is intelligent to serve him. It is intelligent to declare our allegiance to him. It is intelligent to take the responsibility upon ourselves and move forward in the great assignment that he has given.

Be honest with yourselves. Live up to the best that is in you. Do not sell your birthright for a mess of pottage. Be true to the faith and God will be true to you no matter what the future may hold.

This is my testimony to you in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder Richard P. Condie will now lead the congregation and the Male Chorus in singing, "Do What Is Right."

The congregation and the Tabernacle Choir Men's Chorus joined in singing the hymn, "Do What Is Right."

President David O. McKay:

President Henry D. Moyle of the First Presidency will now address us.

PRESIDENT HENRY D. MOYLE

Second Counselor in the First Presidency

My beloved fellow workers, I have a humble desire to come before you tonight, not only those who are here assembled, but those who are gathering, and have gathered, and are now in the many meeting places throughout the United States, Canada, and New Zealand. It is wonderful to be a fellow worker with you in this great missionary cause of the Church. I am so grateful that this missionary endeavor does not confine itself to what we call the missions of the world. It has become and is now part and parcel of the work of every stake of Zion, as well as every mission. It is my hope and prayer tonight that we are not far distant from the time when there will be less and less differentiation between stake missions and full time missions.

Brethren, my message to you tonight is that they are one. We are one, and all of us who have fellowship in this Church are one in promulgating the gospel of Jesus Christ to our fellowmen, wherever we may be, either at home or abroad. Now that message seems so simple that you wonder why I would take the precious time remaining in this meeting to discuss it further. There are, however, some details pertaining to this work which have not permitted us in the past to proceed with as great a unity as we might.

Into this great missionary movement of the Church have come prominently to the fore what we now call referrals. Some of our mission presidents love to call it "sharing the gospel," and in undertaking to carry out this detail of the work there has seemed to be sort of a natural inclination upon the part of those laboring in the stakes to exclude the full time missions, and I presume equal thought on the part of the full time missions to preclude sharing their opportunities with the stake missions.

Brethren, this just must not be! Possibly at the root of this difficulty is the question of records, of statistics. We become proud of our performance. We want to make a showing. We want to stand at the head of the list. I wonder if it were possible to devise statistics which would register what I shall call, for convenience, our unselfishness in this respect? What does it matter whether the stake mission or the full time mission gets the credit for a baptism? All we are interested in is the conversion of

those who will repent of their sins, acknowledge Jesus Christ as the Son of God, and accept his gospel as it has been restored in these latter days in its fulness to the world through the instrumentality of the Prophet Joseph Smith.

Brethren, we must rise above any personal ambitions or desires. How grateful the General Authorities are for those glorious meetings we have held with these wonderful mission presidents, as they have come in from the various missions of the Church in the United States and in Canada, Mexico, Central America, and Hawaii.

Mission president after mission president reported that they had no trouble because where they worked conjointly with the stake missions they shared the baptisms 50-50, and they did not ask a question as to whether the success of the stake mission equalled the full time mission, nor whether the full time mission equalled that of the stake. I was further thrilled, as were all of my Brethren who attended those meetings, to see how there had come about such a close correlation of the activities of these two great groups of missions. When it was possible of an evening for the stake missionaries to divide up with the full time missionaries they would go out together, and each benefit and profit by the experience and faithfulness of one another.

The stake missionary can bring into the life of our young full time missionaries a stability and integrity, a devotion, a loyalty, and dedication, that can only come to us through years of constant service to the Master. And then on the other hand, these young men, thrilled as they are with their early experiences in the mission field of sensing the power that there is in the Priesthood which they bear, when they first sense how the Lord has magnified them in their calling, why the thrill of it just sets them on fire, and that fire carries over to some of us older ones in the stake missions who enjoyed that same fire many years ago, and we enjoy coming in such close contact with it now.

And what is the result? Experience after experience in the mission field indicates that those who have not been touched by the missionary labors of the stake mission, or in other instances by the labors of the full time missionaries, have been converted by the joint effort of a stake missionary and a full time missionary laboring for the time being in the same cause and in the same family, or in the same group.

Now, we do not particularly feel it wise to inter-mix or to intermingle our missionaries in this fashion—at least I feel a word of caution should be given—except where there is a result to be accomplished, except that there is a specific purpose concurred in by the president of the stake mission and the president of the full time mission.

I had hoped during this Conference, along with my close, beloved associate, Brother Gordon B. Hinckley, that we might have had a meeting of all of the stake mission presidents and the stake presidents and our full time presidents, in order that we might sit down and plan a program mutually agreeable by which the greatest possible unity might be brought about in this matter of cooperating and coordinating the work of these two branches of our missionary endeavor.

Finally, we came to this conclusion, and I am sure in arriving at it we were inspired, that all we needed to do was to call it to the attention of you brethren here tonight, and who might hear us over these 271 stations of this closed circuit network. This is the solution which we propose—that you get together without us and work out your own problem in unity.

This is the order of the Church. To the extent that we can so diversify the activities of the Church so that almost the full load of our responsibilities rests upon us in the wards and in the stakes of the Church, and we become less and less dependent upon direction, so far as details are concerned, from General Authorities of the Church, the stronger the Church will grow.

I want to say in conclusion that that reaches also to the use of our facilities. There should never be any hesitancy upon the part of a bishop or his custodian to make every facility the Church owns available to the mission president at his single request in order that we may not have any lost motion in this work. If there are any costs

involved in the use which the full time missions may make of the facilities of the wards and the stakes, we want you bishops and you stake presidents to determine whether you would like to absorb that locally as part of your contribution to the great missionary cause, or want to send the full time missions a bill for it.

Now we do not want to make that decision for you. All we want is that the facilities which the Lord has blessed us with in the wards and stakes of Zion be utilized to the fullest extent for the carrying on of the promulgation of the gospel, regardless of what agency may have need for it at the moment. Let each agency make its own decision as to its need of these facilities. A ward should not make this decision for the mission.

Let me say in conclusion that I am sure that as we do this we will not only grow and develop the strength of our stakes, but we will make it possible for our bishops to fully fellowship every convert who comes from the mission. I hope there is not a bishop in the Church who will presume to pass judgment upon what a mission president does in determining who should be baptized and who should not. I tell you solemnly this evening, my brethren, the presidents of our missions have read the 37th Verse of the 20th Section of the Doctrine and Covenants just as often as any bishop, and are just as much impressed with the importance of following its mandate implicitly, but when a stake president speaks and a convert is baptized, let the responsibility for that conversion rest upon the stake president and bishop. It does not lie within the province of any bishop to challenge it any more than it would lie in the mouth of a mission president to challenge the judgment of the bishop under like circumstances.

God bless us, brethren, and let us go forward as one, united in the work of the Lord, I pray humbly, in the name of the Lord, Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

Brethren we have had great messages tonight. I hope the vast audience will have been aroused to the realization that the enemies to truth are just as active today as they have been since Christ was tempted, and before when two powers stood before the Creator and each presented his plan.

I hope there will be just as much realization that the responsibility to teach the truth rests upon the Priesthood of the Church as it ever has done.

This evening, just before coming to this meeting, I read a line from the Chief Apostle two thousand years ago. He addressed the elders of the Church and said, "I am also an elder and a witness of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God. Be examples to the flock. Be sober, vigilant, because your adversary, the Devil, as a roaring lion walketh about seeking whom he may devour, whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." *Be examples to the flock.*

Now, a testimony. The older I grow the more grateful I am for my parents, for how they lived the gospel in that old country home. Father used to preach it, even to visitors who stayed at the house—and that was a stopping place for them—both father and mother lived the gospel.

I have realized throughout this conference, as perhaps never before, that my testimony of the reality of the existence of God dates back to that home when I was a child, and it was through their teachings and their examples that I received then the knowledge of the reality of the spiritual world; and I testify that it is a reality.

It is just as easy for me to accept as a divine truth the fact that Christ preached to the spirits in prison while his body lay in the tomb as it is for me to look into your faces tonight. His body was silent. His spirit was in the spiritual realm with his father. It is true.

And it is just as easy for me to realize that one may so live that he may receive impressions and direct messages through the Holy Ghost. The veil is thin between those who hold the Priesthood and those on the other

side of the veil. That testimony began, I repeat, in the home in my youth because of the example of a father who honored the Priesthood—and his wife, who sustained him and lived it in the home.

I do not know that Peter had that in mind particularly when he mentioned being an example to the flock, but I know that such a home is a part of that flock. The influence you spread in your home will go throughout the town, will go throughout the county, the wards, and the stakes. The most precious thing in the world is a testimony of the truth. Truth never grows old, and the truth is that God is the source of your Priesthood and mine. The truth is that he lives; that Jesus Christ, the Great High Priest, stands at the Head of the Church and that every man who holds the Priesthood, if he lives properly, soberly, industriously, humbly and prayerfully, is entitled to the inspiration and guidance of the Holy Spirit. I know that is true.

God help us to defend the truth—better than that, to live it. Exemplify it in our homes. What we owe to our parents we cannot express. Are you going to have that same influence on your children, parents—fathers and mothers? God give you power so to have that they may be true to the last, to death if necessary, to the truth of the gospel of Jesus Christ that magnifies God, our Father, who looks as our leader and Saviour, and Redeemer of the World, to his Beloved son, Jesus Christ; that they appeared to the Prophet Joseph and revealed themselves in this Dispensation; that his work is established, nevermore to be thrown down or given to another people.

Satan is still determined to have his way, and his emissaries have power given them today as they have not had throughout the centuries. Be prepared to meet conditions that may be severe—ideological conditions that seem reasonable—but depend upon that spirit within. You are entitled to interpret the whisperings of the Holy Spirit. They are real. God is guiding this Church. Be true to it, loyal to it. Be true to your families, loyal to them. Protect your children. Guide them, not arbitrarily, but through the kind example of a father, a loving mother, and so contribute to the strength of the Church by exercising your Priesthood in your home and in your lives, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

The Salt Lake Tabernacle this evening has 7,719 men of the Priesthood. The Assembly Hall and Barratt Hall and on the grounds, 1,892. We have reports from 267 of the groups—37,503, making a total as reported of 47,114 men of the Priesthood assembled this night. We have not heard from New Zealand yet.

I wish to thank the Tabernacle Choir Men's Chorus, and Brother Condie, for the music they have given us tonight and the inspirational singing. They have added dignity to our gathering. Thank you and God bless you.

The session at ten o'clock tomorrow morning will be broadcast as a public service as usual. The Tabernacle Choir broadcast will be from 8:30 to 9:00 a.m. Please be in your seats at 8:15 in the morning. We plead with those who will be standing out in the doorways trying to get in the Tabernacle to be considerate one of another. Please avoid pushing and crowding. Courtesy is a great virtue, but we lack it on the highway in Utah. Let us show to one another, and especially to our visitors who are within our city gates, that the people of the Church, at least, are courteous.

As thousands leave this great Priesthood Meeting tonight, let us keep in mind the admonition that is constantly being given us to drive carefully. Let us have courtesy in the city and on the highways.

The Tabernacle Choir Men's Chorus will now sing, "I Need Thee Every Hour." The benediction will be offered by President Ernest C. Anderson of the Union Stake.

The Tabernacle Choir Men's Chorus sang the hymn, "I Need Thee Every Hour."

Elder Ernest C. Anderson, president of the Union Stake, offered the benediction.

Conference adjourned until Sunday morning, October 9, at 10:00.

THIRD DAY

MORNING MEETING

Conference reconvened Sunday morning, October 9, at 10 o'clock.

(The Tabernacle Choir and Organ broadcast was presented from 8:30 to 9:00 a.m., in the Tabernacle. See pages 118 to 119 for a full report of this broadcast.)

The music for this session was furnished by the Salt Lake Tabernacle Choir, Richard P. Condie, Director. Frank W. Asper was at the organ console.

President David O. McKay, who presided and conducted the services, made the following introductory remarks:

President David O. McKay:

The fifth session of this General Conference was held last evening at 7:00 in this building, with overflow meetings in the Assembly Hall and Barratt Hall, and relayed by closed circuit to members of the Priesthood assembled in 271 Church buildings in virtually every section of the United States and several locations in Canada, and as far south as New Zealand. We did not have a complete report, but there were reported in attendance between 44,000 and 50,000 members of the Priesthood assembled. The speakers were President Moyle, Elder Mark E. Petersen of the Council of the Twelve, and Elder Marion G. Romney of the Council of the Twelve; and the Male Chorus of the Tabernacle Choir furnished the music.

These services this morning in the sixth session, will be televised by many circuits here on the western coast and in order that they may hear the proceedings, we will postpone the usual announcements until after the first hour.

We are pleased to note the presence of President Clark this morning.

The Tabernacle Choir, under the direction of Elder Richard P. Condie with Frank W. Asper at the organ, will open these services by singing, "How Beautiful Upon the Mountains." After the singing the invocation will be offered by President Lionel M. West of the El Paso Stake.

The Tabernacle Choir sang the anthem, "How Beautiful Upon The Mountains."

The opening prayer was offered by Elder Lionel M. West, president of the El Paso Stake.

President David O. McKay:

The invocation was offered by President Lionel M. West of the El Paso Stake.

The Tabernacle Choir will now sing, "The Heavens Are Telling The Glory of God," with a trio comprising Albert Fallows, tenor, Clara McMaster, soprano and Lloyd Neal, bass, with Richard P. Condie, conducting, and Frank W. Asper at the organ.

Following the singing, we will hear from President J. Reuben Clark, Jr.

Singing by the Choir, "The Heavens Are Telling The Glory of God."

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency of the Church will be our first speaker this morning.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My brothers and sisters, fellow members of the Church of Jesus Christ of Latter-day Saints, the only true Church on the face of the earth at this time:

The Lord has been good to me in giving me the physical strength to be with you this morning. I often facetiously say as long as you do not think with

your heels, it does not make much difference what they do, it is only when the Lord or somebody begins to interfere with your head (laughter)—I am uncertain on that point, personally. But I am grateful to be with you to mingle my testimony with the testimony of those who have gone before, that this is the work of God, that we are doing his service, that we are working under his plan, that we are instructing the world in general, and ourselves in particular, in the principles of his gospel.

He said to the ancients on this continent, "I am the Law," and such are his words. We need to look no further than to his words to get therefrom the guides and the principles which will lead us to eternal life. Time and time and time again, he said, sometimes involving the four principles, sometimes three of them, "I am the life, the light, the way, and the truth." And such is his message to us. Such are the principles by which our lives are to be guided.

I renew to you this morning the testimony I have given to you for over a quarter of a century, I believe every conference, a testimony that God lives, that Jesus is his Son and is the Christ, a testimony that the Father and the Son appeared to the Prophet, thus settling, so far as we are concerned, forever that the Father and the Son were personalities and that Jesus spoke truly when he said, ". . . he that hath seen me hath seen the Father; . . ." (John 14:9.)

My brothers and sisters, the way has been laid down for us. We have no choice and no necessity for anything beyond his words and the revelations of his mind and will which he makes known to his prophet, who is called, ordained and set apart, sustained by your vote to be the prophet, seer, and revelator of this Church. I renew again my testimony that the Savior with the Father came to the Prophet Joseph, that the Prophet and his associates through the assistance given to associates, set up this Church, the only true Church, as I have already said, that exists upon the face of the earth.

How I wish we could carry this thought, this belief, this testimony in our hearts to the exclusion of all others. This is a time, nationally, when it happens that, so far as my memory goes, for the first time, the strictly religious problem has been thrown into the campaign. Be not disturbed. We are not concerned ecclesiastically. We have the truth. Ours is the priesthood. We are the ones whom God has set up under a system of government which he revealed, where we have one man standing at the head, sustained as I have already said, by your vote, as the prophet, seer, and revelator of the Lord to his people. No one else has any right to declare the word of the Lord to this people.

I sometimes hear of persons, little groups, who undertake to direct us along lines that they think would be useful, politically. It is time for us to take notice and act when our prophet, seer, and revelator tells us what to do. We are not bound by any small group.

What a glorious thing it is to belong to the Lord's Church. As I have already said, it was the Lord who said, "I am the life, the light, the way, and the truth," and who said to the people on this continent, "I am the law," which meant, of course, that by his atoning sacrifice he fulfilled all that the law of Moses contemplated and provided for, and he alone is the one to whom we look.

Never forget those words of his to Martha, when she said, ". . . I know that he [Lazarus] shall rise again in the resurrection at the last day."

Christ said to her, "I am the resurrection, and the life: he that believeth in me, though he were dead, . . ." (alluding, as I believe, to our ordinances for the dead) ". . . yet shall he live:

"And whosoever liveth and believeth in me shall never die. . . ." (John 11:24-26.)

"And this is life eternal," said the Savior in the great prayer, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (*Ibid.*, 17:3.)

And the great purposes of the Lord, the great purposes of the Father, were declared to Moses: ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

How can we, as members of this Church, forget that great principle? How can we fail to keep his command-

ments and to go forward as he has directed, for that will bring to us the immortality and eternal life which God promised. And I would like to say—I was about to conclude, to the brethren of the Church, but unfortunately I fear I must include the sisters: someday, as a beginning to your transgression, you may have to determine whether a cigaret is worth more than what the Lord promised; someday, you will have to make the same determination about a drink of whiskey; someday, you may have to determine whether you prefer what the Lord has promised to an illicit date. You who have been through the temple of Almighty God, know your covenants, your obligations. Never forget them. Keep the commandments of the Lord.

Very early in his ministry, the Savior, in that great conversation between him and Nicodemus, said that the Father sent the Savior to redeem the world, not to condemn it. The Lord never condemns the individual, except on rare occasions. He condemns the sin. And I can never forget that the most scathing denunciation that I know of in our literature, scriptural or otherwise, is that denunciation which the Savior made, and which is recorded in the latter chapters of Matthew, against hypocrisy. He leaves one almost with the persuasion that nothing is so bad as that.

And when you think what hypocrisy may do—lead you to following a life of falsehood, making you pretend to be what you are not, deceiving your fellow men, sometimes deceiving your wives and your children! But there is one whom you do not deceive, and that is Christ, our Lord. He knows all. Personally, I have felt that nobody need keep much of a record about me, except what I keep myself in my mind, which is a part of my spirit. I often question in my mind, whether it is going to require very many witnesses in addition to my own as to my wrongdoing, and I have frequently thought, in making funeral sermons—I wonder how many of us there are, who, if it became known that Jesus was out here at Wendover, and would be happy to see all who came to see him, Jesus our Lord, who knows all that we have done, all that we have thought, could read our minds as we would read a book—I wonder how many of us would have the courage to go out to Wendover and pay him a visit. And yet if we were not willing, had not the courage, it is because we have not lived and thought and believed as we should. To me, that is one great test of how well I am prepared to meet my Maker.

The Lord helps us. He will give of his own Spirit even as much as we are prepared to accept. "I am the way, the truth, the life, and the light. I am the law," said the Savior.

Let us try always to learn what the Lord wants. If we are living the kind of lives we should live, that I hope we do live, we will find that no question ever arises in our minds for determination as to whether or not we should do a good deed, take a good course. The question comes only when we are thinking of doing something we should not do. And on that point, may I say just a word. "Prayer is the soul's sincere desire." And in praying, no matter what our words may be, there will be in the back of our minds the real prayer, the real desire, and that will be controlling.

The Lord is merciful. He overlooks much. He has to. Think of his life, what he did, what he said. That is your guide. We sometimes think that the Savior lived in a Palestine that was free from trouble, that there were no murders, no robbings, no thievings. Have you ever wondered a little why it was that Peter on that last night in the Garden happened to be armed with a sword? His Master's and his own message had never been to fight in that way. The Savior said he would make families fight among themselves, that their real enemy sometimes would be father or mother—but I have always understood that to mean the warfare between right and wrong, the warfare between his sayings and the sayings of the world.

Do you think of the Savior as living in a Roman civilization with all of the transgressions, all of the temptations, all of the evils of that great civilization? Yet so it was. And yet you will find nothing in the New Testament of any evils the Savior ever did of the many existing in the Roman Empire. I do not remember any reference, allusion, or

statement given in the New Testament showing that the Savior patronized the Roman circus or the great amphitheaters which almost crowded the Palestine in which he lived.

Taking the New Testament alone, you will gain little idea of the kind of life the Romans led in Palestine, the kind of life that the Christ condemned, and yet as I have already said, it has seemed to me that the one sin that the Savior condemned as much as any other was the sin of hypocrisy—the living of the double life, the life we let our friends and sometimes our wives believe, and the life we actually live.

I repeat what I have already said, we may think nobody knows of our hypocrisy. As a matter of fact, I doubt if that assumption can be true. Somebody does know. But the Lord also knows, and we make up the record here in our minds—that part of us which I think is part of our eternal souls. We know, and we will never forget.

May the Lord give us strength and power to overcome evil. May he give to us men the power to magnify our priesthood. May he give to us the knowledge that we hold in our hands through our priesthood and the exercise of faith, the most powerful force of which we have any knowledge. It transcends the forces of nature, as the Lord showed on more than one occasion. It is the force by which the worlds were made. It is at our command, if we so live that we are entitled to it. But it is my faith and my belief that the Lord never gives anyone faith, it being his gift, that will defeat his purposes.

And when we pray, as I have said to you on many occasions, I am sure, pray as he did in Gethsemane. And have you ever been struck with the thought that here was the Son praying to the Father to let the cup of crucifixion pass by, ". . . nevertheless not my will, but thine, be done." (Luke 22:42.) A few days before in the temple, he had said, "Father, save me from this hour: but for this cause came I unto this hour." (John 12:27.)

I have been struck with the fact that Deity himself, half mortal for the time, found himself asking that his destiny might be changed, but he finished his petition, "nevertheless not my will, but thine, be done."

In that spirit we should always approach our Heavenly Father in prayer. And when we go to our Heavenly Father for advice, let us not go to him with the request that he confirm us in our desires, but ask humbly and in full faith that he will give to us of our desires, no matter what they are or concerning whom they may be, that which accords with his will.

I am most grateful to be with you this morning, to mingle my voice with the voices of the other brethren who have testified to you during this conference. I have listened to you during the entire conference. I have enjoyed what has been said. I have regretted my absence. I am grateful that the Lord has permitted me to come this morning, and I thank President McKay for giving me the opportunity to say the few unpremeditated words I have said.

I pray the blessings of the Lord to be upon you and upon all of us. I pray the blessings of the Lord to be upon him, the prophet, seer, and revelator of the Church and the President thereof. I pray that we will give him the full measure of support that we have covenanted to give him when we sustained him by our uplifted hands. That is a marvelous covenant we make, and as we make it here, we bind the Church, for this is a constituent assembly speaking for the Church. God grant his blessings may be always with us, to help us, to build us up, to keep us in the straight and narrow path, even until the end of life, and may he enable us to bestow such an impress upon our families as will enable them in turn to follow his paths, never forgetting and applying strictly the great principle he announced, "I am the way, the truth, the life, and the light," and as to this continent, "I am the law," to the end that we ourselves and our families after us, may be saved and exalted and reunited in the hereafter, I humbly pray in the name of Jesus. Amen.

As President Clark turned to leave the pulpit, he said,

"Let me tell a story. I remem-

ber when Sullivan and Kilrain were fighting a championship down in New Orleans, I believe it was, when I was a kid, in the 76th round, or thereabouts, word came back, as I remember, 'Kilrain is slightly disfigured, but still in the ring.'"

President David O. McKay:

We have just heard President J. Reuben Clark, Jr. of the First Presidency. We all rejoice in his vigor of youth. His legs may be a little wobbly, but his heart and head are still sound and clear. We welcome him. Our next speaker will be Elder Hugh B. Brown of the Council of the Twelve.

ELDER HUGH B. BROWN

Of the Council of the Twelve Apostles

I am sure we are all grateful to the Lord for the presence here of President Clark, for the privilege of listening to his inspiring and dynamic testimony, and for his admonition and advice. It is very humbling indeed to be asked to follow him. I shall simply add my testimony to his, that this is the Church of Jesus Christ; the qualifying phrase "of Latter-day Saints" distinguishes its members from members of the same Church in former times, who are referred to in the New Testament as Saints.

We worship God the Father through his Son Jesus Christ. It is he, the Savior, who is the Head of the Church, its great High Priest, its Founder, and its Inspiration. All others, whether they be prophets, apostles, elders, members—all others are willingly subservient to him. We agree with the Apostle Paul that ". . . there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

We are informed that there are perhaps more nonmembers than members present and listening in. To all of you out there we bid a hearty welcome and wish to include you in the usual Latter-day Saint greeting: "Brothers and sisters."

Perhaps many of you would refer to the Church as the "Mormon" Church; while we do not object to that designation, it may be a bit misleading. Mormon was an ancient American prophet, whose name was given to a sacred record which he compiled; but though this may be called the Mormon Church, it is not the Church of Mormon, nor is it the Church of Joseph Smith nor of Brigham Young, nor of any other man. It is the Church of Jesus Christ.

Reference has been made in this conference to the chaotic condition of the world on account of communism. While I shall not dwell on this at length, we all know that our world is divided and imperiled; that though the Western nations believe in God, or claim to, and in the freedom of men, and the worth of the individual, there are hundreds of millions of our fellow men who are being taught that God is a myth and religion but an opiate; who are being indoctrinated, while their minds and bodies are enslaved, to believe in the monstrous supremacy of the totalitarian state.

While we are preaching Christ and him crucified, there are millions on the earth who dare not mention his name except in derision and anathema. The battlefronts in this cold war are divided into sectors: social, economic, scientific, geographic, ideological; but the one front on which the enemy is concentrating, the one front which makes him gnash his teeth at its very name, is the front which may be called "God and religion." The war—cold or hot—will be waged by the followers of Christ versus anti-Christ.

That being true, it is incumbent upon all Christians everywhere, and again I am speaking to you, our friends out there, it behooves us to re-examine our creeds, our fundamental concepts, our basic faith, and ask ourselves again the meaning of the word "God" in our theology, and the place of God in our lives. Our allegiance must be intelligent and well-defined.

Every man should answer for himself the question, "What think ye of Christ?" (Matt. 22:42.) I should like to bear

my testimony of him and indicate briefly his status in the minds and hearts of all Latter-day Saints as background and introductory, or, by way of contrast—for none other, however great, can be compared to him—may I call attention for a moment to what the tourist may see when he goes to Europe or the Middle East, as he visits the birthplaces and the resting places of the notable ones of the earth—the poets, authors, soldiers, and statesmen.

The tourist will probably be impressed by the ruins of ancient cities and the crumbling monuments and tombstones of many who are called great. Some of these ancients built and garnished their own sepulchres and gilded their tombs in order to display their wealth and to indicate their status. The visitor will be impressed by the Colosseum in Rome, the Acropolis in Athens, and admire the work of former masters in art, literature, philosophy, and government. He will be reminded of the pomp of the Pharaohs in Egypt as he visits the pyramids, and may ask: "Why such colossal expenditure of money and time and lives to build a tomb?" He will probably leave without an answer to his question and remember only the inscrutable smile of the Sphinx.

But if his tour leads him to the Holy Land, he will be inspired by the thought that though Rome had her Caesars, her master artists, and her geniuses; though Athens had her conquerors, her statesmen, and her philosophers; though Egypt had her pompous dictators and her unrelenting Pharaohs, it remained for little Bethlehem and later for Nazareth and Galilee to give to this world its most transcendent personage.

In Jerusalem one has the privilege of standing before an open tomb—a tomb that was once closed by a great stone on which was placed the seal of Rome and over which a guard was mounted. But that stone was rolled away, that seal was broken, that guard was overcome, that tomb was opened by an angel of the Lord. That borrowed sepulchre was neither gilded nor decorated, and in it was found no earthly treasure, for its temporary tenant was destitute of worldly goods. In life he had no place to lay his head, and in death there was no place to lay his body—hence, the pity of a friend.

But there came forth from that lowly tomb riches beyond all price. The lifeless body, which was placed there by loving hands three days previously, came forth from that tomb triumphant over death, a resurrected, glorified Personage, the first fruits of them that slept. And the rewards of that victory are to be shared among all men everywhere, for as Paul said, "For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:21-22.)

And what was it that came from that open tomb? Was it merely a spirit? He himself answered that question when he stood among his followers who were amazed and frightened at his appearance. He said to them, ". . . Why are ye troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:38-39.)

Brothers and sisters, this Babe of Bethlehem, this Carpenter of Nazareth, this Man of Galilee, never wrote a book, and yet the story of what he said and did during the three short years of his ministry, which was faithfully, though only partially, recorded by his humble disciples, has been read and reread by more people in more languages than any other book.

He left no masterpiece on canvas, and yet his life and death have been the inspiration for more artists than any other subject. He left no monument in stone or bronze or marble, and yet the image of his divine manhood has been an inspiration to millions down through the centuries.

But we testify of and worship not only one who lived and died two thousand years ago—and we hope you, our friends, will note what now we say, for we declare it by authority and by commandment—we testify of one who was also resurrected from the dead and is now living—one who is comprehensible, one who has a material, though an immortal body as he himself declared when he said to his astonished followers: "Handle me and see." It

was that same body which ascended into heaven out near Bethany when a cloud enveloped him, and to the amazement and astonishment of his followers, he ascended into heaven. Two men in white standing by said, "Ye men of Galilee, why stand ye gazing into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

Peter declared that the heaven must receive him until the time of the ". . . restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (*Ibid.*, 3:21.)

Yes, we testify of the First Begotten of the Father in the spirit, the Only Begotten Son of God in the flesh, a member of the Holy Trinity, the Creator of the world. To prove he was the Creator we quote the words of John, the Apostle: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." (John 1:1-3.) That the Word referred to was none other than the Christ becomes evident when one reads the fourteenth verse: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (*Ibid.*, 1:14.)

The Apostle Paul also bears testimony of him as the Creator: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

"And he is before all things, and by him all things consist." (Colossians 1:16-17.)

We read of him in Hebrews: "God, . . .

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;" (Hebrews 1:1-3.)

We speak of him of whom Isaiah prophesied when he said: ". . . Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isaiah 7:14.) That he had reference to the Babe of Bethlehem is evidenced by what the angel said to the confused and bewildered Joseph, whose beloved Mary was about to bear a child. The angel said to Joseph: "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

"And she shall bring forth a son, and thou shalt call his name *JESUS*: for he shall save his people from their sins.

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." (Matthew 1:20-23.)

He himself proclaimed his Godhood, and his heirship when he was challenged by his persecutors after he had said, "I and my Father are one."

They wanted to stone him, and he said, ". . . for which of my works do you stone me?" And they said, "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." And he answered them, "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

"If I do not the works of my Father, believe me not." (John 10:30-33, 36-37.)

As to the actuality of the resurrection of Christ, his divinity, his universal Godhood, let us hear his own declaration and read the testimony of a multitude of people on the American continent, to whom he appeared just after his crucifixion.

This scripture may be new to many of you, but in America, as in Jerusalem, there were holy men of God who spake as they were moved by the Holy Ghost. You will remember reading in Luke's account of the crucifixion: "And it was about the sixth hour, and there was a

darkness over all the earth until the ninth hour.

"And the sun was darkened, and the veil of the temple was rent in the midst." (Luke 23:44-45.) And in Matthew: "And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

"And the graves were opened; and many bodies of the saints which slept arose." (Matthew 27:51-52.)

Now this thick darkness, which covered the earth, and the convulsions of the earth at the time of the crucifixion, extended to America. Here the darkness lasted three days, and it was so thick upon all the face of the land that the people could feel the vapor of darkness, and they could make no light.

At the end of the period of darkness and upheaval, they who survived were assembled near the temple. There they heard a voice as if it came out of heaven. They did not understand it at first, but afterwards understood when the voice said:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

"And it came to pass, as they understood they cast their eyes up again toward heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

"And it came to pass that he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

"And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

"And it came to pass that the Lord spake unto them saying:

"Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

"And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come.

"And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

"Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him." (3 Nephi 11:7-17.)

And thus we have the testimony of eyewitnesses from two continents that Jesus is the Christ. We add our testimony not only that he did live, but that he still lives. This fact is the greatest hope of this divided and imperiled world, for if the Christ still lives then the anti-Christ will be defeated. There can be no peace in a godless world.

But our testimony would not be complete if we did not reaffirm our faith in the second coming of Christ, in the millennium which is to come when he will reign as King of kings, and Lord of lords. That this climactic event is not far distant is indicated by the signs of the times, by wars and rumors of wars, by the satanic schemes of evil men who would enslave not only the bodies but also the minds of all who dare refuse to subscribe to the ideologies invented by the anti-Christ.

May the time soon come when he again will say to this troubled world,

"Peace I leave with you. My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

God grant that we may be prepared for that day and in the interim be unafraid, knowing that he still lives and that as he said of himself: "All power is given unto me in heaven and in earth." (Matt. 28:18.) Of him I humbly testify in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Hugh B. Brown of the Council of the Twelve has just spoken to us. We hope that all the television sets and radios that were tuned in along the west coast, in the northwest, and throughout the nation, heard President Clark and Elder Brown address us.

The Choir and Congregation will now sing, "We Thank Thee, O God, for a Prophet," with Richard P. Condie conducting. After the singing, we will hear from Elder A. Theodore Tuttle.

The Choir and congregation sang the hymn, "We Thank Thee, O God, For A Prophet."

President David O. McKay:

Elder A. Theodore Tuttle of the First Council of Seventy will now address us. He will be followed by Elder Delbert L. Stapley of the Council of the Twelve.

ELDER ALBERT THEODORE TUTTLE

Of the First Council of the Seventy

My dear brothers and sisters, I have had more compliments on the talk I did not give yesterday, than I have ever had on one I actually gave. I am sure those who thus commented were thinking of the advice that Brother Henry Taylor gave yesterday about the responsibility of improving upon silence.

Last night in priesthood meeting, I missed the voice that has always made an eloquent plea for unity, and I am grateful this morning that I heard that voice bear such a powerful testimony to the divinity of this work. [President J. Reuben Clark, Jr., could not attend priesthood meeting.]

Where else could you go in the world and find such certainty and knowledge that God lives and that Jesus Christ is his Son. Contrast what we have heard the past few days with this statement:

"Several years ago in a seminary recognized as perhaps the greatest in this country, a doctor of divinity, who had a string of honorary doctoral degrees and who is on the board of directors of one of the largest Protestant churches in America, in lecturing to a large group of students, most of whom already had bachelor of divinity degrees, said, sympathetically:

" 'I know that it is difficult for you men to teach creeds which you, yourselves, do not believe, but you have the social obligation to do it.' "

Another man in the same institution, having about the same academic credentials, declared: "Who knows but what in the year 2004 or some other year, there will live a man who will live more perfectly than did Jesus. Then we will worship him as the Son of God, rather than Jesus. The reason we worship Jesus as the Son of God is because he lived the most perfect life of any man of whom we have knowledge."

Does the world need the message of Mormonism? I think it needs nothing more than to know the true concept of the Godhead, to have borne upon their souls the testimony that has been borne here these days of conference—the testimony that comes through the gift and power of the Holy Ghost, that bears witness to our souls and our hearts that God does live. He is real. He is a glorified, resurrected Being, and he is our Father, and he loves us. He ". . . so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Jesus is the Savior. We declare boldly, yet humbly, to all of the world

that he is the Redeemer; that he atoned for the sins of man, and he is veritably the Son of God.

I am grateful that we have had restored to us today, another witness that this is so. This witness comes from the Book of Mormon. Nephi saw in vision that Mary was to be the mother of the Son of God after the manner of the flesh. (1 Nephi 11:18.) The Book of Mormon further witnesses that Jesus Christ did come to this people on this continent. They bore testimony that he lives.

I am grateful for the Prophet Joseph Smith, who said he saw two Personages stand above him in the air, and that the one called him by name and said, "This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.) And I would add to the testimonies that have been borne in conference, my own testimony. It has come to me through the gift and power of the Holy Ghost. I know that God lives, that Jesus is the Christ, the Son of God. I am grateful for this witness of the Spirit to my soul.

I would plead with the parents of this Church to prepare their sons to bear this testimony to the world, the only power that will bring peace, because peace is rooted in righteousness. When the hearts of men on this earth can be prepared to receive the witness of the Spirit, all men will be brothers, and then peace can come to our hearts.

I pray that we shall hasten this day through our united efforts by wholeheartedly supporting these brethren who direct the affairs of the Lord on earth, and can contribute both service and substance to help the work of the Lord forward. I humbly pray his blessings upon us, and bear this testimony in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is A. Theodore Tuttle, a member of the First Council of Seventy. We shall now hear Elder Delbert L. Stapley, a member of the Council of the Twelve.

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles

My brothers and sisters, it is good to be here. I think I should like to use as the springboard for my message, the closing remarks of President Clark and a suggestion just made by Brother Tuttle. My message for this conference is directed to parents and emphasizes the theme introduced to the membership of the Church this year in connection with the stake conferences, "Keep Faith with Your Family."

My remarks apply also to the youth of the Church, who will be the parents of tomorrow, for they also should be interested in laying the foundation values now for the building of ideal Latter-day Saint homes of their own after marriage and parenthood—homes where love, harmony, and mutual affection predominate and the gospel is both taught and lived.

May I begin by reminding you that God extends to earthly parents a choice blessing when he sends a spirit son or daughter of his to dwell in a mortal body provided by them. God grants to parents, if they have complied with his gospel laws and ordinances, the children born to them in the new and everlasting covenant of marriage, or sealed to them by the authority of the Holy Priesthood of God as their very own throughout the eternities of time.

This knowledge adds joy, happiness, and glory to joint-heirship with Christ in all that the Father possesses, even the gift of his own spirit children. Every child is born in complete innocence here on earth. The Lord entrusts these choice spirit children of his to earthly parents, with a hope that through proper teaching and training they will ever keep them moral, true, and faithful. God has revealed this truth in our day: "Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God." (D&C 93:38.)

Our Savior, giving his life on the

cross, redeemed us from the effects of the fall; therefore, every soul at birth stands innocent before God.

In the modern revelations the Lord has given important instruction to parents, detailing their responsibility in the upbringing of their children. After children come to bless parents with the joy and happiness of possession, the Lord has admonished that "Every member of the church of Christ having children is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name." (*Ibid.*, 20:70.) Here, then, is one of the first duties of parents: to have their children blessed by the elders of the Church. What a privilege and proper beginning for a child to be blessed by the elders of the Church in the name of Jesus Christ!

Now, God has revealed that "little children are redeemed from the foundation of the world through mine Only Begotten;

"Wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me." (*Ibid.*, 29:46-47.)

Parents, therefore, have these early, golden years of a child's life in which to teach, train, and mold its character, when Satan is not given power to tempt or to mislead it. But there does come a time in the lives of children for individual responsibility and accountability, a time when they are to act for themselves, and receive the gospel and its ordinances and to be baptized for a remission of their sins.

The Lord has declared that, "No one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance." (*Ibid.*, 20:71.) Parents, looking forward to the time of individual responsibility of children for their own acts, should carefully heed this admonition from the Lord:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents." (*Ibid.*, 68:25.)

Parents, therefore, have the responsibility of teaching to the understanding of their children the gospel truths, principles, and ordinances, and to prepare them for baptism and the laying on of hands for the gift of the Holy Ghost when they attain the age of eight years, the age of accountability before God; otherwise, the sin is upon the heads of the parents.

To leave no doubt in the minds of parents about their responsibility and accountability to this instruction, the Lord continued by saying:

"For this shall be a law unto the inhabitants of Zion." The teaching of gospel principles and the preparation of children to receive the ordinances of the gospel is not something parents can do only if they want to, because the Lord emphatically declared that it "shall be a law unto the inhabitants of Zion. . . . And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands." (*Ibid.*, 68:26-27.)

He did not say that parents could wait until children are nine or ten or older before baptism, neither does he suggest that parents can permit their children to grow up to maturity and decide for themselves whether they should be baptized. The Lord said they "shall be baptized . . . when eight years old." There can be no question about our understanding of this instruction.

Because some parents have not attended to this important counsel, many of their children today and the posterity of these children are out of the Church, separated from the greatest gift in life, and thus are denied all of the blessings which they could otherwise have received from faithful Church membership.

The revelation continues with this further admonition to parents:

"And they shall also teach their children to pray, and to walk uprightly before the Lord.

"And the inhabitants of Zion shall also observe the Sabbath day to keep it holy." (*Ibid.*, 68:28-29.)

The Lord closes this particular instruction to parents, by saying:

"Now, I, the Lord, am not well pleased with the inhabitants of Zion, . . . and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.

"These things," said the Lord, "ought not to be, and must be done away from among them. . . ." (*Ibid.*, 68:31-32.)

To prevent these conditions with their penalties, parents who desire to abide by counsel have no alternative except to follow religiously the admonition and instruction the Lord has given them in this revelation. He also issued an additional warning, which admonishes parents of the obligation they have for the spiritual upbringing of their children.

In this revelation, the Lord said that "The glory of God is intelligence, or, in other words, light and truth.

"Light and truth," said the Lord, "forsake that evil one." (*Ibid.*, 93:36-37.)

Then he goes on to say that "Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God." (*Ibid.*, 93:38.)

And then the warning of the Lord:

"And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers." (*Ibid.*, 93:39.)

It is the power of the wicked one or Satan to deceive and lead children astray after they arrive at the years of accountability, which parents must guard against, not only by teaching their children correct principles, doctrines, and life's true values, but also by setting the proper example before them; otherwise, false traditions will be built up in the home which children will absorb to their eternal harm.

As parents we should ask ourselves this question: What kind of traditions are we building up in our home for our children to absorb and accept into the pattern of their own lives? Like father, like son; like mother, like daughter, is so true. What is good enough for parents is considered by children to be good enough for them. What parents do gives license for children to do.

Again may I ask, what are the traditions of our Latter-day Saint homes? Do we have mutual love, respect, admiration, and loyal devotion between parents? Are we observing the Sabbath day to keep it holy? Are we attending to our meetings regularly? Are we taking our children to Church rather than sending them? Are we obeying the Word of Wisdom? Are we having family prayer in the home twice daily? Are we permitting our children to take their turn in family prayer? Are we paying an honest tithing? Are we honest and truthful in our dealings with our fellow men? Are we obeying the law of chastity? Are we keeping the commandments of God fully and always setting a proper example before our children? Are we responding to ecclesiastical authority and supporting and speaking well of those who preside over us?

These are just a few of the things that decide the kind of traditions in our homes and determine whether they are good or bad. Remember that Israel was so steeped in the false traditions of their fathers that they did not recognize the Lord Jesus Christ when he came among them to set up the kingdom of God on earth. They crucified him for no just cause.

The traditions of our own homes could blind the eyes and minds of our children against all truth, just principles, and spiritual values, and could cause them to depart from the right course they must follow to earn for themselves eternal joy and happiness.

Now, after calling attention to the traditions of the fathers, the Lord said to the parents of the Church:

"But I have commanded you to bring up your children in light and truth." (*Ibid.*, 93:40.)

To bring up children in light and truth is to bring them up in an understanding and acceptance of the true word of God. Do our children understand the doctrine of repentance, of faith in Christ the Son of the Living God, and the importance of baptism, its purpose, significance, and value to them in their lives? Do they understand the need of receiving the gift of the Holy Ghost and what the powers and functions of the Holy Ghost are, and the blessings which are theirs through possessing this divine gift?

I will close by quoting a warning the

Lord gave to Frederick G. Williams, Second Counselor to the Prophet Joseph Smith:

". . . You have continued under this condemnation;

"You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

"And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house." (*Ibid.*, 93:41-43.)

The Lord gave similar counsel and admonition at this same time to other of the brethren, after which he applied the warning to all of us by saying:

"What I say unto one I say unto all; pray always lest that wicked one have power in you, and remove you out of your place." (*Ibid.*, 93:49.)

I earnestly pray, my brothers and sisters, that we will not permit the things of the world to lure us away into complacency and peaceful contentment and cause us to fail in these important obligations imposed upon us by the Lord in the teaching, training, and proper upbringing of our children in the gospel of Christ, which failure would cause us to be removed out of our place and our children to be denied those blessings which they are entitled to receive from us, their parents, to enrich their lives here and hereafter.

God bless us to recognize the responsibility and obligation we have to our children. God bless us to understand the gospel and to be able to teach it so that our children will understand and learn to love and desire to obey the commandments that the Lord has given for their guidance and their blessing. This I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Delbert L. Stapley of the Council of the Twelve has just concluded speaking. The closing song by the Tabernacle Choir will be "Still, Still With Thee," conducted by Elder Richard P. Condie. The benediction will be offered by Elder J. Golden Snow, president of the Taylor Stake, following which this conference will be adjourned until 2:00 o'clock this afternoon.

Brothers and sisters, in bringing to a conclusion this sixth session of the 130th Semi-annual Conference, we express our sincere appreciation to the owners and managers of the many television and radio stations that have offered their facilities to us. We are grateful for this wonderful public service. Thirty-two cities in the West are carrying the proceedings of this Conference through radio and television. According to a survey that has been made, it is estimated that well over a million people are listening in this morning.

We are grateful for the attendance of all here present in the Tabernacle and in the Assembly Hall and Barratt Hall and in other gatherings where this Conference is seen and heard.

We have a message this morning from President Asael T. Sorensen and his wife down in Brazil: "At the close of our first year in this new mission we now have 102 full time missionaries, 34 part time missionaries, and more than 1800 members. The work is progressing rapidly, even though the Adversary is hard at work on every hand." They send kindly personal regards. You understand that in South Brazil a new mission was just recently formed.

We are pleased to note the presence here this morning, also, of Dr. and Mrs. J. Mueller Stalinbausch of South Africa. He is editor, author, lecturer, and minister of the Dutch Reformed Church, National Chairman of Students of Christ and Association of South Africa.

We desire to acknowledge the presence this morning of the following national, state and local authorities, several of whom we have noted throughout the entire proceeding of this Conference: The Honorable Wallace F. Bennett, United States Senator; The Honorable Frank E. Moss, United States Senator; The Honorable David S. King, U. S. House of Representatives; The Honorable H. Aldous Dixon, U. S. House of Representatives; The Honorable George Dewey Clyde, Governor of our State; in the educational institutions: Dr. Ernest L. Wilkinson of the Brigham Young University; Dr. A. Ray Olpin, president of the University of Utah—we

wish you had heard your singers yesterday, they were beautiful, thank them for us again; Dr. Daryl Chase, president of the Utah State University; Dr. Arthur Bruhn, of Dixie College; Dr. M. Lynn Bennion, Superintendent of Salt Lake Schools; Dr. William P. Miller, president of Weber College; Dr. John L. Clarke, who is president of Ricks College; Dr. Floyd Holm, Director of Snow College; Dr. Royden C. Braithwaite, president of College of Southern Utah; Dr. Howard McDonald, president of Los Angeles State College; Dr. John T. Wahlquist, president of the San Jose State College; and others probably whom we have failed to recognize, but whom we welcome with all our hearts.

We recognize, too, and are pleased with the presence of our stake presidencies, bishoprics, temple presidencies, our mission presidents who have been in session all week, and our general auxiliary officers.

To all we extend a cordial welcome. It is glorious to meet with you and have you partake of the spirit of this great Conference, and to let us partake of your spirit and feel your support.

We hoped to mention while we were on television to the Coast, that these antheriums which you see arranged on the rostrum were sent from Hawaii with the affectionate greetings of the members of the Church in the Honolulu Stake. President Quealy, please express to all your members our appreciation of this.

I have mentioned already our meeting last evening at which members of the Priesthood were assembled in closed circuits throughout the United States, Canada, Mexico, and New Zealand, nearly 50,000 men of the Priesthood gathered in that Priesthood Meeting.

The Choir will now sing, "Still, Still With Thee," and President J. Golden Snow of the Taylor Stake will offer the benediction and this Conference will be adjourned until two o'clock this afternoon.

Singing by the Choir, "Still, Still With Thee."

President David O. McKay:

Members of the Twelve and the Assistants to the Twelve will please meet the First Presidency at 4:30 this afternoon in the upper room of the Temple. I mention it now so that you will make arrangements during the noon hour if necessary.

President J. Golden Snow, president of the Taylor Stake, will now offer the benediction.

The benediction was pronounced by Elder J. Golden Snow, president of the Taylor Stake.

Conference adjourned until 2 o'clock p.m.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference was held at 2 p.m., Sunday, October 9, 1960 in the great Salt Lake Tabernacle, with President David O. McKay presiding and conducting the services of the meeting.

The singing for this session of the Conference was furnished by the Salt Lake Tabernacle Choir, Richard P. Condie, Director. Alexander Schreiner was at the organ.

Introductory remarks by President McKay:

President David O. McKay:

Mentioning those whose attendance we appreciate at this Conference, among the educational circles, we omitted Dr. Clifton B. Boyack who is head of the Church College of New Zealand. We are glad he has been in attendance.

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in this concluding session of the 130th Semi-Annual Conference of the Church. The Tab-

ernacle is crowded. Those who are standing will find that overflow services are being held in the Assembly Hall and Barratt Hall. The names of the stations over which these services are broadcast have already been announced to the listeners.

The music for this session will be rendered by the Tabernacle Choir, with Richard P. Condie conducting and Alexander Schreiner at the organ. We shall begin these services by the Tabernacle Choir singing, "Seek Him That Maketh the Seven Stars." Brother Jay Welch, assistant conductor, will direct that song.

The invocation will be offered by President Grant M. Burbidge of the Pioneer Stake.

"Seek Him That Maketh the Seven Stars," will now be sung by the Choir.

An anthem was sung by the Choir, "Seek Him That Maketh The Seven Stars," Jay Welch, Assistant Tabernacle Choir director, conducting.

The opening prayer was offered by Elder Grant M. Burbidge, president of the Pioneer Stake.

President David O. McKay:

The invocation was just offered by President Grant M. Burbidge of the Pioneer Stake. The Tabernacle Choir will now sing, "Psalm 148," conducted by Richard P. Condie. After the singing, Elder Ezra Taft Benson will speak to us.

The Choir sang, "Psalm 148."

President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve, will be our first speaker this afternoon. He will be followed by Elder Antoine R. Ivins.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

In keeping with the spirit of that masterful opening address by President McKay, I desire to discuss a matter that has concerned me deeply for several months. Trusting the Lord will approve, I take as my text these sober words of warning from an ancient American prophet:

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

"Therefore, wo be unto him that is at ease in Zion!

"Wo be unto him that crieth: All is well!" (2 Nephi 28:21, 24-25.)

We must not be deceived—all is not well.

We live today in an age of peril. It is an age in which we are threatened with the loss not only of wealth and material prosperity, but also of something far more precious—our freedom itself. The very thing that distinguishes man from the beasts—man's freedom to act: freedom to choose—is threatened as never before by a total and atheistic philosophy of life known as communism.

In April, I called your attention briefly to the nature of communism. Let us remember these basic facts.

Those who subscribe to this philosophy stop at nothing to achieve their ends. They do not hesitate to destroy—if they are strong enough—whatever stands in their way. Our own generation has witnessed the Russian communists liquidate millions of their fellow countrymen. Even more recently we have seen the Chinese communists wipe out millions of their fellow countrymen—no one knows the exact number.

To the true communist, nothing is evil if it is expedient. Being without conscience or honor, he feels completely justified in using whatever means are necessary to achieve his goal: force, trickery, lies, broken promises, mayhem, and individual and mass murder.

By these ruthless means communism has, in a little over forty years, brought more people under its domination than the total number of Christians now liv-

ing in the entire world—and Christianity, as the world thinks of it, has been in existence for nearly two thousand years.

And what has been the result?

First, in the economic area, men and women have been stripped of their property, their savings confiscated, their farms taken from them, their businesses seized by the state. They work where they are commanded to work and for such wages as the state chooses to provide. They cannot quit, take another job, or rebel in any tangible way. They are the puppets of the all-powerful state.

Second, in the intellectual area, they are forbidden to listen to radio broadcasts not approved by the state. They have little or no access to free world books, magazines, and newspapers. They have no voice in the education of their children in the schools. They and their children are cast in a communist mold. To write or speak against the state is to ask for exile, imprisonment, or possibly even death.

Third, in the area of morals, faith in moral principle is ruthlessly ridiculed and stripped of dignity. The belief that man has certain inalienable rights, so endowed by his Creator, is categorically denied. Atheistic communist leaders, scoffers at God himself, are striving to blot the Almighty out of the minds of one-third of the world's people.

To do all this, they rule with iron fists. They seek to hammer into oblivion all who would oppose them. Indeed it is true as the poet said:

"Man's inhumanity to man
Makes countless thousands mourn."
(Robert Burns, *Man Was Made to Mourn,* Stanza 7.)

Let us have no illusions about them. Their leader has told us bluntly—their purpose is not alone to enslave us—they want to bury us.

And while it is apparently true that Chairman Khrushchev is content for the time being at least to avoid war as a means of communist expansion, there is little doubt that the leaders of Red China view war as inevitable and await only the propitious moment in which to strike.

What we face today is not just a cold war, not just a struggle for the control of land, sea, air, and even outer space, but total competition for the control of men's minds. Unless we meet it and defeat it, we shall almost inevitably one day face the loss of all that we hold dear.

In less than half a century, I repeat, this evil system has gained control over one-third of mankind, and it is steadily pursuing its vicious goal of control over all the rest of the world. It is time, and past time, for us to be alarmed. "Wo be unto him that is at ease. Wo be unto him that crieth 'all is well.' " (2 Nephi 28:24-25.)

Latin America does not believe that suppression is the road to freedom.

Less than fifteen years ago communism was not a powerful force in Latin America. Today, it is not only strongly present there as an enemy to be reckoned with, it is openly allied with a government located on an island only about ninety miles south of Key West, Florida.

The only political party now functioning in Cuba is the Popular Socialist Party, the Communist Party under another name.

Cuba is being used as a funnel through which communists are infiltrating other American republics.

True to communist and dictator tradition, the Cuban government has deprived its people of the rights of a free press, free elections, and the protection of other fundamental human rights.

And last August, even as the Organization of American States met in San José, Costa Rica, Fidel Castro was shouting defiantly: "We shall be friends of the Soviet Union and the People's Republic of China."

How did this situation come about? How has it been possible for this completely warped philosophy in such a short time to reach its present position of influence in the world? How is it possible for communism to be here and now moving into Africa, pressing upon all of Asia, threatening the Middle East and increasingly becoming a danger in the western hemisphere?

There are, of course, many reasons. Some nations have failed to provide for the advancement and desperate physical needs of their people. Others have failed to recognize the worth of the individual.

But is it not perhaps true that the biggest reason of all is the failure of western civilization to live up to its Christian ideals?

Is it perhaps true that, as Dr. Charles Malik, the great Lebanese leader and former President of the United Nations General Assembly, has said,

"The deepest crisis of the West is the crisis of faith. . . . Western civilization is doomed until, jolted out of its complacency, self-satisfaction and sense of apartness, it rediscovers and reaffirms what is genuinely human and universal in its own soul"?

Let us examine our own lives and the life of our own beloved land.

How richly we the people of the United States have been blessed!

Truly ours is a choice land—a land of great favors and opportunities. Yet is it not true that these very blessings could prove to be our undoing unless our perspective is right and our idealism more concerned with eternal standards and values than with material gain and worldly honors?

How does our nation stand?

Are not many of us materialistic? Do we not find it well-nigh impossible to raise our sights above the dollar sign?

Are not many of us pragmatists—living not by principle but by what we can get away with?

Are not many of us status-seekers—measuring the worth of a man by the size of his bank account, his house, his automobile?

Are we not complacent, given to self-satisfaction and self-congratulation — willing to co-exist with evil . . . so long as it does not touch us personally?

If the answer to these questions is, "yes"—and who can honestly give a different answer?—then surely these are among the many reasons why this is truly an era of peril.

Many of us have a tendency to forget the Gracious Hand which has preserved our nation, enriched it, strengthened it. Many of us imagine in the foolishness of pride, that our manifold blessings are due not to God's goodness, but to our own wisdom and virtue. Too many of us have been so drunk with self-sufficiency as no longer to feel the need of prayer. Too many have forgotten the necessity of courage, of sacrifice, of vigilance, of devotion to the cause of freedom.

We must revivify Western ideals and in particular the ideals of our own great nation. We must call back the spirit of the dauntless leaders of the past. We must meet our present-day challenge not with softness and complacency, but with the depth, wisdom, and daring that characterized America in the days of old.

We have a rich history to guide us. Think back with me a moment to the year 1823. In that year James Monroe of Virginia was President. John Quincy Adams of Massachusetts was Secretary of State. These two men formed and announced a policy which has profoundly influenced the development of our entire hemisphere.

Here was the situation that called forth this policy—known as the Monroe Doctrine—in 1823.

Several of what are now the Latin American Republics had by force of arms newly won their independence from Spain and Portugal. Among them were Colombia, Mexico, Chile, and Brazil.

Meantime, a number of the sovereigns of Europe were seeking to enforce the "divine right of kings" with the express purpose of putting "an end to the system of representative government."

France, accordingly, had proceeded to restore the rule of Ferdinand VII in Spain. Now these countries proposed to overthrow the new and independent governments in Latin America.

This our government refused to permit. It said so plainly in the celebrated Monroe Doctrine. The heart of the Monroe Doctrine consisted of these words: ". . . the American continents, by the free and independent condition which they have assumed and maintained, are henceforth not to be considered as subjects for future colonization by any European power."

And the doctrine went on to spell out clearly just what was meant.

"The political system of the allied powers is essentially different . . . from that of America. . . . We owe it, therefore, to candor, and to the amicable relations existing between the United States and those powers, to declare that

we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety."

Now there is a statement which might well be engraved in all the capitals of all the countries in this hemisphere today. Every word in it is as applicable today as it was one hundred thirty-seven years ago.

Surely if it were true a century and a half ago that European monarchy was essentially different from our American system of representative government, it is even more true today that the communist system is totally different, totally incompatible, totally inimical to our free way of life.

The ancient American Prophet Moroni saw our day. Who can doubt that he had in mind the evils of godless communism when he gave this solemn warning:

"Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain—and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the Eternal God shall fall upon you, to your overthrow and destruction if ye shall suffer these things to be.

"Wherefore, the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you; or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who built it up.

"For it cometh to pass that whoso buildeth it up seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies."

(Ether 8:23-25.)

We are eminently justified in declaring that we should consider any attempt on the part of the communists to extend their system to any part of this hemisphere as dangerous to our peace and safety.

President Eisenhower said as much in his reply to the tirade of Chairman Khrushchev last summer. But it is not enough to say this once, nor is it enough for the President alone to say it. It should be repeated again and again and again, and it should be supported by all true Americans speaking as with one voice.

Moreover, the Monroe Doctrine went on: "Nor can anyone believe that our southern brethren if left to themselves, would adopt it [this system] of their own accord." Here again the words of the Monroe Doctrine ring true.

It is almost unthinkable that any people would knowingly and wilfully take on themselves the yoke of communist oppression. No people, no nation, has ever done so yet. If large masses of the Cuban people have done so, it is because they have been duped or coerced.

This Monroe Doctrine has been the continuing policy of our nation for almost a century and a half.

It has been reaffirmed by many American Presidents.

We are on solid, traditional American ground in demanding that the communists should not attempt to extend their political system to this side of the Atlantic Ocean.

In recent years the principles of the Monroe Doctrine have been strengthened by various joint agreements among the American nations.

In 1947, nineteen American nations met in conference in Rio de Janeiro, and on September 2 of that year signed the treaty of Rio de Janeiro in which they promised to help one another in case of aggression.

On March 1, 1954, the tenth Inter-American Conference opened in Caracas, Venezuela. When we read now, six years later, the running account of that conference, it is almost as though we were scanning a preview of history. On March 4, for example, our late great Secretary of State, John Foster Dulles, urged the American states to stop the communists now.

On March 6, the United States presented a draft resolution condemning communism as foreign intervention and calling for joint action against it when needed.

On March 13, 1954, the conference adopted by a vote of 17 to 1 the anti-communist resolution that had been presented by the United States. Guatemala dissented, and Mexico and Argentina abstained.

Referring to the Caracas conference, President Eisenhower said, "In this hemisphere we have stressed our solid understanding with our American neighbors. . . . The American republics agreed that if international communism were to gain control of the political institution of any American state, this control would endanger them all and therefore would demand collective action."

Very shortly after the close of the Caracas conference such a communist threat arose in Guatemala. The pro-communist government of Guatemala, aided by shipments of arms from behind the Iron Curtain, had moved very rapidly to the left. The Organization of American States had already convoked a meeting of foreign ministers under the Rio Treaty to consider the serious situation which had developed, when the Guatemalans themselves rose up and removed the threat. The meeting never convened. Fighting broke out in Guatemala, and the communist government was overthrown.

All this was before the coming to power of the present leadership in Cuba. Now the Western Hemisphere faces a new danger—a new threat.

Our government is alert to the situation. The Organization of American States has condemned Russian-Chinese interference in American affairs. These are first steps.

But we must do more. As a nation we must cease to take Latin American security for granted. We must lead this hemisphere in stimulating and co-operating in a program of Latin American economic development.

But even this is not enough. You and I and all true Americans must play our part, too.

What can you and I do? What can we do to help meet this grave challenge from a godless, atheistic, cruelly materialistic system—to preserve our God-given free way of life?

We can encourage our government to stand firm at all costs against any further expansion of communism into the free world.

We can tell our government that we are willing to sacrifice our luxuries in exchange for an impregnable defense.

We can support our government in keeping the flame of freedom burning in the souls of the oppressed—wherever they may be throughout the world.

But, above all, we can face up to the decay in our own civilization.

The communists bring to the nations they infiltrate a message and a philosophy that affects human life in its entirety. Communism seeks to provide, what in too many instances a lukewarm Christianity has not provided, a total interpretation of life. Communists are willing to be revolutionary; to take a stand for this and against that. They challenge what they do not believe in—customs, practices, ideas, traditions. They believe *heatedly* in their philosophy.

But our civilization and our people are seemingly afraid to be revolutionary. We are too "broadminded" to challenge what we do not believe in. We are afraid of being thought intolerant, uncouth, ungentlemanly. We have become lukewarm in our beliefs. And for that we perhaps merit the bitter condemnation stated in Revelation 3:16: "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

This is a sad commentary on a civilization which has given to mankind the greatest achievements and progress ever known. But it is an even sadder commentary on those of us who call ourselves Christians, who thus betray the ideals given to us by the Son of God himself.

Let us awaken to our responsibilities and to our opportunities. Again I quote Dr. Malik:

"The civilization which has been blessed and transformed by Christ, needs only a mighty hand to shake it out of its slumber. And, once shaken, once really awakened to the world responsibilities which it and it alone can shoulder, there is nothing it cannot dare and do."

Do we believe that? Then let us live up to that faith! For in that faith—and through that faith—we can rise trium-

phant over the menace of atheistic communism. We can and we *must!*

In this dark hour, the fate of the world seems to rest largely in our hands. We who live in this choice land, in fact all of the land of Zion, have the opportunity, the responsibility, and the solemn obligation to stand firm for freedom and justice and morality—the dignity and brotherhood of man as a child of God.

". . . wo be unto him that is at ease in Zion!

"Wo be unto him that crieth: All is well!" (2 Nephi 28:24-25.)

God bless the land of Zion, North and South America, and all the world, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Ezra Taft Benson of the Council of the Twelve, also Secretary of Agriculture in the Cabinet of the United States. We shall now hear from Elder Antoine R. Ivins of the First Council of Seventy. He will be followed by Elder Howard W. Hunter.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My brothers and sisters, I had given up the expectancy of having this privilege of bearing my testimony to you this afternoon, and I haven't the courage to take time to make an extended speech or any extensive remarks. I trust that the Spirit of God may help me to bear a true testimony to the truth of the gospel, and when I say testimony, which seems to be the spirit of this conference, I mean that I testify that Jesus Christ is the Son of God; that he and the Father appeared to the Prophet Joseph Smith; that through the visitation of heavenly beings and the inspiration that came from God, a real and true interpretation of the plan of life and salvation was returned to the earth; that through heavenly beings there came back to the earth the priesthood which authorized men to perform the functions that are essential to the exaltation of people in the kingdom of God; and that to regulate the use of that priesthood the Church was set up according to the will of God and the pattern which Jesus Christ gave us when he ministered in the earth.

That I honestly and sincerely believe to be true, and I feel that the fact of its truth has been revealed to me by the Spirit of God. The spirit of this conference has been testimony. Christ told Peter that upon the revealed testimony that He is the Son of God, he had built his Church, and the gates of hell could not prevail against it.

I honestly believe, brethren and sisters, that if we can properly instil into our own hearts and the hearts of our children this testimony to the degree that it will impel them to live true to the principles of the gospel, to the covenants that they have made in the waters of baptism and in the temples of God, and to the promises that are implied, if not actually made, when one receives the priesthood, that the Church will never be in danger.

The power of the Church is in the administration of the priesthood offices, of course, and in the faith that the people have. I believe that testimony comes from faith and prayer and righteous living, and that the best way to get it is to live true to the teachings of the gospel, to pray about it, and to exercise our faith to that end. And then I believe further that if we can get that testimony truly in our hearts, that all men who accept ordination into the Melchizedek Priesthood or the Aaronic Priesthood for that matter, will exert every possible power within them to magnify that calling. There is not the least doubt in my mind that any man who holds the Melchizedek Priesthood, who lives to magnify that calling, should never yield to any of the temptations of his satanic majesty.

I feel that whenever men give way to those temptations, it is an indication of really either a weak testimony or a lack of testimony of these wonderful things. We who hold the priesthood have the problem of planting that testimony in the hearts of others. We do it by the

way we live and by what we teach.

I heard a testimony just a week ago from a very fine man who has recently come into the Church. He was first impressed by the life of certain members of the Church whom he met. He became interested and investigated. He had a son fourteen years of age who likewise was interested in the missionaries and attended their meetings in the branch. The son came home one day and to the utter surprise of his father said, "Father, I have a testimony," and this man said, "Now in our church nobody ever testifies."

It is in Christianity a forgotten art practically, but with us it is the most essential thing of our whole program, brothers and sisters, that we should gain that testimony; that we should live true to it, and that when we accept responsibility in the priesthood we should magnify it.

Now we who keep records know that there is a large percentage of men who have been ordained to the Melchizedek Priesthood who are not magnifying their callings. We have a program, brothers and sisters, that we have been advocating for sometime, to which reference was made today, to try to interest those people and bring them to pray and study that they may come to understand these things and then go forth to reclaim their privileges as members of the Melchizedek Priesthood.

Of course there is plenty of incentive for it. To those of you who were here last night I recommend again the passages in the Doctrine and Covenants that Brother Romney read to you, that he who receives these callings in the priesthood and magnifies them fully can eventually attain to the powers of God. That is the incentive, brothers and sisters. When we go to these people, we must go in love and kindness, helpful as we can in the hope that they will listen to us.

I pray that God will bless us that we may understand individually our own problems, understand that the privileges of membership in the Church of Jesus Christ are individual privileges, and that no man should let the conduct of another man prevent his using these privileges to his own exaltation. If people who come into the Church could come understanding that it is an individual problem pure and simple with them, then these other things that they observe at times would have no effect upon their lives.

Brethren and sisters, we have the problem not only of our own people, but also of assimilating and absorbing and helping the many people who are being baptized into the Church. May God help us to do all these things, I pray in the name of Jesus Christ, our Redeemer. Amen.

President David O. McKay:

Elder Antoine R. Ivins of the First Council of Seventy has just spoken to us. We will now hear Elder Howard W. Hunter of the Council of the Twelve. He will be followed by Elder Alma Sonne.

ELDER HOWARD W. HUNTER

Of the Council of the Twelve Apostles

In the nineteenth chapter of John we read the story of an influential man who was secretly a disciple of Christ, but because of fear, was not openly a disciple. Those who declared themselves as followers of Christ were not popular in Jerusalem during this period of controversy. Joseph of Arimathea was secretly a disciple, but his fear of what others might think or do prevented him from declaring his allegiance until after the crucifixion of the Master.

Joseph of Arimathea was a man of wealth and station in Jerusalem. We can assume that he had a wide acquaintance and was a man of influence. He was a member of the Sanhedrin, the assembly of seventy-one men constituting the supreme council of the aristocracy which administered the Jewish law. It was because of his membership in this tribunal that he was referred to as "counsellor." Mark refers to him as ". . . an honourable counsellor, which

also waited for the kingdom of God, . . ." (Mark 15:43.) He waited in the background, doing nothing to support or sustain the Master. No doubt he had heard Jesus and listened to his teachings, for we are told that he was a secret disciple of the Savior.

When the council was called into session early in the morning, following the Last Supper and the betrayal, Joseph either absented himself from the council or refused to vote. He took no part in the proceedings, hoping no doubt to save his own conscience. He would not lift a finger to condemn the Savior, nor would he defend him openly.

There are many like Joseph of Arimathea, who do not declare loyalty to the Lord Jesus Christ, but merely "wait for the kingdom." Like Joseph they are secret followers of Jesus and halfhearted, lukewarm Christians. Secret disciples of Christ are almost in the same category as those who are antagonistic. They are much the same as persons among us today who have only a halfhearted interest in our great democratic way of life and are as dangerous to the future freedom of the world as those who are openly avowed to destroy democracy.

We would have greater respect for Joseph, if he had taken a strong position in the council and defended Jesus. We cannot assume that this would have changed the judgment or saved him from the cross, because he stated at the supper that he would shortly leave them. Nevertheless, we have respect for one who stands upon moral convictions and upholds the right.

We have more respect for one who honestly doubts than for one who fears to declare loyalty. Thomas doubted. He traveled the path from faith through the valley of doubt to new heights of faith. This is the course that many follow in life. As children we accepted as fact the things which were told to us by our parents or our teachers because of the confidence that we had in them. A little boy will jump from a high place without fear if his father tells him that he will catch him. The little fellow has faith that his father will not let him fall. As children grow older, they commence to think for themselves, to question and have doubts about those things which are not subject to tangible proof. I have sympathy for young men and young women when honest doubts enter their minds and they engage in the great conflict of resolving doubts. These doubts can be resolved, if they have an honest desire to know the truth, by exercising moral, spiritual, and mental effort. They will emerge from the conflict into a firmer, stronger, larger faith because of the struggle. They have gone from a simple, trusting faith, through doubt and conflict, into a solid substantial faith which ripens into testimony. The Bible is replete with such examples. We think of Abraham in the Old Testament and Thomas in Christ's time.

Now to return to Joseph of Arimathea, the record does not indicate to us that he doubted as did Thomas. We are told he was ". . . a disciple of Jesus, but secretly for fear. . . ." (John 19:38.) He believed secretly because he was afraid of public opinion. Among our own people, in our communities, in our nation and throughout the world, there are secret followers of Jesus and halfhearted Christians—onlookers who have a noncommittal attitude. Why is it that so many will not commit themselves?

Joseph of Arimathea was only a secret disciple because of what others would think of him. He would not risk his social position nor the respect of his associates. It is fear that causes men to be noncommittal. They are afraid to declare their loyalty and assume active responsibility. The easy way is to let someone else be the leader and assume the responsibility. The world needs men who are willing to step forward and declare themselves. The world needs men who will lift the load of responsibility to their shoulders and carry it high under the banner of Jesus Christ—men who are willing to defend the right openly. I am always impressed by the missionaries of this Church. They are willing to accept the call to serve two years or more at their own expense and give freely of their time without monetary compensation, to cry repentance and declare that Jesus is the Christ. This is the type of devotion to principle that is needed in the world today.

How can men of conscience ignore the teachings of the Master in their daily affairs, in business, or in government? We stand by and wink at many things

because we fear to do anything about them. We may be against crime or communism, but what do we do about it? We may be against corruption in government or against juvenile delinquency, but what do we do about it? We may have a belief in the gospel of Jesus Christ, but what are we doing about it? We need to push fear into the background and come forward with a definite, positive declaration, and assume responsibility.

The pathway to exaltation is well defined. We are told to have faith—faith in the Lord Jesus Christ, and repent of those things which are not according to his teachings. After this change of mental attitude, and with firm resolution, we must declare ourselves by going into the waters of baptism, thereby making a covenant with the Lord to keep his commandments. Can we thereafter be a secret disciple? Can we stand on the sidelines and merely observe? This is a day for action. This is the time for decision, not tomorrow, not next week. This is the time to make our covenant with the Lord. Now is the time for those who have been noncommittal or who have had a halfhearted interest to come out boldly and declare belief in Christ and be willing to demonstrate faith by works.

We acquire more regard for Joseph of Arimathea as we continue to read. Although he was "a disciple of Jesus, but secretly for fear . . ." and although he was one who "waited for the kingdom of God," yet he was finally moved to action. The account continues:

"He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

"And when Joseph had taken the body, he wrapped it in a clean linen cloth,

"And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed." (Matt. 27:58-60.)

I wonder if there was not a tear in Joseph's eye as he placed the body of Jesus in the tomb. Surely he thought of the events which had taken place earlier on that day, when as a member of the Council he had failed to come to the defense of the Master. Should we not search our own souls and inquire of ourselves if we are loyal? Are we, too, only secret disciples of Christ?

This same Jesus who died on the cross and whose body was placed in the tomb came forth on the third day thereafter. He was resurrected and lives today—the Savior of the world.

This is my witness. He stands before us with arms outstretched to our vision, and those same words spoken to the disciples in Jerusalem should ring in our ears:

"If any man will come after me, let him deny himself, and take up his cross, and follow me.

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (*Ibid.*, 16:24-25.)

May we be his disciples openly, fearlessly, and with devotion, I humbly pray in his name. Amen.

President David O. McKay:

He to whom you have just listened, is Elder Howard W. Hunter of the Council of the Twelve. Elder Alma Sonne, Assistant to the Twelve, will be our next speaker.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

My brethren and sisters, I believe I speak for the Assistants to the Quorum of the Twelve when I express my goodwill and my good feelings towards the three men who have been called to associate with us in our work. I know these men personally. I know they are good men. I know they are capable, and I know, too, their willingness to lay upon the altar any worldly possessions they have in order to serve the Lord in spirit and in truth.

I believe in the future of the Church. I believe it has a great destiny. I believe in its moral standards. I believe its program is effective and the Church will grow and develop as the missionary effort increases in the world. I believe

faith in God is the very foundation of right living, and I believe in the missionary system of the Church, which has proved so successful in recent years, and I believe the work will continue to go forward.

I also believe that many of the old barriers and obstacles are crumbling and giving way, and that we have a better opportunity than we have ever had to proclaim the gospel truths. I believe there are people in the world who are very anxious to hear the gospel message as it is proclaimed by humble men and women sent out from the headquarters of the Church to bear their testimonies.

I want to read a word from President Brigham Young. He said:

"The Lord will never suffer this people to dwindle down, and be hid up in a corner; it cannot be; neither does he want any person to help them but himself." (*Discourses of Brigham Young*, p. 676.)

In other words, God is directing his work. It is not man-made, neither is it the creation of a human mind. The pioneer prophet Brigham Young was face to face with a gigantic task when he undertook to colonize the West and to keep alive the missionary movement. It was not an easy thing to set up a commonwealth and to transform a desert into cities, towns, and villages, and to provide homes, schools, and churches. It required more than ordinary skill to build up faith and hope and to develop a solid citizenship out of a people who came from many parts of the world.

Brigham Young could not have done it without God's help. He knew this, and never once did he claim the credit for this achievement. When he died in 1877, his enemies saw the end of Mormonism. There was no one, they argued, to take his place. He had presided over the Church for thirty years. Those who had stood by him in the early emergencies and difficulties had passed on. Willard Richards had died in 1854. Heber C. Kimball, the great prophet, and a stalwart, who had stood by his side in all the days of colonization and settlement, had died in 1868. Parley P. Pratt had met an untimely death in 1857. George A. Smith, who was regarded as a great leader of courage and wisdom, had died in 1875. And many others who stood valiantly by his side during the exodus and the colonization effort, also had passed on. Mormonism could not survive, at least that was the verdict of those who did not and could not understand. There was no leader, they claimed, to take his place. They saw the disruption and disorganization of the Church, and many would repudiate their allegiance and follow a divided leadership.

The enemies predicted the same thing when the Prophet Joseph and his brother Hyrum Smith were murdered. The great enterprise launched by them, they thought, would burst like a bubble, but God will always have in reserve someone to take the place of him who is gone. Brethren and sisters, God's work will triumph in the earth.

Speaking of pioneer days, I should like to read a statement from the journal of Brother Richard Ballantyne, the organizer of the first Sunday School in the Rocky Mountains. Brother Ballantyne wrote this just five years before his death. Speaking of pioneering days, he said:

"But those times are now past, and I believe never to return. A brighter day is now awaiting, but it will have its dangers.

"As wealth flows into the hands of the Church, and with its learning and refinement, pride is apt to enter the hearts of the children of Zion, as it entered into the hearts of the Nephites.

"God has signified by his servant that the day to favor Zion has come. The powers of the heavens are to be exerted in a way they never were before. The time for the uplifting of Zion has come. Kings and rulers will favor her. Her beauty and righteousness are beginning to appear in the world. She will not be looked upon as she has been in the past. The shadows are passing away, and the light is breaking in upon us."

I bear my testimony that God's work will stand, that Joseph Smith was his divine Prophet appointed to usher in the Dispensation of the Fulness of Times. I bear testimony that his successors in the high office were all men of God, and that they were full of faith and prophecy. I bear testimony that the authority of the Holy Priesthood is operating in the Church as it has always done and that it will continue to

do so until every knee shall bend and every tongue confess that Jesus is the Christ, the Savior of the world, and that the Latter-day Saints comprise his Church and kingdom about which the ancient prophets spoke; and that the Church will continue to grow and extend itself, even beyond our imaginations, for it will surely reach to the uttermost parts of the earth.

I pray that his Spirit may continue with us, and that we may serve him always with a singleness of purpose, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Alma Sonne, Assistant to the Twelve, has just addressed us. The Choir and Congregation will now sing, "Redeemer of Israel." Brother Jay Welch, Assistant Conductor, will guide us. After the singing, Elder Richard L. Evans will speak to us.

The Tabernacle Choir and the congregation joined in singing the hymn, "Redeemer of Israel," Elder Jay Welch, Assistant Tabernacle Choir Director, conducting.

President David O. McKay:

Elder Richard L. Evans will now address us. He will be followed by Elder John Longden.

ELDER RICHARD L. EVANS

Of the Council of the Twelve Apostles

At this point of the conference many will understand why I remember a sentence recently read—a sentence which said that you can always use more words to say what has already been said. I shall try not to make the words too many, but should like to tie back to two or three points of the conference, first, to President McKay's opening address, of the love of God and the love of man, and of the peace that can come only through righteousness and the keeping of the commandments.

Secondly, from the reports given from this pulpit and others that have come in connection with the conference it is very evident that the Church in the stakes and in the missions is on the move, worldwide. Now it takes service, and it takes means to keep things on the move. I have read somewhere that service is the rent we pay for the space we occupy on earth. Not only the service, but the means are necessary. Nothing does itself. Someone has to do everything that is done.

As to tithing, it requires that, too, not only as a material matter, but as a spiritual matter also. All we have the Lord God has given us, and I consider tithing to be an opportunity to express appreciation for what the Lord God has given. Neither the giving of service nor of substance is ever—or seldom—completely convenient for any of us. There was a kind of tongue-in-cheek British economist lecturing here some months ago—and may be still in the United States—who propounded what he called "Parkinson's Second Law," as I recall, which said that "expenditures always rise to meet income." We have discovered this to be true.

The Lord God has said to us ". . . all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; . . ." (D&C 29:34.) I would plead with all of us, as the work moves forward gloriously, that we should not hinder it by withholding our service or our substance.

Now, third, I should like to tie back to what I consider a most remarkable meeting last evening, which I wish everyone had heard, as President McKay and Brother Moyle and Brother Romney and Brother Petersen spoke. I should like to make a plea in keeping with some of what was there said to the youth, and to all of us, that we do not succumb to uncertainty. There are problems; there are uncertainties; but always we need to pursue solid purposes.

The Church is going forward, worldwide—in the building of buildings, in missionary endeavor, and in all else—and in our private and personal lives, young and old, we must also individually have the faith to go forward. It takes courage; it takes prayer and planning

and work and faith; but there are glorious eternal opportunities; and we must not wait in uncertainty or succumb to it. The theories and the facts will all ultimately be reconciled; the questions will all ultimately be answered; the problems will all ultimately be resolved; and the promises will all be fulfilled, and we must plan and prayerfully pursue our plans and go ahead with our lives on solid and firm foundations, with faith, with cleanliness of conduct, with balanced living, with devotion, with the keeping of the commandments.

I think it was Ruskin who said, "There is no wealth but life." I pray God that we may use that wealth which is life, and not waste it away, and pursue earnestly the opportunities of time, into the limitless promises and possibilities of eternity, and I do it in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder Richard L. Evans of the Council of the Twelve, has just addressed us. We shall now hear from Elder John Longden, Assistant to the Twelve.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve Apostles

While I was on my mission, we had a great mission president, Samuel O. Bennion, who made us conscious of time. He called several conferences of two districts of missionaries into the city of Enoch—that is in Texas, by the way—and he would give each of us an opportunity to speak. As we approached the pulpit, he would say to each one, "Take five minutes and preach the gospel." From this and other training I have been made conscious of time, and I am grateful for it. I know there are others today who have not had this privilege, and I should like to share some of my time with them.

May I give you one or two thoughts as I bear my testimony of the divinity of this marvelous work?

Recently there have been many editorials in newspapers, magazines, radio and TV discussions, also private conversations, in which I have noticed one particular word being used many times. That word is "survival." Survival! Survival from what? an atomic bomb? survival from the "C" or "H" bomb? survival from a Marx, Hitler, Mussolini, or a Khrushchev, or their satanic teachings and practices—or another kind of survival?

The United States military services are most anxious to assist their personnel to survive, and tests to prolong mortal life are being made continually with various kinds of so-called survival kits. Last July I was interested in the story told by a young man in our city who had made such a test with a survival kit measuring 9¼ inches by 6 inches by 3½ inches. The test was made in the rough Wind River range country of Wyoming. He had been flown into this area by plane and then dropped by parachute with the survival kit mentioned. Here are some of the items it contained: a full fifteen-day supply of food, first-aid kit, sewing kit, fire starting kit, fishing items, knife and stone; a twenty-foot line of nylon cord, and a book teaching its reader how to survive. Much research had been done on all items contained in the kit. During the test no one heard from this young man for two weeks. I listened to his story in fast and testimony meeting and afterwards in private. He said, most important of all in the time he had spent in solitude in the great outdoors was that he had come to understand and appreciate more than ever the blessings of the gospel; to be alone under the stars at night, to see the sunshine of the day, the beauty of nature at its best, the natural resources provided by God our Heavenly Father and his Son Jesus Christ. There had come into his heart and soul that testimony more important and precious than all else, the need of a *spiritual* survival.

We may survive physically and materially but unless we survive spiritually these things avail nothing.

I believe this has been the theme of

this conference from the stirring, opening address of President McKay to the splendid remarks of Brother Richard L. Evans, just preceding me. I have caught this spirit through the glorious sessions of this conference, receiving reassurance again that this is the Church of Jesus Christ, not the church of any man—a Church which offers to all men a spiritual survival, the opportunity to subdue the earth and overcome all things foreign to enjoying the Spirit of the Lord. The survival kit for spiritual survival is equally as small as the one used for physical survival; let me suggest its size: just four books, the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price—the small editions even smaller than 9¼ inches by 6 inches by 3½ inches, but what power they contain!

Just before the commencement of this afternoon's meeting I met several brethren from Hawaii, one of whom I had not seen for five and a half years at which time I toured the Hawaiian Mission, Brother William (Bill) Sproat, a faithful dedicated Latter-day Saint, one who truly believes in spiritual survival. I shall always remember being in your home away up there on the peak, the highline that you ride to do your work, the hospitality that you extended to us, the depth of your testimony, the sincerity of your labors to build the kingdom of God, and what you said to me today will always live in my memory: "Oh, this is a dream I never realized would be fulfilled to be here in Salt Lake City attending a general conference." Brother Sproat, one of the many thousand wonderful, dedicated Latter-day Saints who live by the precepts of his spiritual survival kit!

Some of us who live so close to the pattern might not appreciate the design. I saw the beautiful design of spiritual survival at work today as I had the opportunity of embracing you, Brother Bill, and others from those glorious islands of the Pacific.

God bless us that we may survive spiritually; that we may appreciate the necessity of keeping our survival kits complete, tested, and in order constantly, which should include the Lord's word on how to survive contained in the four standard works of the Church, for therein are embodied the way, the truth, and the light of which President J. Reuben Clark, Jr., spoke this morning.

God help us so to do, I humbly pray in the name of the Lord Jesus Christ, our Savior. Amen.

President David O. McKay:

Elder John Longden, Assistant to the Twelve, has just spoken to us. We shall now hear from Elder ElRay L. Christiansen, also Assistant to the Twelve. You need not be in such a hurry, because we cannot get in all of them anyhow.

ELRAY L. CHRISTIANSEN

Assistant to the Council of the Twelve Apostles

I should like to place what I had thought to say in cold storage, even though by the time I take it out it will be too cold to use, and just express my gratitude and appreciation for some things.

I like the song, "Now, Let Us Rejoice." In my opinion we do not rejoice enough in this Church. We have so much for which to be grateful that we could rejoice day and night and still not be sufficiently grateful in our expressions. I am so thankful for what has been taught us in this great conference today and yesterday and the day before. I think it has been outstanding. I thought as I sat here how true it is that we cannot be saved in ignorance of God, in ignorance of our relationship to God—and I thought that as members of this Church we need not be in ignorance, so far as knowledge of our relationship to God is concerned, for surely we are well taught.

There is no prize so great and so valuable as the truth. In the Church we are taught the truth. We are taught the proper way to live—the correct, the right, the happy way to live. We could search the world over, and we could find

no better way to live than the right way, and of course the Lord's way is the right way.

We are taught to know the right in all things—how to repent, how to change our ways. We are taught whom and how to serve. We are taught the proper way to enter into the marriage covenant. In fact, the gospel of Jesus Christ is designed to direct us safely through this probationary period, that we "may dwell . . . in a state of never-ending happiness" (Mosiah 2:41) with those we love. I like that statement from the Book of Mormon.

We are taught that in the true sense of the word, God is our Father; that we are his sons and his daughters, and that he loves us, and that he is concerned about our welfare and our fortunes and our misfortunes. He is desirous that when this earth mission is completed that each of us comes home with an honorable release from it to dwell with him in a state of happiness and usefulness.

I am not so interested in heaven unless I may continue my association with those I love, and that is all of you, my brothers and sisters, but especially my companion, my children, my grandchildren, and my progenitors.

I am grateful to belong to a Church that teaches that the relationship between the husband and the wife, between the father and the mother, and between the children and the parents, is intended to be and is eternal in its nature, if we will just prepare for that type of relationship. No principle, doctrine, or practice is so distinctive or so appealing to the human reason as is the perpetuity of the family. The more I think about the gospel the more I see that it revolves about the family and its eternal association.

When I went home at noon, I picked up a letter from a boy written in his own handwriting. He is eleven years old.

(As you know, in the temple the opportunity is given to place names of those who are ill or afflicted on a roll where they are remembered in our prayers.) The letter reads:

"Dear Temple Worker: Will you please enter my dad's name on the prayer roll because we want him to become a member of the Church and take Mom and us kids to the temple. We sincerely hope and pray that our Heavenly Father will help him to keep the Word of Wisdom. His name is ..... Sincerely your brother, ..., 11 years old."

That tells the story of what is in the heart of a boy who loves his parents, who loves them enough to desire their association beyond this earth life. Sometimes the children must lead the parents on the way.

I am grateful that my Father in heaven is a patient Father. If he will stay with me, I am determined to stay with him, to stay with that which is true to the end of my days.

God bless us, brothers and sisters, that we may rejoice; that we may receive thankfully; that we may live worthy of the bounteous blessings that God extends to us, that we will share with our nonmember friends the truth as it has been revealed; and that we may bear testimony, not alone in words, but in deeds and in action and in doing good to others, I pray humbly in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

We must take time before the closing song and benediction to express a word of appreciation to those who have contributed to the success and comfort of those who have attended this great conference. I wish first to mention the officers of this city who have watched with care the number of automobiles and their occupants and guided so successfully the hundreds of cars and taken care of the thousands of people who have surrounded the block and driven to and fro. You have noticed them on every corner—their courtesy, their attention, their protecting and guiding care, and in your behalf, in behalf of the General Authorities particularly, I express thanks to the city government, and to the police who have protected your interests so carefully and so ably.

To the General Authorities we express deep appreciation for the inspira-

tional messages they have given us. We haven't had any better. The Lord has guided us from this pulpit during our sessions in the daytime and last evening.

We must not be unmindful of the reporters for their fair and accurate reports through our sessions of this conference. They have been here daily and given to the people, to their subscribers, and to the world a very accurate report, not only in word, but in the spirit of the messages given at this conference.

The fire department and the Red Cross have been on hand to render assistance and service whenever or wherever needed. The Tabernacle ushers have rendered service in seating the vast audiences of these conference sessions. We have expressed before, but repeat, our appreciation to the radio and television stations—forty-five television and sixty-two radio stations throughout our own city and the nation have carried the proceedings of this conference. This has been the means of permitting untold thousands of persons to hear the sermons given during the one hundred thirtieth semi-annual conference. They have rendered that service free.

We appreciate especially those who have furnished the singing throughout the conference. I remind you again of the Relief Society Singing Mothers from the Ogden and northern Utah regions, who furnished the singing for the Friday morning and Friday afternoon sessions; also the University of Utah Choral Society and the Bonneville Strings—the singers from the Institute of Religion and the University of Utah choral groups, who furnished the singing for the Saturday morning and Saturday afternoon sessions. Both those sessions were inspirational. Think of the hours that the mothers spend practising, and think of those young people, of the hours and hours that they practised, and of their willingness to come and give their talents so impressively. And then last evening, the male members of the Tabernacle Choir came in a body, dressed neatly, in a dignified way, and impressed the fifty thousand priesthood members of the Church with their excellent singing.

Today we are privileged to have the Tabernacle Choir! Words cannot express our heartfelt feelings for their devotion to the cause. I met one sister the other day who was a member for many years, but she has retired. Her heart was just overflowing with gratitude for the opportunity she had had in singing as a member of this choir. That is the feeling that these sisters and the brethren have as they sit under the baton of this great leader and his assistant, practising hour after hour, day after day, week after week, month after month, to become efficient in this great choral organization. We do not say much about it, brethren and sisters, but we do appreciate what you are doing!

Too many of us are like that Scotsman of whom I told you, who had lost his wife by death, and his neighbor came in, gave comfort, and said what a good neighbor she had been, how thoughtful of others, what a good wife she had been to Jock, who was mourning. Jock said, "Aye, Tammas, Janet was a guid woman, a guid neighbor as you say; she was a' you say an' mair. She was aye a guid, true wifey tae me, and I *cam' near tellin'* her sae aince or twice."

We express again our appreciation to those who sent these lovely flowers to us. We want to thank all those who have contributed in any way to the success and inspiration of this great conference.

Now, brethren and sisters, may I say just a word in conclusion. I have a deep admiration in my heart for Simon Peter, President of the Twelve Apostles. He said in one of his general epistles:

". . . to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the

divine nature, having escaped the corruption that is in the world through lust." (2 Peter 1:1-4.)

That comes from Simon Peter who was only two and a half years—a little more—in the personal presence of his Lord. Before that he did not care much for the Church, but before this writing he had a testimony of the divinity of the Sonship of Jesus Christ. More than that, he had experienced that communion of the Spirit with his Resurrected Lord, and speaks here of being a partaker *of the divine nature.*

Hold to that thought in the midst of an atheistic world, mentioned by Brother Benson and others, while there are godless men who deny the resurrection of Christ, who deny his living spirit, and who have taught for forty years young men and young women to deny him. That is a terrible thing when you think of it. Some of us thought twenty years ago that such a godless organization would break of its own weight, and now young men who were ten years of age when communistic ideology took possession of so many are now fifty years of age.

Peter says to those who knew Christ, who had partaken of his Spirit:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things [virtues] be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (*Ibid.,* 1:4-8.)

To know God and his Beloved Son is eternal life.

I do not know the author, but there comes to my mind now these lines:

"Admire the goodness of Almighty God
He riches gave, intellectual strength to few
Nor now commands to be nor rich, nor learned
Nor promises reward of peace to these.
On all He moral worth bestowed,
And moral tribute asks from all.
And who that could not pay?—
Who born so poor, of intellect so mean
As not to know what seemed the best
And knowing might not do?
And He who acted thus fulfilled the law eternal
And His promises reaped in peace.
Who sought else (did not do what his judgment bade or the spirit prompted) sought mellow
grapes beneath the icy poles,
Sought blooming roses on the cheek of death,
Sought substance in a world of fleeting shades."

God help us to be *partakers of the DIVINE NATURE.* May the spirit of this great conference radiate from your hearts to those whom you will meet when you go back to your stakes and wards, and especially may it radiate in your homes, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Tonight the Deseret Sunday School Union Conference will convene in this building at seven o'clock. All Sunday School workers will wish to be in attendance. The public is cordially invited.

The Tabernacle Choir will now sing, "Worthy Is The Lamb," and the benediction will be offered by President G. Marion Hinckley of the West Utah Stake, and this Conference will be adjourned sine die.

Singing by the Tabernacle Choir, "Worthy Is The Lamb."

President G. Marion Hinckley of the West Utah Stake offered the benediction.

Conference adjourned sine die.

The choral music for the Friday morning and afternoon sessions was furnished by the Relief Society Singing Mothers from the Ogden and Northern Utah Regions, with Florence Jepperson Madsen conducting. The musical pro-

gram for the Saturday morning and afternoon sessions was furnished by the University of Utah Choral Society and the Bonneville Strings—singers from the Institute of Religion and the University Choral Groups, David Austin Shand, Director. The Tabernacle Choir Men's Chorus presented musical numbers for the General Priesthood meeting Saturday evening, October 8th, with Richard P. Condie conducting. The Salt Lake Tabernacle Choir furnished the music for the Sunday morning and afternoon sessions, with Richard P. Condie, Director of the Choir, and Jay E. Welch, Assistant Director, conducting.

Accompaniments and interludes on the organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley.

Richard P. Condie directed the singing of the Tabernacle Choir at the *Tabernacle Choir and Organ* broadcast, Sunday morning at 8:30.

SALT LAKE MORMON TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 8:30 to 9:00 a.m. Sunday, October 9, 1960, through the courtesy of Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

(The organ played "As the Dew From Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise the Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard P. Condie conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist, and the spoken word by Richard Evans.

The Women's Chorus of the Choir first recalls Ernest Charles' impression of the coming and the going of the inconstant clouds, and their likeness to the mystery of life: "Clouds adrift in the summer sky, resemble life as they wander by. Whence they come and whither they go we often wonder but never know . . . Part of the infinite, shall we say, Part of the moment we call today."

(The Women's Chorus of the Tabernacle Choir sang: "Clouds."—Charles-Deis.)

Announcer: Frank Asper turns first today on Temple Square to a triumphant organ theme selected from Benedetto Marcello's Psalm settings: "The Heavens Declare The Glory of God and the firmament sheweth his handy-work."

(Organ Selection: "The Heavens Declare."—Marcello.)

Announcer: The Tabernacle Choir gives voice now to R. Nathaniel Dett's thoughtful, moving music for the scriptural theme of the Good Shepherd and the sheep: "Listen to the Lambs all a'crying . . . He shall feed His flock like a shepherd and carry the young lambs in his bosom . . . listen to the lambs all a'crying."

(The Choir sang: "Listen To The Lambs."—Dett.)

Announcer:

Some recent weeks ago we spoke of willing work: its dignity, its healing power, its power to soften shocks and sorrows — work which Carlyle called "The grand cure for all the maladies and miseries that ever beset mankind."[1] There is yet another side of this subject of work that should be considered. For want of a better word we might call it the worthiness of work. Work takes our time, and time is the very essence of life, and what we give our lives to is of incalculable consequence. And thus there could be little satisfaction, little justification, in unworthy work — work that would undermine men, work that would mislead men's minds — or their souls — or their appetites — work that would in any way impair people. Any time or effort or energy used to the detriment of men, any work which in purpose or in practice pulls men down physically or mentally or morally, likely isn't worthy work — regardless of whether it is profitable or politic or popular. Work to deceive others, work to produce products that are not good for people, work to promote what is unwholesome, work to induce men to do what they should not do, to partake of what they should not partake, work to lead men into temptation, work that runs counter to the commandments, isn't worthy work. On this question we would quote some sentences from a significant source: ". . . Whoever conceives labor in relationship to the divine purpose . . . will not lend his energies to the manufacture of goods which implicate [men] . . . in wicked and sinful activities. . . ."[2] "The Christian," said this same source, "is therefore bound to refuse to participate in the production of wicked and harmful items which injure or undermine the worth of man, as well as to

[1]Thomas Carlyle, Address in Edinburgh, April 2, 1866.
[2]Carl F. H. Henry, Ph.D., *The Dignity of Work, Vital Speeches*, August 15, 1954.

refuse to buy them. . . ."[2] "Nor can one reconcile . . . the expenditure of labor in the production of . . . worthless products. Drudgery in the production of worth-while articles may be justified, but . . ."[2] [not] "in the production of articles which have no real worth. There can be no sense of purpose in making trash"[3] — or, we might add, in working for what is of no worth. The Lord God has said that "men should be anxiously engaged in a good cause"[4] — not merely "engaged," but engaged in "good." Working for the wrong things manifestly must be wrong. To be satisfying, to be acceptable, work must be more than merely motions, more than merely making money — it must be moral. Work should enlighten and lift life, and play its proper part in promoting the peace and health and happiness of people.

(Organ Selection: "Supplication."—Asper.)

Announcer: From his album of organ music we have heard Frank Asper present one of his devotional organ offerings: "Supplication."

And now the Tabernacle Choir sings the simple moving words of the 23rd Psalm — in the simple moving setting of Thomas Koschat: "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His names sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

(The Choir sang: "The Lord Is My Shepherd."—Koschat.)

(Organ Selection: "Prayer Is The Soul's Sincere Desire."—Careless.)

Announcer: And now with the words of Emmeline B. Wells and the music of Evan Stephens in closing we hear a hymn of the western hills, and of the hand of God that is over all: "Our mountain home so dear, Where crystal waters clear Flow ever free . . . While through the valleys wide The flowers on every side, Blooming in stately pride, Are fair to see. . . . In sylvan depth and shade, In forest and in glade, wher-e'er we pass . . . The hand of God we see, In leaf and bud and tree, Or bird or humming bee, Or blade of grass."

(The Choir sang: "Our Mountain Home So Dear."—Stephens.)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day — and always.

This concludes the sixteen hundred twenty fifth presentation continuing the 32nd year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio, and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

Richard P. Condie conducted the Tabernacle Choir. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard again from the Crossroads of the West.

[3]Treglown, *The Christian and His Daily Work.*
[4]Doctrine and Covenants 58:27.

Index

Page

Anderson, Elder Joseph 39
Authorities and Officers Present 1
Authorities and Officers Sustained 43
Benson, Elder Ezra Taft 101
Brown, Elder Frank H. 13
Brown, Elder Hugh B. 91
Buehner, Bishop Carl W. 52
Burton, Elder Theodore M. 48
Changes in Church Organizations 39
Choir and Organ Broadcast 118
Christiansen, Elder ElRay L. 113
Clark, President J. Reuben, Jr. 87
Critchlow, Elder William J., Jr. 26
Dyer, Elder Alvin R. 58
Evans, Elder Richard L. 111
Evans, Elder Richard L. 118
(Choir and Organ Broadcast)
First Day—Morning Meeting 3
First Day—Afternoon Meeting 18
General Authorities and Officers Present 1
General Authorities, Officers and Auxiliary Officers Sustained 43
General Priesthood Meeting 72
Hanks, Elder Marion D. 10
Hinckley, Elder Gordon B. 66
Hunter, Elder Howard W. 107
Hunter, Elder Milton R. 23
Isaacson, Bishop Thorpe B. 63
Ivins, Elder Antoine R. 106
Kimball, Elder Spencer W. 32
Lee, Elder Harold B. 14
Longden, Elder John 112
McConkie, Elder Bruce R. 54
McKay, President David O. 4
(Opening Address)
McKay, President David O. 85
(General Priesthood Meeting)
McKay, President David O. 114
(Closing Address)
McKay, President David O. ..... 3, 4, 8, 10, 13, 14, 18, 19, 23, 26, 29, 32, 37, 38, 39, 42, 45, 46, 48, 50, 51, 54, 56, 57, 62, 65, 67, 69, 71, 72, 78, 83, 85, 86, 87, 91, 95, 96, 99, 100, 101, 106, 107, 109, 111, 112, 113, 114, 116.
Moyle, President Henry D. 19
Moyle, President Henry D. 43
(Presentation of General Authorities and Officers)
Moyle, President Henry D. 83
(General Priesthood Meeting)

Page

Obituaries 42
Petersen, Elder Mark E. 78
(General Priesthood Meeting)
Presentation of General Authorities and Officers 43
Priesthood Meeting, General 72
Richards, Elder Franklin D. 46
Richards, Elder LeGrand 69
Romney, Elder Marion G. 73
(General Priesthood Meeting)
Second Day—Morning Meeting 38
Second Day—Afternoon Meeting 57
Smith, Elder Eldred G. 67
Smith, President Joseph Fielding 50
Sonne, Elder Alma 109
Stapley, Elder Delbert L. 96
Sustaining of General Authorities, Officers and Auxiliary Officers 43
Tabernacle Choir and Organ Broadcast 118
Tanner, Elder Nathan Eldon 46
Taylor, Elder Henry D. 8
Third Day—Morning Meeting 87
Third Day—Afternoon Meeting 100
Tuttle, Elder Albert Theodore 95
Wirthlin, Bishop Joseph L. 29

Printed by

in the United States of America

One Hundred Thirty-first

ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

Held in the Tabernacle
Salt Lake City, Utah

April 6, 8, and 9, 1961

With Report of Discourses

Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

The One Hundred Thirty-first Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-First Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Thursday, Saturday, and Sunday, April 6, 8, and 9, 1961.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Thursday, Saturday and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, April 8, at 7:00 p.m.

The proceedings of the general sessions were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, Utah, and by arrangement through KSL the following stations made available to their listening or viewing audiences one or more of the six general sessions:

In Utah: KSVC at Richfield, KSUB at Cedar City, KVEL at Vernal, KDXU at St. George, KVNU at Logan.

In Arizona: KPHO and KPHO-TV at Phoenix, KCLS at Flagstaff, K-GUN-TV at Tucson.

In California: KSRO at Santa Rosa, KEEN and KNTV at San Jose, KTTV at Los Angeles, KVIP-TV at Redding, KGO-TV at San Francisco, KOVR-TV at Stockton, KFMB-TV at San Diego, KERO-TV at Bakersfield, KIEM-TV at Eureka.

In Colorado: KLZ and KBTV at Denver, KREX at Grand Junction.

In Idaho: KRXK at Rexburg, KID and KID-TV at Idaho Falls, KPST at Preston, KBRV at Soda Springs, KBOI-TV at Boise, KLIX-TV at Twin Falls, KLEW-TV at Lewiston.

In Montana: KXLF-TV at Butte, KOOK-TV at Billings.

In Nevada: KLAS-TV at Las Vegas.

In New Mexico: KRSN at Los Alamos.

In Oregon: K-KID at Pendleton, KBES-TV at Medford, KOTI-TV at Klamath Falls, KOIN-TV at Portland.

In Washington: KXLY-TV at Spokane, KIMA-TV at Yakima, KBAS-TV at Ephrata, KEPR-TV at Pasco, KOMO-TV at Seattle.

All general sessions of the Conference were broadcast in the Assembly Hall on Temple Square, in Barratt Hall (60 North Main Street), over a loud-speaking system and by television. In addition, thousands listened to the services on the Tabernacle Grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall and Barratt Hall over public address systems, and by direct wire over a public address system to members of the Priesthood in other assemblies throughout the United States and in Canada.

President David O. McKay presided, and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting System's *Church of the Air* and *Tabernacle Choir and Organ* Broadcasts is also included in this record. (See pages 134 to 138.)

Elder Joseph Anderson was Clerk of the Conference.

General Authorities of the Church Present

The First Presidency: David O. McKay, J. Reuben Clark, Jr.*, Henry D. Moyle.

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, George Q. Morris, ** Howard W. Hunter.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve Apostles: Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Gordon B. Hinckley, Henry D. Taylor, William J. Critchlow Jr., ***, Nathan Eldon

Tanner, Franklin Dewey Richards, Theodore Moyle Burton.

The First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion Duff Hanks, ****.

Presiding Bishopric: Joseph L. Wirthlin, Thorpe B. Isaacson, Carl W. Buehner.

General Officers and Other Authorities Present

Church Historian and Recorder: Joseph Fielding Smith, and assistants, A. William Lund and Preston Nibley.

Members of the General Welfare Committee, Church Welfare Program.

Members of the Church Board of Education and Administrator Church Board of Education, Directors and Associate Directors of Institutes, and Seminary Instructors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders; General, Stake, and Ward officers of Auxiliary Associations, etc., from all parts of the Church.

---

*President J. Reuben Clark, Jr. attended the first session of the Conference but was not present at any of the other sessions, under advice of his physician.

**Elder Hugh B. Brown was in South Africa, visiting the South African Mission.

***Elder Alvin R. Dyer was in Europe, presiding over the European Mission.

****Elder A. Theodore Tuttle was in South America filling a Church appointment.

FIRST DAY

MORNING MEETING

The first session of the One Hundred Thirty-first Annual Conference of the Church convened in the great Tabernacle in Salt Lake City Thursday morning, April 6, at 10:00 a.m., with President David O. McKay presiding and conducting the services of the meeting.

The music for this session of the Conference was furnished by the Primary Teachers Chorus from 19 stakes of Utah County, with Sister Lue Groesbeck directing. Roy M. Darley was at the organ.

In opening the Conference President McKay made the following introductory remarks:

President David O. McKay:

One hundred and thirty-one years ago this morning in the house of Peter Whitmer, Sr., in accordance with a previous commandment from the Lord, the Church of Jesus Christ of Latter-day Saints was organized. In commemoration of that event we are convened in the historic Tabernacle on Temple Square in Salt Lake City. All the General Authorities of the Church are in attendance this morning excepting Elder Hugh B. Brown, who is in South Africa on a Church assignment; Elder Alvin R. Dyer, who is presiding over the European Mission; and Elder A. Theodore Tuttle, who is filling a Church appointment in South America.

For the convenience of those who are unable to enter this building, and the building is crowded to capacity, we announce that these services and all other general sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall by television. All general sessions of this Conference will be broadcast as a public service over 64 radio stations, and 49 television stations throughout the west. We express appreciation to the owners of these stations who render this public service. According to a survey that has been made, it is possible that over a million people will hear and see the proceedings of this Conference.

Any important messages, and we have received several already, that come to us for persons attending these sessions will be announced at the dismissal of the meetings over the public address system on the Tabernacle grounds.

These beautiful daffodils arranged on the rostrum have come to us by air from the Tacoma Stake through the graciousness of the Puyallup Valley Daffodil Festival, Inc. of Tacoma, Washington. The calla lilies also have come by air from the high priests' quorum of the Oakland-Berkeley Stake. Thank you, members and friends, for your thoughtful, sweet messengers of love and loyal support. We are not unmindful of the many hours spent by the members of the Church in picking and arranging these flowers for shipment.

We are pleased to announce that the Primary Teachers Chorus from 19 stakes of Utah County, with Sister Lue Groesbeck as their conductor, will furnish the music for both sessions today. We extend a hearty welcome to them, and express our sincere gratitude for their presence at this session.

We received telegrams from the president of the Swedish Mission and from President Dyer and others as follows:

President Dyer says: "The mission presidents and wives with 2,400 missionaries join us in sending our love and greetings at the crucial time of Conference. Europe reports 3,500 converts in the last three months. President Alvin R. and Sister Dyer."

"Missionaries and members send love and greetings from South Africa to the First Presidency, General Authorities, and all attending General Conference. All well here. Hugh B. Brown and O. Layton Alldredge."

Missionaries from New England: "Missionaries and members gratefully acknowledge the Lord's blessings in the restoration of his divine gospel, and

pray his blessings on its annual Conference, and upon you and Sister McKay for continued health and strength. President and Sister John E. Carr of the New England Mission."

From Brother Tuttle: "South American mission presidents and 700 missionaries send love and greetings. We pledge greater devotion and effort in the cause of truth among the people of South America. Elder A. Theodore Tuttle."

From Sweden: "Greetings from the missionaries and Saints of the Swedish Mission. Making progress. President and Sister A. Gideon Omer."

To the large audience in the Tabernacle, to the great audience and members and friends who are listening in by radio and television, we extend a hearty welcome this beautiful morning. We welcome and express appreciation for the presence of the stake presidencies, temple presidencies, some of whom are from far-off countries, to bishoprics and to high councilmen, General Auxiliary organizations of the Church, and other General Officers of the Church.

We are very pleased to see, sitting in reserved seats, the following general representatives in the nation, state, and from our educational institutions: Senator Wallace F. Bennett, Senator Frank E. Moss, United States Senators; Honorable David S. King, U. S. House of Representatives; Governor George Dewey Clyde; Secretary of State Lamont Toronto. From the educational institutions: President A. Ray Olpin of the University of Utah; President Ernest L. Wilkinson of the Brigham Young University; President John L. Clarke of Ricks College; Dr. William Miller, president of the Weber College, Dr. A. Sherman Christenson, Associate Judge of the Federal Court, and perhaps others whom we have not seen from the rostrum. We are glad to welcome you here and hope you enjoy the services that will now follow. I think that J. L. Nelson, president of Salt Lake City Trade Technical School, is here also, and Dr. John T. Wahlquist of the San Jose State College, and Dr. Wilson W. Sorensen of the Vocational School at Provo.

As already announced, the singing for this morning's session will be furnished by the Primary Teachers Chorus of 19 stakes of Utah County, with Sister Lue Groesbeck conducting, and Brother Roy M. Darley at the organ. We shall begin this session by the Primary Teachers Chorus singing, "The Morning Breaks, The Shadows Flee." The invocation will be offered by Elder Frank B. Bowers, president of the Bonneville Stake.

The Primary Teachers Chorus sang, "The Morning Breaks, The Shadows Flee."

Elder Frank B. Bowers, president of the Bonneville Stake, offered the invocation.

President David O. McKay:

The invocation just offered was by Elder Frank B. Bowers, president of the Bonneville Stake. The Primary Teachers Chorus will now sing, "Christ And His Little Ones," with a solo by Ronnie Clark, "When He Comes Again," Sister Lue Groesbeck conducting.

The Primary Teachers Chorus sang: "Christ And His Little Ones," solo by Ronnie Clark.

PRESIDENT DAVID O. McKAY

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." (Eccl. 11:9.)

These words were written by The Preacher, son of David of old, approximately nine hundred and seventy-seven years before Christ—admonitions to youth as applicable in this year 1961 after Christ as they were nearly three thousand years ago! ". . . but know thou,

that for all these things God will bring thee into judgment."

Every sixth day of April, General Authorities, officers, and members of the Church meet in general conference to hear reports of the progress of the Church, sustain officers, consider matters pertaining to the restored gospel, and take such action as the official representatives of the Church may deem necessary and helpful.

If the question were asked this morning, "In what respect during the last year has the Church made the most commendable progress?" I would not answer: *"In financial matters,"* although it is a fact that perhaps never before have the financial interests of the Church been more prosperous.

I would not say: *"In the increase of the number of new houses of worship,"* although members of the Church have put forth more effort and built and paid for more chapels than in any other similar period of the past; for example, I find that during the year 1960 there were 111 Church buildings dedicated; fifty other buildings are ready to be dedicated. There are completed, but not dedicated because they are not entirely paid for, 233 buildings, or a total of Church buildings constructed and dedicated in 1960 of 394. We have no information compiled for the first three months of 1961, but it is estimated that buildings in the planning stage and under construction would exceed the 900 mark.

If we were to ask for the most commendable progress, I would not answer: *"In the increased membership,"* although in the last thirteen months the growth of the Church in numbers in the stakes and in the missions has been most encouraging. There has been an increase of a figure approaching the 100,000 mark. This afternoon we shall find the total membership given in the statistics.*

I would not answer that the most commendable progress has been *in better understanding among the leaders of municipalities, newspaper editors, and well-informed people generally regarding the purposes, organization, and contributions of the Church toward peace and the ultimate destiny of the world.*

I would answer that *the most encouraging progress of the Church during the last year is seen in the increased number of young people participating in Church activity.* We hear much about the delinquency and incorrigibility of youth. I desire to say a word this morning about their *corrigibility,* as we have seen it and noticed it in visiting in different parts of the Church.

For example, on Sunday, March 26, 1961, I attended the dedicatory services of the Bountiful South Stake Center and Bountiful Eighth Ward Church edifice. There were in attendance over 1,700 people, the majority of whom impressed me as being young members of the Primary Association and teenagers. That same evening I attended the Sacrament meeting of the Garden Heights Ward, Canyon Rim Stake. Here again a large proportion of the congregation was made up of young people.

Two weeks ago today in our regular weekly meeting, one of the brethren of the General Authorities, I think it was Brother Mark E. Petersen, reported that he learned recently while attending the Bear River Stake conference that four wards in that stake had a Sacrament meeting attendance for one month of above fifty percent of the entire membership of the ward, and two of these four wards were in the sixty percent bracket. The Oneida Stake had a year-long average high in the forties, and some wards had sixty percent, and even seventy percent in attendance. In each case the young people were a conspicuous part of the audience.

For this increased attendance of young people much credit is due to the Presiding Bishopric, who have put forth special effort to have the deacons, teachers, and priests attend Sacrament meetings. And right here I would like to say to this vast congregation that it is a significant fact in Church organization that the bishop of the ward is not only ordained to preside over his particular ecclesiastical group but is also set apart by divine appointment as president of the priests' quorum, made up of 18, 19, and 20-year-old young men who, with young women of corresponding age, literally carve the moral atmosphere of the community.

Much of this activity of the young is due to the Mutual Improvement Associations, who have placed special emphasis upon the attendance of members of the MIA at Sacrament meetings. The Primary general presidency and board and stake and ward workers merit great credit also.

But I know and you know that mere attendance at Church and other acts of piety signify little if the person does not conform his acts and his speech to the principles of the gospel. Into three principal environments the child is daily thrown, which direct his actions, inspire his behavior in all his contacts with his fellow beings, enable him to control himself or to become a slave to his appetites, his passions, and desires.

These three environments are: the home, the school, the church.

Beaconsfield wisely wrote: "I have always felt that the best security for civilization is the dwelling, and that upon properly appointed and becoming dwellings depends more than anything else the improvement of mankind. Such dwellings are the nursery of all domestic virtues, and without a becoming home, the exercise of those virtues is impossible."

It is not generally conceded by educators nor by parents that the real education of a child begins early in home life. One of our best modern philosophers, referring to the value of education in childhood, says this:

"Time does not have the same value in childhood as in later years. A year is much longer, physiologically and psychologically, for a child than for a man. One year for a child of ten corresponds to two years for a man of twenty. When the child is younger, the discrepancy is still greater. The time elapsed between the third and seventh year probably represents a duration equivalent to fifteen or twenty years for a grown man.

"Now, it is precisely at this age that a child builds up the framework into which all the events of his future life will fit, and in particular his moral code. This explains the considerable amount of knowledge a child can accumulate during his first years. It would be highly desirable for parents and educators to take this fact into consideration.

"The moral education of a child is different from that given to a man. Indeed, for the very young it is important not to judge the gravity of a fault by its consequences. For a child a fault is serious in itself—absolutely and not relatively—because it has been decreed that it is grave. Only the absolute character of a fault can impart to the child a true moral discipline without which progress is impossible.

"It is impossible to model a child morally if this principle is not followed, for the faults are almost always venial by their consequences. It is only during the most tender age that the character can be formed." (From *Human Destiny* by Lecomte du Nouy, pp. 208-209.)

Parents dress their children in the best clothes when children go out in "company." They cannot so change their characters. What traits of character the child develops in the home, he takes with him into society. The selfish, morose nature, or his cheerful, kind, radiant soul developing in home environment goes with him when he joins the social group. If you want your child to be courteous in society, teach him to be courteous in the home. "If you please," "thank you," "pardon me," are terms of culture more applicable and more educative in the home than in social circles. Into our schools and churches come too many children from homes where the fundamental virtues of true manhood and beautiful womanhood are seldom taught and more infrequently practised.

In schools, in this Christian land, the teaching of Church dogma is forbidden, but the teaching of true citizenship—honesty, loyalty, the keeping of a promise, and other virtues that contribute to the dignity of man—is not banned.

Students reflecting these high ideals, recently made a trip to California. The *Deseret News* made the following comments about them: "Vigorous, ambitious, carefree youth bears slightly more than its share of the criticism folks pass on to each other in these critical times, but when youth acquits itself in such a way as to win the admiration and praise of many observers, the occasion should not be permitted to pass unnoticed.

"Such a favorable impression was left with our California friends when the chosen music students of the Salt Lake area junior and senior high schools so becomingly upheld the loftly idealism of their schools, their homes, and their city when they participated recently in the Musical Educators National Convention at Santa Monica, California. Choral and orchestral groups made up the Salt Lake entourage to the conclave.

"Typical of the impression our youngsters left with their hosts is this tribute by the associate manager of the hotel where the students of the Granite District were housed: 'It is seldom that a hotel has an opportunity to have its house occupied with such delightful, well-mannered, clean-cut children as the MENC group that Mr. Moroni L. Jensen brought to Santa Monica. . . . We are writing this letter to let you know what a wonderful impression the children of Salt Lake City and Mr. Jensen made.'"

If they had been delinquents, boisterous, unladylike, ungentlemanlike, the papers would have told us about it. We thank these hotel people for paying this tribute to our boys and girls, who are truly representative children of good homes.

Man should so conduct himself as to merit the trust of his fellows. "There is a unanimity of thought in this," writes a wise philosopher, "which is to be found nowhere else except on the subject of the ten commandments, but the effort made to impress this idea indelibly on the minds of children in the shape of automatic conditioned reflexes is so slight that one is aghast. The equilibrium of the whole world, not only peace, but justice, commerce, industry, science, rests on the confidence in the integrity and in the word of men, and all the moral teaching given to youth in the course of ten or fifteen years of education and instruction certainly does not represent more than a few hours, in certain cases a few days. The young are stuffed with many useless details and the essential is passed over in silence." (The "essential" meaning moral training, teaching them the dignity of true manhood.)

"Farmers might as well be taught to grow flowers in borders without learning how to cultivate a field; or young girls be taught the art of make-up without learning how to wash. Examinations deal with a quantity of facts destined to be forgotten in three months, or which are purely technical; children are trained to behave decently in public, but nobody dreams of making them repeat daily, as a prayer: 'Every promise is sacred. No one is obliged to give a pledge, but he who breaks his given word is dishonored. He commits an unpardonable crime against his dignity; he betrays; he covers himself with shame; he excludes himself from human society.'

"If this is not in reality a prayer it is a creed which, by expressing faith in the dignity of Man addresses itself, beyond him, to God from whom we have received it."

He who is purported to have been the wisest American wrote years ago: "Character is higher than intellect. A great soul will be fit to live as well as to think." (Emerson.)

In the Church, increased participation in church activity indicates a desire to be a partaker of spirituality, the highest acquisition of the soul, and young people desire it. I know there are many who haven't that feeling, many who do not come, but you know, fellow workers, that the young people like that which is good and true.

I am grateful for the sweet assurance that God is my Father, and I should like to have the youth of Israel feel so close to him that they will approach him daily in secret prayer. I would have them have the trust in him which the little blind girl had in her father. One day she was sitting on his lap in the train, and a friend sitting by said, "Let me rest you," and he reached over and took the little child on his lap. The father said to her, "Do you know who is holding you?" "No," she replied, "but you do."

Just so real should be the trust which our boys and girls have in their Father in heaven. If our young people will have this faith, and so approach the Lord, there are at least four great blessings which will come to them here and now.

The first is *Gratitude.* Their souls will be filled with thanksgiving for what God has done for them. They will find themselves rich in favors bestowed. The young man who closes the door behind him, who draws the curtains, and there in silence pleads with God for help, should first pour out his soul in gratitude for health, for friends, for loved ones, for the gospel, for the manifestations of God's existence. He should first count his many blessings and name them one by one.

The second blessing of prayer is *Guidance.* I cannot conceive of a young man's going astray who will kneel down by his bedside in the morning and pray to God to help him keep himself unspotted from the sins of the world. I think that a young girl will not go far wrong who will kneel down in the morning and pray that she might be kept pure and spotless during the coming day. I cannot think that a Latter-day Saint will hold enmity in his heart if he will sincerely, in secret, pray God to remove from his heart all feelings of envy and malice toward any of his fellow men. Guidance? Yes, God will be there to guide and direct him who will seek him in faith with all his might and with all his soul.

The third blessing is *Confidence.* All over this land there are thousands and tens of thousands of students who are struggling to get an education. In the Church, let us teach these students that if they want to succeed in their lessons, they should seek their God; that the greatest Teacher known to the world stands near to guide them. Once the student feels that he can approach the Lord through prayer, he will receive confidence that he can get his lessons, that he can write his speech, that he can stand up before his fellow students and deliver his message without fear of failure. Confidence comes through sincere prayer.

Finally, he will get *Inspiration.* It is not imagination, if we approach God sincerely seeking light and guidance from him, our minds will be enlightened and our souls thrilled by his Spirit. Washington sought it; Lincoln received it; Joseph Smith knew it; and the testimony, the evidence of the Prophet Joseph's inspiration is manifest to all who will but open their eyes to see and their hearts to understand.

Heaven guide you, our Youth, wherever you are. As long as you will keep yourselves pure and spotless and prayerfully and earnestly keep close to your Father in heaven, his Spirit will guide you, magnify you in your youth, and make you a power on the earth for good. Your Father in heaven is ever ready to give you help in time of need and give you comfort and strength if you will approach him in purity, simplicity, and faith.

In his poem, "Anchored to the Infinite," Edwin Markham says:

"The builder who first bridged Niagara's gorge,
Before he swung his cable, shore to shore,
Sent out across the gulf his venturing kite
Bearing a slender cord for unseen hands
To grasp upon the further cliff, and draw
A greater cord, and a greater yet;
'Til at the last across the chasm swung
The cable—then a mighty bridge in air!
So we may send our little timid thought
Across the void, out to God's reaching hands—
Send out our love and faith to thread the deep,
Thought after thought until the little cord
Has greatened to a chain no chance can break,
And—we are anchored to the Infinite!"

I repeat, God bless you, our Youth, that you may send out your thoughts in prayer and faith and receive the assurance that you are anchored to the Infinite, in God our Father and his Holy Son, the Redeemer of the world, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We shall now hear from Elder Sterling W. Sill, Assistant to the Council of the Twelve. Bishop Wirthlin will be our next speaker.

ELDER STERLING W. SILL

Assistant to the Council of the Twelve Apostles

I am very grateful, my brothers and sisters, for this semiannual opportunity of attending with you the general conference of the Church. What a great privilege it is to come here and be strengthened in our faith and have our thoughts redirected toward the purpose for which the Church was organized in this greatest and last of all the dispensations.

The Lord's reason for bringing us to these valleys in the first place was not primarily to establish us in a condition of wealth and ease, he probably did not intend that we should ever excel as a financial community or as a seat of political influence. We were brought here to build up the kingdom, to send out the message of the restoration to the nations, and to prepare the world for the glorious second coming of Christ. In these fields we must excel.

What a sobering responsibility it is to be entrusted with the message of universal salvation. But with the advantage in knowledge that we have received from our three great volumes of new scripture, supported by our own personal testimonies of the truth, what reason can we possibly give if we do not excel in faith and in education and in Godliness and in honor and in the personal preparation we make for eternal life? To help us to get the motivation and inspiration for this accomplishment is one of the purposes of these great semiannual meetings.

As a part of each conference, the Presidency and other General Authorities of the Church have an inspiring meeting in the upper room of the temple. This conference, as I sat in that historic place, I thought about our pioneer ancestors, who out of their poverty erected the magnificent temple that stands on this block, wherein the sacred ordinances so necessary to our salvation can be performed. But the temple itself is a constant reminder to us to do our duty. It is a kind of symbol of our mission.

All of you, I am sure, have had the thrilling experience at night of looking up to the lighted spires of the temple as they point us up to God, as if to remind us of the purpose of our lives. To me, one of the most inspirational parts of any church edifice is its spire. The word, "spire" and "inspire" have a close origin and a near common meaning. And as God's thoughts are higher than our thoughts, so we need his inspiration for our accomplishment.

Jesus once explained one source of his strength when he said, "My meat is to do the will of him that sent me, and to finish his work." (John 4:34.) Doing God's will is also our greatest possible source of strength. To encourage his disciples to follow him in doing the Father's will, Jesus spoke some lines that I would like to use as a text. He said, "Lift up your eyes, and look on the fields; for they are white already to harvest." (*Ibid.*, 4:35.)

Certainly our day is a most urgent time to re-echo that theme. We should lift up our eyes to see our duty and to understand our opportunities; to accept our responsibilities and to put truth in force in our lives. We should lift up our eyes to worship God and to serve our fellow men as the Lord has commanded.

We are, of course, all aware that there are other powerful influences in the world inviting us to look down to the earth. From the pinnacle of the temple, Satan said to Jesus, "Cast thyself down." Satan has been giving that same direction ever since with the most terrifying success. And the first step toward any failure is always merely to look down, to let earthly things absorb our interests. It is pretty difficult to look down and to look up at the same time.

It has been said that one may not always look where he is going, but he will always go where he is looking. If we merely look down long enough, many will be sure to fall.

Back in the days of the old sailing ships, a young, inexperienced seaman was sent aloft in a storm to disentangle a broken rigging from the mainmast.

Despite the raging winds he climbed up quickly, and soon his mission was accomplished. But as he started to descend, he looked down, and as he looked down, he became dizzy and frightened. He saw the angry, rolling sea. He felt the quiver of the trembling ship as it was tossed about by the waves. Then he became aware that his grip was weakening, and he cried to those on the deck below that he was about to fall. The captain shouted to him to stop looking down, and heeding his superior's command, he turned his eyes upward and soon regained his balance and self-confidence. Then he was able to make his way safely back to the deck.

The moral dizziness that always comes from looking down is one of our biggest personal problems. It is one of the significant characteristics of our day that as a people we are too much occupied with the things down. The newspapers, magazines, and our own inclinations center our attention on sin, crime, war, and material advantage. Then we get dizzy and confused, and our lives tend to lose their balance.

Here we have the communist example of where leaders of great nations have stopped looking up, and soon they have cast themselves down by centering their life's purposes in evil, including one of the greatest sins which is their attempted enslavement of other nations. When nations or individuals look down and recognize no higher authority than their own, they soon lose their sense of right and wrong. The communist leaders have deliberately destroyed many of their own people, and they would, if they thought they could, deprive every human being in the world of his God-given free agency without a moment's hesitation. They have closed up their churches by governmental decree and now make no pretense of lifting up their eyes, their thoughts, or their activities to God.

At Fulton, Missouri, on March 5, 1946, Winston Churchill said, "A shadow has fallen across the scene so recently lighted by Allied victory. From Stettin in the Baltic to Trieste in the Adriatic, an iron curtain has descended across the continent." The communists have erected a vertical curtain, separating themselves from their fellow men and are thereby violating the second great commandment. But they have also erected a horizontal curtain over their heads, separating themselves from God, and are thereby violating the first and greatest commandment.

But we sometimes accomplish about the same thing individually by allowing the iron curtains of our material interests, our social affairs, and our spiritual indifference to separate us from God and draw our attention away from the main purpose of our lives. It doesn't take very long looking down before we are incapable of doing anything else.

In his *Inferno* Dante gave an account of an imaginary trip through hell. And one group of hell's inmates said to him, "As our eyes intent on earthly things were never lifted up to heaven, so now doth justice fix them down upon the ground. And even as greed destroyed our love for good whereby the labors of our lives were lost, so now doth justice hold us captive here, fettered in close restraint."

We might see a reflection of our situation in John Bunyon's *Pilgrim's Progress* story of the man with the muckrake. Because this man spent his life raking unto himself the chaff and dust of the earth, he had trained himself to look in no direction but down. There was an angel standing over his head with a celestial crown in his hand, offering to exchange the crown for the muckrake. But because this man could look in no direction but down, he disregarded the offer of the angel as he continued to rake unto himself the chaff and muck of the earth.

With a similar situation in mind, Edwin Markham entitled his poetic masterpiece, "The Man with the Hoe." It might have been entitled, "The Man with the Muckrake." It was written under the inspiration of Millet's world-famous painting of a brutalized toiler, representing one who had fallen from the high position in which he had been placed by the Creator. And about this man with an iron curtain over his head, Mr. Markham said:

"Bowed by the weight of centuries he
leans

Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.
Who made him dead to rapture and despair,
A thing that grieves not and that never hopes,
Stolid and stunned, a brother to the ox?
Who loosened and let down his brutal jaw?
Whose was the hand that slanted back this brow?
Whose breath blew out the light within this brain?

"Is this the Thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of Eternity?
Is this the dream He dreamed who shaped the suns
And marked their ways upon the ancient deep?
Down all the caverns of Hell to their last gulf
There is no shape more terrible than this—
More tongued with censure of the world's blind greed—
More filled with signs and portents for the soul—
More packt with danger to the universe."

And then Mr. Markham asks:

"O masters, lords and rulers in all lands,
How will the future reckon with this man?
How answer his brute question in that hour
When whirlwinds of rebellion shake all shores?
How will it be with kingdoms and with kings—
With those who shaped him to the thing he is—
When this dumb Terror shall rise to judge the world,
After the silence of the centuries?"

We always begin this downward process as soon as we separate ourselves from God in any degree. The first and greatest commandment has to do with our first and greatest need, which is for God. That is, God created us, he gives us life and breath, he enlightens our minds and quickens our understandings. At this very moment God is sending us energy, food, and vitality from the sun. We do not live on an independent earth. If the sun's rays were turned off for just a few hours, there would be no life left upon this earth. And when men turn their backs on God and obey no higher law than their own, then truth, honor, and fairness lose their meaning. The angel's song of "Peace on earth, good will toward men" is an unintelligible concept to communist philosophy. Their wisest strategy and the point of their greatest excellence is to cause confusion, hatred, and strife among their fellow men. Mr. Mao, the communist dictator in China, recently said that he would welcome an atomic war, and we have every reason to believe that he was being entirely truthful in his declaration.

But as the captain in the storm called to the inexperienced seaman to look up, so the captain of our salvation is calling through the storms of our troubled lives saying that if we would avoid falling, we must look up to God.

We sing a song in which we say:

"Look up, my soul, be not cast down,
Cast not thine eyes upon the ground.
Break off the shackles of the earth,
Receive, my soul, a spirit's birth."

We are not likely to receive the spirit's birth while we are competing with each other in evil. We are born again only when we follow the direction given to our lives by the temple spires and look up to our Heavenly Father. We need to trade in our muckrakes. There is an angel over our heads offering us the celestial kingdom if we will lift up our eyes and our hearts and our voices and our souls unto God. We need to take down our iron curtains and do away with our idleness and indifference. We need to remember the purpose of our lives and give a more enthusiastic response to the Master's invitation so appropriate to our day, wherein he had said, "Lift up your eyes, and look on the fields; for they are white already to harvest." (John 4:35.)

That God will help us so to do, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Sterling W. Sill, Assistant to the Twelve, has just addressed us. We shall now hear from Bishop Joseph L. Wirthlin of the Presiding Bishopric.

BISHOP JOSEPH L. WIRTHLIN

Presiding Bishop of the Church

My beloved brethren and sisters, it is a great source of inspiration to be present this morning. Week after week as I visit the stakes in the Church, I always feel I am with my brethren and sisters. That is the way I feel this morning. I know you as my brethren and sisters, but I also know of our older brother, Jesus Christ, the Son of God. In all of our endeavors, we must give consideration to him.

This morning, as President McKay was giving us information about the Aaronic Priesthood and its achievements, I thought of another young man. His name was Timothy. Timothy became a wonderful missionary in his work with the Apostle Paul. Paul said to him, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (1 Timothy 4:12.)

Paul's words, "Let no man despise thy youth . . ." can be directed to the thousands of our young missionaries who are out in the world preaching the gospel to those not of our faith. Any young man who holds the Melchizedek Priesthood of the Lord Jesus Christ and is endeavoring to build up the kingdom may come in contact with people who say, "Well, after all, young man, what do you know about the gospel?" Then, they can remember, if they will, what Paul said, "Let no man despise thy youth. . . ."

Paul also said to Timothy, which is most important, when he mentioned "the believers." That would indicate that all these young men should understand the gospel and believe it and teach it to the extent that they can bear testimony that they are representing the true Church.

Paul said to Timothy, "in word," by which he should learn the gospel and all the information that was essential to teach it to those not of the true faith. Paul not only declared to Timothy, "in word," but also, "in conversation," which means to preach and teach the gospel of the Lord Jesus Christ to those who came in contact with him. He also said, "in charity," which would be kindness and helpfulness in all of his teachings. He then said, "in spirit." The spirit comes through prayer, being close to the Lord where individual problems can be solved—the spirit of loyalty and devotion to the Lord and his Son Jesus Christ, and also with this comes the gift of the Holy Ghost. I am sure, my brethren and sisters, that no individual can render the right service in preaching the gospel to those not of our faith unless he has the Holy Ghost. It is so important in our homes that we instruct our sons and daughters about the Holy Ghost. Paul also said to Timothy, "in faith." Faith indicates activity. The youth of the Church and these young missionaries who go out into the world have faith so strong in their souls that they will be successful in their assignments. He also mentioned "in purity" to the young missionary, Timothy; purity of mind and body and soul.

The Apostle Matthew recorded these words of the Christ: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.)

President McKay said in the meeting of the General Authorities in the temple two weeks ago that Satan has more power over the world than ever before in history. I accept this without a question. Therefore, it is very important for all of us to give thought that sooner or later the end is going to come—the end of all of this difficulty that we have at the present time and that we will prepare the world for the second coming of Christ.

The Apostle John said in Revelation 14:6-7:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

When the Church was upon the earth two thousand years ago, and thereafter was disorganized, the apostles and all who had labored in building up the kingdom at that time were gone. There were individuals who desired to organize churches of their own. During that period of time of darkness in the world when the sons and daughters of our Heavenly Father were not receiving the divine guidance they had received during the time of the apostles and those who followed them, the power of Satan was dominant. There were wars, wars that came about because of the differences in religion and the true gospel itself which was lost. The priesthood was gone. The people were in darkness.

Proverbs 6:16-19 states:

"These six things doth the Lord hate: yea, seven are an abomination unto him:

"A proud look, a lying tongue, and hands that shed innocent blood,

"An heart that deviseth wicked imaginations, feet that be swift in running to mischief,"

"A false witness that speaketh lies, and he that soweth discord among brethren."

This statement applies to us today as well as it did to the people almost three thousand years ago.

A great event was to take place, as I have already indicated to you, when that marvelous apostle made it very clear that in the last days as he said, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth. . . ." (Rev. 14:6.)

A young man who was desirous to find the true Church made it a matter of prayer, and there appeared to him the Father and the Son. The Father said to Joseph, "This is My Beloved Son. Hear Him!" Thereafter, the Prophet Joseph received the direction and the authority to organize the Church. Yes, he received the priesthood when John the Baptist appeared to him. He also received the Melchizedek Priesthood from Peter, James, and John, the apostles at the time of Christ. The golden plates were given to him, which gave the history of America, and most important, they contained the gospel of the Lord Jesus Christ in its fulness. The Lord intended his Church should be organized again. On April 6, 1830, the Church was organized. Since that time, many other important events have taken place. There was the erection of the temple in Kirtland, Ohio, and many other temples since then. With these wonderful events, you can come to but one conclusion, the Church of Jesus Christ of Latter-day Saints was again made available for all of the sons and daughters of our Heavenly Father who now live upon the earth and those who come after us.

There are now eight thousand young men preaching the gospel as Timothy taught it, that those who are seeking the truth can find it through these young missionaries who give them the inspiration and the knowledge that the Church of the Lord Jesus Christ is again on the earth.

Our American Prophet Joseph Smith made a statement in the thirteenth Article of Faith quite comparable to what Paul said to Timothy:

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

And as the Apostle Paul said to Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," (1 Tim. 4:12) which I pray will be a guide to all the sons and daughters of our Heavenly Father. This I ask in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Bishop Joseph L. Wirthlin, the Presiding Bishop of the Church.

The Primary Teachers Chorus and Congregation will now join in singing "We Thank Thee, O God, For A Prophet."

The Primary Teachers Chorus and the congregation joined in singing the hymn, "We Thank Thee, O God, For A Prophet."

President David O. McKay:

We have been honored and greatly pleased during the last few days to have in the City as guests, Sir Thomas and Lady Bennett. Sir Thomas is a noted figure in the British industrial world and the firm he heads has been identified with many prominent building activities in the British Isles. He was created Commander of the Order of the British Empire in 1942; Knight Bachelor in 1946; Knight Commander of the Order in 1954; and is a Fellow of the Royal Society of British Architects. He is also a Fellow of the Royal Society of Arts, Honorary Fellow of the Institute of Decorators, and Honorary Fellow of the Institute of Builders.

He was a co-worker with Edward O. Anderson in building the London Temple. His firm built the Hyde Park Chapel in London, also a chapel in Crawley, a little town near the London Temple, and he is connected with many other buildings in the British Empire for the Church.

Brother Woodbury, president of the British Mission, says: "I have approached him not only on building matters, but on subjects that are far afield from architectural work. Where I needed the sincere and trusted views of a Britisher always I would go to Sir Thomas."

I know you would be very pleased to hear from him at this time. It gives me great pleasure to introduce to you Sir Thomas Bennett.

SIR THOMAS BENNETT

As you have heard from the President of the Church, he would like me to tell you something of the building which the Church is carrying out in England and of the association which the Church has allowed me to have with them.

My first contact was about six or seven years ago with President Reiser who was then President of the British Mission, and he had secured a very fine property in the County of Surrey, at a place called Lingfield, approximately thirty miles south of London, for the site of the new British Temple. The temple was designed by Edward O. Anderson of this city, and I was asked to be the associate architect to deal with our somewhat complicated planning and other laws, the choice of materials, the translation of the building into British methods of construction, and all the things that go with bringing a successful building from the design stage into actual being and into use.

This temple grew. It was built of some of the finest of English material. It is in a fine position, backed with great trees, and eventually was beautifully landscaped. Its spire, as no doubt many of you know from seeing illustrations, rises high above the podium. It is flood-lighted at night and it stands as a beacon in that part of the English countryside for everybody to see where the Mormon temple is.

Before it was dedicated, something of the order of 100,000 people visited the Church in order that they might see the work which had been created and to have some contact with the Church of the Latter-day Saints.

It is of course impossible to finish great work immediately, and Brother Mendenhall is planning, in conjunction with Edward Anderson and myself, further alterations of the main eastborne road which goes past the temple, of the landscaping immediately in front of it, already additional provision for boys and girls, and for a chapel at the

Bureau of Information, and for certain other work.

But this was only the beginning of what has proved to be a very wonderful connection. Two and a half years ago the Building Department and the then president secured a beautiful site in the heart of a very distinguished area of London itself, known to us as South Kensington, close to our great Hyde Park in the middle of the City, in the heart of the district which includes many fine houses and many fine apartments. It includes the great Albert Hall, which is the greatest concert hall of the British Isles. It is close to the headquarters of the College of Organists, the Royal School of Music, the Royal School of Arts, and the Science Museums, Victoria and Albert Museums, a great center of the culture of London, and on that site we were asked to design the new chapel which has now become known as the Hyde Park Chapel. It is clear that such a chapel means a representation not merely of worship and of education in the classrooms, but of the visible center of the Mormon Church in London. It had, therefore, to be a building which was recognizable as a Church, but not confused with other churches of other denominations. It had to be something which would have a personality of its own. We built it in such a way that in the daytime with the vertical bands of shadow and stone it gives a feeling, we hope, of aspiration, which is significant of part of the thought underlying all religions.

On the top of the tower is a golden staff typical of many works of the Church and many ideas of the Church, of the principle of the Good Shepherd, of the sense of protection, of the idea of direction, of aspiration. A symbol by day in gold of considerable height it rises to about 125 feet to the tip, and at night floodlighted so that in the dark sky you can see the golden staff held aloft as a symbol to other people, a blaze of stained glass reflecting beautiful colors inside and outside the Church building.

The building itself had to represent the worship of the Church and the education of the Church. Because it cannot in the streets of London have a garden setting, it has a garden space in which flowers will be maintained outside the Church whenever the conditions of weather in England permit flowers to grow. We normally have two or three months of the winter in which only evergreens will survive in the open air.

The Church is placed above the street so that you rise to it by a flight of broad steps. At the top of the steps is a place at which those arriving can pause before they go in, and leaving can have conversation before they go out.

Inside is a foyer through glass doors of which you can see the chapel, and as part of the chapel the First Presidency decided that they would commission organ builders in England to build the finest, or one of the finest, organs built since the war. It did not attempt of course, it would be ridiculous if it did, to vie with the size of the Albert Hall or the Festival Hall organs, but as an organ in a church of this kind it aims to be the most perfect instrument which has been built in recent years. It is a three-manual organ. It has something upwards of 2,500 pipes. It is intended, in an area which is the home of great music, to be able to give the finest music to those students, those residents, those other people who may come, as well as to members of the Church.

Inside the Church, of course, in addition to the Church itself, there is a council hall, there are rooms for the president, there are rooms for instruction, but above all there is also a Relief Society room, a small echo in London of the great building which you have in this city, an echo, coupled with many other echoes of the great work of the Relief Society throughout a large part of the world, of which I was privileged yesterday to see many signs in the welfare society's building here.

Then, spreading from the Hyde Park Chapel we are designing through your instructions, chapels in Crawley, in Manchester, in Wales, and the Building Department, of course, has a very much wider program which spreads over a large part of Europe. This is perhaps

something which may come to you from an English architect, from somebody who, not connected with your Church, appreciates the vast work which the Church is doing.

President David O. McKay:

Thank you, Sir Thomas. And may you and Your Ladyship have a most delightful and memorable visit here among the people in Salt Lake City and Utah. If there is anything that we can do to make your visit more delightful, our hearts tell you truly, it will be a pleasure for us to do it.

Our concluding speaker will be Elder Howard W. Hunter of the Council of the Twelve.

ELDER HOWARD W. HUNTER

Of the Council of the Twelve Apostles

Not long ago we were traveling through the air so high above the white clouds that they looked like a blanket of snow beneath us. The sky was blue, and the sun was shining, and then we commenced our descent for landing. As we came down through the clouds, a new scene came into view. The earth had been plowed for planting, and the sun was shining on the fields, some plowed in one direction and some in another. It made the earth appear as a great giant checkerboard. We came down and down and then, when within a few hundred feet of the ground, I saw a man laboring in the field, his hands fixed to a plow drawn by a horse. My thoughts turned to that closing verse in the ninth chapter of Luke in which the Master said:

"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:62.)

Christ made this statement as he traveled to Jerusalem. Three men had expressed their willingness to follow him and become his disciples. The first of these said to him: "Lord, I will follow thee whithersoever thou goest.

"And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." (*Ibid.*, 9:57-58.)

Jesus had no definite place of residence. He went from place to place teaching and doing good. It was necessary that the men who were called and set apart for the work should devote their time and attention and forego worldly affairs. The work of the Master set the great example. The second man was also willing to follow. "But he said, Lord, suffer me first to go and bury my father.

"Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God." (*Ibid.*, 9:59-60.)

Does this statement sound severe? The Master made it clear that the work of the kingdom was to take precedence over all other things. Then the third man stepped forward and said: "Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house." (*Ibid.*, 9:61.)

Not one of the three was willing to follow him without first returning to their worldly affairs. The answer of Jesus is one of the great aphorisms of biblical literature. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (*Ibid.*, 9:62.)

In his teachings the Master used homely figures of speech, those having familiar, everyday character. The words, "his hand to the plough," unfolds a picture before us with which we are all familiar—a strong man with sinewy arms and a firm step, guiding the blade straight and true, his eyes intent upon the plough, looking ahead to the furrow to be cut. Hour after hour he toils, never looking backward except to see that the furrow is straight.

In addition to "ploughing" the Lord often mentioned the words, "sowing" and "reaping." He made mention of "reaping the harvest," and when that comes to our minds we think of a happy time and a time of rejoicing. The Lord said: "Lift up your eyes, and look on the

fields; for they are white already to harvest.

"And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." (John 4:35-36.)

Before there can be a reaping of the harvest, there must have been a sowing of the seed. When we think of sowing, our minds turn to the parable spoken by the Savior:

"Behold, a sower went forth to sow;

"And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

"Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

"And when the sun was up, they were scorched; and because they had no root, they withered away.

"And some fell among thorns; and the thorns sprung up, and choked them:

"But others fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." (Matthew 13:3-8.)

Sowing of seed is important; otherwise, there would be no harvest, and as stated in the parable, there must be good ground to bring forth a good harvest. Plowing must have been done before the sowing or there would have been no seedbed.

Of all the work of the field, plowwork is the heaviest labor. It is primary and fundamental—it is pioneer toil. A seed may be dropped anywhere, and there is no resistance, but put the blade of the plow into the ground and a thousand forces join to oppose the change. To disturb the conventional, to overturn the traditional, or to attempt to make changes in the deep-rooted way of doing things in the lives of individuals, requires toil and sweat. The heaviest work in the kingdom of God is to turn the hard surface of the earth which has been baked in the sun or covered by the growth of nature. What a great change comes over land which has been cleared and plowed,—row after row of evenly spaced furrows, the subsurface loosened and exposed to the sun and air and the rains from heaven, ready to be broken up and planted to seed. The wilderness is conquered and subdued.

Those who become disciples of the Master and put their hands to the plow without turning back prove themselves to be worthy plowmen. By turning over the old surfaces of tradition, they prepared the fields for the introduction and the spread of Christianity into the world.

We do not need to go back to the time of Christ, however, to find fields to plow. Fields exist today all over the world, and missionaries have been called and have put their hands to the plow. Nearly 15,000 stake and full-time missionaries are now in the fields. Furrows are being cut and seeds planted, and every day we see the results of the harvest.

And there is the field of education. Hundreds of plowmen are preparing the field for the harvest. They are teaching the principles of truth to our young men and young women in the Church educational system. About 63,000 high school students are presently enrolled in seminary classes, 9,500 college students are participating in the institute program of religious education, and approximately 17,000 students are enrolled in Church schools. In all, about 90,000 young people are being given direction in life by those who have put their hands to the plow.

Not many years ago we entered into the field of assisting those in need by the great welfare program. The plowshares were driven in and the soil turned over, disclosing the hidden possibilities of our arising to full stature in being our brothers' keeper. Men and women have joined in the labor of the field, and thousands have been helped and aided in the Lord's way, when in need.

We have in Church leadership great plowmen with firm hands and stout hearts—stake presidents and mission presidents—determined men who work in the fields. Bishops, branch presidents, heads of priesthood quorums and auxiliary organizations are toiling in their assigned fields. Close at home and

in distant countries new lands are being broken up by these plowmen, and the subsurface exposed to the light of the gospel of Jesus Christ.

Is it hard work? Of course, but that which is worthwhile is seldom easy. As individuals we have a responsibility to plow. Some accept the opportunity, but some shrink from the responsibility. Some of those who commence cut only a short furrow and then leave the field for what appears to be escape from the toil to follow the false illusion of the ease which they had left behind. Their plowshares are left to rust in the furrow.

Whatever the past may have been in our individual lives, it is gone. The future lies ahead, and we must face it with resolution. There is always a point from which we can begin. Even though we may have been faithful in the past, if we turn away, that faithfulness will profit us nothing. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

There is danger in looking backward. One must keep his eyes ahead in order to cut a straight furrow. When the plowman commences to look backward, he cuts a crooked furrow, and his work is spoiled. We cannot continue to walk forward when at the same time we are looking backward. It makes no difference what object or occasion causes us to look backward, the backward glance commences the backward turning, and may be the beginning of our disendowment in the kingdom of God.

As plowing requires an eye intent on the furrow to be made and is marred when one looks backward, so will they come short of exaltation who prosecute the work of God with a distracted attention or a divided heart. We may not see clearly the end of the furrow, but we dare not look back. Eternity stretches on ahead, challenging us to be faithful.

"And thus, if ye are faithful ye shall be laden with many sheaves, and crowned with honor, and glory, and immortality, and eternal life." (D&C 75:5.)

God lives. I witness that Jesus is the Christ; that the gospel has been returned to the earth; that Joseph Smith was the servant and prophet raised up for the purpose of the restoration; that there lives today a prophet to reveal to us God's will in all things, and with all my heart I sustain President David O. McKay as that prophet, seer, and revelator.

May we put our hands to the plow and not look backward, that we may be fit for a place in the kingdom of God, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Howard W. Hunter of the Council of the Twelve.

The Primary Teachers Chorus will now favor us with "Beautiful Savior." Please note that designation—"Primary Teachers." They are representing a large group of teachers throughout the entire Church who are leading into the light of truth, in righteous conduct, upright living, tens of thousands—hundreds of thousands— of your children under 12 years of age. What a force for good! Teachers, we welcome you, not only as singers, but as keepers of the souls of our children.

You have heard the Presiding Bishopric. They keep charge of all young boys from 12 up to 21—hundreds of thousands under their instruction. You will hear this afternoon, and have a chance to vote for those other officers throughout the Church who are watchers on the towers of Zion.

Our hearts go out in gratitude to God for the organization of this Church, and the protection it gives to the children and youth of Zion, and to all who are responsible for the establishing of peace on earth and good will towards men.

The Primary Teachers' Chorus will now favor us with "Beautiful Savior," conducted by Sister Lue Groesbeck. The benediction will be offered by Elder George B. Glade, president of the Park Stake, after which this Conference will stand adjourned until 2 o'clock this afternoon. The music this afternoon will be furnished also

by the Primary Teachers Chorus. Elder Roy M. Darley is at the organ.

Singing by the Primary Teachers Chorus, "Beautiful Savior."

Elder George B. Glade, president of the Park Stake, offered the closing prayer.

Conference adjourned until 2:00 p.m.

FIRST DAY

AFTERNOON MEETING

The second session of the Conference convened promptly at 2 o'clock p.m., Thursday, April 6, with President David O. McKay presiding and conducting the services.

The Primary Teachers Chorus from 19 stakes of Utah County, with Sister Lue Groesbeck directing, furnished the music for this session. Alexander Schreiner was at the organ console.

President McKay made the following introductory remarks:

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the second general session of the One Hundred Thirty-First Annual Conference of the Church of Jesus Christ of Latter-day Saints.

There are present on the rostrum this afternoon all the General Authorities excepting President J. Reuben Clark, Jr. who is remaining at home on the advice of his physician; Elder Hugh B. Brown, who is in South Africa; Elder Alvin R. Dyer, presiding over the European Mission; and Elder A. Theodore Tuttle, in South America. You will be pleased to know also that we are honored this afternoon by the presence of His Excellency, Tage Erlander, the Prime Minister of Sweden and his wife; His Excellency, the Ambassador from Sweden to the United States, and their party. We understand their time is limited not only here at Conference, but in the City and State, and an appointment with the governor will necessitate their leaving the meeting. We welcome them and feel honored they have come to spend a few moments with us.

This second session of the Conference is being broadcast as a public service over television and radio stations throughout the West. To the owners and managers of these various stations we express again our thanks and sincere appreciation. These services are also being broadcast in the Assembly Hall and in Barratt Hall. The Tabernacle is filled to overflowing this afternoon, and many are listening by radio and television.

We acknowledge the presence of many stake presidencies, high councilmen, bishoprics, temple presidencies, General Auxiliary officers, and patriarchs. We also extend a hearty welcome and express satisfaction and pleasure in the attendance of special guests and prominent men in the nation and state.

As before, this Conference is broadcast over television and radio stations throughout the West. The names of these stations were announced prior to the opening of this meeting.

Again we are favored by the presence of a Primary Teachers Chorus occupying the seats of the Choir. The members of this chorus are from 19 stakes of Utah County, with Sister Lue Groesbeck conducting and Alexander Schreiner at the organ.

We shall begin these services by the Primary Teachers Chorus singing, "Oh, How Lovely Was The Morning." The invocation will be offered by Elder Joseph F. Steenblik, president of the Rose Park Stake.

The Primary Teachers Chorus sang the hymn, "Oh, How Lovely Was The Morning."

Elder Joseph F. Steenblik, president of the Rose Park Stake, offered the opening prayer.

President David O. McKay:

The Primary Teachers Chorus will now favor us with, "Lift Thine Eyes To The Mountains," conducted by Sister Lue Groesbeck. After the singing, Elder Joseph W. Anderson, Clerk of the Conference, will read the vital statistical data of the Church.

The Primary Teachers Chorus sang the anthem, "Lift Thine Eyes To The Mountains," conducted by Sister Lue Groesbeck.

President David O. McKay:

Joseph Anderson will now present vital statistics.

Elder Joseph Anderson, Clerk of the Conference, then read statistical data:

CHANGES IN CHURCH OFFICERS TEMPLE, MISSION, STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE, 1960

TEMPLE PRESIDENTS APPOINTED

New Zealand Temple: John B. Hawkes, to succeed E. Albert Rosenvall.

NEW MISSIONS ORGANIZED

Alaskan-Canadian Mission
Central British Mission
Central German Mission
Eastern Atlantic States Mission
Florida Mission
French East Mission
Rarotonga Mission
Scottish-Irish Mission
Texas Mission

MISSION PRESIDENTS APPOINTED

Alaskan-Canadian Mission: Milton L. Weilenmann.

Brazilian South Mission: Finn B. Paulsen, to succeed Asael T. Sorensen.

Central British Mission: James A. Cullimore.

Central German Mission: Stephen C. Richards.

French East Mission: Henry D. Moyle, Jr.

Gulf States Mission: M. Ross Richards, to succeed Lincoln F. Hanks.

New Zealand Mission: H. Clay Cummings, to succeed Robert L. Simpson.

New Zealand South Mission: Fred W. Schwendiman, to succeed Alex P. Anderson.

North British Mission: Grant S. Thorn, to succeed Bernard P. Brockbank.

Northwestern States Mission: Don C. Wood, to succeed Franklin D. Richards.

Norwegian Mission: Joseph A. Gundersen, to succeed Ray Engebretsen.

Rarotonga Mission: Joseph R. Reeder.

Samoan Mission: John Phillip Hanks, to succeed Charles I. Sampson.

Scottish-Irish Mission: Bernard P. Brockbank.

South German Mission: Blythe M. Gardner, to succeed T. Quentin Cannon.

Southern Australian Mission: Bruce R. McConkie, to succeed John O. Simonsen.

Texas Mission: Ralph J. Hill.

West German Mission: Royal K. Hunt, to succeed Stephen C. Richards.

NEW STAKES ORGANIZED

Ben Lomond South Stake organized November 20, 1960 by division of Ben Lomond Stake.

Brisbane Stake organized October 23, 1960 from the Australian Mission.

Cedar West Stake organized November 27, 1960 by division of Cedar Stake.

Craig Stake organized January 15, 1961 by division of Grand Junction Stake.

Edmonton Stake organized November 15, 1960 from the Western Canadian Mission.

Granger North Stake organized February 26, 1961 by division of Granger Stake.

Hamilton Stake organized November 13, 1960 by division of Auckland Stake and the New Zealand Mission.

Hawkes Bay Stake organized November 20, 1960 from the New Zealand South Mission.

Holland Stake organized March 12, 1961 from the Netherlands Mission.

Las Vegas North Stake organized November 6, 1960 by division of Las Vegas Stake.

Leeds Stake organized March 19, 1961 by division of Manchester Stake and the British Mission.

Leicester Stake organized March 5, 1961 from the British Mission.

London Stake organized February 26, 1961 from the British Mission.

Melbourne Stake organized October 30, 1960 from the Southern Australian Mission.

Miami Stake organized November 13, 1960 from the Southern States Mission.

Minnesota Stake organized November 29, 1960 from the North Central States Mission.

Oklahoma Stake organized October 23, 1960 from the Central States Mission.

Palomar Stake organized November 6, 1960 from the California Mission.

Philadelphia Stake organized October 16, 1960 from the Eastern States Mission.

Redding Stake organized December 13, 1960 from the Northern California Mission.

Roy Stake organized March 26, 1961 by division of Lake View Stake.

St. George East Stake organized February 5, 1961 by division of St. George Stake.

Salem Stake organized January 22, 1961 by division of Willamette and Portland Stakes and the Northwestern States Mission.

Vancouver Stake organized November 21, 1960 from the Western Canadian Mission.

Winter Quarters Stake organized December 11, 1960 from the Central States Mission.

STAKE PRESIDENTS APPOINTED

Auckland Stake: William Roberts, to succeed George R. Biesinger.

Ben Lomond South Stake: Robert Milton Yorgason.

Brisbane Stake: William Edward Waters.

Calgary Stake: Charles Ursenbach, to succeed Nathan Eldon Tanner.

Carbon Stake: Duane Anderson Frandsen, to succeed Elton L. Taylor.

Cassia Stake: Wade Baker, to succeed Winslow B. Whiteley.

Cedar Stake: Alfred E. Whatcott, to succeed Elwood J. Corry.

Cedar West Stake: Franklin D. Day.

Craig Stake: Loyal Bain Cook.

East Rigby Stake: George Lloyd Lovell, to succeed Leonard E. Graham.

Edmonton Stake: Leroy Rollins.

Florida Stake: Henry V. Jenkins, to succeed Alvin C. Chace.

Grand Junction Stake: Lark L. Washburn, to succeed Loyal Bain Cook.

Granger North Stake: Frankland J. Kennard.

Hamilton Stake: Wendell Haslam Wiser.

Hawkes Bay Stake: Joseph Alvin Higbee.

Holland Stake: Johan P. Jongkees.

Kearns North Stake: Jack Raymond Prince, to succeed Volma W. Heaton.

Lake View Stake: Floyd David Fowers, to succeed Henry A. Matis.

Las Vegas North Stake: William Lorin Taylor.

Leeds Stake: Dennis Livesey.

Leicester Stake: Derek A. Cuthbert.

London Stake: Donald W. Hemingway.

Melbourne Stake: Boyd C. Bott.

Miami Stake: Paul Robert Cheesman.

Minnesota Stake: Delbert F. Wright.

Nyssa Stake: Dehlin A. Erickson, to succeed Arvel L. Child.

Oklahoma Stake: James Alfred Cullimore; William L. Waldrop, to succeed James Alfred Cullimore.

Oneida Stake: Carl Anders Mortensen, to succeed Shirley M. Palmer.

Palomar Stake: Wallace F. Gray.

Philadelphia Stake: Bryan F. West.

Redding Stake: Albert C. Peterson.

Roy Stake: Henry A. Matis.

St. George Stake: Andrew O. McArthur, to succeed Rudger C. Atkin.

St. George East Stake: Rudger C. Atkin.

Salem Stake: Hugh F. Webb.

Seattle Stake: F. Arthur Kay, to succeed Layton B. Jones.

Sharon Stake: Alma P. Burton, to succeed Philo T. Edwards.

Shreveport Stake: Karl Anthony Snow, to succeed J. Milton Belisle.

Teton Stake: LaGrande C. Larson, to succeed William A. Strong.

Utah Stake: Fred Lewis Markham, to succeed Victor J. Bird.

Vancouver Stake: Ernest E. Jensen.

Winter Quarters Stake: William Duard Hardy.

NEW WARDS ORGANIZED

Big Horn Stake: Meeteetse Ward, formerly Meeteetse Branch.

Bountiful North Stake: Bountiful Nineteenth Ward, formed by division of Bountiful Thirteenth Ward.

Brisbane Stake: Brisbane, Brisbane Second and Third, Ipswich, Toowoomba Wards, formerly branches in the Australian Mission.

Cedar West Stake: CSU Second Ward, formed by division of Cedar Ninth Ward.

Cincinnati Stake: Cincinnati Second Ward, formed by division of Cincinnati Ward.

Denver West Stake: Golden Ward, formerly Golden Branch.

East Los Angeles Stake: Montebello Second Ward, formed by division of Montebello and Eastmont Wards.

East Mesa Stake: Mesa Nineteenth Ward, formed by division of Mesa Seventeenth Ward.

East Pocatello Stake: College Second Ward, formed by division of College Ward.

Edmonton Stake: Edmonton First, Second, Third, Fourth, and University Wards, formerly branches in the Western Canadian Mission.

Fresno Stake: Fresno Fifth Ward, formed by division of Fresno Third Ward; Atwater Ward, formerly Atwater Branch.

Grand Junction Stake: Naturita Ward, formerly a branch in the Western States Mission.

Hamilton Stake: Rotorua and Tauranga Wards, formerly branches in the New Zealand Mission.

Hawkes Bay Stake: Hastings, Hastings Second, Korongata, Napier, Nuhaka, Te Hauke, and Wairoa Wards, formerly branches in the New Zealand South Mission.

Holladay Stake: Holladay Eighteenth Ward, formed by division of Holladay Fourth Ward.

Holland Stake: Amsterdam East, Amsterdam West, Rotterdam North, Rotterdam South, and The Hague Wards, formerly branches in the Netherlands Mission.

Lake View Stake: Roy Tenth Ward, formed by division of Roy First Ward.

Las Vegas Stake: Las Vegas Twelfth Ward, formed by division of Las Vegas Ninth Ward.

Las Vegas North Stake: Las Vegas Thirteenth Ward, formed by division of Las Vegas Eleventh Ward.

Leeds Stake: Doncaster and Sheffield Wards, formerly branches in the British Mission.

Leicester Stake: Derby, Nottingham, Leicester, Birmingham, Coventry, and Eastwood Wards, formerly branches in the British Mission.

London Stake: Crawley, Hyde Park, Luton, North London, South London, and St. Albans Wards, formerly branches in the British Mission.

Lorin Farr Stake: Ogden Sixty-fourth Ward, formed by division of Ogden Forty-fifth Ward.

Manchester Stake: Radcliffe Ward, formerly Radcliffe Branch; Burnley, Manchester South, and Preston Wards, formerly branches in the British Mission.

Maricopa Stake: Mesa Twentieth Ward, formed by division of Mesa Sixteenth Ward; University Second Ward, formed by division of University Ward.

Melbourne Stake: Fairfield, Moorabbin, Blackburn Wards, formerly branches in the Southern Australian Mission.

Miami Stake: Ft. Lauderdale, Miami, Miami Second, Miami Third, and West Palm Beach Wards, formerly branches in the Southern States Mission.

Minnesota Stake: Minneapolis, Minneapolis Second, Third, and Fourth, St. Paul, St. Paul Second Wards, formerly branches in the North Central States Mission.

Mt. Rubidoux Stake: Corona Ward, formerly Corona Branch.

Oklahoma Stake: Lawton, Midwest City, Oklahoma City, South Oklahoma City, and Stillwater Wards, formerly branches in the Central States Mission.

Olympus Stake: Holladay Seventeenth Ward, formed by division of Holladay Sixth and Ninth Wards.

Orlando Stake: Orlando Second Ward, formed by division of Orlando Ward.

Palo Alto Stake: Stanford University Ward, formed from various Wards.

Palomar Stake: Escondido, Fallbrook, Oceanside, Poway, San Dieguito, and Vista Wards, formerly banches in the California Mission.

Philadelphia Stake: Audubon, Philadelphia, Valley Forge, Wilmington, and Wyncote Wards, formerly branches in the Eastern States Mission.

Portland Stake: Portland Eleventh Ward, formed by division of Gresham Ward; Portland Twelfth Ward, formed by division of Portland First Ward; Tualatin Valley Ward, formed by division of West Hills Ward.

Redding Stake: Anderson, Central Valley, Red Bluff, and Redding wards, formerly branches in the Northern California Mission.

Reno Stake: Mt. Rose Second Ward, formed by division of Mt. Rose Ward; Reno Second Ward, formed by division of Reno Ward; University Ward, formed by division of Reno Ward.

Reseda Stake: Woodland Hills Second Ward, formed by division of Woodland Hills Ward.

Rexburg Stake: College Second Ward, formed by division of College First Ward.

Riverdale Stake: Washington Terrace Sixth Ward, formed by division of Washington Terrace Third Ward.

Sacramento Stake: Sacramento Seventh Ward, formed by division of Sacramento Second Ward; Sacramento Sixth Ward, formed by division of Sacramento First and Fifth Wards.

St. George Stake: Dixie College Ward, formed from various Wards; St. George Eighth Ward, formed by division of St. George Second and Third Wards.

St. George East Stake: St. George Seventh Ward, formed by division of St. George Sixth Ward.

San Fernando Stake: Sherman Oaks Second Ward, formed by division of Sherman Oaks Ward.

San Joaquin Stake: Modesto Third Ward, formed by division of Modesto Ward.

San Jose Stake: San Jose Fifth Ward, formed by division of San Jose Third Ward.

Santa Ana Stake: Garden Grove Fourth Ward, formed by division of Garden Grove Ward; Westminster Second Ward, formed by division of Westminster Ward.

South Ogden Stake: Ogden Sixty-Fifth Ward, formed by division of Ogden Fifty-Eighth Ward.

Sydney Stake: Parramatta Ward, formerly Parramatta Branch.

Tacoma Stake: Tacoma Seventh Ward, formed by division of Tacoma Second and Third Wards.

Taylor Stake: Warner Ward, formerly Warner Branch.

Taylorsville Stake: Taylorsville Fifth Ward, formed by division of Taylorsville Ward.

Tucson Stake: Hayden Ward, formerly Hayden Branch; Tucson Sixth Ward, formed by division of Tucson Second Ward; Tucson Seventh Ward, formed by division of Tucson Fourth Ward.

Twin Falls Stake: Twin Falls Eighth Ward, formed by division of Twin Falls Fourth and Sixth Wards.

University Stake: University Eighth Ward, formed from various Wards.

Vancouver Stake: Chilliwack, Fleetwood, Langley, New Westminster, North Shore, Richmond, Vancouver First and Second, and White Rock Wards, formerly branches in the Western Canadian Mission.

Walnut Creek Stake: Danville Ward, formerly Danville Branch.

West Boise Stake: Boise Fourteenth Ward, formed by division of Boise Seventh Ward.

West Covina Stake: Los Altos Ward, formed by division of La Puente and La Puente Second Wards; West Covina Second Ward, formed by division of West Covina Ward.

Willamette Stake: Cottage Grove Ward, formerly Cottage Grove Branch.

Winder Stake: Winder Sixth Ward, formed by division of Mill Creek Ninth Ward.

Winter Quarters Stake: Bellevue, Council Bluffs, Lincoln, Omaha First and Second Wards, formerly branches in the Central States Mission.

Woodruff Stake: Upper Green River Ward, formerly Upper Green River Branch.

WARDS AND BRANCHES TRANSFERRED

Albuquerque Stake: Albuquerque-Lamanite Branch, formerly of the Southwest Indian Mission; Spanish-America Branch, formerly of the Spanish American Mission.

Ben Lomond South Stake: Ogden Twenty-Ninth, Fortieth, Forty-Eighth, Fifty-Fourth, Fifty-Ninth, Sixty-Second, and Sixty-Third Wards, formerly of the Ben Lomond Stake.

Brisbane Stake: Brisbane, Brisbane Second and Third, Ipswich, Toowoomba Wards; Bundaberg, Chermside, Nambour, and Southport Branches, formerly of the Australian Mission.

Cedar West Stake: Cedar Second, Sixth, Seventh, Eighth, Ninth, Kanarra, and New Harmony Wards, formerly of Cedar Stake.

Craig Stake: Craig, Glenwood Springs Wards; Meeker and Rifle Branches, formerly of Grand Junction Stake; Rangeley Ward, formerly of Uintah Stake; Steamboat Springs Branch, formerly of the Western States Mission.

Denver Stake: Castle Rock Branch, formerly of the Western States Mission.

Edmonton Stake: Edmonton First, Second, Third, Fourth, and University Wards, formerly of the Western Canadian Mission; Red Deer Branch, formerly of Calgary Stake.

Grand Junction Stake: Naturita Ward, Gunnison and Paradox Branches, formerly of the Western States Mission.

Granger North Stake: Granger Fifth, Sixth, Seventh, Ninth, Tenth, Redwood, and Redwood Second Wards, formerly of Granger Stake.

Gridley Stake: Orland and Willows Branches, formerly of the Northern California Mission.

Hamilton Stake: Hamilton, Huntley, Temple View, Temple View Second Wards; formerly of Auckland Stake; Rotorua and Tauranga Wards; Kawerau, Mangakino, Te Kuiti, and Thames Branches, formerly of the New Zealand Mission.

Hawkes Bay Stake: Hastings, Hastings Second, Korongata, Napier, Nuhaka, Te Hauke, Wairoa Wards; Kaiuku and Waipawa Branches, formerly of the New Zealand South Mission.

Las Vegas North Stake: Las Vegas Second, Fourth, Seventh, Eighth, Tenth, Eleventh and Thirteenth Wards, formerly of Las Vegas Stake.

Leeds Stake: Dewsbury, Halifax, Huddersfield, and Leeds Wards, formerly of Manchester Stake.

London Stake: Crawley, Hyde Park, Luton, North London, South London, and St. Albans Wards; Stevenage and Welwyn Garden City Branches, formerly of the British Mission.

Melbourne Stake: Fairfield, Moorabbin, Blackburn Wards; Ballarat, Bendigo, Croyden, Dandenong, Frankston, and Geelong Branches, formerly of the Southern Australian Mission.

Miami Stake: Ft. Lauderdale, Miami, Miami Second and Third, West Palm Beach Wards; Ft. Pierce, Hollywood, Homestead and Key West Branches, formerly of the Southern States Mission.

Minnesota Stake: Minneapolis, Minneapolis Second, Third, Fourth, St. Paul, St. Paul Second Wards; Anoka, Austin, Eau Claire, Princeton, and Rochester Branches, formerly of the North Central States Mission.

North Carbon Stake: Hiawatha, Price Third and Sixth Wards, formerly of Carbon Stake.

Oklahoma Stake: Lawton, Midwest City, Oklahoma City, South Oklahoma City, and Stillwater Wards; Ada, Anadarko, Ardmore, Clinton, Cushing, Duncan, Enid, Norman, and Shawnee Branches, formerly of the Central States Mission.

Palomar Stake: Escondido, Fallbrook, Oceanside, Poway, San Dieguito, and Vista Wards; Ramona Branch, formerly of the California Mission.

Philadelphia Stake: Audubon, Philadelphia, Valley Forge, Wilmington, and Wyncote Wards; Allentown, Dover, Media, Reading, and Salisbury Branches, formerly of the Eastern States Mission.

Pikes Peak Stake: Raton-Trinidad Branch, formerly of the Western States Mission.

Redding Stake: Anderson, Central Valley, Red Bluff, Redding Wards; Burney, Corning, Mt. Shasta, and Trinity Branches, formerly of the Northern California Mission.

Roy Stake: Lake View, Roy Second, Third, Fourth, Fifth, Sixth, Seventh, Eighth, and Ninth Wards, formerly of Lake View Stake.

St. George East Stake: St. George Fourth, Fifth, Sixth, Washington, Leeds, Mt. Trumbull, and Dixie College Wards, formerly of St. George Stake.

Salem Stake: Corvallis, Salem, Salem Second Wards; Albany, Lebanon and Sweet Home Branches formerly of the Willamette Stake; McMinnville Ward, formerly of Portland Stake; Molalla, Stayton, and Woodburn Branches, formerly of the Northwestern States Mission.

San Diego East Stake: Tijuana Branch transferred to the West Mexican Mission.

Vancouver Stake: Chilliwick, Fleetwood, Langley, New Westminster, North Shore, Richmond, Vancouver First and Second, and White Rock Wards, formerly of the Western Canadian Mission.

Winter Quarters Stake: Bellevue, Council Bluffs, Lincoln, Omaha First and Second Wards; Fremont, Grand Island, Hastings, Kearney, Shenandoah, and Sioux City Branches, formerly of the Central States Mission.

WARD AND BRANCH NAMES CHANGED

Cedar West Stake: CSU Ward, formerly Cedar Ninth Ward.

San Luis Obispo Stake: Arroyo Grande Ward, formerly Las Flores Ward.

Winder Stake: Winder Second, Third, Fourth, Fifth, Sixth, Seventh, Ninth and Tenth Wards, formerly Mill Creek Second, Third, Fourth, Fifth, Sixth, Seventh, Ninth, and Tenth Wards.

INDEPENDENT BRANCHES ORGANIZED

Albuquerque Stake: Albuquerque-Lamanite Branch, formerly of the Southwest Indian Mission; Spanish American Branch, formerly of the Spanish American Mission; Gallina Branch formed by division of Albuquerque Fourth Ward.

Atlanta Stake: Rome Branch formed by division of Buchanan Branch; South Columbus Branch formed by division of Columbus Ward.

Bakersfield Stake: Kern River Valley Branch, formed by division of Bakersfield First Ward.

Brisbane Stake: Bundaberg, Chermside, Nambour and Southport Branches, formerly of the Australian Mission.

Craig Stake: Steamboat Springs Branch, formerly of the Western States Mission.

Dallas Stake: Denton Branch formed by division of Fort Worth Ward.

Denver Stake: Castle Rock Branch, formerly of the Western States Mission.

East Provo Stake: Utah State Hospital Branch.

El Paso Stake: Truth or Consequences Branch, formed by division of Hatch Branch.

Grand Junction Stake: Gunnison and Paradox Branches, formerly of the Western States Mission.

Gridley Stake: Orland and Willows Branches, formerly of the Northern California Mission.

Hamilton Stake: Kawerau, Mangakino, Taupo, TeKuiti, TePuke, and Thames Branches, formerly of the New Zealand Mission; Tokoroa Branch, formed by division of Mangakino Branch.

Hawkes Bay Stake: Kaiuku and Waipawa Branches, formerly of the New Zealand South Mission.

Holland Stake: Delft Branch, formerly of the Netherlands Mission.

Leicester Stake: Loughborough and Wolverhampton Branches, formerly of the British Mission.

London Stake: Stevenage and Welwyn Garden City Branches, formerly of the British Mission.

Malad Stake: Washakie Branch, formerly Washakie Ward.

Manchester Stake: Wirral Branch, formed by division of Liverpool Ward; Blackburn, Rawtenstall, and Stockport Branches, formerly of the British Mission.

Melbourne Stake: Ballarat, Bendigo, Croyden, Dandenong, Frankston and Geelong Branches, formerly of the Southern Australian Mission.

Miami Stake: Ft. Pierce, Hollywood, Homestead and Key West Branches, formerly of the Southern States Mission.

Minnesota Stake: Anoka, Austin, Eau Claire, Princeton, and Rochester Branches, formerly of the North Central States Mission.

Moapa Stake: Muddy River Indian Branch, formed by division of Logandale Ward.

North Carbon Stake: Scofield Branch, formed by division of Castle Gate Ward.

Oahu Stake: Waialua Branch, formed by division of Laie Ward.

Oklahoma Stake: Ada, Anadarko, Ardmore, Clinton, Cushing, Duncan, Enid, Norman, and Shawnee Branches, formerly of the Central States Mission; Altus Branch, formed by division of Lawton Ward.

Palomar Stake: Ramona Branch, formerly of the California Mission.

Philadelphia Stake: Allentown, Dover, Media, Reading, and Salisbury Branches, formerly of the Eastern States Mission.

Pikes Peak Stake: Raton-Trinidad Branch, formerly branches in the Spanish American and Western States Mission.

Redding Stake: Burney, Corning, Mt. Shasta, and Trinity Branches, formerly of the Northern California Mission.

Salem Stake: Molalla, Stayton, and Woodburn Branches, formerly of the Northwestern States Mission.

Southern Arizona Stake: San Simon Branch, formed by division of Willcox Ward.

Sydney Stake: Penrith Branch, formed by division of Blacktown Branch.

Taber Stake: Vauxhall Branch, formed by division of Taber Second Ward; Rainier Branch, formed by division of Rosemary Ward.

Tucson Stake: Spanish American Branch.

Winter Quarters Stake: Fremont, Grand Island, Hastings, Kearney, Shenandoah, and Sioux City Branches, formerly of the Central States Mission.

WARDS AND INDEPENDENT BRANCHES DISCONTINUED

New Orleans Stake: Liberty Ward, is now a branch in the Gulf States Mission.

San Diego East Stake: Tijuana Branch is now a branch in the West Mexican Mission.

San Luis Stake: Del Norte and Monte Vista Branches were consolidated to form Rio Grande Ward.

Snowflake Stake: Pinedale Ward, membership transferred to Clay Springs Ward.

Taylor Stake: Tyrells Lake Branch, membership transferred to Warner Ward.

THOSE WHO HAVE PASSED AWAY

J. Milton Belisle, president of Shreveport Stake.

Judge William H. Reeder, Jr., formerly president of the Mt. Ogden Stake, and subsequently president of the New England Mission.

Clarence Neeley, president of Benson Stake.

STATISTICAL REPORT — 1960

For the Information of the Members of the Church:

The First Presidency issued the following Statistical Report concerning the membership of the Church at the end of the year 1960.

STATISTICAL INFORMATION

Number of Stakes of Zion at close of 1960		319
Number of Wards	2,504	
Number of Independent Branches in Stakes	378	
Total Wards and Independent Branches in Stakes at close of year		2,882
Number of Full-Time Missions at end of year		58

Church Membership, December 31, 1960:

In the Stakes	1,408,772	
In the Missions	284,408	
Total Membership		1,693,180

Church Growth during 1960:

Children blessed in Stakes and Missions	54,173
Children baptized in Stakes and Missions	42,189
Converts baptized in Stakes and Missions	48,586

Social Statistics:
(based on 1960 data from the Stakes)

Birth rate per thousand	34.62
Marriage rate per thousand	8.18
Death rate per thousand	5.33

Priesthood:

Members holding the Aaronic Priesthood, December 31, 1960:		
Deacons	79,655	
Teachers	58,988	
Priests	80,628	
Total holding Aaronic Priesthood		219,271
Members holding the Melchizedek Priesthood, December 31, 1960:		
Elders	157,661	
Seventies	21,604	
High Priests	49,251	
Total holding Melchizedek Priesthood		228,516
Grand Total, members holding Aaronic or Melchizedek Priesthood		447,787

Auxiliary Organizations:

Relief Society (membership)	214,129
Deseret Sunday School Union (average attendance)	608,000
Young Men's Mutual Improvement Association (enrollment)	204,262
Young Women's Mutual Improvement Association (enrollment)	203,007
Primary (children enrolled)	331,570

Welfare Plan:

Number of Persons assisted	98,411
Number placed in remunerative employment during the year	8,215
Man-days of work donated to the Welfare Plan during year	241,418
Unit-days of equipment use donated	10,123

Genealogical Society:

Names cleared in 1960 for Temple ordinances	985,817

Genealogical records microfilmed in 14 countries during the year were equivalent to 175,041 printed volumes of approximately 300 pages per volume.

Temples:

Number of ordinances performed during 1960 in the 12 operating Temples:		
For the living	39,057	
For the dead	3,804,681	
Total number of ordinances		3,843,738

Church School System:

Total 1960 cumulative enrollments in the Church School System (including schools in the Pacific):		
College Students	23,196	
Elementary and High School Students	62,182	

Missionaries:

Number of Missionaries who at the close of 1960 were laboring under calls from the First Presidency in the full-time missions	7,683
Number of local missionaries (full-time and part-time) who at the close of 1960 were laboring in these missions	1,414
Number of Stake missionares at the close of the year	6,426
Total number of missionaries at end of year	15,523
Number of missionaries who received training in the Missionary Home during 1960	4,652

President David O. McKay:

President Henry D. Moyle will now present the General Authorities of the Church and General Officers, for your sustaining vote.

President Henry D. Moyle then presented the General Authorities and General Officers of the Church.

GENERAL AUTHORITIES OF THE CHURCH

The First Presidency

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.
J. Reuben Clark, Jr., First Counselor in the First Presidency.
Henry D. Moyle, Second Counselor in the First Presidency.

President of the Council of the Twelve Apostles

Joseph Fielding Smith

Quorum of the Twelve Apostles

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
George Q. Morris
Hugh B. Brown
Howard W. Hunter

Patriarch to the Church

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

Assistants to the Twelve

Alma Sonne
ElRay L. Christiansen
John Longden
Sterling W. Sill
Gordon B. Hinckley
Henry D. Taylor
William J. Critchlow, Jr.
Alvin R. Dyer
Nathan Eldon Tanner
Franklin D. Richards
Theodore M. Burton

Trustee-in-Trust

David O. McKay

Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young
Antoine R. Ivins
Seymour Dilworth Young
Milton R. Hunter
Bruce R. McConkie
Marion D. Hanks
Albert Theodore Tuttle

PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop
Thorpe B. Isaacson, First Counselor
Carl W. Buehner, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith

with A. William Lund and Preston Nibley as Assistants.

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor

with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent
David Lawrence McKay, First Assistant Superintendent
Lynn S. Richards, Second Assistant Superintendent

with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Joseph T. Bentley, General Superintendent
George Carlos Smith, Jr., First Assistant Superintendent
Marvin J. Ashton, Second Assistant Superintendent

with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President
Emily H. Bennett, First Counselor
LaRue C. Longden, Second Counselor

with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern W. Parmley, President
Arta M. Hale, First Counselor
Leone W. Doxey, Second Counselor

with all members of the Board as at present constituted.

GENERAL OFFICERS OF THE CHURCH

Church Board of Education

David O. McKay
J. Reuben Clark, Jr.
Henry D. Moyle
Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
George Q. Morris
Hugh B. Brown
Howard W. Hunter

Administrator, Board of Education

Ernest L. Wilkinson

Church Finance Committee

Orval W. Adams
Harold H. Bennett
Wilford G. Edling
Glenn E. Nielson
Weston E. Hamilton

Senior Church Auditors

Harold L. Davis
Charles Schmidt

CHURCH WELFARE COMMITTEE

Advisers

Harold B. Lee
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Howard W. Hunter
Alma Sonne
El Ray L. Christiansen
John Longden
Henry D. Taylor
Antoine R. Ivins
Joseph L. Wirthlin
Thorpe B. Isaacson
Carl W. Buehner
and the General Presidency of Relief Society

General Church Welfare Committee

Marion G. Romney, Chairman
Henry D. Taylor, Managing Director
Paul C. Child
Mark B. Garff
J. Leonard Love
William T. Lawrence
Lorenzo H. Hatch
Walter Dansie
LeRoy A. Wirthlin
Walter Stover
A. Lewis Elggren
Donald Ellsworth
Casper H. Parker

Tabernacle Choir

Lester F. Hewlett, President
Richard P. Condie, Conductor
Jay E. Welch, Assistant Conductor
W. Jack Thomas, Tour Manager

ORGANISTS

Alexander Schreiner
Frank W. Asper
Roy M. Darley, Assistant

President Henry D. Moyle:

President McKay, the voting seems to have been unanimous in the affirmative.

President David O. McKay:

Elder Orval W. Adams will now read the report of the Church Finance Committee.

March 31, 1961

The First Presidency
47 East South Temple
Salt Lake City, Utah

Dear Brethren:

We have made a study of the program under which all the finances of the Church are administered, with particular attention to the accounting for funds received by the Corporation of the President of the Church of Jesus Christ of Latter-day Saints, through which accounts the general funds of the Church pass, and the manner in which expenditures are authorized and the accounts are maintained and audited of that Corporation. We have determined that such funds are controlled by budgetary procedures; that the budget is authorized by the Council on the Disposition of Tithes comprised of the First Presidency, the Council of the Twelve, and the Presiding Bishopric, and all disbursements are approved and paid in accordance with the rules established by the Council on the Disposition of Tithes.

The Church utilizes modern equipment and accounting procedures in its record keeping, and the work is done by a capable staff. The general financial records of the Church are audited by an auditing department which is completely independent of all other departments. We are informed that either the Church Auditing Department or professional auditing firms are employed to audit all organizations owned or controlled by the Church, copies of which audits are regularly filed with the auditing department of the Church.

We have reviewed the financial report prepared by the Financial Department and have discussed the contents of that report with the personnel of that department, and with the personnel of the Auditing Department. Based upon the reports so submited to us, and explanations made by the personnel, we are of the opinion that the appropriations and the expenditures of funds during the year 1960 were all made in accordance with the established procedure outlined herein. The expenditures of the Church are within its income, and the Church is free from debt.

We commend the General Authorities and their associates for the manner in which the finances of the Church are administered, and the Financial and Auditing Departments for the expert and careful manner in which all financial records are maintained and audited.

Respectfully submitted,

CHURCH FINANCE COMMITTEE

Orval W. Adams
Harold H. Bennett
Glenn E. Nielson
Wilford G. Edling
Weston E. Hamilton

President David O. McKay:

We have just listened to a report from the Clerk of the Conference, Elder Joseph Anderson, giving vital statistics, and Elder Orval W. Adams, who gave a report of the Church Finance Committee, and President Henry D. Moyle of the First Presidency, who presented the General Authorities, General Of-

ficers, and General Auxiliary Officers of the Church for your sustaining vote. Thank you, brethren and sisters, for this manifestation of your cooperation and loyalty. May the Lord bless all of us as we go forward in unity, devoting ourselves to the upbuilding and success of the Church.

Elder Harold B. Lee of the Council of the Twelve will be our first speaker. He will be followed by Bishop Carl W. Buehner.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

My soul is subdued as I face this vast conference audience, and I seek, therefore, for an interest in your faith and prayers during these next few minutes.

Several weeks ago I had a telephone call from an anxious father about his nineteen-year-old son, who, having read certain scriptures, was resisting the idea of going on a mission lest he would do an injustice to those who would reject his message, thus placing them under condemnation as he had construed certain scriptures, which he had read, to mean.

As I sat with this young man, at the request of the father, I found that he had two particular scriptures in mind. The first was the injunction of the Master to his disciples when he said, "Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

And then in our day one somewhat similar: "Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.

"Therefore, they are left without excuse, and their sins are upon their own heads." (D&C 88:81-82.)

So this young man asked, "Why send the missionaries out to preach the gospel, if to do so would put people under condemnation who would not accept? Would it not be better for people to be kept in ignorance than to be taught and then not to accept?"

Of course, these questions opened up a subject which would require far more time than is at my disposal this afternoon, but with the thought that these same questions may be in the minds of others, particularly our young men who do not understand, I shall this afternoon make a few observations relative to the point raised by this young man. Some of these thoughts were expressed in my interview with him.

The Master commanded his disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost": (Matthew 28:19.)

"Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (John 20:23.)

And so the scriptures record, the disciples preached, "Repent, and be baptized . . . for the remission of sins, and ye shall receive the Holy Ghost." (Acts 2:38.)

The Master's admonition to Nicodemus, who came confessing Jesus as a teacher come of God, and undoubtedly seeking to know, like so many others who are true seekers after truth, just what he must do to be saved. He was told that he must be born again if he would see the kingdom of God. This statement, the Master clarified, when he explained, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

This new birth, then, was to be accomplished through the medium of baptism by immersion and by the laying on of hands for the conferring of the Holy Ghost, as the disciples, thereafter as they went out among the people, administered these sacred ordinances.

Then Nicodemus asked: "How can these things be?" And in answer, the Master declared the profound truth regarding the atonement, which explains to all who would understand the reason why the gospel must be preached by authorized servants to all people. Said he:

"For God so loved the world, that he

gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (*Ibid.*, 3:16.)

And then he emphasized, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (*Ibid.*, 3:17.)

I then paraphrased to my young missionary friend: "So our missionaries go not out into the world to condemn the world, but that the world, through their teachings, might be saved."

Being saved from everlasting condemnation through the atonement of the only Begotten Son becomes a new birth, or a redemption from spiritual death, the meaning of which is explained by revelation as the Lord has revealed it.

From the fall of Adam and Eve in the Garden of Eden, they and their posterity suffered a spiritual death, or a separation from direct communication with Deity. This is what the revelations have taught us:

"And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet—

"Wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation.

"Wherefore, I, the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say: "Depart, ye cursed." (D&C 29:39-41.)

Man through the baptism of the water and of the Spirit is redeemed from this spiritual death and by the power of the Holy Ghost, brought back into direct communion with God, and these are "born again." To those who keep the commandments ". . . he may pour out his Spirit more abundantly upon you." (Mosiah 18:10.)

Those who suffered this first "spiritual death" were cast out from the presence of God from the Garden of Eden, as the Lord had said to the spirits in the premortal world, that they might "prove themselves to see if they would do all things whatsoever the Lord their God should command them," and there was granted unto all men, therefore a "probationary" period as the Prophet Amulek explained: "For behold, this life is the time for men to prepare to meet God," (Alma 34:32) or in other words, a time for all men to work out their salvation and to prepare to come back into the presence of God.

It was this plan of salvation to which the Resurrected Lord made reference when he said to the Nephites: "And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end." (3 Nephi 27:19.)

Baptism of water and of the Spirit by those having authority are the necessary ordinances for this cleansing, for as the Lord told Adam, ". . . by the water ye keep the commandment, by the Spirit are ye justified, and by the blood are ye sanctified." (Moses 6:60.)

It was undoubtedly this same principle that the apostle Paul had in mind when he taught the Galatians: "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.)

Involved in this question of the universal proclamation of the gospel is another principle implied in the Master's instruction to Peter. The Master, having declared the fundamental principle upon which his kingdom would be built, conferred upon Peter the "keys of the kingdom," which have been conferred upon all prophet-leaders in every dispensation and held today by our own President David O. McKay in our time. He said the purpose of so establishing his kingdom with that authority was that the "gates of hell" should not prevail against it.

The broad implication of that statement, having in mind the periods of apostasy which have followed each dispensation, is that even during such periods of apostasy when there was no

one on earth to administer these saving ordinances, the devil would not prevail against the plan of salvation of all of our Father's children.

This further provision in his plan contemplated the preaching of the gospel then, not only to his children who were upon the earth, but also to the spirits of mortals who had lived upon the earth. The Master prophesied of the time when that would take place when he said: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25.)

Not long after this prophecy was uttered, it was fulfilled when the Crucified Lord, as Peter tells us, ". . . quickened by the Spirit, went and preached unto the spirits in prison." (1 Peter 3:18-21.) And thus, although temporarily, the powers of the devil drove the Church into the wilderness of apostasy after the apostolic period, the gates of hell did not prevail against the plan of salvation, either for the dead, who did not have ample opportunity to receive the gospel on earth, as well as for those then living when authorized servants were on the earth to perform the essential saving ordinances.

The missionary work in the spirit world was thus introduced by the Master and has continued from that time down to the present ". . . that they might be judged according to men in the flesh, and yet live according to God in the Spirit," to attain which, is to gain eternal life. (1 Peter 4:6.)

So, surely with the preaching of the gospel made thus vital to the eternal blessing of all who will hear and accept, no one should hesitate when called by proper authority to go into all the world and preach the gospel to every nation, kindred, tongue, and people. Among the Nephites there was an example of how men of this kind of devotion and dedication applied themselves to their teaching. Jacob writes:

"For I, Jacob, and my brother Joseph had been consecrated priests and teachers of this people, by the hand of Nephi.

"And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence; wherefore, by laboring with our might their blood might not come upon our garments; otherwise their blood would come upon our garments, and we would not be found spotless at the last day." (Jacob 1:18-19.)

There is no more welcome voice to the honest in heart than the voice of the true messenger preaching the gospel of Jesus Christ. We have a classic example of inspired teachings and how they come. The sons of Mosiah were with Alma at the time the angel first appeared unto him, and when he saw them returning from their missionary journeys, the record says, he rejoiced exceedingly "to see his brethren; and what added more to his joy they were still his brethren in the Lord; yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding, and they had searched the scriptures diligently, that they might know the word of God.

"But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God." (Alma 17:2-3.)

When I read that word "diligently" which the Lord has repeated again and again, as when he said: "And I give unto you as commandment that you shall teach one another the doctrine of the kingdom," and then added, "Teach ye diligently and my grace shall attend you" (D&C 88:77-78), I have tried to define those words "diligently" and "grace." Diligently, the dictionary says, is "perseveringly attentive, prosecuted with careful attention," which is opposite laziness, or carelessness, or indifference. And when I looked for the definition of "grace," I found it defined as a "state of being pleasing to God because of responsiveness."

But I do not think that is what the Lord meant by "grace" when he said, "My grace shall attend you." I believe the definition of "grace" is implied in the fourth section of the Doctrine and Covenants where the Lord promised to those who would engage vigorously in

missionary work: ". . . and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul." (*Ibid.*, 4:4.) The saving "grace" of the Lord's atoning power would extend to the giver as well as to those who would receive the saving ordinances of the gospel.

Surely, therefore, no one with that understanding of these fundamental principles would think he were doing our Heavenly Father's mortal children a disservice by giving them these priceless gifts.

May God bless us all and all our Father's children, that they may be responsive to the call of the missionaries. May this young man and all others like him, may they realize that this is a responsibility which the Lord has given to his Church in every dispensation, and to his authorized servants in the world of spirits, to teach the gospel to every creature in order that each be left without excuse in the day of judgment, and that all might be redeemed from the Fall and brought back into the presence of the Lord. We who have the command to preach and teach must, like the Apostle Paul declared, "not be ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation to everyone that believeth. . . ." (Rom. 1:16.)

I pray humbly we may all understand and so teach with the power and authority of God, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder Harold B. Lee of the Council of the Twelve has just spoken to us. Bishop Carl W. Buehner of the Presiding Bishopric will be our next speaker.

BISHOP CARL W. BUEHNER

Second Counselor in the Presiding Bishopric

The message contained in the words of an old song suggest a few thoughts worthy of consideration:

"Who's on the Lord's side? Who?
Now is the time to show;
We ask it fearlessly;
Who's on the Lord's side? Who?"

Ever since the great council was conducted in heaven for the purpose of providing a plan of salvation, the right of choice has become most important. The Lord revealed to the Prophet Joseph Smith, through the writings of Moses in the Pearl of Great Price, some of the things which took place on this occasion. He told how Satan went before the Father saying:

"—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor." (Moses 4:1.)

Then the Father's Beloved Son came forth with another plan described by the Father as follows:

"But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever." (*Ibid.*, 4:2.)

Satan's proposal was rejected. He rebelled, and as a result of this rebellion, he and his followers were cast out of heaven. Since that day, he has been trying to destroy man.

The primary purpose of our Father in heaven and his only Begotten Son is to exalt mankind. Satan's desire is to take away our free agency and reduce everyone to his level.

We are here today because of the choices we have made.

One verse of another song we frequently sing expresses a thought along this line:

"Choose the right! there is peace in righteous doing;
Choose the right! there's safety for the soul;
Choose the right in all labors you're pursuing;
Let God and heaven be your goal."

History is replete with examples of blessings and adversity that came to

nations and individuals as a result of choice. Israel, as a nation, was set free from oppressive bondage by the Lord. Time after time, her enemies were subdued, yet she persisted in idolatry.

In speaking to Israel, Joshua reviewed the many blessings he had received at the hand of the Lord. He concluded his exhortation by challenging Israel as follows:

". . . choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." (Joshua 24:15.)

Israel failed to give heed to repeated warnings, and you know her fate. She chose evil rather than good.

We are presently feeling the pressure of another great nation whose desire it is to rob man of his free agency and to force all mankind to accept the plan proposed by Lucifer in the beginning.

Look about you and observe those who have made the wrong choice. Evil seems to be prevalent everywhere. The influence of the destroyer has lured men to become thieves, liars, gamblers, adulterers, addicts, and into backbiting, evil-speaking, and the destruction of the home and all that pertains thereto.

Contrast these things with those who choose the right—happy people, happy homes, those filled with faith and hope for the future. These families make for themselves a heaven on earth.

Is there anything more beautiful than a young couple on their way to the temple to be married for time and eternity? This means preparation and choosing the Lord's way of marriage. We will probably never be closer to heaven while we live in this life than when we are in the temple of the Lord.

It is the desire of the Lord to lift us up, to be prepared one day to live again with him. It is Satan's desire to reduce us to his level, to live with him in his kingdom.

Our whole life involves the principle of choice. The Lord commands us to live close to him and to keep his commandments, and Satan seems to offer a counter proposal. Let us analyze a few of the things which bring a conflict between the forces of good and evil:

1. The Lord says, "Thou shalt love the Lord thy God with all thy might, mind and strength." (See Mark 12:30.)

Satan, in substance, suggests, "Why love God? Why not disregard him?" Or he might even indicate there is no god at all but himself.

2. The Lord says, "Love thy neighbour as thyself." (Mark 12:31.)

Satan might say, "Hate your neighbor and treat him with contempt."

3. The Lord says, "Keep the Sabbath day holy." (See Exodus 20:8.)

Satan would say, "Use the Sabbath day as a recreation day. What value is there in attending Church and in refraining from your labors on this day?"

4. The Lord says, "Honour thy father and thy mother." (Exodus 20:12.)

Satan craftily puts into our minds the idea of disobeying our parents; your life is your own to choose as you wish. Take all your parents will give you. They will soon be old, and someone else can take care of them.

5. The Lord says, "Sustain and uphold the Lord's anointed."

Satan would say, "Find fault with and weaken the position of the general and local authorities of the Church."

6. The Lord says, "In the sweat of thy face shalt thou eat bread," (Gen. 3:19.) and he also said, "Cease to be idle." (D&C 88:124.)

Satan might say, "Get as much as you can for nothing. It is undignified to work for what you receive." He would encourage indolence, laziness, and even the thought that the government owes you a living.

7. The Lord says, "Thou shalt not steal." (Exodus 20:15.)

Satan might say, "Why not steal and be dishonest? Give short measure and short weight. Do not give an honest day's work for an honest day's pay."

8. The Lord says, "Thou shalt not bear false witness." (Exodus 20:16.)

Satan would say, "Dig a pit for your neighbors; lie about them; cause them personal injury; subject them to embarrassment."

9. The Lord says, "Pay one tenth of your interest annually as tithing. For this, I shall give you a great reward." (D&C 119:4.)

Lucifer would say, "Why pay your tithing? You need the money more than the Church needs it. The great-

est blessing is to spend your own money."

10. The Lord says, "Observe the Word of Wisdom, my law of health." (D&C 89.)

Lucifer contends that no harm will come from indulging in tobacco, liquor, tea, coffee, and other harmful abuses to the body such as overeating and over-indulgences. He would say, "Go along with the crowd and be a good sport. To acquire these contrary habits will make one popular."

11. The Lord says, "Parents, teach your children to pray and walk uprightly before the Lord." (See D&C 68:28.)

Satan would say, "Why teach your children to pray? There is no value in prayer. It is not necessary to discipline them."

12. The Lord says, "Seek the genealogy of your ancestors and complete the temple work for them."

Satan would say, "Postpone doing this work or, better still, don't do it at all."

In many other things the Lord has counseled us to prepare ourselves to live with him. In each instance, Satan's influence would attempt to destroy this faith and the desire of doing the Lord's work. He would enslave us and persuade us to join his forces.

We cannot cover up evil. Our sins are known to God. Neither can we serve two masters. The Lord has said, "He that is not with me is against me; . . ." (Matt. 12:30.) It is imperative that we choose the right.

John Oxenham wrote these few lines, entitled "A High Way and A Low":

"To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
And in between on the misty flats,
The rest drift to and fro;
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go."

Happiness here is dependent upon moral decisions and obedience to the principles of truth. Our most important decision and obligation is to live the gospel of Jesus Christ.

This period is characterized by trial, suffering, sacrifice, and disappointment, as well as joy. All these experiences are dedicated to our progress and growth. During this life, we are our own judges. We judge ourselves continuously. We sentence ourselves to happiness through service or misery through sin.

In conclusion, I should like to repeat again:

"Who's on the Lord's side? Who?
Now is the time to show;
We ask it fearlessly;
Who's on the Lord's side? Who?"

May our decisions lift us to celestial glory and eternal life, I humbly pray, and leave my testimony, in the name of Jesus Christ. Amen.

President David O. McKay:

He who has just spoken is Bishop Carl W. Buehner of the Presiding Bishopric. The congregation and chorus will now join in singing, "High On The Mountain Top," conducted by Sister Lue Groesbeck. Brother Bruce R. McConkie will speak to us after the singing.

The Primary Teachers Chorus and the congregation joined in singing the hymn, "High On The Mountain Top," conducted by Sister Lue Groesbeck.

President David O. McKay:

We shall now hear from Elder Bruce R. McConkie of the First Council of Seventy. He will be followed by Elder Antoine R. Ivins.

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy

We are laying the foundation for, and have already actually commenced, the greatest missionary undertaking ever destined to occur in any age of the earth's history. We are going forth by command of Deity to carry the knowledge of God and of his saving truths to all nations, to preach the gospel to every creature, and to give in due course, in this life or in the next, every living soul the opportunity to hear and obey these saving principles.

The ultimate end of this missionary work will be to see the knowledge of God and his saving truths cover the earth ". . . as the waters cover the sea." (Isa. 11:9.) The ultimate end of this missionary work will be reached when the day arrives in which it will no longer be necessary for every man to say to his brother or neighbor, "Know the Lord," for all shall know him from the greatest to the least. (See Jer. 31:31-34.)

Now, since we are engaged in the greatest missionary undertaking that has ever been planned as part of Deity's program, he has also placed in our hands the most effective, compelling, and persuasive missionary tool ever given to any people in any age. The name of this tool is the Book of Mormon.

It goes without saying that conversion in all ages, for all peoples, is dependent upon their receipt of the Spirit. No one gets a testimony of the divinity of the Lord's work unless he gains it from the Spirit—that is, unless it comes by the power of the Holy Ghost. But the Book of Mormon is the means, the tool, the way which has been ordained and given so that men can get their hearts and souls in a frame of mind, in a condition where they can hearken to the testimony of the Spirit.

It was of this book that the Prophet said: "I told the Brethren [meaning the Twelve, with whom he had that day met] that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding its precepts, than by any other book." (*History of the Church,* vol. 4, p. 461.)

This is precisely what we want people to do. We want them to get so near to the Lord that they will come down in the depths of humility, repent of their sins, and accept Christ for what he is, the Son of God. We want them to come to the truth, join the kingdom of God on earth, and have performed for them the ordinances of salvation and exaltation under the hands of those legal administrators whom the Lord has appointed in this day and generation.

Shortly before the Church was organized, April 6, 1830, writing by the spirit of prophecy and revelation, Joseph Smith said that the Book of Mormon, which he had translated by the gift and power of God, was ". . . a record of a fallen people, . . ."; that it contained ". . . the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews . . ."; that it was ". . . given by inspiration, . . ."; that it had been ". . . confirmed to others by the ministering of angels, . . ."; that it had been ". . . declared unto the world by them—" all for this purpose—and note the purpose: To prove ". . . to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old;

"Thereby showing that he is the same God yesterday, today, and forever. . . ." (D&C 20:6-12.)

In other words, the Lord has given the Book of Mormon in this day as the absolute, sure, positive witness of the divinity of his work. We go out in the missionary cause, and we bear testimony in soberness and in truth, knowing the verity of what we say, that the heavens have been opened and that God has spoken again; that angels have ministered to men; that the gifts, powers, and graces had anciently have been restored anew; that the gospel and the plan of salvation are again on earth in all their ancient beauty and glory.

But this witness which we bear is not

left to stand alone. The Lord sends with us a written record, a means, a missionary tool, which can be used by any person to gain a knowledge of the divinity of the work. The Prophet's expression that "the Book of Mormon is the keystone of our religion" means precisely what it says. The keystone is the central stone in the top of the arch. If that stone is removed, then the arch crumbles, which, in effect, means that Mormonism so-called—which actually is the gospel of Christ, restored anew in this day—stands or falls with the truth or the falsity of the Book of Mormon. Thus our program and our purpose, as witnesses of the Lord in this day, ought to be to devise ways and means and to create inducements that will persuade those who are not of us to read the Book of Mormon and to read it according to the revealed pattern.

Moroni has left us in the Book of Mormon itself the recorded promise that if anyone will read it ". . . with real intent, having faith in Christ, . . ." and will ask ". . . God, the Eternal Father, in the name of Christ, . . ." whether it is true, he shall get a knowledge of its truth and divinity by personal revelation. (See Moroni 10:3-4.) This promise is true. It has been tested by thousands and tens of thousands of people in the world, and they have received this personal revelation. Further, by his own voice, the Lord himself testifies of the truth of the Book of Mormon in these words: ". . . as your Lord and your God liveth it is true." (D&C 17:6.)

Now, our message to the world centers around three great truths. The first, the divine Sonship of Christ; the second, that in this day the knowledge of Christ and his saving truths have been restored through the instrumentality of Joseph Smith; and the third, that the Church of Jesus Christ of Latter-day Saints is the kingdom of God on earth, the organization through which salvation, hope, and peace are offered to all men.

Before any person is prepared to join the Church, he must believe that Jesus Christ is literally the Son of God; that as such he worked out the infinite and eternal atonement whereby all men are raised in immortality, and those who believe and obey his laws gain the additional reward of eternal life; and that he has ordained and revealed a plan of salvation which enables men so to live as to gain peace here and the fulness of salvation hereafter.

Before joining the Church a person must believe that Joseph Smith was called of God to open this gospel dispensation; that he was indeed a prophet who received keys, powers, authority, and revelation from heaven; that he was the revealer of the gospel and the knowledge of God, of Christ, and of salvation for this age; and that he was commanded by Deity to set up his Church and kingdom again on earth.

Before baptism a person must believe that this Church is true; that it is in fact the Lord's earthly kingdom; that the priesthood and keys are here; that those who now officer it are legal administrators sent of God to preach the gospel and administer in the ordinances thereof.

The Book of Mormon—which has come forth to prove that God inspires men and calls them to his holy work in this age and generation—establishes the verity of these great truths which comprise the message of the restoration. If the Book of Mormon is true, our message to the world is truth; the truth of this message is established in and through this book.

The Book of Mormon is a new, living, modern witness of the divine Sonship of Christ. It testifies of him and of the doctrines of his gospel. It teaches of his atoning sacrifice; it proclaims that through him men are redeemed from the spiritual and temporal death brought into the world by the fall of Adam. It outlines the course men must follow to gain eternal life.

The Book of Mormon stands as a witness of the divine Sonship of Christ; it has come forth for ". . . the convincing of the Jew and Gentile that *Jesus* is the *Christ,* the *Eternal God,* manifesting himself unto all nations— . . ." (Preface to the Book of Mormon.)

This book also is a witness of the divine mission of the Prophet Joseph Smith and of the divinity of the Church set up under his instrumentality.

It establishes and proves to the world that Joseph Smith is a prophet, for he received the book from a resurrected personage and translated it by the gift and power of God. And since the Book of Mormon came by revelation, which included the ministering of angels, then obviously Joseph Smith also received other revelations and was ministered to by other heavenly beings. Among those revelations was the command to organize the Church. The Church is thus the one true Church because it was set up by a prophet acting under command of God. Thus the truth of the message of the restoration is established in and through and by means of the Book of Mormon.

No person can read this book, according to the prescribed pattern, and not know that it is true. No person can read this book, in the way Moroni directed, without getting in his heart the absolute, certain, sure knowledge that Jesus Christ is the Son of God. No person can read this book and learn of its divinity ". . . by the power of the Holy Ghost . . ." (Moroni 10:5), without knowing that Joseph Smith is a Prophet of God and that this Church, as now constituted, organized, and set up is God's kingdom on earth.

As one voice among thousands of others, I certify that I know by the promptings of the Spirit that the Book of Mormon is true. As a consequence I have in addition a personal knowledge, also born of the Spirit, of the divinity of Christ, of the divine mission of the Prophet Joseph Smith, and of all things incident to this great latter-day work which are essential for the salvation and exaltation of men.

In the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Bruce R. McConkie of the First Council of Seventy. Elder Antoine R. Ivins will be our next speaker. He will be followed by Elder LeGrand Richards of the Council of the Twelve.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My brethren and sisters, I am happy again to have the privilege of bearing my testimony to you in the general conference of the Church. I realize I will be able to say nothing that will help you or me unless you give me your faith and prayers that I may enjoy the Spirit of the Lord.

Much has been said during the conference thus far of the missionary responsibility under which we as members of the Church rest. I stand before you, as many of you know, as the grandson of a member of the Twelve who went to introduce the gospel to Europe, starting in Denmark. I am the son of one of eight men who carried the work to the Mexican people, traveling on horseback, carrying their beds on pack horses.

I have lived practically all of my life, all my life in fact, in an atmosphere of Church service, and I trust that to the end of my days, I may be able to acquit myself in some reasonable way of the responsibility under which I labor.

We are getting reports from many sections and many missions of the great influx of new members into the Church. When I began this service, if a missionary performed a baptism a year in a foreign mission he was considered successful. The harvest is tremendously greater now. It is very, very interesting to contemplate it, and one wonders why, and I cannot quite figure it out except it be that the Lord has seen fit to pour out his Spirit upon a greater number of people than formerly was the case. I cannot believe that anybody has a stronger testimony of the gospel than my grandfather and my father had. I cannot believe that anybody is more susceptible, as a missionary for the Church, to the inspiration and the Spirit of God than the missionaries who went out in the very early days of the Church.

But we see the fact that many people, more people perhaps than ever before, are coming into the Church. It means to us, or it means to me, an additional responsibility when that happens.

Not very long ago, a few large trees that stood on the corner of South Temple and State Street were picked up and transplanted. In the transplanting of them it was necessary to give them auxiliary support with guy wires from several sides to hold them until they could become established in their new environment. In a sense, every new convert to the Church is a transplanted being in that he needs the support of the established members of the Church. If that support is given, he becomes a full-fledged, faithful member of the Church. If that support is not given, he may do, as far as his faith is concerned, as a transplanted tree that is not properly nourished.

I would like to tell you a story, if you will let me, to illustrate what I mean. Sixty years or more ago, a young man walking down a street, I believe, in Memphis, Tennessee, heard some missionaries speaking in a street meeting. He had been very unfriendly up to that time, but something impelled him to stop and listen. He listened throughout that meeting. After the meeting he walked up to the elders and asked to be baptized. He got a testimony from it, not, I think, from what the elders said, but because some way or another he was ready for the Spirit of God, and God did bear that testimony to him. He asked for baptism. In due course he was baptized, and when he became a member of the Church he was an outcast from his family. So he looked around, and one day he appeared in Colonia Juarez, a new member, inexperienced in Church operations and all that, and of course he got into the right kind of an environment because the people in Colonia Juarez were friendly people; they were interested people, and they gave him every aid possible.

But only this week I had the privilege of reading two letters that told of the interest they had in that man, one was a letter from his bishop and the other was a letter from his stake president, and in both we discovered that there was not only interest in the man's spiritual well-being, but in his physical well-being, also, and both his bishop and his stake president stood ready to assist to any possible extent in that. Well, do you want to know the result? All right. He married for time and eternity one of the finest young women we had in the colony. He had three sons and three daughters. One of those sons was a missionary in the area that is now the Central Atlantic States Mission. A daughter became the wife of a missionary who served in France. He went there before he was married, I believe, but later was the president of the Central American Mission, faithful and true. And their mother, to this day, while not being strong in health, is a firm, faithful member of the Church. He died in full fellowship, of course, with the love and with the esteem and confidence of the people of that area. Why? Well, he had the qualities in the first place for inspiration, but he had the support and the aid of the officers of Colonia Juarez.

Now, you will pardon me if I have a little extra enthusiasm for Juarez, because that is where I grew up and got my foundation. But in every mission in the Church these new converts come into branches. In some places, of course, they come into stakes, as we have here in the United States, and what happens? Whose responsibility is it to nurse them? I think it is the responsibility of the bishops, and even stake presidents cannot ignore the influx and the responsibility of giving aid and support.

Now, I wonder whether we do it, brethren. Our campaign throughout the stakes is to impress the local ward and stake authorities with the responsibility of assimilating all these new members who come in by baptism or who come in on recommend from other areas of the Church, to stimulate them in their faith and in their endeavor to live the way they should after accepting the responsibilities of membership in the Church.

There is another phase of responsibility, too, that we have, brethren and sisters. I wish that all of you could have been with Sister Ivins and me last Sunday and heard a talk by a teen-age young woman setting forth her plan for qualifying for celestial marriage. I

think I have never heard a better statement from a young person than that young woman made, and when she talked, I formed a picture of the family from which she likely came; of the household where she had been reared; of the life of her father and mother and the example that they had set for her to stimulate her in this great endeavor. And if she carries through the program that she set forth, the man who happens to marry her will be a wonderfully fortunate man.

Now, we bring these people into the Church through birth, but that does not in any sense relieve us of as great or greater responsibility for them as we have for these newly-baptized and transplanted members of the Church. So, after all, there resides in the body of the Church the greatest imaginable responsibility—responsibility to the young lives whom we bring into the Church, responsibility to the more mature people whom we bring in through the ministry of the missionary service, and it is very unfortunate when either of these is lost because of the neglect of the people who form the body of the Church of Jesus Christ of Latter-day Saints.

Brethren and sisters, if we can just get out of my testimony a feeling that we do have a responsibility to these people and that the fathers and mothers have a real responsibility to love each other and love their children into correct and proper living and service in the Church, I will be happy that the President called me to bear my testimony to you.

I testify that the gospel is true. I know it. A man came to me the other day and he said, "How do you know it?" I said, "I have just as great an assurance that the gospel is true as of anything else I experience." I do not know, I never have claimed that I know everything that could be known about the gospel, but I have lived among enough people of varying nationalities to know that it is a regenerating force which tends to exaltation in the kingdom of God when it is accepted by baptism and when one makes a reasonable effort to live the teachings of God our Heavenly Father.

I hope that I may be able to do it. I am a little like my wife's grandfather—I sat up with him when he was in his nineties and on his deathbed, and he said, "Antoine, I hope I can endure to the end." So I hope that I may enjoy the Spirit of the Lord, the spirit of service, for my life is dedicated to the service of the Church and to each other.

May God bless you, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Antoine R. Ivins has just spoken to us—a member of the First Council of Seventy. Elder LeGrand Richards of the Council of the Twelve will now address us.

ELDER LEGRAND RICHARDS

Of the Council of the Twelve Apostles

My brothers and sisters, in occupying this position today for a few moments, I have no greater desire and prayer in my heart than that I might say something that will help to increase our love for the truth and our desire to serve the Lord, to be an example to the world and to our families, and to all men, that we may show forth the gifts and graces of the gospel through the lives we live.

In thinking of what I might say today, I want to make reference to a statement I read in an article in the *Reader's Digest* about six months ago that gave seven reasons why a scientist believed in God. This was by A. Cressy Morrison, former president of the New York Academy of Sciences. I am not going to take time to read the article, but I want to read these statements.

For the first reason, he said: "By unwavering mathematical law, we can prove that our universe was designed and executed by a great engineering intelligence." And then after he had given the seven reasons why he believed there was a God, he made this state-

ment: "It is apparent from these and a host of other examples that there is not one chance in billions that life on our planet is an accident," and then he concluded with these words: "It is scientifically, as well as imaginatively true, as the Psalmist said, 'The heavens declare the glory of God; and the firmament sheweth his handwork.'" (Psalm 19:1.)

This is the thought I had as I read that article, which I appreciated so much, as I did a talk that Brother Clark gave to seminary and institute teachers called, "Man, God's Greatest Miracle." The scientists and this scientist give wonderful reasons why there was an intelligence—a major intelligence—that brought forth this universe, but the scientists cannot go beyond that. They cannot tell us why it was brought forth, and wherever you see an intelligent organization, you know that there was a reason for it. This building did not just happen here. You do not go into the wilderness and find a forty-story office building. Everything in this world that shows intelligence back of it had a reason for its coming into existence.

So, when he says it is apparent from these and a host of other examples that there is not one chance in billions that life on our planet is an accident, I could just as well believe that my watch made itself as to believe that we made ourselves or that this universe made itself. There is a master intelligence back of it.

Then the question is, if the scientists cannot tell us why this organization, where do we go to get this information? Then I remind you of the words of the Prophet Amos when he said:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

So we have to turn to the prophets to find the secret of why the Lord created this earth, why we are here, and all the marvelous things that evidence the fact that he does exist.

I like the statement in the first chapter of John:

"In the beginning was the Word, and the Word was with God, and the Word was God. . . .

"All things were made by him; and without him was not any thing made that was made." (John 1:1, 3.)

Then it goes on to say that the Word ". . . was the true light, which lighteth every man that cometh into the world." (*Ibid.*, 1:9.)

And then it adds that

". . . the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (*Ibid.*, 1:14.)

No wonder we love to testify of the divinity of the Son of God when we realize that he was the instrument in the hands of the Lord in bringing about all this marvelous creation, and this scientist said, "there is not one chance in billions that life on our planet is an accident." And you know in the Pearl of Great Price, we read where the Lord said to Moses that he had created worlds without number,

". . . but all things are numbered unto me, for they are mine . . . (Moses 1:35.)

"And by the word of my power, have I created them, which is mine Only Begotten Son. . . ." (*Ibid.*, 1:32.)

Just think of who it is we serve, and the power that God gave to him. No wonder when he was upon the earth he said to Peter that he could call down legions of angels to protect him, when Peter drew his sword and smote off the ear of the guard. No wonder he said, "No man taketh my life from me. The Father hath given me power to lay it down and take it up again." (See John 10:18.)

We have had reference made here today to the council in heaven, and after the Lord had stood in the midst of the spirits, and many of them the noble and great ones, he said:

". . . These I will make my rulers; . . . Abraham, thou art one of them; thou wast chosen before thou wast born." (Abraham 3:23.)

Then he said:

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to

see if they will do all things whatsoever the Lord their God shall command them;" (*Ibid.*, 3:24-25.)

As Brother Carl W. Buehner pointed out, we have a lot of people who will do some of the things, but the purpose of creating this earth upon which we might dwell was that the Lord would prove us to see whether we were willing to do *all things* whatsoever the Lord hath commanded. And in a revelation to the Prophet Joseph we are told that the Lord has given us "commandments not a few." (D&C 59:4.)

There are some who would object to that. They would rather have one or two commandments, but the Lord never gave a commandment unto his children without a promised blessing. You just read them. Read the Beatitudes, and with every one there is a promised blessing.

Take the one on the law of tithing.

". . . prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

"And all nations shall call you blessed: . . ." (Malachi 3:10-12.)

We usually stop there, but you just read the rest of that chapter, the third chapter of Malachi.

They began reasoning among themselves and showing how some of the wicked were more blessed financially than some of the righteous, and what did the Lord do about it? He required that a book of remembrance should be written before him, and in that book should be recorded the names of those who feared the Lord, and then he adds:

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; . . .

"Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." (*Ibid.*, 3:17-18.)

I have always said that when I was the Presiding Bishop, we did not place the paying of tithing in the youth program to obtain an individual award to get more money. We wanted every boy and girl in Israel to have their names recorded in the Lord's book of remembrance and to be numbered among his jewels.

Speaking of doing all things whatsoever the Lord hath commanded, you will remember that the Lord said:

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82-10.)

So all we need to do is to know what the Lord says and then do it, and then we have the Lord's promise that he will make good.

I could tell you many stories about tithing to let you know that the Lord doesn't fail. I have the faith that a man can keep out of debt longer, get out of debt easier, live more comfortably on the ninety cents on the dollar, with the blessing of the Lord, than on the dollar when he "paddles his own canoe," if you will let me put it into those words, because I have watched it, and I know that it works in the lives of people.

Sister Richards and I toured the Scandinavian missions a year ago last summer, and some of their leading men who joined the Church said that the one thing that held them back was the payment of tithing. "Now," they said, "we have more money to spend than we have ever had in our lives. Now we can go to the temple and do other things that we never thought we could do before."

You remember what President Grant used to tell about the Sunday School teacher who took ten big red apples to her Sunday School class, and she explained to her class that everything we have in this world we got from the Lord, and then she said, "If I were to give all these apples to any one of you, you would be glad to give one of them back to me, wouldn't you?" And of course, they all agreed that they would.

But President Grant said, "We have a lot of Latter-day Saints who wouldn't give one back until they had taken a few big bites out of it." I wonder if that isn't what the Lord meant when he told us the purpose of the creation

of this earth was to see if we would do all things, not a few things.

You bishops, when you have your tithing settlement, don't your hearts rejoice when the widow and the orphan and the old man and the young man come in and settle their tithing, and they say, "Bishop, it's a full tithing." God bless them for it. I wish we all had that courage, because the Lord is bound, he said, when we do what he says.

I was in a Sunday School class some time ago, and the matter of the Word of Wisdom came up, and one sister, the wife of one of our prominent brethren, said, "I wish the brethren would quit harping on the Word of Wisdom." Well, nobody said anything, and so I asked if I might say a few words, and I asked if they thought it was "harping" to remind the people of the mind and the will of the Lord.

Let me read you what the Lord has to say about the Word of Wisdom with his promises, because every commandment the Lord gives has a promised blessing if we will just keep the commandments. The Word of Wisdom is:

"Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints. (*Ibid.*, 89:3.)

I labored, as you know, much in the mission field. I presided over two missions. We had many Saints who had used tobacco and tea and coffee, and some of them liquor, all of their lives, and it was hard for some of them to quit. I remember being in one meeting with a stalwart man sitting right down in front of me, and as I read these words, "Adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints," I said: "If there are any Latter-day Saints in this mission weaker than that we will not ask them to keep the Word of Wisdom." At the close of the meeting, that big fellow came up and said, "President Richards, I am not that weak." I said, "I didn't think you were. I just wanted to let you know what the Lord had to say about this principle."

I have to close in a minute, but I want to read you one more promise:

"And shall find wisdom and great treasures of knowledge, even hidden treasures;" (*Ibid.*, 89:19.)

Is there any Latter-day Saint in this world who wouldn't want his children to get hidden treasures of knowledge? President McKay talked about that this morning.

A short time ago I attended a youth conference in Carthage, Illinois, where the Prophet and his brother Hyrum were martyred, and we had over five hundred young people there in the auditorium of the college. They had come, some of them, a thousand miles, and we held a four-hour testimony meeting. We never lost one minute between one speaker and the next for those four hours, and those young people stood there, many of them overcome with the Spirit of the Lord, until they could hardly bear their testimonies, but their hearts were full, and they wanted to testify, and I said to myself, "Where could you find anything like this in all the world other than among our young people?" Surely the Lord had blessed them with "great treasures of knowledge, even hidden treasures."

I want to leave another thought with you before I close. I interviewed a young man for his mission some time ago here in the state of Utah. He had spent eighteen months in an army camp in Germany, and he related this experience. He said: "We Mormon boys went to the chief chaplain to see if we could get permission to hold our meetings in the government chapel, and the chaplain said, 'Well, we would like to accommodate you, but it is in such constant use we just can't do it. There is a classroom down in the basement. You can use that.' Then he asked for a report of the meetings.

"When the first report was handed in, the chaplain said, 'My, you must have a lot of Mormon boys at this base,' and he was told there were thirty-five. He said, 'I can't believe it. How do you do it? Why, you have more boys attending your meetings than I have attending mine, and I have 5,000 Protestant boys under my supervision. I'll tell you what we'll do. We'll take the classroom in the basement, and you can have the chapel.' "

The Lord said, "And they shall find

wisdom and great treasures of knowledge." Is there any treasure of knowledge in this world to be sought after, more desirable than to know that God lives, that Jesus is the Christ, to know that his kingdom has been established again in the earth, to know that God has promised a reward for every commandment that he has given, to know that he has created this earth that we might prove unto him that we would do all things, not just a few of them, all things whatsoever the Lord our God hath commanded?

God help us as a people to do that that we may be a light unto the world, I pray, and leave you my blessing, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder LeGrand Richards of the Council of the Twelve.

The Presiding Bishopric of the Church will hold a meeting in the Tabernacle Friday, April 7, tomorrow evening, at 7:00 p.m. Those expected to attend this meeting include bishops and their counselors, ward clerks, stake and ward committees for Aaronic Priesthood under 21, stake and ward committees for senior members of the Aaronic Priesthood, members of stake presidencies, high councilmen, and stake clerks are invited to attend.

There will be a Welfare Agricultural Meeting Saturday morning at 7:30 o'clock. Stake presidents, bishoprics, or their representatives, agricultural representatives, and all who are interested in agriculture are invited to attend this meeting.

This morning, in announcing those who were present as visitors and holding national positions, we omitted the Honorable M. Blaine Peterson, United States Congressman from Utah, who has been present at all our meetings this day. All others are also made welcome to these meetings, not only today but throughout the entire Conference.

The Primary Teachers' Chorus has inspired us with their presence and with their lovely singing. We cannot praise our sisters, our wives and daughters, too highly for their service in this Church. In building meeting houses, rendering service as musicians, devoting their time as teachers, as Relief Society teachers, teaching in the classrooms, whatever duty we might require of our wives and daughters, they respond wholeheartedly, willingly, and ably. In behalf of the congregation, here in the buildings where they have heard and seen you, and in behalf of the entire listening audience, sisters, I express appreciation of your lovely service during our sessions. God bless you. You represent Primary teachers who have under their jurisdiction over 200,000 of our children—200,000, just one group. It is marvelous to contemplate how comprehensive the organization of the Church is. It is the Lord's Church.

A distinguishing feature of this Church is its organization. We suggest that any who have any doubts about it, just examine the organization as an education system, as a spiritualizing power, as a helpful organization in society—in any degree—which it offers to the individual soul from birth to death and throughout eternity.

God bless not only our sisters, but bless all the Church, throughout all the land, and all the honest in heart, wherever they may be, who are seeking to find peace in their hearts, in their homes, and in society, in nations.

The Primary Teachers Chorus will now sing "The Lord's Prayer," conducted by Sister Lue Groesbeck, and after the benediction by Elder Howard William Barben, president of the West Jordan Stake, the general sessions of this Conference will be adjourned until ten o'clock Saturday morning.

Singing by the Primary Teachers Chorus, "The Lord's Prayer."

President Howard William Barben of the West Jordan Stake offered the closing prayer.

Conference adjourned until 10:00 a.m., Saturday, April 8, 1961.

SECOND DAY

MORNING MEETING

Conference reconvened Saturday, April 8, at 10 o'clock a.m. (No general sessions of the Conference were held on Friday, April 7.)

This session, which was the third general session of the Conference commenced promptly at 10:00 a.m., with President David O. McKay presiding and conducting.

The music for this session of the Conference was furnished by the Combined Choirs of the Logan LDS Institute of Religion and the Utah State University, conducted by James L. Bradley. Frank W. Asper was at the organ.

President McKay opened the Conference with the following introductory remarks:

President David O. McKay:

We are convened in the Tabernacle on Temple Square of Salt Lake City in the third general session of the One Hundred Thirty-first Annual Conference of the Church of Jesus Christ of Latter-day Saints.

We excuse Elder Hugh B. Brown of the Council of the Twelve who is in South Africa on appointment from the Church. We extend to him and to all members of his family our sincere sympathy in the loss of Brother Hugh Brown's brother, Scott, who passed away a few days ago and who was buried yesterday.

We miss also from our presence, President Clark, who was advised by his doctor this morning not to attempt to attend this session. We send our love to him.

Elder A. Theodore Tuttle is absent in South America on appointment by the Church, as also Elder Alvin R. Dyer, who is presiding over the European Mission. The other members of the General Authorities are in their places on the rostrum.

The Tabernacle is filled to capacity with members standing in the doorways. We announce to all that these general sessions of the Conference are being broadcast in the Assembly Hall and in Barratt Hall by television, so that those who are standing in the doorways may find seats in these other buildings.

This session is being broadcast as a public service over television and radio stations throughout the West. The names of these stations were announced to the television and radio audience just prior to the opening of this meeting. To the managers and all associated with these various stations, we express our sincere appreciation for this outstanding public service.

The Combined Choirs of the Logan Institute of Religion and the Utah State University will furnish the music for both sessions today. We are pleased to have these young people present and know that we shall be thrilled by their singing. We thank the President and the Board of the University for their kindness in permitting these students to be present today.

We also extend a hearty welcome to this large audience in the Tabernacle, to the great audience of members and friends who are listening in by radio and television. We express appreciation for the presence of special guests, stake presidencies, bishoprics, temple presidents, and other general officers of the Church, and especially also to our national, state, and city officials and educational leaders.

We have the following cable which was just received, from the North British Mission: "The missionaries and Saints of the North British Mission send you their love and best wishes. They are determined to make this their finest year and God-willing, it shall be." Signed, President Grant S. Thorn.

We also received the following note: "Seventy-seven students from the seminary at Marsh Valley High School at Arimo, Idaho, arose at three o'clock this morning to travel to Conference. We bring our greetings and gratitude for your inspirational leadership and our opportunity in being here."

We welcome you students and all the others who have made an effort to

be in attendance at this Conference. I think it is an excellent sign. It indicates that the future of the Church and the nation will be in good hands when young people manifest such interest.

We shall begin this session by the Combined Choirs of the Logan Institute of Religion and the Utah State University singing, "The Creation," conducted by James L. Bradley, following which the invocation will be offered by Elder Walter E. Trauffer, president of the Swiss Temple at Bern, Switzerland.

The opening number by the Combined Choirs was, "The Creation."

The invocation was offered by Elder Walter E. Trauffer, president of the Swiss Temple.

President David O. McKay:

The invocation was just offered by Elder Walter E. Trauffer, president of the Swiss Temple at Bern, Switzerland. The Combined Choirs of the Logan Institute of Religion and the Utah State University will now sing, "I Need Thee Every Hour." After the singing, President Joseph Fielding Smith, President of the Twelve, will speak to us.

Singing by the Combined Choirs, "I Need Thee Every Hour."

President David O. McKay:

President Joseph Fielding Smith, President of the Twelve, will be our first speaker. He will be followed by Elder Milton R. Hunter of the First Council of Seventy.

PRESIDENT JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I trust that I may have the guidance of the Spirit of the Lord in what I may say.

I will commence by quoting from the nineteenth chapter of Matthew:

"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

"And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

"And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

"Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." (Matt. 19:3-6.)

In the Church of Jesus Christ of Latter-day Saints, marriage is performed for those who love the truth and desire to belong to the family of God, as spoken of by Paul in the third chapter of Ephesians, wherein he says:

"For this cause I bow my knees unto the Father of our Lord Jesus Christ,

"Of whom the whole family in heaven and earth is named." (Eph. 3:14-15.)

Is there a family in heaven and in earth? Yes. That family is composed of those who go to the temple of the Lord and there are sealed or married for time and for all eternity according to the law of the Lord. Marriage is to be eternal, just as the Lord declares here in the words that I have read, and when a man and a woman go to the house of the Lord and are married for time and for all eternity, they take upon them certain covenants that they will be true and faithful in that union. Those covenants are made in the presence of God and angels at the altar in the temple of the Lord. How, then, can a man and a woman with the love of God in their hearts ever turn away from the solemn covenants that they make that they will be true and faithful all the days of their lives in mortality and that their faithfulness will continue after death? That is the covenant that they make.

Now, the Lord says further in answer to the Pharisees query:

"They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

"He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

"His disciples say unto him, If the case of the man be so with his wife, it is not good to marry." (Matt. 19:7-10.)

Now, evidently they did not get the full significance of the Savior's words.

In the temple of the Lord, a couple goes to be sealed or married for time and all eternity. Children born in that union will be the children of that father and mother not only in mortal life but in all eternity, and they become members of the family of God in heaven and on earth, as spoken of by Paul, and that family order should never be broken. The Lord tried to impress this upon his disciples that it was only because of the hardness of the hearts of the people, because they failed to keep the commandments that the Lord had given them that Moses granted the putting away of the wife. Today the laws are different, and sometimes men put away their wives, and sometimes wives put away their husbands, but a marriage in the temple of the Lord should be one that should be considered sacred and holy, never to be violated in any way whatsoever, because it means that those who enter into such a covenant shall continue after death and have eternal increase and build a kingdom.

Now, if there is ever a divorce between a man and a woman married in the temple for time and all eternity, it is because they, one or the other or both, have violated the covenants that they made at the altar of the Lord, otherwise they could not separate, and the Lord never intended that a man and a woman be separated in death, but that this marriage was one for eternity. There was no separation in death, and one of the greatest sins that can be committed is for a man and a woman to separate after they have been sealed in the house of the Lord to become sons and daughters of God and members of his household, and to have children come to them, sent by divine approval to be in that household not only for time but for all eternity.

Now how in the world a man and a woman can go to the temple and there be sealed and make their solemn covenants that they will be true and faithful before the Lord, and then the time comes when one of them is dissatisfied, maybe both, and they want to separate! They are committing one of the great crimes that could be committed, if they have children. Those children born to them have a right to the companionship of father and mother, and father and mother are under obligations before their Eternal Father to be true to each other and raise those children in light and truth, that they may in the eternities to come, be one—a family within the great family of God, as spoken of by Paul.

It is only because of transgression on the part of the wife or of the husband, or perhaps on the part of both, when a couple has been married in the temple of the Lord, and then separate. If they were true to their covenants, to the obligations that they have made to each other at the altar in the house of the Lord, they could not separate, and if they have children, they are not only committing a crime against themselves, but they are harming those children and robbing them of blessings that they were born entitled to receive.

The Savior is very emphatic in his answer to these Pharisees. If the law was true in the days of the Savior and his words are according to the law, then it seems to me that that law has not changed in the Dispensation of the Fulness of Times. It is only through sin and the transgression of the law that a separation can come that would divide father and mother and leave the children stranded and perhaps to be received into some other family by adoption, because parents have lost their faith and have turned away from the covenants they solemnly made before God and angels.

How members of the Church can do such a thing appears to me as a mystery. It can be explained, of course. They do it because they have lost the spirit of the gospel. That divorce comes to them because they are not keeping the commandments that the Lord gave to them, because they have permitted darkness to enter into their souls.

I think I can say here safely and truthfully that no judge in this world in any court of the land can annul a marriage for time and all eternity. He may separate the husband and wife by legal enactments so far as this world is concerned, but he cannot separate that husband and wife so far as the next world is concerned. Only the President of the Church has authority to cancel sealings, and when the man and his wife lose their faith and go to the courts and get a separation, and then go out and marry according to the laws of the land, they are not culpable before the law of the land, but they are before the kingdom of God and what the Savior says here in this revelation is absolutely true:

". . . Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." (Matt. 19:9.) May the Lord bless you all, I ask in the name of Jesus Christ. Amen.

President David O. McKay:

President Joseph Fielding Smith, President of the Council of the Twelve, has just concluded speaking. Elder Milton R. Hunter of the First Council of Seventy will now speak to us. He will be followed by Elder William J. Critchlow, Jr.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

My dear brethren and sisters, I desire today to speak briefly upon what I consider to be the greatest event that ever occured in ancient America—namely, the visitation to the Nephites of Jesus Christ after his resurrection and the great work that he did among them.

Five years before the birth of Christ, Samuel the Lamanite stood upon the walls of the city of Zarahemla and predicted the signs of the birth and of the death of Jesus. He asserted that, at his birth, there should be a day and a night and a day of continuous light as if it were one day, and a new star should appear. Since Jesus Christ is the light and the life of the world, no more appropriate sign or symbol of his birth into mortality could have been given. Neither could a more appropriate sign of his death have been given than three days of darkness, the light and the life going out of the world.

We read in the Book of Mormon,

"And it came to pass in the thirty and fourth year, in the first month, on the fourth day of the month, there arose a great storm, such an one as never had been known in all the land.

"And there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder. . . .

"And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, . . .

"And it came to pass that there was thick darkness upon all the face of the land, . . .

"And there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land. . . ." (3 Nephi 8:5 ff.)

These tremendous convulsions of nature not only impressed the Nephites greatly so that they recorded them in their history, but the memory of them also stayed in the minds of the Lamanites, or the American Indians, for fifteen hundred years. Shortly after the discovery of America, the Catholic missionaries and explorers learned that the American Indians had a tradition of the great convulsions of nature that took place at the time of Christ's death. For

example, I would like to quote from a Lamanite, an Indian prince named Ixtlilxochitl, who lived near the city of Mexico and wrote his book in 1600 A.D.:

". . . the sun and the moon eclipsed, and the earth trembled, and the rocks broke, and many other things and signs took place, . . . This happened . . . at the same time when Christ our Lord suffered, and they say it happened during the first days of the year." (*Works of Ixtlilxochitl,* cited in Milton R. Hunter and Thomas Stuart Ferguson, *Ancient America and the Book of Mormon,* p. 190.)

Ixtlilxochitl could not have received his information from Catholic Fathers, because they did not know anything about the great convulsions of nature at the time of Christ's crucifixion. Neither could he have received it from the Book of Mormon, since this book had not yet been published. He claimed to have received his information from a Lamanitish source, records handed down from his ancestors. I think Ixtlilxochitl's testimony, coming as it did from the American Indians, is a marvelous evidence of the divinity and truthfulness of the Book of Mormon.

The Nephites readjusted their measurement of time at the time of the signs of Christ's birth. According to the Book of Mormon, Christ lived thirty-three years and four days, being crucified on the fourth day of the first month of their year. Remember, Ixtlilxochitl gave this significant statement, ". . . they say it happened during the first days of the year." To me it is remarkable how accurate the Lamanite record was and how aptly it sustains the Book of Mormon.

The Nephite historian continued his account of the terrible destruction that took place, of cities and people during the three hours of storm, and the distressing condition during the three days of darkness.

Finally, the sun arose. The earth was again filled with bright, radiant light. The Nephites in the city of Bountiful assembled in front of the temple to discuss the great events which had occurred during the past few days, especially the signs of Christ's crucifixion. As they conversed one with another, they heard a voice coming as it were out of heaven. They did not understand what the voice said. It was not a shrill, loud voice, yet it pierced them to the very heart. They gazed upward into the heavens. They heard the voice the second time and the third time, and then they recognized it to be the voice of God the Eternal Father introducing his Son, saying:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Nephi 11:7.)

As they continued to gaze heavenward, they saw a radiant, beautiful Man, dressed in a white robe, descending out of the heavens to the earth. He came down and stood in their midst. Stretching forth his hand, he said:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world . . . . and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world." (*Ibid.,* 11:10-11.)

The people fell upon their knees and worshipped the Savior. He commanded them to arise and come forward and for each of them to thrust his hand into the spear wound in his side and feel the prints of the nails in his hands and feet, ". . . that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world." (*Ibid.,* 11:14.) After they had all complied with this request, again the Nephites dropped on their knees and worshipped him, shouting: "Hosanna! Blessed be the name of the Most High God!" (*Ibid.,* 11:17.)

Jesus selected twelve men and ordained them to the priesthood. He commanded them that after his departure they should organize his Church.

Day after day, for some time, Jesus appeared to the Nephites. He taught them the same gospel that he had taught to the Jews in Palestine before his crucifixion. Also, he performed many wonderful miracles among the people in ancient America. He healed the sick, raised the dead, gave sight to the blind, made the lame to walk, and the deaf to hear. Finally Jesus ascended

into heaven promising the people that he would return again.

So tremendous was the effect of the visitation of the Resurrected Lord to the Nephites that for two hundred years they lived in perfect righteousness, no sin being among them. Finally apostasy crept in, which resulted in a terrible war between the Nephites and the Lamanites. Eventually the Nephite nation was exterminated. Yet this did not exterminate the knowledge that Christ had visited ancient America and that he had given the ancestors of the American Indians the gospel. For fifteen hundred years, down to the time of the Spanish conquest, the Lamanites, or the American Indians, retained that knowledge. When the Catholic Fathers first came to the New World, they found among the various Indian tribes the tradition and practices of many of the gospel teachings. The religious beliefs and practices, as well as their traditions, were so near like Christianity that many of the Catholic Fathers claimed that the Indians had Christianity before the coming of the Europeans.

From Alaska in the north to the south end of South America, paramount among all the traditions held by the Indians was that of a "Fair God." In the distant past that God helped create the world and had played a prominent part in organizing man. He had loved the people so much that he had come down to earth and dwelt among the ancestors of the American Indians. He had given them their government, their writing, and their culture. Above all he had given them their religious beliefs and practices, being their great high priest.

In these Indian traditions the various aboriginal tribes gave different names to this white and bearded God; for example, in Mexico Valley he was called "Quetzalcoatl." In Yucatan he was known as "Itzamna" and later he was called "Kukulcan." The most prominent name by which he was known in Peru was "Viracocha." Also, he was called "Tonapa."

Regardless of the name by which the white and bearded God was known, all of the Indian traditions were similar. This fact indicates that they came from a common source. All of the principal events of Christ's life—namely, his virgin birth, the marvelous missionary work that he did, the numerous miracles that he performed, his death, his internment for three days, his resurrection, his ascension into heaven, his final promise that he would come again—were found among the American Indians by the Catholic Fathers when they first visited various parts of the New World.

Father Bernardo de Lizana, "one of the most devout Catholic priests of his time," did missionary work among the Itza-Maya Indians of Yucatan during the first century of the Spanish Conquest. In his *History of Yucatan and Spiritual Conquest*, written in 1633, Lizana maintained that "Chief of the beneficient gods [of the Itza-Mayas] was Itzamna." (Bernardo de Lizana, cited in T. A. Willard, *Kukulcan the Bearded Conqueror* p. 127.)

Itzamna was a God, according to the Maya sacred books, who was held in the highest veneration, being regarded as a universal deity. Father Lizana informs us that the Indians claimed that this person was the Son of the Most High God. Itzamna had come to earth and had lived among the ancestors of the Itza-Mayas. He, according to Lizana, had taught the ancient inhabitants of Yucatan to read and write. He had given them their government and was the founder of their religion. To quote the words of the Catholic Padre Lizana:

"Itzamna was called Kabul, the Skillful Hand, with which he performed miracles, curing the sick by placing his hands on them. He was a king, a priest, a legislator, a ruler of benevolent character, like Christ. . . .

"The people consulted him [Itzamna] about things that happened in some remote parts and he told them of present and future things.

"At the same time they carried their dead to him and he brought them back to life, and the sick got well, and for this he was greatly venerated and with reason, for if it were true that he was a Son of God, who only can give life to the dead, and health to the sick, since it is impossible for an ordinary man, nor the demons, but only the same God [whom the Christians worship], who is the Lord of life and death.

"The people . . . said he resurrected and cured them." (*Ibid.*, pp. 151-152.)

In speaking of the death of Itzamna, Father Lizana wrote:

"Thus passed Itzamna, this reputed Son of God—perhaps our Christian God under another name, and the Itzas believed that his soul went to dwell with his Heavenly Father." (*Ibid.*, pp. 148-149.)

Ixtlilxochitl, the Lamanite Mexican prince, wrote about the coming of Quetzalcoatl or Jesus Christ to the valley of Mexico. He put the date, interestingly enough, at about the time the Savior lived in Palestine. Ixtlilxochitl wrote:

"And when they" [the Toltecs, we would call them the Nephites], "were in the height of their power, there arrived in this land a man whom they called Quetzalcoatl . . . on account of his great virtues, considering him as just, saintly [holy], and good; teaching them by deeds and words the path of virtue, and forbidding them their vices and sins, giving laws and good doctrine. And in order to refrain them from their pleasures and dishonesties, he instituted (established) fasting for them, and [he was] the first who worshipped and placed the cross. . . ." (Ixtlilxochitl, *op. cit.*, p. 203.)

Dr. Herbert Joseph Spinden, one of the world's greatest scholars on the American Indians, stated that Quetzalcoatl is,

". . . the greatest figure in the ancient history of the New World, with a code of ethics and love for the sciences and the arts." (H. J. Spinden, *New Light on Quetzalcoatl, Congreso Internacional de Americanistas*, Paris, 1947.)

Hubert Howe Bancroft wrote:

". . . Quetzalcoatl was a white, bearded man, venerable, just and holy, who taught by precept and example the paths of virtue. . . . His teachings, according to traditions, had much in common with those of Christ in the Old World." (Hubert Howe Bancroft, *The Native Races*, vol. 5, p. 201.)

Recently Laurette Sejourne, a famous Mexican archaeologist, wrote an excellent book on the religious beliefs of ancient Mexico. Quetzalcoatl plays the leading role in that book. The writer states that at approximately the time that Jesus Christ founded the Christian religion and culture in Palestine, which has continued to the present time, a man-God—a super-religious genius named Quetzalcoatl—lived in ancient America and established the culture of the Indians. He gave them their religion, portions of which lasted for 1,500 years, down to the time of the Spanish conquest. I shall quote from Laurette Sejourne.

"His [Quetzalcoatl's] essential role as founder of ancient American culture was never questioned by any of the historians of the sixteenth and seventeenth centuries, who always state that, just as our era began with Christ, so that of the Aztecs and their predecessors began—approximately at the same time —with Quetzalcoatl.

"Who, then was this primordial figure, and why was his memory so ardently worshipped? As we know, that during his reign . . . the social and religious views that dominated Meso-America for over 1,500 years were crystalized. We must think of him first as an organizer without equal.

"But whence did this statesman derive the power which enabled him to amalgamate and transfigure the cultural elements he had inherited . . . into so dynamically homogeneous a system? He must evidently have been possessed of some quite exceptional interior strength, and all that is known about him corrobates this view." (Laurette Sejourne, *Burning Water—Thought and Religion in Ancient Mexico*, pp. 25-26.)

Certainly the only person who has ever lived in this world who could have crystalized the social and religious views which dominated ancient America for over fifteen hundred years prior to the Spanish conquest, that primordial figure who lived and did his unique work in the New World about the time that Christ established the Christian era in the Old World, that religious genius who is supreme over all other religious teachers known, could have been none other than Jesus the Christ, the resurrected Savior who did such a phenomenal work among the Nephites. Thus the resurrected Savior and Quetzalcoatl and the other "Fair Gods" of ancient America are identical.

As all Latter-day Saints know, the

story of Christ's work in ancient America is beautifully told in the Book of Mormon, and so that record proclaims the greatest event that ever occurred anciently on the Western Hemisphere.

I bear testimony that through the power of the Holy Ghost I know that Jesus is the Christ, the Savior of the world, your Savior, and my Savior, and as he claimed, the God of the entire world. I know that he died for your sins and my sins. I witness that he broke the bands of death and brought about a universal resurrection. I testify that he restored his gospel in this dispensation, and if you and I will keep his commandments, someday we shall return into his presence and receive a blessed exaltation.

May God bless us to this end, I humbly pray, in Jesus' name. Amen.

President David O. McKay:

Elder Milton R. Hunter of the First Council of Seventy has just spoken to us. Elder William J. Critchlow, Jr., Assistant to the Twelve, will now address us.

ELDER WILLIAM J. CRITCHLOW, JR.

Assistant to the Council of the Twelve Apostles

To many of my stake conference assignments I am air-borne. Such transportation I call air flights.

Yesterday, while this conference was in recess, I employed a flight of imagination to take me back through years of time and miles of space to attend, in fancy, a session of a general conference of the Church held in Nauvoo, on April 7, 1844, exactly 117 years ago yesterday. The proceedings of that conference made noteworthy history. This conference is history in the making.

I made this fanciful flight to see the Prophet Joseph Smith whose life and personality excite my deepest veneration. I wanted, too, to see the temple and to locate the store which my great-grandmother helped her first husband establish in that city. My traveling companions were books which revealed the life of the Prophet. They made excellent guides as well as delightful companions.

I knew in 1844 that horses, even oxen and wagons, were de luxe means of transportation, but I chose for my vehicle of transportation on this imaginary flight a large overstuffed armchair. It was comfortable and roomy enough to allow me to curl up in it, so I took a refreshing thirty winks or more en route.

My fanciful flight deposited me, purposefully, in the business district of Nauvoo shortly before 10:00 am. Business places were closed: April 7 was Sunday. My guides could not find the store I sought. I paused to read an editorial in the *Times and Seasons* paper which I found posted in the area. It reported in part: ". . . commercial business has been somewhat dull; . . . preparations are being made by the farmers in the vicinity for the cultivation of land; . . .

"And a word we would say to the Saints abroad, which is, that the temple is being built in compliance with a special commandment of God not to a few individuals, but to all. Therefore we sincerely hope you will contribute of your means as liberally as your circumstances will allow . . . ," etc. (Joseph Smith, *History of the Church*, Vol. 6, pp. 265-266.)

From a distance, I observed the temple. Its walls were up; windows and roof were lacking. I wanted to make a closer inspection, but I was startled suddenly by a burst of sound—voices in song and in such volume as I have never heard coming from any meetinghouse. Surely, I thought, the walls of the building just won't stand the vibration. In my excitement I completely forgot the temple. That meetinghouse I just had to see. It could not be far away, a block or so, I guessed, as I hurried in the direction of the sound. The distance lengthened into two, three, possibly four blocks, and then around a corner I came to a grove of trees, and there in a clearing I beheld a vast multitude of people.

I stood amazed and out of breath. Now it was I, not the walls that vibrated. There were no walls. There never were any walls. The great canopy of heaven was the roof; the floor, like the foundation, was the damp terra firma—it had rained the afternoon before. The place had good ventilation—the air was fresh, clean, and warm. The bright sun was an excellent heating unit.

My guide advised me that this was the largest assembly of people in the brief history of Nauvoo. Twenty thousand, sitting and standing, faced an elevated stand upon which the leaders were seated. From my position in the fringes of the crowd, I could neither see nor hear well. Sidney Rigdon was the morning speaker. He reviewed the history of the Church.

At noon the conference recessed until 2 pm. When some of those down front left for lunch, I quickly moved into a place where I could see and hear the afternoon speakers.

My guide identified the first speaker of the afternoon as the Patriarch. "You must be mistaken," I thought. "The patriarch is the Prophet's father and is a much older man." My face must have turned red when I was informed that the Prophet's father was dead and that Hyrum the Prophet's brother was the succeeding Patriarch and the speaker. For nearly an hour he pleaded with the congregation to bring ". . . provisions, money, boards, planks, and anything that is good; we don't want any more old guns or watches" he said. "I give a privilege to anyone to pay a cent a week . . . I want it by next fall to buy nails and glass.

". . . I want to get the roof on this season . . . the windows in, . . . so that we may dedicate the House of the Lord by this time next year, if nothing more than one room." (Joseph Smith, *History of the Church*, Vol. 6, p. 298.)

At about 3 pm the Prophet came upon the stand. I recognized him immediately. A great hush came over the multitude when he arose to speak. He began by saying he would preach a sermon for his friend King Follett whose funeral, held a few days before, he did not attend because of illness. For a few moments I missed his words, I was too engrossed in the process of appraising and admiring his personality.

He was a commanding figure—tall and well-proportioned.

He looked strong. My guide said he weighed 212 pounds at the time.

His shoulders were broad.

His head, one might call, a very oblong oval.

His brow was high, white, and smooth.

His cheeks were full, free from hair, a bit pale, I thought, but clear.

His blue eyes were his most remarkable feature, not very large nor very deeply set, but at times almost veiled by the longest, thickest, light lashes you ever saw belonging to a man.

His nose was prominent—straight and thin.

His lips were thin, too.

His wavy, fine, long, light-brown hair was parted faintly on the left and was combed back on top in a high roll which made it full in back, and it protruded in full waves above, behind, and in front of his ears, almost obscuring them.

His hands were small.*

He spoke powerfully. He spoke like a Prophet. He looked like a Prophet. He was a Prophet.

He said—and these are mere excerpts from his sermon:

"God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! . . . If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by His power, was to make himself visible,—I say, if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with Him, as one man talks and communes with another. . . .

". . . it is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with Him as one man

*For description details see:
Joseph Smith the Man and the Seer—Hyrum L. Andrus, Chapters 1 & 2.
Life of Joseph Smith—George Q. Cannon, p. 321.

converses with another, and that He was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ Himself did. . . .

". . . Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be gods yourselves, and to be kings and priests to God, the same as all gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead. . . .

". . . What did Jesus do? Why, I do the things I saw my Father do when worlds came rolling into existence. My Father worked out His kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that He may obtain kingdom upon kingdom, and it will exalt Him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself, . . .

"When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the gospel—you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world. . . .

". . . learned men . . . say that God created the heavens and the earth out of nothing. . . .

"And they infer, from the word create, that it must have been made out of nothing. Now, the word create . . . does not mean to create out of nothing; it means to organize; the same as a man would organize materials and build a ship. Hence we infer that God had materials to organize the world out of chaos—chaotic matter, which is element. . . . Element had an existence from the time He had . . . they may be organized and re-organized, but not destroyed. They had no beginning, and can have no end. . . .

". . . The intelligence of spirits had no beginning, neither will it have an end. . . . There never was a time when there were not spirits; for they are co-equal [co-eternal] with our Father in heaven. . . .

"The greatest responsibility in this world that God has laid upon us is to seek after our dead. . . .

"The contention in heaven was—Jesus said there would be certain souls that would not be saved; and the devil said he would save them all, and laid his plans before the grand council, who gave their vote in favor of Jesus Christ. So the devil rose up in rebellion against God, and was cast down, with all who put up their heads for him. . . .

"I have a father, brothers, children, and friends who have gone to a world of spirits. They are only absent for a moment. They are in the spirit, and we shall soon meet again. The time will soon arrive when the trumpet shall sound. When we depart, we shall hail our mothers, fathers, friends, and all whom we love, who have fallen asleep in Jesus. . . .

". . . The baptism of water, without the baptism of fire and the Holy Ghost attending it, is of no use; they are necessarily and inseparably connected. An individual must be born of water and the Spirit in order to get into the kingdom of God. . . .

"Hear it, all ye ends of the earth—all ye priests, all ye sinners, and all men. Repent! repent! Obey the gospel. Turn to God. . . .

"I have intended my remarks for all, both rich and poor, bond and free, great and small. I have no enmity against any man. I love you all; but I hate some of your deeds. . . .

". . . You don't know me; you never knew my heart. No man knows my history. I cannot tell it: I shall never undertake it. . . .

". . . When I am called by the trump of the archangel and weighed in the balance, you will all know me then. . . . God bless you all. Amen." (*History of the Church* 6:302-317; also *Teachings of the Prophet Joseph Smith,* compiled by Joseph Fielding Smith, pp. 342-362.)

The Prophet spoke for 3½ hours. My guides said it was the longest, the most powerful, and the most eloquent

address he ever gave, and he gave it without notes before the largest crowd ever assembled in Nauvoo. They also said that he depended upon the Holy Ghost rather than upon notes to guide him. "I do not have time to prepare my sermons," he said.

My visit to Nauvoo, April 7, 1844, was as I said, fanciful. The conference and the Prophet's sermon were factual. Factual too was the visit one month later of one Joseph Quincy son of the president of Harvard and himself later mayor of Boston who in his appraisal of the Prophet wrote:

"It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon Prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants . . . The man who established a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High,—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets."

"This Joe Smith," another contemporary writer on the New York *Sun* said, "must be set down as an extraordinary character, a prophet-hero as Carlyle might call him. He is one of the greatest men of the age and in the future will rank with those who in one way or another, have stamped their impression strongly on society." (*Stories about Joseph Smith the Prophet* by Edwin F. Parry, pp. 13-14.)

The poet, John Greenleaf Whittier wrote:

"Once in the world's history we were to have a Yankee prophet, and we have had him in Joe Smith. For good or evil, he has left his track on the great pathway of life; or, to use the words of Horne, 'knocked out for himself a window in the wall of the nineteenth century, whence his rude, bold, good-humored face will peer out upon the generations to come.'" (*Howitts Journal as quoted in Millennial Star,* October 1, 1848, p. 303.)

His associates in the Church said:

"Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. . . . He lived great, and he died great . . . and . . . has sealed his mission and his works with his own blood; . . ." (D&C 135:3.)

My guide bore this fervent testimony:

"Here is a man who was born in the stark hills of Vermont; who was reared in the backwoods of New York; who never looked inside a college or high school; who lived in six states, no one of which would own him during his lifetime; who spent months in the vile prisons of the period; who, even when he had his freedom, was hounded like a fugitive; who was covered once with a coat of tar and feathers, and left for dead; who, with his following, was driven by irate neighbors from New York to Ohio, from Ohio to Missouri, and from Missouri to Illinois; and who, at the unripe age of thirty-eight, was shot to death by a mob with painted faces.

"Yet this man became mayor of the biggest town in Illinois and the state's most prominent citizen, the commander of the largest body of trained soldiers in the nation outside the Federal army, the founder of cities and of a university, and aspired to become President of the United States.

"He wrote a book which has baffled the literary critics for a hundred years and which is today more widely read than any other volume save the Bible. On the threshold of an organizing age he established the most nearly perfect social mechanism in the modern world, and developed a religious philosophy that challenges anything of the kind in history, for completeness and cohesion. And he set up the machinery for an economic system that would take the brood of fears out of the heart of man—the fear of want through sickness, old age unemployment, and poverty.

"In thirty nations are men and women who look upon him as a greater leader

than Moses and a greater prophet than Isaiah. . . ." (*Joseph Smith An American Prophet* by John Henry Evans, foreword.)

To these may I add my testimony;

I believe—I know Joseph Smith was a Prophet of God; that he was visited by heavenly messengers. Among them were John the Baptist, Peter, James, and John; Moses, Elias, Elijah; and one Moroni who led him to some hidden golden plates, the characters on which he translated and thus produced the Book of Mormon. I also believe—yes, I know, that he was visited by the Father and by the Son and was instructed by the Son. This testimony I bear humbly in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder William J. Critchlow, Jr., Assistant to the Twelve. The combined Choirs of the Utah State University and the congregation will now join in singing, "How Firm A Foundation, Ye Saints of the Lord," conducted by James L. Bradley. Elder Alma Sonne will be the speaker after the singing.

The Combined Choirs and the congregation joined in singing the hymn, "How Firm A Foundation, Ye Saints Of The Lord."

President David O. McKay:

Elder Alma Sonne, Assistant to the Twelve, will now speak to us. He will be followed by Bishop Thorpe B. Isaacson.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

My brethren and sisters, there were power and inspiration in the song which we have just sung. I appreciate the good singing by the various choirs who have appeared during this conference. I am especially grateful for the singing of the choir this morning, coming as it did from the Logan Institute and from the Utah State University. I am very happy that the program of this great Church provides for the development of choirs and choral groups.

For a few minutes I would like to say something about our missionary effort in the world. This is a missionary Church, and when one becomes a member of it, he is also a missionary. As an introduction I want to read from the first section of the Doctrine and Covenants, which is also a preface, or an introduction, to the revelations which follow.

Said the Lord: "For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them." (D&C 1:2, 4-5.)

The Savior's great commission to his chosen apostles prior to his ascension is similar in all respects to what I have read. Said he: "Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

Under those solemn injunctions God's work has gone forward in the earth. Neither persecution, ridicule, nor bigotry have been able to stop it from progressing.

When I visited the Canadian Mission a few months ago, I was told that Elder Orson Hyde opened the mission in 1833. The Church was then three years old, after having been organized by six humble men. In the same year Joseph Smith the Prophet and Sidney Rigdon strengthened the mission by their personal ministry. Their first meeting was

held in a store building in the province of Ontario. The location was pointed out to us as we visited the place. It is a historical landmark.

The result of that effort was fourteen baptisms. Three years later in 1836 Apostle Parley P. Pratt went to Toronto. He had with him a letter of introduction to John Taylor from a man named Moses Nickerson. Taylor was a minister in the Methodist Church. Such letters are now called referrals and are very effective in reaching the people. John Taylor and a group of businessmen were holding weekly meetings to study and search for the truth, using the Bible as a guide.

Parley P. Pratt explained the gospel to those men, and all but one was converted and baptized. In the same year John E. Page and Orson Hyde returned and converted and baptized six hundred. Thus the work was begun in the great country of Canada.

I need not tell you what has happened since those early days. Similar results were obtained in Great Britain, in Scandinavia, in the United States, and elsewhere. In the year 1837, seven years after the Church was organized, Heber C. Kimball, a member of the Twelve, was set apart by the First Presidency of the Church to preside over a mission to be established in England. Six others, similarly called and set apart, accompanied him.

They were poor, these men, in the things of the world. They had attended no theological seminary in preparation for their ministry, and they were not prominent in the affairs of men. The following words from President Heber C. Kimball illustrate the spirit under which they did their work.

Humbly President Kimball said: "The idea of such a mission was almost more than I could bear up under. I was almost ready to sink under the burden which was placed upon me. However, all these considerations did not deter me from the path of duty. The moment I understood the will of my Heavenly Father I felt a determination to go at all hazards, believing that he would support me by his almighty power, and endow me with every qualification that I needed, and although my family was dear to me, and I should have to leave them almost destitute, I felt that the cause of truth, the gospel of Jesus Christ, outweighed every other consideraion." (See *Heber C. Kimball's Journal*, Vol. 7, pp. 10-11.)

There, my brethren and sisters, is an example of magnificent faith. President Kimball was a strong man, full of faith and testimony. He was not easily dismayed. Many of you people who are now listening to me have visited the city of Preston in Lancashire, England. Some of you have seen the River Ribble, which flows through the city. It was in that river that nine baptisms were performed, the first in Europe in this dispensation. The baptismal ceremony was witnessed by a crowd of between seven and nine thousand people. Great Britain was being proselyted by great and good men who were humble and God-fearing, but very effective.

In 1840 eight members of the Quorum of the Twelve were in England laying the foundation of the work to be done in that prolific field. Among them were Brigham Young, Heber C. Kimball, Wilford Woodruff, and others. Their success was phenomenal. Nothing like it had occurred since Peter, the apostle of the Lord Jesus Christ, delivered his marvelous sermon on the day of Pentecost. Congregations of religious worshipers joined the Church and accepted the restored gospel. Many of them immigrated to America, to return as missionaries to their native lands and to make contact with their former neighbors and friends.

Out of their numbers came great leaders like John Taylor, George Q. Cannon, Charles W. Penrose, Charles W. Nibley, and many others. From Scotland came the McKay family, whose faith and devotion have touched the hearts of thousands in Zion and on foreign shores. The missionary system of the Church has not failed, nor will it fail. There is no commercial or professional aspect connected with it. It is a plan of proselyting adopted by the Savior when he sent his disciples out into the world to teach the nations.

Jesus chose humble men to represent him before the world. The same caliber of men has been chosen in this dispen-

sation. Humility is a godly virtue. The missionary realizes that he is engaged in God's work. It is not man's work. His best qualifications are his worthiness and a firm and unshakable testimony.

Someone has said, "A testimony supported by two or more witnesses is worth a thousand arguments." I know that is true. Converts are a source of strength to the Church. On June 6, 1840 the first company of English converts left their native country for Nauvoo, Illinois. Other companies followed in rapid succession. They arrived in Nauvoo at a crucial moment when the forces of evil were asserting themselves with persistent and relentless fury. God is blessing the missionary endeavors of 15,000 missionaries laboring at home and abroad. He will continue to do so.

God's work will triumph in the earth, and the warning is going forth to the nations. May the Lord inspire us to support the missionary program of this great Church, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Alma Sonne, Assistant to the Twelve, has just addressed us. Bishop Thorpe B. Isaacson of the Presiding Bishopric of the Church, will now speak to us.

BISHOP THORPE B. ISAACSON

First Counselor in the Presiding Bishopric

President McKay, President Moyle, President Smith, my beloved brethren and sisters: I am very grateful for the prayer offered by Brother Trauffer at the beginning of this session: He is a great man in his own right, deeply loved by the people in far-off Switzerland and by everyone.

When one faces this responsibility, I assure you that much fasting and prayer precedes this assignment.

I address my remarks today to the young men of America upon whom so much responsibility rests for all that we are to become in this land of freedom.

Not anything of value is without price, neither honor nor freedom, neither life nor living, neither health nor wealth, nor anything which is counted for the blessing of man. The greater the worth, the greater the price.

I cannot talk of all our great blessings within the limitation of my allotted time. Therefore, in considered judgment, I desire to speak of that great blessing of freedom which is so often talked about, so seldom appraised, and less frequently appreciated.

George Washington knew full well the price of freedom and felt it was his duty and a privilege to pay that price.

Abraham Lincoln was well acquainted with the price of freedom. In an editorial in the Church News, February 18, 1961, it was said of him, and I quote, "He realized that Washington's success lay largely in the divine help which came to him. Lincoln fully believed that God guided and prospered Washington in winning freedom for the United States." With this feeling, he spoke to his friends in Springfield before leaving for the nation's capitol, and said:

"I now leave, not knowing when or whether I may ever return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him [Washington] I cannot succeed. But with that assistance, I cannot fail." (John Wesley Hill, *Abraham Lincoln Man of God*, p. 206.)

Lincoln was convinced that "independence came to America as a gift of God, and that George Washington was but an instrument in the Divine Hand to bring it about."

Yes, Washington and Lincoln were both believers in God, humble servants who prayed constantly and received answers to their prayers.

I quote again from the editorial in the Church News:

"No man who has been an instrument in the hands of God, has any doubt about it. He knows it and feels it unerringly. He recognizes the divine Spirit upon him, he is conscious of its strength and of its direction.

"Lincoln wrote about this power and

said: 'I have had so many evidences of God's direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above.'

"Washington experienced this same power and controlling force. He admitted it. He prayed about it. He gave thanks for it. . .

"But Washington having had the experience of being an instrument of heaven, also gave us warning: 'We ought to be persuaded that the propitious smiles of heaven can never be expected on a nation that disregards the eternal rules of order and right which heaven itself has ordained.'

"That is for now and for the future. Will God's hand continue to be over America"?

During the Civil War, it is reported that President Abraham Lincoln, when anxious over the battle of Gettysburg, stated:

"I went to my room one day and locked the door and got down on my knees before Almighty God and prayed to Him mightily for victory at Gettysburg. I told Him that this war was His and our cause His cause, but we could not stand another Fredericksburg or Chancellorsville. Then and there I made a solemn vow to Almighty God that if He would stand by our boys at Gettysburg, I would stand by Him, and He did stand by our boys and I will stand by Him. And after that, I don't know how it was and I cannot explain it but soon a sweet comfort crept into my soul." (*Ibid.*, pp. 339-340.)

What would our lives be without the freedoms we enjoy in America and elsewhere? But who can make reply except he who has been denied his freedom! How can free men who have always been free, know anything about the hopelessness of life unacquainted with freedom? Someone has said:

"Will a free man sell his liberty? Will he trifle with the freedom of his loved ones, his friends, his neighbors?—Will he barter the privileges and opportunities of free men for that which enslaves, downgrades initiative, destroys incentive? No! A thousand times, No! Yet it is feared that apathy toward our blessings is creeping into our society as a malignant monster."

Let all who enjoy freedom in America, and everywhere else on earth, remember that the price of freedom comes high. Freedom has never been free to anyone. If there are those who believe and live as though freedom were free, we pray they may wake up, or be awakened, before it is too late.

To be specific: in America we have been warned that there is a movement attempting to set up new national organizations, master-minded by those who are the enemies of our form of government.

Conferences are being held, meetings are scheduled in an attempt to plan for youth organizations in America; youth organizations which will be secretly directed by men trained to deceive. Young men of America, youth of America—the future of our freedom, the future of democracy will soon be in your hands. With these responsibilities coming to you, we pray that you may never be victimized by the propaganda being master-minded by men who would destroy you, your country, and all freedom-loving nations everywhere.

There will be great emphasis upon American youth and an endeavor made to indoctrinate you with those ideologies that would enslave and destroy you. Publications will be printed, aimed directly at America's young people. Young men of America, we pray for your strength to shun these secret organizations. Have nothing to do with them. They are designed and organized for the purpose of weakening America from within. Leaders in these plans spearhead mob demonstrations by college students and others against honest investigations designed to expose their treachery.

Whenever there is frustration or turmoil within any segment of our government or within any freedom-loving nation, that is the time these secret organizations come forward in full force, inject their propaganda most successfully into the hearts and minds of youth in particular. J. Edgar Hoover, Director of the Federal Bureau of Investigation, has warned us, saying,—"during a period

of international tension, America cannot afford to relax her internal defense even momentarily."

Information has already been published to the effect that an alarming number of scheming diplomatic personnel have received intelligence assignments in the United States. Young men of America, stand up strongly against anything and everything that would tend to destroy your faith in, and your love for, God and America. Do not be deceived. Your first impression of these unsuspected enemies may be favorable. That is their hope and their ambition. Refuse to listen to them; refuse to attend their meetings which are not open to the public. Secret meetings under the direction of these trained experts in propaganda may well be the beginning of trouble for you and for America unless you refuse to take part in such carefully veiled subversive activities.

During recent years, we have learned that some few young men have left our country and deflected to the enemies of our way of life. Some have taken valuable and confidential information to the enemy. Others, victimized by the cunning of these propaganda experts, have awakened too late. The future is dark for those who have failed their country, regardless of their motives or reasons for deflection or of giving aid to the enemy. Remember that deflection first takes place in the mind before it is expressed in actions. This is the real danger.

We have been told that the greatest effort will be concentrated among some of our institutions of learning. Therefore, young men of America, teachers, leaders, be on the alert for these new national youth organizations. Some of them will, according to the plan, be established under a deceitful guise only to entice your membership and attendance. Friendliness will be extended to you, favors, amusement, all with the hope, the desire to deceive, until you may become slightly indoctrinated, and then their cunning ways will become more and more severe until you have become their puppet.

College students and other young people should be strongly advised against joining any of these un-American organizations. In American history, we have known of leaders who gave their lives for their country, patriots who would die rather than betray their great land of liberty and freedom. But those great blessings for which our leaders and patriots have died shall not long continue with us unless we recognize our responsibility to preserve our heritage and pay whatever price such preservation entails.

Every institution of higher learning, including our high schools, should make sure there are no youth organizations or activities within their schools not approved by those in authority, regardless of the attractive name, regardless of their surroundings, regardless of their first approach. Each new national youth organization should be thoroughly investigated and fearlessly exposed when any subversiveness is in evidence.

Colleges should be encouraged to turn out vigorous men. We cannot afford to turn out college men who shrink from physical effort or from a little physical pain. In any republic, courage is a prime necessity, and moral courage is needed.—The courage that dares, as well as the courage which endures, the courage that will fight valiantly alike, against the foes of the soul and the foes of the spirit.

It was never intended that our life on earth would be one of ease, since this life is but an interlude between two eternities.

Is there a need in American schools to teach our young men what America should really mean to them? And what about the young men of America who are not in our schools? Who will alert them? Because these secret youth organizations will be aimed directly at America's young people, leaders of state and city governments should investigate every new youth organization seeking to become established within their respective jurisdictions. Our danger is greatest from within. If America is to be destroyed, the enemy knows full well it will have to be weakened from within.

Young men of America, stand by the traditions of your founding fathers. Make no compromise with the enemies of your freedom. Stand for your rights. Be true to your government. Be known

and remembered for your patriotism, for your contribution to the freedom with which you would bless your posterity as you have been blessed by those who have paid the price and gone before.

Young men of America! Do you labor under the illusion that you can fight only behind a gun to defend your priceless heritage? Be not deceived! We are at war right now—not a shooting war, but a contention as real and deadly as any shooting war ever fought in the history of man. Think of the uncounted millions already enslaved by the enemy without the horrors of a shooting war.

Each one of us should resolve to do everything he can for his country, which has done so much for him; assist in helping the rest of the world realize what freedom is and to keep aglow the fire which can truly light the world. You share in the noblest privilege of man, which is to make God's work your own. "Men must choose to be governed by God or they condemn themselves to be ruled by tyrants," was the way William Penn pronounced our death sentence as a nation or expressed our hope for survival.

Someone has said there is enough wrong now among our citizens to indicate the need of a real moral and spiritual reawakening if America's greatness is to do the efficient job which it is capable of doing and which must be done!

Indeed, the ultimate failure or glory, happiness or misery, of the people of America is dependent upon their active support of its freedoms and the homage they pay to the God of this land.

Young men of America, God is your Father. Jesus Christ is your beloved Savior, the Son of God. God lives. Jesus Christ is your elder Brother. The Church of Jesus Christ is on the earth. You need not look very far to find it. The gospel is here. The truth is here. Today there is a living prophet, a prophet who lives so close to God our Father that he constantly receives inspiration and revelation. Inspiration and revelation has never ceased and will never cease in this Church.

Young men of America, I bear testimony to you that President David O. McKay is the Prophet of God, representing Jesus Christ here in the earth. I bear you this testimony in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Thorpe B. Isaacson of the Presiding Bishopric has just concluded speaking. The combined choirs of the Logan Institute and the Utah State University at Logan will now favor us with "Almighty God Of Our Fathers," conducted by James L. Bradley.

We are always inspired with the presence of young people from our leading institutions of learning. I am impressed to say to these young people, following this appeal to them, that we are happy to have you here with us this morning, and shall greet you again this afternoon. As the poet says:

There are gains for all our losses,
  There are balms for all our pain:
But when youth, the dream, departs,
It takes something from our hearts
  And it never comes again.

We are stronger, and are better,
  Under manhood's sterner reign:
Still we feel that something sweet
Followed youth, with flying feet,
  And will never come again.

Something beautiful is vanished,
  And we sigh for it in vain:
We behold it everywhere,
On the earth, and in the air,
  But it never comes again.

Treasure it, students; keep your youth by living in the spiritual ideals of the gospel of Jesus Christ. Yes, we welcome you, and now will listen with appreciation to "Almighty God Of Our Fathers." The benediction will be offered by Elder Julius B. Papa, president of the Gridley Stake, after which this Conference will be adjourned until 2 o'clock this afternoon.

Singing by the Combined Choirs of the Logan Institute of Religion and the Utah State University, "Almighty God Of Our Fathers."

The closing prayer was offered by Elder Julius B. Papa, president of the Gridley Stake.

Conference adjourned until 2:00 p.m.

SECOND DAY

AFTERNOON MEETING

The fourth session of the Conference was held at 2:00 p.m. Saturday, April 8, 1961.

The music for this session was furnished by the Combined Choirs of the Logan LDS Institute of Religion and the Utah State University, with Professor Alma L. Dittmer conducting. Frank W. Asper was at the organ console.

Promptly at 2 o'clock President McKay opened the meeting by making the following introductory remarks:

President David O. McKay:

For the information of those who are listening in over the radio, or looking at television, we are pleased to announce that we are assembled in the great Tabernacle on Temple Square in Salt Lake City in the Fourth Session of the One Hundred Thirty-First Annual Conference of the Church of Jesus Christ of Latter-day Saints.

To those who are unable to gain admittance to the Tabernacle, we are pleased to announce that overflow meetings are held this afternoon in the Assembly Hall and in Barratt Hall, where these services are being broadcast by television. Also, this session of the Conference, as others, have been and will be broadcast as a public service over television and radio stations throughout the West. The names of the stations were announced just prior to the beginning of this meeting.

We are pleased to note the attendance this afternoon of special guests, national, state, and city officials, and especially leaders in educational circles. We welcome also our stake, ward, temple, and General Auxiliary officers of the Church.

The singing this afternoon, as this morning, will be furnished by the combined choirs of the Logan Institute of Religion and the Utah State University, conducted by Professor Alma L. Dittmer, Dr. Frank W. Asper at the organ. We shall begin these services by the combined choirs singing, "Great And Glorious." The invocation will be offered by Elder E. Albert Rosenvall, recently released as president of the New Zealand Temple.

Singing by the Combined Choirs, "Great And Glorious."

Elder E. Albert Rosenvall, recently released President of the New Zealand Temple, offered the invocation.

President David O. McKay:

The invocation was offered by Elder E. Albert Rosenvall, president of the New Zealand Temple since its dedication, assisted by his lovely wife.

The combined choirs of the Logan Institute of Religion and the Utah State University will now favor us with, "Rejoice, The Lord Is King." After the singing, Elder Delbert L. Stapley will address us.

The Combined Choirs sang the number, "Rejoice, The Lord Is King."

President David O. McKay:

We announced this morning that a group of Seminary students travelled since three o'clock this morning in order to be present at the Conference. We have another note notifying us that a group of 67 young Seminary students and members of the Portland (Oregon) Sixth Ward, Columbia River Stake, together with advisors, were here yesterday to attend Conference. They were also in attendance this morning, and are seated in the north balcony this afternoon. We welcome you. They bring "the love of all such groups organized in our area of the Northwest."

Elder Delbert L. Stapley will be our first speaker this afternoon. He will be followed by Patriarch Eldred G. Smith.

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles

My brothers and sisters, as I contemplate the gospel plan of our Heavenly Father for his children as given in the revelations, I am convinced that no sacrifice here in mortality is too great for us to make to attain the riches and glories of eternal life. I am also convinced that by righteous living and devoted service a good measure of this happiness and joy can be experienced here and now in this mortal life.

God our Father, through his Beloved Son, Jesus Christ, has admonished:

"For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world." (D&C 132:5.)

This important admonition is reaffirmed in another revelation which is clear to the understanding of all mankind. Said the Lord:

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (*Ibid.*, 130:20-21.)

These pronouncements of principle and admonition of the Lord are fundamental requirements for each individual seeking eternal life and are as firm and sure as the pillars of heaven. Every law and ordinance of the gospel is to be complied with to attain a fulness of God's glory. The key to guide us safely to the celestial kingdom is found in this instruction:

"And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

"For you shall live by every word that proceedeth forth from the mouth of God." (*Ibid.*, 84:43-44.)

Three important points are here enumerated: 1. to beware concerning ourselves; 2. to give diligent heed to the words of eternal life; and 3. to live by every word that proceeds forth from the mouth of God.

The Apostle James warned, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10.) This statement appears harsh and uncompromising, but it takes full obedience to the whole gospel plan to obtain a fulness of eternal lives and glory; therefore, to break one law is to violate the whole law and makes the violator guilty of all. So often we are deceived by thinking that some divine laws are not too significant and to break them is no deterrent to a fulness of eternal joy. However, the Lord himself has declared:

"But no man is possessor of all things except he be purified and cleansed from all sin.

"And if ye are purfied and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done." (*Ibid.*, 50:28-29.)

Our Omnipotent God is possessor of all things: the universe with its heights and depths and all his works of creation; all truth, knowledge, power, wisdom, and every quality of goodness, love, and charity. Christ inherited these gifts and attributes from his Father and if, as the scriptures teach, we are joint-heirs with Christ, we are then potentially eligible to share with him the full joy and glory of these creations, powers, gifts, and blessings.

Complete obedience and faithfulness obtain full fellowship in the household of faith and, more importantly, merit joint-heirship with Christ our Lord in all that the Father has committed unto him. The Apostle Paul stated that God appointed his Only Begotten Son heir of all things and it pleased the Father that in his Son should a fulness dwell. John the Beloved taught,

"The Father loveth the Son, and hath given all things into his hand," (John 3:35.)

—which makes Christ the heir and joint-possessor of the fulness of God's kingdoms, works, and glory.

Christ prayed to the Father for his

disciples to be one even as he and the Father are one. This quality of sharing, so characteristic of the Savior's life, offers to us, if faithful and worthy, every blessing which he has received from his Father.

In the important doctrinal discourse known as the "King Follett Sermon" the Prophet Joseph Smith, referring to those who "shall be heirs of God and joint-heirs with Jesus Christ," described joint-heirship as inheriting the same power, the same glory, and the same exaltation, until an individual ascends to the station of Godhood and rises to the throne of eternal power, sharing the rewards with all the faithful who have preceded him. A joint-heir legally inherits and shares all equities and gifts in equal interest with all other heirs. Nothing is excluded nor adjusted in value between the participating joint-heirs.

The Apostle Paul expressed to the Roman saints this knowledge and hope:

"For as many as are led by the Spirit of God, they are the sons of God. . . .

"The Spirit itself beareth witness with our spirit, that we are the children of God;

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Romans 8:14, 16-18.)

If we are led by the Spirit of God in our lives, we are promised heirship with him and joint-heirship with Christ our Lord in the great estate of God's kingdom and glory. We "suffer with Christ" as we sacrifice the things of the world and yield complete obedience to every truth, principle, and ordinance of the gospel plan. Whatever we contribute in honest tithes and other contributions along with unselfish participation and service to our fellow men to build the kingdom of God on the earth, increases our personal joy and happiness in heirship with Christ the Lord.

We learn in modern scripture that Abraham, Isaac, and Jacob abided by the law of God completely and did ". . . none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are Gods." (D&C 132:37.) They have inherited, as joint-heirs with Christ, a fulness of God's kingdom, power, and glory.

John the beloved apostle expressed this meaningful teaching and instruction:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is.

"And every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3:1-3.)

As sons and daughters of God, we are required to purify and perfect ourselves in righteousness; otherwise, we cannot be with him nor enjoy eternal lives and glory in his kingdom. To become like God we must possess the powers of Godhood. For such preparation there are important covenants, obligations, and ordinances for mankind to receive beyond the requirement of baptism and the laying on of hands for the reception of the Holy Ghost. Every person is to receive his or her endowments in the house of the Lord which permit them, if faithful and true, to pass by the angels who stand as sentinels guarding the way to eternal glory in the mansions of God. The everlasting covenant of marriage, ordained of God for man and woman, also is to be entered into and the marriage contract sealed eternally by the authority of the Holy Priesthood of God. Otherwise, the highest degree of the celestial kingdom cannot be attained nor Godhood acquired, which exalted condition assures continuation of the lives forever.

President Joseph Fielding Smith has said,

"He who obtains eternal life will become a son of God, a joint-heir with Jesus Christ, and the Father promises him the fullness of the blessings of his kingdom. Eternal life has a deeper meaning than immortality, and all

those who receive it become like God. They will inherit the fulness of the Father's kingdom, all things will be given to them and they become sons and daughters of God." (*Man, His Origin and Destiny,* pp. 530, 540.)

God has said of his sons, "For the power is in them wherein they are agents unto themselves." (D&C 58:28.) Man, as a child of God, partakes of the divine nature of his Father and has within him the power to upgrade himself and by perfecting his own native endowments become like his eternal parent, possessing the same attributes and qualities in their perfection as the Father and the Son.

The Father has promised his sons who receive the Holy Priesthood and faithfully abide by the conditions of its oath and covenant that they are to share in all that which the Father hath. The Father possesses kingdoms, thrones, principalities, powers, dominions, and exaltations. These the faithful will receive of him as heirs of God and joint-heirs with Jesus Christ. This promise—and the Lord will not fail—is a challenging encouragement for all to do his will. It is natural for a father to share his estate with his children. Our Heavenly Father is no exception. He does so with a binding covenant with his faithful sons. Listen to the words of this promise:

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved." (*Ibid.*, 84:40.)

The number sharing these great and choice blessings will be limited. It is unfortunate that so few will worthily prepare themselves and enter the strait gate and faithfully follow the narrow way to the end to earn the promising reward of eternal life and its joint-heirship with Christ of all that God the Father possesses.

It seems strange, but people generally fail to understand these gospel teachings and, living as they do in this mortal world, are prone to think and act in terms of mortal existence, which they only partially understand. As a result, they fail to project themselves into that eternal state of life after the death of the mortal body and to envision their true place in it according to their present manner of living here in mortality. If somehow we could view with clarity the impressive picture of the life hereafter resulting from obeying every gospel principle and ordinance while here, perhaps we would plan our lives in mortality differently and see to it that all our daily actions are motivated by truth and righteousness and good works. Life then would have sincere purpose and would earn rewarding values for the soul.

President Wilford Woodruff made this significant observation:

"Now I sometimes ask myself the question, Do we comprehend these things? Do we comprehend that if we abide the laws of the priesthood we shall become heirs of God and joint-heirs with Jesus Christ? I realize that our eyes have not seen, our ears have not heard, neither hath it entered into our hearts to conceive the glory that is in store for the faithful." (*Discourses of Wilford Woodruff*, p. 80.)

In the vision given to Joseph Smith and Sidney Rigdon concerning the degrees of glory, the Lord specified the qualifications of those who belong to the Church of the Firstborn and then said:

"They are they into whose hands the Father has given all things—

"They are they who are priests and kings, who have received of his fulness, and of his glory; . . .

"Wherefore, as it is written, they are gods, even the sons of God—

"Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's." (D&C 76:55-56, 58-59.)

Personally, my brothers and sisters, I am humbly grateful for the privilege and blessing of being a candidate for joint-heirship with Christ, my Lord, in all that the Father has promised. My heart is full of love and gratitude for the Savior and for the sacrifice of his life on the cross to redeem mankind from the fall and the offer he has given all mankind for salvation and exaltation as joint-heirs with him in the kingdom of our God.

I pray that God will bless us all, my brothers and sisters, with the courage and the faith to live every standard and obey every law and every ordinance of the gospel to merit joint-heirship with Christ our Lord in all things. This I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Delbert L. Stapley, a member of the Quorum of the Twelve. Elder Eldred G. Smith, Patriarch to the Church, will now address us, and he will be followed by Elder S. Dilworth Young of the First Council of Seventy.

ELDER ELDRED G. SMITH

Patriarch to the Church

I pray that I will have the guidance of the Lord while I fulfil this assignment. We have heard considerable in these conference sessions (as we usually do in all of our meetings throughout the Church) about the principles and acts and teachings which label us as Latter-day Saints and note to us the requirements to be a Latter-day Saint. Have you ever thought to ask yourself, "Are you a Latter-day Saint because of the things you do not do or because of the things you do?" What makes a Latter-day Saint?

Jesus was asked on one occasion, "Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

These two commandments are inseparable. It is impossible to fulfil the first without fulfilling the second. We cannot love our Father in heaven without loving our fellow men and loving our neighbor.

Latter-day Saints should be known by the things they do, the first of which is to keep these two commandments.

A most important quality in love is forgiveness. If we truly love our neighbor, we will always be willing and ready to forgive. Jesus Christ placed great importance on forgiveness. Teaching the multitude, he gave what is known as the Lord's prayer in which he said: ". . . forgive us our debts, as we forgive our debtors." Then he added:

"For if ye forgive men their trespasses, your Heavenly Father will also forgive you:

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (*Ibid.*, 6:12, 14-15.)

Again the Lord said, "Judge not that ye be not judged.

"For with what judgment ye judge, ye shall be judged. . . ." (*Ibid.*, 7:1-2.)

How can we as mortals fully judge another? We do not know how much knowledge another has received, for he receives knowledge through the Spirit. We cannot measure that which another receives through the Spirit.

Elder Matthew Cowley once said:

"We ought to say in our hearts let God judge between me and thee, but as for me I will forgive." That means to say in our hearts, not just lip service. We must be willing to forgive and forget. Most of us have a natural ability to forget, especially the things we are supposed to remember. Most of us work diligently to increase our power to remember. However, in forgiving, we should increase or attempt to increase and work diligently to increase our power to forget.

Peter asked Jesus: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

"Jesus saith unto him, I say not unto thee, Until seven times: but, until seventy times seven." (Matt. 18:21-22.)

The Lord also said:

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (*Ibid.*, 5:44.)

When the adulteress was brought before Christ to be stoned, according to the law, he said:

"He that is without sin among you, let him first cast a stone at her."

They all then slipped away, leaving the woman alone with Jesus. No accusers left, Jesus said, "Neither do I condemn thee: go, and sin no more." Thus giving the woman the opportunity to repent and be forgiven. (John 8:6-11.)

Then, finally, in his agony on the cross, showing the supreme example of forgiveness, he cried out to his Father in heaven: "Father, forgive them; for they know not what they do." (Luke 23:34.)

Could you be as forgiving?

Again in our day the Lord reminds us that we are required to forgive one another.

". . . verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death. . . .

"Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.

"And ye ought to say in your hearts—let God judge between me and thee, and reward thee according to thy deeds." (D&C 64:7, 9-11.)

When you have ill feelings toward anyone, you have an uneasiness in his presence. You will go out of your way to avoid him. You become to a degree, mentally ill. A contentious spirit prevails within you. John stated it this way:

"But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (1 John 2:11.)

Often we think of forgiveness as a form of charity. We forget that the benefits extend both ways. It is as beneficial to forgive as to be forgiven. This is not a formula but a spirit which can bring out the best in people and illuminate every moment of living. It is one of the happy paradoxes of human behavior that the readier we are to forgive the less we are called on to forgive. Forgiveness does not undo what has already been done. It enables us to accept what has been done and go on from there.

It is only through forgiveness of our mistakes that we gain the freedom to learn from experience, but forgiving our shortcomings does not mean denying that they exist. On the contrary, it means facing them honestly, realistically. Forgiving brings a peace of mind, a pleasant assuredness, and freedom.

One who hates is his own tormentor. Unless you forgive, you cannot love. Without love, life has little or no meaning. Love thy neighbor as thyself, forgive and forget, let no ill feelings exist between you and any member of your family or a neighbor or friend or anyone, for we are all God's children—sons and daughters of our Father in heaven and brothers and sisters in the spirit of our Savior Jesus Christ. That we may enjoy that sweet spirit of peace which the Lord giveth, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us. We shall now hear from Elder S. Dilworth Young of the First Council of Seventy.

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy

My heart rejoiced yesterday morning when the President of the Church talked about the response of youth to the various programs which we provide for them. I should like to refer to one of these programs, make a practical reference to it, and illustrate its application to what Brother Smith just referred to—the matter of the second commandment, loving thy neighbor.

I remember the first time I ever went away from home—I mean to work. I

was thrown into the company of a crowd of men and boys my own age. If one didn't smoke with this particular crowd one was considered to be a sissy. During the daytime hours while we worked, the air was filled with blasphemous remarks concerning the Father and the Son and derogatory remarks concerning one's own personal ancestry and the illegitimacy of it. On weekends they got drunk. They didn't just drink, they got drunk. If one didn't get drunk Saturday night something was wrong with him, and they pointed it out to him Monday morning. While they were in the process of this weekend orgy they sought out, of course, the young ladies of like bent and then spent the rest of the week bragging about their conquests.

I did not find, nor did I look for, as far as that goes, any young man in that community who had the same feelings as I did. I could not bring myself to associate with the situation, and I spent my free time on the weekends in reading. I have always been grateful that my family, who believe that reading is a great gift to cultivate, taught me early to read and kept me encouraged in its practice.

I was shy. That may sound peculiar to some of you folk who know me, but I really was; and I was frightened of people. I was scared of the boys and men with whom I worked, and I was more frightened to go into crowds where I was not known. Consequently I did not seek out the ward in the town in which I was working.

But, on the other hand, neither did the bishop seek me out. Nobody sought me out. I doubt if they knew I was there, yet they must have done because the man for whom I worked was quite prominent, and he must have told somebody in the town that he had a young squirt from Salt Lake City building muscle at his expense.

I have often thought of what would have happened to me during the month or two that I was out that first summer if some good man had come over and said, "Look, Dil, next Sunday morning we are having a meeting. Why don't you come over to it?" I likely would have gone, but I confess to you that I didn't quite have the nerve to overcome my fears and do it voluntarily.

Adolescent youths are shy—most of them. Adolescent youths are frightened of other people—most of them. To overcome that shyness and fear, and not mistake it for stubbornness, is the genius of men who work with boys.

Now it is different. We have a different program, and it is about that program I wish to speak. You know we have a system whereby if you notify a committee of the twelve composed of Brother Spencer W. Kimball and Brother Mark E. Petersen, machinery is set in motion to see that things I have just described don't happen. May I read from some of the reports which have come into the office of these two good brethren on matters concerning children.

This is about Mary. The names, of course, are fictitious. "After several attempts to make contact with Mary by my counselors, my wife and I visited her Friday. Then we brought her to MIA last Tuesday. We have assigned a Gleaner Girl to visit her and to take her to stake M Man and Gleaner functions, and we have assigned the ward teachers to call. We will keep our eye on her."

Now if you had a daughter away from home, wouldn't you feel relieved if you knew that the bishop and his wife saw to it that that girl had a chance to get into the ward? You would sleep at night, wouldn't you?

Here is another one. "Beth is a good girl and has been active in the ward in our town. She has never been away from home, nor ever lived in a large city. We hope she can be given a welcome in her ward in that city." And the bishop writes—that is, the bishop of the ward to which she went: "We have called on Beth several times. She is attending regularly. We haven't yet given her a position. We shall very soon. We shall keep our eye on her and check with her regularly." This word was conveyed to the girl's mother. She sleeps well at night, also.

Here is another one about Don, "a student who has been active here in our ward. He is attending his freshman year at Freshwater. We hope he will keep his values." And the second counselor at Freshwater writes, "I have per-

sonally visited Don at Freshwater, and invited him to our meetings. I will make it a point to see that he is visited by the campus ward teachers, and is invited to the Deseret Club functions. We shall follow through." And it gives one a comfortable feeling inside, doesn't it?

Another one. "Henry is the only member of his family who has joined the Church. He was active for a time, but has not done much in the past two years." He went to a certain city for employment. And the second counselor in that city writes: "I have been trying to reach this young man. Conditions are not of the best at his boarding-house. We have ward teachers and the senior Aaronic Priesthood committee calling at his house to influence him to enter our activities. We'll keep trying." That's it—"we'll keep trying."

Here's one from our own school. "Ann has gone to BYU, and has taught in Primary." And the bishop of a ward at BYU writes: "As always, a fine and rewarding member of our ward," and a fine rewarding feeling comes to father and mother when they hear that all is well.

Another one. "Kenneth Woods." No note about him—just his name and address—and then this report was sent to the home ward bishop. "We have tried to reach him but without success. We know where he lives; we have talked to his roommates; but either he hides himself when we call or he is too busy as to be rarely home. We have called and asked for him over the phone without success. We have left word for him to call, but he never does. The elders' president has gone there several times and told his roommates his purpose, but the boy has not yet responded. We do know that he has been out of work several weeks and that he is going to school, and that he seems to spend his weekends skiing. We shall continue to try."

Once in a while a stake president knows a situation, and he reports for the bishop. "The bishop reported," said he, "that she is living with three other girls, and the environment is not the best. Apparently she fell in love with a young man who was active but does not now live our standards. This is also quite a problem for her. She is definite in her desire to be married in the temple. The bishop reports that Ann shows a desire to be active in the Church, and the YWMIA officers have been alerted to follow through. Because of our interest I am sure the bishop will take a personal interest in Ann and her progress, and I am sure," he writes to Brother Petersen, "that the action on your part may have been the means of preventing a tragedy, because when we found her she was very low. The bishop's personal interview gave her an opportunity to clear her feelings, and opened the way for further activity. The bishop will also do what he can with other girls in this group."

A boy, secretary to a priests' quorum, is going to school. Notice of his move was sent in with a note that he is a good boy and no one needs to worry about him. The first reply which came in from the bishop: "Have been unsuccessful in contacting this young man at the college dorm. Will write him and try to make an appointment." A second reply came later. "John was happy for my visit. Said he didn't know which ward he should attend, so he didn't attend at all. Said he would be at priesthood meeting next Sunday morning, and is anxious to become an elder."

A recent convert—a young woman—left home and crossed three states to attend school. Unable to find any of our people, she attended the local Community Church. And then the nearest branch president received a card from the committee. He had to drive forty miles to meet her, and he reported: "She is in good spirits. She has a testimony. The nearest chapel is nearly forty miles, and she has no transportation. I have made arrangements for her to have transportation. She will be an asset to our branch." Suppose he had never learned that that girl was anywhere near, and she was left to herself and on her own?

Now this program is quite simple to apply. I shall repeat briefly the rules. If a daughter or a son is going away for a period, either to work or to school, all the parents need do is to notify the ward bishop of the fact. It is also in-

cumbent upon the priesthood leaders, the young women officers, as well as the ward teachers, to be alert, to notify the bishop when such a person leaves. Promptly the bishop will send to the committee a card upon which he states the essential facts and gives the new address. It is quite essential that the new address be on the card.

The committee then processes the card, discovers to what ward and stake the young person has moved, and notifies the bishop of the ward or the president of the branch that that young person is there, and asks him to see that proper integration takes place. After that, contacts are made, the youth is integrated, and the report is made back before the file is closed. And if the youth is not integrated, the file is kept open until he either is reached or returns home.

It seems to me that we can do no better work for those of our young folk who are away from home, than to take this simple expedient of picking up a telephone and calling the bishop, and asking him to watch out for our children. No greater work could be done to safeguard them. You would be surprised at the great number who are immediately brought into activity in the wards to which they go.

Now, I pray the Lord will bless us in our effort to do this work. My testimony is that the President of the Church—President McKay—is a prophet. I support him as such with all my heart, and of course, with that goes the fact long since attested, that Joseph Smith was likewise a prophet, saw the Father and the Son, who commissioned him to bring forth the work of this last dispensation.

I ask blessings upon us all in the name of Jesus Christ. Amen.

President David O. McKay:

The Combined Choirs and the congregation will now sing, "Come, Come, Ye Saints," conducted by Alma L. Dittmer. After the singing Elder ElRay L. Christiansen will speak to us.

The Combined Choirs and the congregation joined in singing the hymn, "Come, Come, Ye Saints," conducted by Alma L. Dittmer.

President David O. McKay:

We shall now hear from Elder ElRay L. Christiansen, Assistant to the Twelve. He will be followed by Elder Richard L. Evans of the Council of the Twelve.

ELDER ELRAY L. CHRISTIANSEN

Assistant to the Council of the Twelve Apostles

In the song just concluded, were the words, "Why should we seek to earn a great reward, if we now shun the fight?"

I believe, my brothers and sisters, that is the feeling I have had as I have thought of what I might say. What I shall say is given in the spirit of encouragement and commendation for the young, for the rest of us, and for all mankind.

According to the writings of Moses, the history of the world from the beginning to the end was revealed to Enoch when Enoch was permitted to look upon the world and see it as it was in the days of Noah, as it was in the Meridian of Time, and as it would be in the last days, or the days in which we now live. Enoch beheld all of the inhabitants of the earth. He saw that after the flood had depopulated the earth, because of wickedness, it was after a time inhabited again. But then he saw that after a time, men were again forgetting God and were rebelling against the truth. He saw the Savior in the Meridian of Time lifted up on the cross as a sacrifice for mankind and as the Redeemer of the world. When Enoch saw all this, he wept. And he beheld also that Jesus wept. And Enoch asked of him, "How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity?"

"The Lord said to Enoch: Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden

of Eden, gave I unto man his agency." (Moses 7:29, 32.)

The Lord went on to explain to Enoch by saying that he and the hosts of heaven wept because of the rebellion of mankind, nevertheless, Enoch was assured that the Lord would come again in the last days, and that before his coming he would cause righteousness and truth to sweep the earth as with a flood, to gather out his elect from the four corners of the earth. Surely that has been going on ever since the Church came into being.

"And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption; and received a fulness of joy." (*Ibid.*, 7:67.)

By his supreme knowledge of the nature of man, both individually and collectively, the Lord sees the future of men and of nations, but even so the agency of man is not nullified. Individuals and free nations may choose wickedness and bring upon themselves sorrow and ultimate destruction, or they may choose righteousness and be preserved in peace.

In the Doctrine and Covenants we are told that in our day there are many who are "blinded by the craftiness of men who lie in wait to deceive." (D&C 123:12.) An example of this is seen in the relentless efforts that are made to have as many as possible become addicted to the use of products which not only degrade and weaken but which also impair the health and undermine the moral and spiritual qualities of those who are misled.

As expressed in the second epistle of Peter:

"And through covetousness shall they with feigned words make merchandise of you." (2 Peter 2:3.)

An example of how certain individuals intend to make merchandise out of us, if they can, is seen in the following statement taken from the *Brewers Journal.* I quote:

"Now I am going to talk about how to sell more beer and I mean a lot more. It is easy if you go about it in the right way. The place to sell more beer and ale is in the home. Home consumption, that is what I mean. That means sell the women. Women do 90% of the shopping. Work with the grocery store and the super-market. The possibilities stagger the imagination. Why, you do not even have any competition. Promote beer as a beverage at mealtime. Beer is a food. Have the grocer give the woman a little booklet showing typical family meal combinations with beer, delicious, mouth-watering combinations and how to serve." End of the quotation. "Beer is a food." How ridiculous!

I hope that we will be aware of these scheming ways of some. I hope that we will not be gullible to this or to any other means of enticing us and pressuring us that they might make merchandise out of us.

The words of Nephi should put us on guard against such things:

"Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost." (2 Nephi 28:31.)

What applies to us individually, applies to the nation as a whole.

At least two civilizations have previously occupied the land of America. They became a great people, a truly great people, who, like the people of today, found favor with God, but it is sad to read that both of these civilizations brought destruction upon themselves through disobedience and iniquity—actually because they rebelled against God. The Prophet Mormon tells us that the cause of this iniquity and their ultimate downfall came because as he said: "Satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority, and riches, and the vain things of the world.

"And thus Satan did lead away the hearts of the people to do all manner of iniquity; therefore they had enjoyed peace but a few years.

"Now, they did not sin ignorantly, for they knew the will of God concerning them, for it had been taught unto them, therefore they did wilfully rebel against God." (3 Nephi 6:15-16, 18.) So it is with us today. We, too, are well-taught,

but many, too many of us, in the Church and out of the Church, are led away by crafty men whom the Adversary uses as tools, from the standards and the ideals the Lord has set for our happiness and our security.

Will history repeat itself? Shall we in this beloved land again lose our freedom because of disobedience? No nation rises above its religion. President Calvin Coolidge once wrote these lines:

"Our government rests upon religion. There are only two main theories of government in the world, the one rests on righteousness and the other upon force. A government of a country never gets ahead of the religion of a country."

This very moment finds our beloved nation tense and wondering. We are concerned about the increasing power and the intentions of rulers of other nations, and well we should be concerned, because Godless, ruthless men are determined by their satanic plan to subject all the world to their will, and admittedly, they are making amazing progress.

But the Lord has made a promise to the inhabitants of America which should give us hope and direction. It is recorded in the book of Ether, the second chapter, wherein the promise is made that this, being a choice land, no nation or combination of nations should take its people into bondage or captivity ". . . if they will but serve the God of the land, who is Jesus Christ." (Ether 2:12.) What a simple way to preserve our liberty and our freedom!

In a revelation in our day, through the Prophet Joseph Smith, the Lord has declared:

"I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

"Nevertheless, when the wicked rule the people mourn. . . .

"And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God." (D&C 98:8-9, 11.)

This is indeed a day of testing, not only the testing of rockets and missiles, but also the testing of our allegiance to God, the testing of our beliefs in God.

It is a day of sifting, a day when each of us must determine where we stand. To each member of the Church and to all people, I say, with King Benjamin (I hope I shall meet him someday), these words:

"Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

"And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them." (Mosiah 4:9-10.)

"And moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness. O remember, remember," he said, "that these things are true; for the Lord hath spoken it." (*Ibid.*, 2:41.)

I have no doubt, my brothers and sisters, that the course of this nation will be directed by the hand of God if we believe in him to the degree that we serve him and keep his commandments as a people and as a nation, for he has said, "If ye walk in my statutes and keep my commandments, and do them, . . . (Lev. 26:3.) . . . I will give peace in the land, . . . (*Ibid.*, 26:6) and will be your God, and ye shall be my people." (*Ibid.*, 26:12.) This I believe and I testify to the reality of God and of Jesus Christ and of those who represent him here at the head of his Church and kingdom today, and I sustain them with all my heart.

In the name of Jesus Christ. Amen.

President David O. McKay:

Elder ElRay L. Christiansen, Assistant to the Twelve, has just spoken to us. Elder Richard L. Evans will now address us.

ELDER RICHARD L. EVANS

Of the Council of the Twelve Apostles

The presence of this choice group of young people from the LDS Institute at Utah State University in Logan, and the remembrance of President McKay's meaningful address which devoted itself in part to youth at the opening session Thursday—in which he spoke of gratitude and guidance and faith and inspiration—suggest that I pursue some thoughts along these lines, if I may, on perhaps eight or ten topics each one of which could well be the subject of a sermon.

I should like to introduce what follows with some of Longfellow's eloquent lines, as he addressed himself to a group of young people upon returning, after fifty years, for a reunion of his college class:

"How beautiful is youth! how bright it gleams
With its illusions, aspirations, dreams!
Book of Beginnings, Story without End,
Each maid a heroine, and each man a friend!"

Because it *is* a story without end, the book of beginnings is exceedingly important, and I should like to suggest to these young people here and you out there, wherever you are, to the farthest reaches of time and distance, first that you seek counsel. Do not try to go it alone in life. Seek the guidance that President McKay spoke of, of prayer, the guidance of parents, of those who would lead you well in all decisions.

I should like to plead with you to have faith. The Lord will not leave you alone. Have faith in freedom, in the future, in God, in yourselves, in things to come, and in the wisdom of preparing well. (It has been well said that "Yesterday is a cancelled check; tomorrow is a promissory note; but today is cash.") Have faith in tomorrow, but use well today.

May I suggest that you keep flexibility in life, along with a steadfast firmness. Life does change. Many things change. We have to learn to change in some things, and we have to learn to distinguish between what we should change and what we should not change—for the basic fundamentals are still irrevocably there. We cannot change principles or conduct without the consequences that come from conduct, no matter what changes there are on the face of things. Keep flexibility with firmness: watching the spirit as well as the letter of the law, not quibbling, not relying on technicalities; pursuing those things which lead to health and happiness, peace and a quiet conscience; learning to live with the light which the Lord has placed within us; and in all things moving as we need to, to adjust to surface considerations, yet standing firmly fixed in the principles and commandments and in the things of honor and justice and eternal truth and right that God has given; living in truth and decency; never giving way to sin or to cynicism; keeping control of ourselves, our thoughts, our actions, our utterances.

May I plead with you, also, keep a balance in life.

I am proud of what the seminary system of the Church is doing and the institutes from which these young people have come, and other organizations of the Church that help to balance the material considerations of life with the things of the Spirit.

Never become narrowly educated, but broadly so, feeding all sides of yourselves, reading and becoming acquainted with good books, with great minds and great men of the past; becoming acquainted with scripture and reading scripture itself. Do not be satisfied to read books about scripture or books about books, but go to the prime and the primary sources. You do not catch much of the spirit of Shakespeare merely by reading commentaries on Shakespeare. You capture it by reading Shakespeare, and so it is in large measure with scripture. Keep balanced in your lives and starve no side of yourselves.

Now, as to a willingness to work: Nothing ever does itself. Nothing ever memorizes itself. Nothing ever accomplishes itself—without the requisite

effort. Carlyle said, "Men do less than they ought, unless they do all that they can." It is not enough just to try; we have to succeed. The Lord expects us to see things through.

May I plead with you one other thing? That you share the gospel and these great gifts that God has given. Call it referral, call it sharing the gospel, or whatever you will—that which we have, which others have helped to give us, we have an earnest obligation to share. Will you young men, wherever you are, point your lives towards missions, and you parents help them so to point? There is an old proverb which says, "When you drink of the water, don't forget the spring from which it flows."

Our lives are not our own. So much of others has gone into the making of all of us, into teaching, into training, into all that we have inherited, into all that God has given, and especially above all, the gospel. Earnestly we have an obligation to share it with others.

Would you look wisely toward your choices in marriage and remember that there is nothing that a good marriage so much needs as it needs character and common convictions? Respect and character and common convictions will compensate for many other things; nothing else will compensate for these. Love will not last long without respect and character and common convictions. Remember this, and make no hasty or shortsighted decisions.

May I suggest that you go all the way with the gospel, keeping all the commandments, for they all came from the same source. I do not know who in mortality, among men, would have the wisdom to choose one commandment, or several, and set aside some others. This would be presuming to set our wisdom against that which God has given. Go with his way all the way.

May I suggest humility and never the pride of learning. Be patient. There may be some seeming discrepancies. Do not worry about them. Eternity is a long time. I have a great respect for learning, for academic endeavor and the university atmosphere. I have spent many years of my life in one way or another going to or in being associated with some great institutions of learning. I have a great respect for science and scientists and for the search for truth. But remember this: science after all (even when it is true and final and factual) is simply man's discovering of a few things that God already knows and controls in his ordering of the universe. We are, after all, a bit like Newton who said of himself that he was like a child handling a few pebbles on the shore while the great, limitless, eternal sea was before him. God has not told us all he knows. We believe in continuous revelation. Be patient. Keep humble and balanced in all things.

Keep courage. Do not feel sorry for yourselves. Whatever you do, do not feel sorry for yourselves. You live in a great age of great opportunity. I remember the words of one very sharp and shrewd observer who said, "Whenever I hear someone sigh and say that life is hard, I am tempted to ask 'compared to what'?" What are the alternatives? No one ever promised us it would be easy. It is a schooling; it is an opportunity; it is a learning period, and a wonderful one. Despite all the disappointments and difficulties, the great and ultimate rewards are beyond price.

Keep faith. "And, if you keep my commandments," the Lord God has said to us, "and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (D&C 14:7.)

Now, it will not be long, in reality, in these quickly moving days when you, my beloved young friends, will be taking over from us. I started with some lines from Longfellow. I should like to offer some others at this point from the same meaningful poem that he wrote on the fiftieth anniversary of his college class:

"And ye who fill the places we once filled
And follow in the furrows that we tilled,
Young men whose generous hearts are beating high,
We who are old, and are about to die,
Salute you; hail you; take your hands in ours,

And crown you with our welcome as
with flowers!"

When we sing, "We Thank Thee, O God, for a Prophet," my beloved friends, it is not just for a prophet of the past, but with a great gratitude in our hearts for the prophet of God that he has given us in this day, for whose leadership I acknowledge with you my gratitude to God, and also the literal divinity of the Lord Jesus Christ and the appearance of him and his Father to a Prophet of the last dispensation, even Joseph Smith.

I have a great respect for all men and their beliefs, but think it not a strange thing that in a kingdom, the kingdom of God, there should be specific requirements and commandments, and a way that God has given for our realizing the highest happiness and peace and progress.

May we follow that way, may we share it, may we keep faith, I pray, in Jesus' name. Amen.

President David O. McKay:

We have just listened to Elder Richard L. Evans of the Council of the Twelve. Our concluding speaker will be Elder Spencer W. Kimball of the Council of the Twelve.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

When I was a little boy in Primary and Sunday School there was one song we sang almost more than any other. One verse and chorus go like this:

"O Galilee! sweet Galilee! Where Jesus
loved so much to be;
Oh Galilee! blue Galilee! Come, sing
thy songs again to me.

"And when I read the thrilling lore
Of him who walked upon the sea
I long, oh, how I long once more
To follow him in Galilee."

And at last after many years, that longing was fulfilled, and I saw his beloved Galilee. Would you like to make a little hurried trip with us to the land of milk and honey, the land our fathers loved?

We stand on the steepened hill rising north from the blue, blue sea of Galilee. We are hundreds of feet below sea level. It is winter, and the air is crisp, and our top coats are little enough. Our guide points out locations, at least some of which are authentic. Here, he says, sat the multitude while the Master expounded the never-dying "Sermon on the Mount." Below us lies the sea he loved. It is smaller than we expected. We can see the whole of it in one glance. It is not unlike a great heart in shape or function for its fluid has been the life blood of millions of people through many ages.

This is the sea of miracles. We see it calm and placid, and again, rough and boisterous. Countless fish from it have fed countless peoples. It was crossed numerous times by the Savior in little boats, in larger ships; and in its cool waters, tired feet were cooled. Its wild waves were calmed by his single command: "Peace, be still!" He walked on its surface; he preached from its shores. Not far to our left gathered the thousands whose hunger was satisfied on the miracled increase of loaves and fishes.

And we can almost see the disciples gathering up twelve baskets of residue after 5,000 had fed on five loaves and two fishes. We seem to see the four special fishermen with their nets and boats. Here Peter grappled with a fish which had in its mouth a coin for taxes. Down there he walked on the water; and when his faith waned, it was supplemented by that of the Lord. With our Testament open we read of the ministry of Christ, for this was the scene of much of it. We ask for the cities in which he lived and performed so many miracles, for we remember that in this area of but a few miles much of his work was done, much of his ministry was accomplished. We would like to walk through the triplet cities

so often visited: Bethsaida, Chorazin, and Capernaum. We see no spires nor towers, nor walls. We ask our guide: "Where is Chorazin?" He shakes his head. There is no Chorazin. We conclude it must have been on those hills above where now are sprouting grain and vegetables and dry weeds.

"Then where is Bethsaida?" we ask. "Where is that noted city where so many sick were healed and the lame were made to walk; where deaf could hear and lepers lost their curse? Where is his favorite place he often lodged, the home of Andrew, Peter, and Philip, his dearest friends? Where is old Bethsaida, the house of fishers, the place of miracles, the seat of gospel teachings, where fishermen became apostles?" In these very few miles much of interest happened. "Where is Bethsaida?" Our guide shakes his head again. There is no Bethsaida. "Capernaum, then?" we ask, "Where is that important place, the port where fish were loaded, traded, marketed?" He shakes his head again, then smiles as he thinks it through and changes the accent, and "Oh, you mean CaperNAUM." He shows us the ruins of a large synagogue.

If this was of the Messianic period, it is the sole survivor. A back wall, great stones tumbled in disarray, some olive presses are mute reminders of long ago. But that can't be Capernaum, his own city, the great Capernaum, the haughty, wicked, rebellious, Capernaum!

Now we realize that we should not have expected to see these cities, for were they not doomed 1,900 years ago? Have we forgotten the prophetic curse of the Master? In their unrepentant attitudes toward the Savior of the world and his exalting message, Christ warned: "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

"But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." We found that Tyre and Sidon still exist on the Mediterranean coast.

"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." (Matt. 11:21-24.)

And then we remember that only prophets and angels had visited Sodom to call that people to repentance, but for these tri-cities the Creator, the Lord, the Christ had come in person and for nearly three years had dwelt among them and performed the miracles and taught the gospel. They had ignored and rejected him. (We cannot remember ever reading about any Church branches in these cities.) Sodom and Gomorrah went up in smoke "as the smoke of a furnace." If these cities were more rebellious than Tyre and Sidon, more corrupt than Sodom, and more wicked than Gomorrah, we think we understand.

We bathe our tired feet in the rippling waters of the shoreline. We look for remains of former cities. A few stones lapped by the water are rounded or squared. Could they have been a part of a synagogue, the home of Peter, the remains of a stone harbor, the walls of the centurian's place?

We move to the Jordan, the deepest ditch in the world, the liquid backbone of Palestine. "The river that goes down" is an appropriate name, for it descends in many streams from snow-covered Mt. Hermon in thousands of leaps and falls and gurgles to saunter through the valley of Hula and take a kind hospitable rest in the blue of Galilee. It tears and twists ever more swiftly downward in an almost incredibly sinuous manner from the sweet waters of the fountains and melting snow to the bitter dead waters of the salt sea, 2,500 feet lower.

This Jordan is not so unlike our own Jordan in this Salt Lake Valley. Squirming, twisting, burrowing madly, reversing, side to side, turning, writhing like a serpent, meandering like a lazy tidewater stream but in places pushing, hurrying swiftly down its circuitous way. It loops in quarter, half, and three quarter turns and travels two hundred miles of river in a sixty mile distance,

covered three to ten feet deep and ninety to one hundred feet wide. It flows swiftly, some of the way through its whirlpools, cascades, and winding through the jungle growth. And we are on its banks not many miles from where it spreads gently into the sea, where it also dies.

The Jordan—the famous Jordan! (We open our Bibles and read.) Across and beyond, not many miles is Mt. Pisgah. We fancy we see an old bearded man whose "eye was not dim nor his natural force abated." He climbs the heights as commanded:

"Get thee up into the top of Pisgah," said the Lord, "and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan." (Deut. 3:27.) It is a little land. Moses could see Mt. Hermon to the far north, the Mediterranean to the west, south and east to the deserts and the country in between. Miles are short unless one travels on foot or by donkey as did the Savior. From Dan to Beersheba he can see almost the whole of Palestine spread out before him like a huge elephant hide, wrinkled in hills and valleys and thicker and heavier on top and thinning at the edges where are the Jordan and the Mediterranean.

We fancy we can see the hordes of Israelites coming from the south, four decades earlier released from Egypt's thralldom. They come with their families and burdens to this river, too deep to ford. Moses has been left behind, but Joshua commands, and the Jordan dries as did the Red Sea before them. And Israel with their bundles, animals, burdens, flocks, and families crossed this winding muddy river to the promised land on which we stand. We turn westward. About three miles are Gilgal ruins, the first camp of Israel on the west. And a little farther is Jericho, the old and the new. The ancient one is in ruins and its tumbling walls, buried for ages, are now excavated. These crumbling walls fell when the ram horns of the people of Joshua rent the air and when the tramping of hordes of feet seemed to shake them. Beyond is the precipitous mountain between here and Jerusalem where, tradition claims, is the Mount of Temptation, where the divine voice commanded, "Get thee behind me, Satan."

We are back on the banks of the Jordan where it is narrower and swifter. We fancy we see Elijah and Elisha cross the miraculously drained river bed. From here we see the towers of Jerusalem on the crest of the high western hills. The river still intrigues us. Abraham, Lot, and Jacob waded it; Joshua and Israel crossed it; its fords were fought over; it was a barrier against enemies and a hiding place for fugitives; in it the Syrian captain left his leprosy; here Elijah crossed dry shod, and here Elisha received Elijah's mantle. Here John preached, and here was the Lord baptized to fulfil all righteousness. We tread lightly, for this is sacred ground. We reabsorb the story as we read. We fancy we see in the muddy water two people and one is immersed. A holy voice speaks, and we hear impressive words, "This is my Beloved Son in whom I am well pleased."

We climb the sharp hills to the west, reluctantly leaving the sacred spots made holy by the presence and works of the Master. Perhaps these very hills may be the ones in which he sought solitude so often as he climbed the mount apart.

Through grain fields, over hilly areas, and through the great valley of Jezreel, with a distance less than from Salt Lake City to Ogden, we come to Megiddo. Let us stand on this abrupt eminence, for from here we can see much of Galilee. This steep hill goes back near the beginning. History grew up here. Many civilizations have come and gone, and the debris tells scientists that the ruins of the 20th civilization is the one on which we tread. This is Megiddo or Armageddon—Megiddo, the ancient—Megiddo, the scene of mighty conflicts—"Battle Mountain," it could be called. This hill has witnessed the caravans of traders for many centuries—caravans laden with treasures for trade around the fertile crescent and the East. This hill has seen armies of great nations, training, camping, fighting, bleeding—Egyptians, Assyrians, Canaanites, Israelites, Persians, Greeks, Romans, Saracens, Crusaders, the Turks, and the British.

Soil here was fertilized with human bodies—soil here was drenched with human blood.

We climb the ramp walk on the farther side and pick gorgeous scarlet poppies as we climb. Did not the Savior say something about Solomon in all his glory not being arrayed like one of these?

Here Solomon stabled his horses and stored his chariots. Here are the excavated silo pits in which their barley and other feed was stored; here certainly were some of Solomon's "forty thousand stalls for horses for his chariots, and twelve thousand horsemen." (1 Kings 4:26.) Below us is the fertile, watered valley of Esdraelon, where grew the barley and the straw stored in the silos for the king's horses and dromedaries. His horses were prized ones, costing in Egypt 150 shekels of silver, and a chariot, four times the amount. They must have the best food and lodging. Below in the checkered valley grew the barley, the vegetables, the fruits, the grapes.

Beneath us is the brook Kishon. To our left is the Carmel range, and here was Elijah in his memorable contest with the priests of Baal. Mt. Carmel stones made the altar, Mt. Carmel wood was the fuel. Mt. Carmel saw the defeat and route of 400 idolatrous priests of Baal and the great triumph of the prophet of the God of Israel.

Across the little valley in a clump of green is Endor. Just those few miles away. Disguised King Saul and the witch of Endor were here. What consternation must have enveloped the perturbed Saul as he was told his army would be captured; he and his sons would be killed. The Lord could have walked here many times. It is near Nazareth.

A little to the right is Nain. We fancy we see the large crowd of people with the Master at the head walking into the little village. A funeral procession is en route to the cemetery, and they meet at the city's gate. A few minutes pass, and the mourners turn around and return to their homes. A miracle has happened—a dead man is now a living soul. The widow is overjoyed. The restored lad is speaking. The Nazarene may have been acquainted with and sympathetic with this widow, for Nain is but a few miles from Nazareth. Across to the left is the rounded Mt. Tabor. It looks like a gigantic basketball with its lower seventy percent buried. It is wooded. We read our New Testament again. Here is reputed to be the Mount of Transfiguration. If that be true then up these steepening slopes walked the Lord with Peter, James, and John. There they would meet in conference with Moses and Elias, and three humble fishermen apostles would hear from the overshadowing cloud the voice of the Eternal Father in heaven introducing his Son Jesus Christ as his Beloved Son in whom he was well pleased; and here would Peter say: ". . . let us make here three tabernacles; one for thee, and one for Moses, and one for Elias," and here would unspeakable things be told and authority be given.

Beyond Tabor, not very far is Cana, the place of the miracle of the wedding feast. Jesus and his family might have been well acquainted in nearby Cana.

To the left of Tabor and across the valley of Jezreel, in the cup in the cluster of hills, is the boyhood home of the Savior. That is Nazareth toward the top of the long canyon draw, the city of gnarled olive trees and threshing floors. There are the old stone houses of the ages past. There are the caves in which he played, the hills he climbed, the places where he worked.

And this is Galilee, and in a glance we can see the haunts of Jesus' growing-up years and his ministry. He likely knew every hill and vale, every creek and valley. He surely knew many of the people, for distances were not great and people not too numerous. Here and in the plains below he must have learned the many lessons of his parables. Birds of the air, the foxes in their holes, the lilies of the valley, the olive press, the plow, the waving grain, the wine press, the watchmen towers. It would be from one of these sharp hills that his townspeople would have thrown him to death—perhaps the only inhabitant which would ever be prominent enough to be remembered by history. Perhaps in those very caves or tombs was he

able to escape from their fury to leave forever the city of his growing up.

We stand upon Mt. Olivet, the mile-long mountain above Jerusalem. It is a long, rugged way to its top, but the Lord must have climbed it numerous times. Behind the mount but a few short miles is Bethany where he visited his loved friends Mary and Martha and Lazarus whom he brought out of the tomb when four days dead by the single authoritative command, "Lazarus, come forth."

Below us is the Kidron Valley, deepening sharply down to the Pool of Siloam where the fountain water comes forth from the mountain on which the city stands. Here the blind man came to see, when he washed the clay and spittle from his eyelids in response to the command, "Go, wash in the pool of Siloam."

Above are the high up, irregular city walls and within them the narrow streets, the cave-like shops, the dark passages, the wailing wall. Nearest us are the temple precincts, where the courts and towers were so important in those centuries when history was being made. Beyond is Golgotha, the place of the skull, the hill of crucifixion. There he suffered and bled and died. Not far from the mount is the garden tomb thought to be the sacred one where the lifeless body of the Redeemer lay, and immediately outside of it the garden into which he emerged from the tomb where he said to Mary, "Touch me not; for I am not yet ascended to my father." (John 20:17.)

At the foot of this mount is Gethsemane where his sufferings were beyond all mortal comprehension. We climb this lofty Mount of Olives to its rounded top and stand on sacred ground. Here Christ's earthly ministry was completed; here the apostles gathered about him, saw the overshadowing cloud receive him out of their sight, and breathless, stood in awe and wonder as the angels said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

To visit the places where such momentous happenings affected the eternities of us all was most interesting and intriguing and added color to our picture, but we did not need to walk through the Holy Land to know eternal truth.

We realized it is not so important to know whether Mt. Hermon or Mt. Tabor was the transfiguration place but to know that on the summit of a high mountain was held a great conference of mortal and immortal beings where unspeakable things were said and authoritative keys were delivered and approval was given of the life and works of his only Begotten Son when the voice of the Father in the overshadowing cloud said: "This is my Beloved Son, in whom I am well pleased." (Matt. 17:5.)

Not so important to know upon which great stone the Master leaned in agonizing decision-prayers in the Garden of Gethsemane, as to know that he did in that area conclude to accept voluntarily crucifixion for our sakes. Not so needful to know on which hill his cross was planted nor in what tomb his body lay nor in which garden he met Mary, but that he did hang in voluntary physical and mental agony; that his lifeless, bloodless body did lie in the tomb into the third day as prophesied, and above all that he did emerge a resurrected perfected one—the first fruits of all men in resurrection and the author of the gospel which could give eternal life to obedient man.

Not so important to know where he was born and died and resurrected but to know for a certainty that the Eternal, Living Father came to approve his Son in his baptism and later in his ministry, that the Son of God broke the bands of death and established the exaltation, the way of life, and that we may grow like him in knowledge and perfected eternal life. And this I know, and give my solemn witness, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Spencer W. Kimball of the Council of the Twelve has been our concluding speaker.

Tonight at seven o'clock the General

Meeting of the Priesthood of the Church will be held in this Tabernacle. Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. This Priesthod session will not be broadcast, but in addition to overflow meetings in the Assembly Hall and in Barratt Hall, the proceedings of this meeting will be relayed by closed circuit to members of the Priesthood assembled in more than 285 other Church buildings from Coast to Coast, and in eleven locations in Canada. The general sessions tomorrow will be broadcast as a public service over television and radio stations throughout the West.

The Tabernacle Choir Broadcast will be from 9:30 to 10:00 a.m. Those desiring to attend this broadcast should be in their seats no later than 9:15. It is requested that the audience kindly remain quiet during this broadcast.

Elder Mark E. Petersen of the Council of the Twelve will be the speaker over Columbia Broadcasting System's Church of the Air program over KSL tomorrow morning at 7:35 o'clock.

The singing for this session has been furnished by the Combined Choirs of the Logan Institute of Religion and the Utah State University, under the direction of Alma L. Dittmer, with Frank W. Asper at the organ.

We are happy to have these young people with us, and as indicated in anticipation this morning, we have been inspired by their singing. I wish to commend this group of singers for their rapt attention to the messages given by the leaders of the Church today. They have been on television as well as others here with us today. I have passed you a glance every once in a while and I commend you as ladies and gentlemen. You have set an example to all students, to all young people.

There come to my mind now, these lines to young folks:

You ought to be fine for the sake of the folks
Who think you are fine.
If others have faith in you doubly you're bound
To stick to the line.
It's not only on you that dishonor descends:
You can't hurt yourself without hurting your friends.

These lines, I think, are even better:

You ought to be true for the sake of the folks
Who believe you are true.
You never should stoop to a deed that your friends
Think you wouldn't do.
If you're false to yourself, be the blemish but small,
You have injured your friends; you've been false to them all.

For friendship, my boy, is a bond between men
That is founded on truth;
It believes in the best of the ones that it loves,
Whether old man or youth;
And the stern rule it lays down for me and for you
Is to be what our friends think we are, through and through.

—Edgar A. Guest

Thank you, boys and girls. It seems only a few years ago that some of us old fogies were just as young as you. How quickly time passes. God bless you. Thank you and the Board and the Faculty and all, and this in behalf of thousands who have been inspired by your singing.

The Combined Choirs will now sing, "The Lord Is Great." The benediction will be offered by Elder George C. Ficklin, president of the South Bear River Stake, after which this Conference will be adjourned until seven o'clock this evening.

The Combined Choirs of the Logan Institute of Religion and the Utah State University, under the direction of Alma L. Dittmer, with Frank W. Asper at the organ, sang, "The Lord Is Great."

Elder George C. Flicklin, president of the South Bear River Stake, offered the closing prayer.

Conference adjourned until 7:00 p.m.

GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held Saturday evening, April 8, 1961, at 7:00 p.m.

President David O. McKay presided and conducted the exercises of the meeting. The Tabernacle Choir Men's Chorus, with Richard P. Condie directing and Alexander Schreiner at the organ, furnished the choral numbers for this meeting.

President David O. McKay made the following remarks as an introduction to the services of this meeting:

President David O. McKay:

You will be interested to know that these services are being relayed by closed circuit to members of the Priesthood gathered in the Assembly Hall, Barratt Hall, and in 285 other Church buildings from Coast to Coast and in Canada.

The singing during this session will be furnished by the Tabernacle Choir Men's Chorus, with Elder Richard P. Condie as director, and Alexander Schreiner at the organ. We shall probably also have a solo from Brother Dennis Clancy.

We shall begin these services by the Tabernacle Choir Men's Chorus singing, "The Spirit of God Like A Fire Is Burning." After the singing Elder J. Earl Lewis, former president of the Canadian Mission, will offer the invocation.

The Tabernacle Choir Men's Chorus sang the hymn, "The Spirit of God Like A Fire Is Burning."

Elder J. Earl Lewis, former president of the Canadian Mission offered the invocation.

President David O. McKay:

The Tabernacle Choir Men's Chorus will now sing "Pilgrim's Chorus," directed by Elder Richard P. Condie.

The Tabernacle Choir Men's Chorus sang "Pilgrim's Chorus."

President David O. McKay:

Our first speaker this evening will be Elder Franklin D. Richards, Assistant to the Twelve.

ELDER FRANKLIN D. RICHARDS

Assistant to the Council of the Twelve Apostles

My dear brethren, I pray that the beautiful prayer that was offered by President Lewis may be answered in my behalf. I am aware of the responsibility that rests upon me, and I appreciate the opportunity of speaking to you tonight.

I rejoice in the wonderful messages that we have heard from President McKay and others who have spoken to us during this conference, and I am inspired by the great vision of our leaders. I am grateful for the knowledge that I have of the restored gospel and for the knowledge that I have of my Father in heaven and his Son Jesus Christ. The Prophet Joseph Smith is a great inspiration to me, and I thrill in testifying that God the Father and his Son Jesus Christ did actually appear to him in the Sacred Grove.

I thrill throughout my body, mind, and spirit when I testify to the truthfulness of that great vision—the first vision of the Prophet Joseph, and I appreciate the wonderful things that the Prophet did in restoring the Church—he was an instrument in the hands of the Lord in restoring the gospel and the priesthood to the earth in this dispensation. I, like you, love and respect our great prophet and leader, President David O. McKay, and I know and testify that he is indeed the prophet of the Lord and the head of the Church of Jesus Christ on this earth today.

Now, brethren, truly the kingdom of God is going forward that the kingdom of heaven may come. President McKay has counseled us that every member of this Church should be a missionary.

Tonight my heart is really filled with the missionary spirit. Heretofore the missionary work has been performed chiefly by full-time missionaries and stake and district missionaries. Now as President McKay has told us, each and every one of us has the opportunity of being a missionary. What a glorious opportunity this really gives us when we appreciate what we can do as members of this Church in spreading the gospel.

Another great prophet, President George Albert Smith, said on the anniversary of the first hundred years of the Church: "As we stand on the threshold of a new century, as representatives of the Church of Jesus Christ in all walks of life, we have the responsibility to go among the people at home and abroad, and great will be our happiness as we participate in this new era of growth and development that lies ahead."

Yes, brethren, we are truly in a new era of growth and development, and personally I am grateful and thankful to be a part of it. Realizing this new era, the leaders of the Church are doubling the number of full-time missionaries, and more stake and district missionaries are being called today than ever before. Formerly, the missionaries spent a large part of their time in finding someone to teach, but now with every member of the Church being a missionary, by using the "share the gospel" program, the members, in effect, find the people to teach, and the missionaries now can spend a very large part of their time in teaching, mainly in groups.

This group teaching we have found to be very effective, both in saving time in teaching and in the psychology that results from teaching in groups. But, you may say, how can I be a missionary and participate in the "share the gospel" program? Well, there are several ways.

First, you can invite your nonmember friends, relatives, neighbors, business associates, or others that you might casually contact, into your homes, preferably in groups, and then let the full-time, the stake, or the district missionaries teach them the gospel.

Second, you can do missionary work by using the referral system. By the referral system we mean sending the names of those friends or relatives who live outside of the area that you are living in, who you think would be interested in the Church, to the stake or mission president in the area in which the people live.

This morning we heard of the referral that resulted in the conversion and baptism of President John Taylor. Many wonderful people are being brought into the Church now through this referral system.

Third, invite your nonmember friends to attend auxiliary meetings and other Church meetings with you. Fourth, live your religion, love your neighbor. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

Elder Harold B. Lee, in touring the Northwestern States Mission last summer, said, "This means let your light so shine that men shall be led to join the Church, or the kingdom of God."

But I can hear many of you say, "I know my friends and relatives wouldn't be interested. I have tried for years to talk to members of my family about religion, and it seems to irritate them," and other such things. But I ask you, do you really know that your friends would not be interested? Have you asked them? I suggest that you do ask them.

The people of the Northwestern States Mission, where I presided as president during the year 1960, as well as in many other places, have found thousands of people who are interested, who they thought were not interested, and this by merely asking two important questions, which you can do. First, "What do you know about the Mormon Church?" And regardless of their answer, "Would you like to know more?"

We found that approximately two out of every three that are asked these questions say, "No, I am not interested." In that event, just pass them off, possibly with a casual, "Well, maybe some day you will be." But don't irritate them or press the situation. There are thousands and thousands that are waiting and wanting to hear this message, and they have a right to hear it.

The one out of three who says, "Yes, I would like to know more," is the one to invite into your home for a group meeting with the missionaries. Or if that is not possible, give that name to the missionaries. I personally regularly ask these two questions: "What do you know about the Mormon Church?" and then, regardless of the answer, "Would you like to know more?"

By doing this almost daily I find many, many fine people who say, "Yes, I would like to know more," and I have never been embarrassed yet in asking that question. I have turned many, many fine referrals over to our missionaries. In fact, there is hardly a day goes by that I do not get a referral by asking these questions.

In asking groups of members all over the country to ask these questions, many times I have sensed a feeling of skepticism, but almost always afterwards someone has written me or sent word to me saying that although he was doubtful at first, he tried asking the questions, and was happily surprised to find many saying, "Yes, I would like to know more."

The opportunity will present itself to you as you go about from day to day if you are thinking about it. So I suggest, do think about it, and try it. Let's assume that a hundred members in a ward or branch asked these two questions only once every other day. They would ask on an average of three hundred a week, and experience has shown that approximately one out of every three will answer that he would like to know more. On this basis the missionaries would have about one hundred new people to teach each week in that ward or branch, probably many more than all of the full-time and part-time missionaries could possibly handle.

Keep in mind also that the young people as well as the old ask these questions, and the younger ones do not seem to hesitate like some of us older ones. I have some remarkable instances that I wish I had time to tell you about. Sometime maybe I can.

Speaking of referrals, I would like to read from a letter that I received just about two or three days ago from a person who apparently thought I was still president of the Northwestern States Mission. I have sent the letter on to President Don C. Wood. She said: "Dear President Richards: Ever since I joined the Church three and a half years ago I have wished all my friends and relatives had the same opportunity to investigate the gospel, and I have decided it's time that I asked to have missionaries sent to my relatives. Most of them seem interested and curious about our Church since my brother and I joined it, so I am hoping and praying that they will recognize the truth when they hear it. It certainly leads to the happiest way of life, and I know I could have avoided pitfalls if I had only found it sooner. It's wonderful to have the true gospel to guide your children through their lives, and so dangerous to try and raise them without it." Then she listed the names and addresses of twenty-five friends and relatives, saying she would appreciate very much having the missionaries call on these twenty-five people, and she would be praying that they would be as happy to receive the gospel message as she had been.

As I left the Northwest in December, more than a thousand referrals were passing through our office each month, members wanting to share the gospel with friends and relatives, knowing the joy it would bring into their lives. Brethren, this is the "share the gospel" plan at work through the referral system.

I would like to say a few words about the auxiliaries as missionary aids. Invite your friends to attend the auxiliary meetings with you. I would say that this is one of the easier ways that we have of sharing the gospel. As an officer or teacher, or even a member of one of these auxiliary groups, you can be a missionary by following this program. You and the members of your family not only invite these people but make appointments to pick them up to attend Sunday School, Relief Society, Mutual, Primary, Sacrament meeting, or any other of the Church meetings.

Likewise, you can take these people to the social functions being given by the auxiliary organizations. They offer very pleasant occasions for these nonmembers, and when they come to feel the warmth and friendship that they find in this association, they are much

more susceptible to the teachings of the gospel.

This is a very practical way that you can participate. A striking example of this is an incident that happened last year in the Northwest. Sister Freeman, a convert of about two years, was serving as president of the Relief Society in one of the branches. There had been no missionaries in this branch for some time. In the spring, we discussed the "share the gospel" plan with the members of the branch, and we sent two missionaries in with instructions to use the "share the gospel" program. Soon after they arrived, they got in touch with Sister Freeman, and she wrote to me saying this: "A special thanks for sending these fine missionaries to our branch. We are thrilled and very thankful, and we are reorganizing our visiting teachers so that the presidency will be free to visit any contacts that the missionaries ask us to."

About six months later I was interviewing one of the elders working in the area. I asked him how things were going in the branch. He said, "Simply great. Do you know how many nonmember women were out to the opening Relief Society meeting in the branch?" I guessed six or eight, which I thought would be pretty good. He said, "Thirty-four!" This, brethren, is the "share the gospel" plan in action in the Relief Society. Thanks to Sister Freeman and her fine members, because of this activity many wonderful members are now enjoying the benefits of the gospel.

As a result of the "share the gospel" plan, actually thousands of people are being brought into the Church every month. The effectiveness of this plan is especially impressive in the Northwestern States Mission, where we adopted it early last year. By the members of the stakes and districts working with the full-time missionaries, 775 converts were baptized in January and February of this year, compared with 106 a year ago—nearly seven and a half times as many. This figure does not include many more baptisms by stake missionaries.

In the eight eastern United States and Canadian missions that Sister Richards and I visited during January, February, and March of this year, the "share the gospel" plan has been introduced, and the number of baptisms so far this year is approximately double that of a year ago for a comparable period. But amazing as these figures sound and are, the important thing is that a great many more of God's children are enjoying the blessings of the gospel than otherwise might be.

And what is our responsibility? It is to give every one of God's children the opportunity of enjoying the blessings of immortality and eternal life. As Jesus said to Nicodemus, a ruler of the Jews, ". . . Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

Yes, baptism is necessary, and we must be baptism conscious. On several occasions bishops and branch presidents have said to me, "President, having all of these people coming into the Church is wonderful. We need them." But also another great blessing is received by members participating in this "share the gospel" plan. Many who had been relatively inactive became active again. An increased spirituality is definitely noticeable among the ward members who are sharing. It is like love, as you give it to others it increases in yourself.

Further, by members sharing the gospel with friends a great many very fine converts are coming into the Church, many who are making wonderful leaders almost immediately after baptism.

Brethren, remember the word of the Lord to the Prophet Joseph: "And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (D&C 18:15-16.)

Yes, the "share the gospel" plan is really here. Every member of the Church a missionary! This also means

group teaching to a very large extent, and this plan is very simple and extremely effective. President Moyle has said: "We can go out into the mission field, we can go out into the world, we can go into our lives, and accomplish anything that we desire to accomplish. Whenever the Lord calls upon us to do anything, he makes us equal to the task."

I know this is true. Let everyone of us be a missionary. It is wonderful. And may we have the faith and the determination and the courage to make this "share the gospel" plan an effective vehicle in bringing great numbers of souls into the kingdom of God. Let us always keep in mind that the purpose of missionary work is to bring souls into the kingdom of God through the ordinance of baptism.

May the Lord bless us to this end, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Gordon B. Hinckley, Assistant to the Twelve, will now speak to us.

ELDER GORDON B. HINCKLEY

Assistant to the Council of the Twelve Apostles

My dear brethren, I count this a great privilege and a great opportunity. I feel the weight of this responsibility and seek the inspiration of the Lord. As I envision the vast network of Church buildings, 285 of them reaching all the way to New Zealand across an expanse of 12,000 miles, with thousands upon thousands of men and boys who are assembled tonight, I think of Wilford Woodruff's story of the first meeting that he attended with the Prophet Joseph Smith.

On a Sunday morning in 1834 in Kirtland, Ohio, all of the priesthood were called together. They met in a little, rough log cabin. Hyrum Smith, Oliver Cowdery, Brigham Young, Heber C. Kimball, Parley and Orson Pratt, and William E. M'Lellin all spoke, and then Joseph spoke and said: "I want to tell you this: You know no more concerning the results of this work and what lies before you as elders of Israel, and before this people, than a group of children." He then went on to say that this work will fill the whole earth, and all nations will have to hear the proclamation of the gospel. (*Mill. Star,* Vol. 54, p. 605.)

Were those men here tonight they would marvel at the accomplishments that have been wrought. Never has the work of teaching the gospel moved so splendidly forward as it is moving today. Never before was so much being accomplished. I think you may be interested to know that during the ten years that President McKay has stood as President of the Church, more than 24,000 full-time missionaries have gone into the field, notwithstanding the fact that many of our young men were prohibited from going because of military problems beyond their control. During this same period more than 261,000 converts have been baptized into the Church. I can think of no more fitting memorial to the marvelous work of our great missionary President than the fact that in these last ten years more than a quarter of a million people have entered the waters of baptism. There were 48,500 plus last year, the equivalent of ten or twelve average stakes, and a hundred wards.

We now have approximately 8,500 missionaries in the field who are working, I think, as missionaries have never worked before, averaging 210 hours a month of actual proselyting per missionary. We have approximately seven thousand additional missionaries in the stakes. But with all of these, "the laborers are few and the harvest is great." (See Luke 10:2.)

". . . Lift up your eyes, and look on the fields; for they are white already to harvest." (John 4:35.)

I believe, my brethren, with all my heart that the field is white ready to harvest. We had nearly 50,000 baptisms last year. I think it not at all unrealistic to believe that we could have 100,000 converts a year in the Church if all of us were alert to the opportunities that are about us and would go to work

accordingly. I think the answer to the increased number of converts does not lie particularly in our methods—effective as those methods are. Rather, I think we are living in the day of the fulfilment of the word of the Lord given through the Prophet Joel, and repeated by Moroni in his first visitation to the Prophet Joseph.

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh. . . ." (Joel 2:28.)

I believe, my brethren, that we are living in the day when the Spirit of the Lord is being poured out upon all flesh.

To Peter, Jesus said,

". . . Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat:

"But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." (Luke 22:31-32.) I believe, my brethren, that that great admonition applies to the men of the priesthood of the Church of Christ: ". . . when thou art converted, strengthen thy brethren." When thou art converted, go thou and convert thy brethren. This is our responsibility.

What will it take to do it?

First, it will take an awareness of our responsibility and our opportunity. Great and magnificent as is the work of the more than 15,000 missionaries who have been set apart, I am convinced that we have a far greater force for teaching the gospel to the world in the membership of the Church—"every man a missionary"—as has been said here so convincingly tonight. "Every man a missionary!"

Anyone can do this, whether you're rich or poor, whether you're bond or free. I think every member of the Church has the capacity to teach the gospel to nonmembers. I was told the other day of a crippled woman, homebound, who spends her days in a wheelchair, who has been the means of bringing thirty-seven people into the Church. An awareness, brethren, we need an awareness, an everyday awareness of the great power that we have to do this thing.

Second, a desire. I think many of us realize that we could do it, but we lack the desire. Let every man single out another, a friend. Let him get on his knees and pray to the Lord to help him bring that man into the Church. I am as satisfied as I am of anything that with that kind of prayerful, conscientious, directed effort, there isn't a man in this Church who could not convert another. I think of a phrase that has been quoted by Brother Richard L. Evans: "If not I, who? If not now, when?" I leave that thought with you.

Third, the faith to try. It is so simple. As Brother Franklin D. Richards has pointed out, this is not complex. It is simple. We have in the Northern Far East Mission of the Church today a beautiful and capable Japanese girl, born in Honolulu. I said to her, "Were your folks members of the Church?" "No, they were Buddhists." "How is it then that you are here?" She said, "I had a high school friend who took me to Mutual once a week and then gave me a tract to read." That girl went on to the University of Hawaii and then to Illinois Wesleyan University, from which school she was graduated. Today she is a missionary in Japan.

The average missionary in Japan brings approximately seven people a year into the Church. That means that if she is just average she will be the means of bringing about fourteen people into the Church. Now if each of those fourteen were to bring another fourteen people into the Church and so on, it is easy to see how the gospel might spread through that land of a hundred million people.

We have in one of our great universities a professor, a doctor in science, who spends his noon hours discussing the gospel with his associates, to whom he had said in effect: "What do you know about the Mormons? Would you like to learn more?" They are learning more.

I want to tell of one more instance. We had speaking recently in a stake conference a lovely eighteen or nineteen-year-old girl who had joined the Church. She stood up and in substance said, "My father was a minister. His father was a minister. My mother's father was a minister. In fact, my father was the minister of the church just down around the corner. A school friend of mine took me to Mutual. Then

she brought me to Sacrament meeting. Then she said, 'Couldn't I invite the missionaries to come to your home and teach you?'"

"I replied with astonishment, 'To my home, with my father pastor of the church around the corner?'" The friend suggested she ask her father. So the girl went to her father, and he consented. The missionaries met with her in one room while her father listened in another. She has joined the Church, and her father has resigned his pastorate and is now teaching in a California school.

I say all of this only to illustrate the point which was made by Brother Richards here tonight that the capacity lies within our young people by the tens and tens of thousands to bring their friends into the fold of the Church.

I have here a letter that I picked off my desk. It came from a friend, a lawyer who works in a large bank. He writes: "I set a goal of at least one referral per week. Thus far there have been numerous opportunities to make appointments. With over 1,000 employees at the main office of the bank, the chances of success are good."

The faith to try! It is so simple! And then after that will come the joy which has been promised of the Lord. I know of no other work where the Lord has given so great a promise of joy to those who engage in it.

May I take a minute or two to share with you a testimony—and I hope you will not consider this egotistical, but consider it rather in the spirit in which it is given. I was flying across the ocean on one occasion, and I resolved I would try to discuss the gospel with someone on that plane. We had been flying all night, morning was coming, and I began a conversation with a man across the aisle. I asked him where he was from. He said he was from Newark. He asked, "Where are you from?" I said, "Salt Lake." He said, "Are you a Mormon?" and I said, "Yes." He said, "I thought so. You've had more orange juice than everybody else on this plane put together." Well, he hasn't joined the Church yet, but he has read the Book of Mormon, and he has read LeGrand Richards' book and two or three other books, and he has invited the missionaries to come and speak before the service club of which he is an officer. I think no one can foretell the eventual consequence of that conversation.

I had an interesting experience while going to the Orient last year. When I checked in in San Francisco, the man examined my passport and inquired about my business. I said, "I am going to represent the Mormon Church. Do you know anything about the Mormons?" "Oh," he said, "I know a little. My wife's a Mormon." "Has she ever told you anything about the Church?" I asked him. He said, "Very little. She is rather backward about talking about it." "Where does she come from?" And he told me, and I said, "Your wife comes from wonderful people, great stock, pioneer stock. Wouldn't you like to know something about the faith of your wife's people?" And he said, "Yes." I said, "How about next Thursday night at seven o'clock? Will you spend an hour?" And he said, "Yes." He handed me his card. President Warren E. Pugh of the Northern California Mission was there, and we arranged an appointment. Eight weeks later I had a letter from President Pugh to say that that man had joined the Church.

Now, I give you those instances, brethren, by way of testimony. I think I have known a little of the joy of which the Lord spoke, and concerning which he gave promise.

You never know how much good you can do until you try. You never can judge the consequences of your work. I have been in Korea, in that rough, sad, poverty-stricken land, which has seen so much of sorrow. We have today nearly a thousand members there. They are wonderful people. Last year the missionaries in Korea averaged fourteen converts per missionary, and eighty percent of them were university students or university graduates.

That marvelous work in Korea is largely the lengthened shadow of one man, Dr. Ho Jik Kim, who was a student at Cornell University fifteen years ago. A fellow student, a Mormon boy by the name of Oliver Wayman, began to talk

to him about Mormonism. When Elder Wayman left, another Mormon boy by the name of Don Wood, who went there to study bio-chemistry, became friendly with this Korean student.

Dr. Kim joined the Church, and he went back to Korea. He undertook to translate the Book of Mormon. He became a tremendous strength to the work there. He rose to high positions of leadership in the government, and the stature which the Church now has in Korea is largely the result of that. Don C. Wood today is president of the Northwestern States Mission. With all that he will do as president of that mission, directing the work of 150 missionaries, I do not know that he will do anything more significant than he did when he was a student at Cornell, walking arm in arm with a young man from Korea over to our little meetings, and then coming back and explaining the gospel to him and encouraging him to read the Book of Mormon.

Brethren, the power lies within us to spread the Lord's work. ". . . I am not ashamed of the gospel of Christ: for it is the power of God unto salvation. . . ." (Romans 1:16.) I give you my testimony of this work, of its divinity, and of the responsibility which lies upon us to spread it throughout the earth to fill its divine mission, and urge you, my brethren, every one of you, young or old, rich or poor, professional man, clerk, or laborer, to work with your associates to build the kingdom, all of which I do in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

We shall now be favored by a solo from Brother Dennis Clancy from Scotland, "I Know That My Redeemer Lives."

Vocal solo, "I Know That My Redeemer Lives," by Dennis Clancy.

President David O. McKay:

Thank you, Brother Clancy. Our next speaker is Brother Mark E. Petersen.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

I am very grateful, my brethren, to have the privilege of speaking with you shortly tonight. I am very thankful for this glorious song ["I Know that My Redeemer Lives" sung by Dennis Clancy, a Scotsman] we have just heard. I am sure it has made each one of us thrill with the testimony that we have of the divinity of the Savior and of our great love for him. I am sure, too, that you have been greatly delighted and benefited by these illuminating and stimulating addresses that have been given by Brother [Franklin D.] Richards and Brother [Gordon B.] Hinckley on our missionary program.

I would like to talk with you for a few moments about another phase of this missionary program. I have in mind the responsibility we have of fellowshiping our new members. I have often thought that instruction in the gospel without fellowship in the Church is as incomplete as baptism without confirmation. It is utter folly for us to avoid or ignore the responsibility we have of properly fellowshiping those who are brought into the Church.

I have been impressed with one other thing, too, about our missionary program, and that is that conversion cannot be limited only to instruction in the gospel doctrines. Conversion must include an acceptance of us as a people and an acceptance of our way of life and of our mode of worship. How can a person be fully converted to us and our work just by studying the Bible or any of the scriptures? The people must come into our meetings; they must become a part of us; they must see what we are doing. We must assimilate them. We must make them a part of us, and when we do that, then they really become converted and help to build the kingdom.

You remember how Paul wrote to the Ephesians: "Now therefore ye are no

more strangers and foreigners, but fellow citizens with the saints, and of the household of God." (Eph. 2:19.) They, very obviously, had a fellowship program in that day. It was very necessary that the new converts Paul and his associates made should be fellowshiped with the rest of the Saints, and it was all-important that the rest of the Saints be willing to fellowship them and take them into their arms and make them a part of them.

Unfortunately, at times we have missed out on that in our day. I have sometimes thought as I have heard some of the stories I have listened to that we almost had established an Iron Curtain in some areas. There can be no Iron Curtains in this Church. When the people are brought into the Church, we must receive them, and we must do more than merely shake hands with them and say, "How do you do." We must make them a part of our organizations. They must fit into our program. We must assign them activities. They must learn early to help build the kingdom.

Now, as I see this fellowship program with respect to the missions, it begins with the missionaries. The missionaries themselves, whether stake or full-time, must begin the fellowship program by bringing their new investigators into our Church meetings as early in the teaching process as is possible so that the new investigators may be introduced to the bishopric, may be introduced to others in the ward, may see our way of conducting our worship, may see the class of people we have in our membership, may get the feel and the spirit of the Latter-day Saints. That is a part of the conversion process, and as the missionaries do that, they will find that it will be easier to teach them.

Then also, as early as possible in the teaching process, it is all-important that the co-ordinator couples whom you have been asked to appoint be introduced to these investigators so that they may become "friends in court," so to speak, and then when the time for baptism arrives, that this co-ordinator couple be present at the baptism and be there to help welcome them into the Church and to help them in the process of further assimilation.

The First Presidency have told us that, whenever it is feasible, our new converts should be confirmed in the Fast meeting. If it is not feasible then the new convert being baptized should be confirmed, as we say, at the water's edge. But where it is possible to have it arranged for the Fast meeting, the confirmation act may become a beautiful act of assimilation.

I have thought often that it would be wonderful if, when the time of confirmation arrived, and it was in the Fast meeting, the bishop would announce to the congregation, "Brothers and sisters, we have the missionaries with us here this afternoon. Yesterday, they baptized the family of Brother and Sister John Jones. We are now ready to welcome them into the Church by confirming them members of the Church. We would like to invite the missionaries to come forward now and join us in the circle."

I have thought what a wonderful thing it would be if the three members of the bishopric and the missionaries who were there would stand together in the circle and then call Brother John Jones to take the chair. The bishopric and the elders jointly would lay their hands upon his head while one of the missionaries actually was voice in the confirmation.

And I have thought what a wonderful thing it would be after that if the bishop would reach out his hand and welcome Brother Jones and extend him the hand of fellowship. Then the other members of the family would be confirmed and welcomed in the same way.

I think it would be wonderful after the confirmation of a family of that kind for the missionaries to present to the bishop then and there, the certificate of baptism and confirmation for each and for the bishop to stand up in the Fast meeting, and say, "We have all now witnessed the confirmation of the family of Brother and Sister John Jones. We have their certificates of baptism and confirmation. All who are willing to receive them now as members of our ward and full-fledged members of our Church, will you signify?"

I would like to see them actually vote to bring them in just as if they were new members moving in from another

ward or another stake. It is a part of the assimilation process. It makes these people feel more a part of things.

Then I would like to see the brother in charge of the Senior Aaronic Priesthood work in the ward approach this newly baptized and confirmed brother at the close of the Fast meeting and say, "Brother Jones, I am Brother Smith, and I have charge of the senior work for the Aaronic Priesthood in this ward. Now that you are a member of the Church you become automatically eligible to join the work for the senior brethren in the Aaronic Priesthood. Our meeting will be held next Sunday morning at 9:30. I would like to come for you next Sunday about 9:15 and bring you to this first meeting and introduce you there to the rest of the members so that you can begin to feel a part of our group."

I believe that as soon as feasible, that man should be ordained a deacon in the Aaronic Priesthood so that he will have the sense of belonging, so that he will feel a part of the priesthood. If he is worthy to be baptized, surely he should be worthy to be ordained to the priesthood.

All of this is part of the assimilation process. I believe, if I may go back a few steps, that it would be a wonderful thing for the Relief Society people to be brought into the assimilation program even before baptism. Is there any reason why Sister Jones, the investigator, could not be invited to come to Relief Society and be escorted there by one of the class leaders, or by one of the officers in the Relief Society? And then as she is baptized, she is already in the habit of coming to Relief Society. She will just continue on. It eases the process of transition. She is already in the Relief Society. She will now continue to be in the Relief Society.

The same thing is true with the Sunday School and with the Sacrament meeting. The missionaries and the coordinating couple will introduce these people to the Sunday School and to the Sacrament meeting even before baptism. They will begin to get them into the habit of coming. The transition is made easy because they continue doing the things they have already been doing. And likewise with the Primary and the MIA. They are some of the finest missionary organizations we have in the whole Church and have brought thousands of people into the Church. Their contacts may well begin before baptism.

If we all work together, not only on the conversion process but also on the fellowship process, we will hold on to our converts. But would it not be a terrible tragedy if we were to bring thousands into the Church and then lose a number of them because we failed to do our work in fellowshiping these new people as they come in?

Brethren of the priesthood, I appeal to you. Fellowship these new people. Let them feel a part of us. Let them fit into our organizations. As they grow in faith, they will want to grow in works. We must all remember that faith without works is dead. It is so true of our assimilation or fellowship program. These people may be full of faith as they come into the Church, but if they are left without works or activity will their faith not die?

I talked with one couple one time who complained because they had been told by the bishop that they could not be assigned to any work for six months after baptism, and I thought what a tragedy. Faith without works is dead, and faith without activity can die in new converts. Therefore we need to give them work. We need to give them activity.

Now, if I may take just a moment or two more, I would like to talk about another phase of this fellowship program. The fellowship program has been marvelously successful with respect to new converts through the missionary program. Brethren, it can be equally successful with respect to the reactivation program. As people are being reactivated into the Church, again we must learn to fellowship them, just as we will fellowship new converts. The reactivated are just as much in need of feeling a part of things as the new convert, and there are many reactivated people who will feel just as strange in the Church surroundings as will a new convert. Some of them may feel more strange because they have a past record that would make them feel ill at ease as they come into the meetings.

And as they are reactivated, are they

going to be left cold, off to themselves? If we are going to erect an Iron Curtain against a man just because he happens to smell of cigarets, are we going to convert him to the gospel? We must fellowship the reactivated ones just as much as we need to fellowship the newly converted ones.

So I invite your attention, brethren, to a twofold fellowship program in the Church: first, a sincere effort to fellowship all these new converts who are coming in; and second, a sincere effort to fellowship the reactivated ones as we bring them in. Fellowship means salvation. Without it we may lose these reactivated ones, and we may lose our new converts.

So brethren, let us organize into a great fellowship movement. Let us hold out the hand of fellowship to every one of these reactivated ones, and the new converts. Let us fellowship them through the organizations and make them a part of us because the Lord so directs. They are to be ". . . fellow citizens with the saints, and of the household of God."

That we may accomplish this is my humble and earnest desire in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

The Male Chorus of the Tabernacle Choir, Elder Richard P. Condie conducting, will now sing, "Do What Is Right." The congregation will join in the chorus.

The Men's Chorus and the congregation sang, "Do What Is Right."

President David O. McKay:

President Henry D. Moyle of the First Presidency will now speak to us, and he must not cut his remarks short.

PRESIDENT HENRY D. MOYLE

Second Counselor in the First Presidency

It was my great pleasure fifty-two years ago to be met by the President's younger brother, William M. McKay, in Zurich, Switzerland. It was he who was the district president at that time in Zurich, and it was also he who taught me a good deal about missionary work that has stayed with me until this day. At that time my mission president was Thomas E. McKay, under whom I served throughout my mission.

I was very happy last evening, or the evening before, to pick up the April issue of The Improvement Era and find that the father of these three great men went on a mission in 1881, when President David O. McKay was seven, and his brother, Thomas E. McKay, was five. He also left his beloved wife. Near the conclusion of his mission he wrote a letter. It was dated February 12, 1883, and was to John Henry Smith, president at that time of the European and of the British Missions. I am sure that that letter, which was published at the time in the *Millennial Star* of March 12, 1883, is as inspirational to us this evening as it was when it was written by the wonderful father of these great men.

I read but a part, because I want you all to read the entire article: "The spirit of gathering appears to be increasing among the Saints, causing them to draw near to their Heavenly Father and to each other. This manifest increase of faith and good works among the Saints is being felt for good, throughout the circle that the worthy Saints move in, among the honest in heart. Baptisms are becoming more frequent. The number of our traveling elders has been reduced somewhat, but no doubt President Smith will remember Scotland when wisdom dictates to send us more help." That is one of the classic sentences in Mormon literature. I want to read it again, and I hope everyone of you will develop within your heart that sort of spirit, that sort of attitude toward the leadership of the Church, and assume just as David McKay back

in 1883, when this letter was written, assumed, that the Brethren know what they are doing.

"The number of our traveling elders has been reduced somewhat, but no doubt President Smith will remember Scotland when wisdom dictates to send us more help. We need elders of strong faith, or with some money in their possession. Both is best, providing they have wisdom to exercise both at the same time; but our experience has conveyed the idea to our mind, that, with cash in the pocket, faith in a measure is allowed to take a rest." (*Improvement Era,* April 1961, p. 278 citing *Millennial Star,* Vol. 45, p. 173.)

Well, I have been very much tempted to read more, but I want you all to read it for yourselves. It is a marvelous letter, and the letter which the Era published, which David McKay wrote and which was published in the Ogden newspaper on his return, is another classic.

Now I have a distinct and definite purpose in my mind tonight to read the appraisal of President David O. McKay as a missionary. This has been written at my request by a former mission president. He says that since beginning his world travels in 1920, when under direction of President Heber J. Grant and counselors and the Quorum of the Twelve, President David O. McKay and Elder Hugh J. Cannon were assigned to visit missions and various lands around the earth. President McKay has undoubtedly traveled wider and farther than any other missionary.

Speaking of these beginnings, President McKay says: "When we left home December 4, 1920, we looked forward with no little misgiving and anxiety to the trip ahead of us. It was no simple matter to contemplate traveling to the Orient, hence to the Antipodes, much of that distance to be spent on the water. The keen sense of responsibility adequately to fulfill the desires of President Grant and his Counselors and the Twelve who had honored us with that call, made us seek the Lord as I have never sought him before in my life, and I wish to say this afternoon that the promise made by Moses to the children of Israel just before they crossed the Jordan River into the Promised Land has been fulfilled in our experience, as we sought the Lord with all our souls. He came to our guidance and assistance. It may be that the realization of our dependence upon him made more prominent what seems to me to be a deplorable tendency of the world to disregard, even to disown, their relationship to our Heavenly Father. It is our privilege to hear educators and other prominent men speak in different places and upon different occasions, and to mingle with different classes of men and women on boats, for we spent a total of five months on the water, sailing in about 23 different vessels, each vessel well crowded with all classes of tourists, most of whom were confessed Christians.

"Frequently we were grieved to note the attitude of apology that these Christian men and women assumed concerning God, their Creator, and his Son, Jesus Christ."

Upon this trip, and many subsequent ones, he had many and varied experiences; for instance, he rededicated the Holy Land for the return of Israel there, and to the preaching of the gospel. He also dedicated the land of China for the preaching of the gospel. He himself preached the gospel on the high seas, near volcanoes, in waste places, on mountains, and in the earth's beautiful valleys. He lived intimately with natives in most of the European countries, in the Holy Land, Armenia, China, New Zealand, Australia, Tonga, Samoa, Hawaii, in South American countries, and in others, but he lived, not only with natives in these places, but also with educators, professional men and women, statesmen, officials, and others.

In all these relations did he ever have any serious contention or strife? He spread the spirit of love and respect and received the same in return, and his name is held as a symbol of love and peace in the countries where he has traveled. The spirit of inspiration was heavy upon him, so that through him miracles were performed as in the days of old by Peter and others of the apostles.

Of this spirit President McKay says: "Inspiration was given to us on our world tour of the missions of the Church.

"I want to testify to you that God was with us when we stood beneath

the old tree in China when we dedicated that land to the preaching of the gospel. My words may not convince you of the fact, but no disputant can convince me that our souls were not filled to overflowing with the Spirit of God on that occasion. . . .

"I knew of his protecting care in the Tongan Islands; for when the vessel was submerged by a mountainous wave, we felt peace and security.

"At Papeete, Tahiti, we knew his guiding hand and acknowledged his overruling Providence, when replacing our judgment by his inspiration, he moved us to do something which our own judgment had told us not to do, subsequent events proving that the inspiration came in rich abundance in the priesthood meetings with the missionaries. . . .

"Again, when among the Samoans, we felt his presence on several occasions, especially in that memorable farewell at Sauniatu." (*Cherished Experiences*, pp. 134-135.) He then relates how they were directed to Elder Joseph Wilford Booth in Armenia, and he was directed to meet them—Brothers McKay and Cannon—with no suggestion of time or place suggested, yet they did meet in a miraculous way.

He also relates how a Chinese brother whom he knew was transformed from a would-be murderer to a man of love and peace, who dedicated his life and fortune to the gospel, was made happy and spread his happiness like a contagion through the Spirit of the Lord Jesus Christ.

The above-mentioned experiences reveal the spirit that accompanied and prompted President McKay as he pursued his extended missionary work. In these experiences he has witnessed the degradation and suffering because of a lack of knowledge of gospel principles. In contrast, he has seen the blessings, joy, peace, power, and happiness, even miracles, resulting from the acceptance and living of the gospel. Because of these experiences he has come to realize that the world's greatest need is the hearing and the living of the gospel of the Master.

Indeed, it is this realization that has impelled his late extensive travels that have fired him to construct numerous meetinghouses and temples throughout the world, namely that the gospel may be more effectively preached and taught to the world, and, I might say, he has a deep-seated desire in his heart that all of these members who are baptized after their conversion, and who are fellowshiped into the Church should have the blessing of the full Church program.

It is not difficult to follow such a great leader, and such a great missionary. I want to take just a minute to say that this direction, of which Elders Petersen, Hinckley, and Richards have spoken of tonight, has come from the heart of this great missionary. I have heard many say that they wonder if there has ever been a greater missionary in the Church. It has come from his heart and so has inspiration from the Almighty that every member of this Church should be a missionary, and especially that every man holding the Holy Priesthood of God should be a missionary, and that now extends itself to one other thought, which I want to leave with you.

That is, that every family in the Church should be a missionary family. If ever the time existed upon the earth when we need to solidify and unify and strengthen the family circle, it is today. You go into the home of a Latter-day Saint family which is a missionary family in the true sense of the word, and you will find a family filled with love and unity and with the choicest blessings of the Lord showered down upon them constantly.

My, what we could produce in this Church today if we would follow the admonitions of President McKay, the great missionary that he is. This, so far as my feelings are concerned, is just the same as though the Lord had spoken, because to me he has spoken, and I know as I live that he has spoken to the world through his mouthpiece, his prophet, in this day and age, telling all of us, the children of our Heavenly Father who have espoused membership in his Church and kingdom, to become missionaries. How can any of us afford not to do so?

I pray God to bless us all that we may unite as one in carrying on this great work, and never let a bishop be heard

to complain about the work of the missionaries in the mission field, or never let a missionary complain about what a bishop does as he presides over his ward, for there must be unity in the priesthood, and particularly among those to whom keys of the priesthood, keys of presidency, have been given. To that body of men, above all other men on earth, there must be an absolute unity of purpose. Be assured that whatever the missionaries do in the full-time missions of the Church, they are doing it under the inspiration and the direction of President David O. McKay, and when we fail to sustain them, we fail to sustain him and to sustain the Lord.

God bless us to put our hearts and souls and those of our families to this work, I pray in Jesus' name. Amen.

PRESIDENT DAVID O. McKAY

I have just been handed a paper giving the general priesthood conference count, April 8, 1961. These reports have come in early. Attendance in the Salt Lake Tabernacle, 8,097. In the Assembly Hall, Barratt Hall, and grounds, 2,688. A total attendance on these two blocks, 10,785. Attendance in other places is to be reported by mail later. For comparison, in April 1960, we had 10,432 on the grounds; in October, 1960, 9,911; so we have 10,785 tonight, the largest we have ever had.

We have had a remarkable meeting. We shall report to you tomorrow how many are in the other chapels listening in to this inspirational missionary meeting. In the congregations there are thousands, tens of thousands of young men of the Lesser Priesthood—our future missionaries. I shall just ask the bishops to call their attention to the following.

To render service for two or three years in the mission field is a blessing to anyone. It is recognized as such by thousands of parents throughout the Church who appreciate the value of such labor to their sons and daughters, in whom this experience awakens an appreciation of home and of the gospel. Parents know also that missionary activity brings into the plane of consciousness a knowledge of the truth of the gospel, which the young men have perhaps felt but not expressed.

Bishops, it is well for us to have in mind not so much the benefit to those representatives as their preparation and fitness to carry on the responsibilities entailed in a missionary call. In choosing a missionary it is well to keep in mind questions as follows:

Is he worthy to represent the Church?

Has he sufficient will power to resist temptation?

Has he kept himself clean while he has been home and by that standard proved himself capable of resisting possible temptation in the field?

Has he taken active part in Church organizations at home?

Does he at least glimpse what the Church has to offer the world?

Has he glimpsed that the Church is the greatest thing in the world, and the only authorized group to represent the Lord Jesus Christ in the salvation of mankind? I use the word *glimpsed* because many of our young men hesitate to bear their testimonies. They say they don't know—they believe. But if they will just stop to analyze what this Church does to the individual, *first* in keeping himself *clean and unspotted; second,* in *keeping the Word of Wisdom; third,* in keeping *chaste and pure;* if he just studies and realizes and even just glimpses what it does for the home—no drunken father, if he is a member of the Church; no disloyal husband; no mother who makes home unhappy by her infidelity—a home keeping the standards of the Church, is a happy home; an unbroken home—a home where boys and girls take turns in offering prayer, in courtesy and mutual helpfulness. That is what we mean by "glimpsing."

Has he taken active part in Church organizations? I do not have time to elaborate upon that.

Has he, through prayer, or experience, felt God's nearness to him, so that he can approach the Lord as he would his earthly father?

Young men, please keep those questions in mind as you take part in your

deacons' quorums, teachers' quorums, priests' quorums, elders' quorums; and as you prepare in activity at home, in personal life, and in your schoolwork to qualify yourselves to go out as representatives. May you be among those who can be trusted—a representative of the Lord Jesus Christ, I humbly pray in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Thank you, Brother Condie and members of the Choir, for your inspirational singing this night. And thank you, my Scotch brother, for singing and inspiring this group with "I Know That My Redeemer Lives."

The Choir will now favor us with "Sweet Hour Of Prayer," the Tabernacle Choir Men's Chorus. Elder Holger P. Petersen, former Danish Mission president, will offer the benediction, after which this Conference will be adjourned until 10 o'clock tomorrow morning.

The Tabernacle Choir Men's Chorus sang the hymn, "Sweet Hour Of Prayer," following which the benediction was pronounced by Elder Holger P. Petersen, former Danish Mission President.

Conference adjourned until Sunday morning, April 9, at 10:00 a.m.

THIRD DAY

MORNING MEETING

Conference reconvened in the Tabernacle Sunday morning, April 9, at 10 o'clock.

(Columbia Broadcasting System's *Chuch of the Air,* on which Elder Mark E. Petersen was the speaker, was presented at 7:35 a.m. The *Tabernacle Choir and Organ* broadcast was presented at 9:30 a.m. See pages 134 to 138 for a full report of these broadcasts.)

The music for this session of the Conference was furnished by the Salt Lake Tabernacle Choir, under the direction of Richard P. Condie. Elder Frank W. Asper was at the organ.

President David O. McKay, who presided and conducted the services, made the following introductory remarks:

President David O. McKay:

The Fifth Session of this General Conference was a General Priesthood Meeting held last evening at 7 o'clock in this building, with overflow meetings in the Assembly Hall and Barratt Hall, and relayed by closed circuit to members of the Priesthood assembled in 285 Church buildings in virtually every section of the United States, and eleven locations in Canada. There were reported in attendance 10,785 members of the Priesthood here in the Tabernacle and these adjoining buildings.

The speakers were Elder Mark E. Petersen of the Council of the Twelve; Elder Franklin D. Richards, Assistant to the Twelve; Elder Gordon B. Hinckley, also an Assistant to the Twelve; and members of the First Presidency.

The Tabernacle Choir Men's Chorus furnished the music, with a solo from Elder Dennis Clancy. It was very inspirational.

This morning at 7:35 Elder Mark E. Petersen was the speaker for Columbia Broadcasting System's Church of the Air program over KSL Radio Station. These services this morning constitute the Sixth Session. They are televised by many circuits on the western coast, and in order that people may hear and see the proceedings we shall postpone the usual announcements until after the first hour.

The Tabernacle Choir, under the direction of Richard P. Condie, with Frank W. Asper at the organ, will open these services by singing, "A Song of Jesus." The invocation will be offered by Elder Robert L. Bridge, president of the Riverside Stake.

The Tabernacle Choir sang an anthem, "A Song Of Jesus."

President Robert L. Bridge of the Riverside Stake offered the invocation.

President David O. McKay:

Elder Robert L. Bridge, president of the Riverside Stake, offered the invocation. The Tabernacle Choir will now sing, "Ballad of Brotherhood," Richard P. Condie conducting. Following the singing, President Henry D. Moyle will address us.

The Tabernacle Choir sang, "Ballad Of Brotherhood."

President David O. McKay:

President Henry D. Moyle of the First Presidency of the Church will be our first speaker. He will be followed by Elder Marion D. Hanks.

PRESIDENT HENRY D. MOYLE

Second Counselor in the First Presidency

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Psalm 24:1.)

As Latter-day Saints we believe literally these words of the Psalmist. We are the Lord's as are all our fellow men. This makes us all brothers and sisters, sons and daughters of God, with his only Begotten Son Jesus Christ, our elder brother. This is a much closer relationship than most of us realize. It gives ample justification for "The Golden Rule" and all that Christ taught the world in his Sermon on the Mount. In fact, this relationship forms the basis for all of Christ's teachings.

Whatever the Lord has for his children here on earth, he has for all of us. He is no respecter of persons. Underlying all of God's dealings with his children in all generations of time is the responsibility which attaches to any gift which we receive from God.

In the lives of those of us who are the recipients of his great blessings, our duty is well understood, and we do not shirk it. Herein lies the reason for and the foundation of all of our great missionary work, both at home and abroad. Having received a knowledge of the restoration of the gospel, we are impelled by a power far greater than any earthly power or earthly influence to teach the gospel to others that they might enjoy the fulness of life in full fellowship with our Father in heaven and in communion with us.

The importance of our missionary labors is emphasized in the gospel as written by John: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

We have often been asked why we do not limit our missionary labors to the heathens, why do we bother Christian nations. The answer to this important question is best found in the fact that the missionary work which we perform is the same all over the world, whether it be here at home in the United States or in some remote nation of the earth. Our responsibility is to take the restored gospel of Jesus Christ to all our fellow men. Following Christ's ministry, his gospel was carried to the great centers of culture by his apostles and their associates—Jerusalem, Corinth, Ephesus, Athens, Rome, Carthage, to mention only a few.

We are not left in doubt as to what we should do. At the end of the Gospel, according to John, we read:

". . . Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, [for the third time] Feed my sheep." (*Ibid.*, 21:17.)

Were there any doubt in our minds as to the meaning of this parable, the doubt should be removed when we read the closing sentences of the Gospel according to Matthew.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things

whatsoever I have commanded you: . . ." (Matt. 28:19-20.)

With the passing of time our relationship to one another and to God has not changed. We are now no less constrained to teach others the ways of God than were his disciples of old. We are, in fact, under greater stress so to do because God has given us sufficient temporal resources and also unlimited means of transmitting to all mankind the eternal truths of the gospel of Jesus Christ which have once again been given to man through his prophets in these latter days to the convincing of the souls of men that God lives, that Jesus is the Christ, that a plan for the salvation and exaltation of man was given by God himself before the foundations of the earth were laid, which, if followed, will bring all his children back into his divine presence, there to dwell eternally in a state of eternal happiness and progression; that we through the gift and power of the Holy Ghost can know and understand and follow this way of life which was also laid down for us by our Lord and Savior Jesus Christ, while he walked here among men upon the earth in the Meridian of Time.

Indeed, this course which God intends his children to follow in mortality was given to Adam and has been revealed to all the prophets of God in every gospel dispensation for the enlightenment of mankind down to the present time.

Paul said, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; . . ." (Eph. 1:10.)

This is the Dispensation of the Fulness of Times of which Paul spoke to the Ephesians.

Inasmuch as the Fulness of Times has now been revealed to man, we have all that has gone before in all former dispensations of time, to now present and teach to men.

It is of course with the present time that we are immediately concerned. This again demonstrates how great is our responsibility and how wonderful our opportunity for service. It is the purpose of the Almighty that all mankind shall sooner or later receive the message of the restoration of the gospel in its fulness.

In a general conference of the Church held in Nauvoo in October 1840, Joseph Smith said: "Now the purpose in Himself in the winding up scene of the last dispensation is that all things pertaining to that dispensation shall be conducted precisely in accordance with the preceding dispensations." (DHC, Vol. IV, p. 208.)

We see that the gospel today is the gospel of yesterday. Therefore the revelations of God to man through his prophets in the past, as found in the Holy Bible, are of immediate importance and application in our lives today. To us they are in no wise antiquated or outmoded. The revelations of the past and the present reveal God the Father and Jesus Christ his Son to those who will read with a will to understand. God's laws are eternal. Our relationship to God is both unchanging and everlasting.

Parenthetically, let me say that new editions of the Bible, no matter how modern, cannot help us any unless they present to us a more accurate interpretation of the original source material still available. Our attention is particularly called in this respect to the importance of the translation of the Bible. Our Eighth Article of Faith reads: "We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."

Paul gave the Corinthians the spiritual attainment necessary to our understanding of God, for he said: ". . . no man can say [know] that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12:3.)

Our understanding of the scriptures and our conversion to the truth today must follow the same pattern as was set for Paul's conversion and followed by Paul in his ministry in the conversion of others. Paul once said: "I have planted, Apollos watered; but God gave the increase." (*Ibid.*, 3:6.) Where there is no increase given, of such as Paul spoke, there is no conversion.

Job's declaration is all-enlightening. "But there is a spirit in man: and the

inspiration of the Almighty giveth them understanding." (Job 32:8.)

Therefore, when we come to fulfil all righteousness by delivering the message of the gospel as it has been revealed to us, to our fellow men, we must teach by the Spirit. The Spirit must bear witness of the truthfulness of our message to the world. No one need fear to hear our message. If we speak of ourselves, our work will come to naught. Paul declared to the Corinthians:

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

"For I determined not to know any thing among you, save Jesus Christ, and him crucified.

"And I was with you in weakness, and in fear, and in much trembling.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power:

"That your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:1-5.)

Paul wrote to the Ephesians: "For through him we both have access by one Spirit unto the Father." (Eph. 2:18.)

"There is one body, and one Spirit, even as ye are called in one hope of your calling;

"One Lord, one faith, one baptism,

"One God and Father of all, who is above all, and through all, and in you all." (*Ibid.*, 4:4-6.)

We bear solemn witness to the world that God has revealed himself and his Son Jesus Christ to the world through his Prophet Joseph Smith; that he has restored his priesthood, his prophets, and his apostles as of old upon this earth. They are with his people here and now. We as recipients of the Holy Priesthood are empowered and authorized to preach the gospel of Jesus Christ to mankind today, and to administer in all the ordinances of the gospel given to man from the time of Adam to the present day. All our elders called on missions at home, and those who are in the various nations of the earth, have been ordained to the priesthood of God and set apart to teach the world the saving principles of the gospel, to call the world to repentance, to warn the world of impending dangers which can be met successfully only by living lives of righteousness, adhering to the principles of truth which emanate from the throne of God, obedience to which results in peace on earth and in exaltation eternally in the kingdom of our Heavenly Father.

The Lord once said, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Every elder of the Church of Jesus Christ of Latter-day Saints called into the service of the Master as a missionary goes forth to proclaim these duties, with this admonition from the Lord—to do his work, to establish his glory, to turn the hearts and spirits of men to their Maker. We have received a very positive and definite commission from on high. The Lord has spoken, and these are his words:

". . . Ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit;

"And ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken." (D&C 43:15-16.)

"And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel." (*Ibid.*, 42:12.)

Now to those who hear will be given to know and to understand the teachings of our elders, if their hearts and minds are open, and they have a sincere desire to know the truth. The Lord will answer the prayers of those who seek to know the truth. Did not the Master admonish us all to "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:" (Matt. 7:7.)

People by the thousands can be heard all over the earth to testify that the message of the missionaries of the Church is true. They do not rely upon the word of the elders of the Church alone. They receive a testimony of their

own which is born of the Spirit. This is the greatest gift which comes to man from on high. He immediately sees himself in true perspective with his fellow men and with his God. He knows what he should know. He is responsive to the gospel plan. He seeks baptism by immersion for the remission of his sins.

Christ sought John the Baptist in the wilderness to be baptized of him in the River Jordan. Christ at once recognized the authority to baptize held by John. Christ declared that he was baptized to "fulfil all righteousness." Following his baptism, and as he came straightway out of the water, having been immersed therein, the heavens opened and God the Father declared: "This is my beloved Son, in whom I am well pleased." The Holy Ghost, the other member of the Godhead, descended from heaven and rested upon the Savior. Thus the Savior was baptized both by water and by the Spirit.

In all generations of time those who have been baptized according to the plan laid down by the Father, justified by the Son and recognized and approved by both the Father and the Holy Ghost, have, after baptism, received the Holy Ghost through the laying on of hands by those who are in authority—the Holy Ghost, the Comforter, which Christ promised his disciples would be sent to them by the Father upon his ascension on high. Those who seek after the Comforter can be assured, through obedience to the laws and ordinances of the gospel, never to be left alone, but always to have the influence, power, and inspiration of a member of the Godhead ever present.

Christ says, as recorded in John: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

"And ye also shall bear witness, because ye have been with me from the beginning." (John 15:26-27.)

For you it is left to decide whether our message is like the seed in the parable of the sower, some falling by the wayside into stony places, or among the thorns, or into the good ground, and is heard and understood and beareth fruit and bringeth forth "some an hundredfold, some sixtyfold, some thirtyfold." (See Matt. 13:3-8.)

Our preaching of the gospel today is no different from the days of Pentecost in Jerusalem when Peter preached to the multitude. We read:

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." (Acts 2:2-5.)

Finally Peter testified unto them in the power and majesty of his priesthood:

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (*Ibid.*, 2:36-38.)

With President McKay to direct us in our effort to do our duty in promulgating the gospel at home and abroad, we always know the proper course to pursue. The Lord has raised him up to be his prophet, seer, and revelator and to give to his Church a revelation pertaining to our duties as members of the Church in the world today. We are all becoming more and more aware of our responsibility, our privilege, our power, and our opportunity. On every hand we are beckoned by the world to divulge, as it were, the secret of our unity and success and happiness. No one lacks opportunity.

Some may ask the question as to how we convert others to the truth. The answer is, we do not. Conversion comes from above. Our part in this work is

to plant the seeds of truth. These seeds are born of our conviction when we testify of the divine mission of Jesus Christ, the Son of the Living God, who offered himself as a sacrifice for the sins of the world. We rely upon the gift and power of the Holy Ghost to carry our message into the hearts of our listeners and witness unto them the truthfulness of our stated conviction.

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!" declared Joseph Smith and Sidney Rigdon in 1832.

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

God help us all as his children that we may wend our way back to him by obedience to the laws and commandments set forth in his gospel, I humbly pray in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

President Henry D. Moyle of the First Presidency has just spoken to us. We hope that all the televisions and radios that were tuned in along the West Coast, in the Northwest and throughout the nation, heard his address, and also the beautiful singing of the Tabernacle Choir, and while we are all tuned in, I take this opportunity to express to you the love and greetings and confidence of President J. Reuben Clark, Jr., who is content to remain home at the advice of his physician. He telephoned before this meeting and sends his greeting and love to all who are listening in.

We shall now hear from Elder Marion D. Hanks of the First Council of Seventy.

ELDER MARION D. HANKS

Of the First Council of the Seventy

I need and earnestly pray for the Spirit of the Lord in this important opportunity. With the guidance of that Spirit I would hope to do three things this morning: to add my testimony to what has been said here, to confront and acknowledge a serious problem, and then to offer some suggestions relating to the well-being of youth and their relationships with their parents and other adults.

Perhaps many of you did not hear President McKay's stirring declaration of faith and confidence in youth at the beginning of this conference. To no message could I have more sincerely thrilled and responded. I add my testimony of joy and confidence in them. I am one who earnestly believes that teaching them and seeking to help them and bearing witness to them is as important as any missionary work being done in the world today.

This morning Brother [Mark E.] Petersen delivered to the nation a moving expression of his conviction that with parents and in the homes of America lies the basis of much of the problem of our youth. To this I add my testimony. I believe that there is no force so vital in helping to shape the lives of the young, for good or ill, as the influence of parents and home.

I would testify of another truth: In my judgment there has never been so great an opportunity or so urgent a need as there is today for this Church, its members, families, and homes, to share great and vital principles, programs, and inspiration with the youth of the Church and the nation. I believe we have an unparalleled opportunity for leadership and contribution. I would like to witness to you that our much-discussed, terribly tempted, often troubled, frequently undervalued, but wonderful, solid, promising youthful generation has knowledge of its needs and says to us, sometimes in the very words we have said to them, (when they have a chance to say it and

be listened to), that they know their needs and would like us to help them meet them.

The second theme I should like to note is that there are very tragic problems involving many of the youth of the land. I confess that I still wonder at the propriety of quoting statistics that are unpleasant on the face of them and in their implications, without time to properly consider backgrounds and circumstances, but I believe that we have no time to lose, and that sometime, somewhere, parents and other adults must be confronted with the facts. Let me give an example of what I mean.

The United States Navy a time ago instituted a program of morale-building among its personnel—a wonderful program based on fundamental principles of morality and responsibility and patriotism with which the Church has always been concerned and which are in operation among us. The results of the Navy program are reported to be excellent, but let me report a few of the sobering statistics that motivated the institution of the program and which still reflect, at least in some measure, existing circumstances. During one six-month period, it was reported in public print, the Navy brig population totaled enough men to man the entire submarine fleet of the nation. The Navy was starting a new courtmartial every two and a half minutes of every single working day. Enough men were deserting each year to man twelve guided-missile cruisers, enough being dishonorably discharged to man twenty destroyers, and enough being hospitalized for neuro-psychiatric reasons alone to man five Forrestal-type carriers.

The American Social Health Association estimates an annual venereal disease-infected population in the United States of 200,000 under twenty years of age. In any one year, fewer than 50,000 of these are reported. Most of the remainder are undiscovered, many until they make their mark in tragedy in the lives of unsuspecting families or others. It is also noted that there were 207,000 illegitimate births recorded in this nation last year.

These statistics are startling enough, but they are indicative of another problem which especially alarms some knowledgeable observers. Listen to this recently published statement:

"As we fail to reverse the rising trend in juvenile delinquency, we approach a critical situation. Our national resources for detention, treatment, or rehabilitation of the pre-delinquent or the delinquent child are already inadequate, unevenly distributed, and severely strained. They will be unable to cope with further increases in our youth population and with the rise in delinquency."

In plain words, this notes the apprehension in the hearts of many who believe that we cannot possibly produce specialists, experts, guidance counselors, psychologists, social workers fast enough to meet the increasing need for them. Obviously, then, the solution lies elsewhere. There has to be another answer. We do not minimize the work of the experts and trained workers. While the Church is primarily interested in prevention, the message of the gospel is one of restoration and rehabilitation also. The first principles of the gospel are faith and repentance, based in the love of God and fellow man.

The answer to the problem of American youth, however, cannot be left with the expert and the specialist. It lies in the hands, in the hearts, in the willing spirits of the parents and other interested adults who can bless them and help them meet their problems—this great solid majority of wonderful young people who want to do well, who are not now in trouble and do not want to be, but who need help if they are to become the constructive, contributing, wholesome human beings they would like to be.

My third theme, then, is to consider some of the needs of youth.

I mention first (and no one will be surprised by it) that young people need the love and approval of their parents and of others whose lives influence them and who are important to them. They need to be accepted as they are and in light of what they can become, and they need to be motivated through love to want to be the very best they are capable of being. They need a feeling of belonging, of solid attachment to something stable. They need the confidence

and the respect, the faith and the high expectations of their elders. Let me quote again the marvelous words of Goethe: "If you treat an individual as he is, he will remain as he is, but if you treat him as if he were what he could be and ought to be, he will become what he could be and ought to be."

I have in my possession a copy of a letter written from the plains by a pioneer mother who had just buried her husband. Brokenhearted, she took her children and continued the journey with the great faith that had moved her from Europe across an ocean and now moved her to cross a continent. She wrote a letter to her husband's parents, notifying them of the death of their son. Her words moved me so much at the first reading that I could not forget them. She said:

"Dear Father and Mother: Out of my broken heart I have to tell you of the death on the plains of your dearly beloved son and *my best friend.*" And then she went on to tell them the story of his passing.

Is it not certainly true that the best friends we have in this world ought to be those of our own household? What kind of atmosphere would youth grow up in if that feeling were in the homes of the Latter-day Saints and perhaps through us in the homes of a great many good, faithful, loyal people in this nation and the world? How would it be for the spiritual prosperity of the young if they were assured of a love that endures and inspires and allows for imperfections and failings and mistakes and for repentance?

I do not think I will hear anything in this world more sweet and moving, and to me as a parent, more satisfying, than some words I heard from the tongue of a four-year-old in the middle of the night some years ago. There had been a childish infraction which was somewhat serious since it involved the use of a butcher knife between two little children, and since I have normal love for them and some normal anxieties for their future, I had interfered. There was a period of instruction, some punishment to emphasize it, a few tears, some explanations, and a time of self-examination. We were awakened very early the next morning to hear the two little girls talking. The three-year-old was in bed with the four-year-old, being comforted from some nocturnal fright. We heard the four-year-old say to her, "Don't be frightened, Nancy. You will be all right." And then, "Do you know something, Nancy? Do you know that Daddy and Mommy love us even when we are naughty. They're 'dis trying to teach us."

O the Lord help us to have wisdom enough and faith enough always to help them believe it and to make them know that their Father in heaven feels this way, also, that it is to us and to him they must turn in repentance, in faith, and in humility.

With this love and affection and confidence, young people need to be instructed. Someone once said that we habitually underestimate their intelligence and overestimate their experience. We expect them to act like miniature adults and yet often we do not teach them.

What is it that we need to teach them? We can be sure of their perceptiveness. We can be sure that they will see and hear and absorb and imitate, and therefore it is vital that what they see and hear and absorb is worthy of imitation. We need to teach them, as the Lord has taught us to teach them, the first principles of the gospel. We need to teach them prayer. We need to help them get a sense of their relationship with their Heavenly Father that will make them want to walk uprightly before him, that will help them to seek objectives and goals that go beyond the material. We should endeavor to teach them to want to educate and discipline their minds and to keep their bodies clean and healthy. In their youth they need to be taught that there are things worth sacrificing for, they need to learn good citizenship, patriotism, respect for others, honor and honesty, courage. They need to be taught to love good literature and beauty and God's world.

There is an enlightening, if somewhat sobering picture of what our young people need to learn, in the words of a Red Chinese intelligence officer describing captured American soldiers:

"He has weak loyalties to his family, his community, his country, his religion, and his fellow soldiers. His concept of right and wrong is hazy. He is basically materialistic and he is an opportunist. He is ignorant of social values. . . . There is little or no understanding, even among university graduates, of United States' political history and philosophy or of their own freedom's safeguards and how these allegedly operate within their own decadent system."

Our young people need to be taught many basic things which we cannot assume they will acquire outside the home. We need to teach them there, and then to seek to spread our influence and effectiveness into the schools, the neighborhood, the community, and the nation.

I love some words attributed to Samuel Taylor Coleridge concerning what we should teach our children. It is said that a man widely known for his productive acres, sculptured gardens, and bright children, announced in the presence of Mr. Coleridge that he would not prejudice his children toward religion but would leave them to decide when they grew up. Coleridge is reported to have said to him,

"Bravo, this is a very progressive idea. Why do you not apply it to your fields and orchards and gardens in the future. Do not prejudice the soil to seed or weeding or cultivation, the trees to pruning or thinning, the gardens to bulbs or planning. Why not see if they will not just grow up and decide to be what you hope they will be?"

Young people need to be taught.

In addition to these fundamentals, youth need discipline, guidance. They need to be made accountable for their actions. They deserve to have fair rules established which are understood and then to have the rules consistently, fairly, and firmly administered.

Youth need high ideals and to be somehow moved to want to have the will power and the resoluteness to identify with them and to serve them. We talk here of character, of the convictions and courage and conscience which combine to produce and preserve much that is good about mankind.

A conference or two ago President McKay made a statement which has been echoed all over the nation, and I suspect beyond its borders, when he said that flabbiness of character and not flabbiness of muscle lies at the root of many of the problems of American youth.

Young people need to know that self-esteem is a prized possession and that self-esteem comes only when we live a life consistent with honor and with high principles which we know to be good. As a boy I had the blessing of a wonderful mother who moved me to read and to memorize. One of the most fruitful sources of wisdom that I found were the writings of Seneca, a Roman senator. Then one day I read the life of Seneca. Until then I had thought him to be one of the strongest and finest and most admirable men with whom I had become acquainted through literature. But I read in that book how Seneca, lacking the courage of his convictions, had stood on the floor of the Roman Senate and justified Nero's murder of his own mother. I fell out of love with Seneca at that moment. I admired him no longer. My experience and witness is that youth generally have little admiration and confidence for adults who say one thing and do another, however superior their intellect may be.

Activity is one of the pressing needs of youth everywhere. They need to be permitted to express themselves freely, creatively, responsibly, in wholesome action, under good leadership, in favorable circumstances, with worthwhile companions. I listened to a discussion between two wardens in our city at a convention. They agreed that there were two things almost invariably true about the inmates under their charge:

1. They had never had a chance to take part in organized activity under good leadership.

2. They had never learned responsible attitudes toward others.

Well, someone has to be the scoutmaster; someone must be the quorum adviser; someone needs to lead the chorus and to be the coach. Someone has to be interested enough if our youth are going to get what they need to mature happily. There has to be someone to lead them. Perhaps it is not inap-

propriate to quote some words already alluded to in this conference,

"If not by me, by whom?"

Young people need to be blessed with the opportunity to work. They must learn that there is no excellence without labor.

Young people need to find faith in God and immortality, in the purposefulness of life and the perpetuation of human personality beyond the grave. They need to know that families can be eternal. They need to know for themselves the sacredness of service and the holiness of prayer. People who really know youth and who have had reason to assess some of their problems are saying wherever I go that what the young lack most importantly is faith and courage; faith and courage—ingredients with which they may best be endowed in the home, tools which are not passed out in college, weapons which are not to be discovered in any military arsenal.

Finally, I mention that in all of these things and in every other worthwhile objective for them, youth need the example of adults whom they can honor and revere. In listening to young people all over the land I have heard very few references to the missile gap. It is not this gap that worries youth, but the gap between precept and performance, between knowledge and conduct, between ritual and righteousness, between what the adults say and what the adults do. Youth, after all, is responsive to the values which the adult generations in fact—not in theory—exalt. Said Plato, "What is honored in a country will be cultivated there." And, we might add, in a home and family, in a neighborhood, a community, a church.

God bless us that we may recognize their great value and potential, that we may understand their problems, and that we may offer to them, out of the sincerity of our love for them, what they need. In the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Marion D. Hanks of the First Council of Seventy. The Choir and congregation will now sing, "Redeemer of Israel," with Richard P. Condie conducting. After the singing Elder Nathan Eldon Tanner will address us.

The Choir and congregation joined in singing the hymn, "Redeemer of Israel."

President David O. McKay:

Ever since the opening of the mission in Great Britain, there has also been a president of the European Mission. It is presided over presently by Elder Alvin R. Dyer, Assistant to the Twelve. Recently the European Mission was divided, and Brother Nathan Eldon Tanner was placed at the head of the West European Mission, including Great Britain, France, Holland, or that part of the European Mission formerly presided over by Elder Dyer.

Elder Nathan Eldon Tanner, Assistant to the Twelve, will now address us.

ELDER NATHAN ELDON TANNER

Assistant to the Council of the Twelve Apostles

President McKay, President Moyle, brethren and sisters: I am truly thankful for the opportunity of being here with you and attending this wonderful conference where one feels so keenly the Spirit of the Lord and the spirit of brotherhood and can enjoy this lovely music by the choirs which we have with us in our conference.

I feel very humble this morning and earnestly request an interest in your faith and prayers and pray that the Spirit of the Lord will attend me as I stand here before you this beautiful Sabbath morning. What a wonderful experience it is to listen to our great Prophet, David O. McKay—truly a prophet of God—and President Moyle, and the other leaders of the Church and kingdom of God here upon this earth.

I am sure that we all have missed President Clark and his testimony and counsel, and pray for his well-being.

Where else in all the world, my brothers and sisters, are people privileged to listen to apostles and prophets? What a privilege we have of being and using our best efforts to help others be, ". . . no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. 2:19-20.)

I am very happy to have this opportunity this morning of bringing to you assembled here and to those parents and loved ones wherever they may be, who are listening in, greetings and glad tidings from Elder and Sister Hugh B. Brown, Elder and Sister Alvin R. Dyer, those dedicated mission presidents and their wives, who are doing such a wonderful job with the missionaries; that wonderful corps of faithful, energetic missionaries, and all of those fine people whom we saw in those delightful countries of Great Britain, France, and the Netherlands.

We have here attending these conference meetings at this time President Selvoy J. Boyer of the London Temple, representatives of the five stake presidencies and two bishops from each stake. I appreciate more than I can possibly say the signal honor and privilege afforded Sister Tanner and myself of being able to accompany President and Sister McKay and their fine son and daughter and their party to London, England, where we were privileged to participate in the dedication of the magnificent Hyde Park chapel with its lovely organ, which Sir Thomas Bennett so ably described to you yesterday.

There we listened to that stirring testimony and message of the Prophet to the world and to that inspiring dedicatory prayer. It was a rare experience. We also felt the influence of the international Singing Mothers under the able leadership of Sister Florence J. Madsen, accompanied by Brother Frank W. Asper, all of whom were so well received throughout the British Isles.

I feel that President McKay would wish me to give you a brief report of my assignment and conditions as I found them among the Saints where we went. As most of you know, Elders Brown, Dyer, and I were given the very pleasant assignment and privilege of organizing four new stakes, three in England and one in Holland. What a privilege and honor it is to be called to labor in the British Mission, from which eighty percent of the membership of this Church today can trace their ancestry. Every President of the Church, except Joseph the Prophet, has presided over that mission.

During the 124 years since Brother Heber C. Kimball was called to preside over the British Mission, thousands and thousands of British people have been brought into the Church. Approximately 60,000 of these devoted members have emigrated to make their homes in America, thousands of whom crossed the plains to be with the Saints, and many of whom willingly gave their lives in the struggle. Thousands of others in the Church are proud to trace their ancestry to other countries in Europe from which many of our leaders have come, while thousands of loyal, faithful members who remained in their native lands have carried on under many trials and tribulations, contributing much to the building up of the kingdom of God at home.

Brother Sonne gave you a very fine review of the missionary work in the land. You will be interested also in knowing the tremendous growth that has taken place in the Church in those areas since President McKay pronounced a new era and since the dedication of the temple in 1958, most of which has taken place within the last year and a half.

Although I haven't a complete picture, I should like to give you some information which I found most interesting. During that short period, the Church population in Great Britain has increased from approximately 10,000 to approximately 20,000, or nearly double. The number of missionaries has increased from 150 to 500. There was only one mission in the British Isles known as the British Mission. Today there are four—namely, the British, the

Central British, the North British, and the Scottish-Irish. There were no stakes then, while today there are four stakes. In order of organization they are, the Manchester, London, Leicester, and Leeds stakes.

The European Mission, including the British Isles, was composed of eleven missions when President Dyer was called to preside over it a year and a half ago. Today this same area is composed of eighteen missions and five stakes. The European Mission has been divided, as President McKay told you this morning, leaving President Dyer still with eleven missions, though seven have been placed in the new West European Mission.

The West European Mission consists of the four missions on the British Isles which I have named, the French, the French East, and the Netherlands missions, over which I have the honor of being called to preside.

I should tell you that the Holland Stake was organized March 12—the first stake to be organized on the continent of Europe. This makes a total of five stakes and seven missions in this area.

While this tremendous growth is taking place, it is impossible to keep up with the building program. In fact, the lack of buildings is very serious. We cannot begin to accommodate the new converts as they are being brought into the Church. In some branches there is only standing room for some of the people as they attend the Sacrament services, and they stand during the whole of the service.

I am pleased to report, however, that the Church, through the building committee, is doing all possible there, as elsewhere in the Church, to cope with the situation. In spite of the tremendous growth that is taking place in these areas, I should like to point out the great need for more and more missionaries. In the Central British Mission there are eighty important cities or boroughs, with populations ranging from 25,000 to over 250,000, in which we have no missionaries whatever.

In the British Mission there are 136 such cities with no missionaries, while in the French East Mission we have fifty-five cities and in the French Mission 147 cities without missionaries. This means that in these four missions alone we have over 400 important cities and boroughs with populations of approximately 25,000 and over without any missionaries whatever.

While in the West European Mission, Sister Tanner and I had the rare privilege of traveling with Elder and Sister Hugh B. Brown, who have spent so many years in missionary work over there, and with President and Sister Dyer, and of meeting and associating with the mission presidents and many of the missionaries, and aiding in the organization of new stakes.

During our travels we met with thousands of the Saints. In fact, at the organization of the Leeds Stake we had in attendance 2,080 people. It was a great inspiration to me to meet with the missionaries in their conferences and to hear them bear their fervent testimonies to the truthfulness of the gospel and to have the privilege of interviewing them and feeling their fine spirit.

After attending one of these meetings, Sister Tanner said that when she went into that meeting and saw all those young missionaries—most of them from nineteen to twenty-two years of age—she thought, "What can these youngsters do in this great work?" You know, they are much younger than they were when she was that age. But she said as she left that meeting, after listening to them bear their testimonies and expound the principles of the gospel, she had watched those boys grow into mature men, able and prepared to take the gospel message of salvation into the world. It is thrilling indeed to listen to this great army of missionaries—both elders and sisters—bear their testimonies and to see their enthusiasm and devotion as they go forward unselfishly with only one thing in mind, and that is to bear testimony to the world that the gospel has been restored through a prophet in these the latter days; that God is a personal God of body, parts, and passions; and that we accept Jesus Christ as the Living Son of the Living God and the Savior of the world.

As they teach repentance and the

truths of the restored gospel, they encourage the people to follow the admonition of Moroni when he said, "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5.)

In no other Church will you find an army of young men prepared to go into the world to carry the gospel plan of life and salvation. There are approximately eight thousand missionaries in the field today who are working night and day, and who often fast and pray to their Heavenly Father that they will do their work and carry forth the gospel message in a way that will be acceptable to him and bring the people to a knowledge and acceptance of the truth.

I call upon the world to hearken to their message, and without prejudice put it to the test by praying earnestly to God the Eternal Father. Many of these young men have asked their missions to be extended beyond the normal time so that they might continue in the service of their Heavenly Father and of their fellow men. It is their hope that those who are seeking for the truth might hear and accept it.

You parents of these missionaries have every reason to be humbly proud, and I appeal to those parents whose children are not yet old enough to fill missions to set about now to teach and train and to prepare them in mind and in attitude to accept a call so that they might go forward as ambassadors of the Lord. This is a special call to the members of the restored Church. As the Lord said, "Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost." (D&C 68:8.)

As we interviewed dozens of men to fill offices in these stakes and wards, both in England and in Holland, every man without exception expressed his gratitude for his membership in the Church and his appreciation to those who had brought the gospel to him and his family. They also expressed their willingness and desire to accept office and to labor in the Church and devote whatever time was necessary to carry out the assignments.

Among those selected as members of stake presidencies and bishoprics, we found industrialists, contractors, teachers, accountants, merchants, men in the Air Force and in the Navy, builders, and even the humblest of laborers. Though the majority of these men had been in the Church less than ten years, and many of them from one to five years, they are men with testimonies of the truthfulness of the work and of the joy of service. All were so thankful for what the Church meant to them in their lives and in their homes.

They expressed their humility and feel keenly their lack of experience, but feel, as Nephi expressed himself as he prepared to go back and get the plates: "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (I Nephi 3:7.) And they have the knowledge and belief that they in and of themselves can accomplish nothing, but with the help of the Lord they will succeed.

One of the finest meetings Sister Tanner and I attended was a meeting of the stake missionaries in Leicester Stake, where the stake mission president had been in the Church only three years. The way he conducted, the lovely testimonies that were borne, and the devotion of those missionaries—all young in the Church—were most inspiring. They all stood ready, and expressed their desire to spend hours every week teaching and sharing the gospel with the people in their communities.

In conclusion I should like to join with those who have spoken in this conference and with those devoted missionaries, both full-time, stake, and district missionaries, in bearing my testimony to all who are listening. I should like to do this by telling an experience of

Joseph Smith right here on the American continent in the year 1820, which to me is one of the most important and thrilling happenings since the resurrection of our Savior Jesus Christ, and one with which all members of the Church are very familiar, and which is being told by the missionaries throughout the world.

It is the story of a young boy, not yet fifteen years of age, who desired to know which of all the churches was true. He knew that God could not be the author of all the confusion where each church was zealously trying to establish its own tenets and disprove others. In order to get the answer direct, he went alone to ask God in prayer. As he knelt in the grove by himself, he saw a pillar of light exactly over his head, which was above the brightness of the sun, and he saw two Personages whose brightness and glory defied all description, standing above him in the air.

One of them said to Joseph, "This is my Beloved Son. Hear Him!" As soon as Joseph could speak he asked which church he should join, and he was told to "join none of them, for . . . they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." (Joseph Smith 2:17, 19.)

As he left this grove, though he had been taught that God was just a spirit, he knew as he knew that he lived that God the Father and his Son Jesus Christ were personal beings, and he bore testimony that they had appeared to him and had instructed him. Though only an obscure boy, not yet fifteen years of age, he was ridiculed and persecuted by ministers and men of high standing, who told him that there were no such things as visions or revelations in these days; that all these things had ceased with the apostles, and that there would never be any more of them.

However, though only a boy, he maintained that he had beheld a vision, and all the persecution under heaven could not make it otherwise. It was through him that the gospel was restored, and the Church and kingdom of God, known as the Church of Jesus Christ of Latter-day Saints, was established in which we have apostles and prophets and the priesthood of God with our beloved Prophet David O. McKay at the head of Christ's Church here upon the earth.

This is my witness to you this day, and I do hope and pray that we will all go forth, keeping all of the commandments of God, bearing this testimony to the world, as our missionaries are doing so effectively, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Nathan Eldon Tanner, Associate to the Twelve, has just addressed us. Our next speaker will be Elder Ezra Taft Benson of the Council of the Twelve.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

Someone has said there is a new Beatitude which reads: "Blessed is he who expects nothing, for he shall not be disappointed."

I stand before you this morning in deep humility and gratitude, my brothers and sisters, rejoicing in the opportunities and blessings which have been mine to be in attendance at this conference. With all my heart I endorse the counsel that has been given and add my witness to those testimonies already borne.

I think it was Edgar A. Guest who said:

"Some folks leave home for money
And some leave home for fame,
Some seek skies always sunny,
And some depart in shame.
I care not what the reason
Men travel east or west,
Or what the time or season—
The home-town is the best."

I am so happy, my brethren and sisters, to be with you today back here in

the bosom of the Church, and to realize that I can probably remain here beyond the end of this conference session this afternoon.

As I drove west a few days ago from my home of eight years in Washington to these valleys of the mountains, I caught myself singing many of the old familiar Mormon hymns: "O Ye Mountains High," "Beautiful Zion for Me." I had a great joy in my heart, and I had a great surge of freedom, I think augmented somewhat by the fact that I was behind the wheel of my own car after riding behind government chauffeurs for eight years.

It is good to be home. There is one expression that has become very dear to me. It has been repeated over and over again, I guess, hundreds of times by many people during the last few days: "Brother Benson, it is good to have you home again." It isn't half as good to have me home as it is for me to be home. It is a joy, my brethren and sisters, to be here to enjoy the warm welcome and the sweet spirit of brotherhood and fellowship that we have in the Church. I know it is very real. Of course, it isn't what it should be. It isn't what it could be. It isn't what it will be, as we continue to increase our faith and live more fully the gospel of Jesus Christ. But it is truly a sweet spirit.

I am grateful for the privilege of being back again associating with my brethren of the General Authorities. There is no sweeter association in all this world among men than the association we enjoy as a body of General Authorities of the Church. And I say this after having traveled six million miles in forty-two nations during the last eight years. And I am grateful to be a part of this brotherhood, this fellowship, this spirit, which is part of the Church and kingdom of God.

I express my gratitude this morning for the interest that has been shown in my activities during recent years, for the support that has been given to my humble efforts. These have been eight rather difficult, eventful, and I must say, rewarding years. I have had a prayer in my heart constantly that I would never do anything that would hurt the Church, or my great country—your country.

I have missed the association of the brethren of the General Authorities. I think the happiest hour each week has been on Sunday when I had the pleasure of reading the minutes of the weekly meeting of the First Presidency and the Council of the Twelve, held in the upper room of the Salt Lake Temple. I am grateful to President McKay for kindly granting me this privilege.

I have missed the weekly travels to the stakes and missions of the Church, and yet I have had the glorious privilege of meeting the Saints in many parts of the world. I have had a conviction, through all this period, my brethren and sisters, that I was where the Lord wanted me to be. I hope and pray that I will always be where he wants me to be. I have had no doubt of that since President McKay in November 1952, realizing that there might be a request for me to occupy an important government position, said to me: "Brother Benson, my mind is clear, and if the opportunity comes in the proper spirit, I think you should accept."

The opportunity came in the proper spirit on a high spiritual plane, and I accepted. We have a responsibility as American citizens to respond to the calls of Presidents of the United States. As a humble stake president I had responded to such a call from President Franklin Delano Roosevelt and served for some time on a four-man national agricultural advisory committee during the 1940's.

But the thing I am most grateful for this morning is the faith and prayers that have been exercised in my behalf during the last eight years—first of all by my brethren of the General Authorities, by the members of my own quorum, by the First Presidency and others, by my devoted family, and my companion who always has come to the rescue especially during crucial periods—and we have had a few. I shall ever be grateful for the faith and prayers of the Latter-day Saints throughout the Church and for the faith and prayers of the people of all faiths from all over the free world. Hundreds, yes, thousands of letters, telegrams, telephone calls, and

other messages have given ample evidence of the great amount of faith and prayer that has been exercised in my behalf. Without this faith and without this help I am sure I could not possibly have accomplished even the small amount that I have been able to do.

Yes, it has been a politically sensitive position. There have been honest differences. Thank God we live in a land where men and women can differ honestly without fear. I have been in countries where that is not possible. I know that some of the differences have probably been inspired by political expediency, but on the whole I think they have been honest differences.

There has been criticism too, but I am frank and honest in saying that it has never bothered me very much, because in my heart I have been convinced I was doing the thing that seemed to me, at least, to be right, and the thing which our mail and other evidence also indicated represented the views of the overwhelming majority of the American people. And I have nothing in my heart, nor have I had, except a love for the people. I have had no bitterness. I have no bitterness today. At times when the wonderful representatives of the press, who have been such a help, have said, "Surely, you must hate these people who criticize you," I have usually replied, "I do not hate any living soul. I love all of our Father's children. True, I love some more than others."

But honestly, my brethren and sisters, I have had no feeling of bitterness or hatred in my heart, for which I am deeply grateful because I have prayed—we have prayed as a family—that we could avoid any spirit of hatred or bitterness. I love our Father's children. I think the great rank and file of them are good. Oh, they have weaknesses—all of us do—but as I have visited them in forty-two nations, I found that they are very much the same. True, some of them have bad leaders. Some of them have lost that which is priceless, yea, even more priceless than life itself—their freedom, their right to choose, their right to make their own decisions. But on the whole they are good people.

I like to think they have five things in common—five aspirations, five hopes. I have found that universally they long for peace, and I am confident that if the leaders of this world or of the nations of the earth respond to the will of the people, they will work and labor and pray for peace.

Secondly, they want to live as brothers, as neighbors, and friends. Third, they love their homes and families, and on the whole they want to be good parents. Fourth, they want to raise their standards of living. They want to enjoy some of the comforts of life, some of the opportunities for development and growth and culture. And fifth, they desire to do good.

Now, most of these people have been from the rural areas, but keep in mind that the rural people of this world represent more than half of the total population. They are people who have had their feet in the soil, who have been close to the land, who live and work in the country, and they are solid, substantial people, not easily stampeded, who probably know about as well as any other segment of our population that "as ye sow, so shall ye reap."

I am grateful for the people I have worked with. I am grateful that my lot has been cast in large measure with the rural people of the world. I am grateful for the support I have had from many of these wonderful people, from the wonderful group of men who have been associated with me in the Department of Agriculture, for their spirit of loyalty and unity and devoted service. I am very grateful for the support I have had from the Chief Executive during these eight years, for his loyalty, for his deep spirituality, for his determination to do that which he believed ot be right, and to approve my doing so as well. Also I am grateful that he remained true to his promise that I would never be asked to support any program or policy which I did not believe in, and I am sure he knew in his own heart that I would not do it anyway.

I say I love our Father's children. Hundreds and thousands of them I have contacted during the last eight years. Last night in the priesthood meeting we heard about the great "share the gospel" program and the referral program. I have the names of some 9,000

men, approximately, with whom I have had personal contact in an official capacity. I hope to give referral cards for them. I would like to have every one of them hear the gospel. I wish that all of our Father's children might enjoy the blessings that come through an acceptance and living of the gospel of Jesus Christ.

Yes, even when I was in Russia, I expressed the hope to the Russian leaders, our hosts, that after my tour of duty was over for the government that I might have the opportunity of returning to Russia and being privileged to hold meetings to discuss my philosophy of life and to talk about things spiritual with the wonderful Russian people. Of course, I was not given a promise. The leaders of communism are afraid of the light of truth. But it is my hope and prayer, my brethren and sisters, that some time in some way the door may be opened in all the nations of the earth, that they might receive the message of the restored gospel; that they might enjoy the blessings of freedom under a system similar to what we enjoy here in this great land—a system that has brought us so much joy and happiness and so many of the good things of life —a system based on freedom of choice, on the private ownership of property, on the right to exchange our goods and services with our neighbors.

Yes, I love this great land. It has been an honor to serve. I know that this nation has a prophetic history. I would to God that every citizen of this land might read the Book of Mormon prayerfully and learn something of the prophecies made regarding this land—the promises made and the conditions upon which they are made—that we might as an American people so live that these great promises could be fully realized; that we might come to know that the Constitution of this land has been established by men whom the God of heaven raised up unto that very purpose.

This nation has a great mission to perform. Here was prepared the place where the gospel could be restored as has been told so beautifully by Brother Tanner. It is my conviction that the world needs, as it needs no other thing, the gospel of Jesus Christ, and the people of the world want what the gospel will give, but they do not realize it. They want the anchor which the gospel provides, which gives them the answers to the problems that face them; that brings them a feeling of security and a feeling of inner peace. The gospel is the only answer to the problems of the world, my brethren and sisters. We may cry peace. We may hold peace conferences. And I have nothing but commendation for those who work for peace. But it is my conviction that peace must come from within. It cannot be imposed by state mandate. It can come only by following the teachings and the example of the Prince of Peace.

Yes, I am happy to be back home. It is my hope and prayer that I may be able to help in some small way to carry this glorious message to our Father's children. I have hoped and prayed that my services in the last eight years may have contributed somewhat to the great missionary effort of the Church. I wish that we might go to all the world—to Israel, where I have had the opportunity of two extensive visits recently, where miracles are being performed, where prophecies are being fulfilled. I wish we could go to the wonderful Arab countries. I shall never forget how I was received with open arms, how the hand of friendship and fellowship was extended to me there.

I shall never forget my visit to Egypt, and as a tangible evidence further of their love and friendship, they offered to me one of their choicest prized gifts—a wonderful Arabian stallion. I would like to see us carry the gospel to India, to the humble people of that land; to Pakistan, to China, to Yugoslavia, to Poland, to Russia, everywhere, because, my brethren and sisters, our message is a world message. This Church is a world organization.

A hundred and thirty years ago, when the elders were assembled in conference to determine whether the revelations should be published to the world, the Lord saw fit to give a revelation to his Church, which was also directed to the world. He referred to it as his "Pref-

ace," or his "Introduction to his Book of Commandments," and it is the first section of the Doctrine and Covenants, from which I quote these words: (Note them carefully.)

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; . . .

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them." (D&C 1:1-2, 4-5.)

So our message is a world message. It is intended for all of our Father's children. When God the Father and his Son Jesus Christ saw fit to come here to earth and appear to a boy prophet, surely such a visitation was intended to bless all of our Father's children.

I testify to you today, my brethren and sisters, that the gospel is true; that it has been restored to the earth in its purity, in its fulness. Mormonism is the gospel of Jesus Christ in its fulness. and therefore Mormonism is true. God help us to live the gospel. I testify to you that God has again spoken from the heavens. The heavens are not sealed. The vision of God the Father and the Son to the boy prophet did in very deed occur. God lives. Jesus is the Christ, the Redeemer of the world, not just a great moral teacher, as much of the Christian world is claiming, but the Savior of mankind, the very Son of God.

Joseph Smith was a prophet of the Living God, one of the greatest prophets that has ever lived upon the earth. He was the instrument in God's hand in ushering in a great gospel dispensation, the greatest ever, and the last of all in preparation for the second coming of the Master.

I bear witness that these things are true, and that we have standing at the head of the Church today a prophet of the Living God, who holds all the keys and authority necessary to carry forward our Father's program for the blessing of his children. As God lives, I know these things to be true and bear this witness to you, my brethren and sisters, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve has just concluded speaking.

Brothers and sisters, in bringing to a conclusion this very impressive session of the One Hundred Thirty-First Annual Conference of the Church, we take this opportunity to express sincere appreciation to the owners and managers of the many television and radio stations that have offered their facilities to us. We are grateful for this great public service. Forty cities in the Intermountain West and the Pacific Coast are carrying the proceedings of this Conference. According to a survey, as was stated in the opening session, it is estimated that well over a million people are listening in this morning.

We are grateful for the attendance of all who are present in the Tabernacle, in the Assembly Hall, Barratt Hall, and in other gatherings where this Conference is seen and heard. We desire to acknowledge the presence this morning of prominent persons. We have had assistance in trying to see that we do not miss any. You will all be pleased to hear that we are honored this morning with the presence of Sir Thomas and Lady Bennett of London. Sir Thomas is a true servant of the people, a well wisher for the Church, and one who has rendered masterful, helpful service in building our temple and chapels in Great Britain and other places. I esteem him as a great friend, and value his friendship highly.

Also present are Wallace F. Bennett, United States Senator; Frank E. Moss, United States Senator; United States Congressman, David S. King; Governor George Dewey Clyde; Secretary of State, Lamont Toronto; Associate Judge of the Federal Court, A. Sherman Christenson. From educational institutions: Ernest L. Wilkinson, president of the Brigham

Young University; A. Ray Olpin, president of the University of Utah; John L. Clarke, president of Ricks College; William Miller, president of Weber College; M. Lynn Bennion, superintendent of Salt Lake City Schools. We have others listed here: Daryl Chase, Utah State University; Dr. Arthur F. Bruhn of Dixie College; Floyd Holm of Snow College; Royden C. Braithwaite of the College of Southern Utah. I haven't seen Dr. Howard McDonald, but he is usually with us, and so also Dr. John T. Wahlquist, formerly of Salt Lake, now president of San Jose State College; J. L. Nelson, president of the Trade Technical Schools; and Wilson W. Sorensen, president of the Central Utah Vocational School.

We recognize too, with appreciation, the presence of our stake presidencies, bishoprics, temple presidencies, General Auxiliary officers, and all who have participated in this spiritual feast. It is glorious to meet with you and have you partake of the spirit of the Conference, and to let us partake of your spirit and feel your support, and that means much.

We have many greetings, which have already been presented to you—telegrams from our seminary students who are here in large number.

These beautiful daffodils, which are arranged on the rostrum and pulpit have come from the Tacoma Stake through the generosity of the Puyallup Valley Daffodil Festival of Tacoma, Washington. The calla lilies are from the high priests' quorum of the Oakland-Berkeley Stake. These flowers have come to us voluntarily, and many hours have been spent by the members in picking them and preparing them for shipment by airplane. These sweet peas—ten thousand of them—are from the Mesa Eleventh Ward. These lovely flowers were picked by the members of the ward and delivered personally by Bishop David M. Howells who drove all night to get them here in time for this Conference.

There are many ways in which we can serve our fellow men, and serve this Church, and we appreciate it.

I was sorry yesterday that I was not able to meet Brother Jesse A. Udall, who is Judge of the Supreme Court in Arizona, formerly president of our mission in California. He is here with us, and we bid a hearty welcome to him.

The closing song will be by the Tabernacle Choir, and they are going to sing the "Hallelujah Chorus." I think you will hear that great rendition sung as you have seldom, if ever, heard it before, and it is suggested that as the Choir rises the entire congregation will also rise, and remain standing through the singing of the "Hallelujah Chorus." The benediction will be by Elder Cecil B. Kenner, president of the East Cache Stake, after which this Conference will stand adjourned until 2 o'clock this afternoon.

The Tabernacle Choir sang as a closing number, "Hallellujah Chorus."

Elder Cecil B. Kenner, president of the East Cache Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference was held at 2 o'clock p.m.

The choral music for this session of the Conference was furnished by the Salt Lake Tabernacle Choir, Richard P. Condie and Jay E. Welch conducting. Alexander Schreiner was at the organ.

President David O. McKay presided and conducted the services. He opened the meeting with the following introductory remarks:

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in

Salt Lake City in the concluding session of the One Hundred Thirty-First Annual Conference of the Church.

For those who are unable to enter the building, we announce that these services are being broadcast in the Assembly Hall and in Barratt Hall over television. These services are also being broadcast as a public service by television and radio stations throughout the West. The names of these stations were announced just a moment ago while we were waiting.

To all radio and television audiences, to our special guests, educational leaders, General Church officers, members of the Church, and friends assembled in this building, we bid you welcome.

The music for this session will be rendered by the Tabernacle Choir with Richard P. Condie and Jay E. Welch conducting. Alexander Schreiner is at the organ.

We shall begin these services by the Tabernacle Choir singing, "The Lord's Prayer," with Elder Jay E. Welch directing. The invocation will be offered by Elder Aura C. Hatch, president of the Provo Stake.

The opening number by the Choir was, "The Lord's Prayer," conducted by Jay E. Welch.

Elder Aura C. Hatch, president of the Provo Stake, offered the invocation.

President David O. McKay:

The invocation was offered by Elder Aura C. Hatch, president of the Provo Stake.

The women of the Tabernacle Choir will now sing, "The Artisan," conducted by Elder Richard P. Condie. After the singing, Elder Marion G. Romney of the Council of the Twelve will address us.

The women of the Tabernacle Choir sang "The Artisan," Elder Richard P. Condie conducting.

President David O. McKay:

Elder Marion G. Romney, a member of the Council of the Twelve, will be our first speaker. He will be followed by Elder John Longden.

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

My beloved brothers and sisters, and I include all of you, both you in this building and you who are listening in on radio and television. I consider you all my brothers and sisters, for I know, as you do, that we are all the sons and daughters of our Father in heaven. I sincerely trust that you will join with me in a prayer that while I speak I may enjoy the Spirit and that you may enjoy the Spirit, for I am convinced with Nephi that ". . . when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men." (2 Nephi 33:1.)

I have a prepared talk in my pocket, which took me five months to prepare, titled "The Book of Mormon—The Keystone of Our Religion." You, of course, know what Brother McConkie did to it. (laughter) He has made me feel towards it as the player on a boys' baseball team felt towards left field. This player was taken out of a game to give Jimmy from the second string a chance to play. As luck would have it, Jimmy dropped the first two balls hit into left field. He was therefore taken out, and the left fielder put back in. The next two balls hit also went to left field, and the regular player dropped them. When he came off the field at the end of the inning, the coach said, "I wasn't surprised when Jimmy fumbled the ball, but I was surprised at you." "Well, Coach," said the player, "I'll tell you, Jimmy messed up left field so badly that no one can play it."

However, I do want to say one or two things about the Book of Mormon before I get to the point that I have in mind to comment on.

As you know, the Book of Mormon is

the current study course for Melchizedek Priesthood quorums. I urge everyone to read it during 1961, particularly Melchizedek Priesthood bearers. This I do because I think we need—as we increase in Church membership under the impetus of our great missionary program—to keep pace in the perfecting of our own lives. This we can do by putting on the "whole armour of God," as Paul says, (Eph. 6:11) or, as Peter puts it, by more rapidly becoming "partakers of the divine nature." (2 Pet. 1:4.) I do not know any more effective way to do this than to know and live the teachings of the Book of Mormon. The Prophet knew what he was talking about when he said that ". . . a man would get nearer to God by abiding by its precepts, than by any other book." (DHC. 4:461.)

The Prophet also knew what he was talking about when he said "the Book of Mormon" is "the keystone of our religion." We may not know all he had in mind when he said this, but we do know the statement was amply justified because the authenticity of the Book of Mormon rests upon two facts, acceptance of which is tantamount to acceptance of the whole of the restored gospel, namely: the fact of modern revelation, by which I mean direct communication from God to men, and the fact that Joseph Smith was a prophet of God.

Acceptance of the Book of Mormon requires acceptance of these two facts, because they are inseparably connected with its coming forth. If one accepts them and the Book of Mormon, he cannot deny the restored gospel, for it rests upon the same two facts. The person who knows the Book of Mormon is true has passed the point of no return, so far as conversion is concerned. He has come out of darkness into the glorious light of truth. He has, in effect, accepted the gospel of Jesus Christ.

I would now like to say a few words about the significance of this conference. I have been thinking about this as I have sat here on this stand during these conference sessions and considered what was going on. I do not think I have the language to convey to you its full significance, but I can say that it represents the most effective force in the world for the good of humanity.

We have great gatherings, of course, in the United Nations. Representatives from the governments of the world convene to deliberate, to reason, to argue, to compromise, to try in every way devisable by the human mind to resolve differences. I suppose most of of them come with honest hearts to try to bring peace to the world.

We have come to this conference from many nations of the world—not, however, as representatives of the governments of these nations. We are here representing the leadership of the kingdom of God. This Church is the literal kingdom of God in the earth. We did not come to argue, to jockey for position, to compromise differences and establish policies. We came here to hear and learn the word of God as he has and does now reveal it through his appointed servants, and to take it back and teach it to our people. We know that the gospel of Jesus Christ, of which this Church is the repository, is the one and only way of peace. We know that to everyone who accepts and lives it there comes peace—peace in his heart—even in the midst of turmoil in the world. We know that if the people of the world would accept it and live it, we would have peace in all the world. We are in very deed representatives of Jesus Christ our Redeemer and his Father, God our Eternal Father. Our authority comes from them.

This is the Church of Jesus Christ. It is the Church of Christ by his own statement as to what his Church had to be. I am going to take the time to read to you what he said his Church had to be. Brother [Milton R.] Hunter told about the visit of Jesus to the Nephites after he had completed his post-resurrection ministry among the Saints at Jerusalem. When he appeared to the Nephites, they saw him as he was—a glorified man of flesh and bone and spirit. He walked with them, and he talked with them. He organized his Church among them. He clearly pointed out to them two distinguishing characteristics of his Church. He chose, as you remember, twelve disciples who

were to serve among the Nephites as the Twelve Apostles served the people in the land of Jerusalem.

"And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together and were united in mighty prayer and fasting.

"And Jesus again showed himself unto them, for they were praying unto the Father in his name; and Jesus came and stood in the midst of them, and said unto them: What will ye that I shall give unto you?

"And they said unto him: Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter.

"And the Lord said unto them: Verily, verily, I say unto you, why is it that the people should murmur and dispute because of this thing?

"Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name? For by this name shall ye be called at the last day—[That great day when we shall be called to stand before him to be judged];

"And whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day.

"Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name that he will bless the church for my sake.

"And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel." (3 Nephi 27:1-8.)

How about the name of this Church? What is it? It is "The Church of Jesus Christ of Latter-day Saints." How did it get the name? Did Joseph Smith select it? No. The Lord Jesus Christ himself told Joseph Smith to name this Church "The Church of Jesus Christ of Latter-day Saints." I will not take time to read the instruction. You will find it in the 115th section of the Doctrine and Covenants. In that revelation Jesus refers to "all the elders and people of my Church of Jesus Christ of Latter-day Saints scattered abroad in all the world; For thus shall my church be called in the last days, even the Church of Jesus Christ of Latter-day Saints." (See D&C 115:3-4.)

Now what about the other point? It is my church "if it be called in my name . . . if it so be that they are built upon my gospel." Now what is the gospel of Jesus Christ? I would like to read to you out of this same chapter, the 27th chapter of 3rd Nephi, the gospel of Jesus Christ, as defined by the Master himself—not by Joseph Smith, not by men, but by Christ himself as he stood among the Nephites, as a resurrected being. To me it is marvelous:

"Behold I have given unto you my gospel [he said], and this is the gospel which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me.

"And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil—

"And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, [in the universal resurrection], that they may be judged according to their works.

"And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.

"And he that endureth not unto the end [this is the Redeemer speaking], the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.

"And this is the word which he hath

given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words.

"And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

"Now this is the commandment [said the Redeemer]: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

"Verily, verily, I say unto you, this is my gospel; . . ." (3 Nephi 27:13-21.)

Then he adds that "if ye do these things blessed are ye, for ye shall be lifted up at the last day." (*Ibid.*, 27:22.)

Now this Church is the Church of Jesus Christ. Of course, no one can know this fact with certainty unless he has received a witness from the Holy Ghost. Everyone who will look can see, however, that the Church meets the requirement laid down by the Redeemer. It was named by him, it is called after him, and it is built upon the gospel as he defined it.

This Church is the standard which Isaiah said the Lord would set up for the people in the latter days. This Church was given to be a light to the world and to be a standard for God's people and for the Gentiles to seek to. This Church is the ensign on the mountain spoken of by the Old Testament prophets. It is the way, the truth, and the life.

I know these things are true. I know them by the witness of the Spirit to my soul, and I bear you that witness. I know Jesus Christ lives. When I think of him, my Redeemer, I am always moved. In my mind's eye, I see him in that great council before the world was, when he said in effect to his Father, "I will go. Mine be the willing sacrifice, the endless glory thine."

I view him as the Creator of this world and of the starry heavens. In this respect it is difficult for us to realize the greatness of Jesus. Enoch was amazed when the Lord showed him his creations. He referred to the number of them in this language: ". . . were it possible that man could number the particles of the earth, yea, millions of earths like this, it would not be a beginning to the number of thy creations; . . ." (Moses 7:30.)

I think of this man—this Son of God, Jesus—as he stood on Mount Shelem before the brother of Jared in his full-length spirit body and said:

"Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. . . .

". . . Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

"Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." (Ether 3:14-16.)

That was 2,200 years before he appeared on earth as the infant son of Mary. I think of his coming into this world, the Son of Mary and God the Eternal Father.

I think of him as he went through his life, teaching and blessing the people.

And, oh, I think of him in Gethsemane, when he suffered the pain of all men, that we might be forgiven of our sins on conditions of repentance. I think of Luke's statement describing Christ's suffering in Gethsemane: ". . . his sweat was as it were great drops of blood falling down to the ground." (Luke 22:44.) And of Christ's statement to Joseph Smith: ". . . Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

"Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." (D&C 19:18-19.)

By his suffering he put into effect the plan of mercy, the merciful gospel

plan of redemption by which all men may be cleansed of their sins.

And then I think of him on the cross. I think of him in the garden, when he spoke to Mary, following which the light and knowledge broke through upon his disciples that he in reality had won the victory over death, bringing about not only his own, but the resurrection of all people.

I think of him with the Father in the grove with the Prophet Joseph. I know he lives.

I know my Redeemer lives. "Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior." (D&C 76:1.)

I bear you my testimony that this statement is true, and this witness which I bear will be binding upon you; for I, like my brethren of the presiding councils of the Church, am a called and ordained personal witness of the Lord Jesus Christ.

This Church is the Church of God. We do have the gospel of Jesus Christ. If we will live it, we will gain the promised blessings. That this may so be, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Marion G. Romney of the Council of the Twelve. Elder John Longden, Assistant to the Twelve, will now speak to us. He will be followed by Elder Henry D. Taylor.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve Apostles

From this conference, these excellent sessions which have been held, with the Spirit of the Lord in attendance, we have been fed the bread of life, and we have been fed those things pertaining to eternal life which will help us in our daily lives here in mortality. I believe there are a few lines which would sum up very beautifully the truths that have been spoken from this pulpit.

It is a simple prayer, and as far as I am concerned, the author is anonymous. "O God, our Father, always keep us thankful, and never let us forget the source of all our blessings and our great privilege to share them with others."

I am so grateful for those words because I feel they sum up beautifully the things which have been given in these marvelous sessions from those who have preceded me. The opening remarks of President McKay, saluting youth, commending them for their courage and fortitude in seeking to know the truth and to follow it, were most inspirational, as has been each of the brethren, to Brother Romney who has just preceded me with his beautiful testimony of the divinity of Jesus Christ.

There is one, I should like to say at this point, whom I have missed, and I am sure I voice the thoughts of thousands who have been and are here; the voice and the words of President J. Reuben Clark, Jr. God bless you, President Clark.

Because of this sharing, there was an assignment that came to Sister Longden and me last November—it came earlier than that but because of conditions and circumstances over which we had no control, we were not able to start our journey until the fourth of November 1960.

We left Salt Lake City with President and Sister Kendall W. Young, who were to be installed in the French Polynesian (or Tahitian) Mission, and with us were their four little children—the oldest not yet seven. You talk about faith—here it is exemplified—these people willing to leave the comforts of home and the pursuits here of their daily labors to go out and serve the Lord in those beautiful but faraway islands of the South Pacific.

We arrived in Papeete, Tahiti, after twenty-seven hours. The final journey from Honolulu to Papeete took ten hours and fifteen minutes which is quite a long time to be in the air. But we were blessed. We arrived there Saturday

morning. On Sunday, the next day, President Young was installed as the new mission president. President Joseph R. Reeder was released as president of the French Polynesian Mission. In a few days President and Sister Reeder, their son and daughter and a young elder, Ralph Anderson from Brigham City, Utah, who was in the Tahitian Mission presidency, started for Rarotonga on the Church ship, *Paraita*, so named after Addison Pratt, one of the first missionaries to labor in the South Pacific isles as early as 1844. That will give you an idea of how our "sharing" was taking place even in those early days.

President Reeder was installed the following Sunday as President of the Rarotonga Mission. We had eighty-one percent attendance in our meeting that day. That is something for you stake presidents here in the States to shoot at—eighty-one percent of the total membership of the Church on the Island of Rarotonga—as we created a new mission in the Cook Islands with headquarters in Rarotonga.

The missionaries in Rarotonga as well as those in Tahiti, Tonga, Samoa, Australia, and New Zealand, are dedicated young men, giving their all in sharing the gospel.

I shall always remember one missionary who wished to stay several months longer after completing his full term in the mission field, but he sensed that finances might be running short at home so he wrote to his mother, who is a widow, asking her advice. While we were in Tahiti he received a letter from her stating, "If necessary, I'll scrub floors in order to keep you in the mission field your full time and longer." Faith, sharing with others!

The missionary activity in these two missions, the increasing baptisms, the stepped-up interest of investigators is most heartwarming. I believe our members there are fully converted to the truth and know why they are being baptized. There is a lovely missionary endeavor which takes place every three weeks as each Matson liner comes into Papeete. The French and the Tahitian branches, combined, furnish a forty-five-minute program for all the tourists on board ship, and there is usually a full complement of passengers. The program consists of classical as well as native music sung by a chorus of beautiful young Tahitian members led by one of the missionaries. There are also some impressive native dances by young and old, and you would thrill at the music—the choruses, the individual numbers. We were told by the captains of both ships on which we witnessed the show that this was always the favorite entertainment of their passengers.

Our journey then took us to Suva, Fiji, and to Nukualofa, Tonga, where we met with President M. Vernon Coombs and Sister Coombs. They have been in the mission field in Tonga on and off since 1911. The people love them, and they love the Tongan Saints. President Coombs had arranged an interview with Crown Prince Tungi, who was very grateful for the courtesy and hospitality extended to him by President McKay on a visit here a few years ago. Perhaps one of the most thrilling, humbling moments of our lives was as we arrived at the Church college in Nukualofa. The Saints were all dressed in pure white, mostly sitting on the floor to make more room. As we arrived they stood and sang like angels, "We Thank Thee O God For a Prophet." Right then I had the privilege of telling them I knew they were singing their thanks for our prophet, David O. McKay, and I would convey their love and greeting to him.

I shall never forget the 1,400 Saints assembled at a music and dance festival presented by several branches of the Tongan Mission. This time we saw the great MIA program in action. I am ready for any stake president now, or anyone in the Mutual organization who says, "It won't work in our stake." We saw it work. We saw this marvelous program in action—dancing, singing, the drama, speech. Also we met with Tongan Master MMen and Golden Gleaners.

Yes, sharing the gospel is a happy experience—more so when we see the gospel principles applied in the daily lives of others. I am grateful for the faith of the missionaries in the South

Pacific and, though we are limited in number in some of these missions, the mission presidents are meeting this challenge through the development of young Tahitians, Tongans, and Samoans who are qualified and worthy, who already know the language. These young people are called as missionaries to serve with the missionaries from the States. That is doubling our number of missionaries, and great good is being accomplished.

From Tonga we moved on to Samoa, where a fine work is being accomplished. Here we saw much of another phase of activity in the Church—the labor missionary program. It was my privilege to hold a special meeting with seventy-seven of them, and then as the Apia Chapel was dedicated with 526 in attendance, to see and hear a chorus of fifty young labor missionaries dressed in white shirts and trousers with black bow ties, singing under the direction of Sister Barker, whose husband is the principal of the Church school at Pesega. They sang with so much meaning, and they sang not only in Samoan, but they had learned also the English interpretation. The building program is going forward in Samoa, as will the proselyting and school programs.

Last year in Samoa there were 2,393 baptisms. That is about an average of forty for every missionary. I am sure that will make President Moyle happy. We talk about "sharing the gospel." They have been doing that down there. Three years ago there was one entire village of forty-five converted because of the activity of our missionaries. When we held a service there, three years later, there were 150 in attendance in that little village.

They have many ideas that they are putting into effect in order to bring to these wonderful people of the South Pacific the Pearl of Great Price. I cannot say too much for the work that has and is being done by President Charles I. Sampson and his most dedicated counselors, President Rivers and President Harrington. President Harrington, a stalwart young man graduated from Stanford University, a Samoan, his parents living in Honolulu, will soon be winding up his two and a half years in the mission field—a tower of spiritual strength to his people.

We were so pleased to see the schools as well as the churches teaching people to develop and utilize the talents with which God has blessed them! Yes, we are truly sharing the gospel of Jesus Christ with these wonderful people of the South Pacific.

Our journey was extended to include those great countries of Australia and New Zealand. We had the opportunity of touring the Southern Australian Mission and the Australian Mission. When you travel from Melbourne, which is the headquarters of the Southern Australian Mission, and go around to Perth, it is like traveling from Salt Lake City to New York. And in the other direction, when you leave Sydney, of the Australian Mission, going north to Cairns, it is a similar distance. At the time we left, a new area was being opened, as Brother [Spencer W.] Kimball had encouraged them to do, in Darwin and Port Moresby and Thursday Island in New Guinea. This was after a survey had been made at the time of the visit of Brother Kimball.

Christmas Eve we were in the railroad yards at Perth—106 degrees, and we saw a little train—not the luxury and the comforts and conveniences to which we are accustomed in this nation. Twenty-five of our members, including one little family of seven, mother and father and five children were leaving for New Zealand to go to the temple to be sealed to one another. I called Sister Longden's attention to the little canvas bag on the back of the railroad car, and in that bag was the culinary water which was to sustain them until they were able to refill it. Faith! Because they had received that witness Brother Romney has just spoken of! They had that evidence in their souls. The light of the gospel of Jesus Christ had penetrated the darkness, and they felt the spirit of urgency to go to a temple of the Lord. They were willing to sell all their possessions. It would take some three weeks for their journey, changing to four different trains going through Australia, and then in Sydney they would board a ship which would take them to Auckland.

They would then travel another eighty miles to the temple site. They knew they were doing the will of the Lord. We shall never forget the look of hallowed, excited expectation on the faces of each of those dear Saints.

We truly saw the gospel of Jesus Christ in action. President Moyle used the word this morning—applying—application. We hear, we read, we have an opportunity to believe, and then we must apply these truths in order to reap the blessings. I am so thankful that our journey was extended to Australia and New Zealand, that we came to know these wonderful people. I held three stake conferences in Australia, in Melbourne, in Sydney, and Brisbane, and was privileged to see the faith of the people there and the attendance at our meetings and to hear some faith-promoting stories and witness them.

I could mention other similar experiences. Sixty-nine Tongan Saints, when we were in Suva, were just returning from the temple, happy and at peace because they had realized lifelong dreams. Another thirty-eight disembarked from a huge plane in Auckland three days before we left for home. We met them in Auckland at the airport. Nine couples, nine fathers and mothers and twenty children were going to the temple to have that eternal union. God bless them.

After spending ten days each in the New Zealand South and New Zealand missions, we held three stake conferences in New Zealand: Hawkes Bay, Hamilton, and in Auckland. I am grateful for the memories I have of these experiences. The attendance was excellent in all stakes. Fifty-three percent were present at our meetings in Auckland, even though the Auckland Stake had been divided two and a half months before when Brother Kimball was there creating a new stake, Hamilton, leaving only part of Auckland Stake. It has been wonderful to shake the hand of President William Roberts, from Auckland, here for this conference, also of President Higbee from Hawkes Bay and others here from these stakes of Zion down under.

Now in conclusion, as we share this gospel with others, may I give you the words of the Lord as recorded in the seventh chapter of Matthew. Christ had been teaching the people in his customary way—by parables. He spoke of one of the men who was wise, because he built his house upon the rock, and the one who was foolish, because he had built his house upon the sand. I am interested in the closing words of that chapter, "And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine.

"For he taught them as one having authority, and not as the scribes." (Matt. 7:28-29.)

May we then be wise and follow the teachings of our great prophet and mouthpiece of the Lord today, as well as of those who have been called to labor and serve with him, and the leaders in the missions and in the stakes and wards and branches, and all the auxiliary organizations, for we are being taught and led by authority and not by the teachings of the scribes. We then will be true Latter-day Saints.

I am deeply thankful for my membership in this, the Church of Jesus Christ of Latter-day Saints. May I give you in conclusion the words of Karl G. Maeser. The gospel has been summed up for us—the kingdom. Those who will inherit the kingdom must be true Latter-day Saints. This is Brother Maeser's definition of a true Latter-day Saint. "A true Latter-day Saint is one who has dedicated himself soul and body to God in all things, temporal and spiritual, in all his doings, in all the meditations of his heart, in all his desires, his anticipations and hopes for the future, in life and in death to belong to the Lord only, and has based all his actions, all his thoughts, all his endeavors, all his interests upon that foundation that he belongs to the Lord." As we truly belong to the Lord we will feel called to share that belonging with others.

May we be true Latter-day Saints, sharing the gospel freely with others, I humbly pray as I bear my witness to you that these things are true, in the name of the Lord Jesus Christ our Savior. Amen.

President David O. McKay:

He to whom we have just listened is Elder John Longden, Assistant to the Twelve. Elder Henry D. Taylor, also Assistant to the Twelve, will be our next speaker.

ELDER HENRY D. TAYLOR

Assistant to the Council of the Twelve Apostles

"In the sweat of thy face shalt thou eat bread." (Gen. 3:19.) In these words the Lord gave to Adam and Eve, as they were driven from the Garden of Eden, the economic law by which they and their posterity should live out their lives here upon the earth. All laws given to Adam, we are advised, were spiritual laws. Inasmuch as he was given the edict that in the sweat of his brow he should eat bread, and this to be produced from the earth, which had been condemned to bring forth thorns and thistles, we can logically conclude that work is a spiritual law.

We should understand, however, that Adam and Eve were put under no curse, but rather the ground was cursed for Adam's sake or for his good and benefit, for the Lord further stated: ". . . cursed is the ground for thy sake." (*Ibid.*, 3:17.)

It was just twenty-five years ago at the April 1936 general conference that the divinely inspired welfare plan was announced, giving renewed emphasis to principles as old as the Church itself. At the following conference in October, the First Presidency explained the primary purposes for the establishment of the program. One of the basic principles, they stated, was: "Work is to be re-enthroned as the ruling principle of the lives of our Church membership." (*Conference Report,* October 1936, page 3.)

To carry out the purposes of the program, it was intended that all members of the Church should join together and work and labor to produce and process the commodities necessary to care for the "Lord's poor," that is the worthy needy, and that those needy, who were to receive assistance, should, to the extent of their ability, work for the help received. In this manner there would be no dole, no receiving something and giving nothing in return. It will be understood that an essential factor of this great movement, the welfare plan, is work.

From early youth, Latter-day Saints have or should have been taught to regard work as honorable and to dignify it by performing an honest day's work for a fair day's pay. The poet Carlyle expressed this sentiment when he penned the lines: "All work, even cotton-spinning is noble; work alone is noble." The Apostle Paul clearly understood and emphasized the principle of work. In his epistle to the Thessalonians, he reminded them: ". . . this we commanded you, that if any would not work, neither should he eat.

"For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

"Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

"But ye, brethren, be not weary in well doing." (2 Thess. 3:10-13.)

Many have viewed with concern present-day trends continually to shorten working hours. The existing forty-hour week seems destined for revision downward, as agitation mounts to reduce further the working week to thirty-five or even thirty hours, with no decrease in benefits. Then there are those who look forward with anticipation to age sixty-five as the time of retirement from all work and labor. Much to their sorrow, many discover that too much leisure time may create problems not anticipated and brings disillusionment and unhappiness. They learn the important truth that work is a great blessing and can result in joy and happiness to themselves and to mankind. They also discover that doing nothing is one of the hardest of all jobs. When you get tired, you can't rest. You are in bondage when you refuse to work.

Elizabeth Barrett Browning said: "Free men freely work: Whoever fears God, fears to sit at ease."

Idleness is an offense against the gospel and has received the Lord's severe condemnation. He denounced it with vigor and vehemence when he instructed:

"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (D&C 42:42.)

"For the idler shall be had in remembrance before the Lord." (*Ibid.*, 68:30.)

On another occasion he counseled:

"Let every man be diligent in all things. And the idler shall not have place in the church, except he repent and mend his ways." (*Ibid.*, 75:29.)

Brigham Young admonished the Saints by saying:

"To give to the idler is as wicked as anything else. Never give to the idler." (*Discourses of Brigham Young*, p. 275.)

The First Presidency expressed disapproval of the evil of idleness when in explaining the purposes of the welfare program, they stated, that it is among other things:

"To set up . . . a system under which the curse of idleness would be done away with."

The life span of man is constantly lengthening. More and more elderly citizens are confronted with the problem of properly utilizing leisure time in accordance with their desires, experience, knowledge, and abilities. These sunset years can be rich, rewarding, golden years, filled with work and activity as witnessed by the serene, happy faces of the aging temple workers, and the research people in the Genealogical Library. I was deeply impressed and touched with the look of happiness and contentment on the face of a ninety-two-year-old brother engaged in labeling cans at Welfare Square. Work to him was worthwhile and precious.

How glorious it is that the Church provides ways, means, and opportunities for those growing older to engage in interesting and constructive work; and how proud we should be to belong to such an organization.

President McKay in his eighty-eighth year is an inspiration and a shining example to all of us; in his office from early morning until evening, traveling throughout the world, guiding, stimulating, and inspiring the Saints.

Inactivity or refraining from work can produce a deterioration of both muscle and mind. The body accumulates poison when it ceases to be active. The mind becomes weak and dwindles in effectiveness when not stimulated by vigorous mental exercise. On the other hand, work is conducive to good health, contentment, and cheerfulness. Some of its happy results are peace of mind, a hearty appetite, sound sleep, and undisturbed rest.

". . . work out your own salvation with fear and trembling." (Phil. 2:12.) To Latter-day Saints, this is not just an empty phrase, it is a profound truth. Working out one's own salvation is the concern of every individual, contemplating and requiring more than mere lip service. Each of us will at some future day stand before the judgment bar of God to answer for our acts in this life. John the Beloved Apostle foresaw in vision this memorable event and described it in these words:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12.)

So we can say with grateful hearts, "thanks, Heavenly Father," for the privilege and the blessing of work; and as one has so aptly said, "For the might of it, the pride of it, the glory of it, the peace of mind that comes from the strain of it."

I bear you my witness, my brothers and sisters, that the principle of work is a God-given and spiritual law. I humbly pray that each one of us will labor diligently, so that some day we may merit the words of approbation, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord," (Matt. 25:21.) in the name of Jesus Christ our Savior. Amen.

President David O. McKay:

Elder Henry D. Taylor, Assistant to the Twelve, has just addressed us. The Choir and Congregation will now sing, "O Ye Mountains High," conducted by Elder Jay E. Welch. After the singing, Elder Theodore M. Burton will speak to us.

The Tabernacle Choir and the congregation joined in singing the hymn, "O Ye Mountains High," conducted by Jay E. Welch, Assistant Conductor of the Choir.

President David O. McKay:

Elder Theodore M. Burton, Assistant to the Twelve, will now address us.

ELDER THEODORE M. BURTON

Assistant to the Council of the Twelve Apostles

My brothers and sisters, I am conscious at this time of the responsibility that rests upon me. I pray that your faith might be exercised in my behalf that it might come to me as a wave of friendship, so that feeling your confidence and your love I might be able to say something that will be helpful and edifying to you.

As I have heard my brethren in this conference speak, these marvelous sermons, which have moved me at times to tears, have made me conscious of the feeling of responsibility they have tried to implant in our hearts. After all, we have been chosen for a great and a noble purpose. We are a chosen people, a people set apart, blessed, and ordained —in fact, foreordained—for a very special responsibility. Therefore, we must take this responsibility very seriously and realize that we were not chosen nor set apart to rule, but chosen and set apart to serve, to be the servants of all with whom we come in contact. We can best serve by teaching the divinity of Jesus Christ.

As I formerly began my organic chemistry lectures each fall at Utah State University, I used to bring to my class a small rectangular metal box. It was a breadbox, painted green, and as I brought the box into the lecture room and put it on the lectern, I would turn it so that the students could see written on the front of it "BREAD," and that aroused their curiosity. Every fall some student would accommodate me by asking "Why the bread, Dr. Burton?" And that would give me my cue to answer, "This is the 'bread of life' of organic chemistry." This made them curious to know what I had in the box—sandwiches, cake, cookies, or perhaps actually bread for a chemical experiment.

Later on in the lecture, I opened the box and showed them what was in it. They were amazed to see that the box was filled with tinker-toys. Yes, the box was filled with balls and sticks and tight coils of stiff wire. In fact, they looked just like baby's playthings, and when youngsters came into my laboratory, and I had to amuse them, I would actually let them play with these as toys. The only difference between these toys and ordinary tinker-toys was that the balls had been painted various colors—green, red, blue, purple, black, white—and that the holes drilled in the balls were drilled at very precise angles.

Chemists use these tinker-toy units to construct models of complex organic compounds. When I wanted to lecture, for instance, on carbohydrates to show students the structure of sugar or the structure of starch or cellulose, I used these tinker-toy models to illustrate molecular structure. Or when I lectured on proteins and had to show them the structure of the amino acids or how these were put together to form protein molecules, I used these balls and sticks and pieces of wire to show how the molecule was built and constructed.

I once heard an internationally known chemist lecture to us on the structure of enzymes. He used just exactly these tinker-toys, building first one part and then another part, and putting the

parts together until he finally showed us exactly the thing that he wanted to demonstrate. Now, wouldn't it be ridiculous to criticize a chemist of such stature because he used such simple tools or to regard his ideas as childish because he used tinker-toy models to illustrate his ideas?

It is the use that determines the value of a thing—on the one hand, a child's plaything, but on the other hand a useful tool in the hands of a highly trained, competent scientist. A wise man looks at the results—not the tool. A simple tool in the hands of a skilled craftsman would be a marvelous thing. On the other hand, the finest of hand tools, or even a machine tool, in the hands of a clumsy oaf would be valueless.

Now, speaking of tools, God did not hesitate to use simple tools wherever he had to. We are the tools of God, and God has had to use men wherever he found them and as he found them. But the question comes to one's mind, Why didn't God, for instance, speak to Eli, for Eli was at that time the prophet and high priest in ancient Israel? But Eli could not or would not do as he was told. He had two sons, Hophni and Phinehas. They were heirs to the priesthood, but they were profligate and wicked, and Eli could not or did not control them.

Thus, the Lord had to choose someone else. He chose a small lad, and as God called, "Samuel," Samuel answered: "Speak, for thy servant heareth." (1 Sam. 3:10.) And soon, all Israel from Dan to Beersheba, knew that Samuel was a prophet of God.

When, later on, the great King Saul became disobedient and had to be set aside and replaced, Samuel, in his old age, because the Lord told him to go to the house of Jesse, would have chosen Eliab. But when he would have chosen Eliab, the Lord said to Samuel, ". . . Look not on his countenance, or on the height of his stature, because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (*Ibid.*, 16:7.)

So Abinadab, Shammah—all seven sons of Jesse were passed over, and then the Lord told Samuel to choose David, the shepherd lad, for he was obedient enough to listen. David was teachable, and so he became a useful tool in the hands of the Lord.

Why was John the Baptist chosen to be the Elias to announce Jesus Christ? There were twenty-eight high priests in Jerusalem between the years B.C. 37 and A.D. 68, yet not one of these learned, highly trained, capable men was chosen. And why was not Annas chosen or his son-in-law, Joseph Caiaphas? Read their own judgment recorded in the words of the scriptures when they sent officers to arrest Jesus, "Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

"The officers answered, Never man spake like this man.

"Then answered them the Pharisees, Are ye also deceived?

"Have any of the rulers of the Pharisees believed on him?

"But the people who knoweth not the law are cursed." (John 7:45-49.)

In other words, they were cursing those who believed the Son of God. In the pride of their learning they were not humble enough to believe, and God could not use such people. They had ears, but they could not hear. They had eyes, but they could not see. And so it was that God promised that in the last days he would restore all things of the kingdom, and just as the Lord had promised, he had to fulfil. So it came time for the Lord to keep the promise he had made and restore all things, but he needed someone on earth he could trust. He needed someone he could teach.

Why didn't he take the learned, trained theologians of that day—men trained in the ministry? For the same reason, brothers and sisters, that many times he cannot use some of us because we will not listen or we cannot listen.

Now hear the words of the Lord: "But behold, verily I say unto you, that there are many who have been ordained among you, whom I have called, but few of them are chosen.

"They who are not chosen have sinned a very grievous sin, in that they are

walking in darkness at noon-day." (D&C 95:5-6.)

And that is just exactly what many of us do, when the gospel is so light and so bright around us that a child could see. Many times we close our eyes and close our ears and will not see or listen.

So, when it came time to fulfil all things, the Lord had to choose a simple farmer boy—Joseph Smith—one humble enough to listen, one obedient to God, one who would not rely on his own wisdom, but who would be willing to learn and to obey.

Now, these God-chosen men that I have mentioned were not ignorant men. They were plain men and untrained, but Joseph Smith, I say, was a learned man, as were those who have followed him in that office. A learned man is one well informed, one who knows the truth, one who has great knowledge, one who has learned the truth by instruction and by study and by experience.

Now, Joseph was instructed of God, and the greater the teacher, the greater the pupil may become. So Joseph, who was instructed of God, became a very, very learned man. These men we sustained at this conference as prophets, seers, and revelators, because they have been instructed of God, can instruct us, if we will but listen and open our hearts.

I make no plea for ignorance, brothers and sisters. I do not speak against education, formal training, or formal learning. I do not urge our people to reject a university education. I do not believe that mere possession of a doctor's degree makes a man spiritually unreliable. To the contrary, I speak as our Church leaders have always spoken. Get all the formal learning you can afford. Remember this, brothers and sisters, we cannot teach what we do not know. Get all the formal learning you can possibly afford, and if possible get a terminal degree. Believe implicitly in the word of the Lord as it has come to us. "The glory of God is intelligence, or, in other words, light and truth." (*Ibid.*, 93:36.)

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (*Ibid.*, 130:18-19.)

"It is impossible for a man to be saved in ignorance." (*Ibid.*, 131:6.)

I see before me wonderful men who have been used in this Church as bishops and stake presidents, members of high councils and patriarchs, members of general boards, highly trained scientists, both men and women. A university education, I believe, would be desirable for every intelligent man and woman in the world, but I must speak the same warning that Paul spoke: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8.)

Now, brothers and sisters, I would like to stress this word, "rudiments," because I think this is a key to this passage. A rudiment means the beginning of knowledge. A little learning is a dangerous thing, and too many men and too many women who have become experts in a tiny field of learning think that because they are trained in that field of learning, they are experts in all fields of learning. Many men who are well-trained in one limited field feel that this equally qualifies them to express learned opinions in the field of faith and religion, although many of them have never done any studying nor taken a class in these subjects. So, I say that the problem is not that they know too much, but that they know too much of what just isn't so. Actually, they know too little. They have closed their minds to anything except the philosophies of men.

Now, brothers and sisters, in our Church in this day and age, when education is becoming more and more popular and more and more necessary, there is grave danger of intellectual apostasy. The problem is that of a closed mind, as I see it. Jacob taught this beautifully, as we read it in the Book of Mormon.

"O that cunning plan of the evil one!

O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore their wisdom is foolishness and it profiteth them not. And they shall perish.

"But to be learned is good if they hearken unto the counsels of God." (2 Nephi 9:28-29.)

That we should emphasize, "To be learned is good."

What causes intellectual apostasy? Why do some learned men and women turn from the faith? It is not learning, for there are hundreds of us, thousands of us, equally well-trained. It isn't being exposed to different ideas, for we too were exposed to these ideas in the finest universities of the land. Why, then, do they lose their testimony? Principally out of vanity and pride. They want to impress others with their learning. To put it indelicately, it is the problem of the swelled head, because that is exactly what the Prophet said.

". . . whoso knocketh," Jacob said, "to him will he open; and the wise, and the learned, and they who are rich, who are puffed up" and that you see is just exactly what he said—"who are puffed up because of their learning, and their wisdom, and their riches—yea, they are they whom he despiseth; and save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them." (*Ibid.*, 9:42.)

Now remember, it isn't the simplicity of the tool that determines its value, but the skill of the workman who uses that tool. God, I am sure, would prefer to use the most skilled, the most able, the best-trained person that he could find, but that person must be humble and he must be teachable, and he must be willing to learn something new. We, with all our learning, stand just at the threshold of things that we need to know, just at the beginning of wisdom, with the rudiments of wisdom in our hands. As Paul taught, the workman is more important than the tool.

"For ye see your calling, brethren," he said, "how that not many wise men after the flesh, not many mighty, not many noble, are called:

"But . . . God hath chosen the weak things of the world to confound the things which are mighty;

" . . . that no flesh should glory in his presence.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Cor. 1:26-27, 29-30.)

Over the library of the Utah State University stands in big gold letters a statement taken from the scriptures: "Get wisdom, and with all thy getting get understanding." (Prov. 4:7) We must feed the spirit as well as the mind and as well as the body. I plead with our youth, get learning, and with all your getting get understanding. Get learning of the spirit. Get learning of the mind. Get learning of the soul, and become a rounded man or a rounded woman, learned in all ways, for I testify to you this day that security, true security, comes from a knowledge of the divinity of Jesus Christ. This is the beginning of all learning and of all wisdom. This is the greatest knowledge, the greatest learning, the greatest comfort that men can have. If men have this knowledge in their hearts, they can withstand all the viscissitudes of life. No trial, no trouble can come, but that a man or a woman can withstand it. He can rise victorious if he has a love of Christ and a testimony of his divinity burning in his heart.

I testify to you that I know that Jesus has risen from the dead; that he lives and exists at this present time; that he reveals himself, has revealed himself, and continues to reveal himself to his servants, the prophets. I honor and sustain them, and pledge my loyalty to them, and bear this testimony to you in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

I think it was Thomas Carlyle who said that one of the most Godlike of virtues is the appreciation of human worth as shown by the hearts of men. I am sure, at the conclusion of this great, inspirational conference, that you would have me express your appreciation of the services rendered by all who have contributed to the success and spirituality of our four days' conference.

First, to the General Authorities, we express deep appreciation for the inspirational messages you have given to us, and in that expression we express gratitude to our Father in heaven for having inspired each one who has spoken.

To the public press, you reporters and your fair and accurate reports throughout the sessions of the conference, your devotion and your attendance at all the services during the day or evening sessions.

We appreciate the co-operation of the city officials and commend especially the traffic officers for handling so carefully and ably the increased traffic; the fire department and the Red Cross, who have been on hand to render assistance and service whenever and wherever their service would be needed.

To the Tabernacle ushers, who have rendered a service quietly and efficiently in seating the great audiences of these conference sessions. I noticed one in the gallery and his courtesy in the way he handled one who rendered a little disturbance.

We mention especially the radio and television officers and officials—twenty-seven television and eighteen radio stations throughout our own city and the nation have carried the sessions of this conference. This has been the means of permitting untold thousands to hear the proceedings of the 131st conference of this Church.

Friday we had a meeting never held before in the history of the Church. It was a meeting of officers of stakes beyond the boundaries of our country. Attending this meeting were stake presidencies from Australia, New Zealand, Great Britain, and Holland who met and received instructions from members of the Council of the Twelve, officers of the Bishopric, and members of auxiliary organizations. That is an epoch-making event in our history!

We appreciate those who furnished the singing throughout this entire conference. I know your hearts respond most heartily to expressions of gratitude for the inspiration we have received ever since the opening session when the Primary Teachers' Chorus from nineteen stakes of Utah County rendered such inspirational singing. They filled the seats usually occupied by the Tabernacle Choir members, and also seats on each side of the gallery. I think you will always remember that solo by thirteen-year-old Ronnie Clark. There was some question about having him sing, but his voice rang out in such clearness that not only those in this Tabernacle were thrilled, but also thousands listening on the radio.

To the combined choirs of the Logan Institute of Religion and the Utah State University we extend our thanks for their singing on Saturday morning and afternoon. We never have a group of young people filling these choir seats without being thrilled, not only by their singing, but also by their presence and their attitude towards religious matters.

The Men's Chorus of the Tabernacle Choir Saturday night—what a thrill they gave us, and always do, at that inspirational gathering! We were also thrilled with the tenor solo by Brother Dennis Clancy of Dundee, Scotland, singing, "I Know That My Redeemer Lives."

Today, I think we have never heard the "Hallelujah Chorus" sung as you heard the Tabernacle Choir render that beautiful and inspiring oratorio at the conclusion of this morning's session. We thank the leaders and officers of the choir and especially you men and women who devote so much of your time and give so freely of your means to inspire not only the entire Church, but also now the whole world.

We acknowledge the flowers—the daffodils from Puyallup Valley Daffodil Company, the calla lilies from the high

priests' quorum of the Oakland-Berkeley Stake, the ten thousand sweet peas from the Mesa (Arizona) Eleventh Ward; and all others who have contributed in any way to the success and inspiration of a great and memorable conference.

I should like to say just a word at the conclusion in expressing appreciation of the worth of man, of the service of the members of the Church in building chapels, and in other responses to the calls that are made of you. I marvel, and I think all members of the Church marvel, as well as those outside of the Church, at what the members are doing by way of improving places of worship and of supplying the need for public worship.

Services will be held one day for the breaking of the ground—a simple matter—and one year or eighteen months later, a building will be dedicated, fifty percent of the cost of which was borne by the people themselves out of their meager earnings, and the principal part of that activity and that contribution came from our sisters who labored diligently and unceasingly to gather the necessary means so that the ward will meet its share of the expenses of the erection of the house of worship. God bless our sisters, and I say that with all my heart.

And now, brethren and sisters, in summary, let me emphasize that *the noblest aim in life is to strive to live to make other lives better and happier. The most worthy calling in life is that in which man can serve best his fellow man.*

Browning touches that great theme in his poem, "Paracelsus." You students, remember how Paracelsus started out to gain knowledge for himself, even though it took him away from the people themselves. His friend Festus warned him not to withdraw from the people, but Paracelsus concluded that he would gain learning at the expense of anybody or anything, and when Festus cautioned him, he said:

"Festus, are there not two experiences
in the life of a diver,
One—when, a beggar, he prepares to
plunge,
One—when, a prince, he rises with his
pearl?
Festus, I plunge."

And his friend standing by said: "We await you when you rise."

Years later, after Paracelsus had failed in his efforts to find the soul satisfaction he sought, Festus found him in a conjurer's house, and Browning puts into his mouth the following: "There is an answer to the passionate longings of the human heart for fulness, and I knew it, and the answer is this: Live in all things outside yourself by love, and you will have joy. That is the life of God; it ought to be our life. In Him it is accomplished and perfect; but in all created things, it is a lesson learned slowly through difficulty."

Such is the divine message given to the Prophet Joseph Smith in these words: "Remember the worth of souls is great in the sight of God." (D&C 18:10.) Such is the philosophy expressed by the Redeemer in the seemingly paradoxical statement, "Whosoever will lose his life for my sake shall find it." (Matthew 16:25.)

The meaning of this becomes clear in the light of another passage which says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (*Ibid.*, 25:40.)

To no other group of men in all the world is given a better opportunity to engage in the noblest calling in life than that which is afforded the elders of the Church of Jesus Christ of Latter-day Saints. To establish salvation and peace to the extent of their individual efforts, their lives are dedicated. To make the world a better or a safer or a fitter place for man, their talents and means are consecrated.

Just to be associated with you, with men striving toward such an aim, is joy; and to assist you in this quest, an inspiration. Unselfishly you are trying to serve your fellow men in love. You are true followers of the Master, for to those who have the Christian faith, the most sublime of its teachings, and to him who penetrates its deepest sense, the most human of all is this: To save mankind, God came to dwell among us

in the form of man and was willing to make himself known by this simple though glorious principle, *Love.*

The animal world is filled with selfishness, each thing seeking its own life, its own perpetuation. But Christ lived for love. ". . . love the Lord thy God with all thy might, mind, and strength, and thy neighbour as thyself." (See Mark 12:30-31.)

God bless the elders and our sisters, who, if not with perfect love, at least with a desire to bring joy and peace to others, are engaged in the noblest calling of life. Worthy servants of Christ you are! Teachers, followers of the true Teacher, the great Exemplar of all, our Redeemer, our Lord. There is none greater than this noble work, none more righteous. Yours is the joy promised by the Savior, who said: "And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (D&C 18:15-16.)

That is the word of the Lord.

God sanctify this wonderful conference to the good of all who have listened in, and through you who are present, your households and your young boys and girls who have not heard, but who will feel your influence in your own homes.

May the homes of the Church everywhere be better because of this conference than they have been in the past, and be an example to the whole world, a great majority of whom during the last forty years have had their minds poisoned by a false ideology that rejects the existence of God the Father, refuses to acknowledge the divinity of his Son Jesus Christ, and would destroy the home life, the very foundation of our future by taking the children and making them members of the state instead of leaving them with their mothers and fathers.

With all the power that we possess, we bless you, members of the Church of Jesus Christ. May the power and the inspiration that have characterized this great conference, including last night's great priesthood meeting, go to every corner of the earth where there is a branch or where a family lives, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

The Tabernacle Choir will now favor us with an anthem, "Glorious Everlasting," conducted by Richard P. Condie. The benediction will be offered by Elder Arthur L. Barrus, president of the Grantsville Stake, after which this Conference will be adjourned for six months.

There will be a Deseret Sunday School Union Conference in this building at seven o'clock this evening. All Sunday School workers will wish to be in attendance, and the public is cordially invited.

Ward sacrament meetings will be held this evening in the various wards.

The Choir sang an anthem, "Glorious Everlasting."

Elder Arthur L. Barrus, president of the Grantsville Stake, offered the benediction.

Conference adjourned sine die.

The Primary Teachers Chorus from 19 Stakes of Utah County furnished the musical numbers for the morning and afternoon sessions Thursday, April 6. Sister Lue Groesbeck was the conductor.

On Saturday, April 8, the music for the morning and afternoon sessions was furnished by the Combined Choirs of the Logan L.D.S. Institute of Religion and the Utah State University. James L. Bradley was the conductor at the morning meeting and Alma L. Dittmer was the conductor at the afternoon meeting.

The music for the General Priesthood meeting Saturday evening, April 8, was furnished by the Men of the Tabernacle Choir, Richard P. Condie, conductor.

The Tabernacle Choir, Richard P.

Condie, conductor, and Jay E. Welch, assistant conductor, furnished the choral numbers for the Sunday morning and afternoon sessions.

Richard P. Condie, Tabernacle Choir Conductor, directed the singing of the Tabernacle Choir at the *Church of the Air* services and also the *Tabernacle Choir and Organ Broadcast* Sunday morning.

Accompaniments and interludes on the Organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley.

JOSEPH ANDERSON
Clerk of the Conference

CHURCH OF THE AIR

Columbia Broadcasting System's *Church of the Air* was presented at 7:35 a.m. Sunday, April 9, 1961. The program was as follows:

The Tabernacle Choir, under the direction of Richard P. Condie, furnished the music for this service, with Frank W. Asper at the organ. Richard L. Evans was the announcer.

Music: Organ and humming choir: "Sweet Is The Work."

Announcer: The Church of the Air is presented by CBS Radio so that representatives of many faiths may address a nationwide congregation. Today's service, presented by the Church of Jesus Christ of Latter-day Saints, comes to you from the Mormon Tabernacle on Temple Square, through the facilities of station KSL in Salt Lake City, Utah. Our speaker is Elder Mark E. Petersen, a member of the Council of the Twelve Apostles of the Church. Music is by the Tabernacle Choir, directed by Richard P. Condie.

With the music of George Careless and the words by Parley P. Pratt, the Choir sings these words of faith and solid assurance: "The morning breaks, the shadows flee; Lo, Zion's standard is unfurled! The dawning of a brighter day, Majestic rises on the world."

(The Choir Sang: "The Morning Breaks, The Shadows Flee."—Careless.)

Announcer: With the music of Charles Gounod, arranged by Nobel Cain, the Tabernacle Choir turns to an earnest moving song of pleading and repentance: "O Divine Redeemer."

(The Choir Sang: "O Divine Redeemer."—Gounod.)

Announcer: We hear now on this Church of the Air Service Elder Mark E. Petersen, author, newspaper publisher, and member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the Mormon Church. Today's talk is titled: "Our Need for Better Parents."

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

I wish to talk with you today about our youth, our homes, and our future.

May I first remind you that students of youthful trends and activities emphasize the fact that our juvenile problem is now more than ever an adult problem, and that the only way to solve it is to provide our youth with better parents.

There can be no doubt that children learn most of their moral behavior within the family and that behavior patterns are fixed at an early age. To change them later in life is such a slow and difficult task that many consider it almost impossible. Hence, the only way to build good adults for the future is to provide children with better parents now.

In a recent address Mr. J. Edgar Hoover, the head of the F.B.I., expressed this thought: "Given discipline, young people will learn self-discipline; given training, they will learn to live useful lives. In almost every case, the failure to develop character is directly attributable to a lack of proper influence and guidance in the home."

Surveys and studies made in various parts of the United States indicate that 80 per cent of our delinquent children say that they had no real family life, and that their parents were too busy with other things to give them any guidance. Nearly all of these delinquents said that there was no religion in their homes, and that their parents set them a bad example.

Lack of Religion

Lack of religion is characteristic of delinquent families. It is interesting to note that a police report from one large American city showed that 84 per cent of the juvenile criminals in that city did not attend any church. A juvenile court judge in Michigan reports that last year, 91 per cent of the youngsters appearing in his court had no religious training.

Lack of faith among children generally reflects the attitude of their parents. If the parents have no religion, they can hardly teach it to their children. And yet, religion is our best deterrent to juvenile crime.

Mr. Hoover analyzes the problem in this way: "The basic cause of the present (juvenile delinquency) situation is that so many of our young people have no real sense of moral responsibility which comes from an intimate knowledge of God's teachings. The tragic void of God and Prayer in their lives weakens our homes and our Nation's welfare."

America seems to have forgotten that true religion is the very source of its freedom and strength, because nearly half the parents of this land appear to withhold religion from their children.

Does it shock you to learn that almost 50 per cent of our population belongs to no church at all?

Do you know the price which the irreligious have to pay for their rejection of God?

Antidote to Communism

It is a well-known fact that Communism is rooted in the irreligious. It is anti-religion and anti-Christ. Do we want Communism in America? When nearly half of our population is irreligious are you not frightened by the fact that Communism is based upon a rejection of religion? Living the Gospel of Christ is our strongest antidote to Communism.

Crime, which is increasing at an alarming rate in America, also is rooted in the irreligious. It too is anti-Christ, violates the Golden Rule which deals with our treatment of our fellowman, and which Christ taught during his earthly ministry.

Crime is selfish, brutal, and deceitful. Do we want criminals and gangsters to run our country? Is it within the range of possibility since so many of our people have practically banished all forms of religion from their lives, setting aside the very basis of character-building, honesty, and integrity?

Mr. Hoover has said that either faith in God must triumph in the United States, or we will be dominated by criminals and Communists.

Is being irreligious worth the price we must pay for it? Are ease, pleasure, and irresponsibility worth the price we must pay for an abandonment of good character?

Is there any real joy in wickedness, weakness, or carelessness? Is ignoring God the way to enduring happiness?

America may well remember that it is in Godless countries where people are slaves. It is in Godless countries where dictators reign, and where iron curtains shut out all freedom and opportunity for the average individual. In such countries worship of God is punished in many subtle ways because dictators know from past history that there is power and strength in religion, while it is their plan to keep their people weak and subdued.

In homes where parents are irreligious, the children grow up without God, without faith, or prayer, or the spiritual strength which builds good character.

Parents As Examples

In our love of pleasure and money-making, we too often neglect to set our children examples in good living, in dealing fairly and honestly with their fellows, in telling the truth, in doing unto others as they would be done by, in learning to respect law and order, in reading good books and seeing to it that their homes contain many of them; in looking on honest work as a duty and a privilege.

Many children now-a-days know but little about work, except that it is for the other fellow, and yet it is one of the first laws God ever gave to man.

Not one among us, if we gave it any thought, would purposely and with design nurture in the hearts of our children the seeds of failure and crime. Yet these seeds grow in a lack of faith in God, a rejection of church activity, a neglect of the simple habits which make parents and children a family, and which make a house a home.

We must learn to become better parents. We must build better homes. We can do this by showing our children the attention they deserve. We can provide them with the companionship they

need, and set before them good examples in our own lives.

We can do many things together as a family. We can plan family recreation, and family work and responsibility from earliest childhood. Each child should have his own definite duties assigned to him, whether it be to help mother with the housework, or wash the car, or lend a hand with the yard work. Regularity of work responsibilities is vital to the development of children.

Truth and honesty should be held before them constantly. There can be no success without integrity. We rob our loved ones of their opportunities if we fail to prepare them for the advancement which can be made only upon the principles of good character.

Above all we can teach our children the Gospel of the Lord Jesus Christ. It is the foundation of good character. It is the way to success.

Live the Gospel

We can study the Gospel ourselves and live it. We can worship God in our homes. We can become active in our church and teach our children to do likewise.

Do you think that the children will resent it? Statistics show that 85 per cent of the young people of America hope their parents will give them leadership in religious and character-building matters. Delinquent children admit that there was no such training in their homes.

Then as parents, let us acknowledge that lack of leadership on our part in giving our children spiritual and character-building instruction may result in serious difficulty for them.

Let us be willing to face the fact that we really are the custodians and the guardians of our little ones, and that if we neglect that guardianship we do them irreparable harm.

We must not surrender our guardianship. Both the law of the land and the law of God make us the heads of our homes. Let us take the leadership there, assert our position and lead our children in love and kindness, but with firm and intelligent discipline, into the paths of right.

For the love of our children, for the sake of their future development, for their happiness and well being, let us restore family life and the true worship of God to our homes. Let us keep faith with our families. Their destiny is in our hands.

(The Choir sang: "I Know That My Redeemer Lives."—Edwards.)

Announcer: From the Choir we have heard the music of a hymn tune by Lewis D. Edwards which recalls the witness of these words: "I Know That My Redeemer Lives."

And now from the Tabernacle Choir we hear the comforting strengthening words of a New Testament text, with music from the Crucifixion by Sir John Stainer: "God so loved the world, that He gave His only begotten Son, that whoso believeth in Him should not perish but have everlasting life."

(The Choir sang: "God So Loved The World."—Stainer.)

Music: Organ and humming choir: "Sweet Is The Work."

Announcer: You have been attending CBS Radio's Church of The Air. Today's service came to you from the Mormon Tabernacle on Temple Square, through the facilities of station KSL in Salt Lake City, Utah. Our speaker was Elder Mark E. Petersen, a member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Music was by the Tabernacle Choir, directed by Richard P. Condie.

SALT LAKE MORMON TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah was presented from 9:35 to 10:00 a.m. Sunday, April 9, 1961, through the courtesy of Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

(The organ played, "As the Dew

From Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise the Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard P. Condie conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist, and the spoken word by Richard Evans.

We hear first an earnest pleading hymn of a prayerful heart, with words and music by Philip Paul Bliss: "More holiness give me. More striving within; More patience in suffering, More sorrow for sin; More faith in my Saviour; More sense of his care; More joy in his service, More purpose in prayer."

(The Choir sang: "More Holiness Give Me."—Bliss.)

Announcer: From the music of Ralph Kinder, Frank Asper recalls a mood of light and loveliness, of the beauty and hope of the peace and repentance that come with the world's reawakening: "In Springtime."

(Organ Selection: "In Springtime." —Kinder.)

Announcer: The Tabernacle Choir sings Charles Gounod's music with words taken from two Old Testament texts: "Lovely Appear Over the Mountains, the feet of them that preach, and bring good news of peace. Ye mountains, ye perpetual hills, bow ye down. Over the barren wastes shall flowers now have possession."

(The Choir sang: "Lovely Appear." —Gounod.)

Announcer: In one of his writings, Dostoevsky recalled the poignant remark of a young man who knew he had only a little left of mortal life to live: ". . . It's natural to believe," he said, "that everyone else thinks too little of life and is apt to waste it too cheaply, and to use it too lazily, too shamelessly, . . . It's life that matters, nothing but life—the process of discovering, the everlasting and perpetual process. . . . If he's alive he has everything in his power! Whose fault is it he doesn't understand that?"[1] If he's alive he has everything! It must follow then that he who is not alive has nothing. And he who has only mortal life, only limited life, has too little—because every day he lives brings him ever nearer to the end of all that means much of anything at all. It is as Ruskin remarked: "There is no Wealth but Life"[2]—therefore, the impact of this passage: "Behold, he that hath eternal life is rich."[3] This brings us again to the importance of beliefs, briefly mentioned last week—the importance of perspective, the importance of putting important and unimportant things in proper place—for what we believe about ourselves, about others, about God, about life is of incalculable consequence, for what a man believes, or knows, or thinks he is, or thinks life's purpose is, determines largely how he lives, and how he lives determines largely what he's like—including the accumulations that represent his efforts and his interests. Not to work for the good we believe would be a waste of life. And we well would look to what we do, to what we make, to what causes we serve, to all our choices, to the commandments we keep, to the love and respect of family and friends, and to the reality of our relationship to Him who made us in His image and who keeps creation in its course, and from whom we have the assurance that people and personality are eternally perpetuated, and that hereafter, even as here, we shall know and recognize, in literal reality, our family and friends—and always be our separate selves. Time is short—but eternity is endlessly long, and "It's life that matters, . . . the everlasting perpetual process. . . . He [who is alive] . . . has everything. . . . Whose fault is it if he doesn't understand that?"[1]

Announcer: And now the Tabernacle Choir sings a 16th Century melody by Louis Bourgeois with words paraphrased from the 100th Psalm: "All people that on earth do dwell, Sing to the Lord with cheerful voice . . . Come ye before Him and rejoice."

---

[1]Fyodor Dostoevsky, From *The Idiot*.
[2]John Ruskin, *Unto This Last*, Sect. 77.
[3]Doctrine & Covenants 6:7.

(The Choir sang: "All People That On Earth Do Dwell."—Bourgeois.)

Announcer: Frank Asper turns to a hymn melody by George Careless: "Softly Beams The Sacred Dawning."

(Organ Selection: "Softly Beams The Sacred Dawning."—Careless.)

Announcer: With Albert Fallows as soloist, the Tabernacle Choir sings James MacDermid's setting for this comforting, reassuring New Testament text: "In My Father's House Are Many mansions; if it were not so I would have told you."

(The Choir sang: "In My Father's House."—MacDermid.)

Announcer: With the music of Evan Stephens, we hear the Tabernacle Choir recall in closing the words of Eliza R. Snow: "Awake, Ye Saints of God, Awake; call on the Lord in mighty prayer. . . ."

(The Choir sang: "Awake, Ye Saints of God."—Stephens.)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the sixteen hundred fifty first presentation, continuing the 32nd year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

Richard P. Condie conducted the Tabernacle Choir. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard again from the Crossroads of the West.

Index

Page

Anderson, Elder Joseph 20
Authorities and Officers Present 1
Authorities and Officers Sustained 28
Bennett, Sir Thomas 14
Benson, Elder Ezra Taft 110
Buehner, Bishop Carl W. 35
Burton, Elder Theodore M. 126
Changes in Church Organizations 20
Choir and Organ Broadcast 136
Christiansen, Elder ElRay L. 72
Church of the Air 134
Church Finance Committee Report 31
Critchlow, Elder William J. Jr. 54
Evans, Elder Richard L. 75
Evans, Elder Richard L. 137
(Choir and Organ Broadcast)
Finance Committee Report 31
First Day—Morning Meeting 3
First Day—Afternoon Meeting 19
General Authorities and Officers Present 1
General Authorities, Officers and Auxiliary Officers Sustained 28
General Priesthood Meeting 83
Hanks, Elder Marion D. 102
Hinckley, Elder Gordon B. 87
(General Priesthood Meeting)
Hunter, Elder Howard W. 16
Hunter, Elder Milton R. 50
Isaacson, Bishop Thorpe B. 60
Ivins, Elder Antoine R. 40
Kimball, Elder Spencer W. 77
Lee, Elder Harold B. 32
Longden, Elder John 120
McConkie, Elder Bruce R. 38
McKay, President David O. 4
(Opening Address)
McKay, President David O. 96
(General Priesthood Meeting)
McKay, President David O. 130
(Closing Address)
McKay, President David O. ..... 3, 4, 8, 11, 14, 16, 19, 20, 28, 31, 35, 37, 40, 42, 46, 47, 48, 50, 54, 58, 60, 63, 64, 68, 69, 72, 74, 77, 81, 83, 87, 90, 93, 96, 97, 98, 102, 106, 110, 114, 115, 116, 120, 124, 126, 130, 132.
Moyle, President Henry D. 28
(Presentation of General Authorities and Officers)
Moyle, President Henry D. 93
(General Priesthood Meeting)
Moyle, President Henry D. 98

	Page
Obituaries	26
Petersen, Elder Mark E. (General Priesthood Meeting)	90
Petersen, Elder Mark E. (Church of the Air)	134
Presentation of General Authorities and Officers	28
Priesthood Meeting, General	83
Richards, Elder Franklin D. (General Priesthood Meeting)	83
Richards, Elder LeGrand	42
Romney, Elder Marion G.	116
Second Day—Morning Meeting	47
Second Day—Afternoon Meeting	64
Sill, Elder Sterling W.	9
Smith, Elder Eldred G.	68
Smith, President Joseph Fielding	48
Sonne, Elder Alma	58
Stapley, Elder Delbert L.	65
Statistical Report	26
Sustaining of General Authorities, Officers and Auxiliary Officers	28
Tabernacle Choir and Organ Broadcast	136
Tanner, Elder Nathan Eldon	106
Taylor, Elder Henry D.	124
Third Day—Morning Meeting	97
Third Day—Afternoon Meeting	115
Wirthlin, Bishop Joseph L.	12
Young, Elder S. Dilworth	69

Printed by

in the United States of America

One Hundred Thirty-first

SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

Held in the Tabernacle
Salt Lake City, Utah

September 29, 30, and October 1, 1961

With Report of Discourses

Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

The One Hundred Thirty-first Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-First Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, September 29, September 30, and October 1, 1961.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday, and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, September 30, at 7:00 p.m.

The proceedings of the general sessions were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, Utah and by arrangement through KSL the following stations made available to their listening or viewing audiences one or more of the six general sessions:

In Utah: KSVC at Richfield, KSUB at Cedar City, KVEL at Vernal, KDXU at St. George, KVNU at Logan, KUTA at Blanding.

In Arizona: KDJI at Holbrook, KPHO and KPHO-TV at Phoenix, KCLS at Flagstaff, KGUN-TV at Tucson.

In California: KSRO at Santa Rosa, KEEN and KNTV at San Jose, KVON at Napa, KFMB-TV at San Diego, KOVR-TV at Sacramento-Stockton, KERO-TV at Bakersfield, KTTV at Los Angeles, KGO-TV at San Francisco, KJEO-TV at Fresno, KVIP-TV at Redding.

In Colorado: KREX at Grand Junction, KLZ and KBTV at Denver.

In Idaho: KID and KID-TV at Idaho Falls, KRXK at Rexburg, KPST at Preston, KBRV at Soda Springs, KBOI-TV at Boise, KLIX-TV at Twin Falls.

In Minnesota: KRSI at Minneapolis.

In Montana: KXLF-TV at Butte, KOOK-TV at Billings.

In Nevada: KSHO-TV at Las Vegas.

In New Mexico: KRSN at Los Alamos.

In Oregon: KKID at Pendleton, KOTI at Klamath Falls.

In Washington: KOMO-TV at Seattle, KNDO-TV at Yakima.

All general sessions of the Conference were broadcast in the Assembly Hall on Temple Square, in Barratt Hall (60 North Main Street), over a loud-speaking system and by television. In addition, thousands listened to the services on the Tabernacle Grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall and Barratt Hall over public address systems, and by direct wire over a public address system to members of the Priesthood in other assemblies throughout the United States and in Canada.

President David O. McKay presided, and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of the Tabernacle Choir and Organ Broadcast is also included in this record. (See pages 126 to 127.)

Elder Joseph Anderson was Clerk of the Conference.

General Authorities of the Church Present

The First Presidency: David O. McKay, [1], Henry D. Moyle, Hugh B. Brown[2].

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, George Q. Morris, Howard W. Hunter, Gordon B. Hinckley[3].

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve Apostles: Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Henry D. Taylor, William J. Critchlow, Jr., Alvin R. Dyer, Nathan Eldon Tanner, Franklin Dewey Richards, Theodore Moyle Burton, Thorpe B. Isaacson[4], Boyd K. Packer[5].

The First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins,

Seymour Dilworth Young, Milton R. Hunter, [6], Marion Duff Hanks, [7].

Presiding Bishopric: John H. Vandenberg, Robert L. Simpson, Victor L. Brown.[8]

General Officers and Other Authorities Present

Church Historian and Recorder: Joseph Fielding Smith, and assistants, A. William Lund and Preston Nibley.

Members of the General Welfare Committee, Church Welfare Program.

Members of the Church Board of Education and Chancellor Church Board of Education, Directors and Associate Directors of Institutes, and Seminary Instructors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders.

Auxiliary Officers, General, Stake and Ward, from all parts of the Church.

---

[1]President J. Reuben Clark, Jr. was absent upon advice of his physician.

[2]Elder Hugh B. Brown of the Quorum of the Twelve Apostles was sustained as a Counselor in the First Presidency.

[3]Elder Gordon B. Hinckley, an Assistant to the Twelve Apostles, was sustained as an Apostle and a member of the Quorum of the Twelve, filling the vacancy caused by the appointment of Elder Hugh B. Brown as a Counselor in the First Presidency.

[4]Elder Thorpe B. Isaacson was sustained as an Assistant to the Twelve Apostles.

[5]Elder Boyd K. Packer was sustained as an Assistant to the Twelve Apostles.

[6]Elder Bruce R. McConkie was absent, presiding over the Southern Australian Mission.

[7]Elder A. Theodore Tuttle was absent, supervising missions in South America.

[8]Bishop Joseph L. Wirthlin and his Counselors, Thorpe B. Isaacson and Carl W. Buehner, were relased and John H. Vandenberg was sustained as Presiding Bishop, with Robert L. Simpson and Victor L. Brown as First and Second Counselors respectively.

FIRST DAY

MORNING MEETING

The first session of the One Hundred Thirty-First Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the great Tabernacle in Salt Lake City Friday morning, September 29, at 10:00 a.m. President David O. McKay presided and conducted the meeting.

The music for this session was furnished by the Relief Society Singing Mothers Chorus from the Central Utah and Mt. Timpanogos regions. Sister Florence Jepperson Madsen conducted the singing; Elder Alexander Schreiner was at the organ console.

In opening the Conference President McKay made the following introductory remarks:

President David O. McKay:

This is the opening session of the One Hundred Thirty-First Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle.

Yesterday and Wednesday this house was filled with the sisters of the Relief Society. We wish to congratulate and commend the Relief Society Presidency and members of the General Board for the outstanding service they are rendering the women of the Church and the world, and for the excellent program they have given to them during this Conference.

We just telephoned the doctor and he reports President Clark is better than he was yesterday but unable to attend this session of the Conference.

Other General Authorities of the Church who are absent are Elder Bruce R. McConkie of the First Council of Seventy, who is presiding over the South Australian Mission; and Elder A. Theodore Tuttle of the First Council of Seventy, in South America supervising the missions in that country with newly established headquarters at Montevideo. The other Authorities are present.

Brother Joseph Anderson is Clerk of the Conference.

For the convenience of those who are unable to enter this historic Tabernacle we annonce that these services and all general sessions of the Conference will be broadcast in the Assembly Hall and Barratt Hall by television. Extensive coverage of the General Sessions of this Conference by radio and television, and the closed circuit broadcast of the Priesthood Meeting Saturday evening, will make this Semi-Annual General Conference one of the most widely disseminated in Church history. The number of radio stations carrying the Conference proceedings to the Intermountain Area and the Pacific Coast will total 22. A total of 21 television stations will broadcast all or part of the Conference. These are in Utah, Idaho, Montana, California, Arizona, Colorado, Nevada, Washington, and Oregon. The names of these stations have already been announced to the television and radio audiences. We thank the owners and managers of these stations for their willing and able cooperation in regard to this Conference. I am sure the public unite with us in recognizing the great favor they are bestowing upon us. It is possible, according to a survey that has been made, that well over a million people will hear and see the proceedings of this Conference by radio and television.

Leaders and members of the Church have assembled in this great Tabernacle from far and near, from the islands of the sea, from the newly organized stakes in Europe, Australia, and New Zealand, and from all parts of the North American Continent. To all, to the overflow gatherings in the Assembly Hall and in Barratt Hall, and to the vast radio and television audience, in behalf of the First Presidency, the Council of the Twelve, and other General Authorities, I bid you a cordial and hearty welcome.

Any important messages that come to us for persons attending the sessions of this Conference will be announced at the conclusion of the meetings over the public address system on Temple Square.

We are favored this morning in hav-

ing with us the Relief Society Singing Mothers from Central Utah and Mt. Timpanogos Welfare Regions. They will furnish the music for the sessions of the Conference today. We are grateful and happy to have these mothers present this morning. Just their presence is a benediction to us and a blessing. They were with the Relief Society at their Conference Wednesday and Thursday.

The beautiful flowers, the antheriums, the brightly colored Hawaiian flowers which you see arranged on the rostrum and pulpit, were sent by airplane from members of the Oahu Stake. These flowers express their love and affection to all of us. We thank them and express appreciation for their thoughtfulness.

We have cablegrams from presidents and others. I think you would like to hear from them.

First I should like to recognize some of our visitors, not officials in the Church, but they show their interest and willingness to cooperate with us whenever possible. We have present this morning Senator Wallace F. Bennett, United States Senator; David S. King is engaged with an official from Washington and is absent from this session but will be with us later; Dr. Ernest L. Wilkinson, president of the Brigham Young University; Dr. A. Ray Olpin, president of the University of Utah; President G. Homer Durham of Arizona State University; President John L. Clarke of Ricks College—they have over 1100 registered there this year; Dr. William P. Miller, president of Weber College; Dr. Wilburn N. Ball, Superintendent of Public Instruction—we welcome him; Superintendent M. Lynn Bennion of the Salt Lake City Schools; Dr. A. Sherman Christenson, Associate Judge of the Federal Court; Lamont Toronto, Secretary of State. There are others, I am sure, that we have not mentioned—President Daryl Chase of the Utah State University, and members of the State School Board.

Here are some telegrams you will be interested in. One from President J. Vernon Sharp at Lima, Peru: "Best wishes for a successful conference. President Delbert Palmer and family are here and President Tuttle arrives on the thirteenth for division of the Andes Mission."

From President Grant S. Thorn of the North British Mission, Manchester, England: "The missionaries and Saints of the North British Mission send their love and best wishes. We are greatly blessed as the work moves forward and we do appreciate your inspired direction."

From Elder Tuttle, himself, South American Mission: "The missionaries and Saints of South America send their greetings to all at this Conference time. The Lord is blessing us in our labours and prospering his work. Our prayers and faith are with you and the other General Authorities. We know you will experience a great Conference."

From Senator Frank E. Moss, from Berlin, Germany: "Greetings and felicitations from beleaguered Berlin at Conference time. President and Sister Fetzer and all of our missionaries are well and in good spirits; work in Berlin growing; thrilling to be here. Phyllis and I regret absence from Conference. You have our love and prayers."

I mentioned Congressman David S. King. He is with the nation's space chief, James E. Webb, touring Utah Missile plants Friday.

A cablegram from President and Sister A. Gideon Omer of the Swedish Mission: "We send greetings from the missionaries and the Saints of the Swedish Mission. All well."

We are happy to welcome our stake presidencies, bishoprics, high councilmen, and temple presidents from all over the world. All are here with their wives, and also General Auxiliary officers.

We shall begin this session by the Relief Society Singing Mothers from the Central Utah and Mt. Timpanogos Welfare Regions singing: "Lord, God of Our Fathers." Sister Florence Jepperson Madsen is conducting, and Elder Alexander Schreiner is at the organ.

The invocation will be offered by Elder Wilford W. Kirton, Jr., president of the University Stake.

The Singing Mothers Chorus sang as an opening number, "Lord, God Of Our Fathers."

President Wilford W. Kirton, Jr., of the University Stake offered the invocation.

President David O. McKay:

The invocation was offered by Wilford W. Kirton, Jr., president of the University Stake. The Relief Society Singing Mothers will now sing: "If Ye Love Me, Keep My Commandments," Sister Florence J. Madsen, composer, and it will now be conducted by Sister Madsen.

Singing by the Relief Society Singing Mothers, "If Ye Love Me, Keep My Commandments."

PRESIDENT DAVID O. McKAY

Clouds hung over the eastern horizon this morning. When I met my associates, I noticed that some of them were carrying their topcoats, but I am pleased to see the sun shining at the opening of this great conference. There are many in the world who see hanging over the international horizon threatening clouds also. There are storms ahead!

I am prompted by the outlook to take as a text for the few words that I shall say this morning, an encouraging thought from the Thirty-first Psalm: "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." (Psalm 31:24.)

Sixty or seventy years ago, when United States history was an essential course in elementary public school teaching, many a boy was thrilled by Patrick Henry's dramatic declaration: "Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!" Patrick Henry was then a delegate to the Second Revolutionary Convention held at Richmond, Virginia, March 23, 1775.

The Creator, who gave man life, planted in his heart the seed of liberty. Free agency, as life, is a gift from God. "Do you wish to be free? Then above all things, love God, love your neighbor, love one another, love the common weal; then you will have true liberty." (Savonarola.)

Last Saturday, September 23, 1961, fearing they might be deprived of this inalienable right, two women—"one fifty-seven and the other sixty-three, leaped from an East Berlin apartment building, fronting on a West Berlin street. West Berlin firemen caught them in a safety net while communist police [Vopos] looked on without shooting.

"West Berlin police reported that another family in a border house was preparing to leap into the firemen's nets when the lights in their apartment suddenly went out."

The local press tells us that "when the lights flashed on again, West Berliners saw the apartment was full of *Vopos* [policemen]. There was no sign of the would-be escapees." (*Deseret News-Salt Lake Telegram,* September 23, 1961.)

A West Berlin official said the largest number of refugees ever reported in a single day was 3,793 persons who fled to Berlin on May 28, 1953. It is reported that new arrivals in 1961 (this year) have increased the number of refugees who have fled East Germany during the month of August to nearly 20,000. More than 150,000 seeking freedom from the domination of communism have crossed the border so far this year—150,000! (See *Ibid.,* August 12, 1961.)

In contrast to the barbaric state-rule of the communist, from which these people are fleeing by the hundreds of thousands, I call your attention this morning to the freedom-loving spirit of America. On Bedloe's Island in New York harbor stands the Statue of Liberty—a gift of the French people to the American people. Israel Zangwill, in *The Melting Pot,* gives the words spoken by David, the Russian emigrant Jew, as follows:

"All my life America was waiting, beckoning, shining—the place where God would wipe away tears from off all faces. To think that the same great torch of Liberty which threw its light across all the seas and lands into my

little garret in Russia is shining also for all those other weeping millions of Europe, shining wherever men hunger and are oppressed, shining over the starving villages of Italy, Ireland, over the swarming, starving cities of Poland, and Galicia, over the ruined farms of Romania, over the shambles of Russia. When I look at our Statue of Liberty, I just seem to hear the voice of America crying: 'Come unto me, all ye who are weary and heavy laden, and I will give you rest.' "

In the September 1961, issue of *Highways to Happiness,* a little pamphlet many of you receive, I was pleased with the timely comment that, and I quote:

"America is a land of but one people, gathered from many nations. Some came for love of money, and some came for love of freedom. Whatever the lure that brought them here, each gave his gift. Irish lad and Scotch, Englishman and Dutch, Italian, Greek, and French, Spaniard, Slav, Teuton, Norse—all have come bearing gifts, and have laid them on the altar of America.

"All brought music, and their instruments for the making of music.

"All brought their poetry, winged tales of man's many passions; ballads of heroes and tunes of the sea; lilting scraps caught from sky and field, or mighty dramas that tell of primal struggles of the profoundest meaning.

"Then, each brought some homely things, some touch of the familiar home field or forest, kitchen or dress—a favorite tree or fruit, an accustomed flower a style in cookery, or in costumes —each brought some homelike familiar thing.

"Hatred of old-time neighbors, national prejudices and ambitions, traditional fears, set standards of living, graceless intolerance, class rights, and the demand of class—these were barred at the gates.

"At the altar of America, we have sworn ourselves to a simple loyalty. We have bound ourselves to sacrifice and struggle, to plan and to work for this one land. We have given that we may gain; we have surrendered that we may have victory!"

There is a significant reference in the Apocalypse to "a war in heaven." (See Rev. 12:7.) It is not only significant but also seemingly contradictory, for we think of heaven as a celestial abode of bliss, an impossible condition where war and contention could exist. The passage is significant inasmuch as it sets forth the fact there is freedom of choice and of action in the spirit world. This contention in heaven arose over the desire of Satan ". . . to destroy the agency of man, which I the Lord, had given him, . . ." (Moses 4:3.)

Freedom of thought, freedom of speech, freedom of action within boundaries that do not infringe upon the liberty of others are man's inherent right, granted him by his Creator—divine gifts "essential to human dignity and human happiness."

"Therefore, cheer up your hearts," admonished an ancient prophet in the Book of Mormon, "and remember that ye are free to act for yourselves— . . ." (2 Nephi 10:23.)

"This love of liberty which God has planted in us," said Abraham Lincoln, "constitutes the bulwark of our liberty and independence. It is not our frowning battlements, our bristling seacoasts, our army, and our navy. Our defense is in the spirit which prizes liberty as the heritage of all men, in all lands, everywhere. Destroy this spirit, and we have planted the seeds of despotism at our very doors."

Brethren, the opposite of freedom is bondage, servility, restraint—conditions that inhibit mentality, stifle the spirit, and crush manhood. To coerce, to compel, to bring into servitude is Satan's plan for the human family.

Throughout the history of the world man has contended even to death to free himself from bondage and usurpation, or to retain the freedom he already possessed. This is particularly true in regard to the right to worship. Attempts to control the consciences of men have always resulted in conflict. To decide one's own relationship to the Creator and to his creations is the natural and inalienable right of all.

Equally fundamental and important to man's happiness and progress is the right of personal security, the right of personal liberty, and the right of private property. The right of personal

security consists in the enjoyment of life, limbs, body, health, and reputation. Life, being the immediate gift of God, is a right inherent by nature in every individual. Likewise, man has a natural inherent right to his limbs. His personal liberty consists in the right of changing one's situation or habitation according to will. The right of property consists in the free use, enjoyment, and disposal of all acquisitions, without control or diminution save by the laws of the land. The right of private property is sacred and inviolable. If any part of these inalienable individual possessions should be required by the State, they should be given only with the consent of the people.

When King John of England, whom Dickens calls "a coward and detestable villain," deprived his subjects of their liberties and ruthlessly burned and destroyed their property, the people rose up against him, brought him to Runnymede, and compelled him on Monday, June 15, 1215, to affix his signature to the Great Charter of England by which, among other things, he pledged himself "to maintain the Church in its rights, to imprison no man without a fair trial, and to sell, delay, or deny justice to none."

Five hundred and fifty years later, the American colonies imbued with the spirit that produced the Magna Charta, declared:

"As the happiness of the people is the sole end of government, so the consent of the people is the only foundation of it, in reason, morality, and the natural fitness of things. And therefore every act of government, every exercise of sovereignty against or without the consent of the people is injustice, usurpation, and tyranny. It is a maxim that in every government there must exist somewhere a supreme, sovereign, absolute and uncontrollable power; and it never was, or can be delegated to one man or few; the great Creator having never given to men a right to vest others with authority over them unlimited either in duration or degree.

"When kings, ministers, governors, or legislators, therefore, instead of exercising the powers intrusted with them according to the principles, forms, and proportions stated by the Constitution, and established by the original compact, prostitute those powers to the purposes of oppression; to subvert, instead of preserving the lives, liberties, and properties of the people, they are no longer to be deemed magistrates vested with a sacred character, but become public enemies and ought to be resisted." (Adams, *Works*, I, p. 193.)

My brethren and sisters, the ultimate purpose of Christianity in the world is to develop an honorable, upright individual in an ideal society known as the kingdom of God.

Nearly two thousand years have passed, and the world is still a long way from the realization of either achievement. Indeed, today Christianity itself, and its handmaiden, Democracy, are on trial before the world tribunal. Conditions in this war-torn world seem to bear witness that men are forever learning, but never coming to a knowledge of the truth.

Though true Christianity as expressed in the divine law, ". . . love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and thy neighbour as thyself," (Matt. 22:37, 39) has never yet been accepted and practised by the nations of the world, yet the Spirit of the Christ has, like leaven in the lump, been influencing society toward the realization of freedom, justice, and better harmony in human relations.

In the world today, however, the spirit of paganism has again asserted itself and seems to be all but triumphant in its effort to overthrow the few Christian ideals that civilized peoples have absorbed.

"If Western civilization emerges from existing situations safely, it will be only through a deeper appreciation—and note this—through a deeper appreciation of the social ethics of Jesus than it has yet shown. And our danger is increased rather than diminished by the fancied security in which our masses live."

Merely an appreciation of the social ethics of Jesus, however, is not sufficient. Men's hearts must be changed. Instead of selfishness, men must be willing to dedicate their ability, their possessions—

if necessary, their lives, their fortunes, and their sacred honor for the alleviation of the ills of mankind. Hate must be supplanted by sympathy and forbearance.

Force and compulsion will never establish the ideal society. This can come only by a transformation within the individual soul—a life brought into harmony with the divine will. *We must be "born again."*

Though nearly 2,000 years have passed since Jesus taught the gospel of brotherhood, it seems as difficult for men today as in Christ's day to believe that peace and truth can come only by conforming our lives to the law of love. Men still find the greatest difficulty in accepting this central core of Christ's teachings.

Manifestly, there has not been much cessation of man's inhumanity to man through the centuries. Notwithstanding this, I believe that right and truth will eventually triumph.

Today, as we see hovering over the nations of the earth the ever-darkening clouds of nuclear war, we are prone to think that righteousness among men is waning. In our own beloved country, "a land choice above all other lands," we are grieved and shocked when the Supreme Court renders a decision ruling that it is unconstitutional for the Federal Government of any State to require a "belief in the existence of God" as a qualification for public office; also, we experience apprehension when we know that enemies to our republican form of government are becoming more blatant; when we see political demagogues seemingly more successful, drunkenness and immorality flauntingly defiant—seeing these conditions we wonder whether mankind is growing better or worse. In private life, disappointments, adversity, sickness, and sorrow make us discouraged and sometimes despondent.

Still I am confident that *truth will yet prevail,* and in that confidence, say again with the Psalmist: "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." (Psalm 31:24.)

We may take courage in what I believe is a fact, that in the hearts of more millions of honest men and women than ever before war is abhorrent. War has lost its false glamour and boasted glory. Such an attitude at least keeps alive our hope for the dawning of that day when men ". . . shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:4.)

How utterly foolish men are to quarrel, fight, and cause misery, destruction, and death when the gifts of a Divine and Loving Father are all around us for the asking—are already in our possession if we would but recognize them. Christ's invitation is still extended to all peoples:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light." (Matt. 11:28-30.)

I am as sure as that I am speaking to you that the peace and happiness of mankind lie in the acceptance of Jesus Christ as the Redeemer of the world, our Savior. As Peter declared over 1900 years ago, so I testify to the world today, that there is "none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

The principles of the restored gospel as revealed to the Prophet Joseph Smith, are the surest, safest guide to mortal man. Christ is the light to humanity. In that light man sees his way clearly. When it is rejected, the soul of man stumbles in darkness. No person, no group, no nation can achieve true success without following him who said:

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

It is a sad thing when individuals and nations extinguish that light—when Christ and his gospel are supplanted by the law of the jungle and the strength of the sword. *The chief tragedy in the world at the present time is its disbelief in God's goodness, and its lack of faith in the teachings and doctrines of the gospel.*

To all who believe in a Living, Per-

sonal God and his divine truth, life can be so delightful and beautiful.

As a matter of fact, it is glorious just to be alive. Joy, even ecstasy, can be experienced in the consciousness of existence. There is supreme satisfaction in sensing one's individual entity and in realizing that that entity is part of God's great creative plan. There are none so poor, none so rich, sick, or maimed who may not be conscious of this relationship.

I know that for not a few of us the true joy of living is overcast by trials, failures, worries, and perplexities incident to making a living and attempting to achieve success. Tear-bedimmed eyes are often blind to the beauties that surround us. Life sometimes seems a parched and barren desert, when, as a matter of fact, there is comfort, even happiness within our grasp if we could or would but reach for it.

The Lord has given us life, and with it free agency; and eternal life is his greatest gift to man.

To the Church in all the world the message of the First Presidency, the Council of the Twelve, and the other General Authorities is: Be true and loyal to the restored gospel of Jesus Christ. "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." (Psalm 31:24.)

God help us so to be true, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder ElRay L. Christiansen, Assistant to the Twelve, will now speak to us. He will be followed by Elder Marion D. Hanks.

ELDER ELRAY L. CHRISTIANSEN

Assistant to the Council of the Twelve Apostles

With you, my brothers and sisters, I have been deeply moved by the message of President McKay this morning—so timely, so fitting, so true! He is, indeed, the prophet of God in this day. To this I testify! I know also that God lives, that Jesus is the Christ, and that through the restoration of the gospel he has given a divine plan for living which will help all of us who adhere to it to avoid the pitfalls and the sorrows that will surely come if we depart therefrom. If ever there were a day in the world when the gospel of Jesus Christ is needed, it is today! It is needed to give us fortitude and direction.

The gospel is more than something just to talk about, however. It is a design for living, for successful living, for happy living. It calls for deeds, action, and proper conduct on the part of each and all of us. Its principles are not limited to the payment of tithing, the Word of Wisdom, keeping holy the Sabbath day—they are part of the gospel, of course, and are very important, but the gospel embraces *all* truth and the application of *all* virtues. "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." (Thirteenth Article of Faith.)

The principles enunciated in that Article of Faith are designed to help us to become more refined, more reliable, more peaceable, more Christlike.

One of the virtues mentioned is benevolence, which is the disposition to do good, to be kind, to be charitable to others. Among the beautiful principles taught the multitude by Jesus upon the mountain was this: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: . . ." (Matt. 7:12.) This is often referred to as the Golden Rule. It is another version of the second great commandment, "Thou shalt love thy neighbour as thyself." (Mark 12:31.)

Laws, rules, regulations are designed to give society a more safe and a more orderly way of living. But it is understandable that even though we have innumerable laws, both civil and ecclesiastical, to direct us, laws cannot be made to cover each specific act or each transaction that we make. For this reason we must develop a conscience

attuned to the will of the Lord. We must develop a feeling of obligation to do what is right. We must countenance no subterfuge, no evasiveness. When correct laws are not written to guide us, we must conduct ourselves by correct principles, by high standards of personal ethics.

To illustrate: An opportunist, knowing that he was protected by the letter of the law, was led to exploit and take advantage of a widow who was not versed in the law and by clever maneuvering caused her to lose her property and her savings while technically he was within the law. He was led to do this unjust deed because he was not sensitive to correct principles or the desire to do good. Rather he was motivated by a desire for personal gain even at the expense of another.

In the Bible we read: "Thou shalt not defraud thy neighbour, neither rob him: . . ." (Lev. 19:13.)

In contrast to this selfish exploitation, consider the report that was given in the Relief Society conference held earlier this week. With the desire to do good—224,000 hours were spent in compassionate service; 775,000 hours spent by these sisters in welfare service, doing good unto their neighbors.

True greatness and integrity are found together in men. Great minds are motivated by self-sacrifice, not by self-seeking. Strong men have the moral courage to choose the right above economic advantage, even though it may be within the letter of the law for them to do otherwise.

". . . whatsoever ye would that men should do to you, do ye even so to them." (Matt. 7:12.)

Now, to what degree is this principle being applied in your life and in mine? Do we take all that we can get for a commodity or for a service, or do we accept a reasonable and fair return?

When I was a youth, I was greatly impressed by the honor and fairness of a man in the community who offered for sale his hay at a certain price a ton. When others told him that because of scarcity he could obtain a higher price for the hay, he replied, "I know, I know. But if I were buying the hay I would not want to pay more than the price I have set, so why should I require my neighbor to pay more?"

True religion is the activated love of God and of neighbor. It is based on good deeds, not good intentions, not merely good words.

The Article of Faith that I have referred to states: "We believe in being true," which means that we are true to a trust, we can be relied upon, we are upright in our dealings.

Some years ago I arranged with a fine man to purchase a building lot in Logan. It was a choice lot in a choice place, the only lot left in the area. The price was agreed upon, and I offered some earnest money, so-called, to bind the agreement until the deed was prepared, but the owner said, "In my dealings, I never require down payments. You can pay me when the deed is ready." During the time he was preparing the papers, he received two or three other offers at a price considerably higher. He could have sold at a higher price, but he did not. "That is what we agreed upon," he said. His word was as good as his bond.

Dr. James E. Talmage has reminded us in his writings, "Religion without morality, professions of godliness without charity, Church membership without adequate responsibility as to honorable individual conduct in daily life, are but as sounding brass and tinkling cymbals, noise without music, the words [of a prayer] without the spirit of prayer."

One does not truly love the Lord unless he lives according to the moral principles that he has given us. " . . . whatsoever ye would that men should do to you, do ye even so to them." (*Idem.*) That is a grand principle, so simple, so just.

Now, if I wish to help make this a better world, I should begin by improving myself. As someone said, "Oh, Lord, reform the world, beginning with me." If this principle were practised in our homes—love, respect, unselfishness would abound. If this principle were practised in our communities—robberies, assaults, and even many traffic accidents would be avoided. If this principle were practised by mankind generally, the dangers threatening us would vanish; wickedness would ultimately cease, waste of public funds

would be eliminated; strikes would be unnecessary; peace would prevail.

Even though revolutionary changes are taking place all over the world, even in our own land, we must remember that God has not changed. Virtue, honesty, trust, a desire to do good, a desire to be helpful are still basic and indispensable principles of the gospel of Jesus Christ.

In the first section of the Doctrine and Covenants, we are told that ". . . the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man." (D&C 1:10.)

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them." (Matt. 7:12.)

In the name of Jesus Christ. Amen.

President David O. McKay:

Elder ElRay L. Christiansen, Associate to the Twelve, has just addressed us. Brother Marion D. Hanks of the First Council of the Seventy will be our next speaker.

ELDER MARION DUFF HANKS

Of the First Council of the Seventy

Brother Christiansen's quotation makes me think of another attributed to an ancient, who said, "Lord, make me good, but not yet." That which we would hope the Lord might do for us we had best begin to do for ourselves, with prayer and seeking his blessings, now, while there is time.

It was a glorious experience this morning to look into your faces and shake hands with many of you and nod at others. I sat recalling the many places where I have been blessed to see you and thought that I have seldom been willing to comfort myself that I have contributed greatly to you, but that I have always come away thanking the Lord for what you have contributed to me. In the years of my association with you through the stakes and missions and in the institutions of the Church, I have yet to be imposed upon by one filthy word or unworthy idea or evil story. I have had association under other circumstances, and I thank God for the fellowship of the members of the Church of Jesus Christ of Latter-day Saints and for the fellowship of people of good will outside that Church who share common objectives and who have loyalty and devotion in their own way to their own faiths and persuasions.

But it is to this group this morning that I would hope to address a thought or two which seem to me at this moment to be of extreme significance. Charles Malik, the former president of the United Nations General Assembly, a great diplomat and man, a time ago made this statement: "We—all of us—need a mighty spiritual revival. The ideal of a settled, successful, selfish life is wholly inadequate. One craves to see great themes sought and discussed, great causes espoused. One burns for the reintroduction into life of the pursuit of greatness. Everywhere I go I find people sitting on the edge of their seats, waiting to be shown the way.

"There are infinite possibilities, both material and moral, to vindicate freedom against unfreedom, joy of living against tyranny, man against all that is subhuman and inhuman, truth against darkness and falsehood, and God against the devil and his works. The time is here not for pessimism and despair, but for a vast advance on many fronts."

I believe that these words are true. They reflect the experience I have had. They have been stated in his own way by President McKay this morning, and I sat thinking of what the Lord has said to bulwark and sustain and lay the foundation for optimism and faith in this time of apprehension and uncertainty and discontent and fear.

There was a little band of struggling people in Harmony, Pennsylvania, in 1829. There was not yet a Church; there was not yet a published Book of Mormon. There was a man with a

story, and the Spirit of God moved upon them and bore witness that he was telling the truth, and so they rallied to him and gave him their allegiance and asked him what they must now do. The answers he gave them were the answers which made possible for them the greatest gift of God to man—happiness here, quiet conscience, truth, and eternal opportunities for creative expression ultimately in the kingdom of God with our Heavenly Father.

To this struggling little band, beset and sore tried, and I am sure some of them seriously concerned, came these words:

"Fear not to do good, my sons, for whatsoever ye sow, that shall ye also reap; therefore, if ye sow good ye shall also reap good for your reward.

"Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail." (D&C 6:33-34.)

In 1831 there was a Church and a published Book of Mormon, an organization with officers, but the little Church was in its formative period. There was imposition. There was already serious mobbing. There was disbelief and great antagonism.

In that day to his people, through the Prophet, the Lord said:

"Wherefore, be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come." (*Ibid.*, 68:6.)

Through all the books of recorded revelations of God to man, one may read again and again the marvelous message of fearlessness, of faith, of courage, of testimony, of a sound, strong mind. The words of Paul to Timothy, his son in the gospel, give strength and courage and ought to lay foundations for us to stand up where we are and bear our own witness of faith and not of fear. Said Paul to Timothy, as well you know, "For God has not given us the spirit of fear, but of power, and of love, and of a sound mind." (2 Tim. 1:7.)

Out of the ancient record words well known, again, to all of you, words of faith and assurance: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; . . ." (Psalm 23:4.)

Through all the dealings of God with man there have been trials and troubles and afflictions and impositions and apprehensions, and there have been the repeated assurances of God to man that he should be of courage and not fear.

There is one other citation in the Doctrine and Covenants which I would note, and one from the Book of Mormon. The section known as thirty-eight has in it some of the great literature of the restoration, in my estimation, and among the statements of faith and assurance God gave is this magnificent, simple and wonderful one: ". . . if ye are prepared ye shall not fear." (D&C 38:30.)

Alma, teaching the people out of his own experience, and some of it had been less than admirable in his youth, answered in a most marvelous way what the preparation is that we must have if we are to stand without fear. In the fifth chapter of the book of Alma are these wonderful words, and they are written (spoken in their time) to those who had once experienced a change of heart. Alma's question to them is ". . . if you have experienced a change of heart, and if you have felt to sing the song of redeeming love, I would ask, can you feel so now?" And then these questions:

"Have ye walked, keeping yourselves blameless before God? Could ye say, if ye were called to die at this time, within yourselves, that ye have been sufficiently humble?" (I skip a word or two for the sake of emphasis and time.)

"Behold, are ye stripped of pride? I say unto you, if ye are not ye are not prepared to meet God. Behold ye must prepare quickly; for the kingdom of heaven is soon at hand, and such an one hath not eternal life.

"Behold, I say, is there one among you who is not stripped of envy? I say unto you that such an one is not prepared; . . .

". . . is there one among you that doth make a mock of his brother, or that heapeth upon him persecutions?

"Wo unto such an one, for he is not prepared, . . ." (Alma 5:26-31.)

The Lord has given us in his great goodness and graciousness a foundation of firmness upon which we may stand if we will, without fear, but with faith, based on preparation, a preparation which he, through his prophets, has clearly spelled out. If you have had a testimony of the gospel, if you have felt in your heart this great stirring, moving, satisfying love of God, do you have it now? Are you obedient? Do you keep the commandments of God?

He talked of humility and of faithfulness. He talked of weeding out of our lives pride and envy, persecutions and mockery. I offer these simple suggestions—over-simplified and only in headline—as to what we may do to have faith and weed out fear. We may learn the gospel. We may obey the injunction of God to search diligently, to seek, to knock, to ask, to invest ourselves in an honest effort to know what we are talking about.

I heard someone say (and I cannot personally vouch for the accuracy of this, but I think probably it is so) that those who read the Book of Mormon out loud to put that book on the records which are for sale completed the task in something like thirty-five hours or less. Yet there are Latter-day Saints who live and die and never read the book.

In addition to learning, we must live as the Lord has commanded us. There are so many marvelous directions and injunctions and suggestions and commandments from God, but let me repeat only a few words, very familiar to all of you, because they seem to me to constitute the heart of the spirit of faith which we can have if we will. The Lord said that if we exercise power and authority and leadership in the Church it must be done on the basis of ". . . persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, . . .

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom we have reproved, lest he esteem us to be his enemy." (D&C 121:41-43.)

The word *charity* is used, and the word *virtue*. I thought at an early hour this morning of some counsel Alma gave his son, Shiblon. Some of the great instructions of the Book of Mormon are given by fathers to their own sons, a magnificent example, and some of the greatest testimonies borne. Hear these words of Alma to Shiblon:

"Do not pray as the Zoramites do, for ye have seen that they pray to be heard of men, and to be praised for their wisdom.

"Do not say: O God, I thank thee that we are better than our brethren; but rather say: O Lord, forgive my unworthiness, and remember my brethren in mercy—yea, acknowledge your unworthiness before God at all times." (Alma 38:13-14.)

If we are to have faith and turn away fear, we must learn and live, and I would add, share and serve the gospel of Jesus Christ. You are all very familiar with the impressive account in the story of Lehi's vision of the great satisfaction that came to Lehi as he tasted the fruit of the tree—that tree which represented the love of God. Let me read you what followed his expression of satisfaction as he tasted the love of God.

"And it came to pass that I did go forth and partake of the fruit thereof; and I beheld that it was most sweet, above all that I ever before tasted. Yea, and I beheld that the fruit thereof was white, to exceed all the whiteness that I had ever seen.

"And as I partook of the fruit thereof it filled my soul with exceeding great joy; wherefore, I began to be desirous that my family should partake of it also; . . ." (1 Nephi 8:11-12.)

I conceive this to be the simplest and most understandable of human emotions. That which is beautiful and good and satisfying to the soul is infinitely more so when shared with those we love. I believe this is the foundation of the missionary work of the Church, of the Primary program and the genealogical program and the serviceman's program, and every other effort made by the Church to lift and inspire and strengthen the individual child of God.

If we will learn for ourselves through investment, through effort, through search, if we will live and share and serve God—the gospel, his good word,

his glad tidings—then we have no need to fear, not him who can kill the body, not any man, or any foe. We have need to do all that we can. We have need to make the kind of preparation God asks of us, and if we have so done, then we can stand with a spirit of power, of strength, of a sound mind, and bear testimony of Jesus. We can be of good cheer and fear not. We can have that fearlessness characteristic of God's children in all the ages who have had such a change of heart—the change of which our President has spoken today. The prophets of old spoke of it, and of it I testify, thanking God that so far as I am able to know my own heart and my own mind, I may say to you that I am not afraid of Mr. Khrushchev or what he can do. I am afraid of the influence of the one whom the scriptures occasionally call Beelzebub. I have a respect for him and what he can do if we permit him. I do not want my feet on the side of the line where he is in charge.

I pray that God will bless me and you and through us all whom we may touch, that we may radiate, exude a spirit of faith and not of fear, that we will make preparation and then stand humbly before God, of good cheer and without fear. In the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Marion D. Hanks of the First Council of Seventy.

Sister Florence Jepperson Madsen will now lead the chorus and congregation in singing, "High On The Mountain Top." After the singing Bishop Joseph L. Wirthlin of the Presiding Bishopric will address us.

The congregation joined with the Singing Mothers Chorus in singing the hymn, "High On The Mountain Top."

President David O. McKay:

Bishop Joseph L. Wirthlin of the Presiding Bishopric will now speak to us.

BISHOP JOSEPH L. WIRTHLIN

President McKay, my beloved brethren and sisters, I am more than grateful for the privilege of expressing to you my heartfelt appreciation. As I meet the members of the Church in the various stakes, I am meeting with my brethren and sisters, for we are brethren and sisters. I think of our Older Brother Jesus Christ the Son of God. It is a wonderful thing to know that we are all brethren and sisters and, above all, that we are the sons and daughters of our Heavenly Father, and also that Jesus Christ is our Older Brother.

I want to bear testimony to you that I know that Joseph Smith was a Prophet. There is no question about that in my mind. I am so grateful that in my own soul I can bear that testimony without any hesitation whatsoever.

It was necessary for the world to have a prophet that the gospel of the Lord Jesus Christ in its fulness might be available to the sons and daughters of our Heavenly Father. Joseph Smith was a Prophet, and those who have followed him are also prophets, every one of them. President McKay is a prophet, a seer, and a revelator, brethren and sisters. That is my testimony to you this morning.

I think of the marvelous revelation given by the Lord to the Prophet Joseph in the eighty-eighth section of the Doctrine and Covenants. I suggest that you read it in your homes with your sons and daughters. It is called the Olive Leaf, and it states that the light of truth is the light of Christ. If the whole world could accept Jesus Christ as the Son of God, there is no question but that many of the problems which now exist could be solved, and out of it we would have peace and good will. In the final analysis, the Church of Jesus Christ of Latter-day Saints has the responsibility of teaching to the world that Jesus Christ is the Son of God.

At some future time, the missionaries and representatives of the Church of Jesus Christ are going to have the opportunity to preach the gospel to the Russian people. Just how it shall happen or what will bring it about, I cannot tell you. But in the main, the Russian people are a good people. When the Lord makes it possible for missionaries to go into that area and preach the gospel, literally millions of them will accept it, and that same feeling of the light of truth, the light of Christ, will come to them.

It does not only mean to the people in Russia, but it also means to the people in China where there are literally millions and millions of the Lord's sons and daughters who do not know that Jesus Christ existed. But in the way of the Lord, the missionaries somehow are going to preach the gospel to the people in China.

What I say about China is equally true with reference to India. I recall an experience which I had this past summer with an individual from India who had spent some time at Brigham Young University. He came to our offices, and I had the privilege of meeting him. He indicated to me that he had read the Book of Mormon. I asked him the question, "Do you believe the Book of Mormon is true, that it is the real history of America?" He said, "Yes, I accept it." I said, "Then, if you accept the Book of Mormon, you, no doubt, have given some consideration to Christ and Joseph Smith." He said, "I have done that. Joseph Smith is a prophet." I made clear to him that we had another prophet with the same authority, with the same rights to divine guidance as existed in the days of Joseph Smith, namely, President McKay. He said, "I hope the time will come when you will send your missionaries into India. I am satisfied that our people are now waiting for something different, something else, something they do not have." President McKay, I am sure that some day the missionaries will go into India and preach the gospel to the millions and millions of individuals who do not know very much about Christ and never will know until we have the opportunity to teach them the gospel.

The Lord said in the eighty-eighth section of the Doctrine and Covenants to search for the truth through study and prayer. I am sure that every convert of the Church accepts the gospel of the Lord Jesus Christ through study and prayer. Prayer is most important to converts.

In the Doctrine and Covenants, the Lord said to us:

"Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated.

"And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace." (D&C 88:124-125.)

I have thought of this wonderful statement many times in that marvelous revelation: "Cease to be idle." The membership of the Church of Jesus Christ of Latter-day Saints, brethren and sisters, do not have time to be idle. It is wonderful that in this great organization every man and every woman and every child, regardless of age, has something to do. That is the great fundamental difference between the Church of Jesus Christ and the churches of the world. "Cease to be idle."

We must set the proper example to the people of America. We cannot afford to have idle people. Every American ought to have something to do. This will protect him against the power of the evil one, Satan.

I think of certain organizations which give individuals the right to work only for a short time. Some of them advocate only four or five days a week. That is contrary to the mind and will of our Heavenly Father. The Lord set us a proper example when he said, "Six days shalt thou labour, and do all thy work: . . ." (Ex. 20:9.) And what is the seventh day to be? The seventh day is the day when we worship the Lord, when we meet our assignments in connection with the Church and, above all, have the opportunity of attending Sacrament meeting, the most important meeting of the whole week. It is my prayer that the

attendance at our Sacrament meeting will be one hundred percent. I hope that in America we will not have the experience that I had in Germany in 1914 while preaching the gospel to the German people. I passed a great cathedral each weekend. One morning I went inside. It was beautiful, and I also noticed that there were four people in the attitude of prayer. The next week something happened to Germany. What was it? Germany was at war with France, England, and Russia. Again I went back and found the cathedral was filled to capacity with as many people outside as there were inside. They had all gone there for one purpose only: to pray to the Lord that their husbands and their sons and those who were on the front fighting for Germany might be protected.

I hope that in America we are not going to be forced to pray because of difficulties and possibilities of war, but we are going to be a prayerful people and recognize that God lives and that Jesus Christ is his Son.

In this marvelous revelation I have just read to you, the Lord not only said, "Cease to be idle," but he also said, "cease to be unclean; . . ." I hope and pray with all my heart that America will be a clean nation.

The Lord also said, ". . . cease to find fault one with another, . . ." In every Latter-day Saint home care should be taken when a father criticizes a son or a son is critical of a father or when a mother is critical of her daughter or a daughter is critical of her mother; it brings into the home the power of the evil one, and the Spirit of the Lord will not dwell there. Faultfinding should be eliminated in the family relationship.

Again it states, ". . . cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary, . . ." Much could be said about this. Youth must have its recreation, we will all admit, but the right kind of recreation is going to be that which is under the direction of the priesthood. We have these wonderful buildings, these recreation halls, where the right kind of recreation is available, and where these events will start at such a time that youth may return home by at least twelve o'clock. After twelve o'clock is when the power of the evil one overtakes youth and others. We should see to it that they retire to their beds early that when they get up in the morning they are not weary. That means much to youth, particularly those who are attending school, for out of the strength they have mentally and physically, they are able to meet the assignments that may be given to them by their instructors. The promise is given, ". . . arise early, that your bodies and your minds may be invigorated."

Prayer is also mentioned when the head of the family, who does or does not hold the Melchizedek Priesthood, can call his wife, his sons and his daughters in the morning hours to ask the Lord for divine guidance in whatever their assignments might be. Then as the night hours come on, they can talk to that same Lord and extend gratitude and thanks for the many blessings they enjoy. "Pray always, that ye might not faint, until I come. Behold, and lo, I will come quickly, and receive you unto myself. Amen." (*Ibid.*, 88:126.)

Let us read the eighty-eighth section of the Doctrine and Covenants. It is a marvelous revelation. We need it brethren and sisters. We have problems, and we will continue to have them, and the Lord has always given us information and divine guidance to solve them through these instructions.

I pray the Lord to bless you all in your endeavors to guide and direct you that we may enjoy the divine guidance of our Heavenly Father, which I pray will be the blessing of each and every one of us, in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Joseph L. Wirthlin of the Presiding Bishopric has just spoken to us.

The Relief Society Singing Mothers will now favor us with, "Come Unto Him," conducted by Sister Florence Jepperson Madsen. The benediction will be offered by Elder Clifton A. Rooker, president of the San Joaquin Stake, after which this Conference will

be adjourned until two o'clock this afternoon.

I repeat to you again that the music of this session has been furnished by the Relief Society Singing Mothers from Central Utah and Mt. Timpanogos Welfare Regions, under the direction of Sister Madsen, and you will be happy to know that these Singing Mothers will be with us again this afternoon. Elder Alexander Schreiner has been at the organ.

The Singing Mothers Chorus sang the anthem, "Come Unto Him."

Elder Clifton A. Rooker, president of the San Joaquin Stake, offered the closing prayer.

Conference adjourned until 2:00 p.m.

FIRST DAY

AFTERNOON MEETING

Conference reconvened Friday afternoon, September 29, at 2:00 p.m., with President David O. McKay presiding and conducting the services.

As was the case in the morning session, the choral music was furnished by the Relief Society Singing Mothers Chorus from the Central Utah and Mt. Timpanogos regions, with Sister Florence Jepperson Madsen conducting. Frank W. Asper was at the organ console.

President McKay made the following introductory remarks:

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the second session of the One Hundred Thirty-First Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. In addition to telegrams read in this morning's session, we have just received the following cable from President Levi B. Thorup of the Danish Mission. "Missionaries and Saints in Demark send greetings and wishes for a wonderful Conference."

This session of the Conference will be broadcast, as the one this morning, as a public service over television and radio stations throughout the West. The names of these stations have already been announced to the television and radio audiences. These services are also being broadcast in the Assembly Hall and in Barratt Hall by television.

Again we are favored by the presence of the Relief Society Singing Mothers from the Central Utah and Mt. Timpanogos Welfare Regions. Sister Florence Jepperson Madsen is conducting, and Elder Frank W. Asper is at the organ.

We shall begin these services by the Relief Society Singing Mothers rendering "Glory to God." The invocation will be offered by Elder Henry A. Matis, president of the Roy Stake.

The Relief Society Singing Mothers Chorus sang the number, "Glory To God," following which the opening prayer was offered by Elder Henry A. Matis, president of the Roy Stake.

President David O. McKay:

The invocation was offered by President Henry A. Matis of the Roy Stake. The Relief Society Singing Mothers will now favor us with, "Lord, Hear Our Prayer," conducted by Sister Florence Jepperson Madsen.

Following this song, President Joseph Fielding Smith will speak to us, President of the Council of the Twelve. He will be followed by Elder Delbert L. Stapley of the Council of the Twelve.

The Singing Mother's Chorus then sang, "Lord, Hear Our Prayer."

President David O. McKay:

Elder Joseph Fielding Smith, President of the Quorum of the Twelve, will now speak to us.

PRESIDENT JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I consider this a great honor and a privilege to stand before this vast body, mostly of men holding the priesthood, to bear testimony unto them of my faith. I seek the guidance of the Spirit of the Lord in what I have to say.

During the past week or two I have received a number of letters from different parts of the United States written by people, some of whom at least are a little concerned because they have been approached by enemies of the Church and enemies of the Book of Mormon, who had made the statement that there have been one or two or more thousand changes in the Book of Mormon since the first edition was published. Well, of course, there is no truth in that statement.

It is true that when the Book of Mormon was printed the printer was a man who was unfriendly. The publication of the book was done under adverse circumstances, and there were a few errors, mostly typographical—conditions that arise in most any book that is being published—but there was not one thing in the Book of Mormon or in the second edition or any other edition since that in any way contradicts the first edition, and such changes as were made, were made by the Prophet Joseph Smith because under those adverse conditions the Book of Mormon was published. But there was no change of doctrine.

Now, these sons of Belial who circulate these reports evidently know better. I will not use the word that is in my mind. I started to read the Book of Mormon before I was old enough to be a deacon, and I have been reading it ever since, and I know that it is true. Every member of the Church ought to know that it is true, and we ought to be prepared with an answer to all of these critics who condemn it. They are laying themselves open to punishment when they come to the judgment, and the Lord has said that such characters would arise. Moroni wrote about them, and the Lord answered him in regard to the critics that "fools mock, but they shall mourn." (Ether 12:26.)

We have been trying this year to get every man holding the priesthood, and our sisters too, to read the Book of Mormon during the year 1961—no matter how many times they may have read it before. It seems to me that any member of this Church would never be satisfied until he or she had read the Book of Mormon time and time again, and thoroughly considered it so that he or she could bear witness that it is in very deed a record with the inspiration of the Almighty upon it, and that its history is true.

I can testify of that, for I know the Book of Mormon is true just as well as I know I am standing here in this building facing you.

So much for that. I want to address myself to the men holding the priesthood, particularly, and to their wives and to all other members of the Church. No member of this Church can stand approved in the presence of God who has not seriously and carefully read the Book of Mormon, and I think I could add to that also, as far as our brethren are concerned, the Doctrine and Covenants.

We have besides the Book of Mormon and Doctrine and Covenants, another record which is priceless, as these records are, that every member of this Church ought to have read, and which I fear many have not read. I have reference to the Pearl of Great Price. It seems to me that a member of this Church would not be able to rest in peace and comfort and have a clear conscience without having knowledge by study and by faith of the standard works of the Church. These records are priceless. The world mocks at them, but through their teachings we are permitted to come nearer unto God, get a better understanding of our Heavenly Father and his Son Jesus Christ, become closer acquainted with them and to know more in regard to the wonderful plan of salvation which they have given unto us and unto the world if it will receive the plan that will exalt us in the kingdom of God to

become his sons and his daughters, receiving the fulness of that kingdom.

In closing this record, Moroni wrote these words: "And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust?

"I declare these things unto the fulfilling of the prophecies. And behold, they shall proceed forth out of the mouth of the everlasting God; and his word shall hiss forth from generation to generation.

"And God shall show unto you, that that which I have written is true.

"And again I would exhort you that ye would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing." (Moroni 10:27-30.)

That is the counsel of Moroni as he closed his record, not only to the members of the Church, but to every soul unto whom this record comes. I want to bear testimony to you, my good brethren here, and our sisters and to the members of the Church who listen in and to everyone else, that I know that the Book of Mormon is true; that Joseph Smith received it from the hand of God through an angel that was sent to reveal it, the same angel who, while living in this world, finished the record and sealed it up to come forth in this Dispensation of the Fulness of Times.

I would like to call your attention to one thing in the Book of Mormon. The Lord has promised us greater knowledge, greater understanding than we find in the Book of Mormon, when we are prepared to receive it. When the brother of Jared went upon the mount to have the Lord touch stones to give them light to light their way across the great ocean, the Lord revealed to him the history of this world from the beginning of it to the end. We do not have it.

I am going to read one or two passages of scripture from the Book of Mormon in relation to that matter.

"And he" (that is, Christ) "did expound all things, even from the beginning until the time that he should come in his glory—yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should pass away; . . ." (3 Nephi 26:3.)

All of that was written and given to the Nephites. We do not have that record, and the Lord said this—which is concerning us particularly—and Mormon wrote it:

"And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken.

"And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things then shall the greater things be made manifest unto them.

"And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation." (*Ibid.*, 26:8-10.)

I say that when the brother of Jared went on the mount, the Lord revealed the history of this earth to him from the beginning to the end thereof, but we do not have it. But when the Nephites became righteous, after the visit of the Son of God, the Lord revealed that record to them, and then when they began to fall away, he took the record away again and hid it up. Here is what the Lord says about it.

"And after Christ truly had showed himself unto his people, he commanded that they should be made manifest." (That is, the full record.)

"And now, after that, they have all dwindled in unbelief; and there is none save it be the Lamanites, and they have rejected the gospel of Christ; therefore I am commanded that I should hide them up again in the earth." (Ether 4:2-3.)

For the sake of time I will skip a little and say that the Lord has promised that we can have that hidden record when we are prepared to receive it. I will read it.

"For the Lord said unto me: They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord.

"And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are." (*Ibid.*, 4:6-7.)

Now the Lord has placed us on probation as members of the Church. He has given us the Book of Mormon, which is the lesser part, to build up our faith through our obedience to the counsels which it contains, and when we ourselves, members of the Church, are willing to keep the commandments as they have been given to us and show our faith as the Nephites did for a short period of time, then the Lord is ready to bring forth the other record and give it to us, but we are not ready now to receive it. Why? Because we have not lived up to the requirements in this probationary state in the reading of the record which had been given to us and in following its counsels.

Brethren, teach the men who hold the priesthood in their quorums. Teach the members of the Church in their meetings, and also when you visit them in their homes as ward teachers. Whenever the opportunity presents itself, teach them to read and study in faith and prayer the revelations the Lord has given us that we may not be deceived and led astray by false teachers.

We have false teachers among us. We have apostates among us who are endeavoring to tear down and destroy the kingdom of God, and they are disturbing a great many members of the Church. Why? Because they haven't the faith nor the background in knowledge to resist these false teachers and their false doctrines.

Let me plead with the membership of this Church for humility, for faith, for more prayer, more study, more love in their hearts for God their Eternal Father and his Son Jesus Christ. Amen.

President David O. McKay:

We have just heard from President Joseph Fielding Smith of the Council of the Twelve. Elder Delbert L. Stapley of the Council of the Twelve will now speak to us. He will be followed by Elder John Longden, Assistant to the Twelve.

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles

My brothers and sisters, I trust the talk I have prepared will not depart from the excellent and very choice theme introduced this morning by our beloved President, David O. McKay.

I have thought much about the Lord's warning given in this last dispensation against the evils and designs of conspiring men in the last days. When calling our attention to man's crafty schemes and artful intrigues, the Lord did not confine the warning, as I understand it, to the forbidden items which are specifically mentioned in the revelation on the Word of Wisdom or which have been interpreted as belonging to this divine law of health. May I read to you this admonition and warning:

"Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—" (D&C 89:4.)

The Word of Wisdom is a well selected and timely example chosen by the Lord for the Saints' understanding of this warning against the evils and designs of conspiring men.

The Lord foresaw the evils of our day and the designs of cunning and deceiving men who operate under the influence of Satan and his satanic hosts.

Satan's power to deceive and to lead astray the children of men is unquestioned. The scriptures are full of such examples.

To be forewarned is to be forearmed. We, the people of the Lord, cannot afford to be lulled into peaceful security and complacency. The dangers of our day are real and knocking constantly and unrelentingly at our doors. How ably will we meet the challenge of these evil influences and designs of wicked men? The test of true Church membership is here. Can we stand firm and true to the principles, ideals, and standards of the gospel, or will we be so naive and unsuspecting as to fall into the traps of evil so cunningly planned and promoted by designing and conspiring men? Those of a religious nature are so often classified naive and innocently unsuspecting. The Savior knowing of this attribute counseled his disciples, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." And he added: ". . . beware of men. . . ." (Matt. 10:16-17.)

Possessing, as we do, the endowment of the Holy Ghost, if worthy, we are entitled to the gift of discernment to guide and help us avoid the pitfalls of scheming and designing men to trap and ensnare us into the meshes of worldly lusts, influences, and pleasures.

I repeat, this warning concerning the evils and designs of conspiring men, although given in the revelation on the Word of Wisdom, has a much broader application than normally applied to its forbidden items, and, if rightly viewed, encompasses every field of human endeavor. It is equally true that the use of the things forbidden in the Word of Wisdom also serve to break down the accepted Christian virtues and moral concepts of life which so often lead to other more serious transgressions and sins. To narrow the meaning of this warning would make us vulnerable to the wicked designs of conspiring men who are not interested in the salvation of man but rather are interested in their own personal favor or gain. The Savior gave warning that in these last days Satan will rage in the hearts of the children of men and will stir them up to anger against that which is good.

"And others," said the great American prophet, Nephi, "will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell." (2 Nephi 28:21.)

We cannot with safety say, "all is well in Zion." We cannot afford to become complacent and indifferent to the wicked and deceptive designs of conspiring men. Lehi taught, "For it must needs be, that there is an opposition in all things." (*Ibid.*, 2:11.) That opposition is present in force today. The pressure of Satan's power is intensified as the time of the Savior's second coming to earth draws near. We have a foreboding example as recorded in the Book of Mormon history of the Nephite people in the years just preceding the birth of Christ into the world. Samuel, the Lamanite prophet, prophesied to the Nephites of the approaching birth of Jesus Christ, our Lord, in the land of Jerusalem. They rejected his witness and testimony. They attempted to explain away the teachings of Samuel and the unusual phenomena of nature so much in evidence on this continent before Christ's birth, which happenings were also prophesied of by their prophets. They accused their spiritual leaders of keeping the people down to be servants to their words, also servants unto them. Thus ignorantly persuaded they were unwilling to yield themselves to the teachings and warnings of the prophets.

To sum up these darkened and hardened attitudes of the Nephites, I quote one paragraph only from the Nephite record:

"And many more things did the people imagine up in their hearts, which were foolish and vain; and they were much disturbed, for Satan did stir them up to do iniquity continually; yea, he did go about spreading rumors and contentions upon all the face of the land, that he might harden the hearts of the people against that which was good and against that which should come." (Helaman 16:22.)

This account of wickedness and contentions among the Nephites prior to the Lord's birth in the meridian of time is duplicated in the wickedness, contentions, and deceptions of our day as we approach the second coming of our Lord and Savior Jesus Christ. Prophecies concerning these days are also being fulfilled and Satan is stirring up the hearts of men to do iniquity continually; and to thwart, if possible, faith in the great event of Christ's second coming to earth, which I testify is sure to come to pass. Satan is alert and active. We must be more alert and perceptive of the false and insincere schemes of his agents among us.

Here is a partial list of areas where, in my judgment, the warning applies. The listing is not complete and in no way reflects the order of their seriousness:

In the field of politics the party is so often first, regardless of candidate qualifications or record or party platform and legislative program.

Decisions frequently based upon political expediency and not what is best for the people.

Selfish ambitions of men in departments of government who also seek to perpetuate themselves in office.

Harassing investigations, many of which are either publicity stunts or smoke screens to deceive the public from the underlying motives and purposes.

Pressure groups seeking preferential treatment at the expense of the people as reflected in increased tax burdens.

The tremendous extravagance and waste in government with much covering up of mistakes and errors.

Recreation and amusements in which money is so often spent for that which is of no worth to the individual.

The theater and cinema which so frequently portray and encourage the indecent, immoral, lustful, and worldly imaginations and desires of mankind.

Glamorizing the movie star, the entertainer, or the athlete and placing him or her upon a publicity pedestal when his or her personal life may not measure up to the high ideals of moral and ethical standards of behavior expected of celebrities who are constantly in the public eye.

So much low standard movie productions which weaken the moral virtues, destroy character values, and encourage vice and crime among youth.

In the field of communications, newspapers and other periodicals reveal the vast expanse of man's designs and schemes and frequently accept advertising which is false and misleading.

Recommending products, the quality and benefits of which are of questionable value.

Newsstands with so much vile, filthy, and obscene, pornographic literature which is a disgrace and a disease to intelligent minds.

Radio and television portray crime, sex, and the sensational. This worldly and carnal emphasis applies to the cinema productions as well.

The underworld of gambling and vice are constantly and unrelentingly exploiting the innocent and unsuspecting.

Liquor interests and gambling operators partially justify their existence through the heavy taxes paid by them which they claim relieves tax burdens from the people. They fail to mention that by the use of their products and gambling devices, the customer pays the tax and receives no personal good from the product or activity.

Some speculative business operators, also swindlers, with their schemes, stock promotions, and finance plans of an unsound and promotional nature.

Promotions are not always truthful, also short of dependable facts and fail in fulfillment of promised income and rewards.

Organizations with deceptive aims and purposes which operate under the cloak of humanitarian, social, or political guise to gain personal goals or preferred group benefits.

The aims and purposes appearing on the surface do not constitute the real underlying motives of such sponsoring groups. Examples may be found in socialistic and communistic front organizations.

The labor movement in certain areas is permitting management racketeers whose motives are sinister and damaging to the working class, to business,

and to government. The end of this serious problem is still before us to be reckoned with.

The narcotic racket which includes the promotion and use of harmful drugs is a constant menace to this and other countries. The number of drug addicts is increasing at an alarming rate. In spite of legislation and controls by the Federal Food and Drug Act, men evade the law, and the traffic in narcotics continues to expand and is an ever-increasing curse to humanity.

The disgraceful abortion racket draws into its net young women pregnant out of wedlock who wish to cover up their sin. Married couples are also guilty of this heinous sin. I refer you to the recent articles on this immoral, murderous racket recently featured in *The Saturday Evening Post* of May 20 and May 27 of this year.

The sciences are not free from the designs of conspiring men, although true science is fundamental to modern progress and living. The process of discovery, which we call science, is neither good nor evil. It is neutral. But the conditions which it imposes on those who practice it are not neutral. Scientists are human, and many channel their knowledge developing commercial products to realize increased personal wealth. It is the promoters of science whose chief purpose contemplates financial gain where evil and designing men will be found.

Although good ethics exist in the profession of law, nevertheless the profession is not without the unscrupulous, cunning, and designing fellow members.

In the practice of medicine and surgery, quacks and non-professional practitioners are found.

Also the physician without knowledge of the main purpose of life to bring souls to earth will advise couples to forego the bearing of children and even advise sterilization to the regret of both husband and wife when conditions change in their lives.

Over-emphasizing surgery, and in some cases needless and even harmful surgery.

Another example is the so-called "cancer cures."

The psychiatrist who attributes cases of maladjustment in men and women to a background of sex inadequacy, suggests as treatment a transgression of the moral code to correct the ill.

The vast production and sale of drugs, which ordinarily are beneficial, yet a fine line must be drawn between the designs of men in the stock market and the actual medical need of the drug.

Teachers in educational fields promoting wrong ideas and theories, also personal views which undermine the ethical, moral, and spiritual values which youth should freely receive in the classroom.

In the field of philosophy are found the deceptive sophistries of men. Also the modern intellectual and free thinker who attempts to modify, change, or improve upon the glorious truths, principles, and standards revealed of God to his chosen prophets who speak authoritatively by his divine power and wisdom.

Then there are always the insincere and unethical, as well as the deceiver and anti-Christ to deal with.

These are but a few areas in the affairs of mankind where the agents of evil prey upon the unsuspecting and innocent. It has ever been so in the history of man and today unfortunately, the picture has not changed, but operates upon a much broader scale. Man's desires and actions are not always pleasing to God, and in this era of time it seems man's conspiring designs and deceptions are destroying the ethics and morals pleasing to an all-wise and loving Father. Youth is systematically exploited with great energy by the unscrupulous and scheming agents of evil. Youth requires wise counsel, good example, and understanding teachers to guide them.

In the Church, as elsewhere, we are at grips with the trying problems of evil. Therefore, we should be on guard constantly and so live as to discern the designs and intents of the wicked and not fall prey to their sinister schemes and motives. The Lord has been most kind and considerate by giving us this knowledge and warning by revelation. Will we heed the warning and not yield to Satan's powers and stratagems to deceive and to destroy us? Our peace, our safety, our happiness is in listening

to and following the teachings and instructions of the Lord's anointed.

I pray, my brothers and sisters, that we will have faith in the revelations and abide by the commandments, warnings, and admonitions which the Lord has given for our guidance, blessing, and exaltation, and with the eye of faith see through men's evil designs and with courage and wise purpose avoid them as a plague.

God bless us with wisdom and judgment to do so, I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Delbert L. Stapley of the Council of the Twelve. Elder John Longden, Associate to the Twelve, will now speak to us.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve Apostles

In just five days it will have been ten years since I was called to become an assistant to the Council of the Twelve. This is the twentieth time that I have appeared in the Tabernacle in this position, and I assure you it does not get any easier. It has been a decade of joy and pleasure in visiting throughout the Church in the United States, Canada, Mexico, Central America, and the Islands of the South Pacific—Tahiti, Tonga, Samoa, Cook Islands, Australia, and New Zealand.

I am so grateful for the rich privileges and blessings which have been mine in association with members of the Church who are striving to effect in their lives the teachings of the gospel of Jesus Christ, members coming, I presume, from all the churches that are organized in the world. Some not having claim to any church have been willing to listen to the missionaries and in so doing catch the spirit of the great message which they have.

I think of the words of Brigham Young, the leader of modern-day Israel. What a leader he was in taking the reins after the Prophet Joseph's martyrdom! He made this declaration: "Truth is our text, the gospel of salvation our subject, and the world our circuit."

This Church embodies all truth. Faithful members in this Church know that all truth emanates from God our Eternal Father. He is the fountain source of truth. There is no half-truth or untruth in this Church. I remember hearing President George Albert Smith, another mouthpiece and prophet of the Lord, declare on several occasions, as he was making an appeal to others who might not yet have accepted the full truths of the gospel of Jesus Christ that they not give up the truths that they had espoused but further investigate and study and search for themselves, and they would find that which we proclaim is all truth, and that they would receive a witness of this.

That is the appeal that I have felt has emanated from the sessions of this conference thus far. I know in every fiber of my being that this Church embodies all truth. My, how the world needs this truth today in order to put down error, in order to do away with the things which Brother Stapley has called to our attention.

It is truth to believe that God lives. It is truth to believe that Jesus is his Divine Son, the Savior of the world. It is truth to believe that they, both of them, appeared to the boy, Joseph Smith, in the Sacred Grove. It is truth to believe that after he was proved and tested and tried he had the responsibility of re-establishing the Church of Jesus Christ again in the earth. It is truth to believe that all the powers of the Holy Ghost and the priesthood have been restored.

Yes, I testify that truth is our text in very deed. And I also testify that we have the gospel of salvation, and not only salvation but also exaltation for all our Heavenly Father's children who will accept these truths and live in obedience to them. It is marvelous to see the gospel work in the lives of

individuals. About six weeks ago today, I had the opportunity of being on the Island of Tahiti, where I witnessed there a few days before, the construction of a little *Fali* or chapel with a thatched roof, where the members had been willing to go out and cut down the coconut trees for the posts of that chapel and then tie the palms together for the roof, and then braiding the palms to make the sides so that if it stormed they would have protection from the wind and the rain. Otherwise, the sides would be open.

There was a sand floor. Benches had been made at a cost of probably ten or fifteen dollars, the total cost of the little chapel about twenty to twenty-five dollars. As is the case all over the Church, those people were willing to put in their time and their effort, and in ten days the chapel was constructed. I had the privilege of dedicating that little building, with 134 people assembled—more than it could hold. Some were on the outside. The Spirit of the Lord was there. They were people willing to learn about salvation and exaltation. They were hungry for truth.

Just a week ago tonight it was my opportunity and privilege to dedicate the Pesega chapel in Upolu, Western Samoa. The prime minister of Western Samoa was in attendance and spoke at the services, commending our people because he saw lives that had been changed into something worthwhile as they put away the material things of life, put away the pitfalls and the snares of the adversary, and were willing to cling to truth, having a vision which this Church offers to all the world of their possibilities and the development of their potential.

About five weeks ago in New Zealand, in Christchurch, we went into a lovely building that is being constructed, entirely different from the one I have referred to at Faaoue in Tahiti. That is a glorious spot. Here was a young woman—many working—but one young woman all wrapped up, it seemed, with two or three sweaters because Christchurch can be very cold in winter and early spring, and there is nothing colder than a new building under construction without any heat, as you workmen know. Upon being introduced to her I learned that she had come all the way from Auckland at her own expense. She had a week's holiday, and she was willing to serve that time in painting inside the Church because she also has a witness of the truth of the gospel of salvation and exaltation. Many all over the world are gaining this witness that this is truth and that it offers something here in mortality to live by and also that glorious hope and promise of the Master that we shall have the privilege of dwelling with him and his father—his literal Father and the Father of our spirits eternally.

Yes, this is a gospel of salvation—salvation from the clutches of Satan, salvation from the powers of men, salvation which gives us strength to live by here, and a goal to work toward.

Brigham Young stated that the world was our circuit. I have not had the privilege of going around the world, but half of it at least, and as I say, I have met with hundreds of missionaries who are willing to leave their homes and their loved ones, their families, their personal pursuits, to go out and serve. I am so grateful for this privilege to mingle with the youth, to feel of their spirit, and to give them encouragement of what their possibilities are if they will continue to follow truth.

I bring many greetings to all friends and loved ones from missionaries I have visited within the last six weeks in New Zealand, in Tahiti, and in Samoa.

These missionaries are willing to teach the world that this is the gospel of truth, the gospel of salvation and exaltation, for the world is our circuit, just as Brigham Young said, and it applies more than ever today.

"And this gospel of the kingdom shall be preached in all the world . . . and then shall the end come." (Matt. 24:14.)

This gospel of the kingdom is truly going forth to all mankind. Some nations today do not allow our missionaries to come in, but that is not the fault of the prophet of the Lord, President David O. McKay, who has the vision and the inspiration to guide and

direct this great missionary labor. All who heard President McKay this morning in his stirring appeal for all to accept and follow truth must be impressed with the sincerity of his message. However, in many nations the gospel is being preached.

So I pray that each one of us may be missionaries in very deed, living and teaching by that power of example and then following the exhortations that have been given to us in these sessions to read and study the scriptures and be so advised that we will be able to teach others by the spirit that they may feel it, receiving the same witness, or a like witness that we have. I bear you my testimony that these things are true and pray for his blessings upon us in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder John Longden, Assistant to the Twelve.

The Relief Society Singing Mothers and congregation will now join in singing, "We Thank Thee, O God, For a Prophet." Elder Eldred G. Smith will follow the singing.

The congregation and the Singing Mothers Chorus joined in singing the hymn, "We Thank Thee, O God, For A Prophet."

President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, will now address us. Elder Antoine R. Ivins will follow.

ELDER ELDRED G. SMITH

Patriarch to the Church

I appreciate the honor of this position, but as other speakers have said, it does not become easier. I see so many in the audience who could do much better than I, yet inasmuch as I am called to take this position, I pray the Lord's blessings will be with me.

We have heard considerable about having faith in the gospel, living the teachings of the gospel. In the School of the Elders in Kirtland, Ohio, the Prophet Joseph Smith stated that there are certain fundamental principles necessary for us to understand respecting Deity and our relation to him. In order that we may exercise faith in him for life and salvation, we must have correct ideas of his character, his perfection and attributes. The Prophet listed such attributes as knowledge, power, justice, judgment, mercy, and truth.

These attributes are necessary to enable any rational being to exercise faith in God, for without the idea of the existence of these attributes in the Deity, men could not exercise faith in him for life and salvation. Without the knowledge of all things, God would not be able to save any part of his creatures; for it is by reason of the knowledge of all things from the beginning to the end that enables him to give that understanding to his creatures by which they are made partakers of eternal life.

If it were not for the idea existing in the minds of men that God has all knowledge, it would be impossible for them to exercise faith in him.

Whom do you worship? Do you worship a Living God or an unknown God, as the Athenians did?

On Mars' hill, Paul said to the Athenians: ". . . Ye men of Athens, I perceive that in all things ye are too superstitious.

"For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

"Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

"And hath made of one blood all nations of men for to dwell on all the

face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

"That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

"For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art, and man's device." (Acts 17:22-29.)

Paul tells us here that we are the offspring of God. Later in his epistle to the Hebrews he tells us, "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12:9.) So we are the spirit children of God.

In the Doctrine and Covenants, the Lord tells us:

"The Father has a body of flesh and bones as tangible as man's; the Son also." (D&C 130:22.)

Now John says, "God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:24.)

Man is also a spirit clothed with flesh and bones, so, too, is God. Again the Lord has said in modern revelation, "For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy." (D&C 93:33.) Birth is the uniting of this spirit and elements of physical bodies. Death is the separation. The resurrection is the reuniting of the spirit and the physical body, which the Lord says, "inseparably connected, receive a fulness of joy."

So Moses recorded in Genesis: "So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27.)

I ask—whom do you worship? Whom do I worship? I worship my God who is my Father in heaven, the Father of my spirit, a resurrected, glorified, perfected man, not resurrected from this earth, no, but from some previous earth in the long distant past.

How do I know he is a resurrected man? If he is not, I have no hope in the resurrection. Neither then is Christ resurrected, nor others. Then, too, are all the scriptures false which are replete with references to resurrected beings who have appeared to man?

For example, as recorded in Matthew: "And the graves were opened; and many bodies of the saints which slept arose,

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27:52-53.)

As sure as Jesus Christ is resurrected, so may I have a hope in a resurrection. If men may be resurrected and God is not, then man will have accomplished what God has not and thus become greater than God. This we know is impossible. Hence what men may accomplish, God has accomplished ahead of him.

Then the fact that you are now a mortal on this earth is proof that God, too, at one time in the far distant past, has gone through a life of mortality ahead of you. Hence God is a resurrected, glorified man.

Whom do you worship? I worship the Living God, my Father in heaven, the God of Abraham, Isaac, and Jacob, the God of this world. I invite all honest in heart everywhere to join with the faithful Latter-day Saints in worshipping our Father in heaven. I know that God lives and Jesus Christ is his Son, begotten of the Father in the flesh. It is he who stands at the head of this Church, with President David O. McKay as his prophet here today.

May God bless him and his associates in this great work and bless all you good people who endeavor to keep the commandments of God, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us. We shall now hear from Elder Antoine R. Ivins of the First Council of Seventy. He will be followed by Elder Spencer W. Kimball.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My brethren and sisters, it is only the fact that I have discovered that there is a great spirit of love and sympathy in this gathering, that I have the confidence to stand before you this afternoon and bear my testimony, but it is no easier than it was thirty years ago in October when I first did it.

Brother Longden, you need not brag!

Sixty times, my brethren and sisters, I have pledged to you my service—an honest service as far as it lay within my power, and I hope that God has blessed my efforts that somewhere along the line, someone may have been encouraged and comforted, for that is our sole purpose.

I find myself following the Patriarch to the Church as a speaker, and it reminds me that when I was a teenager, about sixty-two years ago, I went to a patriarch to have a blessing, and it was a very fine blessing. Mind you, at that time I was living in Mexico with the possibility that upon obtaining my majority, I could become a Mexican citizen. Some of the promises in that blessing would depend upon my remaining there and becoming a citizen. That I did not want to do. So when these promises have not been realized, I have never blamed the patriarch. I looked upon that blessing, brethren and sisters, as a vision of what I might do if I would seek the blessings of the Lord, live true to the covenants that I had made, and endeavor to realize those blessings.

I think that all of the blessings that are promised to us throughout the Church are dependent upon our efforts to help them come to pass. I never have felt that a patriarchal blessing was a prediction as to what must come to pass, but what might come to pass if we would help conditions so that those things could be realized.

Many of those things I have tried to do, but I just did not want to be a Mexican citizen, and I did not want to be a Mexican statesman. So I am not holding Patriarch Stowell responsible for the failure. It has not been his fault, brethren and sisters, perhaps it has been mine, and perhaps I am wholly responsible for it. At any rate I am happy that it has not come to pass yet.

Now, I wonder if some of us have the right attitude toward the promises that are made to us by patriarchs and other people who bless us. I have had blessings given me by the President of the Twelve and the President of the Church and other people, and I have felt always that it was an indication of what the brother who gave me the blessing felt might be realized if it pleased God and if I earned it. Maybe I am not right, but that is the way I feel about it.

There is another point that this brings to my mind—it is seventy-two years since I was baptized and confirmed. In that baptism and confirmation there is another promise made to me, and it is just as possible as the patriarchal blessing. It is based upon the same life of service, that if I will live true to the implied covenants that there are in the waters of baptism and confirmation, that I can eventually work my way back into the presence of God, our Heavenly Father, and be exalted there. I am thinking that some of us do not remember that and do not worry too much about it.

Then my problem is to learn how to do it, brethren and sisters, and learning how to do it to make up my mind that I want to do it, and making up my mind that I want to, that I start about doing it.

I have a relative by marriage who had a little difficulty with one of his habits one time—one that so many people suffer with, and he said, "Antoine, the day I made up my mind that I wanted to quit it, I was through. From that time on, Antoine, I never had to struggle with it because I made up my mind that I wanted to quit." That is one of our major problems, brethren and sisters, to find the way back into the celestial glory in the kingdom of God and, finding it, make sure that we follow it.

The way to find out what the gospel means and the privileges that it holds

for us is to study the scriptures. We have been told about that today, to study the scriptures and to follow the program of the Church, brothers and sisters, and there are a lot of us that are very sluggish in following the program of the Church. If you do not believe it, follow me around the next little while and see how many of our members of the Melchizedek Priesthood are up to date in reading the Book of Mormon. Brothers and sisters, we are just not there, we are sluggish in doing the things we know we ought to do and in studying to find out what pleases God our Heavenly Father as to the way we should live.

I believe that the best place where the gospel of Jesus Christ is set out for us to follow is in the Book of Mormon. I have reread it this year, so I dare talk to you, but where can you find in all of our scriptures a more complete and clearer and more concise statement of the way back into the kingdom of God than you find in the Book of Mormon.

Of course, we like to read the Bible, we like to read other works, and I am never quite satisfied until I join the Doctrine and Covenants under the same cover with the Book of Mormon, and then we have joined the Pearl of Great Price to them, so we have the triple combination. Brethren and sisters, I suggest that we do not stop when we read the Book of Mormon, but that we go right through from cover to cover of that triple combination and try to remember what is in it and then make up our minds we want to do it, for that is the thing.

You cannot do that, brethren and sisters, without gaining a testimony of the gospel of Jesus Christ, and testimony is necessary. It is absolutely the essential factor in our determination to do these things, because some of the things we have to refrain from doing are pretty natural for us, and if we do not have something to guide us and to give us incentive to bridle our passions (and that is testimony) we are not so likely to do it as well as we might.

So testimony is what we seek in this, brethren and sisters.

Then Brother Marion D. Hanks told us that we should live in these troublous times without fear. And what is it that makes one fearless? The testimony of Jesus Christ!

Sister Ivins and I and the mission president one time held a meeting in a little town north of Mexico City where a few years before two young men had been arrested and had been promised their lives if they would deny the gospel of Jesus Christ. Those two boys stood up beside an adobe wall and were killed by gunfire, doing it without fear because they knew the future which comes from testimony as well as any of us.

Brethren and sisters, that is our great problem. Can we get a testimony? We get it by prayer and study, but more especially after prayer and study, we get it by doing the things God tells us to do and making our lives conform to them. May he help us to do these things, I pray in the name of Jesus Christ, our Redeemer, adding my testimony to the others. Amen.

President David O. McKay:

Elder Antoine R. Ivins of the First Council of Seventy has just spoken to us. We shall now hear from Elder Spencer W. Kimball of the Council of the Twelve.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

My beloved brothers and sisters, I hope that of the estimated million who may have been listening this morning, there may have been many among them who might have been kings and their courts, presidents and their cabinets, prime ministers and their associates, editors, commanders of armies and navies and air forces, and all others in the world, particularly our fellow men of the Americas from Tierra del Fuego to Point Barrow—for the prophet of the Lord

spoke in stirring tones of warning to all the people of this world.

Our world is in turmoil. It is aging toward senility. It is very ill. Long ago it was born with brilliant prospects. It was baptized by water, and its sins were washed away. It was never baptized by fire, for that is still to come. It has had shorter periods of good health, but longer ones of ailing. Most of the time there have been pains and aches in some parts of its anatomy, but now that it is growing old, complications have set in, and all the ailments seem to be everywhere.

The world has been "cliniced," and the complex diseases have been catalogued. The physicians have had summit consultations, and temporary salve has been rubbed on afflicted parts, but it has only postponed the fatal day and never cured it. It seems that while remedies have been applied, staph infection has set in, and the patient's suffering intensified. His mind is wandering. It cannot remember its previous illnesses nor the cure which was applied. The political physicians through the ages have rejected suggested remedies as unprofessional since they came from lowly prophets. Man being what he is with tendencies such as he has, results can be prognosticated with some degree of accuracy.

In an ancient situation somewhat comparable to our own, there was a great destruction, and when the quiet came, those who were spared were wailing:

". . . O that we had repented before this great and terrible day, and then would our brethren have been spared . . . and our mothers and our fair daughters, and our children . . . not have been buried. . . ." (3 Nephi 8:24-25.)

Today is another day, but history repeats itself. We read the headlines. The great powers warn and threaten. Bombs are detonated. Terror is substituted for reason. Defense stockpiles increase. Nuclear races get swifter. The radios whine. The newspapers carry glaring headlines, politicians wrangle, students and authorities harangue. Everybody expresses opinions, but few approach the real cause or the real cure.

What is the illness? Its symptoms are manifested in every corner of the globe. They are found among men in high places, in hut and mansion. Its symptoms are carelessness, casualness, covetousness, slothfulness, selfishness, dishonesty, disobedience, immorality, uncleanness, unfaithfulness, ungodliness.

Our national and international authorities should know that men have ". . . been destroyed from generation to generation according to their iniquities; and never hath any of them been destroyed save it were foretold them by the prophets of the Lord." (2 Nephi 25:9.) And modern prophets are warning frequently, constantly. People are destroyed by their own acts.

"There is one principle," a modern prophet said, "(that we should) understand:—that is of blessings and cursings. For instance, we read that war, pestilence, plagues, famine, etc., will be visited upon the inhabitants of the earth, but if distress through the judgments of God comes upon this people, it will be because the majority have turned away from the Lord."

The world's living prophet has warned and pleaded that the people return to God, who has said again: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

This America is no ordinary country. It is a choice land, "choice above all other lands." (1 Nephi 2:20.) It has a tragic and bloody past, but a glorious and peaceful future if its inhabitants really learn to serve their God. It was consecrated as a land of promise to the people of the Americas, to whom God gave these great promises:

"It will be a land of liberty to its people." (2 Nephi 1:7.)

"They shall never be brought down into captivity." (*Idem.*)

"And there shall be none to molest them." (*Ibid.*, 1:9.)

"It is a land of promise." (1 Nephi 2:20.)

"It shall be free from all nations under heaven."

"There shall be no enemies come into this land."

"It shall be free from bondage." (Ether 2:12.)

"There shall be no kings upon the land." (2 Nephi 10:11.)

"I will fortify this land against all other nations." (*Ibid.*, 10:12.)

"He that fighteth against Zion shall perish." (*Ibid.*, 10:13.)

But these promises, glorious though they be, desirable as they are, can come only ". . . if they will but serve the God of this land who is Jesus Christ. . . ." (Ether 2:12.) There is only one way. That infallible cure is simply righteousness, obedience, Godliness, honor, and integrity. There is no other cure. Mountains of arms and ammunitions will not guarantee safety, for enemies can also build fortifications and missiles and bomb shelters. If we would but believe the prophets! For they have warned that if the "inhabitants of this land are ever brought down into captivity and enslaved, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land." (See 2 Nephi 1:7.)

The prophet exclaims again with fervor: "And now we . . . behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity." (Ether 2:9.)

O that men would listen! Why should there be spiritual blindness in the day of brightest material vision? Why must men rely on fortifications and armaments when the God of heaven yearns to bless them? One stroke of his omnipotent hand could make powerless all nations who oppose and save a world even in its death throes.

Jesus Christ our Lord is under no obligation to save this world. The people have ignored him, disbelieved him, failed to follow him. They stand at his mercy which will be extended only if they repent. But to what extent have we repented? Another prophet said, "We call evil good, and good evil." Men have rationalized themselves into thinking that they are "not so bad." Are they fully ripe? Has the rot of age and flabbiness set in? Can they change? They see evil in their enemies, but none in themselves. Even in the true Church numerous of its people fail to attend their meetings, to tithe their incomes, to have their regular prayers, to keep all the commandments. We can transform, but will we? It seems that we would rather tax ourselves into slavery than to pay our tithes; rather build protections and walls than drop to our knees with our families in solemn prayers night and morning.

It seems that rather than fast and pray, we prefer to gorge ourselves at the banquet tables and drink cocktails. Instead of disciplining ourselves, we yield to urges and carnal desires. Numerous billions we spend on liquor and tobacco. A Sabbath show or a game or a race replaces solemn worship. Numerous mothers prefer the added luxuries of two incomes to the satisfactions of seeing children grow up in the fear of God. Men golf and boat and hunt and fish rather than to solemnize the Sabbath. Old man rationalization is with us. Because we are not vicious enough to be confined in penitentiaries, we rationalize that we are pretty good people; that we are not doing so badly. The masses of the people are much like those who escaped destruction in the ancient days of this continent. The Lord said to them:

"O all ye that are spared because ye were more righteous than they [the slain ones], will ye not now return unto me, and repent of your sins, and be converted, that I may heal you?" (3 Nephi 9:13.)

The Great Wall of China with its 1,500 miles of unbreakable walls, with its twenty-five feet high impregnableness, with its innumerable watchman towers, was breached by the treachery of men.

The Maginot Line in France, these forts thought to be so strong and impassable, were violated as though they were not there. Strength is not in concrete and re-inforcing steel. Protection is not in walls nor mountains nor cliffs, yet foolish men still lean on "the arm of flesh."

The walls of Babylon were too high to be scaled, too thick to be broken, too strong to be crumbled, but not too deep to be undermined when the human element failed. When the protectors

sleep and the leaders are incapacitated with banqueting and drunkenness and immorality, an invading enemy can turn a river from its course and enter through a river bed.

The precipitous walls on the high hills of Jerusalem deflected for a time the arrows and spears of enemies, the catapults and firebrands. But even then wickedness did not lessen, men did not learn lessons. Hunger scaled the walls; thirst broke down the gates; immorality, cannibalism, idolatry, godlessness stalked about till destruction came.

"Experience is a dear teacher but fools will learn by no other." But we continue on in our godlessness. While the iron curtains rise and thicken, we eat, drink, and make merry. While armies are marshalled and march and drill and officers teach men how to kill, we continue to drink and carouse as usual. While bombs are detonated and tested, and fallout settles on the already sick world, we continue in idolatry and adultery. While corridors are threatened and concessions are made, we live riotously and divorce and marry in cycles like the seasons. While leaders quarrel, and editors write, and authorities analyze and prognosticate, we break the Sabbath as though no command had ever been given. While enemies filter into our nation to subvert us and intimidate us and soften us, we continue with our destructive thinking: "It can't happen here."

Will we ever turn wholly to God? Fear envelops the world which could be at ease and peace. In God is protection, safety, peace. He has said, "I will fight your battles." But his commitment is on condition of our faithfulness. He promised to the children of Israel:

"I will give you rain in due season,"

The land shall yield her increase and trees their fruit.

Granaries and barns will bulge in seed time and harvest.

Ye shall eat your bread in abundance.

Ye shall dwell in your land safely and none shall make you afraid.

Neither shall the sword go through your land.

And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: . . . (See Leviticus 26:4-6, 8.)

But if you fail to serve me:

The land will be barren, (perhaps radioactive or dry from drought.)

The trees will be without fruit and the fields without verdure.

There will be rationing and a scarcity of food and hunger sore.

No traffic will jam your desolate highways.

Famine will stalk rudely through your doors and the ogre cannibalism will rob you of your children and your remaining virtues.

There will be pestilence uncontrollable.

Your dead bodies will be piled upon the materialistic things you sought so hard to accumulate and save.

I will give no protection against enemies.

They that hate you shall reign over you.

There will be faintness of heart "and the sound of a shaken leaf" shall chase you into flight and you will fall when none pursueth.

Your power—your supremacy—your pride in superiority—will be broken.

Your heaven shall be as iron and your earth as brass. Heaven will not hear your pleadings nor earth bring forth her harvest.

Your strength will be spent in vain as you plow and plant and cultivate.

Your cities will be shambles, your churches in ruins.

Your enemies will be astonished at the barrenness, sterility, desolation of the land they had been told was so choice, so beautiful, so fruitful.

Then shall the land enjoy her Sabbaths under compulsion.

And ye shall have no power to stand before your enemies.

And your people will be scattered among the nations as slaves and bondsmen.

You will pay tribute and bondage and fetters shall bind you. (See *Ibid.*, 26:14-43.)

What a bleak prediction! Yet "These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in Mt. Sinai by the hand of Moses." (*Ibid.*,

26:46.) The Israelites failed to heed the warning. They ignored the prophets. They suffered the fulfillment of every dire prophecy.

Do we twentieth century people have reason to think that we can be immune from the same tragic consequences when we ignore the same divine laws?

With such innumerable blessings as are available to godly people of this land, how can any sane one continue in his careless patterns of life?

There is a cure for the earth's illness, an infallible one.

War clouds gather, fear heightens; tenseness increases, yet there need be no fear and worry and sleepless nights.

Our God rules in the heavens. He lives. He loves. He desires the happiness and well being of all his children. He has a prophet on the earth today who receives his revelations. He is a prophet to all the world. He has on numerous occasions outlined the cure for all international as well as local ills. The diagnosis is sure, and the remedy certain. Today's prophet stands in the same position between God and the people as did Isaiah, Samuel, and even Moses who gave to the world the ten commandments.

But a controlling majority of the people of this world have relegated them to the past.

"*Thou shalt have no other gods before me.*" (Exodus 20:3. Italics added.) Yet today we worship the gods of wood and stone and metal. Not always are they in the form of a golden calf, but equally real as objects of protection and worship. They are houses, lands, bank accounts, leisure. They are boats, cars, and luxuries. They are bombs and ships and armaments. We bow down to the god of mammon, the god of luxuries, the god of dissipation.

"*Thou shalt not take the name of the Lord thy God in vain; . . .*" (*Ibid.*, 20:7. Italics added.) Yet on the corner, in public places, on work projects, at banquet tables, there come ringing into our ears the sacred names of Deity without solemnity.

"*Remember the sabbath day, to keep it holy.*" (*Ibid.*, 20:8. Italics added.) Yet work goes on, merchandise is sold, athletic entertainments, fishing, hunting go forward without regard to commandments. Conventions, unnecessary travel, family picnics, the Sabbath is violated generally. A relatively few people attend their church services, pay their tithing, serve their fellow men. Few live up to the truth they know. The taverns are full, the beaches crowded, the grandstands packed, man servants, and maid servants hired to duty, the ski lifts busy, canyon picnic tables loaded. Scriptures are read little, and the holy day becomes a holiday.

"*Six days shalt thou labour, . . .*" (*Ibid.*, 20:9. Italics added.) Yet ever-increasing hours of leisure provide ever increasing opportunities for Sabbath breaking and commandment ignoring, and strikes and lobbying go on to increase damaging leisure and decrease work hours further.

"*Thou shalt not commit adultery.*" (*Ibid.*, 20:14. Italics added.) Yet this common sin and idolatry run hand in hand. Free love and indiscretions and deviations of every nature are common in our day. Illigitimate births are said to reach as high as one in ten, yet promiscuity far exceeds illegitimacy. This ugly deviation is found among youth and married people. Divorce, ever on the increase, jumping from one divorce for thirty-six weddings in Civil War days now has reached somewhere near one to four. Flirtations, rationalized to be innocent ones, are the root of numerous of the divorces and other ills.

"*Thou shalt not steal.*" (*Ibid.*, 20:15. Italics added.) Yet in high places and in low, in government office and in business, in everyday life, men have rationalized until consciences seem to have been seared in the matter of honesty. Yet here are bribery, fraud, deceit, theft, padding of expense accounts, tax evasion, installment buying beyond ability to pay, and gambling running into the billions.

The outlook is bleak, but the impending tragedy can be averted. But it can be only through a great repentance and transformation.

"What can I do?" asks the fearful one. I can transform my own life till it is perfected and then influence others when thus transformed. I am prepared

to live or die and need not fear. The righteous were saved in Enoch's day, and the wicked were drowned in the flood. Other rebellious people were destroyed in the convulsions of the earth in the meridian of time, and they who were more righteous were saved.

Concerning Jerusalem the Lord said: "I will defend this city" (2 Kings 19:34.) when the powerful, invincible Assyrian army camped at the gates. That night the Lord saved Jerusalem from Sennacherib and his 185,000 troops who did not live the night through to attack. Three hundred soldiers and God and Gideon routed the powerful army of the Midianites. The thirteen colonies gained a permanent victory over superior forces, and America was born. The Lord and David slew Goliath, and Israel won many battles when they were righteous. God will fight our battles if we honor him and serve him with all our hearts, might, mind, and strength.

This I know, for the Lord has so declared it through the ages, and I know he lives and is all powerful.

The cause is not lost. If race tracks were closed on the Sabbath, if gambling ceased, drinking eliminated, work and play confined to week days; if stores were closed and all people went to their sanctuaries truly to worship even as best they know; if taverns never opened, and transgressors all repented, and broken homes were mended, and children were trained in uprightness; if families all knelt in prayer night and morning, if tithes were paid and integrity and worship reigned in the lives of men, the era of total peace would be ushered in. Fear would vanish, and enemies would be subdued.

"I will fight your battles," says the Lord God Omnipotent. He never fails his promises.

If we are of the masses who are casual, passive, irreligious, irreverent, unholy, immoral, ungodly, then we must "repent or suffer."

Of course, a one-sided disarmament could be madness if worldliness and materialism continued, but a serious turn of the masses could forestall all military conquests, all tragedies of conflict. God is all powerful.

I plead with men everywhere to "Come, listen to a prophet's voice" and hear the word of God from our living prophet who sits with us here today. I know he is God's recognized prophet. I beg of you to listen and act, in the name of Jesus Christ. Amen.

President David O. McKay:

Now we shall hear the closing song by the Relief Society Singing Mothers. We shall listen to a song that is being sung by request. It is one of the songs sung by the International Women's Chorus in Albert Hall, London, conducted by Sister Florence Jepperson Madsen. It is entitled, "The Snow."

I remember well how surprised several titled ladies were who attended that concert. Lady Bennett expressed her surprise and commendation as she listened to Sister Florence Jepperson Madsen lead masterfully that great chorus on that occasion. Either two or three titled ladies came in to the president of our Relief Society and joined in that commendation. I am sure, sisters, the press and all their commendation is not exceeded by the audience who listened to you this morning and this afternoon. All we can say, Sister Madsen, is "thank you." That's a cold way, but all our gratitude goes with that because of our love for mothers. In behalf of all who have listened to you during the Relief Society sessions and today, in behalf of the General Authorities of the Church and the audiences here and listening, I say "God bless you."

The general sessions tomorrow will be broadcast as a public service over television and radio stations throughout the West. There will be a Welfare Agricultural Meeting in the Assembly Hall Saturday morning—tomorrow morning—at 7:30. Stake presidencies, bishoprics, or their representatives, stake and ward farm managers and committees, and all others interested in agriculture, are invited to attend this meeting.

Presidents of temples will attend the meeting tonight at 6 p.m.

For the benefit of those who are listening in, the singing of this session has been furnished by the Relief Society Singing Mothers from the Central Utah and Mt. Timpanogos Welfare Regions, under the direction of Sister

Florence Jepperson Madsen, with Frank W. Asper at the organ.

We shall now listen to, "The Snow," and the benediction will be offered by President John Clyde Spencer of the Garfield Stake. Following the benediction this conference will be adjourned until ten o'clock tomorrow morning.

The Relief Society Singing Mothers sang, "The Snow."

Elder John Clyde Spencer, president of the Garfield Stake, offered the closing prayer.

Conference adjourned until 10:00 a.m. Saturday, September 30.

SECOND DAY

MORNING MEETING

Saturday morning, September 30, 1961.

Conference reconvened at 10:00 a.m. in the Tabernacle.

The University of Utah Mixed Chorus, under the direction of Ardean W. Watts, furnished the music for this session of the Conference. Frank W. Asper was at the organ.

President David O. McKay, who presided and conducted the services, made the following opening remarks:

President David O. McKay:

To this large audience in the Tabernacle and all who are listening in by radio and television we extend welcome to this third session of the One Hundred Thirty-First Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We have just received word that President Clark is about the same. There is no change in his condition. Other General Authorities are present, excepting Elder A. Theodore Tuttle, who is supervising the missions in South America, and Elder Bruce R. McConkie who is presiding over the Southern Australian Mission.

We acknowledge the presence of, and welcome our stake presidencies, high councilmen, bishoprics, temple presidencies, and General Auxiliaries of the Church. We are pleased to note the attendance of the following also: United States Senator Wallace F. Bennett; Lamont Toronto, Secretary of State; Ernest L. Wilkinson, president of the Brigham Young University; Dr. Homer Durham, president of Arizona State University; Dr. John L. Clarke, president of Ricks College; Judge A. Sherman Christenson, Associate Judge of the Federal Court; representatives of the Chamber of Commerce, and others whom probably we have overlooked, but whom we recognize and bid welcome in the audience.

This session of the Conference will be broadcast as a public service over television and radio stations throughout the West. These services are also being broadcast in the Assembly Hall and in Barratt Hall by television. Those who are standing in the doorways, if they wish, may possibly find seats in these other halls.

The singing for this session will be furnished by the University of Utah Mixed Chorus; and this afternoon by the University of Utah Institute of Religion, the University Stake Chorus, and the Bonneville Strings. We extend a hearty welcome to these young people. It is a joy to have them present today.

These services will begin by the University of Utah Mixed Chorus singing, "Let Their Celestial Concerts All Unite," with Ardean W. Watts conducting, and Frank W. Asper at the organ. The invocation will be offered by Elder Eugene C. Ludwig, president of the Grant Stake.

The University of Utah Mixed Chorus sang as an opening number, "Let Their Celestial Concerts All Unite."

The opening prayer was offered by President Eugene C. Ludwig of the Grant Stake.

President David O. McKay:

President Eugene C. Ludwig of the Grant Stake just offered the invocation. The University of Utah Mixed Chorus

will now favor us with, "O Brother Man"; composer, Leroy J. Robertson, conducted by Ardean W. Watts.

Singing by the University of Utah Mixed Chorus, "O Brother Man" (LeRoy J. Robertson).

President David O. McKay:

Elder Joseph Anderson, Clerk of the Conference, will now read changes in Church Officers, Temple, Mission, Stake, Ward and Branch Organizations since the April Conference, 1961.

Elder Joseph Anderson, Clerk of the Conference, then read statistical data:

CHANGES IN CHURCH OFFICERS MISSION, STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE, 1961

NEW MISSIONS ORGANIZED

Berlin Mission.
Chilean Mission.
West European Mission.

MISSION PRESIDENTS APPOINTED

Berlin Mission: Percy K. Fetzer.

Central States Mission: George Carlos Smith, Jr., to succeed Samuel R. Carpenter.

Chilean Mission: A. Delbert Palmer.

Finnish Mission: Mark Anderson, to succeed John David Warner.

French Mission: Rulon T. Hinckley, to succeed Edgar B. Brossard.

North German Mission: Howard C. Maycock, to succeed Percy K. Fetzer.

Southwest Indian Mission: J. Edwin Baird, to succeed Fred A. Turley.

Spanish American Mission: Melvin Richard Brooks, to succeed Ralph E. Brown.

West European Mission: Nathan Eldon Tanner.

West Spanish American Mission: Grant Milton Burbidge, to succeed Leland M. Perry.

Western Canadian Mission: Carroll William Smith, to succeed Parley Andrew Arave.

NEW STAKES ORGANIZED

Alaska Stake organized August 13, 1961 from the Alaskan-Canadian Mission.

Beaumont Stake organized September 3, 1961 by division of Houston Stake.

Berlin Stake organized September 10, 1961 from the Berlin Mission.

Cleveland Stake organized September 20, 1961 from the Great Lakes Mission.

Garden Grove Stake organized June 25, 1961 by division of Santa Ana Stake.

Greensboro Stake organized September 13, 1961 from the Central Atlantic States Mission.

North Carolina Stake organized August 27, 1961 from the Central Atlantic States Mission.

San Leandro Stake organized May 21, 1961 by division of Hayward Stake.

STAKE PRESIDENTS APPOINTED

Alaska Stake: Orson Paul Millett.

Bear Lake Stake: Wm. Kenneth Matthews to succeed L. Burdette Pugmire.

Beaumont Stake: Alden Cardon Stout.

Benson Stake: Thulburn Russell Holt, to succeed Clarence Neeley.

Berlin Stake: Rudi H. Seehagen.

Canyon Rim Stake: John J. Nielsen, to succeed Verl F. Scott.

Cleveland Stake: E. Doyle Robison.

East Idaho Falls Stake: Erwin Emil Wirkus to succeed Charles P. Brizzee.

Florida Stake: Henry V. Jenkins to succeed Alvin C. Chace.

Garden Grove Stake: James Malan Hobbs.

Glendale Stake: Robert Christian Seamons, to succeed Edwin S. Dibble.

Greensboro Stake: Eugene Alexander Gulledge.

Hayward Stake: Francis Benjamin Winkel, to succeed Milton P. Ream.

Klamath Stake: Ronald Earl Phair, to succeed Carroll William Smith.

Manchester Stake: William Bates, to succeed Robert G. Larsen.

North Carolina Stake: Cecil Everett Reese.

Orlando Stake: Farrell Archie Munns, to succeed W. Leonard Duggar.

Provo Stake: Dean C. Christensen, to succeed Aura C. Hatch.

San Leandro Stake: Milton Parker Ream.

Sugar House Stake: Wilford Wayne Kimball, to succeed A. Hamer Reiser.

Valley View Stake: Rex C. Reeve, to succeed Lamont B. Gundersen.

Wilford Stake: Lee Hendricks Nelson, to succeed Finn B. Paulsen.

NEW WARDS ORGANIZED

Alaska Stake: Anchorage, Anchorage Second, Anchorage Third, Fairbanks Second, and Palmer Wards, formerly of the Alaskan-Canadian Mission.

Atlanta Stake: Columbus Second Ward, formerly South Columbus Branch.

Berlin Stake: Dahlem, Nord and Spandau Wards, formerly of the Berlin Mission.

Boise Stake: Boise Fifteenth Ward, formed by division of Boise Ninth Ward.

Bountiful North Stake: Bountiful Twenty-Second Ward, formed by division of Bountiful Twelfth Ward.

Bountiful South Stake: Bountiful Twentieth Ward, formed by division of Bountiful Fourth and Seventh Wards.

Chicago Stake: West Suburban Second Ward, formed by division of West Suburban Ward.

Cleveland Stake: Cleveland East, Akron, Lorain, Kent-Ravenna, Tri-City, and Canton Wards, formerly of the Great Lakes Mission.

Cottonwood Stake: South Cottonwood Sixth Ward, formed by division of South Cottonwood Ward.

Davis Stake: Kaysville Seventh Ward, formed by division of Kaysville First Ward.

East Provo Stake: Provo Twenty-Second Ward, formed by division of Provo Fifteenth and Bonneville Wards.

East Sharon Stake: Oak Hills Third Ward, formed by division of Oak Hills Second Ward; Oak Hills Fourth Ward, formed by division of Oak Hills First Ward.

Edmonton Stake: Red Deer Ward, formerly Red Deer Branch.

Glendale Stake: Glendale Third Ward, formed by division of Glendale East and West Wards.

Granger North Stake: Redwood Third Ward, formed by division of Redwood Ward.

Greensboro Stake: Burlington, Caswell, Charlotte, Colfax, Greensboro, Kannapolis, and Mt. Airy Wards, formerly of the Central Atlantic States Mission.

Hamilton Stake: Hamilton Second Ward, formed by division of Hamilton Ward.

Kanab Stake: Page Ward, formerly Page Branch.

Lethbridge Stake: MacLeod Ward, formerly Ft. MacLeod Branch.

Midvale Stake: Midvale Fifth Ward, formed by division of Midvale Third and Fourth Wards.

Mt. Rubidoux Stake: Arlington Second Ward, formed by division of Arlington Ward.

Nebo Stake: Payson Sixth Ward, formed by division of Payson Second and Third and West Wards.

North Box Elder Stake: Brigham Fifteenth Ward, formed by division of Brigham Third and Seventh Wards.

North Carolina Stake: Albertson, Goldsboro, Harkers Island, Howards Chapel, Kinston, Mt. Zion, New Bern and Wilmington Wards, formerly of the Central Atlantic States Mission.

North Seattle Stake: University Ward, formed from various wards; Mountlake Ward, formed by division of Alderwood Ward.

Oahu Stake: Laie Third Ward, formed by division of Laie and Laie Second Wards.

Orlando Stake: Cocoa Ward, formerly Cocoa Branch; Sanford Ward, formerly Sanford Branch.

Phoenix North Stake: Phoenix Twentieth Ward, formed by division of Phoenix Sixteenth Ward.

Puget Sound Stake: Olympia Second Ward, formed by division of Olympia Ward.

Redding Stake: Mt. Shasta Ward, formerly Mt. Shasta Branch; Corning Ward, formerly Corning Branch; Redding Second Ward, formed by division of Redding and Central Valley Wards.

Reno Stake: Lovelock Ward, formerly Lovelock Branch; Sparks Ward formed by division of Sparks West and Sparks East Wards.

Richland Stake: Kennewick Second Ward, formed by division of Kennewick Ward; Basin City Ward, formerly North Franklin Branch.

St. Louis Stake: St. Louis Third Ward, formed by division of St. Louis First and

Second Wards; Rolla Ward, formerly Rolla Branch.

San Antonio Stake: San Antonio Third Ward, formerly Lackland Branch.

San Francisco Stake: Daly City Ward, formed by division of Balboa and Balboa Second Wards; Polynesian Ward, formerly Polynesian Branch.

San Joaquin Stake: Modesto Third Ward, formed by division of Modesto Ward.

San Jose Stake: San Jose Sixth Ward, formed by division of San Jose Fourth Ward.

San Luis Obispo Stake: Santa Maria Second Ward, formed by division of Santa Maria Ward.

Sandy Stake: Sandy Tenth Ward, formed by division of Sandy Fifth Ward.

Seattle Stake: Seattle Eleventh Ward, formed by division of Seattle Second Ward.

Sevier Stake: Richfield Seventh Ward, formed by division of Richfield Fifth Ward.

South Blackfoot Stake: Blackfoot Ninth Ward, formed by division of Blackfoot Sixth Ward.

Taber Stake: Taber Third Ward, formed by division of Taber First Ward.

Tucson Stake: Tucson Sixth Ward, formed by division of Tucson Second Ward; Tucson Seventh Ward, formed by division of Tucson Fourth Ward.

Tulsa Stake: Tulsa Third Ward, formed by division of Tulsa Second Ward.

University Stake: University Ninth Ward.

Utah State University Stake: University Tenth Ward, formed from various wards.

Valley View Stake: Valley View Seventh Ward, formed by divsion of the six Valley View Wards; Valley View Eighth Ward, formed by division of the six Valley View Wards.

Walnut Creek Stake: Antioch Ward, formed by division of Pittsburg Ward; Oakgrove Ward, formed by division of Concord Second Ward.

West Boise Stake: Boise Sixteenth Ward, formed by division of Boise Eighth and Eleventh Wards.

WARDS AND BRANCHES TRANSFERRED

Alaska Stake: Anchorage, Anchorage Second and Third, Fairbanks, Fairbanks Second, and Palmer Wards, formerly of the Alaskan-Canadian Mission.

Beaumont Stake: Beaumont, Silsbee, and Williamson Wards; Buna, Lake Charles, Orange, Port Arthur, and Woodville Branches, formerly of Houston Stake.

Butte Stake: Philipsburg Branch, formerly of Missoula Stake.

East Idaho Falls Stake: Coltman, Ucon, and Ucon Second Wards, formerly of North Idaho Falls Stake.

Greensboro Stake: Burlington, Caswell, Charlotte, Colfax, Greensboro, Kannapolis, and Mt. Airy Wards; Asheboro, Lexington, and Rockingham Branches, formerly of the Central Atlantic States Mission.

Idaho Falls Stake: Idaho Falls Twenty-Fourth Ward, formerly of East Idaho Falls Stake.

Leeds Stake: Bradford Ward, formerly of Manchester Stake.

North Carolina Stake: Albertson, Goldsboro, Harkers Island, Howards Chapel, Kinston, Mt. Zion, New Bern, and Wilmington Wards; Greenville, Jacksonville, and Waccamaw River Branches, formerly of the Central Atlantic States Mission.

San Leandro Stake: Castro Valley, Castro Valley Second, Oakland Second, San Leandro, San Leandro Second, San Lorenzo, and San Lorenzo Second Wards, formerly of Hayward Stake.

Santa Rosa Stake: Cloverdale, Fort Bragg, Lakeport, Ukiah, and Willits Branches, formerly of the Northern California Mission.

South Carolina Stake: Aiken and Camden Branches, formerly of the Southern States Mission.

WARD AND BRANCH NAME CHANGED

Richland Stake: Basin City Ward, formerly North Franklin Branch.

INDEPENDENT BRANCHES ORGANIZED

Alaska Stake: Chugiak and Eielson Branches.

Ashley Stake: Bennett Branch (Indian Branch).

Berlin Stake: Charlottenburg, Tem-

pelhof, and Neukoeln Branches, formerly of the Berlin Mission.

Cleveland Stake: Sandusky, Geneva, Alliance, and Wooster Branches, formerly of the Great Lakes Mission.

El Paso Stake: Dell City Branch, formed by division of El Paso Fourth and Carlsbad Wards.

Flagstaff Stake: Ashfork Branch, formed by division of Williams Branch.

Greensboro Stake: Asheboro, Lexington, and Rockingham Branches, formerly of the Central Atlantic States Mission.

Hamilton Stake: Cambridge Branch, formed by division of Hamilton Ward; Paeroa Branch, formed by division of Thames Branch.

Houston Stake: Woodville Branch, formed by division of Silsbee and Baytown Wards and Buna Branch of Houston Stake, and Longview Ward of Shreveport Stake.

Kanab Stake: Kaibab Branch, formed for the Lamanite people of this area.

Lost River Stake: Howe Branch, formed by division of Arco Ward.

Nampa Stake: McDermitt Branch, formed by division of Marsing Ward.

North Carolina Stake: Greenville, Jacksonville, and Waccamaw River Branches, formerly of the Central Atlantic States Mission.

Santa Rosa Stake: Cloverdale, Fort Bragg, Lakeport, Ukiah, and Willits Branches, formerly of the Northern California Mission.

South Carolina Stake: Aiken and Camden Branches, formerly of the Southern States Mission.

South Los Angeles Stake: Indian Branch.

Tampa Stake: Lake Wales Branch, formed by division of Winter Haven Ward.

Taylor Stake: Foremost Branch, formed by division of Wrentham Branch.

Twin Falls Stake: Hollister Branch, formed by division of Twin Falls Second Ward.

Uintah Stake: Gusher Branch (Indian Branch).

Uvada Stake: Enterprise Indian Branch, formed by division of Enterprise Second Ward.

WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Hamilton Stake: Te Puke Branch, membership transferred to Tauranga Ward.

Liberty Stake: North Eighth Ward, membership transferred to the Eighth Ward.

Murray Stake: Murray Fourth Ward, membership transferred to Murray Second Ward.

New Orleans Stake: Gulfport, Biloxi, Columbia, Hattiesburg, Liberty, Bayou La Croix, McNeill, Sand Hill, and Pascagoula Wards and branches, now branches in the Gulf State Mission.

San Diego East Stake: Spanish-American Branch, membership transferred to various wards.

Tooele Stake: Tod Park Branch, membership transferred to Stockton Ward.

West Jordan Stake: Bingham Ward, membership transferred to Copperton Ward.

THOSE WHO HAVE PASSED AWAY

Christian Jensen, former acting president of the Brigham Young University.

Alice Sheets Smoot, widow of the late Elder Reed Smoot of the Council of the Twelve Apostles and former United States Senator from Utah.

President David O. McKay:

Before President Henry D. Moyle presents the names of the General Authorities and General Officers of the Church, I wish to say a few words and present some releases for your consideration.

Last June it was evident to the First Presidency of the Church, the President and his two counselors, J. Reuben Clark, Jr. and Henry D. Moyle, that it would be necessary to have some help in the First Presidency. Accordingly, the President recommended a member of the Twelve, Hugh B. Brown, as an assistant in the First Presidency. This was presented to the members of the Council of the Twelve who unanimously approved of the appointment, and on June 22, 1961 Brother Brown was set apart and ordained as an assistant in the First Presidency. Today when

the names are presented, we ask your support of this action of the First Presidency of the Church.

Bishop Joseph L. Wirthlin was recently appointed as Secretary-Treasurer of the Deseret Title Holding Corporation, and the Brethren feel that it would be well not to overburden him as Presiding Bishop, and recommend that he be appointed Secretary-Treasurer of this Holding Corporation, and that he be released as Presiding Bishop of the Church; and with him his counselors, Thorpe B. Isaacson, and his second counselor, Bishop Carl W. Buehner.

It is also recommended that the Presidency of the Young Women's Association be reorganized; that Sister Bertha S. Reeder, President, be honorably released, with her counselors—Sister Emily H. Bennett as first counselor, and Sister LaRue C. Longden as second counselor.

I would just like to say a word about the release of these good, faithful brethren and sisters. The accomplishment of the three men as the Presidency of the Aaronic Priesthood of the Church has been apparent to all who have had occasion to note their diligence and success with the young men under their immediate direction. Last Thursday, in a meeting of all the General Authorities, when called upon to represent the Presiding Bishopric, Bishop Carl W. Buehner gave a very enlightening and inspirational address regarding the details and comprehensive activities of this important department of the Church. Their work in taking care of statistical and financial phases, and particularly their remarkably successful efforts with the members of the Senior Aaronic Priesthood, will mark their era of service with everlasting distinction, and redound to the blessing of thousands, with their release of these important positions, and with the commendation and blessings of the General Authorities of the Church, and all who have been blessed by their inspirational efforts. Never before in the history of the Church has there been such a marked increase in attendance at Sacrament Meetings and other important meetings in stakes, wards, missions and branches throughout the Church in all the world.

That increased attendance is largely due to the work of the Presiding Bishopric, and General Superintendency of the Young Men's Mutual Improvement Association among the young men, and the General Presidency of the Young Women's Mutual Improvement Association among the young women of the Church. With this release of the Presiding Bishopric and the General Presidency of the Young Women's Mutual Improvement Association goes the assurance of our gratitude to the Lord that you have rendered to him and to his Church such concentrated effort and devotion. Please accept of our heartfelt gratitude for the service you have so ably and unselfishly rendered. May the blessings of the Lord and his divine protection be with you always.

We recommend therefore, to the Church, its representatives in Conference assembled, the honorable release of Joseph L. Wirthlin as Presiding Bishop, Thorpe B. Isaacson as First Counselor, and Carl W. Buehner as Second Counselor. All in favor of this proposition manifest it by raising the right hand. Any who are opposed by the same sign.

We recommend the honorable release of Sister Bertha S. Reeder as General President of the Young Women's Mutual Improvement Association, and Sister Emily H. Bennett as First Counselor, and Sister LaRue C. Longden as Second Counselor. All in favor will please manifest it.

President Henry D. Moyle will now present for your sustaining vote or otherwise the General Authorities and Officers of the Church.

GENERAL AUTHORITIES OF THE CHURCH

The First Presidency

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

Henry D. Moyle, Second Counselor in the First Presidency.

Hugh B. Brown, Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES
Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
George Q. Morris
Howard W. Hunter
Gordon B. Hinckley

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Alma Sonne
El Ray L. Christiansen
John Longden
Sterling W. Sill
Henry D. Taylor
William J. Critchlow, Jr.
Alvin R. Dyer
Nathan Eldon Tanner
Franklin D. Richards
Theodore M. Burton
Thorpe B. Isaacson
Boyd K. Packer

TRUSTEE-IN-TRUST

David O. McKay
as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young
Antoine R. Ivins
Seymour Dilworth Young
Milton R. Hunter
Bruce R. McConkie
Marion D. Hanks
Albert Theodore Tuttle

PRESIDING BISHOPRIC

John H. Vandenberg, Presiding Bishop
Robert L. Simpson, First Counselor
Victor L. Brown, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund and Preston Nibley as Assistants.

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor
with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent
David Lawrence McKay, First Assistant Superintendent
Lynn S. Richards, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Joseph T. Bentley, General Superintendent
George Carlos Smith, Jr., First Assistant Superintendent
Marvin J. Ashton, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Florence Smith Jacobsen, President
Margaret Romney Jackson, First Counselor
Dorothy Palmer Holt, Second Counselor

PRIMARY ASSOCIATION

LaVern W. Parmley, President
Arta M. Hale, First Counselor
Leone W. Doxey, Second Counselor
with all members of the Board as at present constituted.

CHURCH BOARD OF EDUCATION

David O. McKay
J. Reuben Clark, Jr.
Henry D. Moyle
Hugh B. Brown
Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
George Q. Morris
Howard W. Hunter
Gordon B. Hinckley

CHANCELLOR OF THE CHURCH SCHOOL SYSTEM

Ernest L. Wilkinson

CHURCH FINANCE COMMITTEE

Orval W. Adams
Harold H. Bennett
Wilford G. Edling
Glenn E. Nielson
Weston E. Hamilton

SENIOR CHURCH AUDITORS

Harold L. Davis
Charles Schmidt

CHURCH WELFARE COMMITTEE

ADVISERS

Harold B. Lee
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Howard W. Hunter
Alma Sonne
El Ray L. Christiansen
John Longden
Henry D. Taylor
Antoine R. Ivins
John H. Vandenberg
Robert L. Simpson
Victor L. Brown
and the General Presidency of Relief Society

GENERAL CHURCH WELFARE COMMITTEE

Marion G. Romney, Chairman
Henry D. Taylor, Managing Director

Paul C. Child
Mark B. Garff
William T. Lawrence
Lorenzo H. Hatch
Walter Dansie
LeRoy A. Wirthlin
Walter Stover
A. Lewis Elggren
Donald Ellsworth
Casper H. Parker
Alfred B. Smith

TABERNACLE CHOIR

Lester F. Hewlett, President
Richard P. Condie, Conductor
Jay E. Welch, Assistant Conductor
W. Jack Thomas, Tour Manager

ORGANISTS

Alexander Schreiner
Frank W. Asper
Roy M. Darley, Assistant

President Henry D. Moyle:

President McKay, the voting seems to have been unanimous in the affirmative.

President David O. McKay:

You will note that only the Presidency of the Young Women's Association was presented to you for your sustaining vote. It will be appropriate to accept the recommendation that with the honorable release of Sister Reeder and her counselors all members of the Young Women's Board have received an honorable release also, leaving the new Presidency free to choose as many of the Board as they wish, and any others. It is recommended, therefore, that with the present release of the Presidency of the Young Women's Board all members of the Board be also honorably released. All in favor will manifest it. Any opposed? That is why there was a hesitancy in the presentation of the Young Women's Board.

Thank you all for unanimous voting.

President Henry D. Moyle of the First Presidency will be our first speaker this morning. He will be followed by Elder Mark E. Petersen.

PRESIDENT HENRY D. MOYLE

Second Counselor in the First Presidency

I am sure, my brethren and sisters, that we all appreciate the opportunity to lift our hand to sustain President David O. McKay as President of the Church, and in so doing we have in our hearts a feeling of deep gratitude for the privilege that is thus afforded us as members of the Church of Jesus Christ of Latter-day Saints.

It is glorious to be a member. It is glorious to have any office or calling in the Church, no matter how relatively humble the title may sound. I am impressed constantly with the fact that, regardless of our calling, we are all encouraged, we are all dedicated, and we are all working in the service of the Master. I am sure that we do not permit our closeness to the work, we do not permit the fact that we have such ready access to our Father in heaven through prayer to take our membership in the Church lightly or to take our callings in the Church lightly. We are always conscious of his nearness to us and the blessings which we receive in answer to our prayers.

I am sure it would be more pleasing

to our Father in heaven to have us resign our positions—and that is not a practice which we commend in the Church—but nonetheless it seems preferable to neglecting our duties in the least detail. It gives us an awesome feeling to realize that we are dedicated to the work of the Lord, and having thus committed ourselves, it is not our privilege or our prerogative to violate his commandments, even the slightest of them. The Lord expects, and we expect it of ourselves, each one of us, to live out our lives here upon this earth in as complete conformity to the laws of God as we are capable. No means of rationalizing, no means of conjuring up excuses as to why we should do this or should not do the other, contrary to the will of our Heavenly Father, has any place in our lives.

I am grateful this morning that throughout the world the work of the Lord is progressing most satisfactorily, indeed so satisfactorily that sometimes we feel that we are hardly capable of keeping up with the progress of the Church.

In the mission field the Lord has blessed us. I just want to give you two figures. In the first nine months of 1959 in the foreign or full-time missions of the Church, we had over 23,000 what we call convert baptisms, and in the first eight months of 1961 we have had over 54,000. We are constantly asked why it is that this great increase in converts should come about at this particular time.

My first answer to that question would be that the faithfulness and the devotion of the Saints, their efforts to live lives of righteousness, to dedicate their lives to the principles of truth and right, is of primary importance. We know without any question of a doubt that the blessings which descend upon us as a people are directly commensurate with our faithfulness, with our nearness to our Heavenly Father. As we keep the channel of communication between us and our Father in heaven open, we can expect to be blessed more abundantly all the time.

In the second place, we cannot be close to this missionary work without being conscious of and without acknowledging the fact that the Lord has touched the hearts of men all over the world and has made them responsive to the humble testimonies of the elders as they go forth in the performance of their duties as missionaries of the Church of Jesus Christ in preaching the gospel throughout the world.

Our approach, our initial contact with our friends throughout the world, is the simplest approach we know how to make. Our lessons and their presentation are also direct and to the point. This simplicity of our approach and presentation of the gospel belies the existence of any design or device or scheme or contrivance or intrigue of any kind by which unsuspecting investigators might be brought in as members of the Church without their really knowing what they are doing or without their having exercised an absolute free agency of which President McKay spoke so beautifully yesterday.

Let us stop and think for a moment what a young missionary has to accomplish before he leads the convert down into the waters of baptism. He must first teach him the Word of Wisdom, and that means teach him in practically all cases to give up practices which have been lifelong and confirmed and live virtually a new life and to have the investigator commit himself to the keeping of this commandment of the Lord from the time of his baptism until the Lord calls him home.

We ask him to reform his life with reference to Sunday observance. We teach him that Sunday—the Sabbath—is a holy day. The Lord has prescribed for his children what should and what should not be done on the Sabbath day. And here again the convert is required to give up in many instances that weekly activity toward which he has always looked previously—a holiday, rather than a day of worship.

We teach him the law of tithing as revealed in these latter days by the Lord to his children, something he has been unaccustomed to in the past, and here again it is obligatory upon the missionary to commit his candidate for baptism to a strict observance of the law of tithing, accounting to the Lord

for the rest of his life for a tenth of his income, his increase.

Converts are taught to live worthy to hold the priesthood of God. They are taught from the beginning that after their baptism they will be introduced into the priesthood. They will have the Aaronic Priesthood conferred upon them, and later the Higher or the Melchizedek Priesthood. In order to be worthy of this progress and advancement in the Church, they must be as strict as possible in keeping the laws and commandments of God.

Then too, they are taught and told and have impressed upon their minds the fact that when they are once members of the Church, they then have an obligation to assist in promulgating the gospel to their friends and neighbors. In short, to be prepared to answer each and every call of the priesthood made of them, just as these fine men and women who today have been called into service have willingly responded. Those who are being released and given other positions accept the changes with the same kind of loyalty and devotion which they have previously extended to the work.

When you take into consideration these and many other unmentioned facts, you have to stop and ask yourself the question, "How can this nineteen-year-old boy of mine or of yours go out into a strange world, many of them to a strange country, where a strange language is spoken, and find almost of a sudden that they are touching the lives of total strangers in a manner which is almost beyond comprehension and certainly beyond the power of man?"

Take these great reformers, these great evangelists, who are able to draw, through their publicity and otherwise, great bodies of men and women. What is their ultimate accomplishment? They do not seek to change a man's way of life. They are happy when they can get the man or the woman to confess that Jesus is the Christ, the Son of the Living God, and when they have made that confession, that is it. No organizations, no requirements, no obligations of any kind! These are learned men—men, I presume, as brilliant as any men in the world. They are mature, and I ask you to sit down and stop and think occasionally when you have this missionary work on your mind as to the difference between the results wrought in the lives of converts to the Church and converts to these great popular movements, no matter how fine, how elegant, how praiseworthy they may be.

You know, to me it is nothing short of a miracle to have men and women, mature, much older than the missionaries, submit themselves to these young men to be baptized by them. That involves a serious matter. The average normal citizen, friend, would only do that upon one foundation or one basis and that is that they have received in their hearts a testimony from God that this young elder has the priesthood of God conferred upon him by those who have that authority to preach the gospel and administer in its ordinances. Otherwise, what they do would be a mockery. It is not to be presumed that 54,000 people this year in all of the countries of the world in which we have missionaries would have permitted themselves to go through this formality to no good purpose. It takes some effort, it takes a great deal of humility. Unless they were convinced and converted to the fact that there in this young missionary they had found the power of God vested to administer in the sacred ordinances of the gospel, they would not do so.

It has interested me because in more than one country this year the following question has been raised more or less officially. Can a nineteen-year-old boy be a minister of the gospel? Are we justified as a government to confer upon him the benefits that inhere in the status of a minister of the gospel? And they say no. A nineteen-year-old boy could not possibly be a minister of the gospel. He has not studied. He has not gone through school. He is not mature.

Now, what does that mean? He is not learned in the ways of man. If they stop, as these 54,000 converts have stopped, and reflected and prayed and received an answer to their prayers, they would know that the Lord is capable of conferring blessings upon his children here on the earth through a

nineteen-year-old boy as well as through an older man, that one of the conditions is not that he be steeped in the learning of man, but that he is in tune with the Spirit of our Heavenly Father.

I must not take too much time, but I cannot sit down without giving you one or two examples of what is going on in the world today to indicate this thought of mine that we are converting by the Spirit, and the only virtue in the plan which we have in use now throughout the world is that it is the simplest possible presentation of the gospel that these great mission presidents of ours have been able to work out in the mission field, the least likely to affect the minds or the reason of men—so simple, in fact, that it cannot have any effect upon men of the world unless there is a higher power that touches their hearts and brings conversion to their souls.

I have become more and more convinced in my association with missionary work that most people are touched by the Spirit of the Lord upon the occasion of the missionary's first contact. Otherwise, they would not invite the missionary back time after time to be taught the principles of the gospel and to be brought closer and closer and ultimately into the waters of baptism.

Brother Brossard tells us the story of twenty-five conversions in France. Certainly there was no scheme that brought these conversions about. There was an army officer, a soldier, in Algeria, and while he was there in the service of his country, his wife had a baby, and it died. It was not baptized in the church of its parents, they believing in infant baptism, and therefore the church denied to that family a church funeral service for the child. I will not go into the details, but we had a friend of Brother Brossard and the missionaries, (and I guess they are friends to all of us) who called the attention of this distraught mother to the missionaries, and they went in at the request of the family and held the services, and these twenty-five baptisms came as a result of it, all from a single group. I was looking for this figure because I do not want to go beyond the facts, but this group is much larger than the twenty-five, and the missionaries are now in the process of teaching the gospel to the rest of them, and President Brossard assures us that the twenty-five is just a small beginning to what will come about out of this single instance.

Then we have the story of a missionary who ran a red light, and by so doing got the name and address of the traffic officer and an invitation to visit him in his home. The officer's penalty after the missionary got through with him was—what does the Good Book say?—"Go thy way and sin no more."

We have the story of two missionaries coming from Zollingen in Germany who went to the mayor to give him a Book of Mormon, made friends with him, and on a rainy day, seeing them from his limousine, the mayor called to them to come over and get in the car. He wanted to drive them to the City Council and introduce them officially to that august body.

And two missionaries in Hamburg, Germany, went to the chief of police to make themselves known and to tell their story, and as a result he gave them his card and said, "I want you elders to feel free to call upon me at any time in case you have any difficulty, or there is any service we can render you, and I will have my car to you within five minutes."

These were all nineteen-year-old boys, and I could go on and tell you of many others. There was not anything those boys could do or say of their own that would bring about such miraculous results, but the first contact was enough to open the door for future contacts. That is the way the work of the Lord goes on. Isn't it wonderful to realize that the prophecies of old are being fulfilled? How true it is that a stone has been cut out of a mountain without hands and is rolling forth and will fill the earth. Almost every prophecy we have in the Old and the New Testaments concerning the latter days fits into our program and furnishes us the exact, the proper answer to this inquiry as to the marvelous results accompanying the work of our missionaries. They work by and through the Spirit, and let me say this to you mothers and fathers, we love you, and we appreciate your

loyalty, and we appreciate your sons' and your daughters' service. Have no concern about your sons and daughters in the mission field. It makes no difference who their mission president is. As long as they are in the line of their duty, encouraged by their parents so to be, they are in the hands of the Lord, and he has promised to take care of them and is bound by those promises. I can conceive of nothing more wonderful in all the world than to have the absolute assurance that the Spirit of God is with your sons and daughters in the mission field to preserve them, to protect them, to inspire them, to perform a service that no one upon this earth can perform unless he has the delegated power from God to do so.

"And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

"And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up." (D&C 84:80, 88.)

God bless us all and bless the missionaries. They are looking to us today for guidance and direction and encouragement. Let us give it to them, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

President Henry D. Moyle of the First Presidency has just concluded speaking. We shall now hear from Elder Mark E. Petersen of the Council of the Twelve.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

It surely is a great inspiration to be here, my brothers and sisters. I am grateful that I had the opportunity with you of raising my hand in sustaining the officers presented here today. With all my heart and soul I sustain the President of our Church, President David O. McKay, as the prophet, seer, and revelator of the Lord. With all my soul I love him and honor him and am very grateful for his leadership.

I am thankful for these men who have been sustained with him. Our hearts all go out to President Clark who is not here; our faith and prayers likewise. I am thankful for the great work that President Moyle is doing. I am thankful that President Brown has been called to his position.

I am very grateful indeed that Gordon Hinckley has been called into the twelve. I have known Gordon most of his life and a good part of mine. We grew up together in the First Ward in Liberty Stake. His father was our stake president for much of the time. His father was as close to me as my own father nearly, and I loved him as a father, and still do.

And I welcome these other brethren, and these sisters, and I join with all of you in wishing the very best for these who have been released. I express sincere appreciation for the remarkable work they have done.

In one of the recent editions of the *US News and World Report,* the editors commented upon the trouble-making propensities of Mr. Khrushchev. They said that great as is the Berlin crisis, it will not be our last one. There will be others, and still others after that, because Mr. Khrushchev is determined to cause turmoil wherever and whenever he can. They branded him as a persistent troublemaker, and said that he seems to have no other purpose than to cause unpleasantness, misery, and contention.

The world is becoming more and more resentful of the constant trouble-making of this man. International quarreling and bitterness are indeed affecting the nerves of all mankind.

Inhuman treatment, the urge to take advantage of others, cruelty, lying, misrepresentation, deceit, and dishonor are sickening to the hearts of most people. Every honest person condemns the duplicity of Mr. Khrushchev. Everyone resents his troublemaking, his unpleasantness, his inhumanity. It is so deliberate, so coldly calculated. It seems clearly evident that an evil spirit motivates this man.

But let us stop for a moment and think about that spirit. It is evil enough in Khrushchev, and we are very prompt in condemning it in him, and yet, how do we regard that same spirit when it appears in smaller circles and not upon the broad stage of international politics? How do we regard unpleasantness, contention, deceit, misrepresentation, cruelty, and dishonor in our communities here at home, for instance? Or among our immediate friends? Or in our office or shop? Or even in our family circle?

Are these evil tactics any less despicable at home than on the world scene? Are they any less evil if found in ourselves than when exhibited by Mr. Khrushchev? Is quarreling among nations any worse than quarreling among members of a family, except as to the number of people involved? Is it any worse for Khrushchev personally to assail the President of the United States than for a husband to be cruel to his wife or child? Could our President be any more offended by Khrushchev's insults than a wife who is insulted and humiliated by a thoughtless or vicious husband?

Most of us hate Mr. Khrushchev's wickedness, but do we excuse similar traits of character when found in ourselves? Let me read from a letter I received recently.

"I am writing to ask if there is some way you can help me. My husband and I were married a little over ten years ago. For the first year we got along all right, but when our first child came my husband began to change. I really believe he was jealous of the attention I gave to my little infant child. He was very upset when the baby cried, especially at night. Once he even slapped the tiny baby's face. I ran to take the baby from him, and he struck me so hard that he knocked me down.

"It has been like that in our home ever since. We have not had a pleasant hour in months. My husband never smiles anymore. When he comes home from work a spirit of gloom and hatred comes into the house with him. My little boy, now nearly nine, is afraid of his dad and runs into the bedroom whenever his father comes home. My little girl whimpers at his sight. I have reached the point where I feel I must choose between my husband and my peace of mind. The doctor says that if I stay with him my children and I will all be nervous wrecks. What do you think we should do?"

Then I received this from a young woman seventeen years of age. "I have decided to run away from home. I can't stand my father's cruelty any longer. I have tried to get my mother to leave home with me, but she won't. She is superstitious about divorce and would rather die than go through a divorce court. Why must we have such trouble in our home? I always thought home was a place to enjoy."

A young woman came into my office one day, and she was the saddest-looking girl I have ever seen. She and her mother did not get along well. They had entirely different ideas on nearly every subject. She said her mother tries to run her life for her, tries to make all of her decisions, chooses her friends, and even decides what clothes she should wear. This girl planned to leave home to escape the constant quarreling that goes on in that home. I did not hear the mother's side of the story, but I am sure she has one. It takes two to make a quarrel.

When I think of the divorce problems which are prevalent in so many homes, when I think of the conflict between parents and children, when I hear inflammatory remarks from men and women who should know better, when I see the pugnacious attitude of some who seem to enjoy being bullies in their own homes, when I see how man's inhumanity to man makes so many others mourn even close about us, I wonder if we really are a peace-loving people.

I wonder how much we Americans really believe in the teachings of the Prince of Peace. I almost wonder if we believe more in the troublemaking philosophy of Khrushchev than we do in the peace philosophy of Christ.

We are supposed to be a Christian nation. Then why don't we act as Christians should? Why do so many act more like Khrushchev than they do like Christ? If we profess to believe in the teachings of Jesus, why don't we obey them? Do we think professions are enough? Must we only pretend to be Christians?

Are the works of Christianity no longer important? Do we really believe Jesus when he said, "Blessed are the peacemakers"? (Matt. 5:9.) If we do, then why do we not do more to establish peace in our own personal circles, in our relationships with our wives and husbands and children? Why don't we plan for and promote courtesy, love, and kindness in our homes? Is family tension any more to be desired than world tension? Must we have either or both?

Is an evil dictator any worse in a nation than in a family, so far as the affected people are concerned?

Is it a sign of strength to be quarrelsome and unpleasant? Does might make right in a nation or in a shop or in a family? Are any of us so blind that we think that one member of the family can always be right and nobody else? Can we be so deceived by our egotism that we suppose that like the king we can do no wrong, that we can be domineering and tyrannical in our own little circle with impunity?

If you quarrel with your wife, have you thought that you might be motivated by the same spirit which moves Khrushchev when he quarrels with the President of the United States?

If you are contentious in your family, or quarrelsome with your neighbors, or even with your brethren and sisters in the Church, have you thought that you might be motivated by the same spirit which also moves Khrushchev? How different from him are we if the same evil spirit motivates us both?

When the Savior came among the Nephites after his resurrection in Palestine, he taught these early Americans a most important lesson on this point. Said he: ". . . there shall be no disputations among you, as there have hitherto been;

". . . he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

"Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away." (3 Nephi 11:28-30.)

Let us think seriously about that scripture: the spirit of contention is the spirit of the devil, who is the father of contention! Can we suppose that any of us can do the work of Christ if we have the spirit of contention in our hearts or in our homes? Can we do the work of God by the spirit of the devil?

We are engaged in the Lord's work. Then we should be guided by the Spirit of the Lord and not by some contrary spirit. We should not invite into our homes the spirit of Satan himself by engaging in family quarrels, contention, and arguments.

No one needs to be grouchy. No one needs to be unpleasant. Everyone can control his emotions if he wants to, just as he can control his appetites.

People can be kind if they want to be kind. They can be considerate if they want to be. They can be peaceful if they would but try. They can be thoughtful and considerate of others if they but have the desire. Why even Khrushchev can smile and polish apples when he wants to.

If we expect to do the work of Christ, let us follow the Savior's teachings.

He is the Prince of Peace. Then should we not be peacemakers?

He is the Author of mercy. Then should we not be merciful?

He is the personification of love. Then should we not practise the principles of love which he gave us?

How can we forget the words of Paul?

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

"Charity never faileth: . . .

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." (1 Cor. 13:1, 8, 13.)

And what is charity? It is the pure love of Christ. Has it any place in our lives? In our homes? In our family circles?

Do we have love at home? If we are without it, are we truly practising our religion? What qualifies us as followers of Christ? The Lord gave the answer to the Prophet Joseph Smith in these words:

"And faith, hope, charity and love, . . . qualify him for the work." (D&C 4:5.) Then he added temperance, patience, brotherly kindness, godliness, humility. Is there any godliness in a family quarrel? Or any kindness or charity or mercy?

Eliminate unkindness from the homes of America and we will pretty well eliminate divorce from this land.

In this day of trouble it ill becomes any of us to pattern our lives and our habits after the arch troublemaker of the world. He is contentious, he is quarrelsome, he is bitter, he is cruel. Do we want to be like him?

Is it not better to remember our own religion and develop without ourselves the spirit of love and kindness and mercy? Isn't it better to have love at home than a house full of bitterness, quarreling, and broken hearts?

Isn't there room for courtesy and consideration in our homes? Should not a man be as courteous to his wife after marriage—ten years, twenty years after marriage—as he was during his courting days?

Should we not learn to love our neighbor as ourselves, and is not wife or husband our closest neighbor?

Should not the spirit of prayer, the Spirit of God, pervade our homes instead of the spirit of bitterness and strife? Ask yourself what spirit is in your home, and ask yourself whose path you wish to follow. Will it be that of Khrushchev, or of Christ?

God give us the wisdom and the courage to be kind, I pray in Jesus' name. Amen.

President David O. McKay:

Elder Mark E. Petersen of the Council of the Twelve has just addressed us. The University of Utah Mixed Chorus and Congregation will now sing, "Praise To The Man Who Communed With Jehovah," directed by Ardean W. Watts.

After the singing, Elder Alvin R. Dyer will address us.

The Congregation and the Chorus joined in singing the hymn, "Praise To The Man Who Communed With Jehovah."

President David O. McKay:

Elder Alvin R. Dyer, Assistant to the Twelve, and president of the European Mission, will now speak to us.

ELDER ALVIN R. DYER

Assistant to the Council of the Twelve Apostles

I feel, my brethren and sisters, to be at one with that which has been accomplished here this day to honor those who have been released from their callings and to hail those who have received a new responsibility.

I feel grateful to the First Presidency for the privilege of coming to this conference. I need the strength, I need the association of the brethren, and I need to look into your faces and to see there the love of the gospel and the faith manifested, which enables me to go forth in my responsibility to a greater degree.

I have felt since the opening and challenging remarks of President McKay that if a phrase could be given to set the theme of this conference, and I am not trying to set it, but to me it is something like this, that we should put on the whole armor of God and be prepared for the important days that are ahead of us. And if perchance we have not put on the whole armor, then we now have this challenge again from our

prophet that we place upon ourselves a renewed determination to fortify ourselves with the powers and the callings that have come to us to go forth and accomplish the work which the Lord has given us to do.

I am grateful for the faith and prayers of the members, for the authority of the priesthood that has extended peace in the earth, at least to the extent that we now feel it, so that the great work which the Lord has caused to be restored upon the earth can continue. I felt in the organization of Berlin Stake that the power of the priesthood in a measure could forestall and prevent the unjust dominion that could prevent the work of God going forth in these ancient lands of Europe, and to be there and to feel of this spirit and power was indeed a great experience.

The work continues to progress in Europe to keep pace with the rest of the Church, and for this we are grateful. Many thousands of wonderful people are accepting the gospel in these ancient lands. Many very prominent men and women are answering the call that has come to them through the efforts of the missionaries, and in the gospel net we are finding men of great influence and importance as well as those of the ordinary walks of life.

As I looked into the face of a very renowned architect from Munich just a few days ago, a man who has gained world recognition in papers that he has prepared in his profession, I said, "I would ask you but one question," (he has been a member of the Church only a month,) "do you believe that God actually talked to the Prophet Joseph Smith and that he introduced to him his Son?" He said, "Yes, I believe that with all my heart, and I believe more, and I want to serve."

This is typical of the many thousands who are accepting the gospel and who want to serve their Heavenly Father.

We are living in a tremendous age, my brethren and sisters. It is a day of great progress, of change, of rapid advance. The very structure of our civilization, social, political, commercial, moral, and religious is greatly affected by that which persists before our eyes this day. There can be no question that a new era has dawned upon our planet. Means of travel, trade, association, and intercommunication between countries, even comparatively unknown, is before us. But while in almost every field of science, every art is being developed while the mind is awakened to new thought, yet religious knowledge in the world is at a standstill. The creed of the fathers cast in the mold of other ages shows no progress to match the onward strides of man.

I am indebted to Brother Ezra Taft Benson for an article which he sent to me, which typifies in measure the failure of the powers of Christendom to attract their members to the churches in Europe. In Denmark, for example, less than one-half of one percent of the population retains any active church connection. Sweden is a little better. In one Swedish parish, says Russell Kirk, in a recent article in the *The National Review,* a Swedish minister, after preaching for five years, found only his immediate friends and family attending regularly.

The Church of England, though by law established, obtains the active participation of only five percent of the English population. The English dissenting churches are in a worse plight. Continuing this article, Russell Kirk has this to say:

"What we are seeing rather is the dropping away of most people into a state of apathy and disbelief, though not even the fervent disbelief of the village atheist. A vague feeling that Christianity does not profit a man in any material way, and a vaguer conviction that somehow religion is unscientific, seem to be the approximate causes of this phenomena. Probably there is less religious belief and less influence of churches upon the civil-social order and upon the person than in any other period in the history of Europe."

I suppose in America we find this same condition. Yet as we declare it, and as fully predicted by the prophets of God, the Spirit of God has been poured out upon all mankind. As proof of this I call your attention to the tremendous strides that have been made in the world since the restoration of the gospel.

I remember as a young man sending to a renowned encyclopaedic organization a request for information of all advancements that had been made since the year 1820 in the fields of science, and within a matter of several months, I was flooded with information from them to indicate the tremendous manner in which the Spirit of God has rested upon people since the day that Joseph Smith walked into the Sacred Grove.

How tremendously in keeping with his will that such enlightment upon man should come as the result of a restoration of truth and the very presence of God, but that which man participates in today in a scientific way is only the minute, is only a fragmentary part of the light that has shone into the darkness, that brings to man by divine intervention the truths of the eternal law of salvation, which if appropriated can lead to eternal life in the presence of God.

I have always felt impressed by an article which appeared in one of our Church publications some few years ago that told of a newspaper reporter who left New York to go to Nauvoo, Illinois, in the year 1842, and after spending considerable time there and after meeting the Prophet Joseph Smith, he returned to New York to have published in the New York *Herald* in that year this article concerning Joseph Smith. I quote:

"Joseph Smith is undoubtedly one of the greatest characters of the age. In the present infidel, irreligious, ideological age of the world, some such singular prophet as Joseph Smith is required to preserve the principles of faith and to plant some new germs of civilization that will come to maturity in the years that are ahead, while modern philosophy which believes in nothing but what you can touch is overspreading the Atlantic States in America, Joseph Smith is creating a spiritual system combined also with morals and industry that will change the destiny of the race." (George Q. Cannon, *Life of Joseph Smith*, p. 324.)

Joseph Smith under the direction of God did establish this system; a system of divine truth made possible by divine bestowal from holy messengers and by revelations which provide guidance and direction, and this as revealed to Joseph Smith is for the specific purpose, as referred to in the Doctrine and Covenants, ". . . that every man might speak in the name of God the Lord, even the Savior of the world;

"That faith also might increase in the earth;

"That mine everlasting covenant might be established;

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers."(D&C 1:20-23.)

Obedient to the predictions of this day and age and by all of the holy prophets, it is not religious opinion which will cover the earth, nor knowledge from scientific advancement reaching into the hearts of every good man and woman, but it is faith, leading to the testimony and spiritual conviction of God that is needed, for God is truth and to know him is to know the truth.

Never, I suppose, have there been so many brilliantly intellectual people upon the earth, judged by the known facts of the sciences and of human knowledge, and yet there is a tremendous lack of direction among mankind. Recently, Eric Johnston made the statement that ninety percent of all the scientists who ever lived are living today, and the total accumulation of scientific knowledge is doubling every ten years, and yet there is a tremendous lack of direction in spiritual things which undoubtedly is contributing to the failure of people to attend churches and to be benefited by the teachings of their own faith.

Recently one of our inquiring thinkers, a noted American mental health leader, Dr. Karl Menninger, made this statement:

"Most people today live without purpose and without significance. They have no articulate philosophy. They do not live within any frame of reference."

It is obvious that the lack of direction lies principally in the failure of people to have a true understanding of God and his purposes. To get this it must come from the expressed will of God through a prophet, yes, a prophet here today upon the earth as the oracle of

God, and not from concepts of a musty and deceptive antiquity, nor from a so-called age of reason imposed upon us because of scientific exploration.

Here, my brethren and sisters, is reality. Honest and good men must come to know this, must adjust to it, welcome it, and meet it as a friend and know that it is God's will. And for this reason these young men that President Moyle spoke of, and others with them, go to the ends of the earth to proclaim this great message, that is for the restoring of a knowledge and understanding of God and of the meaning and the purpose of life here upon the earth.

God has spoken to us. Let us listen to his oracles and have unveiled to us the realms of eternal life.

I cannot help saying a few words about the powers of unjust dominion. I have appreciated the remarks of Brother Mark E. Petersen concerning this, but there is an evil force that is contemporary with the powers of righteousness that will bring release and joy to the individual, and we see the power of this unrighteous dominion as it is now being brought to bear upon the peoples of subjected countries. I have witnessed it. I have looked into the faces of those who are being imposed with this force.

We had the experience in the organization of the Berlin Stake of placing in the high council of that stake a man who only a few weeks before had been with his wife in East Berlin. Upon a certain day he left East Berlin to go to West Berlin to visit friends, leaving his wife in their home. While he was visiting his friends, the barricade was erected, and he was unable to return to his wife, and she unable to come to him. Yet he accepted this calling and responsibility and said he felt that in the wisdom of God, things would be righted.

But we see here the effects of the unjust and unrighteous dominion upon the rights of the people.

I shook hands with a brother from East Berlin who had had an accident in his work, that is, I shook his left hand because he came to the Berlin Stake conference with an amputation of his right hand, and for this reason and this reason alone, he and his wife and his two children were in West Berlin caring for this injury, as I shook his hand he said, "I would gladly give even the other hand, if that had been necessary, to place my family and myself here under the protective custody of this part of Berlin."

I bear testimony, my brethren and sisters, to the power of the gospel of Jesus Christ in the lives of people, that it brings release to them, that it brings inward joy and peace, and I pray that the powers of righteousness will continue in the earth that the great work that is occurring in these ancient lands of Europe and in lands all over the world, may continue, that righteous men and women by the thousands may listen to the call of the gospel and come in and be numbered among the children of our Heavenly Father, and I bear my testimony to you of the truth of this message in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Alvin R. Dyer, Assistant to the Twelve, and at present president of the European Mission.

The University of Utah Mixed Chorus will now favor us with, "All People That On Earth Do Dwell," conducted by Ardean W. Watts. The benediction will be offered by Voyle L. Munson, president of the Wayne Stake, after which this Conference will be adjourned until two o'clock this afternoon.

We thank the singers this morning. We welcome them as they join this afternoon in the chorus and strings from the University and the representatives, too, of our Institute at the University.

The Mixed Chorus wil be led by Ardean W. Watts, and Frank W. Asper is at the organ: "All People That On Earth Do Dwell."

Singing by the University of Utah Mixed Chorus, "All People That On Earth Do Dwell."

The closing prayer was offered by Elder Voyle L. Monson, president of the Wayne Stake.

Conference adjourned until 2 o'clock p.m.

SECOND DAY

AFTERNOON MEETING

Conference reconvened Saturday afternoon, September 30 at 2:00 p.m.

President David O. McKay, who presided and conducted the services, announced that the choral music for this session of the Conference would be furnished by the University of Utah Institute of Religion, University Stake Chorus and the Bonneville Strings, David A. Shand Director.

President David O. McKay:

The following telegram was just received: "The missionaries and members of the East Central States Mission send greetings and love to you for a successful Conference. President and Mrs. Frank H. Brown."

We wish to welcome Mr. James E. Webb, Director of the National Aeronautics and Space Administration, Washington, D. C., who is attending this Conference as the guest of Congressman David S. King. He is in Utah inspecting missile plants in northern Utah.

You will be pleased that we are favored this afternoon by the singers of the University of Utah Institute of Religion, University Stake Chorus, and the Bonneville Strings, under the direction of Professor David Austin Shand, with Alexander Schreiner at the organ.

We shall begin these services by the Combined Choral Groups singing, "The Lord's Prayer." The invocation will be offered by Elder H. Loren Allen, president of the Mesa Stake.

Singing by the Chorus, "The Lord's Prayer."

Elder H. Loren Allen, president of the Mesa Stake, offered the invocation.

President David O. McKay:

The University of Utah Institute of Religion, University Stake Chorus, and the Bonneville Strings will now favor us with, "Prayer Is The Soul's Sincere Desire." David Austin Shand is conducting, Brother Alexander Schreiner is at the organ. After the singing we shall hear from Elder William J. Critchlow, Jr.

Singing by the Chorus, with Bonneville Strings and organ accompaniment, (Alexander Schreiner at the organ) "Prayer Is The Soul's Sincere Desire."

President David O. McKay:

Our first speaker this afternoon is Elder William J. Critchlow, Jr., Assistant to the Twleve. He wil be followed by Elder Marion G. Romney of the Council of the Twelve.

ELDER WILLIAM J. CRITCHLOW, JR.

Assistant to the Council of the Twelve Apostles

Forty-two hundred years ago or thereabout, there arrived upon this American continent a company of people under the leadership of one Jared and his brother. They came out of the valley of Mesopotamia where the Tower of Babel was under construction. Our Lord initiated and prospered them in their migration, and upon arrival, he "swore unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them." (Ether 2:8.)

Sixteen hundred years later, our Lord initiated and prospered another migration of people to this continent. They fled from Jerusalem to escape a Babylonian conquest. Upon arrival the Lord counseled them through his Prophet Lehi, their leader, as follows:

". . . Inasmuch as ye shall keep my

commandments ye shall prosper in the land; but inasmuch as ye will not keep my commandments ye shall be cut off from my presence." (2 Nephi 1:20.)

Four hundred years later, these people of Lehi discovered a colony of people who had also fled from Jerusalem to escape the Babylonians, about 600 BC. Mulek, son of the Jewish King Zedekiah, was a royal member of this fleeing party. The people of Lehi and the newly discovered people of Mulek united and dwelt together, and to them the Lord repeated his promise and warning. His prophet, King Benjamin, uttered it from a tower:

" . . . he [our Lord] has promised you that if ye would keep his commandments ye should prosper in the land; and he never doth vary from that which he hath said; therefore, if ye keep his commandments he doth bless and prosper you." (Mosiah 2:22.)

These promises and warnings to the people of Jared, Lehi, and Mulek were directed to and for the benefit of the people who lived in the days of those prophets who gave them utterance; in other words, they were for local consumption. They were also engraved on metal plates, which the prophets preserved for the benefit of rising generations. When our Lord's prophet, Mormon, abridged those records about 324 AD, the great Jaredite nation, once numerous, prosperous, and cultured, had become extinct. They failed to heed the warning and were "swept off when the fulness of his wrath" came upon them (Ether 2:9); they had "ripened in iniquity." The great Nephite nation, at one time the more righteous of Lehi's descendants, had also "ripened in iniquity" and had similarly become extinct. Our Lord again had kept his promise: "They shall be swept off when the fulness of his wrath shall come upon them." (*Idem.*)

In the destruction of these unrighteous people, our Lord preserved the records containing his promises and warnings. He had them hid up, then 1,400 years later he had them brought forth to warn the inhabitants of this land that they also must keep his commandments, lest they be "swept off when the fulness of his wrath . . . come upon them." Obviously, Mormon's abridgment was written to us. The title page of the abridgment, known as the Book of Mormon, says it was "Written to. . . the . . . Gentile— Written by way of commandment . . . Written and sealed up, and hid up unto the Lord, that they might not be destroyed— To come forth . . . in due time by way of the Gentile." Incidentally, may I add, the title page is a part of the abridgment and not the composition of Joseph Smith. (*DHC* 1:71.)

The great Prophet Moroni, son of Mormon, hid up the records, but before doing so he added a terse warning all his own—and he specifically directed it to those into whose hands the records would subsequently come. He called them Gentiles.

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done." (Ether 2:11.)

Who are the gentiles of whom this prophet spoke? President Joseph Fielding Smith said: ". . . We are of the Gentiles! By this I mean that the Latter-day Saints have come to their blessings through the Gentile nations. President Brigham Young . . . said that Joseph Smith was a pure Ephraimite. This is true, yet Joseph came also of Gentile lineage. So do most all members of the Church." (*The Way to Perfection,* p. 140.)

The prophecies which I have quoted—"written to the Lamanites . . .and also to Jew and Gentile"—are repeated in greater or lesser detail thirty-eight times in the Book of Mormon. Count them as you read it. One student did and came up with that total, thirty-eight. Surely, they constitute one of the great messages of that book.

Three times within the past year or so, I visited in stakes where I found the memberships fasting and praying for moisture. And three times before I left those stakes I saw their prayers answered. I must tell you about one of those visits.

I found the members fasting with special prayers—Saturday noon until Sunday noon—for much needed storms.

Arising Sunday morning, after our Saturday prayers, we were cheered by a beautiful light covering of snow. It continued to snow throughout the morning. When we recessed for lunch, the lawns around the meeting place were brilliant; several inches of heavy wet snow blanketed them. Departing in the late afternoon, I said to the stake president: "Our prayers are answered."

"Yes," he replied, "but Elder Critchlow, we need so much more!"

"How much more do you deserve?" I asked. My reply puzzled him—his silence invited me to explain:

"At noon," I began, "when we recessed the conference, nearly all of the congregation departed for their homes, where I suppose they broke their fast. Many failed to return to the afternoon session—because of the storm. Well, it may have been because I was the afternoon speaker. Nevertheless, they should have returned. I'm sure the storm didn't dampen their spirits—it must have lifted them—their prayers were answered."

The stake president was disappointed with the attendance. I think Heavenly Father was, too, and I think he cut his blessing short—at least the storm clouds rolled on and away and a bright, hot afternoon sun quickly erased most of the evidence of his blessing. Maybe he gave them all they deserved. "Only fifteen percent of your stake membership returned to the afternoon meeting," I said, "and I have noted in your reports that:

"—only.....% of your members are on the tithing records.

"—only.....% of your members attend Sacrament meetings.

"—only.....% of your men attend priesthood meetings.

"—only.....% of your boys attend their meetings.

"—only.....% of your girls attend their meetings.

"—only.....% of your sisters attend Relief Society meetings.

"—only.....% of your boys and girls are married in the temple.

"—only.....% of your members receive ward teaching visits.

So much for blanks and percentages. These are enough. For obvious reasons I left the percentages blank; no need to herald our failings to the world; no need to herald one stake's failings to another; each has its own. Let each insert its own percentages, they will differ only in degree. The failings are a common fault.

Brigham Young had something to say about percentages:

". . . while *six-tenths* or *three-fourths* of this people will keep the commandments of God, the curse and judgments of the Almighty will never come upon them, though we will have the trials of various kinds, and the elements to contend with." (JD 10:335-6.)

We live in a wicked world like unto Babylon of old. Our latter-day prophets, like the prophets of old, have cried, "Come out, come out of Babylon." To come out physically presents a problem, but spiritually it is possible, and spiritually we must come out if we are to prosper in the land.

We come out spiritually when we pay honestly our tithes and offerings. We come out spiritually when we attend to our priesthood duties and attend our priesthood, Sacrament, and stake conference meetings. These the members of the Church have been commanded to attend.

Once in the dim, distant past, our Father's children turned from him. Has it been so long that we have forgotten how, at that time, he cleansed the earth of wickedness with a flood? Has it been so long that we have forgotten the warning: "And as it was in the days of Noe, so shall it be also in the days of the Son of man"? (Luke 17:26.) Have we forgotten how God spared a city of righteous people, Enoch's people by translating them before the flood?

In the great holocaust to come, the earth will again be cleansed of wickedness as it was in the days of Noah, and God may spare again a righteous people, "if six-tenths or three-fourths of this people will keep the commandments of God."

What are the commandments God would have us keep? Three serve the subject of my theme. He has instructed us:

1. to attend stake conference.
2. to attend Sacrament meetings.
3. the priesthood bearers to attend their priesthood meetings.

In the process of abridging the Nephite records, the great Prophet Mormon

paused to meditate on our Lord's ministry of nearly 1,000 years over the early inhabitants of this continent, and he expressed his reflections in an "editorial" which he inserted in his abridgment. He wrote:

"And thus we can behold how false, and also the unsteadiness of the hearts of the children of men; yea, we can see that the Lord in his great infinite goodness doth bless and prosper those who put their trust in him.

"Yea, and we may see at the very time when he doth prosper his people, yea, in the increase of their fields, their flocks and their herds, and in gold, and in silver, and in all manner of precious things of every kind and art; sparing their lives, and delivering them out of the hands of their enemies; softening the hearts of their enemies that they should not declare wars against them; yea, and in fine, doing all things for the welfare and happiness of his people; yea, then is the time that they do harden their hearts, and do forget the Lord their God, and do trample under their feet the Holy One—yea, and this because of their ease, and their exceedingly great prosperity.

"And thus we see that except the Lord doth chasten his people with many afflictions, yea, except he doth visit them with death and with terror, and with famine and with all manner of pestilence, they will not remember him." (Helaman 12:1-3.)

God loves us. He doesn't always love the things we do.

"As many as I love, I rebuke and chasten: . . ." (Rev. 3:19.)

"Verily, thus saith the Lord unto you whom I love, and whom I love I also chasten that their sins may be forgiven, for with chastisement I prepare a way for their deliverance in all things. . . ." (D&C 95:1.)

Perhaps, the elements may be a little kindlier next year if we remember him.

Perhaps we'll be a little more deserving next year if we remember him. I so hope. I so pray. I leave you my testimony: God lives and loves us. He answers prayers, in the name of Jesus Christ. Amen.

President David O. McKay:

He who has just spoken is Elder William J. Critchlow, Jr., Assistant to the Twelve. Our next speaker will be Elder Marion G. Romney of the Council of the Twelve. He will be followed by Elder Thorpe B. Isaacson.

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

My brothers and sisters, I welcome wholeheartedly into the councils of the Church the brethren who have been called to service this day. With equal feeling, I express my appreciation for the services of those who are retiring.

I would like to say a further word or two to Brother Buehner and Bishop Wirthlin. I first came to know Brother Buehner in the early days of the welfare program. He was then president of Granite Stake. He rose immediately to meet the challenges of that program. While some others were dragging their feet, he did a tremendous work in it, and he has been carrying on ever since. He knows how we love him.

More than thirty-five years ago, Bishop Wirthlin and I served together in a seventies quorum. We loved him then. We loved him later when he became bishop of the ward in which we lived. Our love increased when he became president of Bonneville Stake. I apologize for the bad time I gave him while I was a bishop, and he was president of the stake. We loved him when he came into the Presiding Bishopric, and we still do. Joseph, we love you now more than we ever did. The Lord loves you. May his peace be with you.

While President McKay was talking yesterday, these lines, written by William Cowper, came to mind. In them I have substituted "faithful" for "fearful":

"Ye 'faithful' Saints, fresh courage take;
The clouds ye so much dread
Are big with mercy and shall break
In blessings on your head.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

Since he spoke, I have been thinking about the great challenge of peace and hope which the President gave us at the close of his opening address. It is my opinion that the Latter-day Saints, because of the knowledge they have received in the revelations, are better prepared to meet the perplexities of our times than any other people. We know more about the difficulties which are coming, and we have the key to their solution.

I suppose that most people have a tendency to interpret their own experiences and world affairs in the light of certain standards which have become fixed in their thinking. The fact that the Lord Almighty will take care of his people during these latter days of stress and trial became fixed in my mind very early.

As a child I lived in a land torn by a devastating revolution. As the contending forces pursued each other back and forth through the country, I became greatly disturbed and agitated. Well do I remember when word came that the rebels were marching on Chihuahua City from Ciudad Juarez to the north and that the Federals were marching on the same city from Torreon on the south. My distress turned to fright —in fact, to terror—when they met at Casas Grandes, just ten miles away, and the shooting began. Some of our more adventuresome young men climbed to the top of the Montezuma Mountain where, through field glasses, they could watch the fighting.

Through those stirring and never-forgotten childhood experiences it was difficult for me to understand this doctrine of peace in one's heart while there was war in the land. But even then, my fears were tempered somewhat as I saw and listened to my sainted mother lull her babies to sleep. The words of the songs she sang comforted me. Some of them have been ringing in my mind through all the years of the intervening half century—these, for example, from

"Guide Us, O Thou Great Jehovah":
"When the earth begins to tremble,
Bid our fearful thoughts be still;
When thy judgments spread destruction,
Keep us safe on Zion's hill."

And these from Parley P. Pratt:

"Come, O thou King of kings!
We've waited long for thee,
With healing in thy wings
To set thy people free;

"Come, make an end to sin
And cleanse the earth by fire."

And from W. W. Phelps:

"In faith we'll rely on the arm of Jehovah
To guide through these last days of trouble and gloom;
And after the scourges and harvest are over,
We'll rise with the just when the Savior doth come."

As the years passed and I became acquainted a little with the scriptures, I learned that the brethren who had written these beautiful lines of hope and courage had learned from the revelations that the Lord would take care of his Saints through the calamities which he foresaw and foretold. Nephi, speaking of our days, said:

"For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men; for he will not suffer that the wicked shall destroy the righteous.

"Wherefore, he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire." (1 Nephi 22:16-17.)

When the Lord gave by revelation the preface to the Doctrine and Cove-

nants, he said that he was willing to make the things he had revealed known unto all flesh;

"For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

"And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world." (D&C 1:34-36.)

Jesus himself previewed our times and the days to follow. As he stood before his disciples on the Mount of Olives, they asked him concerning the destruction of Jerusalem and the signs of his second coming. Replying, he told them that this people (the generation among whom he lived) shall be destroyed and scattered among all nations . . . .

"But they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

"And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, . . .

"And the love of men shall wax cold, and iniquity shall abound.

"And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel;

"But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men.

"And in that generation shall the times of the Gentiles be fulfilled.

"And there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land.

"*But my disciples shall stand in holy places, and shall not be moved;* but among the wicked, men shall lift up their voices and curse God and die.

"And there shall be earthquakes also in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword, one against another, and they will kill one another." (*Ibid.*, 45:25-33; Italics added.)

I am convinced that if we have the peace in our hearts the brethren have been talking about, we must learn how to preserve it in our hearts in the midst of trouble and trial. I know that if we lived the gospel, we would not have war. We would have peace if enough people lived the gospel, but for my single self I do not expect them to do so. I do not expect enough people to repent to spare the world from serious trouble, and I think the scriptures sustain this conclusion. But I return to the Savior's words. When he had made the above quoted statement to his disciples, he saw that they were troubled, and he said to them:

". . . Be not troubled, for, when all these things shall come to pass, ye may know that the promises which have been made unto you shall be fulfilled . . . .

"And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man.

"And they shall see signs and wonders, for they shall be shown forth in heavens above, and in the earth beneath.

"And they shall behold blood, and fire, and vapors of smoke.

"And before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and the stars fall from heaven.

"And the remnant shall be gathered unto this place [Jerusalem];

"And then they shall look for me, and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory; with all the holy angels; and he that watches not for me shall be cut off . . . ."

And here is the key.

"And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins.

"For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived . . . shall not be hewn down and cast into the fire, but shall

abide the day." (*Ibid.*, 45:35, 39-44, 56-57.)

"*They that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived.*" I think we are not safe because we say we intend to do what's right. I think the people who are safe are those who have taken the Holy Spirit for their guide and *have not been deceived.* These are they who shall not be hewn down and cast into the fire, but shall abide the day.

"The earth shall be given unto them for an inheritance." This earth isn't going to be inherited by our enemies.

"The earth shall be given unto them [who have 'taken the Holy Spirit for their guide, and have not been deceived'] for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

"For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver." (*Ibid.*, 45:58-59.)

Now I think the Savior was talking about the Holy Ghost when he said, "those who have taken the Holy Spirit for their guide." (*Idem.*) The Holy Ghost is the spirit of truth. To have the Holy Spirit with us as he speaks of it here, and as I have now said what I think it means, is to be guided by revelation from heaven. I know that such guidance can be had.

When the Prophet Joseph Smith went to Washington—I believe it was in 1839—with Elias Higbee, he had conferences with many of the statesmen there—and many of the politicians also. He had conferences with the President of the United States. In one of them Mr. Van Buren asked:

". . . wherein we differed in our religion from the other religions of the day. Brother Joseph said we differed in mode of baptism, and the gift of the Holy Ghost by the laying on of hands. We considered that all other considerations were contained in the gift of the Holy Ghost. . . ." (*History of the Church*, vol. IV, p. 42.)

Now, we have the Holy Ghost. Every one of us who are members of the Church has had hands laid upon our heads, and we have been given, as far as ordinance can give it, the gift of the Holy Ghost. But, as I remember, when I was confirmed, the Holy Ghost was not directed to come to me; I was directed to "Receive the Holy Ghost." If I receive the Holy Ghost and follow his guidance, I will be among those who are protected and carried through these troubled times. And so will you, and so will every other soul who lives under his direction.

Now, my brothers and sisters, we need to seek that Spirit. We need to realize that it is a real guide. The Lord has given us several tests by which we may know when we have that Spirit.

By revelation through the Prophet Joseph, the Lord revealed to Oliver Cowdery a very simple test. Oliver was complaining because the Lord had withdrawn from him the gift to translate the Book of Mormon records. The Lord said to him:

"Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner.

"Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

"But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

"But if it be not right you shall have no such feelings, but you shall have a stupor of thought . . . ." (D&C 9:6-9.)

Now, I tell you that you can make every decision in your life correctly if you can learn to follow the guidance of the Holy Spirit. This you can do if you will discipline yourself to yield your own feelings to the promptings of the Spirit. Study your problems and prayerfully make a decision. Then take that decision and say to him, in a simple, honest supplication, "Father, I want to make the right decision. I want to do the right thing. This is what I think I should do; let me know if it is the right course." Doing this, you can get the burning in your bosom, if your decision is right. If you do not get the

burning, then change your decision and submit a new one. When you learn to walk by the Spirit, you never need to make a mistake. I know what it is to have this burning witness. I know also that there are other manifestations of guidance by the Spirit.

I know, for example, what Enos was talking about when he said, ". . . the voice of the Lord came into my mind again, . . ." He did not say it came into his ear, but that it "came into my mind again, saying: . . ." He had been asking the Lord to bless his brethren, the Nephites, as everyone who gets the Spirit asks the Lord to bless his brethren and his fellow men. ". . . the voice of the Lord came into my mind again, saying:"—and what the voice said is most important—"I will visit thy brethren according to their diligence in keeping my commandments." (See Enos 10.)

I must terminate these remarks. But I know what that voice is like, because I have had it come into my mind and give me names when I have had to select stake presidents. There is nothing mysterious about it to people who learn to be guided by the Spirit. The voice of the Lord has come into my mind, in sentences, in answer to prayer.

Now I know, brothers and sisters, that we can be guided by the Spirit. I counsel you to seek more diligently through earnest prayer the guidance of the Spirit. Learn to live your lives by the guidance of the Spirit.

I think every Latter-day Saint ought to go on his knees night and morning in secret prayer. This is in addition to family prayer, which we should also have night and morning. I grew up in a home where we had family prayers every night and morning. A good time to have the morning family prayer is just before the morning meal. And a good time for the evening prayer is just before the evening meal. That is the way it was done in my father's home.

In my wife's father's home prayer was had just before the morning meal and just before the family went to bed. When my wife and I were married, we decided that I would make all the major decisions and she would make all the minor decisions. I think that the only major decision we've had to make was when to have evening family prayer. We have had it just before the evening meal.

But what I am talking about now is secret prayer. I have always been thrilled with the statement of the Savior to his disciples that when they prayed, they were not to

". . . do as the hypocrites, for they love to pray, standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

"But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee openly." (3 Nephi 13:5-6.)

Oh, that's the way to pray to reach the Lord—all alone, where you are not fashioning prayers for the ears of any mortal person. In secret prayer you can kneel down and in the sincerity of your heart pour out your soul to God alone.

The path from man to God is prayer. Do as the Book of Mormon prophets advise: "Pray unto the Father with all the energy of heart." (Moroni 7:48.) The answer to such prayer is the guidance of the Holy Spirit. The key to happiness is to get the Spirit and keep it. The right to get it we were given when we were confirmed members of this Church. Walk by it back into the presence of God. So doing we will not need to be put to flight by our troubles.

God bless you, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve has just concluded speaking. Bishop Thorpe B. Isaacson will be our next speaker.

ELDER THORPE B. ISAACSON

Assistant to the Council of the Twelve Apostles

President McKay, President Moyle, President Brown, President Smith, my beloved brethren of the General Authorities, brothers and sisters: I had prepared a talk that I thought would be fitting on the subject of fasting, fast offerings, and fast day, but I feel today that it would not be appropriate. I would therefore like to save this subject for another time.

I think there are times which come in every man's life when he feels that he is not quite up to the situation with which he is confronted. This is one of those times for me. I am sure you can imagine and understand that I have prayed diligently for the help of the Lord, and I would like to ask you if you will help me. I think it was fifteen years ago at the October conference, when the death of that great man, Bishop Marvin O. Ashton, left a vacancy in the Presiding Bishopric. At that time I was called to the councils of the Church to serve as second counselor to Presiding Bishop LeGrand Richards, whom I regard as one of God's noble servants.

Then after some years, I was called to serve as first counselor to another choice man, Presiding Bishop Joseph L. Wirthlin. In my humble opinion Bishop Wirthlin is one of the hardest workers I have ever known.

If anything, probably he worked too hard. I have heard him say many times, "No matter what the brethren ask me to do, I will do it."

I would also like to say that Bishop Carl W. Buehner has been a great strength to both Bishop Wirthlin and to me in the Presiding Bishopric.

Yesterday when President McKay called us to his office and told us of our release from the Presiding Bishopric, he asked us how we felt. I am sure he detected that we felt all right about it, because we did feel all right about it. This morning when you voted to give us a vote of thanks as you released us, I am sure that our hands went higher than any others in the building. I confess, President McKay, that I leaned over to Bishop Wirthlin and said, "That is the greatest relief I have had in fifteen years." Then in about two minutes and forty seconds, when the names of the General Authorities were read, I nearly stood up to ask whether they were being read from the wrong sheet. When I heard my name, it came as a bolt of lightning to me. I did not know, nor did I expect, nor did I desire such a calling.

But talk about blessings! I haven't the words to express the blessing it has been for me to be associated with these brethren; to visit in the wards and stakes of the Church. A few weeks ago I went to a stake where I had never been before. I did not know those men, I had never seen them. They were in far-off Florida. But after being with them for only two days, we embraced each other as I left those choice men of that stake presidency.

Can you imagine that kind of blessing in any other work in the world? I would not take anything for the wonderful experiences I have had these last fifteen years, although at times, of course, the work was hard. I hope you will always remember that none of these brethren sought the positions they hold; that every one of them is probably giving more than his physical energy would normally permit. I have said to my boys, "If there is any work that has to be left undone, it must not be the work of the Church."

I am so grateful to you brethren in the wards and stakes who have made us feel so good when we have come to you. I have witnessed the blessings of the Lord, and I have seen men change. I know what it is for men to change. I plead with all the senior members of the Aaronic Priesthood whom I love very deeply. I have seen many of them change, because when you once catch the Spirit that Elder Marion G. Romney has been talking about, you are bound to change, and you will always change for the better. I know what the Spirit of the Lord is, and I know what it is not to have it. With all my heart, I plead with you leaders to take good care

of the senior members of the Aaronic Priesthood and not let those fine men stay out there alone. They need and deserve your help. They are good men. I am one of those who believe the Lord loves them. If you have a wayward son, do you love him? Certainly you do. Well then, what makes you think the Lord does not love his sons who might be a little wayward?

I plead with the senior members of the Aaronic Priesthood to make themselves available for activity in the Church. I know what it is to have the Spirit of the Lord, and I know what it is to receive inspiration. Without them, we cannot function in this Church.

I ask you not to find fault with your leaders. We are not perfect. We do not profess to be. But we are trying to live as close to the Lord as we know how. I think when you allow someone to find fault with your bishop or your stake president or one of the General Authorities, you ought to raise your voice against such practice because that person will be hurting himself more than he is hurting anyone else.

My son called this morning and said, "If you are released today, I do not want you to feel bad, because we have gone fifteen years without your close association. We would like to have you home a little bit." My daughter said, "It will seem good to have you home once in a while." They were both quite happy this morning. But I am sure they will be happy now, because I believe the Lord will make it up to each of them in some way. My wife has been lonesome, of course, and she had looked forward to my being home more. The loyalty of my wife and family has inspired me through the years. Their love has sustained me.

There is nothing in the world like the gospel in the lives of men and women. A short time ago I was riding with a man who was not a member of this Church. I asked him what his faith was, and he said he didn't have any particular faith. I said, "You do belong to a church?"

He said, "Yes."

"What does your church do for you?"

He said, "Nothing."

I then said, "Do you attend church?"

"No."

"Well, what do you do for your church?"

"Nothing." Then I thought when he said the church had done nothing for him, it was probably because he had done nothing for the church.

Oh, how different we are! What would we be without the Church? I think all of us here would say that everything we have and all that we are that are worthwhile have come to us because of the blessings of the Church to our parents, our grandparents, and our forebears. Life without the Church would not be worth living.

I would like to thank many of those who have assisted me in my assignments in the Presiding Bishopric. Brother Irvin Nelson takes care of these grounds and lawns, which was one of my assignments. I have never worried about them because he has always taken such pride in them. I would like to thank Brother Samuel Bateman who has been the head custodian of this great building for so many years. He has done a great work.

I would like to thank J. Frank Marble and his staff of workers, my secretaries, Darcey Wright of the Church Office Building, our hospital administrators, and our boards of trustees.

I thank Lee A. Palmer, David G. Thomas, Henry G. Tempest, N. Keith Carroll, and Ray L. White of our office. They have been wonderful in helping us in our many assignments.

We pledge our wholehearted support to the new Presiding Bishopric, Bishop John H. Vandenberg and his counselors. We know a little of the details with which they will be confronted. We pledge that we will help them with every ounce of energy we have in picking up the loose ends and getting things in order with as little delay as possible.

I bear my testimony and thank God my Father for life. I have recognized that he was kind enough to spare my life when I had an illness recently. I want to do that every day as long as he will let me live. I thank you, my brethren and sisters, for being so tolerant with me. If I have offended any one of you in any way, (because sometimes

I am quite blunt) I wouldn't want to hurt you, and I ask your forgiveness.

I bear testimony to you that I love the Lord. He has been so good to me that I owe him everything. I know that God lives, that he hears my prayers and your prayers. I couldn't get along a day if I could not go to him. One of the most peaceful experiences in my life is when I follow Elder Romney's admonition, when I can find a spot alone. I endorse that to you. It will give you strength, peace, comfort, inspiration, and greater faith.

I bear testimony to you that I know Joseph Smith was a prophet of God, as I know President David O. McKay is a prophet of God. There isn't a day that I do not pray for President McKay —a number of times, and for every one of these General Authorities, with no exception. I regard them as prophets of God and servants of the Lord. Would you ever want to speak unkindly about a servant of the Lord? Not ever again, if you ever have.

May the Lord bless us that we may be strong and that we may move forward with the Church. The Church is growing fast, and if we want to keep up we will have to do likewise.

God bless you. May he watch over us all and give us the strength and the faith to do as he would have us do, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Bishop Thorpe B. Isaacson, recently released as one of the Presiding Bishopric and sustained this day as one of the Assistants to the Twelve.

The combined choral groups and congregation will now sing, "Come, O Thou King of Kings," conducted by David Austin Shand. After the singing Elder LeGrand Richards will speak to us.

The Combined Choral Groups and the congregation joined in singing the hymn, "Come, O Thou King of Kings."

President David O. McKay:

Our next speaker is Elder LeGrand Richards of the Council of Twelve. He will be followed by Elder Sill.

ELDER LEGRAND RICHARDS

Of the Council of the Twelve Apostles

I feel it a great honor and privilege, my brethren and sisters, to have an opportunity of attending this conference with you. I love the Saints of Zion. I thank the Lord for my association with my brethren of the General Authorities.

I think it would be appropriate today if I should pay my tribute of love and respect to Bishop Wirthlin and Bishop Isaacson. As the Presiding Bishop of the Church, I was privileged to select counselors from all the priesthood of the Church, and I selected them without any duress or guidance, except the Spirit of the Lord, and they were wonderful counselors, and I love them and pray the Lord always to be with and bless them. I love Brother Buehner, too, and I welcome these new men who have been sustained today as General Authorities. I am sure they will do a great work.

I am very happy to know of the great progress the Church is making in the missionary field. I am sure we were all thrilled this morning in hearing the report given by President Moyle of the great upsurge and increase in baptisms. I think I have been a missionary nearly all my life. When I was just a little fellow, I remember attending a ward meeting where two missionaries, returning from the Southern States, gave their report. I do not know whether they said anything unusual or not, but if they did not, the Lord did something unusual for me, because when I left that meeting I felt that I could have walked to any mission field in the world, if I had just had a call, and so I went home

and got down on my knees and asked the Lord to help me to live worthy to go on a mission when I was old enough to go.

Because of this desire, I used to carry my little New Testament around with me often and memorize scripture. I have had a wonderful opportunity in missionary work.

As many of you know, I have had the privilege of filling four missions and presiding over two and touring many of them, and I have tested this Church and its teachings in every way that I think it can be tested, and my testimony increases day by day, and I have never found that its teachings were wanting in any way.

The Lord has established his Church according to the promises of the prophets and according to the blueprint prepared by him as contained in the Bible and in the Book of Mormon and the Doctrine and Covenants and the Pearl of Great Price.

I could tell you some wonderful experiences that I have had in meeting people not of us; for instance, when I was in Holland on my first mission in the city of Utrecht, they had a seminar where they taught young men to prepare for the ministry, and they used to come and attend our meetings, and then they would remain sometimes for hours at a time to ask questions, and we found that they did not have the answers; for instance, one of them said to me, "You cannot prove that baptism should be by immersion." I said, "Yes, I can."

"Well," he asked, "how?"

I said, "You have studied some Greek, haven't you?" and he admitted that he had, and I said, "What does the word *baptizo* mean?"

He said, "Immerse."

I said, "Why don't you do it?"

Then he asked me this question. "Do you think the Lord will hold us accountable if we teach things that we know are not in harmony with the Bible?"

"Well," I said, "I would rather let the Apostle Paul answer that question," and I quoted what Paul said:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Galatians 1:8.)

"Now," I said, "let your conscience be your guide when you are teaching things that you know are not in harmony with the scriptures."

There was an article that appeared some years ago in a pamphlet that Brother Orson F. Whitney wrote, entitled, "The Strength of the Mormon Position." This is a statement by a noted member of the Catholic Church, and I think it has something very important in it that those of us interested in missionary work could well give a little thought to, and I would like to read it to you. He said:

"Many years ago a learned man, a member of the Roman Catholic Church, came to Utah and spoke from the stand of the Salt Lake Tabernacle. I became well-acquainted with him, and we conversed freely and frankly. A great scholar, with perhaps a dozen languages at his tongue's end, he seemed to know all about theology, law, literature, science, and philosophy. One day he said to me: 'You Mormons are all ignoramuses. You don't even know the strength of your own position. It is so strong that there is only one other tenable in the whole Christian world, and that is the position of the Catholic Church. The issue is between Catholicism and Mormonism. If we are right, you are wrong; if you are right, we are wrong; and that's all there is to it. The Protestants haven't a leg to stand on. For, if we are wrong, they are wrong with us, since they were a part of us and went out from us; while if we are right, they are apostates whom we cut off long ago. If we have the apostolic succession from St. Peter, as we claim, there was no need of Joseph Smith and Mormonism; but if we have not that succession, then such a man as Joseph Smith was necessary, and Mormonism's attitude is the only consistent one. It is either the perpetuation of the gospel from ancient times, or the restoration of the gospel in latter days.'" (*A Marvelous Work and a Wonder*, LeGrand Richards, pp. 3-4.)

Now, if every Christian in the world could accept that and then decide which is right, we would just gather them in

by the millions if they were willing to obey the commandments. Some of them are not, as you know, after they become converted. We have thousands of people converted to Mormonism who have never had the courage yet to accept it, but they believe that Joseph Smith was a prophet of God.

This is only in harmony with the scriptures. You remember what Paul said: "One Lord, one faith, one baptism," (Eph. 4:5): in other words, one Lord, one Church, and one baptism. How could there be more than one Church that God our Eternal Father and his Son Jesus Christ could approve, because they must not conflict with each other, for surely the Lord cannot be divided against himself? You know what Jesus said, that a house divided against itself cannot stand. So there can only be one Church of Jesus Christ in all the world.

That does not mean that all these Protestant churches have no good in them, when they teach people to pray and they teach them to try to live right. You and I could go out and organize a Church. That is why we have hundreds of them, because they are churches of men, just like civic organizations and other institutions organized by men to help people to do things that are worthwhile, but no man can organize a church with divine authority and power to bind on earth and it shall be bound in heaven except they are called by God the Eternal Father and ordained to his priesthood. That is what Jesus meant when he said to the Council of the Twelve:

"Ye have not chosen me, but I have chosen you, and ordained you. . . ." (John 15:16.)

". . . and whatsoever thou shalt bind on earth shall be bound in heaven. . . ." (Matthew 16:19.)

Ordinances performed, no matter if there are thousands of churches, will not be recognized in the heavens until God has endowed that church with that divine power to bind on earth, and it shall be bound in heaven. Of course, the Lord will reward all people for all the good they do, but according to this statement, it is either the perpetuation of the gospel of Christ from his day or it is a restoration of the gospel through the Prophet Joseph Smith. That is why we are not Catholics, and we are not Protestants. We believe in a restoration of the gospel.

If the Bible is true, it cannot be a perpetuation of the gospel from the days of Jesus Christ. I will just read you one or two references. Here is one from Paul:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." (2 Thess. 2:1-2.)

Now remember, this is long after Jesus had gone to the Father and completed his earthly mission.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first. . . ." (*Ibid.*, 2:3.)

Now, that means no perpetuation, does it not, of the gospel, but a falling away which would require a restoration?

One more statement from Paul:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:3-4.)

Then there are many more in the scriptures such as Amos, where he says:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos 8:11-12.)

Jesus said, ". . . seek and ye shall find" (Matt. 7:7), and why could they not find it? Because there was a famine in the land for hearing the word of God, and when the word of God cannot be found anywhere, what does that imply? It implies the need of a restoration, does it not?

So we come to that point.

Peter is the one that they claim to follow, and yet Peter, you remember, in talking to those who put to death the Christ, said:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

According to the Apostle Peter, there had to come a falling away in order that there could be a restitution. That is just as simple as ABC.

I should not think it would be hard for any Christian to recognize the fact that the choice is between one of two churches, and then if we turn to the scriptures to determine which of the two it is, there should be no difficulty in reaching a correct decision.

We come again to the statement of John when he was banished upon the Isle of Patmos. You remember the angel said:

". . . Come up hither, and I will shew thee things which must be hereafter." (Rev. 4:1.) And then he saw ". . . another angel fly in the midst of heaven, having the everlasting gospel" (*ibid.*, 14:6), that is the only gospel that can save men, ". . . to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people" (*Idem*) indicating that no one in the world would be in possession of that everlasting gospel.

If the gospel were to endure from the days of Christ, why should the angel come? It seems incredible that we have no report or account of angels visiting the earth any more, and yet angels are nothing more than servants of the Lord. You remember how Gabriel was sent to Zacharias to tell him about how his wife Elizabeth would have a son, and he would be called John, and how the Angel Gabriel came to Mary to tell her about the wonderful thing the Lord had planned for her. We do not read of any angels any more among any of the churches, and I wonder what the world thinks angels really are. When we see them depicted today, they have wings on them.

I would like to read you a few words from Revelation 22:9. After John had seen all the marvelous things that were shown unto him by the angel, he fell down to worship at his feet, and the angel said unto him:

". . . See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (*Ibid.*, 22:9.)

In other words, when the "fellowservants, and of thy brethren the prophets" leave this earth, that does not mean that their work is completed, because the Lord rules in the heavens above, and he rules upon the earth beneath, and his servants are sent back from time to time in order to work out his program that his promises might be fulfilled. As Jesus said:

"Verily I say unto you, This generation shall not pass away, till all be fulfilled.

"Heaven and earth shall pass away: but my words shall not pass away." (Luke 21:32-33.)

There are so many statements in the Bible that prove that there should be a restoration of the everlasting gospel before the promised second coming of the Christ, that one could not possibly believe in the Bible and believe in a perpetuation of the truth.

I want to leave with you one other thought that has impressed me greatly. It is reported that one of our national radio commentators made this statement. He said he was asked what message could be broadcast to the world which would be considered greater than any other message. He said, after giving it consideration, he decided that to be able to say to the world that a man who had lived upon this earth and died had returned again with a message from God would be the greatest message that could be broadcast to the world. We are the only people in the world that have such a message as that.

We have even erected a great monument in the state of New York to the honor of such a man, Moroni, who came back with a message from God.

Just think of all the messengers who have come back in the "restitution of all things" (Acts 3:21), as Peter promised before Christ can come again. And who were they? Angels. And who are angels? Servants of the Lord, "fellow-servants like unto thyself," as the angel said to John when he went to kneel down to worship him. (See Rev. 22:9.)

In closing, I would like to read the testimony of the Prophet Joseph Smith and Sidney Rigdon, received in Hiram, Ohio, on February 16, 1832, and I bear you my testimony that this is true:

"And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about.

"And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

"And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever.

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:19-24.)

I thank God for the testimony in my soul that I am his son and that Jesus is my Elder Brother and that he is the Creator of heaven and earth and that he has revealed himself to the earth in this day and that messengers have returned with a message from God and hence we have the greatest message that could possibly be broadcast to this world, and I bear you that witness in the name of the Lord, Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder LeGrand Richards of the Council of the Twelve. Elder Sterling W. Sill, Assistant to the Twelve, will now speak to us. I am going to tell you something. Brother Sill approached me just before this meeting started and he said he has one speech one minute long and he has another fifteen minutes long. He said, "You tell me which you want." I believe, Brother Sill, we will take the one minute.

Elder Benson will follow him.

ELDER STERLING W. SILL

Assistant to the Council of the Twelve Apostles

My brothers and sisters, I appreciate this semiannual privilege of having a part with you in the general conference of the Church.

Someone has said that the greatest invention of all time took place at Platea, 2,500 years ago, when an obscure Greek perfected the process of marching men in step. When it was discovered that a great group of individuals could co-ordinate their efforts and focus them effectively upon a single objective, that day civilization began.

The Master himself emphasized this important ability when he said to his disciples, " . . . if ye are not one ye are not mine." (D&C 38:27.) Then the greatest intelligence of heaven gave the most important success formula ever given, saying, "Follow me . . . ." (Matt. 4:19.) And every human soul must finally be judged by how well he obeys that single command.

May God help us I pray in Jesus' name. Amen.

President David O. McKay:

I like a man who is true to his word! Elder Ezra Taft Benson of the Council of the Twelve will be our concluding speaker.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

My brethren and sisters and friends, in keeping with the spirit of the keynote address of our beloved President, I desire, if the Lord will bless me, to speak to you about the American heritage of freedom—a plan of God.

I direct my remarks particularly to the men of America and more especially to those in the Church of Jesus Christ of Latter-day Saints, who hold the Holy Priesthood of God.

Every member of the priesthood should understand the divine plan designed by the Lord to raise up the first free people in modern times. Here is how scripture says it was achieved:

First: Prophecy is abundant that God deliberately kept the American continent hidden until after the Holy Roman Empire had been broken up and the various nations had established themselves as independent kingdoms. Keeping America hidden until this time was no accident. (2 Nephi 1:6, 8.)

Second: At the proper time, God inspired Columbus to overcome almost insurmountable odds to discover America and bring this rich new land to the attention of the gentiles in Europe. (1 Nephi 13:12; *Admiral of the Ocean Sea,* by Dr. Samuel Eliot Morison, pp. 46-47.)

Third: God revealed to his ancient American prophets that shortly after the discovery of America there would be peoples in Europe who would desire to escape the persecution and tyranny of the Old World and flee to America. (1 Nephi 13:13-16.)

Fourth: God told his prophets that the kingdoms in Europe would try to exercise dominion over the people who had fled to America, but that in the wars for independence the American settlers would win. (This is a remarkable prophecy in that 2,300 years before the Revolutionary War was fought, God through his prophets predicted who would win it.) (*Ibid.*, 13:16-19.)

Fifth: The prophets were told that in the latter days when the gentiles came to America they would establish it as a land of liberty on which there would be no kings. The Lord declared that he would protect the land and whosoever would try to establish kings either from within or without would perish. (2 Nephi 10:8-14.)

Sixth: Having declared America to be a land of liberty, God undertook to raise up a band of inspired and intelligent leaders who could write a constitution of liberty and establish the first free people in modern times. The hand of God in this undertaking is clearly indicated by the Lord himself in a revelation to the Prophet Joseph Smith in these words:

". . . I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose. . . ." (D&C 101:80.)

Seventh: God declared that the United States Constitution was divinely inspired for the specific purpose of eliminating bondage and the violation of the rights and protection which belongs to "all flesh." (*Ibid.*, 101:77-80.)

Eighth: God placed a mandate upon his people to befriend and defend the constitutional laws of the land and see that the rights and privileges of all mankind are protected. He verified the declaration of the founding fathers, that God created all men free. He also warned against those who would enact laws encroaching upon the sacred rights and privileges of free men. He urged the election of honest and wise leaders and said that evil men and laws were of Satan. (*Ibid.*, 98:5-10.)

Ninth: God predicted through his prophets that this great gentile nation, raised up on the American continent in the last days, would become the richest and most powerful nation on the face of the earth; even "above all other nations." (See 1 Nephi 13:15, 30; Ether 2:12.)

Tenth: Concerning the United States, the Lord revealed to his prophets that its greatest threat would be a vast, worldwide "secret combination" which would not only threaten the United States but also seek to "overthrow the freedom of

all lands, nations, and countries." (Ether 8:25.)

Eleventh: In connection with attack on the United States, the Lord told the Prophet Joseph Smith there would be an attempt to overthrow the country by destroying the Constitution. Joseph Smith predicted that the time would come when the Constitution would hang, as it were, by a thread, and at that time "this people will step forth and save it from the threatened destruction." (*Journal History,* Brigham Young's Speech, July 4, 1854.)

It is my conviction that the elders of Israel, widely spread over the nation, will at that crucial time successfully rally the righteous of our country and provide the necessary balance of strength to save the institutions of constitutional government.

Twelfth: The Lord revealed to the Prophet Nephi that he established the gentiles on this land to be a free people forever, that if they were a righteous nation and overcame the wickedness and secret abominations which would arise in their midst, they would inherit the land forever. (1 Nephi 14:1-2.)

Thirteenth: But on the other hand, if the gentiles on this land reject the word of God and conspire to overthrow liberty and the Constitution, then their doom is fixed, and they ". . . shall be cut off from among my people who are of the covenant." (1 Nephi 14:6; 3 Nephi 21:11, 14, 21; D&C 84:114-115, 117.)

Fourteenth: The great destructive force which was to be turned loose on the earth and which the prophets for centuries have been calling the "abomination of desolation" is vividly described by those who saw it in vision. Ours is the first generation to realize how literally these prophecies can be fulfilled now that God, through science, has unlocked the secret to thermonuclear reaction.

In the light of these prophecies there should be no doubt in the mind of any priesthood holder that the human family is headed for trouble. There are rugged days ahead. It is time for every man who wishes to do his duty to get himself prepared—physically, spiritually, and psychologically—for the task which may come at any time, as suddenly as the whirlwind.

Where do we stand today? All over the world the light of freedom is being diminished. Across whole continents of the earth freedom is being totally obliterated.

Never in recorded history has any movement spread its power so far and so fast as has socialistic-communism in the last three decades. The facts are not pleasant to review. Communist leaders are jubilant with their success. They are driving freedom back on almost every front.

It is time, therefore, that every American, and especially every member of the priesthood, become informed about the aims, tactics, and schemes of socialistic-communism. This becomes particularly important when it is realized that communism is turning out to be the earthly image of the plan which Satan presented in the pre-existence. The whole program of socialistic-communism is essentially a war against God and the plan of salvation—the very plan which we fought to uphold during "the war in heaven."

Up to now some members of the Church have stood aloof, feeling that the fight against socialistic-communism is "controversial" and unrelated to the mission of the Church or the work of the Lord. But the President of the Church in our day has made it clear that the fight against atheistic communism is a major challenge to the Church and every member in it.

During the general conference of the Church in October 1959, President David O. McKay, in discussing the threat of communism, referred to W. Cleon Skousen's book, *The Naked Communist,* and said, "I admonish everybody to read that excellent book." He then quoted the following from the flyleaf: "The conflict between communism and freedom is the problem of our time. It overshadows all other problems."

The fight against godless communism is a very real part of every man's duty who holds the priesthood. It is the fight against slavery, immorality, atheism, terrorism, cruelty, barbarism, deceit, and the destruction of human life through a kind of tyranny unsurpassed by anything in human history. Here is a struggle against the evil, satanical priestcraft of Lucifer. Truly it can be

called, "a continuation of the war in heaven."

In the war in heaven the devil advocated absolute eternal security at the sacrifice of our freedom. Although there is nothing more desirable to a Latter-day Saint than eternal security in God's presence, and although God knew, as did we, that some of us would not achieve this security if we were allowed our freedom—yet the very God of heaven, who has more mercy than us all, still decreed no guaranteed security except by a man's own freedom of choice and individual initiative.

Today the devil as a wolf in a supposedly new suit of sheep's clothing is enticing some men, both in and out of the Church, to parrot his line by advocating planned government guaranteed security programs at the expense of our liberties. Latter-day Saints should be reminded how and why they voted as they did in heaven. If some have decided to change their vote they should repent —throw their support on the side of freedom—and cease promoting this subversion.

When all of the trappings of propaganda and pretense have been pulled aside, the exposed hard-core structure of modern communism is amazingly similar to the ancient Book of Mormon record of secret societies such as the Gadiantons. In the ancient American civilization there was no word which struck greater terror to the hearts of the people than the name of the Gadiantons. It was a secret political party which operated as a murder cult. Its object was to infiltrate legitimate government, plant its officers in high places, and then seize power and live off the spoils appropriated from the people. (It would start out as a small group of "dissenters" and by using secret oaths with the threat of death for defectors it would gradually gain a choke hold on the political and economic life of whole civilizations.)

The object of the Gadiantons, like modern communists, was to destroy the existing government and set up a ruthless criminal dictatorship over the whole land.

One of the most urgent, heart-stirring appeals made by Moroni as he closed the Book of Mormon was addressed to the gentile nations of the last days. He foresaw the rise of a great world-wide secret combination among the gentiles which " . . . *seeketh to overthrow the freedom of all lands, nations, and countries*; . . ." (Ether 8:25. Italics added.) He warned each gentile nation of the last days to purge itself of this gigantic criminal conspiracy which would seek to rule the world.

The prophets, in our day, have continually warned us of these internal threats in our midst—that our greatest threat from socialistic-communism lies within our country. Brethren and sisters, we don't need a prophet—we have one—we need a listening ear. And if we do not listen and heed, then, as the Doctrine and Covenants states, " . . . the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people." (D&C 1:14.)

The prophets have said that these threats are among us. The Prophet Moroni, viewing our day, said, "Wherefore the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation." (Ether 8:24.)

Unfortunately our nation has not treated the socialistic-communist conspiracy as "treasonable to our free institutions," as the First Presidency pointed out in a signed 1936 statement. If we continue to uphold communism by not making it treasonable, our land shall be destroyed, for the Lord has said that " . . . whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold they shall be destroyed; . . ." (*Ibid.*, 8:22.)

The Prophet Moroni described how the secret combination would take over a country and then fight the work of God, persecute the righteous, and murder those who resisted. Moroni therefore proceeded to describe the workings of the ancient "secret combinations" so that modern man could recognize this great political conspiracy in the last days: "Wherefore, O ye Gentiles, it is wisdom in God that these things should

be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain—and the work, yea, even the work of destruction come upon you, . . .

"Wherefore, the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you; . . .

"For it cometh to pass that whoso buildeth it up seeketh to overthrow the freedom of *all* lands, nations and countries; and it bringeth to pass the destruction of *all* people, for it is built up by the devil, who is the father of all lies; . . ." (*Ibid.*, 8:23-25. Italics added.)

The Prophet Moroni seemed greatly exercised lest in our day we might not be able to recognize the startling fact that the same secret societies which destroyed the Jaredites and decimated numerous kingdoms of both Nephites and Lamanites would be precisely the same form of criminal conspiracy which would rise up among the gentile nations in this day.

The strategems of the leaders of these societies are amazingly familiar to anyone who has studied the tactics of modern communist leaders.

The Lord has declared that before the second coming of Christ it will be necessary to ". . . destroy the secret works of darkness, . . ." in order to preserve the land of Zion—the Americas. (2 Nephi 10:11-16.)

The world-wide secret conspiracy which has risen up in our day to fulfil these prophecies is easily identified. President McKay has left no room for doubt as to what attitude Latter-day Saints should take toward the modern "secret combinations" of conspiratorial communism. In a lengthy statement on communism, he said:

". . . *Latter-day Saints should have nothing to do with the secret combinations* and groups antagonistic to the constitutional law of the land, which the Lord 'suffered to be established,' and which 'should be maintained for the rights and protection of all flesh according to just and holy principles.' " (*Gospel Ideals*, by David O. McKay, p. 306. Italics added.)

There are those who recommend that the clash between communism and freedom be avoided through disarmament agreements. Abolishing our military strength and adopting an unenforceable contract as a substitute to protect us would go down in history as the greatest mistake free men could make in a time of peril.

President McKay declared:

"Force rules in the world today; consequently, our government must keep armies abroad, build navies and air squadrons, create atom bombs to protect itself from the threatened aggression of a nation which seems to listen to no other appeal than compulsion." (*Ibid.*, p. 304.)

This parallels the historic statement by George Washington when he vigorously warned:

"There is a rank due the United States among the nations that will be totally lost by the reputation of weakness. If we would avoid insult we must be able to repel it, if we would secure the peace, it must be known that we are at all times ready for war."

Some timid, vacillating political leaders proclaim that communism is something we will have to learn to live with . . . whether it is Khrushchev, or some other leader. The present communist system, they declare, will continue because *there is no alternate system to replace communism.* The policy of increasing power, of pushing their system outward and using the communist party, they say, will go on.

Such a negative attitude writes off the hundreds of millions behind the iron curtain as a lost cause. Surely no courageous, liberty-loving citizen will treat the communist secret combination as "something we will have to learn to live with."

There is a more courageous and sounder point of view. President McKay expressed it in these words:

"Men will be free. I have hoped for twenty years that the Russian system would break up. There is no freedom under it, and *sooner or later the people will rise against it.* They cannot oppose those fundamentals of civilization and of God. They can't crush their people always. Men will be free." (Church Section, *Deseret News,* November 6, 1957, in an article entitled, "President McKay receives Senator Kennedy at Church Offices.")

What is the official position of the Church on communism? In 1936 the First Presidency made an official declaration on communism which has never been abrogated. I quote the concluding paragraph:

"We call upon all Church members completely to eschew communism. The safety of our divinely inspired constitutional government and the welfare of our Church imperatively demand that communism shall have no place in America."

We must ever keep in mind that collectivized socialism is part of the communist strategy. Communism is fundamentally socialism. We will never win our fight against communism by making concessions to socialism. Communism and socialism, closely related, must be defeated on principle. The close relationship between socialism and communism is clearly pointed out by Senator Strom Thurmond of South Carolina in a letter to the editor of the Washington *Post,* of August 6, 1961, in these words:

". . . Both socialism and communism derive from the teachings of Marx and Engels. In fact, the movements were one until the split over methods of approach, which resulted after the Russian revolution in 1905. . . . The aim and purpose of both was then and is now world socialism, which communism seeks to achieve through revolution and which socialists seek to achieve through evolution.

"The industrial achievements of the U. S. are the result of an economic system which is the antithesis of socialism. Our economic system is called 'capitalism' or 'private enterprise' and is based on private property rights, the profit motive and competition.

"Both communism and socialism seek to destroy our economic system and replace it with socialism; and their success, whether through evolution by socialism or through revolution by communism or a combination, will destroy not only our economic system, but our liberty, including the 'civil' aspects as well. . . .

". . . The 'common ground' of socialism and communism is a factor to which the American people should be alerted. Without a clear understanding that communism is socialism, the total threat and menace of the cold war can never be comprehended and fought to victory."

When socialism is understood, we will realize that many of the programs advocated, and some of those already adopted in the United States, fall clearly within the category of socialism. What is socialism? It is simply governmental ownership and management of the essential means for the production and distribution of goods.

We must never forget that nations may sow the seeds of their own destruction while enjoying unprecedented prosperity.

The socialistic-communist conspiracy to weaken the United States involves attacks on many fronts. To weaken the American free-enterprise economy which outproduced both its enemies and allies during World War II is a high priority target of the communist leaders. Their press and other propaganda media are therefore constantly selling the principles of centralized or federal control of farms, railroads, electric power, schools, steel, maritime shipping, and many other aspects of the economy—but always in the name of public welfare.

This carries out the strategy laid down by the communist masters. John Strachey, a top official in the Labor Socialist party of Great Britain, in his book entitled *The Theory and Practice of Socialism* said:

"It is impossible to establish communism as the immediate successor

to capitalism. It is accordingly proposed to establish socialism as something which we can put in the place of our present decaying capitalism. Hence, communists work for the establishment of socialism as a necessary transition stage on the road to communism."

The paramount issue today is liberty against creeping socialism. It is in this spirit that President McKay stated:

"Communism is antagonistic to the American way of life. Its avowed purpose is to destroy belief in God and *free enterprise*. . . . The fostering of full economic freedom lies at the base of our liberties. Only in perpetuating economic freedom can our social, political, and religious liberties be preserved." (Excerpt from Inaugural address for Dr. Henry A. Dixon, President of USU, delivered by President McKay at the USU fieldhouse, Logan, Utah, Monday, March 18, 1954.)

Again President McKay warned, citing the words of W. C. Mullendore, president of Southern California Edison Company:

"During the first half of the twentieth century we have traveled far into the soul-destroying land of socialism and made strange alliances through which we have become involved in almost continuous hot and cold wars over the whole of the earth. In this retreat from freedom the voices of protesting citizens have been drowned by raucous shouts of intolerance and abuse from those who led the retreat and their millions of gullible youth, who are marching merrily to their doom, carrying banners on which are emblazoned such intriguing and misapplied labels as social justice, equality, reform, patriotism, social welfare." (*Gospel Ideals*, p. 273.)

It is significant that 118 years ago this month the Prophet Joseph Smith, after attending lectures on socialism, made this official entry in church history: "I said I did not believe the doctrine." (*History of the Church*, Vol. 6, p. 33.)

No true Latter-day Saint and no true American can be a socialist or a communist or support programs leading in that direction. These evil philosophies are incompatible with Mormonism, the true gospel of Jesus Christ.

What can priesthood holders do? There are many things we can do to meet the challenge of the adversary in our day.

First, we should become informed about communism, about socialism, and about Americanism. What better way can one become informed than by first studying the inspired words of the prophets and using that as a foundation against which to test all other material. This is in keeping with the Prophet Joseph Smith's motto, "When the Lord commands, do it." (*Ibid.*, Vol. 2, p. 170.)

The Foundation for Economic Education, Irvington-on-Hudson, New York, on which President J. Reuben Clark, Jr., served as a board member, continues to supply sound freedom literature. We should know enough about American free enterprise to be able to defend it. We should know what makes it possible for six percent of humanity—living under our free economy—to produce about one-half of the earth's developed wealth each year.

We should know why paternalism, collectivism, or unnecessary federal supervision will hold our standard of living down and reduce productivity just as it has in every country where it has been tried. We should also know why the communist leaders consider socialism the highroad to communism.

Second, we should accept the command of the Lord and treat socialistic communism as the tool of Satan. We should follow the counsel of the President of the Church and resist the influence and policies of the socialist-communist conspiracy wherever they are found—in the schools, in the churches, in governments, in unions, in businesses, in agriculture.

Third, we should help those who have been deceived or who are misinformed to find the truth. Unless each person who knows the truth will "stand up and speak up" it is difficult for the deceived or confused citizen to find his way back.

Fourth, we should not make the mistake of calling people "communist" just because they happen to be helping the communist cause. Thousands of patriotic Americans, including a few Latter-day

Saints, have helped the communists without realizing it. Others have knowingly helped without joining the party. The remedy is to avoid name-calling, but point out clearly and persuasively how they are helping the communists.

Fifth, each priesthood holder should use his influence in the community to resist the erosion process which is taking place in our political and economic life. He should use the political party of his choice to express his evaluation of important issues. He should see that his party is working to preserve freedom, not destroy it. He should join responsible local groups interested in promoting freedom and free competitive enterprise, in studying political issues, appraising the voting records and proposed programs, and writing to members of Congress, promoting good men in public office and scrutinizing local, state, and federal agencies to see that the will of the people is being carried out. He should not wait for the Lord's servants to give instruction for every detail once they have announced the direction in which the priesthood should go. Each member should exercise prayerful judgment and then act.

Sixth, and most important of all, each member of the priesthood should set his own house in order. This should include:

1. Regular family prayer, remembering especially our government leaders.
2. Getting out of debt.
3. Seeing that each member of the family understands the importance of keeping the commandments.
4. Seeing that the truth is shared with members of the family, with neighbors, and with associates.
5. Seeing that each member is performing his duties in the priesthood, in the auxiliary organizations, in the temple, and in the civic life of the community.
6. Seeing that every wage earner in the home is a full tithepayer and fulfilling other obligations in financial support of the kingdom.
7. Providing a one-year supply of essentials.

In doing these things a member of the Church is not only making himself an opponent of the adversary, but a *pro*ponent of the Lord.

In the prophecies there is no promise except to the obedient. To a modern prophet the Lord said:

"Therefore, what I say unto one, I say unto all: Watch, for the adversary spreadeth his dominions, and darkness reigneth;

"And the anger of God kindleth against the inhabitants of the earth;

". . . I give unto you directions how you may act before me, that it may turn to you for your salvation.

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:5-6, 9-10.)

May God give us the wisdom to recognize the threat to our freedom and the strength to meet this danger courageously.

Yes, perilous times are ahead, but if we do our duty in all things, God will give us inner peace and overrule all things for our good. God grant it may be so, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve has just concluded speaking. The combined choral groups accompanied by the Bonneville Strings will now sing the "Hosanna Anthem," conducted by Brother David Austin Shand. The benediction will be offered by Elder Milton P. Ream, president of the San Leandro Stake, after which this Conference will be adjourned until seven o'clock this evening when the General Priesthood Meeting of the Church will be held in the Salt Lake Tabernacle.

Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. This Priesthood session will not be broadcast publicly. However, in addition to overflow meetings in the Assembly Hall and in Barratt Hall, the proceedings of this Priesthood Meeting will be relayed by closed circuit to members of the Priesthood assembled in 299 other Church buildings from coast to coast and in Canada.

The general sessions tomorrow will be broadcast as a public service over television and radio stations throughout

the West. The Tabernacle Choir broadcast will be from 8:30 to 9:00 A.M. Those desiring to attend this broadcast must be in their seats at 8:15 A.M. It is requested that the audience remain quiet during the broadcast.

The singing for this session has been furnished, as heretofore announced, by University of Utah Institute of Religion, the University Stake Chorus, and the Bonneville Strings, under the direction of Elder David Austin Shand, with Elder Alexander Schreiner at the organ. We are glad to have these young men and young women with us this afternoon and this morning, and we thank them for their contribution to two most inspiring sessions. We hope they will be filled with satisfaction in their hearts for the sermons to which they have listened. Thank you, Brother Shand, and boys and girls of the University of Utah.

The "Hosanna Anthem" by the combined choral groups and then the benediction will be offered by President Milton P. Ream of San Leandro Stake.

The Hosanna Anthem was sung by the Combined Choral Groups, after which the closing prayer was offered by President Milton P. Ream of the San Leandro Stake.

Conference adjourned until 7:00 p.m.

GENERAL PRIESTHOOD MEETING

The General Priesthood Meeting of the Church convened in the Tabernacle Saturday evening, September 30, 1961, at 7:00 p.m.

President David O. McKay was present and presided.

The Tabernacle Choir Men's Chorus, with Richard P. Condie, Director, furnished the choral music for this meeting. Elder Alexander Schreiner, Tabernacle Organist, was at the organ console.

President David O. McKay made the following introductory remarks:

President David O. McKay:

This is the fifth session of the One Hundred Thirty-First Semi-Annual Conference of the Church. You will be interested to know that these services are being relayed by closed circuit to members of the Priesthood gathered here in the Tabernacle, in the Assembly Hall, in Barratt Hall, and in 299 other buildings from coast to coast and in Canada.

The singing will be furnished by the Tabernacle Choir Men's Chorus, with Richard P. Condie as director, and Alexander Schreiner at the organ.

We shall begin these services by the Men's Chorus singing, "The Spirit of God Like a Fire Is Burning." After the singing Elder James E. Faust, president of the Cottonwood Stake, will offer the invocation.

The Tabernacle Choir Men's Chorus sang the hymn, "The Spirit of God Like A Fire Is Burning."

President James E. Faust of the Cottonwood Stake offered the opening prayer.

President David O. McKay:

The invocation, as already stated, was offered by Elder James E. Faust, president of the Cottonwood Stake. The Men's Chorus of the Tabernacle Choir will now sing, "Praise the Lord, His Glories Show," Elder Richard P. Condie directing.

Selection by the Tabernacle Choir Men's Chorus, "Praise the Lord, His Glories Show."

President David O. McKay:

You men in the 300 other assemblies cannot see this glorious group of the Priesthood here in the Tabernacle, but we sincerely pray that you heard that inspirational singing by this Tabernacle Choir Men's Chorus. We pray that the spirit they have given us this night and the spirit that you have brought with you, my dear fellow laborers, will be felt throughout this land in all its extremity, wherever the Priesthood is gathered tonight.

We unite in saying God bless you all, and particularly we pray that the mes-

sage given you this night by Elder Harold B. Lee and Elder Richard L. Evans regarding the correlating of our studies, Melchizedek, Aaronic, and auxiliary, may be understood and taken to heart. It is one of the greatest undertakings that have yet been presented to the Priesthood. It has been under consideration for many years and we hope and pray that it will be presented tonight so that all presidencies of stakes, bishoprics of wards, presidents of quorums, and presidencies of the auxiliary organizations throughout the Church will glimpse its significance and its magnitude.

Our first speaker will be Elder Harold B. Lee of the Council of the Twelve, and Chairman of the Melchizedek Priesthood Committee.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

I have a tremendous feeling of inadequacy as I respond to the assignment of President McKay and seek for the strength of the prayers of the priesthood of the Church to the end that this few minutes might be informative and give you something of the plans which are now to go forward on this most vital subject.

I should like to introduce the thoughts which I shall express by reading a text that to me has particular significance. I quote from the words of the Apostle Paul, speaking of the different organizations of the Church within what he called "the body of Christ," by which he meant the Church:

"For the body is not one member, but many.

"If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

"And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? . . .

"But now hath God set the members every one of them in the body, as it hath pleased him. . . .

"But now *are they* many members, yet but one body.

"And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. . . .

". . . but God hath tempered the body together, . . .

"That there should be no schism in the body; but *that* the members should have the same care one for another. . . .

"Now ye are the body of Christ, and members in particular.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, . . . then . . . helps (and) governments. . . ." (See 1 Cor. 12:14-28.)

In the great, modern-day revelation on Church government, the Lord concludes with this statement:

"Behold, this is the way that mine apostles, in ancient days, built up my church unto me.

"Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?

"Also the body hath need of every member, that all may be edified together, that the system may be kept perfect." (D&C 84:108-110.)

Obviously, as you think about those scriptures, they were given to impress the need for the constant and continued consultations and correlations of the various subdivisions, the priesthood quorums and the auxiliaries and all other units within the kingdom of God for at least four reasons:

First, that each organization was to have its specific function, and it was not to usurp the field of the other, which would be like the eye saying to the hand, "I have no need of thee."

Second, that each sub-division is of equal importance in the work of salvation, just as each part of the physical body is essential to a complete human being.

Third, that all may be edified or educated together; and

Fourth, that the system may be kept perfect, or in other words, that within

the framework of the Lord's plan of organization for the salvation of his children, the Church will perform as a perfectly organized human body, with every member functioning as it was intended.

Throughout the scriptures there runs a phrase, again and again repeated to remind us of the whole purpose of the Lord's plan. As he told his prophet, his purpose was ". . . to bring to pass the immortality and eternal life of man," (Moses 1:39) or to be more specific and, putting it into the language of our present leaders as they have counseled us, "to plant and to make grow in every member of the Church a testimony of Christ and of the gospel and of the divinity of the mission of Joseph Smith and the Church and to bring the people to order their lives in accordance with the laws and principles of the restored gospel and priesthood."

The repeated necessity for re-examination of the programs, the activities, and the prescribed courses of study has been apparent over the years to make certain that the original concepts relative to each organization were being adhered to, that each in its field was functioning up to its capacity, that one was not usurping the field of activity designed for the other, and that duplications and overlappings were reduced to a minimum.

I found an apt illustration which illustrates the importance of this periodical re-examination and re-appraisal. In history there is found recorded the account of a famed debate known as the Webster-Hayne Debate in Congress in which Daniel Webster made this statement that seems to apply to the point I want to make. Said Daniel Webster:

"Mr. President, when the mariner has been tossed about for many days in thick weather on an unknown sea, he naturally avails himself of the first pause in the storm, the earliest glance of the sun to take his latitude and ascertain how far the elements have driven him from his true course. Let us imitate this prudence and before we float on the waves of this debate refer to the point from which we departed, that we may at least be able to conjecture where we now are."

There are several illustrations as we have studied the history of these surveys of the past, to illustrate why this is necessary. We found, for example, that some years ago a responsible head of one of the organizations asked the question as to whether or not a committee of the Council of the Twelve was not to be limited to the sole function of passing only on the doctrinal content of proposed manuals rather than to have anything to say on matters of policy in selecting the subject matter for the manual.

Paraphrasing the words of Webster: "We are to again see how far we have departed from the true course, that we may at least conjecture where we now are."

This whole problem of correlation grows and develops, if you will just stop to think for a moment what the rapid expansion and growth of the Church entails. Within each year by conversion or convert baptisms and natural increase, there are enough people being added to the Church to make from seventeen to twenty stakes each year. Since I came to be a member of the Council of the Twelve, twenty years and six months ago, we have grown from 138 stakes now to 335 or 336, whatever it be, in just that twenty year period.

There is an increasing need for buildings, but with that an impressed need for using every economy possible to have nothing unnecessary in those buildings, which economies can come about by proper correlation. We have increased temple work, increased need for genealogical work with increased numbers of temples. We have an increase in welfare activities. We have an increase in tithes and offerings. And so we might go on to determine the great expansion of the Church.

Within the memories of many of the present General Authorities, there have been surveys of this kind, or re-examinations about twenty years apart. One of the first comprehensive studies was undertaken under the general chairmanship of President David O. McKay, who was then the chairman of the general priesthood committee of the Church, and this was about forty years ago. To me it is a significant thing that

this problem of proper correlation seems to have been in President McKay's mind through all of this time and perhaps as long as he has been one of the General Authorities.

In 1920, the first such study was made, again in 1938, and after calling attention to the continued expansion of the fields of activity and increasing overlapping of the several Church organizations, President McKay, who by this time was now a member of the First Presidency, called attention to this, and I quote from a working copy that he has left with us: "The necessity to provide a course of study and of activities that shall bring the young people of missionary age to a substantial and rounded knowledge of the principles of the gospel all require that the work of the auxiliary organizations and of our educational institutions should be coordinated and as among the various organizations de-limited as well as unified and standardized to avoid duplication and overlapping and to provide the training which is required by the young people."

In March of last year, 1960, the First Presidency wrote to the general priesthood committee and called our attention to the need for better correlation between and among the courses of study put out by the general priesthood committee and other responsible heads of other committees of the General Authorities for the instruction of the priesthood of the Church and an urgent need of correlation of studies among the auxiliaries of the Church, to avoid the necessity for new courses of study every year, having the ultimate objective of building up a knowledge of the gospel, a power to promulgate the same, a promotion of the growth, faith, and stronger testimony of the principles of the gospel among the members of the Church, and expressed the view in that letter to the general priesthood committee that if the whole church curriculum were viewed from the vantage point of what might be termed the total purpose of each and all these organizations, it would bring about such a collation and limitation of subjects and subject-matter elaborated in the various auxiliary courses as would tend to the building of efficiency in the auxiliaries themselves in the matter of carrying out the purposes lying behind their creation and function.

That study, commenced early last year, has continued on for this last year and a half, going on now two years, under the direction of the educational committee, which is a sub-committee of the general priesthood committee, and we were authorized to select and set to work a survey committee to go back over all the history of each Church unit and to aid the educational committee in that study to determine the aims and objectives in the beginning of each organization and to review the expansions and changes which have taken place and to study all previous recommendations on the subject of correlation. May I say as well, that the key to what now we have to propose and which I will explain to you in a few minutes, and a guide to the educational committee and the research staff, was a communication from the First Presidency in one of these studies some while back when they called attention to the fact that "the home was the basis of a righteous life and that no other instrumentality can take its place nor fulfil its essential functions and that the utmost the auxiliaries can do is to aid the home in its problems, giving special aid and succor where such is necessary, that in aiding the home the auxiliaries may well consider thinking of home-life of the people as having three periods, the first, from birth to twelve years of age or the childhood period; then the youth period from twelve years up to the early twenties; and then adulthood, from the early twenties on to the end of life."

With that as the key and the letter given from the First Presidency as the blueprint, it is the feeling now of the First Presidency and the Council of the Twelve, after reviewing these studies, that there should be presently more coordination and correlation between the activities and programs of the various priesthood quorums and auxiliary organizations and the educational system of the Church. They have decided, therefore, that there should be established an all-Church co-ordinating council and three co-ordinating committees: one for the children, one for the youth, and one

for adults. This council and the three committees will correlate and co-ordinate the total instructional and activity programs of all auxiliaries and priesthood quorums which the brethren have now suggested should include missionary instructions and activities for the entire Church.

This council and committees will be composed of representatives of the General Authorities, the executive heads of the auxiliary boards, and representatives of various agencies and auxiliaries of the Church.

I will now indicate just what that personnel will look like, as it now gets into action: The all-Church co-ordinating council will be composed of a chairman, who will be one of the Council of the twelve, and three General Authorities, all of whom will be members of the twelve: one representing the children, one representing youth, and one representing the adults, and a secretary. The three General Authorities will be the chairmen of their respective committees. There will be a secretary and secretaries from each of the co-ordinating committees, the Presiding Bishop, a member of the Melchizedek Priesthood committee, an executive of the Church educational system, the president or superintendent of the following auxiliaries: Relief Society, Sunday School, YMMIA, YWMIA, and the Primary Association.

The function of the all-Church co-ordinating council is to formulate policy which will govern the planning, the writing, co-ordination, and implementation of the entire Church curriculum. In addition to the organization of the co-ordinating council, three co-ordinating committees will be formed under the direction and policies of that council as I have said. The personnel of the children's co-ordinating committee, for example, will be made up of a chairman, one of the twelve; there will be a committee secretary, and the best-qualified people in the Church representing children, most of whom will be selected from the general boards of the Primary and the Sunday School. The function of this committee will be to plan, provide, write, and co-ordinate curricula and activities for children in age groups which do not overlap, including courses of study, activities, and materials for children to twelve years of age, and then these functions will be carried out under the co-ordinating council.

The youth co-ordinating committee will be made up of a chairman, one of the twelve, a committee secretary, and the best-qualified people in the Church, representing youth, mainly selected from the Presiding Bishopric, general boards of the YMMIA and YWMIA, Sunday School, and the general church school system. The function of this committee will be to plan, write, provide, and co-ordinate curricula and activities for youth in age groups, using the Aaronic Priesthood age groups as a guide, including courses of study, activities, and materials.

And the adult committee will be composed of a chairman, one of the twelve, a secretary, and the best-qualified people in the Church representing adults and should be selected from the Melchizedek Priesthood committee, the general boards of Relief Society, MIA's, Sunday School, church school system, etc., and it will be their function to plan and write and provide and co-ordinate the curriculum for adults.

These heads of the various groups affected have been notified by the First Presidency of their appointment to this council, and they are now standing ready for the call to this important service. The auxiliary organizations of the Church in their present form will continue to implement the program on the Church level, on the stake level, and on the ward level. The co-ordinating committees will work under the direction of the co-ordinating council and will work in line with policies formed by that council.

The auxiliary boards will carry out the program which is formulated by the co-ordinating committee. Now, you must bear in mind that the co-ordinating committees will be composed mainly of general board members who are already writing plans and programs for the Church. Such a program will make it possible better to correlate and co-ordinate the program of the Church and will prevent overlapping, thus making it possible to teach the gospel in

a more efficient and effective way in harmony with the instructions of the First Presidency.

In the adoption of such a program, we may possibly and hopefully look forward to the consolidation and simplification of church curricula, church publications, church buildings, church meetings, and many other important aspects of the Lord's work.

With that brief statement may I conclude with just this one thought. Perhaps one of the most oft-asked questions, as we go about the Church, is "How, with the Church growing to the size that it is, can we hope for the present General Authorities to supervise and to keep in contact with the growing Church?" My answer has always been, "I am sure that by the time we arrive at the place where we need more revelations that the Lord will give that light and knowledge to the prophet whom he has put upon the earth for that purpose."

Recently, President McKay, acting under the inspiration of his calling, moved to enlarge the activities of the seventies, by ordaining some of the presidents of seventies to the office of high priests, with the explanation that it would make them more serviceable and more effective in their work. I was in one of the Arizona stakes, and I had one of the brethren ask, "Was it not true that the Prophet Joseph had said that it was contrary to the order of heaven that a high priest should be in that position?" I merely said to him, "Had you ever thought that what might have been contrary to the order of heaven in the early 1830's might not be contrary to the order of heaven in 1960?"

Sometimes we forget that today, here and now, we have a prophet to whom the Lord is giving instruction for our good. We say, "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Ninth Article of Faith.)

Almost imperceptibly we see the hand of the Lord moving to do things, and this I construe to be a consolidation of the forces of the Lord under the direction of the prophet, just as in an army, in order to meet a superior force of the enemy in numbers, the forces of our opposition to the forces of evil must be consolidated in order to give them the most effective possible defense.

We are in a program of defense. The Church of Jesus Christ was set upon this earth in this day ". . . for a defense, and for a refuge from the storm, and from wrath when it should be poured out without mixture upon the whole earth." (D&C 115:6.) This is a move, which, as I say, has lain close to President McKay's mind and now as the President of the Church he is instructing us to move forward, that we consolidate to make more efficient, and more effective the work of the priesthood, the auxiliaries, and the other units in order that we may conserve our time, our energy, and our efforts toward the prime purpose for which the Church itself has been organized. We must not forget what the Lord said, that he had given a parable to teach us a great lesson, and concluded the parable by saying, "I say unto you, be one; and if ye are not one ye are not mine." (*Ibid.*, 38:27.)

When I remembered that, I remembered a revelation that President John Taylor received when the leaders were wondering about the relationship of the seventies to the high priests, and in a very pertinent, significant statement, the Lord gave this revelation to President John Taylor:

"What ye have written is my will and is acceptable unto me and furthermore, thus saith the Lord unto the First Presidency and unto the Twelve, unto the Seventies and unto all my Holy Priesthood, let not your hearts be troubled, neither be ye concerned about the management and the organizations of my Church and Priesthood and the accomplishment of my work. Fear not and observe my laws, and I will reveal unto you from time to time, through the channels that I have appointed everything that shall be necessary for the future development and the rolling forth of my Kingdom and for the building up and the establishment of my Zion, for ye are my Priesthood and I am your God." (B. H. Roberts, *Seventy's Course in Theology,* Vol. I, p. 10.)

To which I also bear my humble testimony, that the Lord is revealing to President McKay just as certainly here and now and this becomes an instruction as inspired as any instruction has been given and for us to remember as members of the priesthood if we will just keep our eye on the President of this Church and look to him today for God's revelations, we will see him moving to do the thing that will be for the salvation of the children of men in the most effective way possible, and I bear that humble testimony in the name of the Lord Jesus Christ. Amen.

President **David O. McKay:**

Thank you, Elder Lee, for that plain, emphatic presentation of this great new plan for correlating the work and studies of the Church. Elder Richard L. Evans of the Council of the Twelve, and also one of the General Committee, will now speak to us on the same subject.

ELDER RICHARD L. EVANS

Of the Council of the Twelve Apostles

President McKay and my beloved brethren: As I see you before me here and contemplate some three hundred other congregations meeting elsewhere at this hour, a pride and gratitude fill my soul for being part of this great brotherhood of the priesthood.

Before turning to the specific topic that Brother Lee has so ably and comprehensively and understandingly presented (and my remarks will be only by way of emphasis of what he has already said) I should like to express my missing of President Clark, who so long has been so much a part of these gatherings, and my love for President McKay, which he knows of and, with you, my loyalty and sustaining of him with all my heart, and of those associated with him.

Earnestly I have sought help in this assignment and would now suggest some few side lights on the subject that may re-emphasize the need for that which has long been contemplated and considered and studied and is now about to be.

In a recent world tour, as we touched in some sixteen countries, we became more aware of the hundreds of millions of mankind; we became more aware also of the ever-widening responsibility of the Church and of the need for our widening influence and greater distribution of our effort.

Brother Lee has mentioned the growth of the Church. If we were to cover the world with ten million people in each mission (if my decimal point is put in the right place) it would take about three hundred or some five times more missions than we now have. (If my decimal point is in the wrong place, we are really in trouble!)

In a book which Brother William E. Berrett has prepared for priesthood quorum study of Book of Mormon subjects and themes, he recalls this startling illustration on population from some years ago: that if all people in the world were to line up thirty-six abreast and pass a point in military marching order, they would never pass completely, because the rate of those arriving in the world would be such that the parade would be never-ending, and the Church and kingdom of God has responsibility for all of them—however many there are and however many there may be coming! If we project such figures to the present and the future and add to them in geometric ratio, we can glimpse the complexities and the responsibilities.

I heard, in a great gathering in Tokyo, Dr. Henry Heald, president of the Ford Foundation, give an account of some of the world-wide projects which his organization has undertaken in its philanthropic distribution of many millions of dollars among many millions of men, in trying to solve some problems and alleviate some conditions, and he quoted a phrase that may be pertinent to the point at which we have arrived. He spoke of the "elimination

of the insignificant," and I think it is apparent to all of us that we may have arrived at that point: the elimination of the insignificant and of the inconsequential. To borrow a sentence recently read, "It is getting to where our necessities are too luxurious and our luxuries too necessary." I think this phrase used by Dr. Heald, the elimination of the inconsequential or insignificant, is pertinent to this problem.

In the June issue of the Era, is a sentence from a poet, which says: "I am full fed, and yet I hunger." Now, we have been full fed in many areas, and yet we hunger in others, and we will, it seems, have to have a wider distribution of our effort and our influence, the elimination of unnecessary duplication, of internal competition, if there is any, and a fuller coverage of some neglected areas. We have recognized that there is "One Lord, one faith, one baptism, . . ." (Eph. 4:5.) We must recognize that it is one boy, one girl, one person, with whom we are working and always and ever have in mind what every program does to the person, to the man, the boy, the girl, and know that the organizations are there so that there shall be a fulness of life for each and all, and not for their own sake or to perpetuate any particular program. We must have balance and feed all sides of ourselves, as suggested by an eminent churchman who said, "The Church can be interested in no less than God is interested in. Religion has to do with everything."

The gospel enters into everything, and it would not be the purpose of this newly proposed program, as I understand it, to take anything essential from any area, but to add unto as to essentials and to do all things more fully and effectively. And as to superficial or unessential things, I think we must have courage to look at all programs in the light of present needs, as did the founders of these organizations before us, as they brought them into being. This does not necessarily mean a thinning out of the over-all program, but it means a reappraisal, and perhaps if the First Presidency so suggests a redistribution, a redefinition, and an abridgment in unessential areas, a better use of time, of effort, and energy. It could mean, and well could, I would suppose, more emphasis on the home.

I am thinking of a phrase: flexibility and firmness. These the Church must have: the flexibility to change, to meet conditions as they come, with firmness of principles and of instruction and of gospel precepts and commandments, never tampering with the solid foundations, but ever keeping flexible in meeting current conditions and being discriminating as between what is superstructure and what is bedrock foundation, and always being prepared to make the necessary adjustment between the two.

Our opportunities with young people are perishable. We are aware of this as young men leave us, sometimes suddenly, under the circumstances in which we live, and this calls for the teaching of the whole gospel to everyone, and perhaps earlier than we have before, in a well-rounded program that will reach every person on all facets and all sides of himself. There is no magic formula for it except the simple teaching of the truth to everyone in an orderly program and procedure.

This would not necessarily change the names or basic traditions of any organizations, but it would define them and prescribe their function as to each area and as to any overlapping. This will require more of everything from all of us, this great growth of the Church and the extending of our organization and influence—more of our tithes, more of our time, more of our offerings and our effort, as we seek to absorb those who come to us as well as those who already are with us.

Now may I close with one or two short quotes, one from the Psalmist, which I think is pertinent to this program as proposed: "Teach me thy way, O Lord, and lead me in a plain path, . . ." (Psalm 27:11.)

The other, which I borrow from a distinguished friend, as I heard him give it at a meeting far from here: "Face the future courageously and with determination. Echo not the cowardly words of the nerveless Hamlet who voiced the thought, familiar to all, 'the time is

out of joint: Oh, cursed spite, that I was ever born to set it right!' Cry, rather, with Rupert Brooke who, sailing, for the hard campaign in Gallipoli, declared, 'Now God be thanked who hath matched us with this hour.' "

With you, I thank God that we are matched with this hour and, with you, pray for his guidance and acknowledge to him our thanks for the prophet who leads us, who directs this program, who has long had it close to his heart, and pray with you that it may go forward for the simplification, the elimination of all duplications and competition and unessentials, and the enriching of all that is essential in every life, everywhere in the world.

God bless you, my brethren. I leave with you my witness of the truth of this work, of the reality that God lives, of the divinity of his Son, our Savior, and of the reality of the restoration of the gospel, and the inspired leadership of the prophet of the present time, and I do it in Jesus' name. Amen.

President David O. McKay:

Thank you, Brother Evans. The Male Chorus and Congregation will now sing "Redeemer Of Israel," with Richard P. Condie conducting.

The Tabernacle Choir Men's Chorus and the Congregation joined in singing the hymn, "Redeemer Of Israel."

President David O. McKay:

We shall now hear from President Hugh B. Brown of the First Presidency.

PRESIDENT HUGH B. BROWN

Counselor in the First Presidency

My dear brethren, I think that in a long lifetime of Church service and appearing before various sized groups, I have never felt more humble than I do tonight as I stand before this vast group of men and realize that more than as many as are here are probably listening in other places. My feeling of inadequacy is emphasized by the fact that you have asked me to assume some duties and responsibilities for which I am not prepared. I therefore lean heavily tonight on your sympathy and God's goodness.

I had made some preparation, having been notified that I would be asked to speak, but I am leaving my notes on the chair and shall attempt extemporaneously, with the help of the Lord, to emphasize what has been said, though I may not be able to add thereto. Elder Lee and Elder Evans have given us much to think about. Brother Lee intimated an analogy which I should like for a moment to enlarge upon.

I do not like to compare the Church to an army, but there are some things that are similar. At least in both organizations we are dealing with human beings, and human beings are pretty much the same wherever you find them. I am thinking at the moment of an incident in 1912 when the then highest ranking officer in the British Army, came to western Canada to promote the organization of what was then known as the militia. He called all the young officers who were in training into a meeting. Among other things, he said to us, and I can only paraphrase:

"Gentlemen, a war is coming. In my opinion it cannot be delayed more than two years. It is going to be the worst war in history thus far, and I am here, to do what I can to prepare the nation for what is ahead."

His prediction, of course, as to the time of the outbreak of the war was accurate, because the war started for Britain in 1914. Subsequent to that time, and on a number of occasions, it was my duty to talk to officers in the army. Always, under instruction from commanding officers, my purpose was, first to acquaint the officers, so far as I could, with the strength and position of the enemy; and secondly, to remind the men of their duty and to encourage undeviating loyalty; and then to warn them against the methods employed by

the enemy by subtle infiltration and attempted alienation.

We said to these officers, "Your units will not be stronger than their leaders. You can pretty well judge the strength of any military unit by the quality of its leaders." We reminded them also that the lives of their men depended upon their efficiency and loyalty.

Tonight we are speaking to perhaps 50,000 men, and every man is a volunteer and qualified officer. Upon each one of you there is great responsibility regardless of where you are working or the size of the group you preside over. Here, as in the army, our strength is going to depend in large measure upon the quality of our officers, and our purpose tonight is to warn you priesthood holders, and through you the men and women of your various groups, of the existence, strength, location, and tactics of the enemy, and to remind you that we rely on your absolute loyalty and that preparedness is indispensable.

In the army too frequently we refer to fitness as only physical fitness. Tonight we are calling upon all of you officers of the Church to be fit and ready, physically, mentally, morally, and spiritually, for the war that lies ahead because the enemy is determined to destroy all that we hold dear. He is thoroughly organized; he is cunning and ruthless; he is led by men well trained in his type of warfare; and the devil is his commanding officer. Not only must we meet a head-on assault from the enemy, but the more dangerous and subtle attack will be by infiltration, when human termites undertake to undermine our forces. I believe, my brethren, the time has come when every man who holds the priesthood should figuratively stand himself up against the wall and look himself over, ask himself some questions and be honest with his answers. I may say here, you may as well be honest when you are talking to yourself because the man you are talking to knows who you are and what you are. There are at least two places when a man will be honest, and that is when he is talking to himself and when he is in his closet talking with God. Here at least the truth will be distilled.

Let us then examine ourselves and ask what kind of men we are. We might make a pretty good showing in public, be fairly successful in business or in politics; but let each man ask himself what kind of man are you in the home, in your business, in your private life. If you do not like what you see as you look at yourself, then do something about it because God will not hold any man guiltless who simply confesses his sin and doesn't abandon it, or who admits his weakness and doesn't work for strength.

May I pause here to remind all of us that it matters little what position we hold, but it matters much what we do in the position we hold. Brother Lee referred to Paul's reminder that there is need for all the parts of the body. I am thinking of the Church as the body. No one of us should say or think at any time, "If I were in some other place, I could display my superior ability and faith, but just where I am I do not get a chance to show what I can do. If I were a bishop or stake president or high councilmen or one of the General Authorities, of course, I could be something great, but down here where I am it doesn't amount to much."

Brethren, when we stand before the Judgment Bar of God—and I am saying tonight as the British officer said in 1912, a judgment day is ahead—when we stand there, I think we will not be asked what position we held in the Church. I think the only question, if any questions are necessary, will be, "What did you do with the job assigned to you?" And if a counselor in an elders' quorum, or a counselor in the bishopric, or a man in any other position anywhere in the Church can honestly say, "I did the best I could to fill the position assigned to me," if he can say that honestly, and if one of the General Authorities cannot say it honestly, I would rather be the counselor in the elders' quorum, etc., because I think the Lord is not going to pay much attention to any label one may have on his chest. I don't think the Lord is much interested in labels. He knows as we do that labels do not always tell the truth.

My thought tonight, then, is: Breth-

ren, in connection with this program that has been presented to us tonight, let not any of us say, "Now they are giving us something more to do, more organizations, more committees. Let's join some other church."

Personally, I thank God for the opportunity to work. I am grateful, among other things, that this, the Church of Jesus Christ, gives opportunity to every man and woman and children as well, incidentally, to participate in the work of the Lord. May I add, there is no position in this Church that is not bigger than the man that holds it as there is room for growth in every position or calling. Every man should be apprised of that and realize that in any position in the Church there is opportunity for any man to employ all the ability with which the Lord has blessed him.

We come to you tonight to challenge you, to warn you that there is a war now being waged, the most dangerous and devastating—I am not only speaking of a war with arms—I am speaking of an ideological war, a spiritual war, a war in which the enemy is endeavoring to enslave the bodies and minds and souls of men, and for this we must be prepared.

Let us be loyal to the stakes and wards, missions and branches to which we have the honor to belong. Let us be true to ourselves and true to our leaders. Again a quick analogy. I saw instances where junior officers criticized senior officers because they stayed far behind the lines and did not know what was going on in the trenches. I am speaking of World War I, which definitely dates me, but I am willing to take that. Very often the junior officers were critical of the senior officers because they did not know there was a rat hole in a dugout, forgetful of the fact that the man back there upon whom rested the total responsibility of the entire operation had something other to do than to look at a rat hole. He must leave that to the man who happens to be in that dugout.

At the head of our force, we have a prophet of God, who is working directly under Jesus the Christ, who joined issue with Beelzebub when the foundation of this world was laid, and Beelzebub, the devil, Lucifer, declared then that he would never rest until he enslaved the souls of men, and Christ declared he would never rest until all were free to "choose their lives and what they'd be."

We, then, are enlisted in an army with Christ at the head and a living prophet through whom he directs his work. Let us be loyal to them, true to ourselves, and let each of us do the job assigned to him in the place where he is asked to work to the best of his ability.

I want to assure you that I know what it means to be asked to do a job a thousand times too big for me, and yet I know too that God can take any one of us and do anything he wants to do through us. Let us not spend time asking the Lord to do something for us when he is waiting and anxious to do something through us. Let us not forget that the priesthood we bear is not in us as individuals, but the power of it comes through us. Let us keep ourselves in such condition that that power can be transmitted. Let us go forward as President McKay admonished us at the beginning of this conference and be unafraid. May we have courage and fortitude and faith and go forward with the knowledge that though we will undoubtedly have to meet many difficult things, with God's help we need not fear.

I like one verse of the "Battle Hymn of the Republic."

"He has sounded forth the trumpet that
shall never call retreat;
He is sifting out the hearts of men before His judgment-seat:
O, be swift, my soul, to answer Him!
Be jubilant, my feet!
Our God is marching on."
(Julia Ward Howe.)

God bless you, my brethren. I thank you for your support. I want to tell you from intimate association that we have at the head of the Church today one of the greatest leaders of the Dispensation of the Fulness of Times. God has honored him, and we who sit next to him day by day see the work of the

Church being outlined, organized, and going forward under the inspiration of heaven. I testify to you that he is the prophet of God, and that these men who are associated here with us are true and loyal to him.

I leave you my testimony of the restoration of the gospel, and I want you to know that the President and all of us have confidence in you, that you will not let us down nor be untrue to yourselves nor become traitors to the cause. Furthermore, you may be sure that ultimately righteousness will triumph. Truth will prevail. The Church has been organized and set up. It is the kingdom of God, and it will never be thrown down.

God bless us to do our part. To this end I pray in the name of Jesus Christ. Amen.

President David O. McKay:

President Henry D. Moyle will be our next speaker.

PRESIDENT HENRY D. MOYLE

Second Counselor in the First Presidency

My dear brethren, I am sure that one of the purposes for which this great correlation program is organized and one of the great results which will be accomplished by it, will be the elimination, so far as that is possible, of sin and transgression within the Church.

This week many of us read headlines in the *Deseret News* which disclosed that all was not well. The article revealed more of the details of the offenses of sex deviates among teenagers than prudence might dictate, but be that as it may, the news is shocking and alarming. We might not have paid as much attention to this news as we did, were it not for the fact that from other sources transgressions within the Church are brought to our attention. We ask ourselves constantly the question, where have we failed? We have had these young people from the time of their birth until the time of their transgression. Or, if we lost them somewhere along the way, then we have to ask ourselves the question, why did we lose them?

Our programs in our auxiliary organizations and in our priesthood quorums, we look upon as excellent. Good as they are, when this correlation program gets into full swing, we will find a tremendous improvement. The principle of improvement seems to be one of the cardinal principles of the gospel.

There are two things that I should like to discuss in this connection: first is the question of interviews. It is interesting because there are nearly 10,000 missionaries in the world today and every one of them, I hope we have not a single exception, have been interviewed by their bishop, their stake president, a General Authority, and also their mission president. But it is these initial interviews that concern us most.

Do young men come to their bishops, preparatory to going on a mission, for an interview without having been previously interviewed upon many occasions by their bishops? Every young man who comes to a stake president to be interviewed for his worthiness to receive the Melchizedek Priesthood and be ordained to the office of an elder should know exactly what is expected of him and what he may expect by way of interrogatories which he will be expected to answer. If this is not the case, then we have failed somewhere along the line. I have a feeling that some of our failure can be attributed to the fact that these young men and young women have not been interviewed as frequently or as thoroughly as they should be in their various wards.

You have received word from the brethren as they have visited your stakes, that it is not only proper but it is essential that candidates for baptism at the age of eight should be interviewed. It is inconceivable that a bishop would present a boy's name at the age of twelve to be ordained a deacon, without having given that boy sufficient of his personal time and attention to know

the state of mind of the boy as well as his past record, to know what the likelihood is of his carrying on in righteousness to manhood.

Then when he is to be ordained a teacher and a priest, there should be other interviews, each one a little more intimate, each one a little more embracing, and then we come to this all-important interview to ascertain whether or not he has conducted himself as a holder of the Aaronic Priesthood to be worthy now to receive the Higher Priesthood, to go to the house of the Lord to receive his endowments, to go on a mission, to be married, whatever the reason may be. The bishop should never let that opportunity pass without informing himself as thoroughly as it is possible for him to do of the condition, spiritually, temporally, morally, of this young man.

In all of these interviews and many others, because we are always calling young men and young women to assume responsibilities in the Church, young men to become presidents of their deacons quorum or members of presidencies of the teachers quorum, or the bishop calls in young men to assist in the work of the priests quorum, we ought to be looking for opportunities to interview, rather than to minimize the number. In each instance we ought to say to ourselves, this interview is not being conducted to inform me as to the worthiness of this young man to do this, that, or the other, alone, but it is vitally important that in this interview I should come away knowing this young man is fully aware of his position and what is expected of him.

There have been bishops in the Church who have succeeded over the years in never missing a young man, having practically a hundred percent record of his young men in his ward going into the mission field when they reach the appropriate age. That means that all bishops could approximate that, and that in place of having one out of three or one out of four go on a mission, we would have at least fifty percent; we feel that ought to be the minimum, and the other fifty percent we would like to have marry in the temple.

Now, if perchance, such a result can be accomplished by interviews, by the bishop giving to these young people of himself, his time, knowing them intimately and letting them in a sense feel an intimacy towards the bishop, then certainly it becomes rather a simple process, if we but devote ourselves thereto, and if perchance we do not get all the boys, it certainly would be an improvement on the present. I just take these two categories of activity, going on a mission and getting married in the temple. I just have a feeling that that responsibility rests peculiarly between the bishop and his young people.

By that I do not mean that the entire responsibility rests upon the bishop. It is the bishop's duty to see to it, first and foremost, that the home in which that young man lives is an environment in which he can grow and develop spiritually, and that brings me to the second phase of the work, and that is our ward teaching.

I have known ward teachers who have felt pretty sorry about the fact that having failed to visit a home rather regularly—I mean they have been regular in failing to visit the home—they suddenly find that out of that home has come a boy who has seriously transgressed.

We cannot help saying to ourselves, I wonder if I had gone to that home more often, if I had known a little more about the family, about what the boy was thinking, I would have been better prepared as a ward teacher, in turn to report to the bishop the status, the condition, the spirituality, the weakness, if you please, of that family, in order that the bishop might know which of the families in his ward would justify the greatest effort upon his part.

This is a glorious organization we have in the Church. I know from past experience that no matter how busy you may be as a bishop or as a stake president, that it is possible for you to accomplish all that you should accomplish, if you but organize so to do, and with the help and the tools that this co-ordinating committee is now going to furnish us, I am sure it is going to be made clearer to us just how an organization can function more effectively.

Let me say that I had one experience—if you will forgive me for mentioning it, personally—but my stake was out in the country. President Faust who gave the opening prayer this evening is president of the Cottonwood Stake over which I once presided. And my work was in the city. My predecessor lived in the county, had plenty of time, and I doubt very much that he ever missed a funeral. He realized that it was an opportune time, when there is grief in the family, to show the interest of the Church in that hour of their bereavement, so he was very diligent, and I said to myself, "What in the world can I do? Here I am in court nearly every day."

Well, I had a stake clerk who lived there in the center of the city of Murray; he had a business; he knew everybody in the stake and had intimate contact with most of them in his store, so I said to him, "Will you please keep track of every funeral, every death in the stake?" And I was rather fortunate, because I had 400 high priests—it was one of the old stakes. I think there are thirteen or fourteen stakes now covering the same territory as the one did in the twenties.

And do you know that we would call upon one of those high priests to attend every funeral, to contact the family, to tell them they came as a representative of the stake presidency and the high council and brought their greetings and their sympathy? They would attend the funeral and in most cases speak, and it was not uncommon for families in the stake to tell me that they were so happy that brother so-and-so had come representing us, that they were sure they got as much from him as they would have if the stake president had come himself.

But the important thing was that the work was done, and there was not a high priest who received that kind of call but what felt proud that his stake president would remember him and would call upon him to represent him.

That is true of ward teaching. Every ward teacher is a representative of the bishop. Think what a bishop can do if he puts all of his resources to work.

You know, in the early days of the welfare program, we had a picture of the bishop and his two counselors with their arms outstretched trying to hold up the meetinghouse or move it, and it presented an impossible situation. And the next film showed the entire priesthood of the ward under that meetinghouse, and they walked along with it and bounced it as they went, a relatively easy job.

Well, now, brethren, let us go forward in this priesthood work in the wards and in the stakes and see if we cannot touch every one of the lives that come under our presidency and touch them for good.

That the Lord will help us so to do, I pray humbly, in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

As I listened to the very able presentation of the scholarly plan to correlate the studies of the priesthood and auxiliaries of the entire Church, I thought what is the end and purpose of all this? I visualized the fact that 30,000 or 40,000 men and boys in priesthood assemblies this night constitute an organization in the world with one great purpose in mind, and that is to fulfill or respond to the call that Jesus gave Nicodemus: ". . . Except a man be born again, he cannot see the kingdom of God." And Nicodemus wondered, he could not comprehend it. And Jesus answered, ". . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:3, 5.)

In that first sentence, "Except a man be born again, he cannot see the kingdom of God," we have the answer to the end and purpose of this great plan—to have our boys and our girls realize that there is a higher purpose in life than yielding to the pleasures and temptations of the flesh.

In our conference today we had a great sermon—two sermons in fact—on the Holy Ghost and what it means.

Associate with those words of Jesus to Nicodemus the words of Peter after he had been ordained and was guiding men of his associates to a higher life. He wrote on one occasion: ". . . that we might be partakers of the divine nature." (2 Peter 1:4.) He realized what it means to be in touch with the spiritual, to rise above the temporal, the sensual and partake of the divine Spirit of God.

Fellow men of the priesthood, that is the purpose of making us more capable of responding to the Spirit and subduing the sensual.

I am glad that Elder Lee referred to the ordaining of members of the First Council of the Seventy as high priests. There seem to be a number of men of the priesthood in the Church who are wondering about it, because they know that the Prophet said that what was going on in the early days of making high priests of seventies, was not in accordance with the will of God.

Do you know what they were doing? Before a man was ordained a member of the First Council of the Seventy he was ordained a high priest. This practice, the Prophet said, was not in accordance with the will of the Lord. It should be sufficient for you who have the Spirit of the Lord to know that the work today is required of those members of the First Council of the Seventy which needs the High Priesthood. They do not join the high priests' quorum, but they are sent out by the Council of the Twelve Apostles to set in order the Church in the stakes and missions, and they should be given authority to set apart a president of a stake, a high councilman, a bishop of a ward, which requires the High Priesthood.

The Lord has never said, nor has the Prophet Joseph, that that is against the will of the Lord. These men are sent out now to take care of 300 and some odd stakes, and they are given the authority as members of the First Council of the Seventy to attend to anything necessary in order to set in order the affairs of the stake and the ward, and that is in accordance with the will of the Lord.

The members of the First Council of the Seventy are now given the authority of high priests to set in order all things pertaining to the stake and the wards, under the direction of the Twelve Apostles.

There come to my mind now the following words of the writer, John Dryden, which I think are applicable to the spiritual part of our work, getting the Holy Ghost, and rising above the temporal, selfish, envious things which are contrary to the calling of any high priest, seventy, elder, priest, teacher, or deacon in the Church:

"Dim as the borrowed beams of moon and stars to lonely, weary, wandering travelers, is reason to the soul." Notice that comparison—"Dim as the borrowed rays of moon and stars to lonely, weary, wandering travelers" (on the earth) "is reason to the soul. And as on high those rolling fires discover but the sky, not guide us here, so Reason's glimmering ray was lent, not to *assure* our doubtful way, but lead us upward to a brighter day."

That day is faith, a realization of the enjoyment of the Spirit of God. What the sun is to the earth, so that Holy Spirit is to man, and the 40,000 assembled tonight—or 30,000, whatever the number may be—are entitled—each individual is entitled to that glorious light of the Holy Spirit.

That is why we like to have every young man and every young woman utilize his or her time intelligently, usefully, to bring the soul in harmony with the spirit, that we all might be partakers of God's Spirit, partakers of his divine nature. That is the privilege, fellow workers, of all who hold the priesthood of God.

I think this has been a glorious meeting—one of the best, if not the best, ever held in the Church. There is a glorious future. Our minds have been led to visualize the opportunities of the priesthood, and to be true to the priesthood, to be loyal to it, that we might in our own little way, give to the world the spiritual message of the gospel of Christ. People are denying his divinity. Nations are now taught—young boys and babes of forty years ago are now men forty years of age, who, during those forty years have been taught that God does not exist; that

Christ was not an eternal being. Poor deluded men and women!

Your responsibility and mine, of everyone who holds the priesthood of God, is the responsibility of letting men see that light which is to the spirit what the vital sun is to the old earth, "not as borrowed beams of moon and stars," but as the sunlight of the Spirit.

God help us to discharge our responsibilities acceptably before him, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have a partial report of the attendance here on the Grounds. In the Salt Lake Tabernacle: 7,641. Assembly Hall and Barratt Hall: 2,210. A total on these two blocks of 9,851. Last October there were 9,911 on these Grounds. And in April, 1961, 10,778. The total tonight is about the same—9,851.

There is one more matter, brethren. I think that one of the greatest manifestations of faith and devotion that we have in the Church is the willingness of men and women to contribute of their time and their means to the erection of needed chapels—not only in stakes, but throughout the missions. We have reports from some of our stake presidencies and bishops of wards that move us to tears of the devotion of women, men, and children, and members of the Lesser Priesthood to their duties in erecting suitable chapels and furnishing them, as perhaps never before in the history of the Church.

But we have received word that some bishops are rather over-eager in asking these members of the Church to contribute beyond their means. In one case recently we heard of a bishop who visited a family and told them that their assessment was such and such an amount. They did not have it. The man had lost his work, and unfortunately one of their children was stricken with polio. And this unwise bishop said, "Well, we want to finish our building and get it out of debt. We recommend that you borrow the sum from the bank and pay your assessment."

I wish, and I am speaking for my associates in the Presidency and the Twelve, that such a thing as that would never happen in the Church. Contributions to chapels, to ward maintenance, or free-will offerings are left entirely to members of the wards to do as best they can, and no officer should require any member to go to a bank to borrow his so-called assessment.

I have one or two matters here, but we shall not occupy more time tonight.

Keep the faith that is within you. Make your baptism into this Church real by burying the old life, with all its vanity, indulgence, jealousy, hatred, and rise from the waters of baptism in a newness of life, as Christ was raised from the grave. What a beautiful comparison! And in the newness of life let us, as men of the Priesthood, seek as Peter of old, to be a partaker of his divine spirit, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

The Male Chorus of the Tabernacle Choir will now sing, "I Need Thee Every Hour," conducted by Richard P. Condie. Elder Howard D. Knight, president of the Parowan Stake, will offer the benediction, after which this Conference will be adjourned until ten o'clock tomorrow morning.

Brother Condie, and brethren of the Choir, we thank you for your presence here tonight, and your inspiring music. We have said that before, but you are better tonight than ever. We have enjoyed you and thank you all.

The session at ten o'clock Sunday morning will be broadcast as a public service over television and radio stations throughout the West. The Tabernacle Choir Broadcast will be from 8:30 to 9:00 a.m. Those desiring to attend the Choir Broadcast must be in their seats at 8:15 a.m.

As thousands leave this great Priesthood Meeting tonight, let us keep in mind the admonition that is constantly being given us to drive carefully. Let us have courtesy in the city and on the highway.

"I Need Thee Every Hour," and President Howard D. Knight of the Parowan Stake will offer the benediction.

The Male Chorus sang the hymn, "I Need Thee Every Hour."

President Howard Dean Knight of the

Parowan Stake offered the closing prayer.

Conference adjourned until Sunday morning, Oct. 1, at 10:00.

THIRD DAY

MORNING MEETING

Sunday morning, October 1.

Conference reconvened at 10:00 o'clock a.m., with President David O. McKay presiding and conducting the services.

(The *Tabernacle Choir and Organ Broadcast* was presented in the Tabernacle from 8:30 to 9:00 a.m. See pages 126 to 127 for a full report of this broadcast.)

The music for this session of the Conference was furnished by the Salt Lake Tabernacle Choir, under the direction of Richard P. Condie. Alexander Schreiner was at the organ.

President David O. McKay made the following introductory remarks:

President David O. McKay:

In order that the large television and radio audiences here and on the western coast may hear the speakers and music of this, the sixth session of the One Hundred Thirty-first Semi-annual Conference of the Church, we shall postpone the usual announcements until later in the session.

The General Priesthood Conference was held last evening in this Tabernacle, and there were nearly 300 groups throughout the United States and Canada and other parts of the Church. We received only a partial report of the total attendance at these large assemblies. Here in the Tabernacle, the Assembly Hall and Barratt Hall, we had a total attendance of 9,851 members of the Priesthood. Last April, we had a total attendance of 10,778 in these places. I do not know that we can get you a total report during the Conference today. It would cost about a thousand dollars to receive it by telephone, but we will save that money, Scotsman-like.

Elder Harold B. Lee and Elder Richard L. Evans were the speakers, presenting a correlation plan to the entire Priesthood of the Church, with which all the presiding officers in the Priesthood and in the auxiliary organizations will become more fully acquainted.

The Tabernacle Choir under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing, "Arise, Shine For Thy Light Is Come." After the singing, the invocation will be offered by President Wilburn C. West of the Emigration Stake.

Singing by the Tabernacle Choir, "Arise, Shine For Thy Light Is Come."

Elder Wilburn C. West, president of the Emigration Stake, offered the opening prayer.

President David O. McKay:

President Wilburn C. West of the Emigration Stake offered the invocation. The Tabernacle Choir will now sing, "All Hail The Power of Jesus' Name," with Richard P. Condie conducting, and with Alexander Schreiner at the organ.

The Choir sang an anthem, "All Hail The Power of Jesus' Name."

President David O. McKay:

The first speaker this morning will be President Hugh B. Brown of the First Presidency of the Church. He will be followed by Bishop Carl W. Buehner.

PRESIDENT HUGH B. BROWN

Counselor in the First Presidency

I am sure we all respond from the depths of our being to that glorious rendition, "Crown Him Lord of All," rendered as only the Tabernacle Choir, I think, could sing it.

My brothers and sisters, and in that salutation I should like to include all who are listening regardless of their church affiliation, because we are convinced that we are brothers and sisters. We believe in the universal brotherhood of man under the Fatherhood of God.

As this is the first conference since my change of status in the Church, I should like to take this opportunity to express publicly to President McKay and his associates my sincere appreciation for the confidence which prompted them to submit my name for your approval, and I wish to thank you members of the Church for your confidence in their judgment. I pledge only that I shall do my level best to make that judgment good and to that end humbly invoke divine guidance and your indulgence. I shall need your prayers of faith.

But we are speaking this morning not alone to Church members. We are advised that perhaps more than fifty percent of those attending in person or through the use of modern media are friends of the Church who are visiting us. We appreciate your interest—we extend to you a hearty welcome. Your attendance seems to indicate that you have heard something about the Mormons and perhaps would like to know more. We should like to respond briefly to your implied inquiry about the Church. We shall avoid dogmatism, for that ordinarily brings antagonism. We simply invite you, our friends, this morning to, as Isaiah said, "Come, and let us reason together." (Isaiah 1:18.)

We respect all men in their religious beliefs, but the divergent beliefs and multiplicity of creeds have, through the centuries, been the cause of much confusion and concern. The condition of the world religiously is stated in the *Catholic Encyclopedia,* from which I quote the following:

"A Babel of religious organizations all proclaim themselves to be the Church of Christ. Their doctrines are contradictory and precisely in so far as one of them regards the doctrine which it teaches as vital, it declares those of rival bodies to be misleading and pernicious."

Now, while we do not agree that the beliefs of others are necessarily pernicious, we do think it regrettable that the original Church of Jesus Christ, as outlined in the New Testament, has been broken up into so many creeds. We believe the Lord's house should be a house of order, not divided against itself.

The question is often asked, what are some of the distinguishing characteristics of the Church of Jesus Christ of Latter-day Saints? What, if anything, has this Church to offer which is new? Would it be worthwhile to take a closer look at Mormonism?

Though there are many fundamental differences between this Church and others, we must today be content to mention—and that only briefly—just one of them. We refer to our faith in continued revelation from God to men. It seems somewhat paradoxical that this fundamental doctrine of the Church should make it unique or distinguish it from others, inasmuch as in all dispensations of the gospel current revelation has been the sustaining power, the vivifying spirit of the divine Church.

In a concrete statement of beliefs known as the Articles of Faith, we declare our faith in all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things.

History proves that when the spirit or gift of revelation is withdrawn from the Church there is nothing but a dead form left and men are prone to worship God with their lips and honor him with their mouths, but, because there is no communication and therefore no understanding, their hearts are far from him.

The things of God can only be understood by the Spirit of God and the

Spirit of God is a revealing spirit. The Master promised before he left the earth to send another Comforter which would lead men into all truth. Divine revelation has always been a characteristic of the living Church—it is absolutely essential to its continued existence in an organized state on the earth.

You remember the Prophet Amos said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

And in Proverbs we read, "Where there is no vision, the people perish: . . ." (Prov. 29:18.)

We have ample scriptural authority for our declaration that a man must be called of God by prophecy and by the laying on of hands by men of authority to preach the gospel and administer its ordinances. The Apostle Paul said, "And no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Hebrew 5:4.) And Aaron was called by direct revelation through Moses. When revelation ceases, people dwindle in unbelief, and not only the people but also the Church apostatizes in the absence of inspired leadership.

That is exactly what happened in the primitive church, and that situation was a harbinger of a universal apostasy, of which the Church of England speaks in its "Homily against Peril of Idolatry," as follows: "So that laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children of whole Christendom—an horrible and most dreadful thing to think—have been at once drowned in abominable idolatry; of all other vices most detested of God and most damnable to man; and that by the space of eight hundred years and more."

Without continued revelation there can be no authorized ministry on the earth, and without authorized officers there can be no Church of Christ. If some say there is no revelation and will not be further revelation from God, we ask, "Why not? Has God lost the power to reveal his mind and will to men?" Of course, to so state is tantamount to blasphemy. Do we not need revelation or word from God? I ask you to consider the condition of the world and note the dire need of the world for some divine guidance and direction.

Well, then, if God could reveal, and we need revelation, is the fault with man? Have we lost the gift or the faith or the understanding that will enable us to receive revelation? Certainly it would be more modest of us to admit the fault in ourselves than to blame God for not speaking, if he does not speak. Or perhaps there may be some jamming of the messages by the enemy, as a result of which some have been led to believe that there is no power that can transmit. We ask, in radio or television language, "Has the broadcasting station gone out of business or broken down, or are there no receiving sets?"

So long as men believe there can be no revelation, they will make no attempt to tune in. They will lose their faith and will no longer look up and listen. Some even deny there is need for revelation, but the daily press challenges that statement. In this imperiled, divided, and chaotic world the need for God's help was never more apparent and urgent.

An English divine recently said, "Oh, that some man would arise who could authoritatively say to the world, 'Thus saith the Lord!' "

Is it possible, our friends, that religion is the one department of human interest, investigation, and research where progress is impossible? Would any professor say to his class in chemistry, astronomy, physics, or geology, that no further discovery or revelation of scientific truth is possible? Is religion the only human interest which is static and quiescent? Did Christ leave his Church leaderless and intend it to continue so to be?

For ourselves, because of our faith in the universal and unchangeable love and justice of God, we cannot believe that his Church in one dispensation would be blessed and led by what in television parlance might be termed "live" revelation and in another dispensation leave a distraught and imperiled world with only the recorded messages of ancient prophets, some of which messages were for specific purposes and under special circumstances. We believe that revela-

tion both "live" and recorded is now and will continue to be available to men. Whenever the Lord has recognized his Church, he has given through his prophets messages of warning, instruction and hope.

When we say that we believe all that God has revealed, we declare our faith in the scriptures. We believe the Bible to be a repository of divine truth and that it is authoritative, though not beyond the need for interpretation and proper translation and, therefore, we say, when we declare our faith in the Bible, "as far as it is translated correctly." When we declare that we believe that God does now reveal, that he still speaks through his prophets, and that his word is scripture whenever and wherever given, when we make this statement we are simply teaching the gospel of Jesus Christ and declaring as true the Judeo-Christian religion.

We sometimes meet with skepticism when we say that he still reveals, but let us paraphrase the words of Paul for a moment. Why should it be thought a thing incredible that God will do what he has promised to do? If time would permit we could take you through the scriptures from Genesis to Revelation and show the promises of God with respect to the latter days. Why should it be thought incredible not only that he would keep his promise but that he would continue to do what he has done through all the dispensations of the gospel from the beginning?

The Church of Jesus Christ was established and is now directed by revelation, and that fact is largely responsible for the appeal which this new Church makes, and when I say "new," I wish to emphasize that to us it is not new but a restoration of that which was. The true Church of Christ is not a blind alley, it is an open thoroughfare, where men many confidently pursue truth in the light of revelation. That the Church is progressive and responsive to revealed truth is evidenced by our further declaration that we believe that God will yet reveal many great and important things.

This Church, our friends, is not committed to any formal or inflexible creed, but its members are taught to believe in and live by the revelations of the past and present and thus prepare themselves for the revelations yet to come. Our concepts and even our faith must be held subject to new light. The present and urgent need for continued revelation in this age of communism, atheism, godlessness, the spirit of the anti-Christ become more apparent when we realize that revelation gives us our most conclusive proof that there is a Divine Being—and how the world needs to know of him!

In an age when hundreds of millions of people are being systematically indoctrinated with the abominable doctrines of communism which are that there is no God, religion is an opiate, Christ is a myth; surely in the midst of such determined, persistent, and relentless attacks from the enemy, we may expect from God our Father some direction, and for that direction we constantly pray.

But our message is this, our friends, God has spoken from the heavens; communication between heaven and earth is still possible; the lines are open! That is the challenging message of Mormonism, it is an ensign to the nations, a message of hope to an imperiled world. If we are to exercise saving faith and accompany it with works and, of course, "faith without works is dead," we must know something of him, of his existence, his personality, his laws, his purposes with respect to man, and realize that we are, in fact, his children, related to him. He said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

We do not say that God is immaterial and incomprehensible and without a body. Rather we say he is approachable as our Father. Now, revelation may come through dreams or visions, the visitation of angels, or, on occasion such as with Moses, by face-to-face communication with the Lord. You remember the Lord spoke to Adam, not only while he was in the Garden of Eden, but after he was cast out. He spoke to other patriarchs and prophets through the ages. He spoke to Enoch, who was called "The Seventh from Adam," and it is said that he was translated because

he was especially favored with the presence of the Lord. The record reads, "And Enoch walked with God: and he was not; for God took him." (Genesis 5:24.)

The Lord by revelation warned Noah of the coming flood. He talked with Abraham and told him to leave his country and go into a new land and gave him some promises with respect to his posterity. By revelation he commissioned Moses to go into Egypt, and under God's personal direction he released the children of Israel from the bondage of the Egyptians.

So we may trace the line of revelators, men who have stood, each in his time, as the medium through whom God speaks to his people, from Moses to Joshua, through the Judges, on to David and Solomon and down to Zachariah and Malachi. Christ, himself, came to this world to reveal God to men, and he himself was led and directed by revelation from his Father while he dwelt on this earth.

The Lord, as you know, revealed to Zacharias, the father of John the Baptist, what was to happen, and you remember what happened to Zacharias because of his lack of belief. The Lord revealed to Mary that she was blessed among women, that she should bring forth a son and call his name Jesus. (Luke 1:28, 31.) Christ himself said: "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

"And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the father said unto me, so I speak." (John 12:49-50.)

The apostles in the Meridian of Time were in touch with the heavens by revelation. Note what Paul says:

"But God hath revealed them [divine truths] unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Corinthians 2:10-11.)

You remember John, on the Isle of Patmos, wrote the book of Revelation, and, incidentally, this is sometimes called the Apocalypse, and that means in Greek "revelation." This is what he wrote in the first chapter of his book—it was not written of his own wisdom:

"The Revelation of Jesus Christ, which God gave unto him [speaking of himself], to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:" (Revelation 1:1.)

The scriptures, then, are not only replete with evidence, but conclusive in proving that God does and always has, whenever there has been a dispensation of the gospel upon the earth, been in touch with his people.

Remember Paul said this, and he is speaking now of our time:

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on the earth; even in him: . . ." (Ephesians 1:10.)

From the scriptures cited and many others, it seems evident that revelation from God to man has been a vital characteristic, and standard procedure in all dispensations of the gospel. All the prophets and leaders of ancient times were led, directed, chosen, inspired by God himself through revelation.

Eusebius records what happened after the apostles had been slain and when no authoritative answers could be given. He writes, "When the sacred choir of apostles became extinct and the generation of those that had been privileged to hear their inspired wisdom had passed away, then also the combinations of impious error arose by the fraud and delusions of false teachers. These, as there were none of the apostles left, henceforth attempted without shame to preach their doctrine against the Gospel of truth."

And Mosheim reminds us that both Jews and heathens were accustomed to a vast variety of pompous and magnificent ceremonies in their religious service. All the records of the second century mention the multiplication of rites and ceremonies in the Christian Church. "But," you ask, "were these the times that have been?" Some of you

may say, "We can believe in revelation in Adam's day and in the days of Moses, in the days of Christ, in the days of the apostles, but not now."

Is there any indication that we might, with reason, expect some word from God? Hear John's testimony as he spoke of things that were to come in the latter days. He said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come: . . ." (Revelation 14:6-7.)

That, my dear friends, is a prophetic promise of revelation in our time. The Church today is founded on the rock of revelation as securely as it was in the days of Peter when Christ said to him, after Peter had spoken of his knowledge of him,

". . . upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matthew 16:18.)

We think we are justified in anticipating future revelation, and we believe that it will be surpassing in importance and glorious fulness anything that has yet been revealed. We believe that he will continue to reveal himself as long as man continues his probation here on earth.

Now, you friends of ours probably ask, "What particular revelation is the one on which you found your Church?" Time will not permit, of course, a complete answer to that, but humbly, and from the very center of my heart, I say to you, our friends, and to you members of the Church, God has restored the gospel of Jesus Christ and there was a great revelation, one of the greatest of all time, when the Father and the Son, anticipating our very day and the events of these times, appeared to a man. They were personal Beings; they were separate and distinct; they were in form like man, thus proving the first scripture in Genesis, "So God created man in his own image, . . ." (Gen. 1:27.) They spoke to him. Other revelations followed. The whole message of Mormonism centers around the life and mission of Jesus the Christ, and we proclaim to the world in contradiction to the hellish doctrine of communism, God does live. He still speaks to men. There are prophets on the earth.

If that statement is true, it is the greatest message that has come to this earth since Christ ascended into heaven because it is a message of his coming, and if it is true, all of you should know it. That it is true we humbly testify.

We ask you to listen, to read, to pray —ask God for guidance—and we promise you, paraphrasing the Prophet Moroni, that if you will ask of God in faith in the name of Jesus Christ, whether what we declare is true, he will reveal the truth of it unto you by the power of the Holy Ghost.

We believe this is the message for which the world has been waiting. We declare it is the very truth of God, and for my own self I bear witness to that effect and say to you in humility, but without any equivocation, by the same power and authority with which Peter spoke, I say, with him, "Thou art the Christ, the Son of the living God." (Matt. 16:16.) I know this to be true, and I plead with men everywhere to hearken; for it is a message from the heavens, to which I testify in the name of Jesus Christ. Amen.

President David O. McKay:

President Hugh B. Brown, Counselor in the First Presidency of the Church, has just spoken to us. We hope that all the television sets and radios that were tuned in along the West Coast, in the Northwest, and throughout the nation, heard President Brown's address.

Bishop Carl W. Buehner will now speak to us. He will be followed by Elder Henry D. Taylor.

BISHOP CARL W. BUEHNER

Of the Presiding Bishopric

President Brown began his address by saying this is the first conference since the change of his status, and I could well begin by saying this is the last conference since the change of my status with the General Authorities of the Church; but I am very happy and very joyous in the wonderful and marvelous experience that I have had, and I have discovered there is something wonderful in being released. I have had hundreds of people come to me and embrace me, tell me how much they loved me, how much they appreciated me, and how much I am going to be missed. I would never have known about this if I had not been released.

When I was sustained as the second counselor in the Presiding Bishopric, I remember saying to the Church that I pledged my wholehearted support to Bishop Wirthlin, Bishop Isaacson, and to the leaders of the Church; and I think to the best of my ability and at least in a reasonable measure, I have accomplished this. I have enjoyed my work so much. Bishop Wirthlin is a great man, a man of integrity, a man of honesty, a man whose word was good all the time, and it is to Bishop Wirthlin that I owe the great honor that came to me, since he is the man who asked that I serve with him as a counselor in the Presiding Bishopric.

I have enjoyed, of course, with him, the labors with Bishop Isaacson; and we have had a great time together. We have been in many council meetings. We have been on our knees many times, invoking the blessings of the Almighty in the great responsibilities that are those of members of the Presiding Bishopric.

We love the boys and the men of the Church who hold the Aaronic Priesthood and the great army of men who have been serving as ward teachers—160,000 of them in the Church now. There are many things that bring great rewards through service in this great Church.

When my brothers heard that I had been asked to become a member of the Presiding Bishopric, they said, "We are proud of you. You go and assume those responsibilities, and we will run the business. We will keep you on the payroll." They have been wonderful, and I appreciate this.

All along the line, people have been so grand. I am so grateful for all of the marvelous blessings that have come to me.

I should now like to make a few acknowledgments: I have had the full support of a loyal and loving wife. She has been a Church widow if there has ever been one. My children are all married, and each has a home of his own. Therefore, my wife has been home many, many days alone. I feel she will welcome this release. She has already thought of many things we can now do, and my children have already called and said, "Dad, we can get together now and do some of the things we have not been able to do in the past years." So, the future looks wonderful, I can see this. I appreciate my family. My four children were all married in the temple. Between them I have sixteen grandchildren. They and their companions have never embarrassed me for one minute. They are all active and devoted to the Church. One cannot help loving children and grandchildren like these. So, you see, the Lord has been good to me all along the line.

I had wonderful parents. They have been gone for twenty-seven years. They did not have very much so far as things of this world are concerned, but they had great faith in the gospel and a strong testimony. Certainly, we should be good children, having had parents like these and having been trained in a home where such great faith was exhibited all the time.

I would like to pay a tribute to those with whom we have labored in our office—wonderful, dedicated people. We have been blessed with qualified secretaries. They know just about as much of our work as we know ourselves. In a minute's notice, they can bring letters out of a file; they can tell you what

your appointments are; and they can remind you of many things. They are efficient and wonderful.

Bishop Isaacson mentioned members of our staff in his talk. I should like to pay tribute to Brother Henry G. Tempest who has been "my man" in the ward teaching program. He has gone out many nights to hold conventions and to speak at ward teachers' meetings and to encourage the great program. While there is still a long way to go, much has been accomplished. We now get into the homes of eighty-one percent of the people of the Church. This is an increase of about thirty-five percent over the past few years. I am thrilled about this, and some good must come from it. Brother Thomas and Brother Palmer who have Aaronic Priesthood assignments, those under twenty-one and those over twenty-one, have performed their duties in the same wonderful way. Recently, Brother Ray White was added to our staff. He is a qualified, experienced man who has come to do our writing. Brother Keith Carroll has been our office manager. He has been on the job all the time. He has kept our office routine moving in a smooth and efficient manner. We learned to love people of this caliber. Brother Harold Kirby, Brother Walter Poelman, and Brother Phillip Jensen are men of this same caliber. I should like to mention Sister Ella Jack who supervises the department that has more than 1,700,000 membership records in it. This department is so efficient that within a matter of five or six seconds, the workers can bring out the membership card of any member in the Church. If you can spell their names, and if they are members of the Church, this department can produce the membership records for you. It is this type of efficiency in all of our departments that has been so obvious.

Another department that should be mentioned is the comptometer department which was formerly headed by an outstanding servant, Fern Dunn, who passed away a few months ago, and our medical welfare department where we handle many cases of people in distress and difficulty. Sister Hilda Harvey and her staff are qualified, dedicated women who take care of those who come to this department.

I am going to miss many of these wonderful experiences that I have enjoyed. I will miss sitting in our weekly report meeting where the experience of our visits at stake quarterly conferences are related. I, personally, have been to more than 350 quarterly conferences during the time I have been in the Presiding Bishopric, and this in itself has been a tremendous experience.

As I look at this great audience, particularly those of you who are leaders of the Church, I realize what an amazing group of men you are. You have come from all over the Church, actually, from all parts of the world. I shook hands with leaders from Holland the other day and then with some from the new Berlin Stake, as well as leaders from Australia and New Zealand. You may be sitting next to each other at this very moment. You have come from farms, from small communities, from large cities, from most of the states of the Union and from many foreign countries to be inspired and lifted, edified, and electrified. I hope you catch on fire so that this great work will move forward as never before.

I have had the honor of sitting in the presence of President McKay and his Counselors at least twice each week, and many times, oftener. I will never be in any more wonderful company than while in the presence of prophets of God. Add to this those who comprise the body of the General Authorities of the Church.

Elder Romney mentioned my experience with him in the welfare program. Early in the program, I learned to love President Clark, and I wish he were here today so that I could tell him of the tremendous influence he has been in my life and for the great contribution he has made to the welfare program. I was closely associated with President Moyle while he was chairman of the program; Elder Harold B. Lee, managing director, Elder Romney, and all others associated with this outstanding program to bless people. I will prize this great association all of my life.

I have met with hospital boards, while dedicated men have sat and

pondered and worked out problems pertaining to our hospitals. These men have given their time hour after hour in the solution of the problems that confront these institutions. They have been a great aid to the administrators.

These are some of the things I shall miss. My association with the men and boys who hold the Aaronic Priesthood has been tremendous. This, I shall also never forget. I am even going to miss my new, red chair down here. From now on, I will be competing with you for a seat on one of the benches down below. I have a feeling this is going to be enjoyable.

Someone said, "Why do so many meetings start at 8 pm *sharp* and close at 11 pm *dull?*" This may be because I have been holding some of these meetings. I hope this will now eliminate all those classified as dull.

I know I must not speak much longer, but I should like to let you know that I wholeheartedly sustain the changes that have been made. I endorse the new brethren whose names have been mentioned. I have loved and appreciated Elder Hinckley and admire him greatly. I fully support the new members of the Presiding Bishopric. I have a feeling they will do a better job than we have done. It seems, when changes are made, new individuals always lift the Church to greater heights. If I can do anything to assist them, I offer my services.

I am very grateful that Bishop Wirthlin has received a new assignment in the Church. I am also grateful that Bishop Isaacson has a new assignment. President McKay said, "Brother Buehner, this will give you time to run your new Beehive State Bank." I told him I would take some of my time to do this and some for other things in which I have an interest.

In closing, may I say that through the privilege I have had of traveling about the Church, meeting you wonderful stake presidents, I express appreciation for the fact that you have given me the best room in your home. You have killed the fatted calf; you have traveled over busy highways to call for me at the airport or at a railroad depot; you have waited on us and extended to us every courtesy. For these things, I ask the Lord to bless you, and I express my appreciation for you. As I step aside now, I will remember these tremendous experiences. You are a great blessing to the leadership of the Church. Many times I have said that because of the dedicated men and women scattered throughout the Church, this Church can never fail. I trust our only concern is, "How far can we take it?" We have an excellent start and yet a long way to go.

The one other thought I would like to leave is that the Lord is trying to save all of us. I hope we will conform our lives to his teachings so that he can help us to become perfect and one day bring us back again into his presence. We would not be happy to be in his presence if we did not make every effort to bring with us those we have learned to know and love and appreciate and even many yet that we do not know. The purpose of the Lord is to bring us all back into his presence. He has given us the plan whereby this can be done.

I have a great testimony of the gospel. I love the Church. Again, I say, I appreciate every honor and every courtesy that has come to me. I would like to say again to President McKay and his Counselors and to all of the General Authorities that I am a better man as I leave this assignment because of them than I have ever been before.

Tomorrow will be moving day for me. I must say good-bye to most of you now. Some of you I hope to see often. I thank the Lord for every choice blessing I have had.

I have had to speak this way or I would have choked up and could not have said a word. God bless everyone of you as you continue your great labors in the work, and may our Father in heaven continue to bless these wonderful General Authorities.

Many great men in the past have been released by death. I am released while I am still alive, and there is some advantage to this. God bless you every one in the name of Jesus Christ. Amen.

President David O. McKay:

You have just heard a retirement

speech from Bishop Carl W. Buehner. I believe it was Brother Critchlow who was released as president of the stake, who was called as one of the Assistants to the Twelve, who said, "When I was released as president of the stake, I looked upon it as a retirement. Now I find it is a retreading."

I would like to say to Bishop Buehner and Sister Buehner and those children who have looked forward to a time when Brother Buehner can sit with them in the evening chair and spend a happy retirement experience, "That the best laid schemes of mice and men gae aft agley."

We shall now hear from Elder Henry D. Taylor, Assistant to the Twelve.

ELDER HENRY D. TAYLOR

Assistant to the Council of the Twelve Apostles

We sing a beautiful hymn that is a favorite of mine. It refers to our existence prior to coming to this earth. Sister Eliza R. Snow, the author, poses some very meaningful questions, and in addressing our Father in heaven asks:

"When shall I regain thy presence,
And again behold thy face?"

She concludes the hymn with this prayer:

"When I leave this frail existence;
When I lay this mortal by,
Father, Mother, may I meet you
In your royal courts on high?
Then at length, when I've completed
All you sent me forth to do;
With your mutual approbation,
Let me come and dwell with you."
("O My Father")

Our Heavenly Father loves us, his children, and desires that each will return again to his presence, for he has declared:

". . . behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

In order to attain this goal of immortality, it was decreed that individuals privileged to come to this earth must pass through the experience of death. But God in his wisdom allowed his Only Begotten Son in the flesh, Jesus Christ, to suffer, bleed, and die on the cross to break the bands of death. Through his atoning sacrifice, Christ became our Savior and Redeemer. It is through him that we will return to the Father, for he has said:

". . . no man shall come unto the Father but by me. . . ." (D&C 132:12.)

We have the promise and assurance that after death, our earthly, mortal body will be resurrected and become the glorified tabernacle of our eternal spirit.

Our Father in heaven is all-wise and infinite. He is also a God of law and order. He has given to man a plan—the gospel plan, which furnishes instructions for us to follow in order to return to his presence. These instructions are known as commandments and are given to us through his servants, the prophets.

Every commandment is important and has been provided for a specific purpose. It is not logical to suppose that man may choose the commandments he wishes to observe and ignore the others. Note how emphatically the Lord has expressed himself on this matter:

"If thou lovest me thou shalt serve me and keep *all* my commandments." (*Ibid.*, 42:29. Italics added.)

We might well consider that keeping the commandments is a "one package deal."

In contemplating the gospel plan, however, there is a possibility that we may be attracted to certain doctrines to the exclusion of others.

Many years ago I read some verses that made a lasting impression upon me. They are called, "The Blind Men and the Elephant":

"It was six men of Indostan,
To learning much inclined,
Who went to see the Elephant
(Though all of them were blind,)
That each by observation might
satisfy his mind."

The first happening to fall against the broad and sturdy side exclaimed: "the elephant is very like a wall!"

The second feeling of the roundness,

smoothness, and sharpness of the tusk cried: "This wonder of an elephant is very like a spear!"

The third happened to grasp the squirming trunk in his hand. "I see," quoth he, "the elephant is very like a snake!"

The fourth reached out his hand, and felt about the knee, "What this wondrous beast is like," he said; "Is very like a tree!"

The fifth who chanced to touch an ear, stated: "This marvel of an elephant is very like a fan!"

The sixth in groping about, seized the swinging tail. "I see," quoth he, "The elephant is very like a rope!"

"And so these men of Indostan,
Disputed loud and long,
Each in his own opinion,
Exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong."
(John Godfrey Saxe.)

And thus it is with us and the gospel. We catch a glimpse here and another there. Like the blind men of Indostan, we form our own impressions of the gospel. Yet it has been restored in its fulness, and through study and prayer we can obtain a knowledge and appreciation of its beauty and completeness.

Now to return for a brief consideration of the Lord's commandments, keeping in mind his promise when he said:

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

From the very beginning, God has provided his children with instructions or commandments. To Adam he gave the law of sacrifice. On Mt. Sinai, Moses received the Ten Commandments for the children of Israel. Some of these tell us what to do; others what not to do. Today, we still subscribe to those teachings as being basic and binding upon us.

From time to time through the years other important instructions have been given.

Frequently we hear the admonition: "Keep the commandments and you will be blessed," but there is more to it than that. Specifically, what are these commandments, the observance of which will bring us promised blessings? While the list would be impressively lengthy, a few essential ones we mention:

First: Love the Lord thy God with all thy heart, might, mind, and strength. Love is one of the great attributes of God and is the very essence of the gospel of Jesus Christ. Love is a virtue that every person should earnestly strive to develop.

Second: Next to loving God, we should love our neighbor as ourselves This anticipates that we will be honest in our dealings with our fellow man and not take unfair advantage but help him in every way possible.

Third: In order to keep ourselves unspotted from the world, we should go to the house of prayer on the Sabbath day, partake of the Sacrament, renew our covenants with the Lord, and remember our promise always to keep his commandments.

Fourth: Prayerfully choose a suitable mate, go to the temple, the house of the Lord, to be married and sealed, not only for time, but also for all eternity.

Fifth: Establish a home, multiply and replenish the earth, rear a righteous family, set a proper example for a worthy posterity and the whole world.

Sixth: All members of the Church should live righteously. By so doing every male member will make himself worthy to receive the priesthood and should then magnify it by gratefully accepting responsibilities that come, which callings he neither covets nor rejects, and in all his responsibilities he should be supported by his wife and family, standing loyally by his side.

Seventh: Search out the names of departed kinsman. As a proxy perform ordinances in the house of the Lord for their salvation and exaltation.

Eighth: Recognize that "the earth is the Lord's, and the fulness thereof; . . ." (Psalm 24:1.) Pay tithes and offerings as a token of appreciation for the good things of the earth and for all other blessings we receive.

Ninth: Share the gospel and teach all who will hearken to its message. In this way every member will become a missionary.

Tenth: Provide for our own economic

independence. Remember the poor and needy and show concern for their welfare.

Eleventh: Keep the body a sacred temple for the Spirit of the Lord by being clean, chaste, and virtuous, realizing that his spirit will not dwell in an unclean tabernacle. Also keep the body strong by observing the Lord's law of health, known as the Word of Wisdom.

To this list, brothers and sisters, you will want to add others.

As mortals we are weak. We have many frailties and imperfections, and it may be difficult at first to obey *all* the commandments. But we should never cease striving. Progress is doing better today than we did yesterday. Each of us should have as an objective the Savior's admonition:

"Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48.)

As we become more perfect, we gain strength and willpower and thus it is easier to keep all of God's commandments. When this is accomplished, we are well on our way to happiness and eternal life.

Happiness, peace, and contentment can be ours. The Prophet Joseph Smith taught:

"Happiness is the object and design of our existence, and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping *all* the commandments of God." (*History of the Church*, Vol. V, pp. 134-135; italics added.)

The Prophet Alma also contributed this important truth:

". . . wickedness never was happiness." (Alma 41:10.)

If we keep *all* of God's commandments, we will enjoy a feeling of calmness, serenity, and strength. This will serve as a bulwark to protect us against the winds and storms created by the tensions and uncertainties of present chaotic world conditions. We need not wait until we get to heaven to obtain peace and happiness. We can have heaven on earth, here and now.

May we all hearken to and observe the admonition of the ancient prophet who exclaimed:

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Ecclesiastes 12:13.)

For which I humbly pray in the name of Jesus Christ our Savior. Amen.

President David O. McKay:

He to whom we have just listened is Elder Henry D. Taylor, Assistant to the Twelve. The Choir and congregation will now sing, "How Firm A Foundation." Elder Tanner will speak after the song.

The Tabernacle Choir and the congregation joined in singing the hymn, "How Firm A Foundation."

President David O. McKay:

Elder Nathan Eldon Tanner, Assistant to the Twelve and president of the West European Mission, will now address us. He will be followed by Elder Howard W. Hunter of the Council of the Twelve.

ELDER NATHAN ELDON TANNER

Assistant to the Council of the Twelve Apostles

President McKay, President Moyle, President Brown, President Smith, and my brethren and sisters, I thank my Heavenly Father from the bottom of my heart for my membership in his Church and kingdom here upon the earth, for the priesthood which I hold, and for the honor and call that has come to me, which makes it possible for me to spend my time in the service of the Lord, and to associate with our beloved President, a prophet of God, David O. McKay, and these other inspired leaders who have been chosen by him to direct the activities of the Church and to lead us in the paths of truth and righteousness.

I am truly grateful for the opportunity I have of attending this outstanding

conference with you, and partaking of the spirit that is here, and to be instructed and encouraged by the wonderful messages that we have heard. As I stand before you, I feel more keenly than I have words to express my inadequacy and humility and a need of, and I humbly pray for, an interest in your faith and prayers as I speak to you today.

As approximately one seventh of all the full-time missionaries in the world are laboring in the West European Mission, over which I have the honor to preside, and which includes the missions of the British Isles, France, and the Netherlands, and because we have in these missions young men and young women representing families, wards, and stakes from all parts of Canada and the United States, I feel that I should make a brief report of their activities, the work that is being done, and the progress that is being made in those areas.

First, I should like to congratulate those devoted stake and ward officers and the people in the five stakes in England and Holland on the fine work that they are doing and the progress that is being made. I wish to acknowledge the presence of, and welcome here today, representatives of the stake presidencies, of the bishoprics, and stake Relief Society presidents, who are here from those stakes, also President and Sister Boyer of the London Temple. I am sure that they, as the rest of us, will enjoy the spirit of this great conference and return to their wards and stakes with a keener desire and determination and ability to carry on with the heavy responsibilities placed upon them.

Also, I wish to express my deep appreciation to those unselfish, dedicated mission presidents and their wives who are devoting every minute of their time and energy in directing the missionary work in their several missions. To see the love and devotion which they have for your sons and daughters who are placed under their care and direction is most encouraging indeed. They could not show a keener interest in their own children. The help and leadership which they give them will influence their lives for years and years to come.

Brother Roy M. Darley, with his organ recitals in the Hyde Park Chapel in London, is making a great contribution to missionary work.

Now, regarding that wonderful corps of missionaries who are serving in these different missions, I am happy indeed to be able to report that they are really doing a marvelous work and a wonder in the mission field. It is most encouraging and inspiring to go from one mission to another and hear those devoted missionaries bear their testimonies to one another and give their reports and experiences which they have had in teaching the gospel to the world. They are certainly to be congratulated on their enthusiasm, dedication, and their success as they go forward in their proselyting efforts.

To see how humble they are, and yet how fearless and determined, reminds one of Paul as he stood in chains before King Agrippa. Defending himself, he replied to the accusations of Festus, "I am not mad, most noble Festus, but speak forth the words of truth and soberness" (Acts 26:25), always with the hope that those who hear might accept their message. The results of their efforts are evident throughout the mission.

In April I reported that in the previous eighteen months the LDS membership in the British Isles had increased from approximately 10,000 to 20,000, or nearly double. Today, I am happy to report that in these islands we had 1,197 baptisms in July; 1,274 in August; and in September, at the present rate, we will have over 1,400. This means that we are baptizing in the British Isles alone enough people for four or five stakes each year.

But more significant than this is the fact that the church population there is being increased at the rate of over 5 percent each month, or over 60 percent each year throughout the whole of the British Isles, while in some local areas the increase is as high as 200 to 300 percent in one year.

In France and the Netherlands the number of baptisms are also greatly increased. It is not difficult to see that a tremendous fellowshipping program is necessary, and I am happy to report that in these wards and branches, though many of them are new members and

though the building facilities are most inadequate, the people are accepting the responsibility of trying to make the new converts feel at home and a part of the church organization.

The building program necessary to provide the facilities for this great influx of members presents a real problem. I personally wish to congratulate the building committee and those fine men who are directing the work on the ground, on the very efficient way in which they have organized their work and their staffs to go forward with the program of starting a new building every week.

I also wish to congratulate the members in the stakes and missions on the very wonderful way in which they have responded to this building program and in making labor missionaries available to assist wherever new buildings are being constructed.

President McKay, I am happy to tell you that the people there are responding beautifully to your call and slogan, "Every Member A Missionary," first, by striving to live lives worthy of example, and second, by opening their homes for group teaching and inviting their friends and neighbors and associates in to hear the gospel.

I should like to tell you of some of the experiences and observations that Sister Tanner and I had in September as we met with the Saints in the stake and district conferences in the capitals and some of the larger cities in England, France, Germany, the Netherlands, and Belgium which I feel are significant and which helped to strengthen our testimonies and helped us to appreciate probably more than ever before our free agency and our membership in this great Church.

First, we found that wherever we went, regardless of country or city or language, there was the same sweet spirit of devotion and willingness to accept office and give service in the Church. As we interviewed the men in these cities for office, we told them they would be required to live up to the standards of the Church, that it would require much of their time, and that the responsibilities were heavy and would require sacrifice on their part.

All of them, though they knew that there was no remuneration but a great deal of hard work, had only one response: "I am willing to do my best, but am I worthy?" Where in all the world, outside of this Church, can you find this kind of dedication? It is evident that the members of the Church are being prepared to accept and follow the admonition of James wherein he said, " . . . be ye doers of the word, and not hearers only, deceiving your own selves." (James 1:22.)

Secondly, we observed that the members, when speaking to one another and when addressing the people in meetings, referred to them, as they do all over the Church, as brothers and sisters. This too was very significant. What a grand and glorious feeling it is to know that you are really brothers and sisters, spirit children of God, who are interested in one another and enjoy the fine feeling of love and brotherhood and oneness in the Church wherever you are, regardless of whether you have known one another before or not. As the Lord has said, "I say unto you, be one; and if ye are not one ye are not mine." (D&C 38:27.)

The third observation we made, and which is also significant and important to the members of the Church, is that all speakers concluded their reports and talks by bearing their testimonies, all of which were essentially the same. As Sister Tanner and I are unable to understand or speak the language of any of the countries on the European Continent, we have to arrange for someone not only to translate what we say to the congregation, but also to sit behind us and give us a running commentary of what is being said by the local people.

While in Brussels we had an interesting experience when the district and branch presidents were giving their reports. After two or three had spoken, and another was concluding, the man who was sitting there translating for us said, "He is now bearing his testimony." And he said no more. For the speakers who followed he did the same thing. This made me very conscious of the fact that the testimonies borne by members anywhere in the Church, regardless of

who they are, or where they come from, state or imply certain fundamental and significant truths, and that testimony bearing itself is peculiar to the Church of Jesus Christ of Latter-day Saints.

I should like to deal briefly with three or four of the fundamentals in the testimony of a Latter-day Saint. These testimonies include essential points of the message now being taken by the missionaries to the world. First, that the Godhead is composed of God the Eternal Father and his Son Jesus Christ and the Holy Ghost, and it is their testimony that God the Eternal Father and his Son Jesus Christ are Living Beings of flesh and bones and spirit, in whose image we are made, and that ". . . God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16), that Jesus Christ is the Savior of the world who gave his life that all mankind may be saved and by obedience to the laws and ordinances of the gospel work out their own salvation and exaltation; that God the Father and his Son Jesus Christ both appeared in person and spoke to and instructed Joseph Smith; that Joseph Smith was chosen as a Prophet of God and that the priesthood was restored by John the Baptist and by Peter, James, and John upon the heads of Joseph Smith and Oliver Cowdery; that this priesthood is the power of God delegated to man to act in his name, and that it is now in the Church and is the authority by which all ordinances are performed in the name of Jesus Christ; that the gospel has been restored, and that the true Church of Jesus Christ is established; that this Church is an organization similar in all essentials to the primitive Church set up by Christ among the Jews with apostles and prophets, pastors and teachers, evangelists, etc.; and that we have a prophet at the head of our Church today through whom the Lord speaks and directs his people.

This is the testimony of these individual members of the Church throughout the world. It is their testimony also that the Book of Mormon, which was translated by the power of God, is a divinely inspired record of God's dealings with the early inhabitants of the people on the American Continent, and that it is the word of God, and as recorded on the flyleaf of the Book of Mormon, it is "Written by way of commandment, and also by the spirit of prophecy and of revelation— . . . to the convincing of the Jew and Gentile that Jesus is the *Christ*, the *Eternal God*, manifesting himself unto all nations. . . ."

This message is a message of peace, the plan of life and salvation, which is the message to all the world, to accept Christ as the Savior of the world and him crucified and to follow the admonition of Peter: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

This is the reason there are 9,000 young missionaries, ranging in ages mostly from nineteen to twenty-two years out in the world, receiving no remuneration, paying their own expenses at a cost of more than $800,000 each month, or approximately ten million dollars each year, or twenty million for the two to two and a half years they are in the mission field. While in the field they will have contributed over 18,000 missionary years. They will have sacrificed 18,000 man years of schooling or otherwise productive life to teach the restored gospel, which is the plan of life and salvation, and to bring souls unto Christ.

This is a service of love, with no thought of financial gain, but with an unselfish desire on the part of these devoted young missionaries and their parents who sacrifice so much to serve God and their fellow men.

The struggle in the world today and the threat of nuclear war would be averted tomorrow and peace would reign upon the earth if the people in the world would accept this message. The conflict in the world which threatens the free agency and life of every individual is a continuation of the war in heaven, where Satan was determined to take away our free agency, God's greatest gift to man.

As we read in the scriptures: ". . . because that Satan rebelled against me, and sought to destroy the agency of

man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Moses 4:3-4.)

"Wherefore, he maketh war with the saints of God, and encompasseth them round about." (D&C 76:29.)

This was so evident to me as we were in Berlin to organize a stake there. I took the opportunity of going into East Berlin, as a tourist may if he has his proper papers. Here we have an outstanding example of the contrast of conditions and the way of life in a divided city where the East is under the domination of a dictator where man has been robbed of his freedom and is now a slave of the state, and the other part of the city where he still enjoys much of his freedom. In the West, the stores, the streets with their bright lights, the cars, the hotels, and beautiful parks are all bustling with people who can go and come as they wish and who are joyously and actively engaged in building and other industrial development. While in the East under the domination of man, you see very few people on the streets, a very limited number of cars, a drab-looking city with ruins on all sides, and the people with an attitude of despondence, despair, and defeatism, knowing that they are at the beck and call of a foreign anti-Christ dictator with policemen and soldiers on every side to see that they do as they are told and that they cannot escape. Why? Is it because they are so happy and prosperous and contented with conditions there?

Satan is at work, my brethren and sisters. Our freedom is at stake. It is the responsibility of everyone who calls himself a Christian, and particularly for every member of the Church of Jesus Christ of Latter-day Saints, and more particularly for every holder of the priesthood of God, to take a firm stand and a determined stand against evil. It is my testimony to you, my brothers and sisters, wherever you may be, that God has given us the solution to our problems, the plan by which we can enjoy peace in the world and peace in our lives.

I plead with you, everyone, wherever you may be, to accept Christ as the Savior of the world and to go forward as champions of our Heavenly Father and his cause and keep his commandments that we may enjoy his Spirit to be with us at all times, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Nathan Eldon Tanner, Assistant to the Twelve and President of the West European Mission, has just given that testimony. We shall now hear from Elder Howard W. Hunter of the Council of the Twelve.

ELDER HOWARD W. HUNTER

Of the Council of the Twelve Apostles

There is a growing concept among men of the world that religion is something reserved for the Sabbath day, or for the hour spent in places of worship or in prayer. Men distinguish between the everyday affairs that occupy their minds and direct their activities in the busy business world, and those things within the realm of theology. "Don't mix religion with business," some say. Can religion be eliminated from the affairs of everyday living?

As Christians, I suppose we could define religion as a belief in God and a devotion to him, which belief stimulates a love for God and a desire to serve him.

James said,

"If any man among you seem to be religious, and bridleth not his tongue,

but deceiveth his own heart, this man's religion is vain.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:26-27.)

In other words, religion is more than a knowledge of God or a confession of faith, and it is more than theology. Religion is the doing of the word of God. It is being our brother's keeper, among other things. To keep unspotted from the world does not mean that one must withdraw from all association with the world, but rather to keep away from the evils of the world; or as more beautifully put in one of our hymns, "Freedom from earth stains."

We can be religious in worship on the Sabbath day, and we can be religious in our duties on the other six days of the week. The Apostle Paul, writing to those called to be "saints" at Corinth stated:

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10:31.)

If such little things as eating and drinking are to be done to the glory of God, how much more important it must be that all of our thoughts, the words we speak, or acts, conduct, dealings with neighbors, business transactions, and all of our everyday affairs, be in harmony with our religious beliefs. In the words of Paul, "whatsoever ye do, do all to the glory of God." (*Idem.*) Can we therefore eliminate religion from our week-day affairs and relegate it to the Sabbath day only? Surely not, if we follow Paul's admonition.

Religion can be part of our daily work, our business, our buying and selling, building, transportation, manufacturing, our trade or profession, or of anything we do. We can serve God by honesty and fair dealing in our business transactions in the same way we do in Sunday worship. The true principles of Christianity cannot be separate and apart from business and our everyday affairs.

Religion is often regarded as opposed to pleasure, but God's reason for creating man is that he might have joy.

"Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25.)

There is no reason why joy should be turned out-of-doors before religion can come in. Many people think of a religious person as one with a sad countenance and draped in black, but this is not so. When the angel of the Lord appeared to the shepherds to announce the birth of the Savior, he said:

". . . Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." (Luke 2:10.)

Christ, himself, said:

". . . I am come that they might have life, and that they might have it more abundantly." (John 10:10.)

Joy existed in the pre-existence before the foundations of the earth were laid, ". . . and all the sons of God shouted for joy." (Job 38:7.)

Peter, in his epistle, speaking of the appearance of Jesus Christ, said:

". . . though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:" (1 Peter 1:8.)

There is nothing sad or gloomy about a person who accepts the truths of the gospel and incorporates these principles in his daily living. God wants all of his children to be joyous and glad, and we can have this blessing if we are willing to keep his commandments and live by his word in all that we do. Thus living one's religion must apply to temporal affairs as much as it does to those things which we think of as spiritual.

There are some who ask why the Church is concerned with temporal affairs. The Church is interested in the welfare of each of its members. This interest therefore cannot be limited to man's spiritual needs alone but extends to every phase of his life. Social and economic needs are important to everyone. Man also has need for physical, mental, and moral guidance. Our lives cannot be one-sided, nor can we separate the spiritual from the temporal. The Lord has said:

"Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

"Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual." (D&C 29:34-35.)

The Lord makes no distinction between temporal and spiritual commandments, for he has said that all of his commandments are spiritual. When we understand the plan of life and salvation, this becomes evident to us. Mortality is just one part of our eternal life.

We know where we came from. Holy writ tells us that we were born the spiritual children of our Heavenly Father, that we dwelt with him in a spiritual existence before our birth into mortality. The divine object of our coming to earth is to obtain a body of flesh and bones, to learn by the experiences which come to us in this mortal life the difference between good and evil, and to accomplish those things which the Lord commanded. Thus this life is the schoolroom of our journey through eternity. There is work to do and lessons to learn that we might prepare and qualify ourselves to go into the spiritual existence to follow.

Man distinguishes between the temporal and the spiritual, probably because living in mortality between the spiritual pre-existence and the spiritual life hereafter, he fails to recognize the full significance of his activities during the years he spends on earth. To the Lord everything is both spiritual and temporal, and the laws he gives are consequently spiritual, because they concern spiritual beings.

Every phase of our life, therefore, becomes the concern of the Church. The great welfare program of the Church demonstrates this principle. The Church is interested in our social and our recreational needs, educational, family life, our business affairs, and all that we do.

There is no way we can separate the activities of worship on the Sabbath day from the many pursuits of the weekday by calling one religious and the other temporal. Both are spiritual. God has ordained them thus, for they consist of our thoughts and actions as we wend our way through this part of eternity. Thus our business transactions, our daily labors, our trade or profession, or whatever we do become part of living the gospel.

This imposes upon us a high duty and a high responsibility. If all men would live in obedience to these principles in their daily lives and in their dealings with each other, and if this same code would prevail among those who are in leadership among the peoples and nations of the world, righteousness would prevail, peace would return, and the blessings of the Lord would be showered down upon his children.

Righteous living must start in the lives of individuals. Each of us has the duty. It must be incorporated into family living. Parents have the responsibility to live these principles and teach them to their children. Religion must be part of our living. The gospel of Jesus Christ must become the motivating influence in all that we do. There must be more striving within in order to follow the great example set by the Savior if we are to become more like him. This becomes our great challenge.

Our daily prayer might well be stated in the words of the hymn:

"More holiness give me,
More strength to o'ercome;
More freedom from earth stains,
More longing for home;
More fit for the kingdom,
More used would I be;
More blessed and holy,
More, Savior, like thee."

I witness that Jesus is the Christ, the Savior of the world. If only we could catch the vision and conform our lives to his teachings, we would find that joy which has been promised to us. In whatever we eat or drink, or whatever we do, may it all be done to the glory of God I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Howard W. Hunter of the Council of the Twelve has just concluded speaking.

The closing song by the Tabernacle Choir will be "Hallelujah" (from the "Mount of Olives"), conducted by Richard P. Condie, and the benediction will be offered by Elder Joseph R. Ison, president of the Nampa Stake, following which this Conference will be adjourned until two o'clock this afternoon.

Brethren and sisters, in bringing to a close this sixth session of the One Hundred Thirty-First Semi-Annual Conference, we express our sincere appreciation to the owners and managers of the many television and radio stations who have offered their facilities to us. We are grateful for this wonderful public service. A total of 22 radio stations and 21 television stations in the West are carrying the proceedings of this Conference. According to a survey, it is estimated that over a million people are listening to this morning's session.

We are grateful for the attendance of all who are present in the Tabernacle, in the Assembly Hall and Barratt Hall. We are pleased with the messages we received yesterday, among which was one from students of the Payson Seminary—a hundred and ten of them. Some of them for the first time in their lives attended the session.

We recognize the presence of the Honorable Ralph R. Harding, Congressman from Idaho. You be pleased also that the following have been noticed in our session this morning, and many of them I have noticed at several other sessions: Senator Wallace F. Bennett, Congressman David S. King; I have already mentioned Senator Ralph Harding from Idaho; Governor George Dewey Clyde, last evening also, and is present this morning; and Secretary of State, Lamont Toronto; Sharp M. Larsen, the State Treasurer; Dr. Ernest L. Wilkinson, president of the Brigham Young University; Dr. A. Ray Olpin, president of the University of Utah—I missed him yesterday when his boys and girls were singing. They did well, Dr. Olpin; President Daryl Chase of the Utah State University; President Homer Durham of Arizona State University; President John L. Clarke of Ricks College; Dr. William P. Miller, president of Weber College; Judge A. Sherman Christenson of the Federal Court; Superintendent M. Lynn Bennion of our Salt Lake City Schools; and undoubtedly many others.

We are grateful for the attendance in the Assembly Hall and in Barratt Hall of many of our Conference visitors who are here for the first time, and of course, you stake presidencies, high councilmen, bishoprics, temple presidents, and all the General Authorities and general officers of the Church.

We should say a word of appreciation for the flowers all the way from Hawaii, the antheriums, from the Oahu Stake.

I mentioned the General Priesthood Meeting held last evening and the excellent presentation by Elder Lee and Elder Evans of the correlation plan and the spiritual feast of probably 40,000 members of the Priesthood at the General Priesthood Meeting in about 300 stake gatherings.

The singing of this morning's session has been furnished by the Tabernacle Choir, with Richard P. Condie conducting and Alexander Schreiner at the organ.

We will conclude this service now with the anthem, "Hallelujah" from the "Mount of Olives," and Elder Joseph R. Ison, president of the Nampa Stake, will offer the benediction.

The anthem, "Hallelujah" (from the "Mount of Olives") was the closing number by the Tabernacle Choir.

Elder Joseph R. Ison, president of the Nampa Stake, offered the closing prayer.

Conference adjourned until 2:00 p.m.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference was held in the Tabernacle at 2 o'clock p.m., Sunday, October 1, with President David O. McKay presiding and conducting.

The music for this session of the Con-

ference was furnished by the Tabernacle Choir, Richard P. Condie and Jay E. Welch directing, with Frank W. Asper at the organ.

President David O. McKay opened the meeting with the following remarks:

President David O. McKay:

These services are being broadcast by television and radio stations throughout the West. The names of these stations were announced at the beginning of this meeting.

The music for this session will be rendered by the Tabernacle Choir, with Richard P. Condie conducting, and Elder Frank W. Asper at the organ.

We shall begin these services by the Choir singing, "How Lovely Are The Messengers," with Jay E. Welch, Assistant Conductor, directing. The invocation will be offered by Nicholas J. Teerlink, president of the Wells Stake.

"How Lovely Are The Messengers" was sung by the Tabernacle Choir, Jay E. Welch, Assistant Tabernacle Choir leader, conducting.

Elder Nicholas J. Teerlink, president of the Wells Stake, offered the invocation.

President David O. McKay:

President Nicholas J. Teerlink of the Wells Stake has just offered the invocation. The Choir will now sing, "Of The Father's Love Begotten," Richard P. Condie conducting, after which we shall hear from Elder Milton R. Hunter of the First Council of Seventy.

The Choir sang, "Of The Father's Love Begotten," Richard P. Condie conducting.

President David O. McKay:

Elder Milton R. Hunter of the First Council of Seventy will be our first speaker. He will be followed by Elder Sonne.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

My dear brethren and sisters, we are living in a great age of the Church. I thrill when I think about the tremendous growth that is taking place, and especially when I meditate on the development of the various phases of church activity. This unusual growth and development has taken place primarily during the past few years since President David O. McKay became leader of the Church.

As President Henry D. Moyle said yesterday, truly the stone has been cut out of the mountain without hands, and it is destined to roll forth and fill the whole earth. (See Daniel 2:34-35, 45.)

As I travel throughout the Church and meet with the stake presidencies, the other officers, and the people in general of the various stakes, I thrill with their devotion. Thousands and thousands of them have an eye single to the glory of God and to the upbuilding of the kingdom. They bear solemn testimonies that Jesus is the Christ and that this is his true Church. I marvel how devoted to the cause of righteousness many Latter-day Saints are.

On the other hand, when I look at the reports of the various stakes and observe how many members have their names on the records who are not keeping the commandments, it causes my heart to sadden. It causes me to want to do all I can to help change that condition. I strongly desire that all Latter-day Saints work out their eternal exaltation now while the opportunity is ours.

It seems that many in the Church do not appreciate the gospel. They do not realize that if they attain the greatest amount of joy in this life and eternal life in the world to come, they must prove faithful now. This life is our opportunity. Yes, our chance to serve God is now! Today is the day for us to prepare to meet God. We cannot put it off until the next world.

Some 2,500 years ago, Nephi, looking

down through the stream of time, saw our day and prophesied about it extensively. He said that in the last days the God of heaven would proceed to bring forth a marvelous work and a wonder. He described this work and the great effect it would have upon the people of the world.

Nephi also proclaimed that many Church members in our day would not be faithful. He said that they would be influenced by the Evil One; that they would be deceived and dragged down to hell. Let me read one of Nephi's statements:

"And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.

"Yea, and there shall be many which shall teach after this manner, false and vain and foolish doctrines, . . ." (2 Nephi 28:8-9.)

It seems to me that the principle theme of this conference has been obedience to God's commandments. I have a strong feeling in my heart this afternoon to say something to cause some of us to recognize the importance of keeping God's commandments at the present time while the opportunity is ours.

I remember that a few years before President Grant died, he came to a general conference one day and said that while preparing his mind for conference he had wondered what great blessing he could give to the Latter-day Saints. He pondered on what good thing he could do for them. And then he remarked, "Under the inspiration of the Lord I have come to conference with the one simple idea, '*Keep God's commandments!*'"

Many Latter-day Saints think that they can reject temple marriage, fail to pay their tithes and offering, commit various sins here in mortality and that they will have another chance to make all of this up in the life to come. I desire to emphasize the point that now is the time for members of the Church of Jesus Christ of Latter-day Saints to render obedience to all of the Master's laws and ordinances. It is required that we keep God's commandments now, because we have taken upon ourselves the name of Christ. We are members of his Church, and so we are having our opportunity to render obedience to all of his commandments now. We should perform our own ordinances in the temple and keep all of the Lord's commandments while the day lasts, because for us the night may come wherein we cannot work. That would be terrible if we had not proved faithful.

In the account of the grand council of heaven we read: "And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them, . . ." (Abraham 3:24-25.)

Thus, in the very beginning—even in the spirit world—we were informed that mortality was to be a state of probation, a proving ground, to see if we would keep all of God's commandments. That same idea was verified in a modern revelation through the Prophet Joseph Smith to the Latter-day Saints. Jesus Christ, our Lord, declared:

"And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

"For you shall live by every word that proceedeth forth from the mouth of God." (D&C 84:43-44.)

A little later another revelation came to the Prophet which warned the Saints as follows:

"For if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you." (*Ibid.*, 78:7.)

Jesus Christ is the great Lawgiver and Judge. He is the one that will give us our rewards and blessings for righteous-

ness, and, on the other hand, withhold blessings or give us the punishments for failing to live righteous lives. He judges on a very fair basis by eternal law. He cares not whether one is rich or poor, bond or free, male or female.

Jesus judges by what is in one's heart: ". . . for out of the abundance of the heart the mouth speaketh," (Matt. 12:34), and, "For as he thinketh in his heart, so is he: . . ." (Proverbs 23:7.)

And so the Lord's judgment will be based upon law. We shall receive exactly what we merit. We read in the Doctrine and Covenants:

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

As we learned in the Mutual theme a few years ago, the Lord also said:

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (*Ibid.*, 82:10.)

I think, my brothers and sisters, that we should not only avoid committing sins, but we should also avoid doing things that appear to be sinful.

When I was a young man, I heard a good woman say several times, "Don't do anything wrong. Don't do anything that even appears to be wrong."

Of course, at that time I thought that that statement was somewhat foolish; but as I have become older and have observed human nature, I have come to know that the example we set causes many people to do wrong. Our example may also cause them to do right. And so now I think that that statement is a very wise one.

Let me illustrate with a little personal experience. A few years ago, accompanied by a welfare man, I was on the way to Seattle to a stake conference. The train stopped at Portland for the passengers to eat breakfast. As we ordered our breakfast, as usual the waitress asked if we would care for coffee. Of course, as always, we replied, "No, thank you." But when she brought the breakfast, she set two cups of coffee beside our plates and left quickly.

I said to the welfare man,"I am not going to leave this coffee beside our plates while we eat."

He replied, "We could push them aside a little distance from our plates, and I think it will be okay."

The waitress returned about then. I asked her to remove the coffee, stating that we had not ordered it. No sooner had she got away from the table with the two cups of coffee than the door opened and in walked the stake president of the Portland Stake. He spied us immediately, came over and sat down by us, and conversed with us all the time while we ate breakfast.

When we got back on the train, the welfare man said, "My, that was a narrow escape. If we had had that coffee on the table, we could not have convinced that stake president that we had not ordered it and that we had not intended to drink it."

Brothers and sisters, all of us who are members of the Church of Jesus Christ of Latter-day Saints have entered into a covenant with the Lord to keep all of his commandments now while here in mortality. In the words of the Preacher:

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Ecclesiastes 12:13-14.)

I humbly pray that as members of the true Church, we will strive hard "to do justly, to love mercy, and to walk humbly with our God." (See Micah 6:8); and after mortal life has closed, may we find a glorious home prepared for us in his mansion on high.

In the name of Jesus Christ. Amen.

President David O. McKay:

Elder Milton R. Hunter of the First Council of Seventy has just concluded speaking. Elder Alma Sonne, Assistant to the Twelve, will now speak to us, and he will be followed by Elder Hinckley.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

President McKay, brethren and sisters, after having listened to the music during these conference sessions, and after having heard the prayers which have been so fervently offered, and hearing also the stirring sermons which have been delivered, and having felt the spirit of all meetings in this conference, I have been led to say in my own heart, "Surely this is the marvelous work and wonder spoken of by Isaiah the prophet."

Seven or eight months ago President Joseph Fielding Smith in speaking to the General Authorities of the Church suggested that each one of them read the Book of Mormon during the year. Like many others, I began the reading. I have almost finished it. At the same time I also read Orson Pratt's treatise on the book as he wrote it many years ago. It has been refreshing and stimulating to me and certainly very enlightening, even though it has been read and referred to many times over the years.

Elder Pratt, in writing his analysis of this latter-day scripture, makes this statement: "The book must be either true or false. If true, it is one of the most important messages ever sent from God. If false, it is one of the most cunning, wicked, bold, deep-laid impositions ever pawned on the world."

Many people during this year are reading the Book of Mormon. Many have read it in the past, and many will read it in the future. It was given to the world through Joseph Smith the Prophet when he was a young man in his early twenties. The Prophet was a humble man. He was unlearned in the arts, the sciences, and literature of the world. At the same time he laid no claim whatever to any literary power or ability. The book was not produced as a result of prolonged preparation or any studious effort such as the writing of a book would entail. It is in perfect harmony with the Bible teachings. It contains a similar message and emphasizes the same truths. No book was ever written with a higher and a nobler purpose. Its aim is to teach the Jew and the Gentile that Jesus is the Christ, the Eternal God who manifests himself to all nations.

It is and always has been a builder of faith and a converter of souls. Its power in these respects is marvelous and beyond the understanding of the unbelieving and those who "are wise in their own eyes and prudent in their own sight." A humble approach to its reading is necessary.

Readers of the book are left with God's help to determine its value, its divinity, and its truthfulness. They are not asked to consult with the scholars or the recognized men of learning as to its validity. They are cautioned, however, to ask God the Eternal Father in the name of Jesus Christ regarding the reliability and the trustworthiness of the message it contains, directed as it is to the Jews, the Gentiles, and the remnant of the Nephite race.

Under that procedure they will receive a testimony as to its sanctity and authenticity which is stronger and mightier than all the arguments of cynics and skeptics. No one has found anything that nullifies the testimony of the three witnesses to this sacred volume. Their testimonies still stand. Not a single thing has been brought to light, not a single thing to discredit their solemn declaration. It was challenged, as you may know and surmise, and the integrity of the witnesses was questioned. Their characters were assailed, and they were accused of being in collusion with a wicked pretender and a false prophet.

It has always been so and naturally was expected, for the world is full of doubters and cynics. Jesus knew this when he talked to Nicodemus. "We speak that we do know," said Jesus, "and testify that we have seen; and ye receive not our witness.

"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (John 3:11-12.)

These were the words of the Master, but these witnesses never wavered in their testimony. They left the Church and were unfriendly to the Prophet.

They were excommunicated at a time when the Church needed their support. There is something dramatic about Oliver Cowdery's return to the Church. The day he came back the fortunes of the Church were at their lowest ebb. The people were outcast and had been driven from their homes and possessions. Fully repentant, Oliver Cowdery was baptized and entered the Church as a humble member.

Martin Harris returned and was baptized after a long period on the outside. His numerous testimonies to his neighbors and friends are a vindication against the charges that he had denied his testimony.

David Whitmer, disgruntled and disappointed, did not return. He claimed the Church had left him; that he had not left the Church. He evidently lacked humility which is required of faithful members of the Church. His last act was to reconfirm his testimony and to rebuke those who had accused him of being unfaithful to the written document which he had signed. He executed an affidavit on his deathbed to silence those who had questioned his integrity.

But the book itself is the best evidence of its divinity. If the book is a fraud, Joseph Smith knew it. There could be no question in his mind about its being fraudulent or genuine. He had the answer. Thousands have read it and have come away with the same testimony which he and the others gave. Not a single logical explanation has been offered to discredit the claim of the Prophet and his associates. The book still stands as a divine record, unmarred by the attacks of critics, most of whom were insincere and untrustworthy.

If Joseph Smith wilfully and deliberately fabricated that volume and gave it to the world as scripture, he was unworthy of the confidence of all good men. Of all men he would be the most deceptive and the most dishonest. He would be a stranger to every divine and holy impulse. By every law of affinity his mind would be darkened by his evil designs. God's Spirit would depart from him. No heavenly inspiration or enlightenment could emanate from one so bad, but his scriptural productions, every one, emphasize moral and spiritual values. They are warnings against wrongdoing. They are confirmations of Bible teachings.

The Book of Mormon especially is a strong indictment against every sin in every form. I beg of you, brethren and sisters, to read the book; and as you go home following this conference, open the sacred volume and read it slowly and prayerfully, chapter by chapter, until it is finished, and, if you will do so, God will bless you. He will strengthen your testimony. He will increase your faith, and he will bless you in your devotion to the great cause for which we all stand.

May you and I be faithful in all things I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Alma Sonne, Assistant to the Twelve. Elder Gordon B. Hinckley, whom we sustained yesterday as a member of the Council of the Twelve, will now speak to us.

ELDER GORDON B. HINCKLEY

Of the Council of the Twelve Apostles

My beloved leaders, my dear brethren and sisters, it would be neither appropriate nor desirable for me to speak at length. I wish merely to share briefly with you some of the feelings of my heart.

Sister Romney told me yesterday afternoon that she knew that I was the one to be sustained because of the appearance of my eyes when she talked with me yesterday morning. I confess that I have wept and prayed.

I think I feel some sense of the burden of this responsibility to stand as a witness of the Lord Jesus Christ before a world that is reluctant to accept him. "I stand all amazed at the love Jesus offers me." I am subdued by the confidence of the Lord's Prophet in me, and by the expressed love of these, my

brethren, beside whom I feel like a pigmy. I pray for strength; I pray for help; and I pray for the faith and the will to be obedient. I think that I need—and I feel that all of us need—discipline, if this great work is to roll forward as it is ordained to do.

I expressed three and a half years ago when I stood here my appreciation for the name which I bear [Bryant S. Hinckley, his father], which has come from faithful forebears, who gave much and received little that I might receive much while giving little.

I was moved this morning as the choir sang that great anthem, "Crown Him Lord of All." The unity, the harmony, and the discipline of this choir always impress me. Now, my brethren and sisters, God has written the score which we are to perform. Our prophet is our director. With effort and with harmony we can stir the world and "crown him Lord of all," if we have the will to discipline ourselves with that restraint which comes of true testimony.

I would like to say that this cause is either true or false. Either this is the kingdom of God, or it is a sham and a delusion. Either Joseph talked with the Father and the Son, or he did not. If he did not, we are engaged in blasphemy. If he did, we have a duty from which none of us can shrink—to declare to the world the living reality of the God of the universe, the Father of us all; and of his Son, the Lord Jesus Christ, the Savior of the world, our Redeemer, the Author of our salvation, the Prince of Peace.

I give you my testimony that this is true. It is not false. Our detractors may debate theology, but they cannot refute this testimony which has come by the power of the Holy Ghost into my heart and into your hearts, and which I solemnly declare this day as I express unto you my appreciation for your sustaining hands and hearts, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

We have just heard from Elder Gordon B. Hinckley of the Missionary Department, member of the Quorum of the Twelve Apostles of the Church. Elder S. Dilworth Young will please come forward and speak to us. Elder Young is a member of the First Council of the Seventy.

ELDER SEYMOUR DILWORTH YOUNG

Of the First Council of the Seventy

Yesterday Elder Marion G. Romney mentioned the matter of the Holy Spirit and said that one does not hear it with his ears. May I read to you a verse of scripture which verifies that. Nephi was rebuking his two brothers who were intent upon killing him as they journeyed toward the Promised Land. He reminded them that they thought to murder his father, but also their intent was to murder him, and therefore in their hearts they were murderers. Then he reminded them of the times which the Lord had tried to impress them in these words:

"Ye have seen an angel, and he spake unto you; yea, ye have heard his voice from time to time; and he hath spoken unto you in a still small voice;" —and this is the part I would like to have you hear—"but ye were past feeling, that ye could not feel his words; . . ." (1 Nephi 17:45.)

I used to wonder why Nephi didn't say "hear his words." Now I know that one doesn't hear them with his ears, as Brother Romney said. But into a person's mind there come words. These seem to be his own words, but with the Spirit upon him, are not his words. With these words comes a feeling. One actually feels the words, just as Nephi said. These brothers had lost that feeling, and therefore could not detect words given by the Spirit as apart from their own thoughts.

This "feeling" comes to all who will hear. One's first experience in this likely is akin to those of all converts to the Church when they read what

Moroni said. He told them that after they had heard these things, if they would ask God they would know of their truth. (Moroni 10:4.) I believe that James was referring to this fundamental truth when he wrote these words, "If any of you lack wisdom, let him ask of God, . . ." (James 1:5.) The Prophet Joseph, reading, was impressed to go to the woods and pray. Anybody who cannot learn to hear by feeling will not go very far in the Church, in my humble opinion, for I believe that to be the way the majority of us know if these things are true.

By that Spirit which whispers in my soul, and which I feel with my heart and my feelings at the same time, the knowledge of which rings constantly in my whole being, I know that Joseph Smith received many of his revelations by that means. By that whispered feeling, too, I know that he was a prophet of the Living God and that President McKay is likewise a prophet of the Living God. I would ask only one thing, that each of us as we leave this conference ask ourselves if during any of these meetings, we felt in our hearts the whispering, and had the words form into our minds as the whispering became feeling, and the message came clearly into our minds that the speaker has spoken truly. "That is true doctrine. He is speaking truth to us," it tries to say.

To me this conference has been filled with that type of thing. I am proud to be a member of the Church. I am delighted to have the opportunity of bearing my testimony that I know these things are true, and I do it in the name of Jesus Christ. Amen.

President David O. McKay:

The Choir and congregation will now sing, "O Say, What Is Truth?" You have just listened to Elder S. Dilworth Young of the First Council of Seventy. Elder Jay E. Welch, Assistant Choir Leader, will lead us as we join in singing, "O Say, What Is Truth?" and we shall hear from Elder Franklin D. Richards following that song.

The Choir and congregation joined in singing the hymn, "O Say, What Is Truth?"

President David O. McKay:

Elder Franklin D. Richards, Assistant to the Twelve, will be our next speaker. He will be followed by Elder Theodore M. Burton.

ELDER FRANKLIN DEWEY RICHARDS

Assistant to the Council of the Twelve Apostles

President McKay, President Moyle, President Brown, President Smith, and all of you wonderful brothers and sisters and friends, I approach this responsibility and assignment with a humble heart, and I pray that our Father in heaven will bless me with his Spirit that I might be able to say something that will be helpful in building the kingdom of God.

At the last conference, I spoke to you about the amazing growth and development of the Church. At that time I suggested that each of you accept President McKay's challenge that every member be a missionary. To do this I proposed that we ask our friends and neighbors the two golden questions, "What do you know about the Mormon Church?" and "Would you like to know more?"

It is apparent that many have been asking these questions. Are you one of them?

As a supervisor of the eight eastern American missions, I have spent a large part of the time since the last conference in those missions, and I bring to you the affectionate greetings and love of the mission presidents, the missionaries, and the Saints. I am happy to make this brief report:

First, that convert baptisms are nearly three times those of a year ago, that means approximately 1,100 each month,

or as translated into new stakes, roughly six new stakes each year.

Secondly, chapels and church buildings are being built in large numbers. Just as an example, Sister Richards and I came back a short time ago from the Canadian Mission, and in that mission during the first seven months of this year, six chapels have been completed and are occupied, and seven more are either under construction or in the late planning stage.

Third, new stakes are being organized. Two have recently been organized in North Carolina and within the area covered by the eight eastern American missions, it is likely that eight more stakes will be ready for organization during the next twelve months.

This pattern of accelerated growth and development of the Church, as you can see, is going on throughout the entire world. Many have asked why this growth is taking place. Prophecy is being fulfilled, my brothers and sisters, and the Lord is pouring out his Spirit upon all flesh. I can notice the difference in just the last few months.

In a vision manifested to Joseph Smith the Prophet and Oliver Cowdery, the heavens were opened, and Moses appeared and committed unto them the keys of the gathering of Israel from the four quarters of the earth. I bear witness to you that this, the Dispensation of the Fulness of Times, is indeed the time of gathering.

When the Angel Moroni first visited the Prophet Joseph, he quoted from the second chapter of Joel: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh." (See Joseph Smith 2:41; Joel 2:28.) Moroni told the Prophet that this was not yet fulfilled but would be soon. I am confident, my brothers and sisters, that this prophecy is now being fulfilled.

The Lord has told us, "And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts." (D&C 29:7.)

As the Savior instructed: "Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

So we in this dispensation have also been instructed. These prophecies are being fulfilled in this great growth of the Church. Baptism is necessary to enter the kingdom of God, and to us of this dispensation the Lord has given the assignment to baptize his elect. Today we have the counsel of our President and Prophet David O. McKay that "every member should be a missionary," in order to bring more souls into the kingdom of God. We sustained our President wholeheartedly and seek to follow his counsel.

So every man, woman, and child wants to know how they can fulfill their assignment to be a missionary.

First, each one of us must live the gospel; then we should invite our nonmember friends to attend our Church meetings and functions with us; also, find people who want to know more about the Church and the best way to do this is to ask the "golden questions," —"What do you know about the Mormon Church?" and "Would you like to know more?"

Those that say "Yes," should be invited into group meetings in the members' homes to hear the missionaries discuss the principles of the gospel. Where this is not possible, the person should be referred to the missionaries to contact.

Asking these two questions is a sifting process, finding the elect, those that want to know more about the Church.

In Charlottesville, Virginia, as an example, one of our good sisters who worked at a bakery decided to ask the five women she was working with the golden questions, and all of them said they would like to know more about the Church. She invited them to a series of group meetings in her home to hear the missionaries, and four of the five women gained a testimony and were baptized into the Church.

The full-time, stake, and district missionaries will work with you, with the special assignment to teach the gospel. All the missionaries throughout the Church are using the simple, uniform plan. This program assists them in developing greater spirituality, the attitude of success, and a good knowledge

of the gospel and the teaching plan. Through this preparation, missionaries are endowed with great power.

Heretofore a large part of the missionary's time has been spent in finding people to teach. Now more of the missionary's time is being spent in teaching because the members are finding those that are interested and in many instances bringing them together into groups to be taught by the missionary. This method is bringing into the Church many more converts.

Everything is being done to make the work of the missionaries more efficient and effective. The use of the telephone in tracting and to follow up referrals is a real effective, modern proselyting device. The use of cars, in many instances, is also a great time-saver. Home nights to permit groups to get acquainted with the Church and for missionaries to make contacts with nonmembers is likewise an effective tool.

We are just starting on a comparatively new approach. This involves an advertising and direct mail program, a new type of tracting, so to speak. Our advertisements and letters will provide a coupon or a card to be returned to us, requesting missionaries to call or a home-study course to be sent.

We have adapted the uniform missionary teaching plan to a home-study course. Many who study the gospel in this manner will undoubtedly later want missionary visits. Through advertisements and through the mail, we will reach many that we are not able to reach by our present methods. Baptisms from this source of referrals are already being reported.

Many people refer to our present missionary plan as a "new plan," but it really is not. Examining the proselyting methods of the apostles and the disciples at the time of Christ and in the early days of the Church in our time, we find that the methods used today are very similar. One of the most remarkable examples was Peter's sermon to the people on the day of Pentecost, the result of which is recorded in the second chapter of Acts, and the 41st verse as follows:

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41.)

The autobiography of Parley P. Pratt tells us of his meeting John Taylor, whose name was given to him as a referral. Parley P. Pratt used group meetings most effectively. His experience in New York City is related as follows:

"While I preached, a lady solicited me to preach in her house in Willett Street, for she said, 'I had a dream of you and of the new church the other night.' Another lady wished me to preach in her house in Grant Street. In the meantime I was invited by the Free Thinkers to preach or give a course of lectures in Tammany Hall. In short, it was not three weeks . . . till we had fifteen preaching places in the city, all of which were filled to overflowing. We preached about eleven times a week besides visiting from house to house. We soon commenced baptising and continued baptizing almost every day during the winter and spring." (P. 170 1950 Ed.)

Our missionary program is based on declaring repentance and baptism. Our missionaries know that baptism is essential, and they are baptism conscious. The Lord has given us a list of qualifications necessary for baptism, and this is in the Doctrine and Covenants, section 20. Missionaries are instructed to see that these qualifications are met. This is not a day for compromising standards.

After baptism our responsibility is to fellowship the new converts. There will be little falling away as we "love" these good people into the Church and give them an opportunity to serve.

Brothers and sisters, God the Father and his Son Jesus Christ did appear to the Prophet Joseph Smith. The fulness of the gospel of Jesus Christ has been restored to this earth. The Church of Jesus Christ with the authority to act in his name is on the earth. This is the Church of Jesus Christ of Latter-day Saints. We need a prophet today, and we have a prophet—President David O. McKay.

I bear witness to you that these things are true.

Remember the scriptures. "For behold, the field is white already to harvest;

and it is the eleventh hour, and the last time that I shall call laborers into my vineyard." (D&C 33:3.) And remember President McKay's admonition, "Every member a missionary." The challenge is for each of us to be a missionary. This means for each of us to bring a convert into the Church this year. Let us make this our goal and may the Lord make us equal to the task, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Franklin D. Richards, Assistant to the Twelve. Elder Theodore M. Burton, Assistant to the Twelve, will now address us.

ELDER THEODORE MOYLE BURTON

Assistant to the Council of the Twelve Apostles

My brothers and sisters, I am most grateful for this past year. It has been a marvelous year to have spent in association with these, my brethren. I have had my eyes opened. I have learned many things. It has also been a tremendous blessing to me to be able to travel among the stakes and missions of the Church and see what wonderful strength and leadership we have whereever I travel.

I have been greatly impressed by the strength of the Church, for I feel the strength of the Church is in the hearts of our people who are willing to serve and to sacrifice because of the testimony they have in their hearts that this is the truth.

Now, as a missionary, how can I teach the things that are in my heart to you, the people? How can I strengthen the Saints and teach those who are not yet members of the Church? How can I give confidence to them that God does live and that he does speak in this generation?

Perhaps I can illustrate this by talking for a moment about some of the problems of translation. When I worked for the United States government in the foreign agency service of the Treasury Department, it was my duty to translate some of the customs laws from the German into the English language. I soon learned that a man in order to translate has to know much more than just the words of the language. I found that a translator must give a message, not just a literal translation of the subject word for word.

I found that sentences mean much more than words. I found that paragraphs are much more important than sentences, and I found that the treatise as a whole must make sense. Otherwise, the translation is not good. Words have many different meanings, and the meanings of these words depend upon their usage. The context in which they are used becomes extremely important.

Let us take as a simple example the word, *corn*. It is a simple English word, but if you were to translate this into another language, you would have to understand some of its many meanings. *Corn* would mean *maize* to the Indian. It would mean *grain* to the Britisher. It would mean *whiskey* to the moonshiner. It would mean *to granulate* to the chemist or to the munitions manufacturer. It would mean *to preserve* to the housewife. It would mean *to plant* to the farmer. It would mean *a horny skin growth* to the doctor of medicine.

So, if you were to translate that word, you would have to know how it was used. Thus a translator must understand the meaning of the information he is to present; otherwise, his translation is impossible. So, if he is to translate, he must become an authority in other fields much more than just an authority in the language with which he is working. He must understand something about the subject being translated.

Let us look now at the problem of translating the Bible, particularly in the Old Testament. Not only must the translator know English, he must also know Hebrew. He must know what the Hebrew says, and then he must put that understandingly into the English language.

In the Old Testament there are several Hebrew words, "ro'eh," "hozeh," and "nabhi'," all of which are translated by the translators as *prophet.* The first two, almost synonymous, from the roots "ra'ah" and "hazah," both meaning *to see* suggest the man of vision and should be properly rendered as *seer.* The term "nabhi' " from the root "nabha" means *to announce.* But if the translator felt that *to see* and *to announce* are synonymous and that they refer to the same thing, then he would so use them. Thus we find that all of these words were used and translated as *prophet* and sometimes the word *seer* was used where *prophet* should have been used, and sometimes the word *prophet* was used where *seer* should have been used. Confusion resulted therefrom, because the translators did not understand that these two words *seer* and *prophet* mean different things; that they have different usages.

There is a great difference between these words, because a *seer* is greater than a *prophet.* King Limhi, in speaking to the missionary, Ammon, said, ". . . a seer is greater than a prophet." Then Ammon explained why. He said, ". . . a seer is a revelator and a prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God.

"But a seer can know of things which are past, and also things which are to come, and by them shall all things be revealed, or, rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known." (Mosiah 8:16-17.)

Life for the ordinary man is oftimes frightening and bewildering. There is so much that we mortals fear. There is so much that we do not understand. There is so much that we do not know. When we talk of knowing, we talk of knowledge, and it would be well to ask ourselves what we mean by "knowledge." Knowledge is only our interpretation of the evidence before us. If our interpretation of the evidence is wrong, our knowledge is false.

Sometimes, therefore, we make grave errors, for our interpretation of the evidence is wrong. What a shock it is for us to realize that what we once thought we knew—is wrong! This has occurred many times in the history of the earth. Why, the evidence was so plain to those who stated that the earth was flat, that when anyone mentioned that the earth is round, it was a ridiculous thing, and the people just laughed at the idea. Yet by the evidence we have today we interpret this to mean that the earth is round, and we claim that previous persons just didn't understand the evidence presented to them.

The same thing is true when we talked about the sun revolving around the earth. Why, any man with eyes to see could actually see the sun revolving around the earth! Yet our interpretation of the evidence today is just the reverse of this. So, what we say we know is not always true.

What then can a person cling to? Youth lacks experience, and older people jump at conclusions also. Knowledge is often based on too little evidence, either by the young or by the old. Thus, young and old, when they have found themselves questioning, become skeptical, and they begin to question and doubt everything and have confidence in nothing.

Now to what can a man turn? In what can he place reliance? In whom can we put our confidence, our trust? Now remember, Ammon said a seer is greater than a prophet. Before he made this statement he had said ". . . I can assuredly tell thee, O king, of a man that can translate the records; for he has wherewith that he can look, and translate all records that are of ancient date; and it is a gift from God. And the things are called interpreters, and no man can look in them except he be commanded, lest he should look for that he ought not and he should perish. And whosoever is commanded to look in them, the same is called seer." (*Ibid.*, 8:13.)

Thus one can trust a seer because a seer may see the heavens open. He may see the great vision of God working in all his majesty. He may see the

fulness of truth as it is revealed to him by God who makes no mistakes. The evidence is clear, therefore, and the interpretation is clear. The seer can bear personal testimony, not based on books, not based on scholarship, not based on tradition, but based on the evidence of things that God himself can reveal to him in an actual experience with Deity. He may receive a revelation from God by actually seeing and hearing and being instructed in the real truth.

A seer then is one who may see God, who may talk with God, who may receive personal instruction from God. Our prophet is a seer and a revelator. I do not know who originally taught the doctrine. I was told once that it was taught by President Heber J. Grant, but I was taught this doctrine by Elder Marion G. Romney, who told me that the Lord will never let his prophet, the seer, lead his people astray. Men in all ranks on this earth and in the Church have fallen from grace, but the Lord will never permit the great prophet, our seer, and revelator, to fall or to lead the people astray. Before this could happen God must of necessity remove that man from the earth.

There must be someone to whom the people can turn and trust, who can speak for God. God must have someone on earth who can point the way and say, "This is true." How grateful, my brothers and sisters, we should be that God in the fulness of his grace has given us a living prophet to guide us to Him; even more that God has given us a seer, for this seer and prophet reveals personal testimony to young and old alike that Jesus is in very deed the risen Savior, the Living God.

Of this I bear sacred testimony, for under conditions too sacred to mention here God has given me witness three times in the temples that David O. McKay is truly and indeed a prophet of God, a seer, and I bear you this testimony that you can trust him and so put your whole faith in Jesus Christ. We must turn from anything which tears us away from God our Father and turn to that which will lead us to him through repentance, through our determination and through our absolute will to do the work of God.

I bear you this testimony in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

The singing, as you know, for this afternoon and this morning has been furnished by the members of the Tabernacle Choir. We have been inspired with their singing. I think it would be fitting at this moment to represent you as well as the General Authorities in saying just a word, at least, of appreciation of the services rendered by many during this three-day conference in making this inspirational gathering so meaningful:

First, to the General Authorities, we express deep appreciation for the inspirational messages they have given to us. Second, to the public press, the reporters, for their fair and accurate reports throughout the sessions of the conference. Third, to the city officials, the city traffic officers in handling increased traffic, etc.; members of the fire department, some of whom you met after one or two of these sessions; and to the Red Cross representatives who have been on hand to render any assistance and service that might be needed. To the Tabernacle ushers who have rendered service in seating the great audiences of these conference sessions. Quietly and unobtrusively they have looked after your convenience and welfare.

We have already expressed, and we do so again, appreciation to the radio and television stations throughout our own city and the nation who all through the three days have carried the proceedings of these inspirational sessions. These stations have been the means of permitting untold thousands of persons to hear the proceedings of the one hundred thirty-first semiannual conference.

We appreciate especially those who have furnished the singing throughout this conference. Let me remind you

again, as you enjoy the service they have rendered: *first,* the Relief Society Singing Mothers from the Central Utah and Mt. Timpanogos regions, who rendered service faithfully for two days with the Relief Society sisters before they joined us Friday morning. Sister Florence Jepperson Madsen conducted. *Next,* the University of Utah Mixed Chorus for the Saturday morning session, with Ardean W. Watts conducting. The University of Utah Institute of Religion, University Stake Chorus, and the Bonneville Strings, furnished the music for the Saturday afternoon session, with Elder David Austin Shand conducting.

Third, the Tabernacle Choir Men's Chorus last night. How inspiring that group was! *Fourth,* last, but certainly not least, the Tabernacle Choir, who furnished the music this morning and this afternoon, with Elder Richard P. Condie and Elder Jay E. Welch conducting, and how they have thrilled not only this nation, but also people in other countries, wherever they have been. Our best wishes and prayers go with them in their prospective tour, for they will receive a welcome wherever they go. God bless them, and all officials connected with that great organization.

We mention again these beautiful antheriums from Oahu Stake.

Indeed, we thank all those who have contributed in any way to the success and inspiration of this great conference.

Carlyle said: "There is one godlike virtue, the essence of all that ever was or ever will be of godlike in this world—the veneration done to human worth by the hearts of men." During the last few days especially, and frequently in the position which General Authorities occupy, we have occasion to ask men and women to accept certain positions and to devote their time and their means to the work of the kingdom of God.

Recently I have seen men's hearts touched, tears roll down their cheeks, as they were surprised to hear a request of the General Authorities to accept some responsibility or be called in some other position. Without exception, no matter what sacrifice they had to make financially, no matter how unable they feel themselves to fill the position, each one has said, "Yes, if that is what the Church wants, I will do it."

Frequently we hear reports from wards and branches of efforts the people put forth to contribute, perhaps to the erection of a building, perhaps to renovate, or to build an addition to a present building. They see that two, three, four, sometimes six or seven groups—wards or branches—have to meet in one building, and they feel the necessity of contributing of their means. And what those members of the Church, unknown beyond the borders of their branch or ward, do to make more effective conditions to preach the gospel of Jesus Christ!

I wish all the world could glimpse the willingness of those people, the sacrifices they have to make. I think it would preach the gospel more effectively than any one other thing we could do. I recall just a few years ago of visiting a stake and dedicating their meetinghouse. I learned of the struggles they had in order to finish paying for that building. None of our chapels are dedicated until they are free from debt. That means that millions of dollars have been spent in the erection of stake houses and ward buildings throughout the 336 stakes and sixty-seven missions.

That meetinghouse had just been paid for about a week before the dedicatory services were held. The bishop had to call for an extra contribution, and a young boy who earned his money by washing cars, polishing shoes, and doing little odd jobs, had quite a little sum of money, for a boy, in the bank. I received this information from the banker himself who was an officer in the stake. I do not know whether the father had contributed much to the chapel. I had my own thoughts, but when the bishop made an extra call for money this boy went to the bank and asked the banker, "How much have I in the bank?" He told him, and I think it was something near one hundred dollars. Sister McKay, who knew about the circumstances, says it was near a hundred. The boy said, "Well, I shall take ten dollars, and you give the rest to the bishop to finish paying on this meetinghouse."

"Oh, but you can't afford that," said the banker.

"Yes, I can," and he took ten dollars for himself and gave the balance to the bishop.

What a lesson! I think I told that afterwards when I went back to the stake, and the young boy was then on a mission. I cite this incident merely as an illustration of the loyalty and faith of the membership of the Church. I appreciate these acts, and because of them, in our hearts there will be a love for one another, which is the Spirit of the Christ, the spirit of brotherhood, the spirit of love.

I am a great believer in the doctrine of James. He was a practical man in the early Church. Paul preached faith; James preached works, and it was James who said, ". . . shew me thy faith without thy works, and I will shew thee my faith by my works." (James 2:18.)

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

"If a brother or sister be naked, and destitute of daily food,

"And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

"Even so faith, if it hath not works, is dead, being alone.

"Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." (*Ibid.*, 2:14-18.)

Throughout this conference emphasis has frequently been made by the speakers to the great responsibility resting upon the membership of the Church of Jesus Christ of Latter-day Saints to declare to the world that God lives; that Jesus Christ, his Son, is our Savior; that his is the only name ". . . under heaven given among men, whereby we must be saved." (Acts 4:12.) It was said at the opening of this conference that there are men and women who are now forty to fifty years old who have heard all their lives that God does not exist; that Jesus Christ is a myth. You have heard the testimony from men with tears in their eyes, if you were close enough to see, their lips quivering with emotion, testify that they know that God lives, that Jesus is the Christ, and that they appeared to the Prophet Joseph Smith and gave instructions about organizing his Church, and that Peter, James, and John, who held the authority from the Christ himself, gave that authority in this dispensation; that the Melchizedek Priesthood was bestowed upon the Prophet and Oliver Cowdery; that John the Baptist who baptized Jesus Christ bestowed the Aaronic Priesthood, a direct successor of the authority from heaven.

Now you know that. You know these men. I give you my testimony that God lives; that he is close to us; that his spirit is real, that his voice is real; that Jesus Christ, his Son, stands at the head of this great work; and no matter how much the atheistic philosophy takes hold of blinded boys and girls and men who hear Satan's voice, the truth stands as declared by the Father and the Son to that boy Prophet. You and I and all the members of the Church of Jesus Christ of Latter-day Saints have the responsibility to declare that truth to the world, and the world is full of honest men and women waiting to hear that truth. Let us not condemn them. Condemn the evil men who would blind them with their sophistry and with false reasoning. Some of our young boys are so blinded, but it is our duty as officers of the Church to lead them from that blindness to the truth. I think I can repeat here, as I did last night, for those misguided boys:

"Dim as the borrow'd beams of moon and stars
To lonely, weary, wandering travelers,
Is reason to the soul; and as on high
Those rolling fires discover but the sky,
Not light us here, so Reason's glimmering ray
Was lent, not to assure our doubtful way,
But lead us upward to a better day."
—Dryden

That brighter day is the light of the Holy Spirit emanating from God the Father, and his Son, Jesus Christ.

God bless you, my dear fellow workers, bless you in your homes. Make your faith shown by your works in your

home; husbands true to your wives, not only in act, but in thought; wives true to your husbands, not only in act, but in thought; children true to your parents. Do not arrogate to yourselves that they are old-fashioned in their beliefs and that you know more.

Girls, follow that sweet mother and her teachings. Boys, be true to your fathers who try to live the gospel; then strangers, seeing such homes, will say, "Well, if that is the result of Mormonism, I think it is good." You will show your faith by your works in everyday life.

God bless you that we may have power so to do, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Tonight the Deseret Sunday School Union will convene in this building at 7:00. All Sunday School workers will wish to be in attendance. The public is cordially invited.

The Tabernacle Choir will now sing, "Still, Still With Thee." The benediction will be offered by President William B. Wallis of the Ashley Stake, and this Conference will be adjourned for six months.

The Tabernacle Choir sang as a closing number, "Still, Still With Thee."

William Budge Wallis, president of the Ashley Stake, offered the benediction.

Conference adjourned for six months.

The Relief Society Singing Mothers from the Central Utah and Mt. Timpanogos Welfare Regions furnished the musical numbers for the Friday morning and afternoon sessions. Florence Jepperson Madsen was Conductor.

The Musical selections for the Saturday morning session were furnished by the University of Utah Mixed Chorus, Ardean W. Watts, Director.

On Saturday afternoon the music for the session was furnished by the University of Utah Institute of Religion, University Stake Chorus, and the Bonneville Strings, David Austin Shand, Director.

The music for the General Priesthood Meeting Saturday evening was furnished by the Men's Chorus of the Tabernacle Choir, Richard P. Condie, conductor.

The Tabernacle Choir, Richard P. Condie, conductor, and Jay E. Welch, assistant conductor, furnished the choral numbers for the Sunday morning and afternoon sessions.

Richard P. Condie directed the singing of the Tabernacle Choir on the *Tabernacle Choir and Organ* broadcast Sunday morning.

Accompaniments and interludes on the organ were played by Alexander Schreiner and Frank W. Asper. Alexander Schreiner officiated at the organ at the *Tabernacle Choir and Organ* broadcoast.

JOSEPH ANDERSON
Clerk of the Conference

SALT LAKE MORMON TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah was presented from 8:35 to 9:00 a.m., Sunday, October 1, 1961, through the courtesy of Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

(The organ played "As The Dew From Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise The Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard P. Condie conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle Organist, and the spoken word by Richard Evans.

With the words and music of Don Gillis, the Choir first sings a "Hymn and Prayer for Peace." "Dear God in Heaven hear our prayer . . . Let our hearts have hate no more. Grant Lord that fear and war shall ever cease. We pray, gracious Father, Let there be peace."

(The Choir sang: "Hymn And Prayer For Peace."—Gillis.)

Announcer: Alexander Schreiner turns today on Temple Square to a theme from the moving music of Alexandre Guilmant: "Allegro, From the Fourth Sonata."

(Organ Selection: "Allegro From Fourth Sonata."—Guilmant.)

Announcer: From the Cantata, "Daughter of Zion," the Tabernacle Choir turns to Cyril Jenkins' setting for a text from Alma 29, and Moroni, Chapter 10: "O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people. Yea I would declare unto every soul . . . the plan of redemption, that there might not be more sorrow upon all the face of the earth."

(The Choir sang: "Awake and Arise." —Jenkins.)

Announcer: How to live with uncertainty is an ever-present problem—uncertainties which suddenly shift plans and prospects. Young men, for example, are sometimes suddenly taken away from pursuing life's preparation, and older men are taken from families and professions, with much adjusting of their lives to altered plans and purposes. And this we would say to all who face such circumstances: Go ahead with your lives, your plans, your preparation, as fully as you can. Don't waste time by stopping before the interruptions have started. Keep going forward and keep your hearts comforted with courage and faith in the future. The world will always need—indeed, will need much more—the best-prepared people, and you cannot afford to slow down the pace of preparation that is necessary for fullest effectiveness, aside from what is absolutely essential. The wise keep learning, keep moving, keep preparing, and don't let uncertainties dissuade them from moving forward. And even when interruptions come, whenever they come, make the most of every time and opportunity. Wherever you are, you take your thoughts with you, you take yourself with you. Wherever you are, you can read, you can think, you can study, you can learn. You can use the in-between times for profitable and constructive purposes. Cynicism is easy to acquire in idleness—cynicism and carelessness and questionable conduct—and evil always offers itself. So, wherever you go, keep intent on solid plans and purposes. Don't succumb to uncertainty, and don't feel sorry for yourselves. No generation was ever sure it wouldn't be delayed or diverted in its plans or progress. Few men's lives have

been lived without difficulties or disappointments. Have faith, and justify the faith of others in you, of loved ones and of others also, remembering, wherever you are, to be a gentleman, a man of honor. You take yourself with you, and will want to be worthy to bring yourself back, to be comfortable in good and beloved company. Keep faith with the Lord God who gave you life. Keep close to Him in humble prayerfulness, in cleanliness of conduct, and your hearts will find peace under all assignments and circumstances. Build for the future. Go forward in faith. Don't let any period become a blank in your program of progress. "Lift up your hearts. Be not afraid." Know that He is—that He is mindful of you, that He will not leave you alone.

(The Choir sang: "Awake, Ye Saints of God."—Stephens.)

(Organ Selection: "Dearest Jesus, We Are Here."—Ahle.)

Announcer: With the moving music of Henry Holden Huss, we hear the stirring words of Alfred Tennyson in a song of man's immortality, and of his meeting with his Lord and Master: "For tho' from out our bourne of time and place, the flood may bear me far! I hope to see my Pilot face to face when I have crossed the bar."

(The Choir sang: "Crossing the Bar." —Huss.)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you this day—and always.

This concludes the sixteen hundred seventy-sixth presentation, and continues the 33rd year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

Richard P. Condie conducted the Tabernacle Choir. Alexander Schreiner was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard again from the Crossroads of the West.

Index

Page

Anderson, Elder Joseph 36
Authorities and Officers Present 1
Authorities and Officers Sustained 40
Benson, Elder Ezra Taft 69
Brown, President Hugh B. 93
Brown, President Hugh B. 84
(General Priesthood Meeting)
Buehner, Bishop Carl W. 98
Burton, Elder Theodore Moyle 120
Changes in Church Organizations 36
Choir and Organ Broadcast 126
Christiansen, Elder ElRay L. 9
Critchlow, Elder William J., Jr. 54
Dyer, Elder Alvin R. 50
Evans, Elder Richard L. 82
(General Priesthood Meeting)
Evans, Elder Richard L. 126
(Choir and Organ Broadcast)
First Day—Morning Meeting 3
First Day—Afternoon Meeting 17
General Authorities and Officers Present 1
General Authorities, Officers and Auxiliary Officers Sustained 40
General Priesthood Meeting 76
Hanks, Elder Marion D. 11
Hinckley, Elder Gordon B. 115
Hunter, Elder Howard W. 107
Hunter, Elder Milton R. 111
Isaacson, Elder Thorpe B. 62
Ivins, Elder Antoine R. 28
Kimball, Elder Spencer W. 29
Lee, Elder Harold B. 77
(General Priesthood Meeting)
Longden, Elder John 24
McKay, President David O. 5
(Opening Address)
McKay, President David O. 89
(General Priesthood Meeting)
McKay, President David O. 122
(Closing Address)
McKay, President David O. ..... 3, 5, 9, 11, 14, 16, 17, 20, 24, 26, 27, 29, 34, 35, 36, 39, 43, 47, 50, 53, 54, 57, 61, 64, 68, 75, 76, 82, 84, 87, 89, 91, 92, 97, 100, 103, 107, 109, 111, 113, 115, 116, 117, 120, 122, 125.
Moyle, President Henry D. 43
Moyle, President Henry D. 40
(Presentation of General Authorities and Officers)

	Page
Moyle, President Henry D. (General Priesthood Meeting)	87
Obituaries	39
Petersen, Elder Mark E.	47
Presentation of General Authorities and Officers	40
Priesthood Meeting, General	76
Richards, Elder Franklin D.	117
Richards, Elder LeGrand	64
Romney, Elder Marion G.	57
Second Day—Morning Meeting	35
Second Day—Afternoon Meeting	54
Sill, Elder Sterling W.	68
Smith, Elder Eldred G.	26
Smith, President Joseph Fielding	18
Sonne, Elder Alma	114
Stapley, Elder Delbert L.	20
Sustaining of General Authorities, Officers and Auxiliary Officers	40
Tabernacle Choir and Organ Broadcast	126
Tanner, Elder Nathan Eldon	103
Taylor, Elder Henry D.	101
Third Day—Morning Meeting	92
Third Day—Afternoon Meeting	110
Wirthlin, Bishop Joseph L.	14
Young, Elder Seymour Dilworth	116

Printed by

in the United States of America

One Hundred Thirty-second

ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

Held in the Tabernacle
Salt Lake City, Utah

April 6, 7, and 8, 1962

With Report of Discourses

Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

The One Hundred Thirty-second Annual Conference of The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-Second Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, April 6, 7, and 8, 1962.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m. Friday, Saturday and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, April 7 at 7:00 p.m.

All general sessions of the Conference were broadcast to overflow gatherings in the Assembly Hall on Temple Square and in Barratt Hall (60 North Main Street), over a loudspeaking system and by television. Additional thousands listened to the services on the Tabernacle Grounds by means of amplifying equipment.

The proceedings were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, Utah, and by arrangement through KSL, stations throughout the United States and Canada and elsewhere made available to their listening or viewing audiences one or more of the six general sessions.

The General Priesthood meeting was relayed by closed circuit to members of the Priesthood gathered in the Assembly Hall, Barratt Hall and 320 other Church buildings from Coast to Coast and in Canada.

The Sunday morning services were carried by short wave broadcast to Europe, Africa, Mexico, Central America, South America, the Caribbean area and the South Pacific.

President David O. McKay was present and presided at each of the sessions and conducted the services of each meeting, with the exception of the General Priesthood meeting, which was conducted by President Hugh B. Brown, Second Counselor in the First Presidency.

A full report of the Tabernacle Choir and Organ Broadcast is also included in this record. (See pages 127 to 128.)

Elder Joseph Anderson was Clerk of the Conference.

General Authorities of the Church Present

The First Presidency: David O. McKay, Henry D. Moyle, Hugh B. Brown.

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, *, Marion G. Romney, LeGrand Richards, Richard L. Evans, **, Howard W. Hunter, Gordon B. Hinckley.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve Apostles: Alma Sonne, ElRay L. Christiansen, ***, Sterling W. Sill, Henry D. Taylor, William J. Critchlow, Jr., Alvin R. Dyer, Nathan Eldon Tanner, Franklin D. Richards, Theodore M. Burton, Thorpe B. Isaacson, Boyd K. Packer.

The First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, ****, *****, A. Theodore Tuttle.

Presiding Bishopric: John H. Vandenberg, Robert L. Simpson, Victor L. Brown.

General Officers and Other Authorities Present

Church Historian and Recorder: Joseph Fielding Smith, and assistants, A. William Lund and Preston Nibley.

Members of the General Welfare Committee, Church Welfare Program.

Members of the Church Board of Education and Chancellor of the Church

*Elder Delbert L. Stapley absent because of illness.
**Elder George Q. Morris absent because of illness.
***Elder John Longden filling an official Church appointment in the South Pacific.
****Elder Bruce R. McConkie presiding over the Southern Australian Mission.
*****Elder Marion D. Hanks presiding over the British Mission.

School System, Directors and Associate Directors of Institutes, and Seminary Instructors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders.

Auxiliary Officers, General, Stake, and Ward, from all parts of the Church.

FIRST DAY

MORNING MEETING

The opening session of the One Hundred Thirty-Second Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the great Tabernacle on Temple Square in Salt Lake City Friday morning, April 6, 1962 at 10:00 a.m., with President David O. McKay presiding and conducting the services.

The music for this session was furnished by the Brigham Young University Combined Choruses, with Kurt Weinzinger conducting. Elder Alexander Schreiner was at the organ console.

In opening the Conference President McKay made the following introductory remarks:

President David O. McKay:

This is the opening session of the One Hundred Thirty-Second Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are convened in the historic Tabernacle on Temple Square in Salt Lake City. All the General Authorities of the Church are in attendance this morning excepting Elders Delbert L. Stapley and George Q. Morris of the Council of the Twelve who are convalescing in the hospital; Elder John Longden, Assistant to the Twelve, who is filling an official Church appointment in the South Pacific; Elder Bruce R. McConkie of the First Council of the Seventy who is presiding over the Southern Australian Mission; Elder Marion D. Hanks of the First Council of Seventy who is presiding over the British Mission. Elder Milton R. Hunter of the First Council of Seventy is here, but he shouldn't be. He is recuperating from an illness.

You will be interested in knowing that through the generous cooperation of owners and managers of radio and television stations across the nation it will be possible for millions to listen to the proceedings of this Conference. A total of 51 television and 24 radio stations will be carrying the various sessions. These stations are located from Coast to Coast. For the first time the voices of the General Authorities assembled in a General Conference will be beamed to the members of the Church and friends in the Eastern section of the United States.

In addition, the proceedings of the session Sunday morning, April 8, will be carried by short wave to Europe, Africa, Mexico, Central America, South America, the Caribbean area and the South Pacific. It is estimated that the potential audience in the United States and Canada capable of hearing and viewing some parts of the Conference will exceed 60 million, and many thousands more in foreign countries will participate by means of short wave broadcast. Thus the sessions of this Conference will be heard and seen by the largest number of people in the history of the Church.

We appreciate the services rendered by Brother Arch Madsen, president of KSL, in making these broadcasts possible, and associated with him in making these arrangements, Elder Gordon B. Hinckley of the Council of the Twelve. I am sure the public generally unite with us in recognizing the great favor the managers and owners of these radio and television stations are bestowing upon us. If we had to pay for that it would cost—I am informed confidentially—over $85,000. That is a great service they are rendering you people of the Church. We sincerely thank them for their capable, comprehensive cooperation in broadcasting the proceedings of this Conference.

The General Priesthood meeting Saturday evening originating in the Salt Lake Tabernacle will be carried by closed circuit to more than 320 gatherings of Priesthood in all parts of the Nation, and in Canada.

This morning, leaders and members of the Church have assembled in this great Tabernacle from far and near; from the Islands of the Sea, from the newly organized stakes in Europe, Australia, New Zealand, and Alaska, and from other parts of the Church of the North American continent. To you all, to those gathered here in the Tabernacle,

to the overflowing gatherings in the Assembly Hall, in Barratt Hall, and to the vast radio and television audience, in behalf of the First Presidency, the Council of the Twelve, and other General Authorities of the Church, I extend a cordial and hearty welcome.

For the convenience of those who are unable to enter the Tabernacle—we can see you crowded around the doorways—we announce that these services and all general sessions of the Conference will be broadcast in the Assembly Hall and Barratt Hall by television. Any important messages that come to us for persons attending the sessions will be announced at the dismissal of the meetings over the public address system on the grounds.

These dozens of exceptionally beautiful daffodils arranged on the rostrum have come to us by airplane from the Tacoma Stake through the graciousness of the Puyallup Valley Daffodil Festival of Tacoma, Washington. The calla lilies also have come by air from the high priests' quorum of the Oakland-Berkeley Stake. Thank you, members and friends, for these beautiful flowers which are now filling the Tabernacle with sunshine and fragrance. We appreciate the love and affection which these flowers connote. We are not unmindful of the many hours spent by the members of the Church in these two stakes in picking and arranging these flowers for shipment by air.

We are pleased to announce that the Brigham Young University Combined Choruses, Brass Choir and Organ, with Kurt Weinzinger as the conductor, will furnish the music for the sessions today. Elder Alexander Schreiner will be at the organ. We extend a hearty welcome to these young people, and express our sincere gratitude for their presence here today.

I think you will be pleased also to hear some telegrams which we have received. From the Chamber of Commerce here in Salt Lake City: "On behalf of our Board of Governors and the membership of the Salt Lake City Chamber of Commerce we extend a welcome to all of the many visitors. May this LDS Semi-Annual Conference be most successful." Signed by Ned Winder, President.

Here are some others: From President Grant S. Thorn of the North British Mission: "The missionaries and Saints send their love and best wishes for memorable conference. We are truly being blessed in this choice land."

From President Bernard P. Brockbank in Scotland and Ireland: "Greetings and blessings from Scotland and Ireland. The missionaries and Saints pray for, support and sustain you as our earthly leader and prophet. We wish you and all the General Authorities every blessing as you direct the 132nd Annual General Conference."

From A. Delbert Palmer, president of the Chilean Mission: "The members, missionaries and friends of the Chilean Mission join with us in wishing you and the Saints a very successful Annual Conference. We are pleased to report that the new Chilean Mission is progressing rapidly and the Spirit of the Lord is being poured out upon this land in great abundance. We do appreciate all of the wonderful help and inspiration you have given this mission."

From President and Sister Fred W. Schwendiman of the New Zealand South Mission: "Greetings and love to the Church Authorities, members and our representatives assembled in the Annual General Conference of the Church. From missionaries and members of the New Zealand South Mission."

We are especially happy to welcome and to express appreciation for the presence of our stake presidencies, temple presidencies, bishoprics, high councilmen, general auxiliary officers, and other general officers of the Church, many of whom have traveled long distances to be in attendance at this Conference. We should like to recognize some of our visitors, not officials in the Church, but who show their interest and willingness to cooperate with us whenever possible: Senator Wallace F. Bennett, United States Senator; Governor George Dewey Clyde, Governor of the State; Lamont Toronto, Secretary of State; David S. King, United States Congressman; Ernest L. Wilkinson, President of Brigham Young University; A. Ray Olpin, President of the University of Utah; Daryl Chase, President of the Utah State University; William P.

Miller, President of Weber College; Royden C. Braithwaite, President of the College of Southern Utah; Howard McDonald, President of the Los Angeles State College; Wendell H. Wiser, President of the Church College in New Zealand; John L. Clarke, President of Ricks College; A Sherman Christenson, Associate Judge of the Federal Court; M. Lynn Bennion, Superintendent of Salt Lake City Public Schools; M. Blaine Peterson, United States Congressman; Honorable Jesse A. Udall, Associate Justice of the Arizona Supreme Court.

These have been noticed, and there are probably others who should be mentioned, who have our hearty welcome. We appreciate their companionship and trust they will enjoy the meeting this morning.

The singing, as already announced, will be furnished by the Brigham Young University Combined Choruses, with Kurt Weinzinger conducting, and Alexander Schreiner at the organ. We shall begin this session by the Brigham Young University Combined Choruses singing "Cherubim Song." The invocation will be offered by Elder Ernest A. Strong, Jr., president of the Kolob Stake.

The Brigham Young University Combined Choruses sang, "Cherubim Song."

Ernest A. Strong, Jr., president of the Kolob Stake, offered the invocation.

President David O. McKay:

The invocation just offered was by Elder Ernest A. Strong, Jr., president of the Kolob Stake. The Brigham Young University Choir will now sing "Christ, The Lord is Risen Today," conducted by Kurt Weinzinger.

Singing by the Brigham Young University Combined Choruses, "Christ, The Lord, Is Risen Today."

PRESIDENT DAVID O. McKAY

One hundred and thirty-two years ago today a group of men and women, in obedience to a commandment of God, were assembled in the house of Mr. Peter Whitmer, Sen., for the purpose of organizing the Church.

It was just a group of friendly neighbors, unknown to anyone beyond the countryside in which they followed their daily vocations. A good picture of the moral and economic atmosphere of the neighborhood may be surmised from the following introduction of one of the citizens: Joseph Knight, Sen. " 'owned a farm, a grist mill and carding machine. He was not rich, yet he possessed enough of this world's goods to secure to himself and family, not only the necessaries, but also the comforts of life. . . .' He 'was . . . a sober, honest man, generally respected and beloved by his neighbors and acquaintances. He did not belong to any religious sect, but was a believer in the Universalian doctrine.' The business in which Joseph Knight, Sen., engaged, made it necessary at times for him to hire men, and the Prophet Joseph was occasionally employed by him. To the Knight family, . . . the young Prophet related many of the things God had revealed respecting the Book of Mormon, then as yet, to come forth." (DHC 1:47.)

Of such ordinary, rural men and women was the group composed who assembled in Peter Whitmer's house in Fayette, Seneca County, New York, a century and thirty-two years ago today.

Means of communication were primitive—seven years before the telegraph would be known. The only light in the house after dark would be furnished by candle, perhaps by kerosene lamp. The electric light globe would not be known for forty years. Sixty years—almost a lifetime—before the automobile would be used! And the airplane existed only in the realm of imagination. Yet one year before the organization of the Church, under the inspiration of the Lord, Joseph Smith had written:

". . . a marvelous work is about to come forth among the children of men." (D&C 4:1.)

There is no evidence that such a statement had ever before been made by an obscure lad, and if it had, it would have passed into obscurity with

the boastful pretensions or imaginations of its author. Just as the anticipated, foolish aspirations of "Darius Green and his flying machine,"—I am not sure whether I am right on that, but that is as I remember it as a boy—who spoke disdainfully of the man who had made "wings of wax" that would not stand "sunshine and hard whacks," and who boastfully said: "I shall make mine of leather, or something or other."

I mention that merely to emphasize the fact that a Church to become a "marvelous work and a wonder" must contain those elements of truth which find lodgment in the human mind, which in honesty recognizes and loves truth wherever or whenever it is found.

It is true that over a century ago, when men heard that a young man claimed that God had revealed himself, they mocked him, and in doubt turned away from him just as in the beginning of the Christian Era wise and able men in Athens turned away from a lonely little brown-eyed man who challenged much of their philosophy as false and their worship of images as gross error, yet the fact remained that he was the only man in that great city of intellectuals who knew by actual experience that a man may pass through the portals of death and live—the only man in Athens who could clearly sense the difference between the formality of idolatry and the heartfelt worship of the only true and living God. By the Epicureans and Stoics with whom he had conversed and argued, Paul had been called a "babbler," a "setter-forth of strange gods;"

"And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest is?

"For thou bringest certain strange things to our ears: we would know therefore what these things mean." (Acts 17:19-20.)

"Then Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

"For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD, Whom therefore ye ignorantly worship, him declare I unto you." (*Ibid.*, 17:22-23.)

Today, as then, too many men and women have other gods to which they give more thought than to the resurrected Lord—the god of pleasure, the god of wealth, the god of indulgence, the god of political power, the god of popularity, the god of race superiority—as varied and numerous as were the gods in ancient Athens and Rome.

Thoughts that most frequently occupy the mind determine a man's course of action. It is therefore a blessing to the world that there are occasions such as this, which, as warning semaphores, say to mankind: *In your mad rush for pleasure, wealth, and fame, pause and think what is of most value in life.*

What fundamental truths, what eternal principles, if any, were associated with that little group which assembled one hundred and thirty-two years ago?

The first was *Man's Relationship to Deity.* For the first time in eighteen hundred years, God had revealed himself as a Personal Being. The relationship of Father and Son had been established by the divine introduction: "This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.)

Those who were baptized into the Church that day in April 1830 *believed in the existence of a Personal God; that his reality and that of his Son Jesus Christ constitute the eternal foundation upon which this Church is built.*

Commenting upon this eternally existent, creative power of God, Dr. Charles A. Dinsmore of Yale University, in *Christianity and Modern Thought,* aptly says:

"Religion, standing on the known experience of the race, makes one bold and glorious affirmation. She asserts that this power that makes for truth, for beauty, and for goodness is not less personal than we. This leap of faith is justified because *God cannot be less than the greatest of his works,* the *Cause* must be adequate to the effect. When, therefore, we call God personal, we have interpreted him by the loftiest symbol we have. He may be infinitely more. He cannot be less. When we call God a Spirit, we use the clearest lens we have to look at the Everlasting. As Herbert

Spencer has well said: '*The choice is not between a personal God and something lower, but between a personal God and something higher.*'"

"My Lord and my God" was not merely a spontaneous, meaningless exclamation of Thomas when he beheld his Risen Lord. The Being before him was his God. Once we accept Christ as divine, it is easy to visualize his Father as being just as personal as he; for Christ said, ". . . he that hath seen me hath seen the Father. . . ." (John 14:9.)

How boastful, how unfounded, is the brazen declaration of communism that "there is no God," and that "Religion (the church) is but an opiate!"

Faith in the existence of an Intelligent Creator was the first element that contributed to the perpetuity of the Church, *the everlasting foundation upon which the Church is built.*

The second cornerstone is the Divine Sonship of Jesus Christ. The gospel teaches that Christ is the Son of God, the Redeemer of the world. No true follower is satisfied to accept him merely as a great teacher, a great reformer, or even as the One Perfect Man. The Man of Galilee is not figuratively, but *literally* the Son of the Living God.

A third principle which contributes to the stability of the Church and which impressed not only that little group, but millions since, that a great and marvelous work was about to come forth, *is the immortality of the human soul.*

Jesus passed through all the experiences of mortality just as you and I. He knew happiness. He experienced pain. He rejoiced as well as sorrowed with others. He knew friendship. He experienced also the sadness that comes through traitors and false accusers. He died a mortal death even as every other mortal. As his spirit lived after death, so shall yours and mine.

A fourth element which contributed to the perpetuity of that little group was the *Cherished Hope for the Brotherhood of Man.* One of the two great general principles to which all others are subsidiary is this: ". . . love thy neighbour as thyself," (Matt. 19:19) and correlated with it, the promise: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." (*Ibid.*, 25:40.)

The gospel bids the strong bear the burdens of the weak, and to use the advantages given them by their larger opportunities in the interest of the common good that the whole level of humanity may be lifted, and the path of spiritual attainment opened to the weakest and most unlearned as well as to the strong and intelligent.

The Savior condemned hypocrisy and praised sincerity of purpose. He taught that if the heart be pure, actions will be in accord therewith. Social sins—lying, stealing, dishonest dealings, adultery, and the like—are first committed in thought.

"Sow a thought, reap an act,
Sow an act, reap a habit,
Sow a habit, reap a character,
Sow a character, reap an eternal destiny."
—E. D. Boardman

Jesus taught that an unsullied character is the noblest aim in life. No man can sincerely resolve to apply to his daily life the teachings of Jesus of Nazareth without sensing a change in his own nature. The phrase, "born again," has a deeper significance than many people attach to it. This *changed feeling* may be indescribable, *but it is real.* Happy the person who has truly sensed the uplifting, transforming power that comes from this nearness to the Savior, this kinship to the Living Christ.

Resistance is necessary along with obtaining a sense of the real divinity. There should be developed also the *power of self-mastery.* Someone has said that when God makes the prophet, he does not unmake the man. I believe that, though being "born anew," and being entitled to new life, new vigor, new blessings, yet the old weaknesses may still remain. The adversary stands by, ever eager and ready to attack and strike us at our weakest point.

Take, for example, the incident of Jesus on the Mount of Temptation. After he had passed through the ordinance of baptism to fulfil all righteousness, after he had received the commendation of the Father and the testimony from on high that he is the Beloved Son in whom the Father is well pleased, the tempter was there ready

to thwart, if possible, his divine mission. At his weakest moment, as Satan thought, when his body was famished by long fasting, the Evil One presented himself, saying, ". . . If thou be the Son of God, command that these stones be made bread." (Matt. 4:3.) Though his body was weak, his spirit was strong, as he answered: ". . . It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (*Ibid.*, 4:4.)

With unwavering strength, Jesus withstood the tempter's taunts and promises that followed, and triumphantly demanded, ". . . *Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*" (*Ibid.*, 4:10.)

So it is with each of us in our daily resisting of the tempter. He will make his appeal to what may be our weakest point of resistance. His strongest strain will be on the weakest link in the chain that binds our character. It may come in the form of yielding to habit, tendency, or passion which we have indulged for years. It may be a desire for the old pipe or the cigaret which we determined, if we were sincere, to put aside when we entered the waters of baptism. And when that longing comes, after we are in the Church or kingdom, in that moment when temptation comes, we may say to ourselves, "Though I intend to throw it aside, I will take it only once more—this once will not count." That is the moment of resistance when we should say, as Christ, "Get thee behind me."

This power of self-control in regard to our bodily longings, satisfying the passions, applies to every member of the Church of Christ. In some way, the Evil One will attack us; some way he can weaken us. In some way, he will bring before us that which will weaken our souls and will tend to thwart the true development of the spirit within, the strengthening and growth of the spirit, which time cannot kill, which is as enduring as the Eternal Father of the spirit. And the things which will tend to dwarf this spirit or to hinder its growth are things which members of the Church are called upon to resist.

One hundred and thirty-two years ago the Church was officially organized with six members. It was unknown, and, I repeat, would be known only to the extent that it contained and radiated those eternal principles which harmonize with the eternity of its Author, and only thus could it become a great and marvelous work.

Today there are branches of the Church in many parts of the world. As the effulgent light of a glorious sun gladdens the surface of the earth by day, so the Light of Truth is entering into the hearts of many honest men and women throughout the world.

The marvelous progress that has been made in transportation and communication makes it possible for the promulgation of the truths of the restored gospel to be made known to the children of men everywhere on the face of the globe. It is possible for millions in America, Europe, Asia, Africa, and the islands of the sea not only to hear, but in many instances to see what you are doing as members for the gospel of truth.

To all members, and to our Father's children everywhere, we declare in all sincerity that God lives! As sure as the light of the sun shines upon everything on the physical earth, so the radiance that emanates from the Creator brightens every soul that comes into the world of humanity, for it is in him that we "live and move and have our being." All of us, therefore, should make him the center of our lives.

Jesus Christ his Beloved Son also lives and stands at the head of the kingdom of God on earth. Through him the eternal plan of the gospel has been given to man and restored in its fulness to the Prophet Joseph Smith. Through obedience to the principles of the gospel, we may become partakers of his divine Spirit, as Peter of old, after two and a half years of association with the Redeemer, testified. (See 2 Peter 1:4.)

In the words of President John Taylor:

"Go, ye messengers of glory;
Run, ye legates of the skies;
Go and tell the pleasing story
That a glorious angel flies;

"Go, to all the gospel carry;

Let the joyful news abound;
Go till every nation hear you,
Jew and Gentile greet the sound.
Let the gospel echo all the earth around."

I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Alvin R. Dyer, Assistant to the Twelve, former president of the European Mission, will now speak to us. He will be followed by Elder Sterling W. Sill, Assistant to the Twelve.

ELDER ALVIN R. DYER

Assistant to the Council of the Twelve Apostles

My dear brothers and sisters, it has been our great privilege this morning to hear the opening message of our beloved President. I feel grateful for his words of counsel and enlightenment, which have already, through his remarks today and in meetings previous to the conference, set the spirit of the conference.

I feel that I should be ungrateful this morning if I did not testify to you, my brethren and sisters, and to my fellow associates, as one with you who has come to know that President McKay is truly a prophet of God, and who in the inspiration and revelation of his calling is effectively leading the Church in its present great period of expansion. I have witnessed his prophecies come true and have participated in the unerring wisdom of his counsel. Truly he is a great missionary Apostle and President. His travels throughout the world in behalf of God's work have exceeded even the travels of the early-day apostles.

President McKay is loved by each of the General Authorities who stand unitedly by his side and who are willing to give their all in following his inspired leadership. His guileless love for the Saints finds a spring of affection in the hearts of us all. His vision is the inspiration, I am confident, behind the acceleration of our proselyting effort all over the world with which I have been directly connected and to which I can testify. Not only this, but under his direction other facets of Church growth are going forward to match these increased conversions: the expanded building program to provide the facilities of worship and cultural growth among the members; the increased activity in the priesthood, in the church education system whereby through universities, colleges, institutes, and in the auxiliaries, the youth of the Church, who, while safeguarding their lives, are being prepared for leadership in the Church—the integral expansion of which is demanding that at least 15,000 new stake and ward leaders be called each year to match the growth of the Church.

The erection of temples, particularly in foreign lands, has proved to be a great stimulus to the faith of the members in these areas, and has caused thousands to remain in their native lands to help build the Church stronger, rather than to come to America and the West. The effectiveness of the Church welfare program continues.

Many other phases of the Church program could be mentioned which are going forward under the inspired leadership of our beloved President.

I am deeply grateful, my brethren and sisters, for the great honor and privilege that came to Sister Dyer and me and our son for a part of his mission which he also spent in Europe; for the privilege of serving in these ancient lands and of having the privilege of witnessing the power of God go forward in the expansion of his work. I have seen almost daily the witness of the power of the gospel of Jesus Christ in the lives of people and have seen many men and women in almost every land receive of the teachings of the gospel from the missionaries and then have watched their lives change and have witnessed their preparation to become leaders in the Church.

I am most grateful this morning that here in the congregation are men who have been called to preside over stakes in Europe. I have been directly connected with these men. I know of their

faith and their love of the gospel and of their desire to see the work of the Lord go forward.

The most frequent question that is asked of me since my return from Europe is this: "What is causing this tremendous growth in the Church? What is it that is causing people to accept the gospel more readily than ever before?" In analyzing this, I have come to the conclusion that there are three areas of activity which combine to produce the rise in converts in virtually all of the missions of the world. The fact that these very things are transpiring calls to mind the parable of the fig tree with its symbolical indication which the Master gave as an evidence of the approaches to the culmination of his work here upon the earth.

The first reason, I surmised, is simply that the harvest time is here. When the Prophet Joseph Smith was being instructed in the work which he had been called to do by holy messengers sent from the presence of God, it was made known to him by revelation, as our beloved prophet has mentioned this morning, that a great and marvelous work was about to come forth among the children of men, but the Lord also said that the field was white already to harvest. As to the meaning of the field being white already to harvest, we are enlightened by the words of the Apostle Paul, who by prophetic utterance told the Saints at Ephesus of that which would transpire in the very day in which we now live. This is his declaration:

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: . . .

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

"Having predestinated us into the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, . . ." (Eph. 1:10, 4-5.)

Thus, from the statement of the Lord given to Hyrum Smith, through the Prophet Joseph Smith, and from this statement of Paul, we conclude that many of the noble and valiant spirits of the pre-existence have been withheld as to birth into mortality until this particular time that they may be here upon the earth, either born under the covenant or converted to the gospel of Jesus Christ, that there will be strength within the Church to fulfil the divine commitments which the Lord has placed upon us as a people. These choice spirits so withheld, as could be expected, respond more readily to the gospel message here in life when they hear it.

The Lord speaks of this very thing, as referred to by the Apostle John, concerning the mission of the Holy Ghost whom the Master sent after his earth life departure, which was to bring remembrance to those who, by the spirit of conviction, would recognize the message of truth when they heard it. These are his words:

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.)

For the purpose of awakening interest in the hearts of people, we have learned that nearly all converts to the Church today sense that the gospel message is true the first time they heard it proclaimed by the missionaries.

I recall a noted architect in Munich, mature in years, highly successful in his field of work, a respected man in his city and church, who recognized, by the power of the Spirit, that Joseph Smith was a prophet of God the first time that the missionaries testified of it. He came to know this and of the truth of the message of the restoration from this initial awakening of interest, or the "bringing of things to his remembrance" and was led to baptism and is now with his wife an active member of the Church.

A noted attorney in Stuttgart sensed in his heart upon first contact by the missionaries that the gospel is true, though his baptism was delayed for several weeks while the missionaries taught him the lessons, which he confessed to me later that he could not fully understand at the time. This attorney knew that the elders were servants of God and that they had told him

the truth. He is now a member of a bishopric in the Stuttgart Stake.

A mature woman and her daughter, whose husband and father was dead, replied to a Danish missionary, when asked if they had understood all of their teachings concerning the Godhead and the Holy Ghost, that they did not, but the woman said she knew they were true servants of God, and she accepted what they had told them to be true, and after repentance they were baptized members of the Church.

The second reason, I believe, for the increased number of conversions is that the Church and its objectives stand today in a much better image before the world than ever before. There are many reasons for this that have gone on through the years, and it would appear that the relentless general good behavior and upstanding characteristics of the members of the Church is beginning to have its effect upon good men and women, civic and educational leaders, and other inspired men all over the world.

I think the relentless effectiveness of the Tabernacle Choir Broadcast, coupled with the goodwill tours that have been made, has been a great contribution in breaking the crust of false concept and has established us in better image before the people of the world, along with the many services which are rendered by the Church Information Service and the many bureaus of information at temples, historic sites, and mainly the Temple Square Bureau, where people have come to know the truth about us.

The outstanding representation we are now receiving from favorable newspaper and magazine publicity has helped. In some instances, through advertising agencies, but usually the efforts of mission presidents and missionaries, who in the course of their regular proselyting procedures and as a part of their program, contact the various civic and educational leaders and keep in close touch with the newspapers, make it a definite point to get acquainted with editors and reporters. In Europe this has been especially effective, where more than 8,000 newspaper articles favorable to the Church have been obtained, many of which show pictures of the missionaries, most usually in the process of calling upon people, holding cottage meetings, cycling on the cycle paths to and from their tracting districts and in pursuing other typical missionary routines.

Press conferences have proved to be most helpful in getting our story before the public, and we have witnessed a change come over the civic and educational leaders in Europe whereby today we have recognition, and we are finding that information about the Church is being sought for and not necessarily only as we offer it. It is not unusual for the mayor and the ministers of education, presidents of universities, presidents of various states, and other influential people to be present with their wives at press receptions. We have been able to get many of our generals and leaders of our Armed Forces in Europe to attend these press receptions and into this atmosphere we have brought newspaper and magazine reporters and editors, and they have been amazed to see the influential people who have been in attendance.

Very often these reporters have been heard to say, "What is the mayor doing here?" Or, "Why is the president of the university present?" The answer is, of course, "They are friends of the Church," and invariably, because of the high calibre and sincerity of these affairs, more comprehensive articles about the Church have resulted.

Opportunities for free radio and television time, where the story of the Church can be told, is increasing with each passing week. The correction of disparaging articles about the Church, and the replacement of erroneous sections in encyclopedias, in books of knowledge, is a constant task, but many important steps are being taken in this regard to establish a better image of the Church and our people through these sources of information in the various countries of the world.

We have witnessed a vast improvement in the attitude of individuals. If time would permit, I could tell of experiences with ministers of education, with editors of many of the large newspapers in Europe, and with others who have actually defended the position of the Church and are publishing favorable articles about us, which assist the

missionaries with the golden question, when they ask, "What do you know about the Mormon Church?" Instead of there being a negative answer, there is a willingness to listen, and this is contributing to the expansion of proselyting effectiveness in the world.

Of course we have a long way to go yet to gain the full effect before the world of the image of our people, but definite progress is being made.

The third reason is the concept of "Every Member a Missionary," as inspired by our beloved President. This has led to more effective ways of getting the gospel message to people. If every member of the Church will react to this inspiration, fulfilling the commitment that has been placed upon us as a people, there is every reason to believe that the convert expansion of the Church will continue.

In the preface of the Doctrine and Covenants there is recorded what the Lord made known to the Prophet Joseph Smith that we are expected as a people to convey to the masses of the world for the purpose ". . . that every man might speak in the name of God the Lord, even the Savior of the world"; and this means that a man who stands at the head of his household may receive the priesthood through his faithfulness and then be able to speak in the name of the Lord for and in behalf of his family and Church, and also "That faith might increase in the earth;

"That mine everlasting covenant might be established;

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (D&C 1:20-23.)

The inspiration of our prophet in the projection of the idea that every member be a missionary forms a concept, which like a banner, must be kept high. There should be no apathy within the ranks of the Church to this great challenge. The enthusiasm and spirit of missionary work must be kept alive and active in the heart of every member, for this is the spirit of the Church.

As I see it, there are three kinds of missionaries in the Church. There is the full-time missionary, who devotes his every waking hour in leading souls into the kingdom of our Heavenly Father through the waters of baptism, and then there is the part-time missionary, who devotes all of his time except that which is needed to make a living and to care for his family. Then there is the member missionary, who by example and his good life will provide an image of the Church for his neighbors and friends and relatives to observe. They will assist the missionaries by opening their homes to investigators and to assist in other ways, in conveying the gospel message to those who do not understand the truth.

I am most grateful, my brethren and sisters, that the message of the gospel is to the individual, for each person can receive and evaluate the truth for himself. I thrilled recently as I attended a meeting behind the Iron Curtain in East Germany to hear one of the leaders stand and testify that no one could tell him how to worship God in his own heart.

Jesus, in his parables, manifested his way of teaching which was always to the individual as evidenced by his parables "a certain nobleman," "Behold the sower," "The rich young ruler," "The ninety and nine and the search for the one that is lost," "The prodigal son," etc.

What is true of conversion is true of membership in the Church, for each of us must work out our own salvation, and as the Prophet Joseph Smith said, "at times it may be with fear and trembling," but our obligation is to convey the message of the gospel unto the people of the world. This means our neighbor, as well as those who are afar off.

In conclusion may I read two statements from the revelations of the Lord concerning our obligation to teach the gospel. The Prophet Joseph Smith said that we are not to be ashamed to stand up boldly for the cause of Christ, for said he: ". . . It should be the duty of the Elder to stand up boldly for the cause of Christ, and warn that people with one accord to repent and be baptized for the remission of sins, and for the Holy Ghost, always commanding them in the name of the Lord, in the spirit of meekness. . . ." (DHC, Vol. 2, p. 263.)

In the other revelation the Lord di-

rects all of the members of the Church to proclaim the gospel: ". . . I give unto you a commandment, that every man, both elder, priest, teacher, *and also member,* go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded.

"And let your preaching be the warning voice, every man to his neighbor, . . ." (D&C 38:40-41. Italics added.)

I testify to you, my brethren and sisters, in the name of Jesus Christ, that this is the Lord's work, and I pray that we may go forth in it and fulfil the commitment of extending the gospel in a continuing manner unto the children of the world, and I do it in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Alvin R. Dyer, Assistant to the Twelve and former president of the European Mission, has just addressed us. Elder Sterling W. Sill, Assistant to the Twelve, will be our next speaker.

ELDER STERLING W. SILL

Assistant to the Council of the Twelve Apostles

My brothers and sisters, I appreciate very much this semiannual privilege of having a part with you in the general conference of the Church. In thinking about the purpose that brings us together, I recalled a recent full-page newspaper advertisement which, with the exception of the name of the sponsoring lumber company down in the lower right-hand corner, the entire ad was a blank but for two small words in the middle of the page, which said, "Build Well."

Then I thought of the interesting application made of this important idea by the Apostle Paul when he said to the Corinthians, ". . . ye are God's building . . . . [therefore] let every man take heed how he buildeth. . . ." (1 Cor. 3:9-10.)

The greatest responsibility that is ever entrusted to any human being is that of building his own personality. The first soul that anyone should bring to God is his own soul. President McKay recently pointed out that the purpose of the gospel is to make men better. The primary objective in the mission of Jesus was to provide the world with better men and women. God himself has said, ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) It is God's work to build character, ability, and Godliness into the lives of his children. Any influence that works against that purpose is evil, and whenever we build evil into our lives, we are tending toward failure.

In a survey recently made at Stanford University, it was discovered that ninety-four percent of all workers who were fired from their jobs lost out for some reason not even remotely connected with job competence. They lost their jobs because they were lacking in basic fundamental character. The specific reasons given for the termination of their employment included such things as dishonesty, disloyalty, disobedience, hate, immorality, selfishness, sloth, and wrong thinking. These are also the traits that cause our crime waves, our delinquency scourges, and our cold and shooting wars. Building these traits into our lives also accounts for so many people finding themselves at the end of that broad road leading to eternal destruction.

I talk with a great many people every year who are unable to solve their problems. And I am certain that ninety-four percent of all of our troubles come because someone disobeys God's commandments. Nations as well as individuals could live successfully and happily if they could just learn to follow the tested principles of righteousness.

Recently I was in the office of a building contractor who was erecting a multi-million dollar building. He had spread out before him a set of drawings which he called a blueprint. And I was impressed with this idea that any builder can erect the most magnificent building that the greatest architect can conceive, if he just knows how to follow the blueprint. And then I tried unsuccessfully

to think of any idea in the world more important. The best sculptor is the one who can most accurately reproduce in marble the image that he sees before him. The good cook follows the recipe. The pharmacist can utilize the many years of training of the most famous doctors from the best medical schools, if he just knows how to follow a prescription. Someone has said that science is just a collection of successful formulas. But the most important application of this great idea comes in the field of religion.

The outstanding intelligence of heaven was sent into the world and gave us the greatest success formula ever given. This is also made up of two words which also mean "Build Well." Jesus said, "Follow me." And every life must finally be judged by how well it carries out that single instruction.

Almost all of our problems come because we can't follow. We can't follow Jesus in his faith or in his devotion or in his ability to avoid the entanglements of sin. Judas lost his life both here and hereafter because he couldn't follow. Our great leadership is of small consequence if we stumble in our followship.

A part of the most important sermon of Jesus was intended to help us develop good followship in building our lives. He said, ". . . whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 7:24-27.)

If we need a blueprint for success drawn in a little smaller scale, we might reread that great literary classic entitled, "The Three Little Pigs." You may remember that the first little pig built his house of straw; the second one built his house of sticks; and the third little pig built his house of bricks. When the difficulties began, the only little pig that was safe was the one who had been wise during the building period.

The chief business of our lives is to build a house that will bear the weight of eternal life. And the wise King Solomon gave us a helpful proverb in which he said, "Wisdom hath builded her house, she hath hewn out her seven pillars." (Prov. 9:1.) Some of the houses of our lives fall because they are built upon the wrong foundation; but others fall because they are insufficiently pillared. Solomon said that wisdom's house had seven pillars. Seven is a number frequently used to represent completeness. Solomon didn't specifically say what these seven pillars were, but if you would like to have an interesting experience, select the seven pillars that you think would most effectively support your life's building. I would like to name seven that the gospel suggests to me.

The first is industry. Nothing is ever denied to well-directed effort, and nothing is ever achieved without it. Faith without works is dead. But character, spirituality, and even repentance without works is dead also. Leonardo da Vinci once said, "Thou, oh God, doth sell us all good things at the price of labor." The primary consideration of our lives, even on judgment day, will be given to our works. Next to my belief in God I believe in industry.

The second pillar of the house for wisdom to build is courage. Jesus went around saying to people, "Fear not." "Be not afraid." "Why are ye troubled?" "Why do thoughts arise in your hearts?" So frequently our house falls because we lack the courage of our convictions. We are too much afraid of circumstances; we are afraid of people and what they will think.

The third pillar is faith. Jesus said, ". . . all things are possible to him that believeth." (Mark 9:23.) We don't always understand that faith is the moving cause of all action. It is not only the chief pillar of success, it is also its very foundation.

The fourth pillar of wisdom's house is obedience to God. The Psalmist reminds us that, "Except the Lord build

a house, they labour in vain who build it: . . ." (Psalm 127:1.)

Recently a member of the Church told me that he was going to quit smoking. I asked him why. He said he was afraid of getting lung cancer. I thought, how much superior his motive would have been if he had decided to give up his evil because God had said, "Tobacco is not good for man." (See D&C 89:8.)

Many years ago a neighbor of mine used to say over and over again that he did not want his children to follow the Church blindly. He wanted them to do their own thinking, to stand on their own feet, and break their own trails. And that is exactly what they have done. Now twenty-five years later every one of them is bogged down in the quicksands of his own mistakes. The most successful journey is made possible when we first make sure where we want to go and then get a good set of road maps and stay right on the highway until the destination is reached. I have a relative who, when she reads a novel, always reads the last chapter first. She wants to know where she is going to come out before she gets started. That is a pretty good idea for building our lives.

Nothing could please me more than to have my children follow the Church in every detail; for I know that God has prepared the road maps, and that they lead to the most satisfactory of all destinations.

The fifth pillar to support our life's house might be genuineness. Emerson once said that one of our biggest sins was pretense. Mostly we are like pennies trying to pass ourselves off for half dollars. Among the greatest joys of life are the joys of being: the joys of being genuine, the joys of being true blue, the joys of knowing within one's self that he is not a phony. An honest man is the noblest work of God. This discord which we so frequently permit to develop between deed and creed is at the root of innumerable wrongs in our society, and it gives institutions and men split personalities.

Mohandas K. Gandhi once said that there were 999 people who believed in honesty for every honest man. I suppose that it would be next to impossible to find even one man who did not believe in honesty. And yet we remember poor old Diogenes who went around Athens with a lighted lantern in the middle of the day trying to find just one honest man.

We have heard Dr. Goodell's story of the house dishonesty built. It tells of a very wealthy man who had as a part of his household a young woman to whom the entire family was devoted. She was courted and finally married by a young building contractor.

Then this wealthy man engaged the contractor to build a house for him. He had the most famous architect draw the plans. Then laying the plans before the builder, he told him that he wanted him to construct the finest house of which he was capable. He made clear that money was not an object. He pointed out that the specifications called for only the finest materials. Everything must be of the highest quality. But the builder had a little dishonesty in his heart. Thinking to make an extra profit, he built a cheap foundation. He used third grade lumber where he thought it would not be noticed. He adulterated the paint and slurred over the plastering. He used imitation materials for the roofing.

When the young man handed over the keys of the finished building to his wealthy benefactor, he was told that this house was his wedding present. It was not very long after the young couple moved in that the inferior foundation began to crack; the rains seeped through the roof and discolored the walls. Then throughout the rest of their lives the builder's family and himself were continually reminded of his dishonesty. What a different house he would have built if he had known that he was going to spend the rest of his life in it!

But each of us is presently building the house in which we are going to spend eternity. And while we are thinking about the immortality of the body, we should also give a little thought to the immortality of the memory and the immortality of the personality. If we are forced to spend eternity thinking about our own misspent lives, then we may understand a little more clearly what Paul meant when he said, ". . . let

every man take heed how he buildeth. . . ." (1 Cor. 3:10.)

The sixth pillar of wisdom's house is right thinking. Whether good or bad, everything we think goes into the building. In Grenville Kleiser's book, *Training for Power and Leadership,* he says, "Nothing touches the soul but leaves its impress. And thus little by little we are fashioned into the image of all we have seen and heard, known or meditated upon. If we learn to live with all that is fairest and purest and best, the love of it will in the end become our very life."

What a strength this pillar can become, if we always keep wisdom and reason in control of our thinking.

The seventh pillar supporting wisdom's house is love. This is the pillar on which the two greatest commandments rest. Someone was once asked what commandment in his opinion came next in importance to love. And he replied that he didn't know there was one.

We are all free to hew out as many pillars as we desire for the support of this great structure that Paul refers to as "God's building." And where could we find a more challenging comparison? For we are not only created in the image of God, but we have been endowed with a set of his attributes, the development of which is one of the purposes for which we live.

God has instructed us to use only the finest materials. He cannot look upon sin with the least degree of allowance, because he knows its terrible destructiveness in people's lives. Therefore, God has provided that every man should carry within himself the very things that he seeks. If you need the kind of faith that will move mountains, you need only look within yourself, for God has already implanted in your own heart the seeds of faith, waiting only for you to make them grow. If you need courage and love for the greatest accomplishment, you can develop that which you have already been endowed. God laid up the silver, gold, and other precious things in the earth, but he put his own potentialities into his children and has made their development our greatest responsibility, for as Edwin Markham has said:

"We are all blind until we see
That in the human plan;
Nothing is worth the building
That does not build the man.

"Why build these cities glorious
If man unbuilded goes.
In vain we build the world
Unless the builder also grows."

May God help us to "build well" is my humble prayer in Jesus' name. Amen.

President David O. McKay:

He to whom we have just listened is Elder Sterling W. Sill, Assistant to the Twelve Apostles. The Chorus and Congregation will now join in singing, "We Thank Thee, O God, For A Prophet," conducted by Kurt Weinzinger. Elder Romney will speak after the singing.

The Congregation joined with the Brigham Young University Combined Choruses in singing the hymn, "We Thank Thee, O God, For A Prophet."

President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve will be our concluding speaker.

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

My beloved brothers and sisters, I have in mind this morning saying a few things about "The Oath and Covenant Which Belongeth to the Priesthood." The inspiration for these remarks came to me recently while I was working with a committee on a program for the commemoration of the one hundred thirty-third anniversary of the restoration of the Melchizedek Priesthood.

As I heard President McKay speak about that day 132 years ago when six

men gathered in the home of Peter Whitmer to organize the Church, I recalled that ten months prior thereto the Prophet Joseph Smith and Oliver Cowdery had received from Peter, James, and John the power by which they would organize The Church of Jesus Christ of Latter-day Saints. That power was the Melchizedek Priesthood—the greatest power that has come to the earth in any dispensation, the power which will outlast and control the great powers now being discovered by men.

By way of confession and avoidance to the charge that these remarks might be more appropriate in a priesthood meeting, I assure you mothers and sweethearts that when you receive the exaltation for which true Saints earnestly strive, you will be with a Melchizedek Priesthood bearer who has magnified his calling. Therefore, anything you can do to encourage your loved one to magnify his priesthood will repay you a thousandfold.

Traditionally, God's people have been known as a covenant people. The gospel itself is the new and everlasting covenant. The posterity of Abraham through Isaac and Jacob is the covenant race. We come into the Church by covenant, which we enter into when we go into the waters of baptism. The new and everlasting covenant of celestial marriage is the gate to exaltation in the celestial kingdom. Men receive the Melchizedek Priesthood by an oath and covenant.

A covenant is an agreement between two or more parties. An oath is a sworn attestation to the inviolability of the promises in the agreement. In the covenant of the priesthood the parties are the Father and the receiver of the priesthood. Each party to the covenant undertakes certain obligations. The receiver undertakes to magnify his calling in the priesthood. The Father, by oath and covenant, promises the receiver that if he does so magnify his priesthood he will be sanctified by the Spirit unto the renewing of his body; (see D&C 84:33) that he will become a member of ". . . the church and kingdom, and the elect of God," (*ibid.*, 84:34) and receive the ". . . Father's kingdom; therefore," said the Savior, "all that my Father hath shall be given unto him." (*Ibid.*, 84:38.)

It is of such—that is, those who receive the priesthood and magnify it—so I believe, of whom the following was written: "They are they into whose hands the Father has given all things—

"They are they who are priests and kings, who have received of his fulness, and of his glory;

"And are priests of the Most High, after the order of . . . the Only Begotten Son. Wherefore, as it is written, they are gods, even the sons of God—" (*Ibid.*, 76:55-58.)

These transcendent blessings the Father promises the receiver of the Melchizedek Priesthood by an oath and covenant which he says ". . . he cannot break, neither can it be moved." (*Ibid.*, 84:40.) But these blessings, as has already been indicated, do not come by ordination alone. Ordination to the priesthood is a prerequisite to receiving them, but it does not guarantee them. For a man actually to obtain them, he must faithfully discharge the obligation which is placed upon him when he receives the priesthood; that is, he must magnify his calling.

Now let us consider for a moment just what magnifying one's calling in the priesthood means. Speaking to the assembled bearers of the priesthood at the time the "oath and covenant" was revealed, the Lord said, ". . . *I have given the heavenly hosts and mine angels charge concerning you.*" (*Ibid.*, 84:42. Italics added.) This has always been an extremely impressive and sacred statement to me, to think that the Lord has given his angels and his heavenly hosts charge concerning those who receive the priesthood.

Then, addressing the elders, he continued: "And I now give unto you [you bearers of the priesthood] a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

"For you shall live by every word that proceedeth forth from the mouth of God." (*Ibid.*, 84:43-44.)

It is compliance with this charge which entitles the bearer of the priesthood to the blessings and rewards offered by the Father in "the oath and

covenant which belongeth to the priesthood."

The status of one who receives the priesthood and then breaks the covenant is explained by the Lord in this language: ". . . whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come." (*Ibid.*, 84:41.)

With such a penalty prescribed for breaking it, one might be prompted to question the advisability of accepting the obligations of the covenant; that is, he might question it until he reads the verse which follows the statement of the penalty. There he learns that those who do not receive the oath and covenant are not *much*, if any, better off than are those who receive it and break it. For in that verse the Lord says: "And, wo unto all those who come not unto this priesthood which ye have received, . . ." (*Ibid.*, 84:42.)

Such is the sober import of "the oath and covenant which belongeth to the priesthood." You can read it in full just as the Lord gave it in the 84th section of the Doctrine and Covenants beginning with the 33rd verse.

It is apparent from this revelation that the only way a man can make the maximum progress towards eternal life, for which mortality is designed, is to obtain and magnify the Melchizedek Priesthood. With ". . . eternal life, . . . the greatest of all the gifts of God" (*ibid.*, 14:7) depending upon it, it is of utmost importance that we keep clearly in mind what the magnifying of our callings in the priesthood requires of us. I am persuaded that it requires at least the following three things:

1. That we obtain a knowledge of the gospel.

2. That we comply in our personal living with the standards of the gospel.

3. That we give dedicated service.

As to the importance of a knowledge of the gospel, the Prophet Joseph Smith said that "It is impossible for a man to be saved in ignorance." (*Ibid.*, 131:6.) That he had in mind ignorance of gospel truths is evident from the fact that on another occasion he said: "A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God." (DHC 4, 588.)

There is no knowledge other than knowledge of the things of God that will save us. "Ye must grow in grace and in the knowledge of the truth," the Lord said to the brethren in the infant days of the Church. (D&C 50:40.)

In the revelation given to President Brigham Young at Winter Quarters in January 1847, the Lord said: "Let him that is ignorant learn wisdom by humbling himself and calling upon the Lord his God, that his eyes may be opened that he may see, and his ears opened that he may hear;

"For my Spirit is sent forth into the world to enlighten the humble and contrite, and to the condemnation of the ungodly." (*Ibid.*, 136:32-33.)

Fourteen years earlier the Lord had thus counseled the brethren: " . . . I give unto you a commandment that ye shall continue in prayer and fasting from this time forth.

"And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; . . ." (*Ibid.*, 88:76-78.)

One of the best ways to learn the gospel is to search the scriptures. Our purpose in urging all bearers of the Melchizedek Priesthood to read the Book of Mormon during 1961 was that they might learn more about the gospel. One cannot honestly study the Book of Mormon without learning gospel truths, because it contains ". . . the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also; . . ." (*Ibid.*, 20:9.) So impressed was the Prophet Joseph with it that he "told the brethren that the Book of Mormon

was the most correct book of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other books." (DHC 4, 461.)

I am very happy to advise you that I have reports from 332 stake presidents to the effect that in their stakes there was a combined total of 59,740 bearers of the Melchizedek Priesthood who read the Book of Mormon through during 1961. I am sure that each of these men can truthfully testify that his knowledge of the gospel was increased by his reading.

But learning the gospel from books is not enough. It must be lived by one who would magnify his calling in the priesthood. As a matter of fact, getting a knowledge of the gospel and living it are interdependent. They go hand in hand. One cannot fully learn the gospel without living it. A knowledge of the gospel comes by degrees. One learns a little, obeys what he learns; learns a little more, obeys that; and repeats this cycle in an endless round. Such is the pattern by which one can move on to a full knowledge of the gospel.

John, the Beloved, says that this was the way Jesus attained a fulness. He wrote: "And I, John, saw that he received not of the fulness at first, but received grace for grace;

"And he . . . continued from grace to grace, until he received a fulness." (D&C 93:12-13.)

Jesus prescribed the same process for us in these words: ". . . if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace." (*Ibid.*, 93:20.)

And in another scripture: "And no man receiveth a fulness unless he keepeth his commandments.

"He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things." (*Ibid.*, 93:27-28.)

I cannot understand how one can read these words without having his heart filled with joy.

Jesus further points out that the commandments we are required to keep are given in the scriptures, and adds: "If thou lovest me thou shalt serve me and keep all my commandments." (*Ibid.*, 42:29.) And ". . . unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life." (*Ibid.*, 63:23.)

Many of the commandments concerning our personal conduct are to be found in the forty-second section of the Doctrine and Covenants, which the Prophet Joseph specifies "as embracing the Law of the Church." Every priesthood bearer should be familiar with this revelation and with the instructions given in section fifty-nine and in section eighty-eight, particularly verses 117 to 126. Indeed, a priesthood bearer with serious intentions of so magnifying his calling as to merit the blessing of the "covenant which belongeth to the priesthood" should be conversant with all the instructions given to guide us in our personal conduct—both those recorded in the scriptures and those being received currently by the living prophets. One can scarcely hope to be fortified "against the wiles of the devil" by putting "on the whole armour of God" (see Ephesians 6:11) unless he knows what that armor is.

But the commandments do not pertain alone to one's personal conduct. They put on every bearer of the priesthood the stimulating responsibility to render service—service in carrying the restored gospel, with all the blessings of the priesthood, to the peoples of the earth; and service in comforting, strengthening, and perfecting the lives of one another and all the Saints of God.

The nature of this service is spelled out in detail in the revelations and by the living prophets. The burden of it the Lord has laid upon his priesthood. It can be done properly only by men who are magnifying their priesthood; who know the gospel, conform their lives to its standards, and who enthusiastically give dedicated service in the spirit of the divine proclamation that ". . . men should be anxiously engaged in a good cause, and do many

things of their own free will, and bring to pass much righteousness;

"For the power is in them, . . ." (D&C 58:27-28.)

Such men are magnifying their callings, and they shall obtain the rewards promised by the Lord in the "oath and covenant which belongeth to the priesthood." That each of us may be found in this choice group, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve has just spoken to us. The Brigham Young University Combined Choruses will now favor us with "O Clap Your Hands," conducted by Elder Kurt Weinzinger. The benediction will be offered by Elder Boyd LeRoy Fugal, president of Timpanogos Stake, after which this Conference will be adjourned until two o'clock this afternoon.

I think I will take just a minute to thank these boys and girls for their presence here today. It is always a most pleasing feature of our Conferences to have with us students from our leading educational institutions in the state and adjoining states.

I believe I will tell something about you that you do not know. It is said that—

You never can tell what our thought will do
In bringing you hate or love,
For thoughts are things
And their airy wings
Are swifter than carrier dove.
They follow the law of the universe,
Each thing must create its kind;
And they sweep o'er the track
To bring you back
Whatever went out from your mind.

If that is true of thoughts it is true of acts. Here is what some students of the Brigham Young University did to a conductor on one of our railroads. I have not his permission to read it, but I am going to.

"It is with pleasure that I tell you that on the evening of January the third 1962, going west on the California Zephyr, I met the nicest group of students that I have had the pleasure of visiting with in many years. While checking the train I came to a coach loaded to capacity with young men and women that I later learned were going to Provo to attend the Brigham Young University. I was amazed to find that a coach loaded with 60 or more young people, as this one was, could be so quiet and orderly, compared with some of the other groups we have handled which had the aisles littered with beer and whiskey bottles, with blinds torn from the windows, with water fountains plugged and the water drained all over the floor, the air blue with tobacco smoke and the entire train in an uproar, this group was eating candy, reading, writing letters, playing musical instruments, visiting with friends, and believe it or not, some were even studying. (laughter) It would be very hard to find another group containing as many perfect ladies and gentlemen."

Congratulations. Thank you for your presence this morning and your inspirational singing and you will be with us this afternoon, but I took time now to thank you for fear we might not have time at the close of the meeting. We are proud of you. Please give us your closing number and then President Boyd LeRoy Fugal of Timpanogos Stake will offer the benediction.

As a concluding number, the Combined Choruses sang the selection, "O Clap Your Hands."

President Boyd LeRoy Fugal of the Timpanogos Stake offered the closing prayer.

Conference adjourned until 2:00 p.m.

FIRST DAY

AFTERNOON MEETING

The Friday afternoon session of the Conference convened at 2:00 p.m. in the Tabernacle, with President David O. McKay presiding and conducting the services. The President announced that the singing for this session would be by the Brigham Young University Combined Choruses, Maughan McMurdie conducting, with Alexander Schreiner at the organ.

President David O. McKay:

The Tabernacle is filled to overflowing this Friday afternoon and many people are tuned in on the radios and televisions. We extend a hearty welcome to our unseen audience and to all who are gathered in this great hall.

We again acknowledge with appreciation the presence of our stake presidencies, high councilmen, bishoprics, temple presidencies, general auxiliary officers, patriarchs, and others, and we extend a hearty welcome and express satisfaction and pleasure in the attendance of special guests and prominent men in the nation and the state.

We are favored again this afternoon by the presence of the Brigham Young University Combined Choruses, with Professor Maughan McMurdie conducting and Alexander Schreiner at the organ. We shall begin these services by the Brigham Young University Combined Choruses singing, "How Lovely Is Thy Dwelling Place." The invocation will be offered by Elder Benjamin W. Wilkerson, president of the South Carolina Stake.

The Brigham Young University Combined Choruses sang, "How Lovely Is Thy Dwelling Place."

Benjamin W. Wilkerson, president of the South Carolina Stake, offered the opening prayer.

President David O. McKay:

The invocation was offered by Elder Benjamin W. Wilkerson, president of the South Carolina Stake. The Combined Choruses of Brigham Young University will now favor us with, "I Need Thee Every Hour," conducted by Maughan McMurdie. After the singing, Elder Joseph W. Anderson, Clerk of the Conference, will read some important statistical data of the Church.

The hymn, "I Need Thee Every Hour," was sung by the Combined Choruses.

STATISTICAL REPORT — 1961

For the Information of the Members of the Church:

The First Presidency issued the following Statistical Report concerning the membership of the Church at the end of the year 1961.

I. *STATISTICAL INFORMATION*

Number of Stakes of Zion at close of 1961		345
An increase of 26 Stakes during the year		
Number of Wards	2,691	
Number of Independent Branches in Stakes	452	
Total Wards and Independent Branches in Stakes at close of year		3,143
Number of Mission Branches at close of year		1,820
Number of Full-Time Missions at end of year (Not including Area Supervisory Missions		64

Church Membership, December 31, 1961:

In the Stakes	1,514,551	
In the Missions	309,110	
Total Membership		1,823,661
A net increase of 130,481 Members during the year		

Church Growth during 1961:

Children blessed in Stakes and Missions	55,040
Children baptized in Stakes and Missions	46,365
Converts baptized in Stakes and Missions	88,807

An increase of 40,221 over the number of Convert Baptisms during the preceding year.

Social Statistics:
(Based on 1961 data from the Stakes)

Birth rate per thousand	32.2
Marriage rate per thousand	8.43
Death rate per thousand	5.68

Priesthood:

Members holding the Aaronic Priesthood, December 31, 1961:		
Deacons	86,099	
Teachers	65,277	
Priests	86,005	
Total number holding Aaronic Priesthood		237,381
Members holding the Melchizedek Priesthood, December 31, 1961:		
Elders	164,186	
Seventies	21,373	
High Priests	52,221	
Total number holding Melchizedek Priesthood		237,780
Grand Total, members holding Aaronic or Melchizedek Priesthood		475,161

Auxiliary Organizations:

Relief Society (Membership)	231,175
Deseret Sunday School Union (average attendance)	680,999
Young Men's Mutual Improvement Association (enrollment)	188,259
Young Women's Mutual Improvement Association (enrollment)	203,556
Primary (children enrolled)	347,593

Welfare Plan:

Number of Persons assisted	106,882
Number placed in remunerative employment during the year	8,944
Man-days of work donated to the Welfare Plan during the year	145,200
Unit-days of equipment use donated	10,100

Genealogical Society:

Names cleared in 1961 for Temple Ordinances	1,079,093

Genealogical records microfilmed in 15 countries during the year were equivalent to 173,350 printed volumes of approximately 300 pages per volume.

Temples:

Number of ordinances performed during 1961 in the 12 operating Temples:		
For the living	43,540	
For the dead	3,947,158	
Total number of ordinances		3,990,698

Church School System:

Total 1961 cumulative enrollments in Church School System (including schools in the Pacific):

College Students	28,442
Elementary and High School Students	66,696

Missionaries:

Number of Missionaries who at the close of 1961 were laboring under calls from the First Presidency in the full-time missions	10,383
Number of Local Missionaries (full-time and part-time) who at the close of 1961 were laboring in these missions	1,209
Number of Stake Missionaries at the close of the year	5,858
Total number of Missionaries at end of year	17,450
Number of Missionaries who received training in the Missionary Home during 1961	5,930

THOSE WHO HAVE PASSED AWAY

President J. Reuben Clark, Jr., First Counselor in the First Presidency, passed away October 6, 1961.
Alonzo F. Hopkin, President of the Woodruff Stake.
Tracy Y. Cannon, Executive Chairman of the General Music Committee of the Church.

President David O. McKay:

Elder Orval W. Adams will now read the report of the Church Finance Committee.

CHURCH FINANCE COMMITTEE REPORT

Elder Orval W. Adams read the following report:

April 2, 1962

The First Presidency
47 East South Temple Street
Salt Lake City, Utah

Dear Brethren:

We have reviewed the report of the 1961 financial operations of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints, as well as of auxiliaries and other organizations for which accounts are maintained in the Financial Department of the Church. Attention was given particularly to the accounting procedures followed as to funds received and to the manner in which expenditures are controlled. We have determined that the expenditures of such funds are authorized by The First Presidency or by budget procedures. The budget is authorized by the Council on Disposition of Tithes comprised of The First Presidency, the Council of the Twelve and the Presiding Bishopric.

A continuous audit of the financial records of the Church is conducted by the Church Auditing Department which is completely independent of all other departments. Professional auditing firms are employed to audit certain organizations, or businesses owned or controlled by the Church.

Based upon our review of the financial reports of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints and explanations made by the personnel of the Financial and Auditing Departments of the Church, we are of the opinion that the expenditures of funds during the year 1961 were made in accordance with the established procedures outlined herein.

We congratulate the General Authorities and their associates for the manner in which the finances of the Church are administered, and we commend the Church Financial Department and the Church Auditing Department for the expert and careful manner in which all financial records are maintained and audited.

Respectfully submitted,

CHURCH FINANCE COMMITTEE

Orval W. Adams
Harold H. Bennett
Glenn E. Nielson
Wilford G. Edling
Weston E. Hamilton

President David O. McKay:

President Henry D. Moyle, First Counselor in the First Presidency, will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

President Henry D. Moyle:

Sister Arta M. Hale, First Counselor to Sister LaVern Parmley, President of the Primary Association of The Church

of Jesus Christ of Latter-day Saints, has been called to serve on the Children's Correlation Committee of the All-Church Coordinating Council. It is therefore proposed that we release Arta M. Hale as First Counselor to Sister Parmley, with our vote of appreciation and gratitude for the tremendous service that she has rendered in this calling. Those in favor of sustaining this proposition, will please make it manifest in the usual manner.

GENERAL AUTHORITIES OF THE CHURCH

The First Presidency

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.
Henry D. Moyle, First Counselor in the First Presidency.
Hugh B. Brown, Second Counselor in the First Presidency.

President of the Council of the Twelve Apostles

Joseph Fielding Smith

Quorum of the Twelve Apostles

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
George Q. Morris
Howard W. Hunter
Gordon B. Hinckley

Patriarch to the Church

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

Assistants to the Twelve

Alma Sonne
El Ray L. Christiansen
John Longden
Sterling W. Sill
Henry D. Taylor
William J. Critchlow, Jr.
Alvin R. Dyer
Nathan Eldon Tanner
Franklin D. Richards
Theodore M. Burton
Thorpe B. Isaacson
Boyd K. Packer

Trustee-in-Trust

David O. McKay

as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints

The First Council of the Seventy

Levi Edgar Young
Antoine R. Ivins
Seymour Dilworth Young
Milton R. Hunter
Bruce R. McConkie
Marion D. Hanks
Albert Theodore Tuttle

PRESIDING BISHOPRIC

John H. Vandenberg, Presiding Bishop
Robert L. Simpson, First Counselor
Victor L. Brown, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund and Preston Nibley as Assistants.

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor

with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent
David Lawrence McKay, First Assistant Superintendent
Lynn S. Richards, Second Assistant Superintendent

with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Joseph T. Bentley, General Superintendent
Marvin J. Ashton, First Assistant Superintendent
Carl W. Buehner, Second Assistant Superintendent

with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Florence Smith Jacobsen, President
Margaret Romney Jackson, First Counselor
Dorothy Palmer Holt, Second Counselor

with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern W. Parmley, President
Leone W. Doxey, First Counselor
Eileen R. Dunyon, Second Counselor

with all members of the Board as at present constituted.

CHURCH BOARD OF EDUCATION

David O. McKay
Henry D. Moyle
Hugh B. Brown
Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
George Q. Morris
Howard W. Hunter
Gordon B. Hinckley

CHANCELLOR OF THE CHURCH SCHOOL SYSTEM

Ernest L. Wilkinson

CHURCH FINANCE COMMITTEE

Orval W. Adams
Harold H. Bennett
Wilford G. Edling
Glenn E. Nielson
Weston E. Hamilton

SENIOR CHURCH AUDITORS

Harold L. Davis
Charles Schmidt

CHURCH WELFARE COMMITTEE

ADVISERS

Harold B. Lee
Debert L. Stapley
Marion G. Romney
LeGrand Richards
Howard W. Hunter
Alma Sonne
El Ray L. Christiansen
John Longden
Henry D. Taylor
Antoine R. Ivins
John H. Vandenberg
Robert L. Simpson
Victor L. Brown

and the General Presidency of Relief Society

GENERAL CHURCH WELFARE COMMITTEE

Marion G. Romney, Chairman
Henry D. Taylor, Managing Director

Paul C. Child
Mark B. Garff
William T. Lawrence
Lorenzo H. Hatch
Walter Dansie
LeRoy A. Wirthlin
Walter Stover
A. Lewis Elggren
Donald Ellsworth
Casper H. Parker
Alfred B. Smith

TABERNACLE CHOIR

Lester F. Hewlett, President
Richard P. Condie, Conductor
Jay E. Welch, Assistant Conductor
W. Jack Thomas, Tour Manager

ORGANISTS

Alexander Schreiner
Frank W. Asper
Roy M. Darley, Assistant

President Henry D. Moyle:

President McKay, the voting seems to have been unanimous in all instances in the affirmative.

President David O. McKay:

We have just listened to a report from the Clerk of the Conference, Elder Joseph Anderson, giving vital statistics;

and Elder Orval W. Adams, who gave the report of the Church Finance Committee; and from President Henry D. Moyle, First Counselor in the First Presidency, who presented the General Authorities, General Officers, and General Auxiliary Officers of the Church for your sustaining vote. Thank you, brothers and sisters, for this manifestation of your cooperation and loyalty. God bless you and all of us, as we go forward in unity, devoting ourselves to the upbuilding and success of The Church of Jesus Christ of Latter-day Saints.

We shall now hear from Elder Henry D. Taylor, Assistant to the Twelve. He will be followed by Elder Harold B. Lee of the Council of the Twelve.

ELDER HENRY D. TAYLOR

Assistant to the Council of the Twelve Apostles

First, I express my sincere gratitude for the goodness of our Heavenly Father to me and my family. I appreciate my membership in this wonderful Church, and bear you my witness that it is the Church of Jesus Christ, restored in these latter days.

Jesus Christ, the Savior of the world, is the only perfect person who has lived here upon the earth. Everything he did had purpose and was necessary and important. His marvelous teachings were and always will be the beautiful principles of salvation, and throughout his life he gave emphasis to them by the example he set for the whole world.

Peter, who was very close to the Savior during his ministry, once said of him: ". . . God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." (Acts 10:38.)

As Jesus went about doing good, he healed the sick, caused the lame to walk, the blind to see, and the deaf to hear. He cleansed the lepers and cast out evil spirits. He raised the dead and gave comfort, hope, and encouragement to the sorrowing. He inspired the transgressor to forsake unrighteous ways. He touched the hearts of people, helping them to see and understand the value of the inner life. He motivated them to noble actions. Because of his teachings they were able to comprehend in greater measure the value of their souls in the sight of God the Father. He pointed out the goodness of our Heavenly Father to them. He planted in men's souls the seeds of divine love. Then he suffered his life to be taken, that we, his brothers and sisters, might gain salvation and eternal life. What a wonderful life of service; of *doing good!*

In his Sermon on the Mount, the Savior admonished all to "Let your light so shine before men, that they may see your *good works,* and glorify your Father which is in heaven." (Matt. 5:16. Italics added.)

As members of the Church of Jesus Christ, "We believe in being honest, true, chaste, benevolent, virtuous, and in *doing* good to all men." (Thirteenth Article of Faith.) These are principles by which we should live. Someone has said: "He who does good is of God," and an ancient prophet once gave emphasis to this thought in these words: "Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil. . . . For behold, the Spirit of Christ is given to every man, that he may know good from evil; . . ." (Moroni 7:12, 16.)

Living the gospel principles will make men progressively better and instil within them a desire to follow the Savior's wonderful example of going about "doing good" to others. President McKay has beautifully pointed out this great truth: "The gospel . . . will change men's lives and make women and children better than they have ever been before . . . that is the mission of the gospel of Jesus Christ . . . to make evil-minded men good, and to make good men better. In other words, to change men's lives, to change human nature."

This would be a wonderful world in which to live if all of us would forget ourselves, if we would eliminate selfishness from our lives and think in terms

of the good we could do in serving others. Unselfishness contributes to happiness. How true is the statement that "a person who is all wrapped up in himself, makes a pretty small and unattractive package."

We find in life what we look for, and what we find becomes part of us. How commendable it would be if we would look only for the good in each other. A gifted writer has suggested: "There is so much good in the worst of us, and so much bad in the best of us, that it hardly behooves any of us to talk about the rest of us."

President Eisenhower upon one occasion referred to an individual who sought an answer to the following question: "Wherein lies the greatness and genius of America?" This is the conclusion reached by that person: "I sought for the greatness and genius of America in her commodious harbors and her ample rivers . . . and it was not there . . . in her fertile fields and boundless forests . . . and it was not there . . . in her rich mines and her vast world of commerce . . . and it was not there. Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power. America is great because she is good, and if America ever ceases to be good, America will cease to be great."

The same thing is true of individuals. As long as we are good, we are truly great. True value in life is not measured in what we have, but in what we do; not in what people think and do for us, but by what we think and do for people.

The Savior gave the key by which we may achieve greatness in the words: ". . . he that is greatest among you shall be your servant." (Matthew 23:11.)

Being a servant to our fellow men and performing acts of goodness to them will bring an inner glow, a deep feeling of serenity, contentment, and satisfaction. We then can be at peace with ourselves and with the world. By doing good we will be rewarded, not only in this life, but in the life to come. We have been promised many blessings. Listen to this declaration of our Lord:

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. . . .

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:25, 28-29.)

Every day as we go about our tasks, in our homes, among our friends, our associates, our neighbors and families, we can do good even in small, yet nevertheless, important ways. This we can do by:

A warm and understanding smile.

A firm and friendly handclasp.

A cheery greeting.

A word of encouragement, commendation, and sincere praise.

Through acts of thoughtfulness.

By lending a listening and sympathetic ear to all.

By the sharing of ourselves with our fellow men.

By gently and kindly leading those whose lives touch ours to appreciate and follow the Lord and his way of life.

My dear brothers and sisters, in these ways, and by others of our own designing, we, too, like our Master, can "go about doing good," and God will also be with us.

That we may do so, I humbly pray in the name of our Lord and Savior Jesus Christ. Amen.

President David O. McKay:

Elder Henry D. Taylor, Assistant to the Twelve, has just spoken to us. We shall now hear from Elder Harold B. Lee of the Council of the Twelve. He will be followed by Elder ElRay L. Christiansen.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

"Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another." (D&C 90:24.)

This quotation was from one of the revelations given when the Church was less than three years old, given in March 1833, which means that at that time there were no members who had been members of the Church more than three years. Their enemies from without were bringing persecution upon all who professed to be members of the Church of Jesus Christ. Under withering and merciless persecution, they were seeing in our day an interpretation of the Master's interpretation of the parable of the sowers. Some of the new members "brought forth only thirtyfold; some brought forth sixtyfold; and a small percentage only, an hundredfold."

With little or no experience in Church administration among the Church leaders at that time, there was occasionally confusion and disunity, and the immaturity of the Church members was evidenced in quarrelings and bickerings and factional disputes, and there was a spirit of apostasy in various places, which threatened at times to destroy the very structure of the Church.

It was important, then, that the Lord should send this important warning and instruction that they should search diligently, pray always, and be believing, so that all things would work to their good. Diligence means to be industrious, the opposite of being lazy or careless or indifferent. In other words, they must search to know the doctrines of the Church, and they must search to know the instructions that had been given concerning Church procedures. They were to pray always. Our missionaries after over a hundred years of experience have learned that no one is truly converted until he prays on his knees to know that Joseph Smith is a prophet of God and that the Church is indeed the Church of Jesus Christ on earth. And the four essentials that the missionaries teach to one who has never prayed before are: he first must thank; he next must ask; he must do it in the name of Jesus Christ, and then Amen. And with that simple instruction the beginning inquirer after truth is taught to pray. In praying, he is enjoined as the father said to his son, after listening to his son's prayers, "Son, don't give the Lord instructions. You just report for duty."

It is a wonderful thing for us in our younger years to remember what old age brings. Chauncey Depew, who as a United States Congressman on his ninetieth birthday was asked about his philosophy of life. He replied that when he was a young man his greatest ambition had been to display his intelligence, but the older he grew the greater was his anxiety to conceal his ignorance. It was indeed the beginning of learning when as Moses said, after the great and soul-stirring revelation of the personality of God, "Now for this cause I know that man is nothing, which thing I had never supposed." (Moses 1:10.) That was in the beginning of his wisdom.

To be believing means, first to obtain a testimony and then strive to retain it. The testing must precede the testimony, for they will "receive no witness until after the trial of their faith." As the Master had said, ". . . that which is born of the Spirit is spirit.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John 3:6, 8.)

The power of the Spirit was more definitely defined in an early revelation to these new Saints when the Lord said: ". . . I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive. . . .

"Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon

you and which shall dwell in your heart." (D&C 8:1-2.)

Now then, he said further, that if they would walk uprightly and remember their covenant, then they would have all things which would work to their good. To walk uprightly means to be morally correct, to be honest, to be just, to be honorable. As the Lord told Enos, the grandson of Lehi, "I will visit thy brethren according to their diligence in keeping my commandments," (Enos 1:10) which was repeated in substance when the Lord revealed this great truth: "I, the Lord, am bound when ye do what I say; but when ye do not what I say ye have no promise." (D&C 82:10.)

We heard an excellent discourse this morning on the meaning of a covenant as it pertained to the priesthood. The nature of the covenant that we enter into when we became members of the Church was fully explained when the Lord said: "And again, by way of commandment to the Church concerning the manner of baptism—All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church." (*Ibid.*, 20:37.)

The people in the Book of Mormon days were instructed with a similar explanation. "And now I speak," Moroni said, "concerning baptism. Behold, elders, priests, and teachers were baptized; and they were not baptized save they brought forth fruit meet that they were worthy of it.

"Neither did they receive any unto baptism save they came forth with a broken heart and a contrite spirit, and witnessed unto the church that they truly repented of all their sins." (Moroni 6:1-2.)

King Benjamin explained it this way: "And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and his daughters." (Mosiah 5:7.)

Others of the prophets asked this soul-searching question of those who were candidates for baptism, "Are you willing to stand as witnesses of God at all times and in all things, and in all places that you might be in, even until death?" (See *Ibid.*, 18:9.) To the first one of those who was baptized, the prophet who officiated said as he was directed under inspiration, ". . . Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead as to the mortal body; and may the Spirit of the Lord be poured out upon you; and may he grant unto you eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world." (*Ibid.*, 18:13.)

Never was there a time when Church members generally, and newly baptized converts, particularly, throughout the stakes and missions needed more to be reminded of the Lord's admonition that they should "Search diligently, and pray always, and be believing that all things should work to their good if they would walk uprightly and remember the covenant wherewith they had covenanted one with another," as the scriptures I have referred to have so well explained. (See D&C 90:24.)

Thousands of new members have built upon the foundation of their faith at the time of their baptism, but there are wolves in sheep's clothing among them. Older members by bad example could "wound their weak conscience and make their weaker brethren to offend." (See I Cor. 8:11-13.) Dissension and confusion could result from lack of experience, and the tide of persecution from the outside could roll in upon them and engulf them in a flood of apostasy unless they heed the Lord's warnings.

I was down in Australia nearly a year ago, and after I had spent a long evening instructing the stake leaders in their duties, one of the brethren raised

his hand and said, "Now, Brother Lee, you have spent the evening telling us what to do. Now answer us one more question. Just how do we obtain the spiritual power necessary for us to lead this people and to instruct them?" And I have been trying to answer that question ever since he asked it. Perhaps a few illustrations will serve to suggest the answer:

I received a letter recently from a patriarch who had been instructed that what he should speak in blessings upon the people should be that which the Lord inspired and not of himself. In the struggle which followed his ordination he sought to know how he could distinguish between what the Lord inspired and that which was just his own thinking. He remembered, he said, what the Lord admonished in an early revelation to Joseph Smith and Oliver Cowdery: ". . . you cannot write" (which to him meant you cannot say) "that which is sacred save it be given you from me." (D&C 9:9.)

"So my personal problem finally was resolved," he wrote me, "by making this conclusion: You have been called and ordained to this work by an authorized servant of the Lord. You have the authority to proceed. You must live as closely to the Lord as you know how. You must constantly seek and pray for guidance and inspiration, then perform your duties in humility and rest content in the knowledge that you have done all you could, and in the firm belief that what you have said in giving blessings was indeed inspired."

The Lord's formula for new and untried leaders was this:

"Again I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church.

"And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel.

"And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit.

"And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach." (D&C 42:11-14.)

Summarized this meant that there were four essentials for service in the kingdom of God. (1) They must be ordained, (2) they must teach from the standard Church works, (3) they must live as they preached, (4) they must teach by the Spirit. ". . . when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men." (2 Nephi 33:1.)

Well, so the Lord has told us in plain language how his servants could be inspired. It was as Alma observed in the sons of Mosiah who were great and successful missionaries. "They were strong in a knowledge of the truth." They were sound in understanding. They fasted and prayed often, and they cultivated "the spirit of prophecy and the spirit of revelation," so that "when they taught they taught with power and authority of God." (Alma 17:1-3.)

I met a man in his late seventies down in Brisbane, Australia, who said that all his lifetime he had been searching for a church that could answer satisfactorily his question, "Are God and his Son, the Savior of the world, living with your church today?" And always the answer to his question was negative. "The scriptures are closed," they said. "There is no prophet through whom the Lord speaks today. God does not reveal himself to man."

He was convalescing from a painful accident when two young men—missionaries of the Church of Jesus Christ of Latter-day Saints—called. In their opening testimony, they bore witness that the Lord had appeared with his Heavenly Father to Joseph Smith, and in answer to his question as to which church they should join, he was told to join none of them, for they were all wrong, ". . . they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." (See Joseph Smith 2:19.)

Here was the answer he had been seeking, and the Spirit bore witness that this was in truth the true Church of Jesus Christ, with which the Father and the Son were living today.

Brigham Young, in speaking about the same thing, said, "If all the talent, tact, wisdom, and refinement of the world had been sent to me with the Book of Mormon and had declared in the most exalted eloquence the truth of it, undertaking to prove it by learning and worldly wisdom, they would have been to me like the smoke which rises only to vanish away. But when I saw a man without eloquence or talent for public speaking who could say, 'I know by the power of the Holy Ghost that the Book of Mormon is true, that Joseph Smith is a prophet of the Lord,' and the Holy Ghost preceding from that individual, illuminated my understanding, and light, glory, and immortality were before me. I was encircled by them, filled with them, and I knew for myself that their testimony was true." (*J of D,* Vol. 1, p. 90.)

We must teach with that in mind. If the Holy Ghost does not bear witness to the things we say, we cannot and we will not be successful in our missionary work.

I heard a missionary telling about President McKay's visit to Glasgow when a young reporter looked him in the face and asked of President McKay, "Are you a prophet of God?" And the young man said President McKay looked at the reporter and replied: "Young man, you look me in the eye and answer your own question." This young man in telling me the story said, "I looked President McKay in the eye, and I received my answer and my witness that he is in truth a prophet of the Living God," to which I also bear humble testimony in the name of the Lord Jesus Christ.

"Except the Lord build the house, they labour in vain that build it." (Psalm 127:1.)

Today the servants, many unschooled and inexperienced like the disciples of old, must "go forth"—"the Lord working with them, and confirming the word with the signs following." (See Mark 16:20.)

Except we do walk uprightly and remember our covenants and have an unshakable testimony of the divinity of this Church; in the language of an eminent businessman and financier, the various activities of the Church would be but a shambles.

May the Lord help us to search diligently and walk uprightly and remember the covenant wherewith we have covenanted one with another, I pray humbly, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Harold B. Lee of the Council of the Twelve has just spoken. Elder ElRay L. Christiansen will be our next speaker.

ELDER ELRAY L. CHRISTIANSEN

Assistant to the Council of the Twelve Apostles

My brothers and sisters, as I sought to determine what I might appropriately speak about at this time, my mind seemed to be driven and impelled to speak on a commandment which God gave to the children of Israel a long, long time ago. I humbly pray that I may say something on this topic that will be encouraging to all of us.

When the Lord created the earth as an abode for his children, he placed upon it all the necessary essentials for their physical needs—the light and the warmth of the sun, the seasons, the fertile soil from which to obtain food and raiment and shelter, and at the same time and with equal concern, he made provision for the spiritual needs of his children and for the development of man. Among the provisions made for man's spiritual goal was the gift of the Sabbath day, for he said to Moses, ". . . for . . . the Lord hath given you the sabbath." (Exodus 16:29.) Three thousand years ago this commandment was given to the children of Israel: "Remember the sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the sabbath of the Lord thy God. . . .

". . . wherefore the Lord blessed the sabbath day, and hallowed it." (*Ibid.*, 20:8-11.)

In modern revelation he has commanded the Saints to observe his holy day by attending their meetings, offering their oblations before the Lord, and as they partake of the Sacrament to make covenant with him that they will take upon them his name and keep his commandments. The reason for these requirements made by the Lord is plainly stated in the revelation in these words: ". . . that thou mayest more fully keep thyself unspotted from the world, . . ." (D&C 59:9.)

The laws and the commandments of God are given to us, not to deny us the right to do what we are wont to do, but rather to provide us with a sure way to obtain peace and happiness and success, "For," according to the book of Proverbs, ". . . the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:" (Proverbs 6:23.)

Accompanying each commandment is the promise of a blessing, either specified or implied. What is the promise made to those who observe the Sabbath day? The Lord declares that inasmuch as they do this with cheerful hearts and countenances, the fulness of the earth is theirs—all things that are made for the benefit and use of man to please the eye and to gladden the heart and to strengthen the body and give peace to the soul.

There was a time in my day when it seemed to me that almost all people, at least those with whom I was acquainted, considered the Sabbath day as a holy day, a day entirely different from the other days. But too often now it seems that we consider it just a part of the weekend, and thus many people do not look upon it as a holy day.

We must not permit ourselves to think of the Sabbath day as a day on which to transact business of any kind. We must not think of the Sabbath day as a day on which to catch up with our work. We must not permit ourselves to use the Sabbath for amusements or for outings or for participating in or attending sporting events as such.

The devil is not satisfied with just a little wrongdoing. He follows through and persists in gaining his ends by having us think that it is all right to sin a little. But he knows very well that a little sin seldom stays little. In the words of Nephi: ". . . thus the devil cheateth their souls, and leadeth them carefully down to hell." (2 Nephi 28:21.)

On a number of occasions when I have been returning from conferences, I have met on the highway a great number of automobiles. In many of these were families apparently returning to their homes on the early Sunday evening. Attached to a good number of these cars were beautiful boats. Now, ordinarily, we do not take boats to church, so one must conclude that these fine people had not been to church, nor were they on their way to church. I wonder if it is wise—well, I can say positively—it is not wise for parents to take their children away from their appointed places of worship on the Sabbath day where they may learn the gospel and where they may become fortified to face life through increased faith, trust, and confidence in the Lord, and require their children to go with them on the Sabbath day to spend the day on the reservoir or at some other place of amusement. Such practices may seriously impair and affect the lives of these children and perhaps the lives of their children. In fairness to our children and to ourselves, we must go to the "house of prayer" on his holy day as the commandment requires.

An acquaintance of mine had purchased a lovely boat and had just finished varnishing it and painting it. When I stopped by, he was admiring it. I surmised that he was getting it ready to take it, with his family, to the reservoir the next Sunday. He said, "It is complete and in readiness except for one thing." Then he asked me, "Could you suggest an appropriate name for the boat?" I knew him very well. I thought for a moment, and then I said, "Well, perhaps you should name it *The Sabbath-Breaker.*" He looked at me, and he understood.

A father was speaking to a gathering

in connection with one of the stake conferences in Wyoming, which I attended. This man had, for sometime, taken his family away from home on the Sabbath. When they were returning from one trip on a Sunday evening, one of his little girls in a thoughtful mood, said to him, "Daddy, when can we stay home on Sunday with our friends and go to Sunday School and Sacrament meeting?" The father, suddenly realizing what he was doing to his children, replied with determination, "Honey, we will stay home next Sunday and every other Sunday, and we will go to church, all five of us."

I regret that I do not know who composed these lines:

"A Sabbath well spent brings a week
of content
And help for the cares of tomorrow.
But a Sabbath profaned, whatever the
gain,
Is a sure forerunner of sorrow."

What regret there will be for those of us who knowingly ignore this beneficent law of the sacred Sabbath. Some of us may live to realize the fact that the Sabbath profaned, whatever be gained, is a sure forerunner of sorrow.

With joy we ought to sing the song,
"Welcome, welcome, Sabbath morning,
Now we rest from every care.
Welcome, welcome, is thy dawning,
Holy Sabbath, day of prayer."

My brothers and sisters, it is well that we pray to the Lord that among nations peace may be maintained, but I know and you know that we must, as individuals, add to our prayers obedience to the commandments if our supplications are to be efficacious. "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.

"If ye walk in my statutes, and keep my commandments, and do them;

". . . I will give peace in the land, and ye shall lie down, and none shall make you afraid: . . ." (Leviticus 26:2-3, 6.)

Must we not learn that the blessings of peace and all other blessings we seek from God come through observing the laws set forth in his commandments? This is made plain in the Doctrine and Covenants in these words which are familiar: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

As he stood upon the deck of the battleship *Missouri* in Yokohama Bay, when Japan surrendered, General Douglas MacArthur made this significant declaration: "If we do not devise some greater and equitable system, Armageddon will be upon us. The problem is basically theological and involves a spiritual renaissance and character. It must be of the spirit if we are to save the flesh."

That each of us help to bring about this spiritual renaissance by making sure that we and ours keep holy the Sabbath day, I pray humbly, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder ElRay L. Christiansen, Assistant to the Twelve, has just spoken to us. The Choir and Congregation will now join in singing, "Praise To The Man Who Communed With Jehovah," and the congregation includes you who are listening in.

The Brigham Young University Combined Choruses and the Congregation joined in singing the hymn, "Praise To The Man Who Communed With Jehovah."

President David O. McKay:

Elder Alma Sonne will be our next speaker. He will be followed by Elder William J. Critchlow, Jr.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

Thank you, brethren and sisters, for singing that good hymn so well. ["Praise to the Man."] It is always full of inspiration, especially when it is sung by so many as are present here this afternoon.

I would like to say a word about our missionaries—past and present—the men and the women who have kept alive the memory of the Lord Jesus and the gospel of Jesus Christ in the hearts of men. The missionary spirit is resting upon the Church. I believe it has rested upon the Church since its beginning. It is reflected in the messages which we have heard today. You are aware that there is a struggle going on in the world for the hearts and minds of the people. The enemies of truth and freedom are exerting themselves as never before to destroy moral and spiritual values.

The battle is being waged with relentless and determined vigor. The adversary is alert and active, and the powers of darkness are pressing forward at home and abroad.

The Apostle Paul recognized that power when he said, "For the mystery of iniquity doth already work." (2 Thess. 2:7.) It is at work in our schools, in the colleges, in the universities, in the newspapers, in the books, in the magazines, on the television, and in the picture halls.

To counteract these unholy influences the Church is sending into the world thousands of missionaries to proclaim the restored gospel of Jesus Christ. It is the only weapon, my brethren and sisters, that will eventually crush and destroy the evil designs and bring to naught the devious plans of unscrupulous, untrustworthy, and godless leaders of men. Missionary service is the life, the vitality, and the obligation of the Church. Jesus commanded his servants, whom he called and commissioned, to go into all the world and preach the gospel to every creature and to every nation, and tongue, and people.

In doing this he launched the greatest program of all time. It is not yet finished, nor will it be finished until every knee shall bow and every tongue confess that Jesus is the Christ. These servants, although few in number, responded with remarkable success. Under the guidance and inspiration of the Holy Ghost they went forth and appeared openly in the streets, in the synagogues, and even in the temple courts in Jerusalem. They spoke with great boldness to the public officials, to the magistrates, and to the rabble in crowded places where mobs are wont to congregate. The gospel was for everyone—rich and poor, high and low, slave and aristocrat—for God is no respecter of persons.

It was not the gospel submitted by Matthew, Mark, Luke, and John which first drew attention to the Christ, for gospel teaching had already taken hold upon the world before the four gospels were generally known. Then as now it required the energy of individuals, personal contacts, patience, diligence, love, and the inspiration and enthusiasm of devoted missionaries to plant the gospel message in the hearts and lives of people.

The missionary method of the Church today is almost identical with that carried on by Jesus Christ and his apostles nineteen hundred years ago. It has been similarly successful. The work was neither professionalized nor commercialized. You will recall these humble emissaries of the Lord were to go forth two by two. One was to be the support of the other. They were to be witnesses before God of their respective testimonies. Together they could better face hostile receptions and bitter opposition. Together they could preserve their faith and their enthusiasm and withstand temptation and wrongdoing. It was God's plan of proselyting, and it was very effective.

I know most of you here have read the Lord's instructions to his servants whom he sent forth. "Provide neither gold, nor silver, nor brass in your purses,

"Nor scrip for your journey, neither two coats, neither shoes nor yet staves: . . .

"Behold, I send you forth as sheep in the midst of wolves:

". . . beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

"And ye shall be brought before governors and kings for my sake, . . ." (Matt. 10:9-10, 16-18.)

If you are familiar with the story and life of Jesus, you will know that prophecy came true in the minutest detail. He said further, "He that loveth father and mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

"And he that taketh not his cross, and followeth after me is not worthy of me." (*Ibid.*, 10:37-38.)

Then he admonished them, "And as you go, preach, saying, The kingdom of heaven is at hand.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." (*Ibid.*, 10:7-8.) And you will see there was to be no interference and nothing was to supersede the solemn, almost drastic, injunction of the Savior to these wonderful men. No halfhearted effort was acceptable. The work to be done was important and required every sacrifice, if necessary, even life itself. It must have required great courage for these young humble, unsophisticated men to preach Jesus crucified and resurrected, and to preach the Fatherhood of God and the brotherhood of man, and to teach the children of God to be perfect, even as their Father in heaven is perfect.

Some men stand in terror of public opinion. Not so with the disciples of Jesus. They were unafraid. From such teaching over the centuries came our Declaration of Independence, setting forth the doctrine of equal rights. The world owes much to the missionaries—men like Paul, the apostle; men like Wilford Woodruff, Brigham Young, Heber C. Kimball, Parley and Orson Pratt, Charles W. Penrose, and a thousand others; and men like those who today are blazing the trail into Asia, Europe, the islands of the sea, and to every part of North and South America.

To meet the demand and to discharge the responsibility resting heavily upon the Church, the missionary spirit must possess its members, for everyone is expected to be a missionary. The world must learn that man cannot live by bread alone, that beyond the power of materialism there is a greater power which determines the destiny of men and nations. That power is generated by the missionaries.

We can say to all the world that Christ's word is taught today as Christ and his apostles taught it two thousand years ago. They teach the same gospel without thought of material reward, with faith and good works, strengthened by firm and unshakable testimonies against which there is no argument.

May God bless the missionaries everywhere that they may be magnified before all men in every nation and kindred and tongue and people is my humble prayer, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Alma Sonne, Assistant to the Twelve, has just spoken to us. Elder William J. Critchlow, Jr., also Assistant to the Twelve, will now address us.

ELDER WILLIAM J. CRITCHLOW JR.

Assistant to the Council of the Twelve Apostles

People in all of the nations of the earth need to repent. The need is urgent. This declaration of need constitutes an indictment of guilt—transgressions are implied.

For what need we repent I may be asked? My answer:

For the same sins that brought low the impenitent inhabitants of Sodom and Gomorrah;

for the identical sins that brought extinction to the impenitent Nephites on this continent;

for the same sins that brought destruction to the impenitent souls in Noah's day;

for the same sins that will bring the judgments of God upon the impenitent people in our day—unless we repent.

". . . as it was in the days of Noe, so

shall it be also in the days of the Son of man." (Luke 17:26.)

Our world has become a modern Babylon. Cities like Sodom and Gomorrah dot the earth.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8.)

In a very few moments, one could inventory in the mind his or her more serious transgressions—those already repented of, and those still to be repented of. It will take a little longer, and the list will grow a little longer, if we add to it our sins of omission. Sometimes our sins of omission are greater than our sins of commission. Now, how did we rid ourselves of sin or how shall we rid ourselves of the sins so listed? Is there a pattern or formula for repenting? Definitely there is, in my humble opinion, and those who will pause to list their sins will, by so doing, be taking the first step in the repenting process. In such a mental inventory we automatically recognize certain of our acts as transgressions, otherwise we would not list them. No problem can be solved, no sin can be resolved until it is first recognized. Recognition of sin therefore is the first step in the repenting processes.

The Apostle Paul assented to the stoning of Stephen. He held the cloaks of those who threw the stones. Not until he was chastened by the Lord did he recognize the full extent of his sin. Great was his remorse thereafter.

A convert to the Church was unaware that he was transgressing a law of God as he imbibed tea, coffee, and tobacco until he was taught God's law of health—the Word of Wisdom. His conversion forced upon him recognition of the law. Violations thereafter constituted transgressions.

For the purpose of my theme I propose to spell repentance with seven big capital "R's." The first "R" obviously stands for *recognition.*

Paul's godly sorrow for his sin suggests the second "R"—*remorse.* Our Lord, teaching his followers to pray, said: ". . . lead us not into temptation, but deliver us from evil: . . ." (Matt. 6:13.)

He said that nearly two thousand years ago. Brought up to date, the 1962 version seems to be: "Lead us not into temptation but deliver us from being caught."

Sorrow for being caught in sin is not remorse.

The third "R" stands for *relating.* All sins should be confessed unto the Lord.

"Where," said Elder Marion G. Romney, "one's transgressions are of such a nature as would, unrepented of, put in jeopardy his right to membership or fellowship in the Church of Jesus Christ, full and effective confession would, in my judgment, require confession by the repentant sinner to his bishop or other proper presiding Church officer—not that the Church officer could forgive the sin (this power rests in the Lord himself and those only to whom he specifically delegates it) but rather that the Church, acting through its duly appointed officers, might with full knowledge of the facts take such action with respect to church discipline as the circumstances merit." (*Conf. Report,* Oct. 1955.)

The fourth "R" stands for *restitution.*

"For misconduct which offends another, confession should also be made to the offended one, and his forgiveness sought." (*Idem.*)

Restitution means to restore—to repair the damage. Three boys about to receive scouting awards were apprehended breaking street lights. And were they sorry for being caught! Later, but before they accepted their awards, they *recognized* their acts as unbecoming Eagle Scouts and with a true feeling of *remorse* went to the power company to *relate* their transgression and offered to make *restitution* by paying for the lights. Incidentally, the only restitution exacted was that they be guardians of those lights. From then on the lights burned on and on and on.

Some things cannot be restored. Street lights can be replaced, embezzled funds and stolen property may be returned, but how does one make restitution for the sin of blasphemy—taking the name of God in vain. Blasphemy, used so freely to emphasize our conversation, is the most thoughtless of all conversational crimes. How does one make restitution for lies—for bearing false witness?

The wagging tongue like—

"The moving finger writes: and having writ,
Moves on: nor all thy piety nor wit
Shall lure it back to cancel half a line,
Nor all thy tears wash out a word if it."
—Omar Khayyam

Paul's sincere apology to the Lord for assenting to the stoning of Stephen never brought back Stephen's life. Nor will all the prayers of repentant sinners ever restore virtue to a maid or a boy.

The fifth "R" stands for *resolution.* It implies a firm resolve to forsake our sins. There are two kinds of resolutions, one is called the New Year type. These come cheaper by the dozen and are branded with insincerity and guaranteed to last only till the next temptation. Few ever last longer than the winter snows. The other is the sincere type, resolved and guaranteed to last forever.

"By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:43.)

Resolves which are repeatedly broken merit no forgiveness.

". . . go your ways and sin no more; but unto that soul who sinneth shall the former sins return, saith the Lord your God." (D&C 82:7.)

We do not trifle with the Lord.

A resolution is an expression of faith and like faith needs to be supported by works. The next step therefore involves works. It is represented by a big "R" which stands for *reformation.* A resolution is an intention to do well. Reformation is actually doing well.

". . . let every man learn his duty," said the Lord, ". . . he that learns not his duty and shows himself not approved shall not be counted worthy to stand." (See D&C 107:99-100.)

Transgressors seek the forgiveness of Heavenly Father. Their fellow men will forgive "seventy times seven" (see Matt. 18:21-22) because they have been so commanded.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (*Ibid.,* 64:10.)

To earn his forgiveness one should go the extra mile, forsaking not only his sins but adding the while devotion and service to prove his love for him. Such devotion and service constitutes *reformation.*

Now if in the process of repenting we follow these six steps, represented by the six "R's"—may I list them: *Recognition, remorse, relating, restitution, resolution,* and *reformation* we should have placed ourselves in a position to enjoy the seventh step represented by another great big "R" which stands for *realization*—realization of the happiness that comes from righteous living. Happiness is righteousness, said President McKay. ". . . if there be no righteousness there be no happiness." (2 Nephi 2:13.) A realization too, that we are forgiven by him whose forgiveness really counts, and a peaceful feeling will burn within our bosoms, and our minds will be at peace. Elder Sterling Sill told us this morning that the number "7" was a symbol of completeness. These seven "R's" accordingly symbolize a complete process of repentance.

If spelling repentance with so many "R's" complicates for you the repenting process, be of good cheer. Many good souls who couldn't spell it with seven "R's" or any other way have sincerely repented and have been forgiven. One's conscience seemingly has a way of conforming unwittingly. So let your conscience be your guide. "The sum-bonum of the proposition" (Henry Drummond) is repent—everybody repent.

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9.)

After forty years of wandering in the wilderness, Moses brought the children of Israel to the borders of the promised land. There they were halted so they could sanctify themselves before they entered.

Today after six thousand years of mortal living, dying, striving, and wandering upon the face of the earth, the children of God stand on the threshold of another promised land—a promised millennium of peace, and just as God sifted out the impenitent in Moses' day, so will he sift out the impenitent in our day before the dawn of the millennial morn. We have so little time left to sanctify ourselves—it's later than we think. How else can we sanctify our-

selves save by repentance? I plead with all—give it top priority. Our Lord gave it priority when he counseled:

"Hearken ye people of my Church . . . Hearken ye people from afar; and ye that are upon the islands of the sea . . . Prepare ye, prepare ye, for that which is to come, for the Lord is nigh . . . For I the Lord cannot look upon sin with the least degree of allowance . . . Nevertheless, he that repents . . . and doeth the commandments of the Lord shall be forgiven, and he that repents not, from him shall be taken even the light which he has received." (See D&C 1:1, 12, 31-33.)

In the name of Jesus Christ. Amen.

President David O. McKay:

Elder William J. Critchlow, Jr., Assistant to the Twelve, has just spoken to us.

The Combined Choruses of the Brigham Young University will now favor us with "Praise Ye the Lord in Heaven," conducted by Brother Maughan McMurdie. The benediction will be offered by Elder J. Leonard Love, formerly president of the Northern California Mission.

The singing for this session, as you know, has been furnished by the Combined Choruses of the Brigham Young University under the direction of Maughan McMurdie with Alexander Schreiner at the organ.

In behalf of all who have listened to the singing during the General Conference sessions today, the General Authorities, the audience here in the Tabernacle, and the great radio-television audience, we express appreciation for these young singers who have furnished such beautiful and inspirational music throughout our sessions. With all my heart I say with the congregation, young folks, God bless you for the service you have rendered, and may the spirit of this Conference give you strength to keep your youth and beauty throughout your lives.

The general sessions tomorrow will be broadcast as a public service over television and radio stations througout the intermountain west.

The Presiding Bishopric of the Church will hold a meeting in the Tabernacle this evening as 7:00 o'clock. Those expected to attend include stake presidents and their counselors, bishoprics, and independent branch presidents and their counselors.

There will be a Welfare agricultural meeting in the Assembly Hall Saturday morning, tomorrow morning, at 7:30 A.M. Stake presidents, bishops, Welfare committe advisers, agricultural representatives from all stakes, and all others interested in agriculture, are invited to attend this meeting.

The Brigham Young University Combined Choruses will now sing, "Praise Ye the Lord in Heaven," and after the benediction by Elder J. Leonard Love, the general session of this Conference will be adjourned until ten o'clock tomorrow morning.

The Brigham Young University Combined Choruses sang the anthem, "Praise Ye The Lord In Heaven."

Elder J. Leonard Love, formerly president of the Northern California Mission, offered the closing prayer.

SECOND DAY

MORNING MEETING

The Conferenee reconvened Saturday morning, April 7, at 10 o'clock, with President David O. McKay presiding and conducting the services.

The choral music for this session of the Conference was furnished by the Ricks College Choir, with Richard W. Robison conduеting. Elder Frank W. Asper was at the organ.

Promptly at 10:00 President McKay opened the meeting with the following introductory remarks:

President David O. McKay:

The Tabernacle this morning is filled to capacity, and people are crowding in the doorways as far out as we can see. We wish to announce that these services and all general sessions of the Con-

ference are being broadcast in the Assembly Hall and in Barratt Hall by television. Those who are standing in the doorways may perhaps find seats in one or the other of these buildings.

This session is being broadcast as a public service over television and radio stations throughout the intermountain west. The names of these stations have already been announced.

The Ricks College Choir, with Richard W. Robison conducting and Frank W. Asper at the organ, will furnish the music for the sessions today. We are pleased to have these young people present and know we shall be thrilled by their singing.

We welcome and express appreciation for the presence of special guests, stake presidencies, bishoprics, and other general officers of the Church, some of whom are from Europe, Hawaii, Australia, New Zealand, and Alaska. We welcome, also, our national, state, and city officials and educational leaders.

We welcome Brother Richard T. Wotton whose name we overlooked yesterday, the President of the Church College of Hawaii; and we have present also this morning, Senator Wallace F. Bennett; David S. King, United States Congressman; United States Congressman M. Blaine Petersen; Dr. Ernest L. Wilkinson, president of Brigham Young University, Dr. John L. Clark of Ricks College; Dr. Howard S. McDonald, Los Angeles State College; Dr. Wendell H. Wiser, president of the Church College of New Zealand; Jessie A. Udall, Associate Justice of Arizona Supreme Court; and others.

We have here a very interesting note which I am sure you will be pleased to hear—"Best wishes and sincere appreciation is extended to you and the Church from Marsh Valley Seminary, Arimo, Idaho; 115 seminary students who arose at three o'clock this morning to come to this session wish to express their appreciation for being able to attend today. Lamar Hansen, principal." We hope you will not fall asleep after staying up all night. (laughter) And here is a telegram from Frankfurt, Germany: "Best wishes and congratulations for a successful Conference. European Servicemen and dependents." We appreciate this message, and the interest these servicemen show all over the world.

Ten thousand sweet peas, some of which you see on the rostrum, are from the Mesa Eleventh Ward, Mesa Stake. These lovely flowers were picked by the members of the ward and delivered personally by Bishop Junius D. Bowers.

Brother and Sister Longden's message we read yesterday. President and Sister Frank H. Brown sent the following telegram: "Greetings prayer and love from the missionaries and members of the East Central States Mission to you this day, to parents and those assembled. We are proud to be Mormon missionaries."

We shall begin this session by the Ricks College Choir singing, "The Morning Breaks, The Shadows Flee," conducted by Richard W. Robison. The invocation will be offered by Elder Delbert G. Taylor, president of the Rexburg Stake.

As an opening number the Ricks College Choir sang the hymn, "The Morning Breaks, The Shadows Flee."

Elder Delbert G. Taylor, president of the Rexburg Stake, offered the opening prayer.

President David O. McKay:

The invocation was just offered by Elder Delbert G. Taylor, president of the Rexburg Stake. The Ricks College Choir will now sing, "O Divine Redeemer," conducted by Richard W. Robison. After the singing Elder LeGrand Richards will speak to us.

The Ricks College Choir sang, "O Divine Redeemer."

President David O. McKay:

Elder LeGrand Richards of the Council of the Twelve will now speak to us. He will be followed by President Joseph Fielding Smith.

ELDER LEGRAND RICHARDS

Of the Council of the Twelve Apostles

I am happy to greet you Latter-day Saints this morning, assembled in this great conference of the Church, and all who are listening in over the radio and the television. I thank the Lord above all other things in my life for my membership in this Church and for my association with the Latter-day Saints.

Yesterday in President McKay's most inspiring address, he related some of the incidents in connection with the organization of the Church 132 years ago, and he quoted from a revelation given by the Lord to the Prophet Joseph Smith over a year before the Church was organized in which the Lord said that a marvelous work was about to come forth among the children of men.

If the world could only understand what that marvelous work is and where they could learn about it. You do not read about it in the newspapers. President McKay related many of the marvelous things that have occurred in the world, but we have to go to the scriptures and to the words of the prophets to learn what that marvelous work is.

Isaiah saw the same thing that would come to pass in our day when he said:

". . . Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isaiah 29:13-14.)

When the Lord indicated that he would do a marvelous work and wonder, if it were marvelous and wonderful in his eyes, what would it be in the eyes of the world if they just understood it?

There are so many other prophecies like the one of Daniel in his interpretation of King Nebuchadnezzar's dream where the Lord indicated that in the latter days, and we live in the latter days, he would set up his kingdom in the earth, never to be thrown down or given to another people. Never in the history of the world has such a kingdom been set up with a promise that it would never be thrown down or given to another people, but Daniel said that it would roll forth like a little stone cut out of the mountain without hands until it would become as a great mountain and fill the whole earth. (See Daniel 2.)

When we hear about how this work is spreading in the world, we cannot help realizing that this is that marvelous work and a wonder, just described in different terms by Daniel as compared with the one that Isaiah tells us of, and Isaiah said that the wisdom of their wise men would perish, and the understanding of their prudent men would be hid, because they cannot understand and comprehend, any more than they could understand and comprehend the work that Jesus established when he was here upon the earth, and so they crucified him. You remember he said: ". . . Father, forgive them; for they know not what they do. . . ." (Luke 23:34.)

We have many other prophecies. Isaiah said that the Lord had declared the end from the beginning. (See *ibid.*, 46:10.) He said: "The grass withereth, the flower fadeth: but the word of our God shall stand for ever." (*Ibid.*, 40:8.)

Where do we learn the word of our God? We read in the scriptures the words of Amos the Prophet that: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

So that if the Lord should ever undertake to fulfil the promises made to the Prophet Joseph Smith and to Isaiah and to Daniel, then we would have to look to find that work headed by a prophet, because God could not do, according to his plan and purposes, the work he decreed he would do without a prophet. Thank God for the prophets of this dispensation.

You remember how Jesus said that the people of his day crucified the living prophets, but they decorated the graves of the dead prophets. And history is just repeating itself today. So we turn to the living prophets to learn of this marvelous work and a wonder the Lord promised to do and to learn of the kingdom the Lord promised to set up in the latter days.

We know that this Church is the fulfilment of those very prophecies and many, many others, relating to this marvelous work that God said he would establish in the latter days, and we would that all men everywhere might know as we know, and we bear witness of it, and that is the reason for the great missionary program of the Church where we have some 11,000 of our young men and women out in the world with no thought of any earthly gain, only a desire to share with the people of the world the marvelous truths of the gospel.

We converted a very prominent banker not long ago, and when I attended one of the conferences at which he was present, I asked him if he would like to say a few words in the conference. He stood up and said something like this: "Mormonism is not only a religion, it is a way of life." And why should it not be a way of life? It is not just a Sunday religion. It is a religion that enters into our lives until the first thing in the life of a Latter-day Saint is to serve the Lord and honor his priesthood, where every man can bear the priesthood of God and help to build the kingdom of God in the earth. I thank the Lord for such a Church as that.

You remember the story about when one of the brethren was asked what his business was, and he said, "My business, sir, is to serve the Lord. I mend shoes for a living." Now that is the way the Latter-day Saints feel. Our business is to serve the Lord, and then we mend shoes for a living.

A short time ago, and many of you may be familiar with this, there was a very prominent minister delivering an address on what was called the National Brotherhood Week, and he talked about the Mormons. He was discussing the merits of the Church of Jesus Christ of Latter-day Saints, and after admitting that he had always had a very erroneous idea about the Mormons, he made this statement: "What are the things that I like about the Mormons?" Then he enumerates some of them, one by one, and indicates that it is a way of life; for instance, he says his first thought is a clear statement of faith, a statement of faith that young people can grasp, understanding what it is. Then he mentions and discusses some of its teachings, such as eternal progression. What a marvelous truth this Church has revealed to the world. Revelation taking place today. What a world it would be if everybody believed in the revelations of God in our day!

And then he speaks of eternal marriage. Is it not strange that as plainly as that principle is taught in the Holy Scriptures, that we should be the only Church that teaches it? All other churches perform their marriages "until death do you part." I know there are some ministers who would like to perform their marriages for eternity, because I have talked with them. I cannot take time to tell you of these experiences this morning, but one of our Mormon boys was being married in southern California a few years ago. He was marrying out of the Church, and her minister was to perform the ceremony. In talking with this young couple in advance, he said, "Now, if there is anything special you would like me to say when I perform the ceremony, if you will indicate it, I will be glad to say it." This young Mormon boy spoke up and said, "Reverend, when you pronounce us husband and wife, if you would do it for time and eternity, you would surely make me happy." The minister raised his head, and said, "Isn't that a beautiful thought? Why don't we all get married like that?" We would all get married like that if we lived properly, and if we understood God's eternal truth when he said it was not good for man to be alone and gave him a help meet before death ever came into this world. Through the atonement of Christ, we are to be restored to man's former condition. If it was not good

for man to be alone before death came into the world, it will not be good for man to be alone when there is no more death.

To us who understand this principle, we cannot understand why the world cannot believe when it is taught so plainly. I could tell you of other ministers who have admitted to me that they believe eternal marriage is a principle of the scriptures, but they are not allowed to teach it in their own churches.

Then this minister said, when mentioning these things, "But is this faith bad?" Is it bad to believe in eternal progression? Is it bad to believe in revelation? Is it bad to believe in the eternal duration of the marriage covenant?

Then he adds: "The second thing I like about them is that they have a way of life. Their religion enters into their life immediately." Then he discusses our attitude toward work, toward accepting help from the government and our standards of living necessary to prepare us to serve in the Church, and then he says, "I do not know whether it is because of this way of life to which their religion is related so intimately or not, but they are perhaps the healthiest people in the world. During the war, in Utah you found more people or men acceptable for the services than any other state in the United States." Then he states, "Utah is the first state in the United States in education and perhaps the best in the world."

If we have what we claim, a marvelous work and a wonder, should it not inspire us as a people to live up to its standards? It is nothing more than what Jesus said that we should let our light so shine before men that they, seeing our good works, should glorify our Father which is in heaven. (See Matt. 5:16.)

Then this man says, "The third thing I like about the Mormon faith, it is a family-centered religion. This family-centered religion begins with family prayers in the morning, family prayers at night, and no food is eaten until it is blessed. The entire family goes to Church, led by the father and the mother." I interviewed a young man for his mission a short time ago in southern Utah, and he had just returned from spending eighteen months in an army camp in Germany. He said, "We Mormon boys went to the Chief Chaplain to see if we could get permission to hold our meetings in the government chapel, and he said, 'Well, we would like to accommodate you, but it is in such constant use, we cannot do it. There is a classroom in the basement; you can use that,'" and then he asked for a report of attendance at their meetings and when the first report was handed in, the chaplain said, "My, you must have a lot of Mormon boys at this base." He was told that there were thirty-five. He shook his head and said, "I can't believe it. How do you do it? You have more boys attending your meetings than I have attending mine, and I have five thousand Protestant boys under my supervision." Now, when thirty-five Mormon boys far away from their homes and their loved ones and their bishops and their best girls can make a better record of attending church than five thousand Protestant boys, does not that tell you something about the spiritual power that there is in this Church, that leads them to the house of worship?

I told this story in California and one of the brethren there said, "I was raised in one of the largest churches in San Francisco. We had a beautiful building. We had over ten thousand members, and our average attendance was less than one hundred." According to our statistics, we would have had, with that many, thirty-six hundred average attendance at the meetings.

Then this minister tells about the home evening and about the fellowship in the Church and the youth program, how they associate together. I heard a minister on the radio in California make this statement, "What we need is a church for the youth of the land. We have been preaching to the old folks and letting the young folks go to the devil." He said, "That is why our churches are empty today."

A minister in talking over the radio in Los Angeles held a question and answer box, and one evening the first question asked was, "What church is doing the most for its young people?" And his answer was, "The Mormon

Church," and then he explained our standards of living and what the Church did for its young people, and we have had many such comments as that. Then he talked about our preparation of our young people for marriage.

There isn't time to discuss more of this minister's comments on what he likes about the Mormons. I have only discussed three, and there are seven, so I will skip them. But I come now to the seventh, where he talks about the service in the Church. He took as an illustration a stake president, and he knew all about it. He lived in one of our communities, and he told about the number of meetings he held, the number of miles he traveled, and some of them travel great distances, and then after he discussed that, and he could just as well have discussed the bishops, too, he said, "They care for their members." And then he adds, "Unless the laymen of the church reassume their responsibility, I do not believe the Protestant church has a future."

I would like to read a few statements in closing from recent converts to the Church that I have received during the last few days. I only have time to read one, and that is from a retired minister—he was not retired when we converted him—I think he may be in this audience this morning. I copied this out of a letter less than thirty days old: "My testimony grows and grows. Where we were once blind, we now see."

Would it not be marvelous if all the world could see and come out of darkness, as Peter said, to his marvelous light, and we have it to offer, and we invite all men everywhere to listen to our message, and I always say that there is not an honest man or an honest woman in this world who really loves the Lord who would not join this Church if he knew what it was.

Then this convert adds, "We never knew of such love as we now have for each other and all others. Some of our former friends say that they have never before witnessed such a change as has come over us."

My time is up. God bless us, brothers and sisters, and help us to carry on in the great assignment that is ours and bear witness of the truth that the world might share with us this marvelous work and a wonder, I pray and leave my blessing with you good people, in the name of the Lord, Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder LeGrand Richards, a member of the Council of the Twelve. President Joseph Fielding Smith, President of the Quorum, will now address us. He will be followed by Elder Antoine R. Ivins.

PRESIDENT JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

My beloved brethren and sisters, I feel like I had just passed through a tornado. (laughter) I did not say that to make you laugh. But the Lord never blessed me with a voice nor the quality to explode when I get up to deliver a discourse, so I am deficient in those things. I do wish to say, however, that I have a testimony of this truth. I am grateful for it. I do not remember the time when I did not believe in the mission of our Lord and Savior Jesus Christ nor in the mission of the Prophet Joseph Smith, and I hope you will forgive me if I get a little personal.

I was trained at my mother's knee to love the Prophet Joseph Smith and to love my Redeemer. I never knew my Grandmother Smith. I have always regretted that, because she was one of the most noble women who ever lived, but I did know her good sister, my Aunt Mercy Thompson, and as a boy I used to go and visit her in her home and sit at her knee, where she told me stories about the Prophet Joseph Smith, and, oh, how grateful I am for that experience.

I know that the Church of Jesus Christ of Latter-day Saints is in very deed the kingdom of God, the same kingdom that was seen by a great king long before the birth of Christ in a dream or a

vision that he received that had to be interpreted by a prophet of the Lord, in which the Lord made known to that king, not for his benefit, but to the benefit of the nations of the earth and the peoples who should follow after and more particularly I think for the Latter-day Saints of this dispensation, that the Lord set up a kingdom, or would, for this king was seeing into the future to a time when the Lord would set up a kingdom that would endure forever, would never be destroyed or given to another people.

I have always been very grateful for the testimony coming to me through the Spirit of the Lord that Joseph Smith, the Prophet of God, was called to stand at the head of the Dispensation of the Fulness of Times when this kingdom would be set up, never to be destroyed or given to another people. That ought to be an anchor to our souls.

We have people who go out of the Church from time to time and set up organizations of their own, claiming that the kingdom of God has failed, that they have something better. I am sorry for these people. I cannot believe that any of them are sincere. If they are, then they are to be pitied, but I think that they are malicious deceivers, trying to destroy the kingdom of God.

Every person coming into this Church through the waters of baptism has hands laid upon his or her head by which they are to receive the gift of the Holy Ghost to be a guide to them through time and all eternity. I wonder how many of those who have been baptized and confirmed members of this Church have so lived that they have had that guidance and have had the testimony come to them through the Holy Ghost that Joseph Smith was a Prophet of God, that Brigham Young was a successor in the Presidency of the Church, and so have each of the other brethren who have been called to that high and holy calling down through the years to President David O. McKay?

The Church has not gone astray. The kingdom of God that was set up never to be destroyed or given to another people is the Church of Jesus Christ of Latter-day Saints, and it is not going to be destroyed, and is not going to be given to any other people. There will be members of this Church because of their lack of faith and obedience to the commandments of the Lord who will go astray, for the Spirit of the Lord will not dwell in unclean tabernacles, and when a person turns from the truth through wickedness, that Spirit does not follow him and departs, and in the stead thereof comes the spirit of error, the spirit of disobedience, the spirit of wickedness, the spirit of eternal destruction.

Brethren and sisters, teach your children from their infancy to believe in Jesus Christ as our redeemer, in Joseph Smith as a Prophet of God, and in his successors in this kingdom, and let them grow up with a knowledge of this truth in their hearts built upon faith and obedience to the commandments the Lord has given to us and through the guidance of that Holy Spirit which will not dwell in unclean tabernacles.

Now my time is up. The Lord bless you, my good brethren and my good sisters here; do not let anything interfere with your faith, and if you will keep the commandments of the Lord and be faithful and do not forget your prayers in humility, you will not go astray; in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

President Joseph Fielding Smith has just concluded speaking. Elder Antoine R. Ivins of the First Council of Seventy will be our next speaker. He will be followed by Elder Franklin D. Richards.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My brethren and sisters, President McKay was not too far wrong when he said that Anthony W. Ivins [his father] was going to talk to you. My name translated means Anthony. It is a French translation.

I am happy to be with you today, my brethren and sisters, and I am thank-

ful for the many, many blessings which my wife and I enjoy, especially that she has the measure of health and strength that enables her to be in the meeting today and to be my constant companion in the work that is assigned to me. It is thirty years, my brethren and sisters, since I first faced this congregation, that is, it will be in the October conference. Those thirty years have been filled with many fine experiences as I have worked among the members of the Church. I trust that the remaining time that may be allotted to me may be as pleasurable and as beneficial to me as the past has been.

I am especially grateful today for the opportunity that I have had at this conference of saluting my friends from the newly created stake in Mexico. Brother Juarez who was with them when I was assigned to the presidency of the Mexican Mission was the elder in charge of all the work in Mexico. He has gone through the intervening years in faith and in service, and I congratulate him on being appointed now a bishop in that new stake.

I pray that they will carry back to the people of Mexico my good wishes and my faith in them and in their ability to realize the purpose for which this new stake was created.

I have lived quite a bit more than half of the life of the Church, and I go back in my memory to the difficulties with which the brethren carried on the work of the Church when I was a lad. I remember the opposition that was created in many sections of the country to the work of the Church, and then when one sees the success that we are having and the growth that we are realizing today, one marvels and realizes that it really is the work of the Lord.

Our problem, brethren and sisters, is to move it forward, and you brethren who are in the audience today, most of you, are responsible officers in the priesthood which you have received, and in that sense you have a very distinct obligation to your congregations.

I have been reading in the New Testament recently, re-reading, and I find it extremely interesting. I would like to recommend it as a following course for the reading of the Book of Mormon which was our assignment recently. I read as you have all read, that statement about having faith like a mustard seed. One wonders why the mustard seed was chosen—some think because it is small, that may have been the case—but it is an interesting thing to study a mustard seed. It is endowed by God with the power to grow and increase in size, in stature, and then reproduce itself. In other words, that mustard seed carries the perfect power to realize the purpose for which it was created by God. But we must understand, also, that if it does realize that purpose, conditions must be satisfactory. Its ability may be destroyed by frost or drought or heat, but if it falls into the proper environment, it grows and realizes its full purpose. I believe that in the heart of every normal child that is born into this world is that same God-given power, and I believe, also, that the realization of that power depends, for years at least, upon external conditions for which the fathers and the mothers and the neighbors are responsible very largely, until people get to a maturity where they determine their own course of thinking and living.

I am not so much worried about what other people do not do, as I am about what we do not do. We have the power as members of the Church of Jesus Christ of Latter-day Saints to influence young people. Many of us do not appreciate and perhaps do not understand this, and we lose, for one reason or another, the service of many wonderful young men and young women in the Church. We have now a large group of men in the Melchizedek Priesthood who do not appear to appreciate their opportunities and their responsibilities.

I have developed in my ministry with you a love for people who are in a sense indifferent because of these conditions over which they had little control earlier in life, and I have come to realize that once they can be touched by the spirit of God into faith and activity, they become wonderful servants. I want them to understand that we love them. When one is militantly opposed to the work of the Church, we have nothing

but sympathy for him. So when we realize the great number of people that have not sensed their opportunities to become active and go through the Aaronic Priesthood into the Melchizedek Priesthood, then when we realize the number of men who are in the Melchizedek Priesthood who are not active in it, we cannot help realizing the tremendous responsibility that rests upon us and how far we come from making the perfect effort in the rearing of young people and placing them on a firm foundation of faith, faith like the mustard seed. Now, if we could properly cultivate those people in their growing years, they would realize I think rather fully the purposes for which we are here—God-given purposes and God-given powers that we have which we fail to use.

I think that perhaps we are justified in judging one's faith by his activity, because faith is what prompts activity, and if we do judge them by that standard, we find that there are times when many of them are reported as having little faith because they are reported as inactive in the Church. Why cannot we reach them, brethren and sisters? We cannot drive them into it, of course; we have to love them into it and give them opportunity to help, because when people serve us, they realize that they have an interest in us. I read as a boy Benjamin Franklin's *Autobiography* in which he said that he early learned that when he wanted particular people to have a particular interest in him, he had to give those particular people an opportunity to do something for him, and perhaps that would be one of our approaches to these people, to find something that they can do that will divert their interest and develop their faith and their testimony. The testimony is the thing that has the greatest power of all in our lives, I believe.

When we realize through receiving a testimony, which comes from the Spirit of God, our relationship to God, our obligation to God our Father and our obligation to each other in the Church organization, then we devote ourselves to that service. Without a testimony we do little.

So our problem, brethren and sisters, with our young people is to develop in their hearts the testimony which can carry them over those adolescent years that are so fraught with danger into mature manhood with a testimony that will impel them to observe the commandments of God, that when they enter into the marriage relationship, as has been suggested, they do it for time and for all eternity, so that then they can carry on—and only then can they carry on and realize the full purpose for which men and women come into this world.

Brethren and sisters, let us not worry too much about other people but worry about ourselves. Brother Lee last night said that the only comparisons that he thinks are of value are the comparisons of a person with his past, of a ward with its past, of a stake with its past. Then if we look at ourselves, we begin, if we have the courage to do it, to revamp our lives.

I remember making a talk in Idaho one time on repentance. Repentance is fundamental to us, as you all know, but after I got through, a fine old brother walked up to me and he said, "Brother Ivins, that was wonderful. You hit my neighbor right square on top of the head." And a young man followed him up and he said, "Brother Ivins, it was good, and you were talking to me all the time." That is our problem, brethren and sisters, to take to heart the instructions we get through the scriptures we read and from the brethren who stand to teach us.

May we have the strength and the power to face ourselves squarely and then take advantage of the opportunities presented in order to acquit ourselves creditably of our responsibility to each other and to God our Heavenly Father, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Antoine R. Ivins of the First Council of the Seventy has just spoken to us. He will be followed by Elder Franklin D. Richards, Assistant to the Twelve.

ELDER FRANKLIN D. RICHARDS

Assistant to the Council of the Twelve Apostles

My dear brothers and sisters, I have enjoyed the spirit of this conference as you have—the beautiful music that has been rendered and the wonderful counsel that has been given us by our Prophet and the other leaders that have spoken to us.

Truly, "The Spirit of God like a fire is burning," and the "veil o'er the earth is beginning to burst." (William W. Phelps.)

This is so noticeable as we travel throughout the missions. Since the first of the year Sister Richards and I have visited all of the eight eastern American missions from Canada to Florida. We have met with more than 1,700 missionaries and thousands of Saints. I would like to report that their spirit is wonderful, and they are very happy and dedicated. The "Every Member a Missionary" program is being used more and more, and convert baptisms are double those of a year ago.

President McKay, in the film, "Every Member a Missionary," stated that the purpose of the gospel of Jesus Christ is to change men's lives, to change human nature. Does this mean "to be born again"? Brothers and sisters, I am certain it does. The Savior, in speaking to Nicodemus, said, ". . . Except a man be born again he cannot see the kingdom of God." (John 3:3.) Nicodemus replied: "How can a man be born when he is old? . . ."

The Savior then answered, ". . . Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. . . . Marvel not that I said unto thee, Ye must be born again." (*Ibid.*, 3:3-7.)

Invariably missionaries testify that their greatest joy and happiness comes from seeing men and women born again as they are baptized. Yes, in seeing the change that comes into their lives as they accept and live the simple gospel truths. Missionaries are truly seeing miracles occur in the lives of the converts they baptize as they accept the gospel of Jesus Christ.

In the eight eastern American missions, convert baptisms in 1960 were 4,527; in 1961, 10,209, and for the first three months of this year are more than double a year ago. Recently I received a letter from the members and missionaries of the Elkins (West Virginia) Branch which indicates what is happening. Let me quote a part of it.

"We as missionaries and members of the Elkins Branch are so thrilled with the success and growth of our branch that we want to write and tell you about it. We have been blessed with this growth since you came a year ago and told us of the 'Every Member a Missionary' plan. In the five years from 1955 through 1960 there were 42 converts baptized in the Elkins Branch. With the 'Every Member a Missionary' program we, as a team in the Elkins Branch, began to ask people the Golden Questions, and those that wanted to know about the Church we invited into our homes for group meetings. Because of this the Lord blessed our branch membership with 121 convert baptisms in 1961, which nearly doubled our branch membership.

"Yes, 121 convert baptisms in 1961 compared with 42 in the five years before. In the first two months of 1962 the Lord has blessed us with 51 convert baptisms, which is almost half of the total number of baptisms in 1961.

"The branch president and his family have been having group meetings in their home regularly for all age groups. By their screening the people through asking the Golden Questions before they invite them into their home, the missionaries have baptized about 20 people from this one family's meetings alone. The effect it has had is tremendous. The people are really baptismal conscious and are doing everything they can to have group meetings.

"We testify to you that asking the Golden Questions and having group meetings is a very effective way to bring souls into the Kingdom of God. The love, enthusiasm, and spirituality has never been higher. We love to baptize

people." Signed, The Elkins Branch members and missionaries.

Again, in the Oakridge, (Tennessee), Branch there were twenty-three convert baptisms in 1961, and in January and February of this year there were thirty—more in the first two months of this year than all of last year.

At Louisville, Kentucky, the East Central States Mission office staff of five missionaries, by holding group meetings Sundays and evenings, baptized 124 wonderful converts in the year 1961.

At a recent stake conference in California, a great deal of interest and enthusiasm was shown in the "Every Member a Missionary" program. After the morning session a woman came up and introduced herself and presented her friend, saying, "She is mine." Both of their faces reflected great joy and happiness. Then she explained that she had asked her friend the Golden Questions, and her friend replied that she was interested and would like to know more about the Church. The woman then arranged for the missionaries to come to her home and teach her friend the beautiful truths of the gospel as contained in the six discussions. Her friend prayed, studied, and attended Church to further her understanding. She soon gained a testimony and was baptized.

No wonder this good sister felt so much joy as she put her arm around her friend, and said, "She is mine."

Are you one of those who are wondering about the spirit of the missionaries? I tell you as a whole they have never been happier; they have never worked more effectively and have never been more richly rewarded. The great number of convert baptisms are their reward. Who does the Lord's work gets the Lord's pay. Yes, they are reaping while the day lasts, that they may treasure up for their souls everlasting salvation in the kingdom of God.

Recently I received a letter from a sister in Athens, Tennessee. She had been searching for the truth for forty-five years, and when she heard the gospel, she knew she had found what she was looking for. The missionaries met her in October 1960, and she was baptized November 23. When she was baptized, she was the only member in Athens. Within three months five of her family and friends had been baptized, having been influenced by her powerful testimony. Now a little more than a year later they have a branch of thirty, with a Sunday School, MIA, and Primary. This sister is quite typical of the many converts coming into the Church at this time.

Increased membership in the Church requires more and larger chapels for worship, for teaching, and for cultural purposes. Last year there were twenty beautiful chapels completed in the eight eastern American missions. This year there are forty-two new chapels either under construction or soon to start. Also in the east coast stakes many more new chapels or additions to present chapels are being started. Adequate places to hold church services are really wonderful missionary aids.

Of particular interest is the site recently purchased in New York City, just off Fifth Avenue between 57th and 58th streets. The proposed construction of a church facility at this site received nationwide publicity and opened many doors and minds to the missionaries. Also, with the increased membership on the east coast more districts are becoming ready for stake organizations. Three stakes have been organized within the last few months, and twelve more areas are presently under consideration. There are now fifteen stakes in the area of the eight eastern American missions.

I was especially pleased to be selected to accompany Elder Delbert L. Stapley to organize the Cumorah Stake at Palmyra, New York, the birthplace of the Church. I tell you the Spirit of the Lord and that of the Prophet Joseph was truly there.

Yes, my brothers and sisters, the Spirit of the Lord is being poured out upon all flesh, and men's hearts are being softened. One branch president in the east asked me, "How long is this missionary explosion going on in the Church?" The answer is found in the sixty-fifth section of the Doctrine and Covenants, verse 2.

"The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain with-

out hands shall roll forth, until it has filled the whole earth."

This prophecy cannot be fulfilled by the full-time missionaries and the part-time missionaries alone. It is necessary for "Every member to be a missionary," as our Prophet has declared.

Let me again remind you how *you* can be a missionary. First, by living the gospel so that others seeing your good works may be led to join the Church; by asking your friends and neighbors what they know about the Church, and if they would like to know more. Many will say yes. Then, invite them into your homes, and have the missionaries, stake or full-time, give them the simple gospel discussions.

Take your friends who want to know more about the Church to our Church meetings, and love them into the Church. When the people who want to know more about the Church do not live near you, send their names, addresses, and telephone numbers to the nearest stake or mission where they live.

In the beautiful hymn, "Praise to the Man," we sing: "Wake up the world for the conflict of justice. Millions shall know 'Brother Joseph' again." (William W. Phelps.) I love the Prophet Joseph Smith, and I am certain that as this great missionary work goes forward, millions will know Brother Joseph again.

Brothers and sisters, I know that our Father in heaven lives; that Jesus is the Christ, the Only Begotten of the Father in the flesh. I bear witness that Joseph Smith is one of the great prophets of all time; and that we have a great prophet at the head of the Church at this time.

David O. McKay is one of the greatest missionaries that has ever lived, and I sustain, love, and support him. May the Lord bless us that we may, each and every one of us, be missionaries, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Franklin D. Richards, Assistant to the Twelve, has just spoken to us. The Ricks College Choir will now lead the Congregation, under Brother Richard W. Robison, in singing, "O Say, What is Truth?" Elder Nathan E. Tanner will follow.

The Ricks College Choir and the Congregation joined in singing the hymn, "O Say, What Is Truth?"

President David O. McKay:

Elder Nathan Eldon Tanner, Assistant to the Twelve and President of the West European Mission, will now speak to us. He will be followed by Elder Theodore M. Burton.

ELDER NATHAN ELDON TANNER

Assistant to the Council of the Twelve Apostles

President McKay, my beloved brethren and sisters, after listening to this wonderful music and these inspiring talks that we have heard in conference and facing this vast body of priesthood and these fine women, I had a strong feeling, as someone has said, that the greatest eloquence I could indulge in would be silence. However, I have been called, and in all humility I want to say that I love and sustain President David O. McKay as the prophet of the Lord and all these wonderful brethren associated with him and express my appreciation to them for the great strength and inspiration that they have been to me as I am sure they have been to all of you.

I should also like to express my sincere appreciation of the fine, devoted leadership and the faithful members throughout this Church.

Sister Tanner and I are most grateful for the privilege and honor that came to us just a year ago, when we were called to serve in this great missionary work, to cry repentance unto this people and seek to bring forth the cause of Zion.

We sincerely hope and continually pray that we shall prove worthy of the call, and I humbly pray this morning, that the Lord will bless me while I speak to you.

I wish, first, to recognize the presence of the faithful representatives of the stake presidents and bishoprics and branch presidents from the stakes in Great Britain and in Holland. Nearly

every one of them is in the Church because of some dedicated missionary who was prepared and privileged to take the gospel message to those foreign lands.

President McKay, I bring you and the Saints here greetings from all the Saints in the stakes and missions of the West European area and also from those devoted missionaries and mission presidents and their wives that are laboring there.

We were very happy to have had the privilege during the last few months of traveling with and being built up by President and Sister Moyle and their two daughters and Brother and Sister Spencer W. Kimball and Brother and Sister Howard W. Hunter while they visited our missions and stakes. The wonderful spirit that they radiated and the encouragement and help that they gave to the missionaries and the officers and members and investigators will be felt for years to come.

At our servicemen's conference when President Moyle spoke to those men and women, I shall never forget the influence and the impact that it had on them and will have in their lives. At this time I should like to say how I appreciate those servicemen who are members of our Church and their devotion as they go forward in the work of the Lord. It is an inspiration to me to see young men of that caliber laboring throughout the world, and realize that they are doing the work of the Lord, trying to keep the members of the Church together in groups and helping to spread the gospel wherever they go.

Two young returned missionaries in France, who are now in the armed services, told me that last year they baptized more people while in the service than they did in the two years that they were in the mission field in France.

We have over 1,600 missionaries in the West European Mission, most of whom we have seen and heard and interviewed since the first of the year. They all send their love and best wishes to their parents and loved ones and to those who are helping to keep them in the mission field.

Inasmuch as these missionaries are across the ocean in those foreign lands and therefore seem farther from home, I should like to say a few words about the work they are doing and conditions over there. It is certainly a privilege and a blessing to be associated with these missionaries, to hear them bear their testimonies and tell of their experiences as they go forward as ambassadors of the Lord. Last year they baptized over 16,000 converts, which is an average of approximately one each month for every missionary in the West European Mission. In France, the two missions last year baptized nearly twice as many people as were baptized in the whole of the British Isles in 1958. A few years ago this would have been considered entirely impossible. To hear the testimonies of these new members and to see the changes that come into their lives as they accept the truths of the gospel and become active members of the Church is an inspiration indeed.

Since the beginning of the year, two new missions have been established in the British Isles. The British Mission has been divided into the British and the Southwest British Missions, and the Scottish-Irish Mission has become the Scottish Mission and the Irish Mission. This makes six missions in the British Isles.

The organization of two new stakes is being recommended.

In order to provide building accommodations for the increasing membership, we have labor—I prefer calling them church-building-missionaries—employed throughout the mission, helping to build chapels while at the same time they are becoming real, substantial members of the Church.

While this outstanding growth is going forward, and so many people are being brought into the Church, the missionaries themselves are developing into fine men and women who will become very strong leaders of the Church. It is a heart-warming experience which brings tears to your eyes to hear them express their love and appreciation for their parents and the influence they have had in their lives and the privilege they have of being on a mission.

The joy and happiness which they experience in bringing people into the Church can be excelled only by that which some of them have as they hear of increased interest and activities at home. It is really a humbling ex-

perience to see a big, strong young man break down and cry as he says, "The greatest thrill in my life was when I heard that dad has now become active in the Church, and that when I return home we will be able to go to the temple and there be sealed as a family for time and all eternity." And to hear another express his joy, love, and appreciation and thank his Heavenly Father that his dad, who was not a member of the Church, but who has been keeping him on a mission, has now joined the Church is a thrilling experience, indeed.

Again, may I repeat that while these missionaries are doing a marvelous work in bringing people into the Church they are at the same time developing into men and women of whom we can all be proud and whose testimonies and experience will not only carry them through life with a strong determination to live the kind of life they should but will add greatly to the strength of the Church.

In spite of the deep-rooted traditions and strong prejudices which exist in those old countries and which present some real problems, we find one thing which is most encouraging and that is that people from all stations in life, including professors, doctors, lawyers, and successful businessmen, are showing an interest in and are becoming members of the Church today.

Just a few weeks ago, six young missionaries and I were invited to participate in a telecast one Sunday evening in London in which we were interrogated in a panel discussion by a member of the House of Commons. The questions were very fair, and we were given an opportunity to answer them without interruption. The way those young men responded was a real credit to the Church.

Just a few days later, again in London, there was a full hour broadcast on BBC under the direction of Mr. Charles Chilton of the BBC, who is not a member of the Church, whom some of you know personally because of his having spent some time in Salt Lake City. I should like to read to you the announcement that appeared in the *Radio-Times* the day the program was presented. It is entitled "The Mormons":

"What is a Mormon? The usual reply to that question is something like this: 'O I would say the people whose religion allows them dozens of wives.' It did once, but it doesn't any longer. Polygamy was officially outlawed more than seventy years ago and less than 3% of the Mormon community ever indulged in it. The Mormon Church, or to give it its correct name, The Church of Jesus Christ of Latter-day Saints, was founded in 1830 by Joseph Smith, the son of a pioneer farmer of New York State. Although avid Bible-readers and regular holders of family prayers, few frontier families of those days belonged to an organized church. However, in 1820 a great missionary campaign was launched by Presbyterians, Methodists, Baptists, and other churches with the object of converting the settlers to their own particular faiths. Thousands of people were converted, including Mrs. Smith and three of her children, but not Joseph. 'There were,' he said, 'too many sects from which to choose,' and all of them declared themselves to be the only true church which, of course, was not possible. He decided to ask God for guidance, and he prayed and had a vision in which he was told the true Church of God would soon be revealed to him. How the new church was formed and how its members were persecuted and how at last, wandering to and fro along and beyond the western frontiers, they founded a new Zion in the valley of the Great Salt Lake, will be told in 'This Is the Place' tonight."

Then in the *Daily Express*, the Manchester edition preceding the program, we read:

"BBC plans program on Mormons. The program will tell how the faith was *founded* in New York and *hounded* across America."

The program started with a very brief history of Joseph Smith, the Prophet, when he was just a boy and carried right through with his history until his martyrdom. It told of the missionary work in Great Britain, the people leaving there and crossing the waters and then the plains, the many trials and tribulations of the Saints as they were driven from place to place, and how unfair the people and the governments had been to them. It told of the Mormon Battalion, the Indians, the crickets,

the sea gulls, and the building of the temple which was all presented dramatically. Those who took part were all well-trained British artists, and the choruses were beautifully rendered.

Following the program we read in the Oxford *Mail,* under the big headline "Not Nearly Enough of the Mormon Story," these comments:

"The story of the Mormons, 'This Is the Place,' really only scraped the surface of a fascinating history. The tale of the trek out west to found Salt Lake City was over-full of breaks and music. Joseph Smith, the founder of the Church of Jesus Christ of Latter-day Saints, to give Mormons their full name, and Brigham Young, who chose the spot on which to build Salt Lake City, are pioneers of stature, who had to be cut down to smaller size to fit them into this program.

"Too many questions about the Mormon way of life remained unanswered. Certainly there is plenty of material available if some one would care to dig a little deeper."

These programs, along with others in which our people have participated, have created much interest and opened hundreds of doors to our missionaries. While this kind of program is being sponsored by some, there are those who are strongly opposed to our being there and to everything we do. Others want to know more about our beliefs. I could give you many experiences, personal and otherwise, but I should like to relate briefly the experience of a very talented and educated young Oxford graduate who is an Egyptian by birth. He studied and practised law in Cairo; he has taught law in the law schools of Luxembourg, he speaks six different languages including Arabic, Hebraic, Italian, French, German, and English, and teaches now in the London University. When he first read the Book of Mormon, he was greatly impressed by the style in which it was written. He noted that it, like the Semitic language, so often had sentences begin with the conjunction "behold" and with the phrase "and it came to pass." He was also impressed by the fact that names used throughout the book were names which occur so often in the Semitic language. He knew that an uneducated youth could not have translated or written this book. He noted, too, that Joseph Smith took no credit for its authorship but claimed that it was translated by the power of God. He accepted Joseph Smith's claim without doubt as he knew that this was the only way the book could have been written.

As the missionaries taught him the principles of the gospel, he joined with them in childlike faith in praying to his Heavenly Father that he might have an understanding of the gospel. His prayers were answered, and he learned by the Spirit that he had found the truth. He was converted to the Church with a deep and abiding testimony. He is an able and strong advocate of the gospel and defender of the Book of Mormon which he knows is true.

This is only one of many experiences which are most encouraging to the missionaries and the Saints and help to strengthen their testimonies as they hear of them.

I, too, wish to bear my testimony to you today that the gospel has been restored in these the latter-days, that God the Eternal Father and his Son Jesus Christ did appear to the boy Joseph Smith, that he was chosen as a prophet of God with apostles at the head of the Church of Jesus Christ of Latter-day Saints, that we have the same organization that existed in the Primitive Church, that the priesthood has been restored and that we have a prophet and apostles of God at the head of the Church today, and that the same simple truths and principles are taught and ordinances performed and by the same authority as at the time of Christ, and that the way is open whereby every man may be baptized by water and by the spirit and thereby enter into the kingdom of God. This is my testimony, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Nathan Eldon Tanner, Assistant to the Twelve and President of the West European Mission, has just addressed us. Elder Theodore M. Burton, also an Assistant to the Twelve and at present President of the European Mission, will be our concluding speaker.

ELDER THEODORE M. BURTON

Assistant to the Council of the Twelve Apostles

My dear brothers and sisters, I am truly grateful for the privilege I have of being here this day and for the opportunity I have of bearing my testimony to you of the divinity of this work. It has been a great privilege to go back again to Europe and to work again with the people that I love so much. I have had already many wonderful experiences and have been impressed again by the strength of the people in those lands.

Very recently I read an article in *Der Abendpost*, one of the German newspapers in Frankfurt, Germany. On Friday, March 16, this paper published a letter from Dr. Martin Niemoeller. He is the president of the Lutheran Church in Germany, which is there known as the "Evangelische Kirche." In the paper he defended a statement he had made previously that eighty percent of those of his church who paid taxes to the church and therefore could be considered nominal members are atheists who do not believe in God. Dr. Niemoeller stated in a letter to the paper that he had based his announcement on his memory of a questionnaire which had been compiled and published in a German newspaper during the past year.

One of the questions asked by the newspaper was whether the receiver of the questionnaire believed in the existence of God. The published result was that eighty percent had answered that question in the questionnaire with a clear and emphatic "no." Dr. Niemoeller said that he had not made the statement to wake up the atheistic eighty percent to a belief in God, but to show the one hundred percent of the people who lived in that area, who were members of his church, that they were now co-existing in an atheistic society and that the so-called western nations could not use the excuse that those in the west were Christians while those in the communist nations were atheistic. His thesis, simply, was this, that the western nations were just as atheistic as the communist countries.

The missionary effort of our Church, which has established many missions in that area and has sent literally thousands of missionaries there to bear testimony of the divinity of Jesus Christ in that land, is clearly justified. The action of the Church in bearing witness in that area is absolutely necessary. Therefore, I am glad that I have had the privilege of again being a missionary in that area and that we have such missions of our Church in Europe.

I am grateful to report that the work is progressing in Europe. The Church is growing rapidly in numbers of members, and spirituality among our people there is increasing. One of the astounding things which has pleased me tremendously has been the increase in leadership among our people. I do not think that anything could be made more clear as to this leadership than something which happened during the month of February.

In February of this year we had a terrible storm which crashed down upon northern Europe. The wind blowing in from the North Sea drove the water up the rivers, and we had a terrible flood in the area around Hamburg. We were very concerned. I happened to be touring the North German mission at that particular time with President Maycock. On Friday evening when we left Altona and drove through Hamburg on our way to Bremen, we passed along the levee and noticed that the water was rising. Some of the cars were already partially under water, and not much more than ten minutes after we passed the water came in and flowed over the very road that we had been traveling. At that time we did not realize how serious conditions were. Although we knew that the water was high, we spent the night in Bremen, held our missionary conference there the next day, and as soon as I returned to Frankfurt by air I telephoned to find out how things were, for I heard that President Maycock could not get back to Hamburg because the roads were under water.

I had reports from that area on Sat-

urday night, and the president of the stake said they had things in hand and were working to care for the people but were concerned about some of the members. The amazing thing was the way our wonderful brethren there immediately sprang into action and took care of their own people. The president of that stake and his counselors with some of the members of the high council visited the bishops, checked on the Saints, found what was needed, and took care of them. They located and helped flood victims, for many of our people lost all their belongings. They lost their furniture, they lost their clothes, even the wallpaper was washed off the walls, and the homes were filled with slime from the floods, but miraculously all their lives were saved.

Some very remarkable things happened. President Panitsch told me that he was concerned about one elderly sister who was bedridden. He was afraid that the flood which covered much of Wilhelmsburg might have taken her life, because she could not move. However, the night before the flood came, she became a little more ill and was taken to a hospital and so was saved.

One of our sisters was concerned because in the middle of this flood, as the waters came rushing in, her children, which she had held by the hand, were swept away from her by the floods, so she lost them and despaired of their lives. She was rescued and came in tears to her bishop wanting to know what she could do for her children. But the children had been miraculously saved. They had clung to trees the whole night and had been rescued the following morning and were restored to her again frightened, but safe.

So you see, the local Saints helped one another. When the call went out to gather food and clothing, they brought so much material into the Altona branch house that the bishops had to tell the people, "We have enough. Don't bring any more." The sisters spent their time sorting the clothing (it was good clothing that was brought in) and making sure that all the people who received clothing had proper fit and suitable attire.

The local Saints helped one another. And the greatest testimony of unity for me, brothers and sisters, was to see how the presidents of the other German-speaking stakes sprang to the rescue. Berlin telephoned over and asked if they could help, and Switzerland and Stuttgart, without even bothering to telephone, started up their relief action and gathered sums of money which to us were really large in terms of German marks, and sent that money to President Panitsch, offered food and clothing, and telephoned to ask if they could give more help.

So you see, they are working together, and those wonderful German and Swiss Saints in our European stakes held together as one people. It is a thrill to see such unity. I thought to myself, truly these stakes now are places of refuge and safety. Zion is where the pure in heart dwell, and these are true stakes of Zion. My heart swelled with pride for our Saints in Europe.

Since I arrived there on the tenth of January, I have had the privilege of visiting all twelve missions and of holding missionary conferences with all the missionaries in the European Mission. I have spoken to numerous congregations in Germany, in Denmark, in Norway, and in Finland. I have been twice behind the Iron Curtain and have spoken with our Saints there. I have found strength, determination, and enthusiasm everywhere and wonderful leadership.

I visited 1,710 missionaries, and I am proud of them and their spirit of devotion. There is a good spirit among them, and they have an *esprit de corps* which is uniting them in spirit. They are catching the great vision of the work which they have to do. They are beginning to realize now who they are. This concept of knowing who you are is a very important concept, and I would just like to tell you a little story that was told to me by John Bennion, one of my missionaries, which I think illustrates this principle very well. It is a story about a salesman who came into a rather isolated valley on a selling campaign. He had some selling to do, and as he looked around for a place to stay that night, he found no hotel,

no rooming house, no boardinghouse, no place where he could stay. So he did what all good salesmen do when caught in a predicament of this kind. He looked around for the finest house that he could see in this valley, went up, and knocked on the door. When a man came to the door, he introduced himself and said, "I am sorry to bother you, but I am looking for a place to stay tonight, and I can find neither hotel nor rooms available. Would it be possible for you to put me up tonight?" The man opened the door in true western hospitality and said, "Stranger, come on in and make yourself at home."

So the man came in and made himself at home, and they had a very, very pleasant evening together—such a very pleasant evening that in the morning, he decided he would get up and help his new-found friend with his chores. He took up a bucket of grain and went out to the back of the house to the chicken yard to feed the chickens. As he started to feed the chickens, all of a sudden he called excitedly to the man, "Hey, mister, come quick. There's an eagle in your chicken yard."

"Oh," the rancher said, "don't worry about that."

He said, "You don't understand. That's a vicious bird. If you don't get him out of your chicken yard, he'll kill all your chickens!"

"Oh," the rancher said, "don't worry about it."

"But that's a golden eagle!" he cried.

Then the rancher said, "Let me tell you the story, and then you'll understand. Last year some of my boys went with me up into the mountains, and there on a cliff below us we found an eagle's nest. In that eagle's nest were three eggs, and so we let one of the boys down the cliff with a lasso, and he picked up two of those eggs from the eagle's nest and brought them back up with him. When we got home, we put them under a brooding hen. One of those eggs hatched out. That's that eagle. You see, that mother hen was his mother, and all the rest of those chickens are his brothers and sisters. That's no eagle. That's a chicken!"

The salesman looked over into the chicken yard and sure enough, there was the eagle scratching around in the chicken yard with all of the rest of the chickens and picking up grains of corn just like a chicken would. Then he said to the rancher, "Do you mind if I perform an experiment on that bird?" The rancher said, "Go ahead, he can't lay any eggs." So he walked over and picked up that eagle in his hand, looked him right in the eye and said, "Thou art an eagle. Take to thy wings and fly!" But the eagle just blinked at him with those big yellow eagle eyes, ruffled up his feathers and turned his head sideways and looked him up and down. Then he hopped down to the ground and started to scratch in the dirt after grains of corn. The rancher laughed at the salesman and said, "See, I told you he was just a chicken."

The salesman shook his head and he said, "It just isn't right." Then he went out on his selling campaign, but did not finish, so he returned that night and said, "I am sorry to bother you again, but could I stay another night?" The rancher said, "Look, you stay just as long as you have a mind to. You will always be welcome here." So he spent another very pleasant evening and the next morning got up, picked up his bucket of grain and went out to feed those chickens again. After he had fed the chickens he looked at that eagle. He went over and picked him up, raised him on his hand, and looked him right in the eye and said, "Thou art an eagle. Take to thy wings and fly!" But the eagle just blinked at him with those big yellow eagle eyes, ruffled up his feathers, cocked his head, and looked him up and down, then hopped to the ground and started to scratch for grains of corn again.

The rancher laughed again and said, "It's hopeless. Give it up." Well, the salesman went out to sell another day, but he still did not finish, so he stayed a third night, and that third morning went out to feed those chickens again. He fed them and then looked at that eagle. It was very early in the morning, and the sun was just coming up over the mountain as he reached down and lifted up that eagle and turned him this time so that he had to look right at the sun. Then he said, "Thou art a golden

eagle. Take to thy wings and fly!" But the eagle just blinked at him with those big yellow eagle eyes, ruffled up his feathers, cocked his head, and looked at him again. But as he did so, the sun got in his eyes, so he raised his head to look at the sun, and all of a sudden he began to tremble. Then he spread those great wings and off he flew, and that was the last that was ever seen of that eagle.

Now, he was no longer a chicken. He was an eagle, the king of the air, in the element where he belonged. He was free. A golden eagle, the king of the birds!

I am convinced that there are too many golden eagles among us who are convinced that they are chickens. This is no time for us ever to be chickens. This is a time for us as well as a time for our missionaries to realize who we are.

It reminds me of a passage in the Doctrine and Covenants, section 63, verses 58 to 64, where the Lord said: "For this is a day of warning, and not a day of many words. For I, the Lord, am not to be mocked in the last days.

"Behold, I am from above, and my power lieth beneath. I am over all, and in all, and through all, and search all things, and the day cometh that all things shall be subject unto me.

"Behold, I am Alpha and Omega, even Jesus Christ.

"Wherefore, let all men beware how they take my name in their lips—

"For behold, verily I say, that many there be who are under this condemnation, who use the name of the Lord, and use it in vain, having not authority."

Now, he was speaking of me and of you who bear testimony and witness of some of these sacred things, for he goes on to say: "Wherefore, let the church repent of their sins, and I, the Lord, will own them; otherwise they shall be cut off.

"Remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit; and in this there is no condemnation, and ye receive the Spirit through prayer; wherefore, without this there remaineth condemnation." (D&C 63:58-64.)

Thus we learn to teach, yes, we must teach and preach by the Spirit, and to use those testimonies which God has given us in a sacred and a solemn manner. We must not speak lightheartedly of these sacred things, but when we bear testimony we must bear that testimony from the depths of our heart. I told our missionaries this, that when they teach, they must teach by the spirit of truth out of the fulness of their hearts, for as the Lord said, "Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth or some other way?

"And if it be by some other way it is not of God." (*Ibid.*, 50:17-18.)

And it is true that he who receives the word must receive it in the same way that it is given. He must open up his heart and must receive the message by the spirit of truth, for the Lord goes on to say: "And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way?

"If it be some other way it is not of God." (*Ibid.*, 50:19-20.)

Thus the spirit of truth is a bridge which reaches between honest people everywhere. It is a bridge of honesty. It is a bridge of sincerity. It is a bridge of brotherly love.

As the Lord goes on to say in that same section in the following verse: "Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth?

"Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together.

"And that which doth not edify is not of God, and is darkness.

"That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day." (*Ibid.*, 50:21-24.)

So knowing the personal responsibility that today rests upon me, I bear my solemn witness to you, by the spirit of truth and by the power of the Holy Ghost, that I know from deep within my soul that Jesus lives, that Jesus is

the living Christ, a resurrected being, and a personal God of flesh and bones, who truly did appear and spoke to Joseph Smith, taught him, instructed him, and now guides this Church and reveals his will to us today through a choice and living prophet, David O. McKay, as others have testified before me. I bear you this testimony by virtue of my calling as a special witness, for I know the truth of these things in my heart and ask honest men everywhere to listen and to believe and to search and to know for themselves by the same spirit of truth that these things which we have preached are true. I bear this testimony to you in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Theodore M. Burton, Assistant to the Twelve and President of the European Mission.

The Ricks College Choir will now favor us with "Achieved Is the Glorious Work," conducted by Richard W. Robison. The benediction will be offered by Elder Burtis F. Robbins, formerly president of the North German Mission, following which this Conference will be adjourned until two o'clock this afternoon. The Ricks College Choir will again be with us this afternoon.

The Ricks College Choir sang "Achieved Is The Glorious Work."

The closing prayer was offered by Elder Burtis F. Robbins, former president of the North German Mission.

Conference adjourned until 2:00 p.m.

SECOND DAY

AFTERNOON MEETING

The Saturday afternoon session of the Conference was held at 2 o'clock. President David O. McKay presided and conducted the services.

The choral music for this meeting was furnished by the Ricks College Choir, conducted by Richard W. Robison; Frank W. Asper, organist.

President McKay made the following introductory remarks:

President David O. McKay:

For the information of those listening in over the radio or looking at television, we are pleased to announce that we are assembled in the great Tabernacle on Temple Square in Salt Lake City in the fourth session of the 132nd Annual Conference of the Church. To those who are unable to obtain seats here in the Tabernacle, we announce that overflow meetings are held in the Assembly Hall and in Barratt Hall where these services are being broadcast by television.

This session of the Conference will be broadcast as a public service over television and radio stations throughout the intermountain west. The names of these stations were announced prior to the beginning of this meeting. Again, we express our sincere appreciation for the service that is being rendered by these stations.

We are pleased to note the attendance this afternoon of special guests, prominent in national, state, and city affairs, and also leaders in educational circles. You always have our hearty welcome. We are pleased to welcome our stake, ward, and temple authorities, and general auxiliary officers of the Church.

To the radio and television audiences, and to all who are gathered here in this historic building, we want you to feel our heart-felt welcome.

The singing for the afternoon session will be furnished by the Ricks College Choir, conducted by Richard W. Robison, with Frank W. Asper at the organ. We shall begin these services by the Ricks College Choir singing, "What Was Witnessed In The Heavens." The invocation will be offered by Elder Joseph Young Toronto, president of the Spanish Fork Stake.

The Ricks College Choir sang the anthem, "What Was Witnessed In The Heavens."

Elder Joseph Young Toronto, president of the Spanish Fork Stake, offered the invocation.

President David O. McKay:

The invocation was offered by Elder Joseph Young Toronto, president of the Spanish Fork Stake. The Ricks College Choir will favor us with, "Greater Love Hath No Man." After the singing, Elder Spencer W. Kimball of the Council of the Twelve will address us.

Singing by the Ricks College Choir, "Greater Love Hath No Man."

President David O. McKay:

Our first speaker this afternoon will be Elder Spencer W. Kimball. He will be followed by Elder Eldred G. Smith.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

My brothers and sisters, it is a grand privilege to meet with you in this great conference which is the most nearly international of all conferences ever held in the Church. We are making history today with the conference proceedings being received in this tabernacle in various languages and with the conference messages going out into foreign lands.

We live in a marvelous age with developments far beyond the most fantastic prognostications of a quarter century ago. Our communication lines have been extended from Pony Express to fast air service; transportation has been speeded from horse and buggy to globe-encircling jets for the masses, and speeds running into the thousands of miles each hour for the explorers. From the Vikings and Columbus, we come to "Glenn" and the astronauts. Persistent scientists continue to explore land and sea, and now they are out in space. Much learning has been added, but astronauts and rocket riders and telegraphers can little realize how relatively elementary are their movements and discoveries and knowledge. Astronomers have sought knowledge through study, but prophets through faith. Astronomers have developed powerful telescopes through which they have seen much, but prophets and seers have had clearer vision at greater distances with precision instruments such as the Liahona and the Urim and Thummim, which have far exceeded the most advanced radar, radio, television, or telescopic equipment.

In a recent magazine was printed a brief digest of an article from a German astronomer who says that radio astronomers today discuss as a distinct possibility interplanetary conversation between earth-bound man and creatures on other planets; he "demonstrates with intricate mathematical logic that planets suitable for life may be fairly common among the stars, and that there are perhaps only ten civilized communities within 1,000 light years of the earth," and "there may well be creatures intelligent enough on some of those planets to transmit radio messages across the enormous distances of interstellar space."

He seems convinced that earth's astronomers could eventually detect and interpret incoming messages which highly cultured creatures from those intelligent communities might send, but since the galactic history of such planets "might take billions of years to evolve, their flowering might well last only a few thousand years, so their brief moments of glory would seldom coincide." He reasons that "some extra-terrestrial civilizations may have destroyed themselves completely, while others may have killed off only the higher types of life, permitting new and later civilizations to evolve from the humble creatures that managed to survive."

Since no mention is made of a controlling power, we fear that there is the assumption that planets build themselves and that inhabitants create themselves. We honor and congratulate the scientists for their intensive research and

some of their conclusions. When we add to their assumptions and findings the knowledge acquired through the scriptures, and then place an Omnipotent God in the center of all things, the picture becomes clearer and purpose gives it meaning and color.

The Gospel writer, John, gave us these precious words: "In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not any thing made that was made." (John 1:1-3.)

And modern revelation confirms: "The worlds were made by him; men were made by him; all things were made by him, and through him,

". . . he was called the Son of God, . . ." (D&C 93:10, 14.)

The Lord himself testifies: "Behold, I am Jesus Christ, the Son of the Living God, who created the heavens and the earth, . . ." (*Ibid.*, 14:9.) ". . . [they] are in mine hands, . . ." (*Ibid.*, 67:2.)

Students of the universe might be amazed to know how much Adam knew about astronomy; how much Enoch and Moses had of accumulated knowledge of this world in its beginnings, its history and of its projected end. Many would wonder at the great Abraham, living nearly forty centuries ago, who was such a world authority, not only on the earth, its movements, and its conditions, but on the universe itself, extending to the very center of it.

His supernatural knowledge was probably supplemented by research and observation in the clear, starry nights in the plains of Mesopotamia, but he must have received the major part through the Urim and Thummim which could have been far more revealing than the most powerful telescope in the most modern observatory. In his 175 brilliant years of life he accumulated knowledge in many fields, but especially in astronomy, in which field he seems to have excelled, and was perhaps equal or superior to even the highly trained Egyptian astronomers. At the altar near Bethel, close to Jerusalem, came his greatest scientific knowledge.

As he sat in Egypt and wrote his treatise on papyrus, in longhand, likely to present to Pharaoh and his eminent court, he wrote. "And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees;

"And I saw the stars that they were very great, and one of them was nearest unto the throne of God; and there were many great ones which were near unto it;

"And the Lord said unto me: These are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God: I have set this one to govern all those which belong to the same order as that upon which thou standest." (Abraham 3:1-3.)

The worlds were created, organized, and made to function by Jesus Christ our Lord, all this at the instance of and under the direction of his Father Elohim, our Heavenly Father. Abraham knew, as we know, that the works of God in all creations were infinite, purposeful, efficient, limitless.

The Lord continues in his revelation to the Prophet, "And there are many kingdoms, for there is no space in which there is no kingdom; . . .

"Unto every kingdom is given a law; . . ." (See D&C 88:37-38.) He knew the bounds set to heaven, earth, sun, stars, their times, revolutions, laws and glories—which orbs borrow their light from Kolob, the greatest of all the stars. (Abraham 3.) He actually tells us about the throne of God and that he resides "on a globe like a sea of glass and fire, [which]—is a great Urim and Thummim." (D&C 130:7-8.)

He continues in his inspired treatise, "And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, . . ." (Abraham 3:4) and that one revolution of it was equal to one thousand years on earth.

We quote again, "Kolob, signifying the first creation, nearest to the celestial, or the residence of God. First in government, the last pertaining to the measurement of time." (PofGP, Facsimile 2:1.)

Other grand-governing creations near to the place where God resides are pictured. This advanced knowledge was

"revealed from God to Abraham as he offered sacrifice upon an altar which he had built unto the Lord." (*Ibid.*, 2:2.) He says, "Thus I, Abraham, talked with the Lord, face to face, . . . and he told me of the works which his hands had made; . . . which were many; and they multiplied before mine eyes, and I could not see the end thereof." (Abraham 3:11-12.)

As we stretch our imaginations to absorb the limitlessness of the creations of God, we turn to a favorite song:

"If you could hie to Kolob in the twinkling of an eye,
And then continue onward with that same speed to fly,
D'ye think that you could ever, through all eternity,
Find out the generation where Gods began to be?

"Or see the grand beginning, where space did not extend?
Or view the last creation, where Gods and matter end?
Methinks the Spirit whispers, No man has found 'pure space,'
Nor seen the outside curtains, where nothing has a place.

The works of God continue, and worlds and lives abound;
Improvement and progression have one eternal round.
There is no end to matter; there is no end to space;
There is no end to spirit; there is no end to race."

—William W. Phelps

The noted scientist speaks of other planets and suggests civilized space communities. Time was when most people thought the earth was the world, and that the sun, the moon, and the stars were earth's counterparts, or inferior appendages, merely to give light like lanterns hanging in the sky. But now scientists know, as the people generally know, and as prophets knew long before them, that the earth is but one minor unit of numerous creations in space, illuminated by the presence of God "who is in the midst of all things." (D&C 88:12-13) ". . . the glory of his presence that the sun shall hide his face in shame. . . ." (*Ibid.*, 133:49.)

Our friend the astronomer speaks of interstellar civilizations, probably experiencing turbulent history such as our own earth has had with the rise and fall of great civilizations, such as Babylon, Ninevah, Jerusalem, Egypt, Greece, Rome, and numerous others which have flared like an arc-light, then dimmed even to candlelight proportions, or to be extinguished. The prophets knew through the centuries that not only civilizations come and go, but worlds are born, mature, and die. The Lord said, "And the end shall come, and the heaven and the earth shall be consumed and pass away, . . .

". . . it is the workmanship of mine hands." (*Ibid.*, 29:23, 25.) ". . . the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, . . .

". . . notwithstanding it shall die, it shall be quickened again, . . . and the righteous shall inherit it." (*Ibid.*, 88: 25-26.) The Prophet Joseph writes, "The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God.

". . . and any man who hath seen any or the least of these hath seen God moving in his majesty and power." (*Ibid.*, 88:45, 47.) "For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;

"That bodies of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified." (*Ibid.*, 88:19-20.)

To Moses, to Joseph Smith, and to others of the great prophets, came visions and revelations unbelievable, so clear, so distinct, so complete that it will yet be long, if ever, when, through observation and exploration only, men will gain the knowledge, for the prophets saw unbelievable things in kaleidoscopic vision. "But only an account of this earth, and the inhabitants thereof, give I unto you," said the Lord to Moses. "For behold, there are many worlds that have passed away by the word of my power and there are many that now

stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them." (Moses 1:35.)

We are near appalled by the discernment of the scientists whose accumulated knowledge awes us, but there is greater knowledge; there are more perfect instruments; there is much more to learn. We can but imagine *how* the great truths have been transmitted through the ages. Exactly how this precious instrument, the Urim and Thummim, operates, we can only surmise, but it seems to be infinitely superior to any mechanism ever dreamed of yet by researchers. It would seem to be a receiving set or instrument. For a set to receive pictures and programs, there must be a broadcasting set. The scriptures above quoted indicated that the abode of God is a master Urim and Thummim, and the synchronization of transmitting and receiving apparatus of this kind could have no limitation.

Even with our most elementary communication sets we hear voices around the world. We remember when, even with earphones, we could decode only part of the static over the newborn radio. Our first television pictures were very local and very amateurish. Today, we see in our homes a fight in Madison Square Garden, a football game in the Cotton Bowl, the Tabernacle Choir in Chicago, an astronaut circling the globe. Is it hard to project ourselves from the elemental world of puny man to the world of Omnipotent God, who with great purpose has developed precision instruments operated through his omnipotent knowledge? Is it difficult to believe that the Urim and Thummim, carried down through the ages by the prophets, even in the hands of our own modern-day prophet, could be that precision instrument which would transmit messages from God himself to his supreme creation—man? Can God have limitations? Can atmosphere or distance or space hold back his pictures? Would it be so difficult for Moses or Enoch or Abraham or Joseph to see a colorful, accurate, moving picture of all things past and present, and even future? Could one doubt that the holy man, Moses, could stand on the mountain peak and see? Moses' Creator said, ". . . look, and I will show thee the workmanship of mine hands; but not all, for my works are without end, . . ." (*Ibid.*, 1:4.) "Wherefore, no man can behold all my works, except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh on the earth." (*Ibid.*, 1:5.) "For mine own purpose have I made these things. . . .

"And by the word of my power, have I created them, which is mine Only Begotten Son, . . .

And "worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten." (*Ibid.*, 1:31-33.) ". . . The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine." (*Ibid.*, 1:37.)

The perfected Enoch, as he saw the brilliant, awesome picture, exclaimed, "And were it possible that man could number the particles of the earth, yea, millions of earths like this, it would not be a beginning to the number of thy creations; . . ." (*Ibid.*, 7:30.) And then the Creator said, ". . . there is no end to my works, neither to my words.

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (*Ibid.*, 1:38-39.)

The quoted doctor speaks of the flowering of the civilizations upon the various planets. The Lord told Enoch, "Wherefore, I can stretch forth mine hands and hold all the creations which I have made; and mine eye can pierce them also, and among all the workmanship of mine hands there has not been so great wickedness as among thy brethren." (*Ibid.*, 7:36.)

We know little about interplanetary conversation between planets of the same order and development, but we know that such messages on a two-way circuit have been heard and understood by earth men and properly interpreted to dying civilizations throughout the ages, and this in line with the thought of the dying worlds and the living worlds and the aborning worlds. The scriptures postulate that worlds

have gone out of existence through self-destruction, but other worlds have gone on unto perfection, and communication between the higher and the lower is not only possible, but is also an actuality. At the controlling center of the universe in such a perfected world is God. He knows all things which could possibly affect us, and because of his experience in his creation of us in his image, he is eager that we become like him—perfect. Accordingly, he has continued communication with us through the millennia. Without plane or rocket, messengers have come.

Our surprise is greatest in the last conclusion made by the German astronomer when he expresses the belief that "the earth's young civilization is now approaching its first great crisis because of its new found powers of self destruction," and "man's best hope of avoiding disaster is to listen hard for radioed advice. Far out in starry space," he says, "perhaps is an old wise civilization that has survived many crises and is trying to warn the callow earth against the mistakes of its own youth." What an astute observation! Yet for thousands of years our omniscient Heavenly Father from his old wise world has been trying to get his children to listen hard for such radioed advice and televised wisdom, but they were blind of eyes and dull of ears. They were not connected to the power line.

Handwritten messages of warning have come to wicked Belshazzars, who, with lords and ladies in ugly debauchery, drank wines from golden vessels stolen from holy temples, and empires collapsed, and while drunkenness and sensual indulgence were at their height, there ". . . came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

"Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." (Daniel 5:5-6.) This was a message from another world. Daniel interpreted the solemn warning. On another continent Aminadi ". . . interpreted the writing which was upon the wall of the temple, which was written by the finger of God." (Alma 10:2.)

Another message written by the Lord on two sets of stone tables came from Mt. Sinai, ". . . And he wrote upon the tables the words of the covenant, the ten commandments." (Exodus 34:28.)

How else except through interplanetary messages could landlubber Nephi, without experience, have built a seaworthy ship which would safely cross an ocean? How else could Noah have known the minute specifications for an ark to ride the flood successfully? How else could Moses know the dimensions, materials, and uses of the tabernacle, and how else could Solomon know the specifications for his temple?

Radioed programs came in great numbers through the ages, faithfully interpreted by the Jeremiahs, the Ezekiels, and the Daniels; by the Nephis, the Moronis, the Benjamins; by the Peters, the Pauls, and the Joseph Smiths. Better than radio or television communications, have come personal messengers without plane, or rocket ship, from God's abode to announce the birth of Isaac, the destruction of Sodom and Gomorrah, the coming of Saul to Damascus. Through some program, perhaps something like super-television, Joseph saw the coming famine in Egypt so he could warn Pharaoh and save his own people. And another Joseph saw a trans-space program causing him to flee to Egypt with the Christ-child, and then to return to Nazareth. Peter saw a picture of the four-cornered sheet filled with beasts and heard voices which were to send the proselyting program not only to Jews, but also to all the world. A messenger from the Father crossed space to announce, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

And from out in space came suddenly ". . . a multitude of the heavenly host praising God, and saying.

"Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:11, 13-14.)

Comforting messengers stood by the Christ in Gethsemane after his momentous decision. One from far out space was outside Jerusalem's wall by the empty tomb, and ". . . rolled back

the stone from the door, and sat upon it." (Matt. 28:2.) He said, ". . . Fear not ye: for I know that ye seek Jesus, which was crucified.

"He is not here: for he is risen, . . ." (Matt. 28:5-6.)

And there were two men undetained by space or time, standing on the Mt. of Olives who said, "Ye men of Galilec, . . . this same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven." (Acts 1:11.)

Just last century a space messenger came to Joseph Smith, announcing, ". . . that he was a messenger sent from the presence of God . . . that his name was Moroni; that God had a work for [him] to do; . . ." (Joseph Smith 2:33.) In a single night repeated visits and the crossing through space from earth to the abode of God, seemed to be negotiated without limitation of time or space or gravity's pull!

From the center of the universe wherc the power, the light, the direction, and the intelligence originates, came another messenger announcing himself as the resurrected John the Baptist. Anciently beheaded, now resurrected, he came to restore the keys and powers which he himself had possessed on earth. He was followed by three other messengers, Peter, James, and John, who restored the Melchizedek Priesthood with all its powers and authority.

Divine guards had sped through space to save the life of Abraham on Potiphar's Hill in the land of Ur, to save Daniel and his companions in the lions' den, to save Nephi from the bitterness and bloodthirsty anger of his brothers, to save Isaac from the knife of sacrifice.

Then there were messages so precious, so vital, that the Lord himself came. He taught Adam in the Garden of Eden, showed Enoch the millions of units in his universe, and trained Moses to lead Israel. He stood on the highway near Damascus and started Paul in his marvelous transformation and ministry.

And then there were the visits of the Father himself, who came to bear witness of his Beloved Son Jesus Christ at the waters of Jordan, on the Mt. of Transfiguration, to the Nephites on soil of the New World. He introduced his Son on these pivotal and vital visits. "Behold, my Beloved Son, in whom I am well pleased, in whom I have glorified my name."

And again, in the Sacred Grove in New York State came the Father and the Son in the restoration of great and holy things.

Is man earthbound? Largely so, and temporarily so, yet Enoch and his people were translated from the earth, and the living Christ and angels commuted.

Is there interplanetary conversation? Certainly. Man may speak to God and receive answers from him.

Is there association of interplanetary beings? There is no question.

Are planets out in space inhabited by intelligent creatures? Without doubt.

Will radioed messages ever come between planets across limitless space? Certainly, for there have already been coming for 6,000 years, properly decoded, interpreted, and publicized messages of utmost importance to the inhabitants of this earth. Dreams and open vision, like perfected television programs, have come repeatedly. Personal representatives have brought warning messages too numerous times to mention, and it is our testimony to the world that God lives and abides in his heavenly home, and the earth is his footstool, and only one of his numerous creations; that Jesus Christ the Son of that Living God is the Creator, Savior, and Redeemer of the people on this earth who will listen and obey; and that these interstellar messages—call them what you will, visions, revelations, television, radio—from the abode of God to man on this earth continue now to come to the living prophet of God among us this day. This I know, in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Spencer W. Kimball of the Council of the Twelve. Elder Eldred G. Smith, Presiding Patriarch to the Church, will now address us. He will be followed by Elder Thorpe B. Isaacson.

ELDER ELDRED G. SMITH

Patriarch to the Church

Jesus said to Nicodemus, ". . . Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

"Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:3-5.)

Jesus confirmed this principle himself in his own baptism as is recorded in Matthew:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

"But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

"And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him." (Matt. 3:13-15.)

If baptism were so necessary for Jesus, who was a perfect man, without sin, the very Son of God, to fulfil all righteousness, then how much more necessary must it be for all others to receive baptism. Then, too, if the Lord requires baptism to see or enter into the kingdom of God, then the Lord is obligated to provide a plan or way whereby all mankind may receive this important ordinance.

You recall that after the Savior's crucifixion and before his resurrection, he was preaching to the spirits in prison, as is recorded in First Peter. This opens the way for those who do not have the opportunity in this life of hearing the gospel and accepting baptism to accept its teachings after death. This does not provide the ordinance of baptism. If the plan were to stop here without provision for the actual baptism, all the efforts of Jesus in the spirit world would be in vain. This must be done on earth.

The next step in a plan of justice would call for records on the earth to identify those who lived and died without the gospel. The Lord has inspired people throughout the ages to preserve records. Many great national leaders have made great efforts to preserve vital records. Man has inherently made and preserved records. One of the inherent traits of the Israelites is that they are a record-keeping people. Members and nonmembers alike are obligated to gather family records.

On April 3, 1836 in the Kirtland Temple, Elijah the prophet appeared to Joseph Smith and Oliver Cowdery and bestowed upon them the keys of the sealing power of the priesthood. This is the power and authority to fulfil all the sealing ordinances of the gospel, including baptism, for both the living and the dead.

Referring to the mission of Elijah, the Prophet Joseph Smith said, "The spirit, power, and calling of Elijah is, that ye have power to hold the key of the revelations, ordinances, oracles, powers, and endowments of the fulness of the Melchizedek Priesthood and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God. . . ." (*Teachings of the Prophet Joseph Smith*, p. 337.)

The Prophet Joseph Smith also said, and I quote: "The greatest responsibility in this world that God has laid upon us is to seek after our dead. The Apostle [Paul] says, 'They without us cannot [sic] be made perfect;' (See Heb. 11:40) for it is necessary that the sealing power should be in our hands to seal our children and our dead for the fulness of the dispensation of times—a dispensation to meet the promises made by Jesus Christ before the foundation of the world for the salvation of man.

". . . I will meet Paul half way. I say to you, Paul, you cannot be perfect without us. It is necessary that those who are going before and those who come after us should have salvation in common with us; and thus hath God made it obligatory upon man. Hence, God said, 'I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to

the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.'" (Mal. 4:5-6, *ibid.*, p. 356.)

The Lord does not stop here. The teaching in the spirit world has continued since the crucifixion of Christ. This means many are accepting the teachings all the time. Their descendants are found in all the nations of the earth. To assist those who have accepted the gospel in the spirit world, the Lord has reserved many valiant spirits to come forth in this generation. Just as the family of the Prophet Joseph Smith was moved from place to place until they settled in the area where the plates had lain buried for many centuries, the Lord has reserved special, valiant spirits who in the pre-existence were so strong that the Lord knew they would accept the gospel when they heard it.

We hear glowing reports of the progress in the missionary work. These are some of these special spirits to come forth in special families, away from the center stakes of Zion, with a special mission to be a saving power to their ancestors.

It is common for members in these newly organized stakes in the missions to be the only ones in their family to join the Church. A husband and wife may be the only members of the Church on each side of their families. They alone are responsible for all their family research.

Many times people want to come to Utah to do temple work. This is a noble thought, but I caution all of you who contemplate any move, do not fail first to gather together all your family records available in the area where you now live. So many members have come from England or Germany or Holland or other nations to go to the temple just to find that they have to return or send back to get their family records, which they should have brought with them in the first place.

I hear many say that their genealogy is all done. If this were so, the rest of us would have ours all done. Go back ten generations on your pedigree charts, and you will have 1,024 lines to follow. Each generation doubles the number of lines. If all the members in the Church were to complete all their family lines back for ten generations, it would take them about to the beginning of the seventeenth century. This should be possible for most members of the Church. I think there are few families, if any, who have this much done.

Too often we think as we get older and have more time we will devote ourselves to research. Too often that time never comes. Procrastination is the devil's tool.

The story is told that as Christianity was becoming more widespread on the earth, Satan gathered his hosts together and called for suggestions to combat this danger to their dominion on the earth. The first volunteer said, "Send me. I will tell them it is not true." Satan said, "No, that is not good enough." The second volunteer said, "Send me. I will tell them part of it is true, but most of it is false." "No," Satan said, "That is not good enough." The third volunteer said, "Send me. I will tell them that it is all true, but there is no hurry." "Go," Satan said, "that will get them every time."

Genealogy is not alone for the old but for the young as well. Young minds are keen and alert and resourceful, all of which is needed for research. Man should be busy with this family research.

To be exalted in the kingdom of God, one must keep all the laws of the gospel and keep all the commandments of God. It is great to keep the Word of Wisdom and to pay your tithes and offerings and attend Sacrament meetings and fulfil all the other activities in the Church. But if you omit your family research and temple work, you fall short and at the peril of your own salvation.

This is a priesthood responsibility which means that the priesthood is to see that it gets done. So the women usually do most of the work. This is another vital and important way to magnify your priesthood, as Brother Romney urged us yesterday. The Prophet Joseph Smith said, "The greatest responsibility in this world that God has laid upon us is to seek after our dead." (*Teachings of the Prophet Joseph Smith,* p. 356.)

I testify to you that this is truly the

work of the Lord, it is a very vital work that needs to be done, and I testify that this is true, that the gospel is true, and that the Lord will help us if we will be diligent to do what he wants us to do.

I pray the blessings of the Lord upon all who diligently seek after their dead and who are diligent in all of the responsibilities given to them in the Church, and I do so in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Eldred G. Smith, Presiding Patriarch of the Church, has just concluded speaking, Elder Thorpe B. Isaacson, Assistant to the Twelve, will now address us.

ELDER THORPE B. ISAACSON

Assistant to the Council of the Twelve Apostles

President McKay, President Moyle, President Brown, my dear brothers and sisters: This is a great sight. Someone has said he wishes that every one of you could stand here for a moment. It would make a better Christian out of you. I sincerely pray that what I shall say will be helpful to someone, especially those who may have troubles, or those who may have problems, or who may have sorrows. There are so many troubles and so much sorrow in the world.

This is a great chorus today. We have surely enjoyed it, coming from a great institution [Ricks College]. I am sure we all miss Brother Stapley, Brother Morris, Brother Hunter, Brother McConkie, and Brother Hanks, but they know that they have our prayers.

Fasting and prayer and the contribution of an honest fast offering have given us some concern recently. I desire to speak on those two very closely related subjects today.

Fasting consists in the complete abstinence from food and drink. Fasting, with prayer, its companion, is designed to increase spirituality, to foster a spirit of devotion and a love of God, to increase faith in the hearts of men, thus assuring divine favor; to encourage humility and contrition of soul; to aid in the acquirement of righteousness; and to teach man his nothingness and dependence upon God; and to hasten along the path of salvation those who properly comply with this law of fasting.

There are many specific reasons for fasting recorded in the scriptures. It is a general obligation imposed by revelation upon Church members. It is in itself a form of true worship of God. In 1832 the Lord gave a revelation to the Prophet Joseph, when he stated: ". . . I give unto you a commandment that ye continue in prayer and fasting from this time forth." (D&C 88:76.)

But this was not the beginning of fasting. The law is as old as man. In 1932 President Joseph Fielding Smith stated: ". . . if we had the records before us, we would discover that fasting was introduced by revelation to man in the dawn of history." (*Deseret News*, August 13, 1932, p. 5.)

The late President Joseph F. Smith, commenting on the law of fasting and the payment of an honest fast offering, stated: "It is, therefore, incumbent upon every Latter-day Saint to give to his bishop, on fast day, the food [or its equivalent], that he and his family would consume for the day, that it may be given to the poor for their benefit and blessing; or, in lieu of the food, that its equivalent [value or] amount, or if the person is wealthy, a liberal donation in money, be so reserved and dedicated to the poor." (*Gospel Doctrine*, p. 243.)

Is it proper to fast for the sick? I quote from 2 Samuel: "David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth." (2 Samuel 12:16.)

Is it proper to fast for a special blessing? I wonder if everyone of us doesn't need a special blessing? If I may be forgiven right here, I think I should like to tell you that Thursday morning in the temple in an upper room, all of the General Authorities met there in fasting and prayer. President McKay talked to

us and gave us such assurance and such comfort that will carry us through this conference. Then as he stood there, he talked about Jesus and he stated: "Jesus Christ is the Head of the Church, and he is real." I wish you could have felt that. I am sure you must feel it here today, because it is here.

Then President Moyle talked to us. He offered the opening prayer, and we were all deeply touched. Fasting for a special blessing? Yes, we were fasting for a special blessing. Then as President Moyle spoke to us a little later, he said he had the feeling and the assurance that we would be comforted as we came here to speak, and that we would have the assurance that everything would be done well. Fasting for a special blessing? Yes.

Then President Brown talked to us and reassured us that as we come here to this pulpit, he would bow his head and ask God to bless us. Fasting for a special blessing? Yes.

May I quote from Mosiah in the Book of Mormon: "And he caused that the priests should assemble themselves together; and they began to fast, and to pray to the Lord their God that he would open the mouth of Alma, that he might speak, and also that his limbs might receive their strength—that the eyes of the people might be opened to see and know of the goodness and glory of God.

"And it came to pass after they had fasted and prayed for the space of two days and two nights, the limbs of Alma received their strength, and he stood up and began to speak unto them, bidding them to be of good comfort:" (Mosiah 27:22-23.)

Is it proper to fast in order to gain a testimony? I refer to Alma again: "Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me." (Alma 5:46.)

Is it proper to fast that we may know and speak the will of the Lord? Again from Alma: "But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God." (*Ibid.*, 17:3.)

In Third Nephi we read: "And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together and were united in mighty prayer and fasting." (3 Nephi 27:1.)

It is said of Moses, while he was with God at Mt. Sinai: "And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." (Exodus 34:28.)

Is it appropriate to fast when in mourning or in sorrow? Again, from Alma in the Book of Mormon: "And thus there was a tremendous battle; yea, even such an one as never had been known among all the people in the land from the time Lehi left Jerusalem; yea, and tens of thousands of the Lamanites were slain and scattered abroad.

"Yea, the cry of widows mourning for their husbands, and also of fathers mourning for their sons, and the daughter for the brother, yea, the brother for the father; and thus the cry of mourning was heard among all of them, mourning for their kindred who had been slain.

"And now surely this was a sorrowful day; yea, a time of solemnity, and a time of much fasting and prayer.

"Now their dead were not numbered because of the greatness of their numbers; neither were the dead of the Nephites numbered—but it came to pass after they had buried their dead, and also after the days of fasting, and mourning, and prayer, . . . there began to be continual peace throughout all the land." (Alma 28:2, 5-6 and 30:2.)

Is it proper to fast as a means of purifying one's soul? In the book of Helaman we read: "Nevertheless they did fast and pray oft, and did wax stronger and stronger in their humility,

and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God." (Helaman 3:35.)

Amaleki wrote to his brethren as recorded in the book of Omni: "And now, my beloved brethren, I would that ye should come unto Christ, who is the Holy One of Israel, and partake of his salvation, and the power of his redemption. Yea, come unto him, and offer your whole souls as an offering unto him, and continue in fasting and praying, and endure to the end; and as the Lord liveth ye will be saved." (Omni 26.)

Our Latter-day Saint temples are houses of fasting. When the Lord gave instructions for the building of the Kirtland Temple, he said: "And let the lower part of the inner court be dedicated unto me for your sacrament offerings, and for your preaching, and your fasting, and your praying, and the offering up of your most holy desires unto me, saith your Lord." (D&C 95:16.)

Listen to these words of the Lord to the Prophet Joseph Smith in 1832, and again repeated by the Prophet when he dedicated the Kirtland Temple in 1836: "Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." (*Ibid.*, 88:119; 109:8.)

Again, turn to the late President Joseph F. Smith and eagerly read his words on fasting, prayer, and fast offerings, and the great blessing attendant upon obedience to this law in all of its ramifications: "It would be a simple matter for people to comply with this requirement to abstain from food and drink one day each month, and to dedicate what would be consumed during that day to the poor, and as much more as they pleased. The Lord has instituted this law; it is simple and perfect, based on reason and intelligence, and would not only prove a solution to the question of providing for the poor, but it would result in good to those who observe the law. It would call attention to the sin of over-eating, place the body in subjection to the spirit, and so promote communion with the Holy Ghost, and insure a spiritual strength and power which the people of the nation so greatly need. (That was given over fifty years ago.)

"As fasting should always be accompanied by prayer, this law would bring the people nearer to God, and divert their minds once a month at least, from the mad rush of worldly affairs and cause them to be brought into immediate contact with practical, pure and undefiled religion—to visit the fatherless and the widow, and keep themselves unspotted from the sins of the world. For religion is not in believing the commandments only, it is in doing them. I would to God that men would not only believe Jesus Christ and his teachings, but would broaden their belief to the extent of doing the things that are taught by them, and doing them in spirit." (*Gospel Doctrine*, pp. 237-238.)

If Latter-day Saints faithfully fulfilled the law of the fast, and if they prayed in connection therewith as commanded and paid an honest fast offering, they would be blessed more abundantly—both temporally and spiritually—and there would be ample funds in the Church to provide for all our poor, as the Lord has commanded. He has given us the way, but sad as it may seem, we are negligent about the payment of an honest fast offering.

Many of us may sometimes wonder why blessings are seemingly withheld from us. It could well be that the laws on which those blessings are predicated have escaped our attention or that we underestimate the necessity for obedience to those laws. It may well be, therefore, that many of our desired blessings are never realized because we do not more faithfully obey the law of fasting and prayer and contribute for the blessing of the poor the full value of the meals not consumed on Fast Day.

President McKay has summed up the great blessing attendant upon full obedience to the law of the fast when he said: "All the principles associated with fasting seem to point to the fact that

it produces: (1) physical benefits, (2) intellectual activity, (3) spiritual strength."

In tonight's *Church Section* of the *Deseret News-Salt Lake Telegram*—I just saw it at noon today—there is another very wonderful article on the law of the fast by President McKay.

Now, what of the blessings accruing to the poor through the payment of the fast offering each month by all members of the Church? Of course, only those grateful souls who receive such assistance could possibly describe those blessings. How would the man describe hunger who knows nothing of its pangs? Or cold when he has always been warm? Or illness when he has always had good health?

Fasting, prayer, and the contributing of the full amount of fast offering are the Lord's divine prescription for many of the blessings which everyone of us needs in one way or another or at one time or another. In order that this great Church may do its part in taking care of the poor, that both the giver and the receiver may be blessed as the Lord desires, we commend to you more serious consideration of the law of fasting, and then prayer as its companion, and then the payment of an honest fast offering in keeping with the value of the meals not consumed on that day.

About the turn of the century one of America's most brilliant, prominent attorneys had an occasion to defend a helpless person, and he used this very beautiful allegory: "When God decided to make man, he called the three angels who waited on his throne—Justice, Truth, and Mercy—and said: 'Shall we make Man?' Justice replied: 'Make him not, O God, for he will trample on thy laws.' Truth replied, 'Make him not, O God, for he will pollute thy sanctuaries.' Mercy, kneeling, looked through her tears, and said, 'Make him, O God, and I will watch over him all the days of his life.'

"So God decided to make man and said, 'Thou art a child of Mercy; go out and live with thy brothers.' "

I know that God is our Father. I know that God lives. I know that Jesus is our beloved Savior. I felt it strongly when President McKay said the other day, "Jesus is real." I am grateful to you brethren whom we meet each week. What strength you give us as we come to you, most of the time in fasting. I am grateful that I learned a few days ago, rather accidentally, that my wife fasts for me every Sunday morning as I come to you. For that I am grateful.

May we live the law of the fast, and you cannot think of fasting without praying. God bless us that we may take seriously fasting, praying, and the payment of an honest fast offering as the Lord has divinely ruled it so, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Thorpe B. Isaacson, Assistant to the Twelve, has just addressed us. The Ricks College Choir and Congregation will now sing, "How Firm A Foundation," conducted by Richard W. Robison. After the singing, Elder Gordon B. Hinckley will speak to us.

The Ricks College Choir joined with the Congregation in singing the hymn, "How Firm A Foundation."

President David O. McKay:

Elder Gordon B. Hinckley of the Council of the Twelve will now address us. He will be followed by Elder Howard W. Hunter.

ELDER GORDON B. HINCKLEY

Of the Council of the Twelve Apostles

My brethren and sisters, I rejoice with you in the attendance here of bishops and presidents of stakes from foreign lands. This is a great and significant day in the history of the Church, and foretells, I think, the time when these general conferences shall become in reality great parliaments of men gathered from over the world, endowed with the Holy Priesthood, whose only desire

is to promote the cause of peace and goodness among the people of the earth.

I rejoice in the reports which have been given by those who have been supervising the missions in various parts of the world. The manner in which the Lord is pouring out his Spirit upon the people of the earth quickens the testimony of each of us.

As many of you know, I have some responsibility for the work in the Far East, and I feel a compelling desire in behalf of our dedicated mission presidents and missionaries to give a brief report of what is going on in that part of the Lord's earth, which is strange to many of us.

I have learned to love those faraway places, and those wonderful people with the strange-sounding names—the Hongs and the Kims, the Fongs and the Kumagais—and all of the host of faithful Latter-day Saints who in their lives and words bear testimony of the conviction which they carry in their hearts that God truly lives; that Jesus is the Christ, the Redeemer of the world, the Savior of mankind; and that Joseph Smith is a Prophet, ordained of God to bring forth the re-establishment of his work in this generation of time.

It is an inspiring experience, my brethren and sisters, to witness the manner in which the Lord is weaving the tapestry of his grand design in those foreign parts of the earth. He is gathering his children there as elsewhere—"one of a city and two of a family." He is remembering the promises made of old as he works among those who have seen so much of poverty and misery and evil and oppression. He is answering the prayers of those who have gone before, and who struggled to establish a foothold for the gospel in those distant places.

What wonderful people these are whose lives have been touched by the light of the gospel! Witnessing the faithful Saints in the Philippines, in Hong Kong, in Taiwan, in Japan, in Korea, in Okinawa, one is led to declare with Peter of old:

"Of a truth I perceive that God is no respecter of persons:

"But in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34-35.)

Today we have some eight thousand native members of the Church in this part of the world, in addition to many faithful American Saints who are in military service and in other positions with the government. I would not have you think that this harvest of converts has come easily. Converts are won hard there as they are elsewhere. Heartache and discouragement and disappointment are all part of the labor that goes on there, and behind today's achievement is a history of prayer and prophecy and patient waiting for the day when the Spirit of the Lord would move upon these lands.

I have not walked the crowded streets of the Orient, in which today we are enjoying a significant measure of success, without remembering with appreciation those of our people who more than a century ago went there under direction of the servants of the Lord to initiate the work.

In a special conference held August 2, 1849 in the Bowery that stood on this square, Hosea Stout and two companions were called to go to China. They arrived in Hong Kong in April 1853. I can imagine with what misgivings they must have stepped ashore in that place so different from the one they had left. They became ill from the oppressive heat and the food to which they were not accustomed. Their message fell on deaf ears. There was no response other than ridicule. In four months they returned home.

A century passed, but in the meantime the realm of China had been dedicated under authority of the holy apostleship for the preaching of the gospel. On January 9, 1921, President David O. McKay, while touring the missions of the world, turned the key to unlock the door of this great area of the earth. I have read his prayer again and again. It is at once a prayer and a dedication and a prophecy.

One or two statements from that prayer offered in the "Forbidden City" of Peking appear particularly significant to me. He prayed: "Heavenly Father . . . break the bonds of superstition, and may the young men and young women come out of the darkness of the past into the glorious light now shining among the children of men. Grant,

our Father, that these young men and young women may through upright, virtuous lives and prayerful study be prepared and inclined to declare this message of salvation in their own tongue to their fellow men."

I bear testimony that God is answering that supplication. The shackles of superstition are falling. The young men and the young women are coming out of the darkness of the past. I wish that you might have been with us recently in a conference in Hong Kong to hear our young Chinese brethren and sisters sing the songs of Zion in their native Cantonese and bear witness of the truth of this work to congregations numbering more than eight hundred. I wish you might have talked, as I did, with our young native Chinese elders who are serving as missionaries. One said: "I hated Americans. I hated all foreigners until I met the missionaries." Another responded, paraphrasing an old Chinese proverb, "As I look at foreigners, I think, he is not American; he is not British; he is not Canadian; he is my brother."

I wish you might have been with us in Taiwan to hear a handsome and brilliant young man discuss the gospel in his native Mandarin. He was a local missionary, a young man whose forebears for generations before him had been Buddhists. I have seen nowhere a more able or devoted or personable missionary in this Church.

In that same dedicatory prayer offered in 1921 President McKay stated: "May the elders and sisters whom thou shalt call as missionaries have keen insight into the mental and spiritual state of the Chinese mind. . . . May the work prove joyous, and a rich harvest of souls bring that peace to the workers' hearts which surpasseth all understanding."

How I wish you might have been with us in an upstairs room in Tsim Sha Tsui in Kowloon, where for thirteen hours the elders and sisters bore testimony of their love for the Chinese people. I shall not soon forget the words of a young man from a comfortable home in the States, who stood in a cold, barren room in Taipei in the Republic of China and said, "I am thankful for eyes to see and voice to speak and feet to go from door to door to teach the gospel of the Lord Jesus Christ."

Such is the spirit of those who have been called from Los Angeles and Burbank, from Rexburg and Logan, from El Paso and Tooele to those strange lands, where under the influence of the Spirit they learn the difficult languages and bring light and faith and understanding to the wonderful people who live there.

The story is similar in Japan. The work was opened in 1901 by President Heber J. Grant. It was dreadfully discouraging. In twenty years only 127 converts came into the Church, and the mission was closed in 1924. Then following World War II it was reopened, and the Spirit of the Lord began to rest upon those people.

Today we have more than four thousand Japanese members of the Church, intelligent and able, as faithful and devoted as those in any mission in the world; and we now have branches scattered from Okinawa on the south to as far north as Asahigawa on the island of Hokkaido. I feel confident and satisfied in my heart that we have a great work ahead of us among the good people of that great nation.

I speak with comparable feelings concerning the work in Korea. There are now some 1,300 members of the Church there. For the most part they are well-educated. They are buoyant in their faith. The tears welled in our eyes as we stood with them in a cold hall and sang that great hymn from the pen of Brother William W. Phelps:

"Now let us rejoice in the day of salvation.
No longer as strangers on earth need we roam.
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come, . . ."

I have never met with the Saints in those lands and listened to their testimonies and partaken of their spirit without thinking of Paul's statement to the Athenians concerning God, our Father, who

". . . hath made of one blood all nations of men for to dwell on all the

face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

"That they should seek the Lord, if haply they might feel after him, and find him, . . ." (Acts 17:26-27.)

That which is going on has demonstrated that the gospel is for all of our Father's children, and that the good people of the Orient are as responsive to its teachings as are the people of any land when the Spirit of the Lord touches their hearts. Here is one of the great evidences of the divinity of this work. Wherever it is taught, the honest in heart respond, each in his own tongue speaking the same testimony.

One sees there the same quiet kind of miracle that one sees everywhere when men and women bring the gospel into their lives. What a marvelous thing it is to witness a peddler of fish, a man from the ranks of poverty and superstition, take on a new grace and a new goodness when he accepts the gospel and is endowed with the Holy Priesthood. He appears almost to become a new man. He literally is born again as he sheds old ways of thought and living and rises from the very waters of baptism to positions of leadership in his native land.

But with all of the joy and the inspiration that come of witnessing this marvelous thing, there comes likewise an almost overwhelming sense of obligation. There comes a new consciousness of the magnitude of our great responsibility. The harvest is so great, and the laborers are so few in those lands where dwell millions upon millions upon millions of people. In the city of Tokyo alone are more than ten million, with cities of three and four and five million not far removed.

Brigham Young, on the occasion of the departure of the first missionaries to China, declared: "The work urges, and is becoming very much enlarged and extended, and requires a commensurate aecumulation of men and means, and expansion of mind and energy, ability and perseverance." (*Millennial Star,* Vol. 15, p. 107.)

If that were the case in 1852, how much more urgent is it today? My brethren and sisters, the work is becoming very much enlarged. It does require a commensurate accumulation of men and means. It requires an expansion of mind and energy, ability and perseverance. Let us prepare ourselves more diligently for the great assignment which God has laid upon us to carry this work to the children of the earth wherever we may be permitted to go.

To our young men I would like to say, prepare yourselves, not only financially as you have been urged to do, but also intellectually and morally and spiritually. Study languages. This gospel is not for the people of America only. This gospel is for the people of the earth, and we have incumbent upon us the obligation to learn to speak their tongues. If you be called to a foreign language mission, you will be better equipped if you have studied the language. If called to an English-speaking mission, you will understand your own language better.

Live for the opportunity when you may go out as a servant of the Lord and an ambassador of eternal truth to the people of the world. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.) This is our commission, and this is our obligation spoken anciently and reaffirmed in modern revelation.

God give us the faith and the wisdom and the foresight and the breadth of vision to go forward and fulfill it, I pray, as I leave you my testimony, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Gordon B. Hinckley of the Council of the Twelve has just spoken to us. Elder Howard W. Hunter of the Council of the Twelve will now speak to us and be our concluding speaker.

ELDER HOWARD W. HUNTER

Of the Council of the Twelve Apostles

For forty years David had reigned over Israel, and as his life was drawing to a close, he appointed his son Solomon as his successor to the throne. Solomon inherited the great kingdom which had been conquered by the military genius of his father. The empire extended from the Mediterranean Sea to the Euphrates and from the Syrian desert to the Red Sea. It became the task of this young man, then less than twenty years of age, to weld this great empire into a unity.

As his last will and testament, King David called Solomon to his side, and knowing the great task which would fall on the shoulders of this youth, he said to him:

"I go the way of all the earth: be thou strong therefore, and shew thyself a man;

"And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself": (1 Kings 2:2-3.)

After this, King David died and Solomon commenced the administration of the affairs of the kingdom, and the record makes this comment: "And Solomon loved the Lord, walking in the statutes of David his father: . . ." (*Ibid.*, 3:3.)

Not long after he became king he went to a nearby city to offer sacrifices, and while there an event occurred which had a significant effect upon his life and reign.

"In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee." (*Ibid.*, 3:5.)

What a grave and serious question this would present to one, to have the Lord say, "Ask what I shall give thee."

If you could have one wish, what would it be? There are so many things we wish for as we go through life. I presume nearly every child who has read the story of the *Arabian Nights* has wished for a lamp like the one Aladdin had, which when rubbed would summon the genie who would do the bidding regardless of the request made of him. Wishing is not only the pastime of children. Most of us have made wishes. We have wished for health and wealth, success, happiness, wisdom, a better job, a new car, a diamond ring, a magic carpet, to be like someone else, to have that which is not within reach, to be given the easy way instead of the path of toil and hardship—and a thousand and one other things.

We might wonder what went through Solomon's mind when the Lord said to him, "Ask what I shall give thee." No doubt his mind traveled the same course as ours would travel if the question had been asked of us. Solomon had just ascended the throne, and although he had ambitions for the future, he must have had some fears and anxieties. The fact that he was a king would give him the right to most things a person would want, yet a king has many of the problems and the desires of those who are not of royalty. The question would be no less difficult for a king than it would be to one of a more lowly station.

Solomon must have had many thoughts cross his mind. We might assume he thought of asking for a long life. Others have done so when the question was put to them. A long life would have given him the opportunity to complete the ambitions of his father to build and extend the empire. We cling to life, we wish for more time to accomplish the many things opportunity places in our pathway. Time is usually all too short when we think of the things we want to do and the lessons we wish to learn before the time comes for us to return home. No doubt Solomon thought of these things as he viewed the extent of his great empire, yet this was not foremost in his mind.

He might have thought of riches and wealth. Another king before him had made such a wish. In mythology the Greek god Bacchus gave to King Midas any wish he could name because he had

rescued one of his followers. King Midas asked that all he touched should be turned into gold, but he soon learned its utter uselessness when food and drink became gold at the touch of his lips. Most of the early sovereigns of the ancient world have been known for their great accumulation of the treasures of the earth. Wealth has always been associated with power. One might assume that a king would have a desire for wealth in order to spread his influence and prestige and to extend the borders of his kingdom. But Solomon did not ask for riches or wealth.

The history of the reign of his father over Israel was one of wars with the Philistines and with the Syrians and many other campaigns. These conquests gave Israel the foremost place among the nations between the Euphrates and Egypt. To maintain this superiority, Solomon was challenged at the beginning of his reign to maintain a large standing army to provide for the defense of the empire. He organized a cavalry force of 12,000. He equipped the royal stables with 4,000 stalls to maintain the 1,400 royal chariots. He fortified Jerusalem and other cities for protection against invasion and to preserve the trade routes for commerce. Israel's fighting strength consisted of about 300,000 men. With all of these problems facing him, Solomon might have asked the Lord to give him power over his enemies, for he had enemies from without the empire, and he had personal enemies within.

The young king asked for none of these things. His answer to the Lord was simple and direct:

"And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

"And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

"And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

"Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" (*Ibid.*, 3:6-9.)

"Give therefore thy servant," said the young king, "an understanding heart." He did not ask for material things of the world, but a spiritual gift—an understanding heart.

"And the speech pleased the Lord, that Solomon had asked this thing.

"And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

"Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

"And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days." (*Ibid.*, 3:10-13.)

If the Lord was pleased because of that which Solomon had asked of him, surely he would be pleased with each of us if we had the desire to acquire an understanding heart. This must come from conscious effort coupled with faith and firm determination. An understanding heart results from the experiences we have in life if we keep the commandments of God. Jesus said: ". . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matt. 22:37-39.)

To love one's neighbor is noble and inspiring, whether the neighbor is one who lives close by, or in a broader sense, a fellow being of the human race. It stimulates the desire to promote happiness, comfort, interest, and the welfare of others. It creates understanding. The ills of the world would be cured by understanding. Wars would cease and crime disappear. The scientific

knowledge now being wasted in the world because of the distrust of men and nations could be diverted to bless mankind. Atomic energy will destroy unless used for peaceful purposes by understanding hearts.

We need more understanding in our relationships with one another, in business and in industry, between management and labor, between government and the governed. We need understanding in that most important of all social units, the family; understanding between children and parents and between husband and wife. Marriage would bring happiness, and divorce would be unknown if there were understanding hearts. Hatred tears down, but understanding builds up.

Our prayer could well be as was Solomon's, "Lord, give me an understanding heart."

Surely God lives. I know he does. It is my witness that Jesus is the Christ, the Savior of mankind. May his blessings continue to be with us, I pray in his name. Amen.

President David O. McKay:

Elder Howard W. Hunter of the Council of the Twelve has just concluded speaking. The Ricks College Choir will sing, "How Lovely Are The Messengers," conducted by Richard W. Robison. The benediction will be offered by Elder Lorin N. Pace, formerly president of the Argentine Mission, after which this Conference will be adjourned until seven o'clock this evening, when the general meeting of the Priesthood of the Church will be held in the Salt Lake Tabernacle and in other places set apart for that purpose. Persons not holding the Holy Priesthood will please refrain from attempting to enter any of the buildings set apart for this purpose. It will not be broadcast publicly, but in addition to the overflow meetings in the Assembly Hall and in Barratt Hall, the proceedings of this Priesthood Meeting will be relayed by closed circuit originating in the Tabernacle to members of the Priesthood assembled in 320 locations in all parts of the nation, in Canada, and elsewhere. It is estimated that 55,000 will participate in this meeting by direct wire. This does not include those in the Tabernacle, in the Assembly Hall, and in Barratt Hall.

The general session tomorrow morning, Sunday, will be broadcast through the generous cooperation of owners and managers of radio and television stations over 50 television stations and 16 radio stations located from coast to coast. In addition, the proceedings of this session will be carried by short-wave stations in Europe, Africa, Mexico, Central America, South America, the Caribbean area, and the South Pacific. We express appreciation to Brother Arch L. Madsen, president of KSL, and Elder Gordon B. Hinckley for the service rendered in arranging for these broadcasts. We are not unmindful of the friendship manifested by these owners of stations and their willingness to cooperate with us. That in itself tells a great story.

It is estimated that the potential audience in the United States and Canada capable of hearing and viewing some parts of the Conference will exceed sixty million and many thousands more in foreign countries will participate by means of short-wave broadcasts. Thus the sessions of this Conference will be heard and seen by the largest number of people in the history of the Church.

The Tabernacle Choir Broadcast will be from 9:35 to 10:00 a.m. Those desiring to attend this broadcast must be in their seats no later than 9:10 a.m. We have been requested to ask that those attending remain quiet during this national broadcast. There will be large crowds attending the services on Sunday and we ask you to be considerate and courteous one to another at all times. Please avoid pushing and crowding.

The singing for this session has been furnished, as I have already announced, by the Ricks College Choir, under the direction of Richard W. Robison, and Frank W. Asper at the organ. We appreciate not alone the singing, but the presence of these young people, and those who left their homes early this morning —at three o'clock—to attend this service, seminary students, and young people everywhere. We hear a great deal about the boys and girls of teen age who cause trouble, but we never hear much about the 95% of the young boys and girls in the Church who are living noble lives.

Someone said, I do not know who:
If I had a voice, a persuasive voice,
That could travel the wide world through
I would fly in the wings of the morning light
And speak to men with gentle might
And tell them to be true.

I should like to say to you young people and all those who came so early this morning, and to all who have been listening in, to be true to the ideals declared and promulgated by these inspired leaders who have spoken to you this morning and this afternoon and throughout the previous sessions of this conference, to be true to your youth, to the virtues of youth, to the Gospel; to be true to your God, and you will find happiness and joy in this old world, for it is a great old world, and it is filled with noble men and women. There are very few bad people; most of them are good. They want to do what is right, and you should contribute by your living to assist them, and happiness will be with you, for which we pray God to bless you. Thank you, and thank your leaders! A safe journey on your return home!

The Choir will now sing, and the benediction will be offered.

Singing by the Ricks College Choir, "How Lovely Are The Messengers."

Elder Lorin N. Pace, formerly president of the Argentine Mission, offered the closing prayer.

Conference adjourned until 7:00 p.m.

GENERAL PRIESTHOOD MEETING

The General Priesthood Meeting of the Church convened in the Tabernacle at 7:00 p.m., Saturday, April 7.

President David O. McKay was present and presided. At the President's request, President Hugh B. Brown, Second Counselor in the First Presidency, conducted the proceedings of this meeting.

The music was furnished by the Men's Chorus of the Tabernacle Choir, Richard P. Condie conducting, Frank W. Asper at the organ.

President Brown made the following introductory remarks:

President Hugh B. Brown:

Brethren of the Priesthood, not because of any indisposition, but out of the kindness of his heart, President McKay has asked that I conduct this session, and I shall do so humbly under his Presidency, and for the benefit of those who are listening in and do not know, I should announce that this is Brother Brown speaking.

This is a General Priesthood Session of the 132nd Annual Conference of The Church of Jesus Christ of Latter-day Saints. You will be interested to know that these services are being relayed by closed circuit to members of the Priesthood gathered in the Assembly Hall, Barratt Hall, and 320 other Church buildings from Coast to Coast and in Canada.

The singing during this session will be furnished by men of the Tabernacle Choir, with Richard P. Condie, Director, and Frank W. Asper at the organ. We shall begin these services by the Men's Chorus of the Tabernacle Choir singing, "Ye Who Are Called To Labor." The invocation will be offered by Elder Archibald Jacob Anderson, president of the North Sanpete Stake.

The Men's Chorus of the Tabernacle Choir sang the hymn, "Ye Who Are Called To Labor."

Elder Archibald J. Anderson, president of the North Sanpete Stake, offered the opening prayer.

President Hugh B. Brown:

The invocation was offered by President Archibald Jacob Anderson of the North Sanpete Stake. The men of the Tabernacle Choir will now sing, "Thou Art Repose," Brother Condie conducting.

The Men of the Tabernacle Choir sang the anthem, "Thou Art Repose."

President Hugh B. Brown:

Without in any way detracting from the beauty of the singing of our sisters and our mixed choruses, the President would have me say to this fine group from the Tabernacle Choir that there is something soul-stirring and beautiful in a Men's Chorus. We thank them sincerely for this beautiful rendition.

Our first speaker this evening will be Bishop Robert L. Simpson, First Counselor in the Presiding Bishopric of the Church. He will be followed by Bishop Victor L. Brown.

BISHOP ROBERT L. SIMPSON

First Counselor in the Presiding Bishopric

My dear brethren of the priesthood, this is one of the most thrilling moments that any man could experience in mortality. I am certain there is nothing to compare with it—the thrill of participating in the greatest priesthood assemblage in the history of the world. These are significant times, brethren, and we should all be grateful to be taking part in this historic priesthood meeting.

May I take just a brief moment to express personal greeting to those leaders from distant lands who have been called by a prophet to represent their people at this great conference. May I express a special, warm *Kia Ora* to those from New Zealand who have done so much for me in my life.

We extend the arm of fellowship to every man and boy sitting in distant places. You too are participants in this meeting. Though miles away, your presence is a reality, and we feel your spirit in this historic Tabernacle in spite of the distance that separates us.

Brethren, have you ever heard the beautiful song, "No Man Is an Island"? Seclusion is incompatible with the spirit of the priesthood, and when you really analyze it, what can a man do for himself with the priesthood? You young men administer the Sacrament for others. You usher and do things around the chapel for the convenience and comfort of others. The priests administer the Sacrament that others might partake.

Brethren of the Melchizedek Priesthood, you bless the sick. We do not bless ourselves with the priesthood. We call in others who have the priesthood to bless us. We are always thinking in terms of someone else when we use the priesthood. To wilfully hide ourselves and live as hermits would be to allow our priesthood to wither and die. The Savior showed us the way; he set the pattern. His was a life of thinking and doing for others. This was the sum and substance of his entire existence in mortality.

Our great challenge here in mortality, then, is in the overcoming—the overcoming of things in mortality, these obstacles of the flesh; and in due course all appetites and habits must be brought under control that we may feel comfortable in the presence of the Lord.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21.)

Is there a priesthood holder within range of my voice that does not have as the foremost desire of his heart the great possibility of one day regaining the presence of his Heavenly Father? This is the sum and substance of it all. To aspire to this great blessing supersedes all else in the mind and heart of the priesthood holder.

All of us need help in this important process of overcoming. The man doesn't live that is capable of doing it on his own. "No man is an island"; no being can stand alone.

One of the wisest things that we can do is to benefit from others who have passed this way. Our first loyal band of pioneers who entered this beautiful valley nearly 115 years ago had scouts exploring many dead-end canyons and impossible mountain passes in selecting the best possible route for covered wagons. Subsequent companies found it much easier. The mistakes had already been made. Why make them again?

It would be foolish for us to waste

time in remaking all of the mistakes of our predecessors. In the first place, we would not live long enough to make all the mistakes, so we must do the wise thing. We must take advantage of mistakes that have already been made. Perhaps the Lord had this in mind when he gave us the thought that "the glory of God is intelligence." Certainly that man is intelligent who would take advantage of a path that has already been clearly marked.

And so, the intelligence to benefit from those who know is really the key to our success. And now we ask the question, "Who are those who know? Whom can we trust as we seek counsel on vital matters?" And I would like to direct the thinking at this point to our young men of the Aaronic Priesthood, these young men who have many problems, many questions, always wondering who would be the logical person.

It is easy to be misled. It is so simple to seek our information from the improper source. I once heard a story about a jeweler. This jeweler kept a fine-looking chronometer in his store window to attract attention and as a suggestion of accurate time keeping. Early each morning he noticed a man through the window. He would stop, look at the chronometer, and then carefully adjust his watch accordingly.

One day the jeweler was outside sweeping the walk in preparation for his day's business when the usual passerby stopped for his usual watch-setting ceremony, and the jeweler asked the man why he always stopped to set his watch at the same time every morning.

"Well, you see," said the man proudly, "I happen to be the timekeeper at the plant. One of my jobs is to blow the whistle at precisely 8:00 am and at 4:30 pm. They all depend on my whistle to be accurate." The jeweler smiled and said, "Well, do you know, for over a year now I have been setting my chronometer by your whistle!"

So you see, young men, sometimes we are misled, uncertain as to where the real authoritative source might be. Sometimes we see a fine-looking chronometer, but it has to be working properly and it has to be set properly. Sometimes we see men who are esteemed men in the community, but they may not always be the best source for the question that we have.

Young men, you have three main authoritative sources for your information. The first is your Heavenly Father, and just as surely as the Prophet Joseph received an answer to his humble question 142 years ago, so you may expect guidance from a loving Heavenly Father.

The second authoritative source of correct counsel and guidance is available from the one you affectionately refer to as "Dad." Dad, I hope the door is open for your boy. I hope the door is open wide that he may seek counsel when it is required. I hope he can come to his dad and talk about vital matters without being embarrassed. I hope we dads are living closely enough to our family situations that we may sense the appropriate time and place for a few minutes of kindly talk, and, incidentally dads, lots of listening, lots of listening! I think this is the key to effective counseling with our young people. We have to do lots of listening. We have to have the full story before we can counsel properly.

And boys, I want to tell you that you will never have a better friend in all your lives than your dad, and don't you ever forget it.

The third authoritative source is your wonderful bishop—one who has been ordained and set apart to be the father of his ward, and especially a friend to the Aaronic Priesthood boys and to girls of corresponding age.

Bishop, are you too busy to counsel with your young people? If you are too busy, then the work load must be reorganized. How about assigning additional jobs to your counselors? How about letting them carry some of the other loads so you can free yourself for the all-important job of counseling with your young people at convenient and frequent intervals?

When to interview? Always before a boy is ordained or advanced in the priesthood. Always at the end of every year as we evaluate the boy for another Aaronic Priesthood award. And certainly whenever needed as may be directed by the Spirit of our Heavenly Father.

How do we interview, bishops? We interview with the spirit of love, and this should be the entire purpose of every interview—love. This should be the underlying factor. There should be no other source but love as we talk to our young people and seek to guide them in the proper direction. And like dad, the bishop should be a good listener, too, with the wisdom of Solomon.

Now, young men, we have just talked about three good sources of counsel, and I hope we do not go to the gang to get our counsel. I hope we do not go to boys of our age who have not been over the trail, boys who have just heard, but really don't know what to advise. Oh, they will always be quick to give advice, but it is not always the right source. You may even find a boy who is older than the rest, who may have set himself up as somewhat of a chronometer. He may look impressive, but, boys, let's depend on our Heavenly Father. Let's depend on dad, and let's look to the bishop for the counsel that will be most effective in our lives.

Communication—heart-to-heart communication! I wonder how much better off the world would be today if proper communication, not just words, but proper communication were taking place where we feel the spirit of what is being said and receive the true interpretation? Then counseling could go on properly. Men's minds would come to a common understanding, and there would be peace.

We read in Proverbs: "Where no counsel is, the people fall: but in the multitude of counsellers there is safety." (Prov. 11:14.) I am certain that the Lord meant exactly what we are talking about tonight when he refers to the multitude of counselors—thousands of dads, hundreds of bishops.

Now, young men of the Aaronic Priesthood, it takes determination—determination to do the right thing at the right time. And so we as a Presiding Bishopric would admonish you tonight to seek out your dad and your bishop at the appropriate time and let them listen to your story, and I want to tell you that you will be guided in the right path.

And, young men, as you have this determination to live your lives right and prepare yourselves for Melchizedek Priesthood opportunities tomorrow, I would quickly like to tell you a story. It comes from far-off New Zealand, and it is one of the finest stories that I have heard in a long time. It concerns a world champion.

This world champion is Peter Snell, who holds several world records, including the mile run. He set this record just a few months ago. Do you know how Peter Snell trains? Do you know what he goes through? He was telling a group of LDS people down in New Zealand just a few weeks ago that when he goes out to run, he does all of his running uphill, and then when he meets his competition on a flat track it seems like running downhill. Then he will go out and run in the sand, in the deep sand, and when he gets on a flat cinder track, he feels just as if his feet have wings on them. You will see Peter Snell out running on the wettest, most blustery, wintry day, and when you ask Peter Snell why he is out running on such a day as this, his answer is, "The opposition is all home by the fire. Now I can get the edge on them." These are the thoughts of a champion.

Young men of the priesthood, tomorrow's challenge is great. Why don't you exert the effort to do some running in the sand? Do a little plugging uphill, and work when it is not always convenient, when it might be a little stormy out; and I want to tell you young men, you will be headed in the direction of a champion in the priesthood of your Heavenly Father.

Brethren of the priesthood, I bear you my testimony that the gospel is true. I know with all my heart it is true, and I know for a surety that the boy Prophet went into the grove; there he saw God the Father and his Son. I know this just as surely as I stand here, because it has been revealed to me in my heart, and I am grateful for that.

I leave this testimony with you in the name of the Lord Jesus Christ. Amen.

President Hugh B. Brown:

Bishop Robert L. Simpson of the Presiding Bishopric has just spoken to us. Our next speaker will be Bishop Victor L. Brown, Second Counselor in the Presiding Bishopric of the Church, he will be followed by Bishop Vandenberg.

BISHOP VICTOR L. BROWN

Second Counselor in the Presiding Bishopric

My dear brethren, I deem it a great honor to be invited by President McKay to speak to the body of the priesthood in this, the most widely attended priesthood meeting in the history of the Church. I feel the weight of such an assignment and solicit an interest in your faith and prayers that our Heavenly Father may bless us at this hour.

It is unlikely that there has ever been such a large gathering of holders of the Aaronic Priesthood in the history of the world, at least in this dispensation. And it is to you young men that I would like to address my remarks tonight. Each one of you who holds the Aaronic Priesthood has been given one of the greatest blessings that can come to mankind. It is so great that it has been bestowed on only a handful of men in the history of the world. You are members of that very small but select group who have been granted the privilege of acting with authority in the name of God. He has such confidence and trust in you that he has, through his servants, granted you permission to use his name. Now, I ask you, who in the entire world do you have such trust in that you would be willing to let them use your name almost at will? This, then, is an honor of the greatest magnitude, this priesthood which has been bestowed upon each of you young men.

It is an established principle that with the acceptance of a great honor, one also accepts the responsibility that goes with it. Daniel Webster said, "The most important thought I ever had was that of my individual responsibility to God." Lacordaire said, "Duty is the grandest of ideas because it implies the idea of God, of the soul, of liberty, of responsibility, of immortality."

It is about our responsibility and duty to God, as holders of the Aaronic Priesthood, that I wish to speak this evening. We all know that it is the duty of the deacon, among other things, to pass the Sacrament and collect fast offerings; of the teacher to prepare the Sacrament and to assist in ward teaching; and of the priest, to administer to the Sacrament and to perform baptisms.

As important as these duties are, it is not my intention to elaborate on them, but rather to discuss the personal and intimate responsibilities which each of us has with our Heavenly Father, the responsibility of being the kind of person he would like us to be. Someone has said that character is what you are when you are alone with yourself in the dark. Emerson said, "It is easy to live after the world's opinion. It is easy in solitude to live after our own; but the great man is he who in the midst of the crowd, keeps with perfect sweetness the independence of solitude."

There are many influences in the world today which are undermining the character of men. It often seems that it is the smart thing to get as much as we can for as little effort as possible. More and more for less and less seems to be the popular chant. There is a feeling that if you do something wrong and get away with it and do not get caught, it is all right.

There is a trend in some areas of society today toward intellectual dishonesty. You will recall newspaper accounts of the exposé in the field of higher education where university students paid someone else to take their examinations and then accepted their diplomas as though they had earned them. You will remember the television quiz-show scandals. A survey was made after this exposé, and an alarming number of those asked if it were wrong to mislead the public, felt there was nothing wrong with it whatsoever. In some areas of our society, winning for winning's sake seems a prime factor. These are but a few of

the character-destroying influences in the world today.

Now, what is our position as holders of the Aaronic Priesthood? Where do we stand on these and other moral issues? Are we men of honor? If so, what kind of young men are we, really? Let me outline for you some of the traits of character which are basic if we are to justify the trust the Lord has placed in us. The list is long, but here are a few:

Truthfulness, honesty, integrity, dependability, industry, and courtesy.

Of truthfulness, Jacob taught: "Wo unto the liar, for he shall be thrust down to hell." (2 Nephi 9:34.) Oliver Wendell Holmes had this to say: "Sin has many tools, but a lie is the handle which fits them all." In the Psalm of David, he says: "He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight." (Psalm 101:7.) In Proverbs we read: "Lying lips are an abomination to the Lord: but they that deal truly are his delight." (Proverbs 12:22.)

Truthfulness is in very deed one of the foundation stones of true character. Without it, a holder of the priesthood not only breaks his trust with the Lord, but he deceives himself and his fellow men.

Laveter had this to say about honesty: "He who purposely cheats his friend would cheat his God." In a recent editorial in the Church Section of the *Deseret News*-Salt Lake *Telegram*, we read the following:

"In the magnificent prayer of the Savior, as recorded in the Gospel of John, the Lord is quoted as having said to His Father: 'And this is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent.' [John 17:3.]

"John evidently had the same thing in mind when he wrote in his first general epistle: 'And hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.' [1 John 2:3-4.]

"If the achievement of life eternal means to know God, and if to know him means that we must keep his commandments, then certainly every one of us must be honest, true, virtuous, and chaste, and seek after every good thing.

"The wave of dishonesty which is sweeping the world is frightening indeed. How can the world be saved in dishonesty? How can it continue to justify itself in fraud and cheating and lying? And yet it attempts to do so.

"The air lines of the United States recently announced that they must discontinue their so-called youth fares (reduced particularly for those of high school and college age) because of fraudulent misuse on the part of many young people.

"Shoplifting, which involves women and children for the most part, now runs into more than thirty million dollars a year.

"Sixty-five percent of the students in one high school reported that they cheat and can see no wrong in it.

"Three quarters of a million special officers are employed in the United States to watch employees in large firms to attempt to prevent dishonest practices. That number is twice as many as all the state and local police in the nation.

"In one American city, police arrested 2,226 shoplifters in six months and recovered nearly $70,000 worth of stolen merchandise. Half of these shoplifters were children. Most of the others were housewives."

And the article goes on to say:

"Dishonesty is one of the signs of a great let down in the moral fibre of the nation. It is also a sign—a dreadful one—that many men and women and boys and girls no longer regard their Christian religion as a way of life, but rather as something to be ignored, or at most to be used in intellectual exercise only.

"Honesty must not be considered as a policy only, although it is all of that. It must be regarded as a principle of life, part and parcel of the daily conduct of each individual.

"If we are to consider ourselves as followers of the Christ, we must do as the Savior says—keep his commandments.

"How often must he tell us: Thou shalt not lie?

"How frequently must he say: Thou shalt not steal?

"Will we soon forget that we must not bear false witness—in anything? Not in making a sale, nor in representing values, nor in telling the ages of our children, nor in using other people's property?

"Without honesty, there is no integrity.

"Without integrity there is no character.

"Without character there is no godliness.

"Without godliness there is no salvation in the kingdom of God.

"As Latter-day Saints, we live in the world, but as was the case with the ancient Saints, we need not be of the world, nor partake of the sins and blemishes of Babylon.

"Zion is the pure in heart. If we are to be a part of Zion, then let us be as honest and true as God expects us to be.

"Hereby do we know that we know him: if we keep his commandments."

End of quote.

Now, I ask you young priesthood bearers: Can you in any way be dishonest without breaking this great trust the Lord has placed in you? The answer is obviously no.

Now, as to integrity: Integrity is that great quality of the soul that embodies both honesty and truthfulness.

Simon said this of integrity. "Integrity is the first step to true greatness. Men love to praise, but are slow to practice it. To maintain it in high places costs self-denial. In all places it is liable to opposition, but its end is glorious, and the universe will yet do it homage."

Add to truthfulness, honesty and integrity—dependability—that quality where one's word is as good as his bond. What a wonderful thing it would be for every young man to say to his bishop that he would do something for him and then do it. The man who is not dependable is of little worth, no matter what his talents might be.

And what of industry? Cumberland has said, "It is better to wear out than rust out." And we gain this from Ruskin: "Though you may have known clever men who were indolent, you never have known a great man who was so."

When I hear a young man spoken of as giving promise of great genius, the first question I ask about him always is: "Does he work?"

Lucy E. Keller tells this story:

"'Auntie,' said a gentleman who had just learned that the youngest son of his colored cook, had been appointed stenographer to a large manufacturer, 'tell me how you have brought up your children so that each one of them has become so good and useful a man.' 'Oh, honey,' was the reply, 'that's nothing. I hadn't no education, and I could only teach them three things. Just three things I taught them was their prayers and their manners and to work.'"

Now, at last, courtesy—that quality of character which speaks of refinement, of thoughtfulness, of consideration, of kindness and love, the little things which President McKay has so often reminded us of—"thank you," "if you please," "I beg your pardon." Courtesy, which is consideration for others, is a true mark of a gentleman.

Now, young men of the Aaronic Priesthood, what is your position as holders of the Aaronic Priesthood? Are you men of honor? Is the trust the Lord has placed in you justified? These principles we have discussed are just a few of the many that go to make up the foundation of character. If we truly love the Lord, we will make them a part of our lives.

I want to bear you my testimony that the President of all the priesthood in the world is a prophet of the Living God. I know this with all my heart; my Heavenly Father has made it known to me, no one else. I am so grateful for the wonderful blessing that has come to me to be under his influence, the greatest blessing that has come in my life. His life embodies all of these virtues we have been talking about and many more. He is the most wonderful man in this world today. He is so human, so kind, so thoughtful, and he has such a wonderful sense of humor. I am sure he will forgive me if I just tell you one short story. After giving a report to the First Presidency on a rather unpleasant problem we were experiencing, President McKay's response was this:

"Well, I guess a dog's got to have a few fleas or he wouldn't know he was a dog."

May the Lord bless you, may you honor your priesthood, may you keep your trust with your Heavenly Father, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

We have just listened to Bishop Victor L. Brown of the Presiding Bishopric. We shall be glad to hear from the Presiding Bishop of the Church, Bishop John H. Vandenberg.

BISHOP JOHN H. VANDENBERG

Presiding Bishop of the Church

My dear brethren, it is an honor to meet with you tonight in this great assembly of the priesthood of the Church. I am very grateful for my two great counselors who have helped me so much in this new assignment that has come to me.

Sometime ago a letter came to my desk written by a woman investigator which carried with it a great deal of enthusiasm and testimony, and I would like to share with you tonight the following excerpts from this letter. Her salutation was this:

"My dearest Father Bishopric:

"You are going to be rather surprised to hear from me, but I attended Sunday services of The Church of Jesus Christ of Latter-day Saints today and was so inspired. . . .

"I owe my gratitude to just about the finest, well-cultured, and intellectual gentlemen. . . . They graciously invited themselves into my home and explained the Mormons. . . . I just had to go to Church with them on the following Sunday. The book on how Joseph Smith tells his own story was so outstanding, with great love of God for each and every human being, that my knowledge of religion certainly broadened just by meeting these two elders. . . .

"On entering the Church I was so astonished to see how many young people of today are attending church, and especially thrilled to see how the young mothers bring their lovely children. . . . The thing that touched me deeply is how the elders or brothers were so anxious just to be able to say, 'How do you do.' . . . This is something you don't see in other churches. . . .

"The Aaronic Priesthood conducted the Sacrament . . . which was so pure with delight followed by the separation to classes. At this time the elders led me to the adult class. . . . Here is where I accumulated knowledge in one half hour that I did not know in a lifetime of fifty years. . . .

"I also enjoyed the opening prayer . . . which put a dent in my mind that these are a group of people that have to be made more known in our United States of America. . . .

"Again I say how happy I was to attend services in your Mormon Latter-day Saint Church, and how mighty proud the mission must be of the elders. They are an inspiration that many mothers and fathers today can learn the message from God to his children to make this a better world to live in like God intended it to be."

As I read this thrilling letter, I thought what a great blessing to the elders' parents and to those missionaries, although they are unaware of the great spiritual lift that they gave to this woman. As the woman stated, "I owe my gratitude to just about the finest, well-cultured, and intellectual gentlemen." I wondered what greater honor could there be than to be so highly esteemed by one's neighbors. No doubt this experience is happening time and time again the world over.

Then to think that these missionaries came from the ranks of the Aaronic Priesthood, having faithfully served until they became eligible to be ordained to the Melchizedek Priesthood and called to the ministry of the Savior. One cannot help feeling the warmth of the Spirit as he contemplates the great Aaronic Priesthood work of this Church.

Tonight I cannot help thinking of more than 237,000 living men and boys

who have the privilege of bearing the Aaronic Priesthood. Obviously our thoughts are turned toward them because of the great responsibility that follows the offices of the Presiding Bishopric which have been placed upon us.

This great body of Aaronic Priesthood, under and over twenty-one years of age, becomes our charge, and we feel the impact of this responsibility very keenly.

While my counselors were talking about the more than 100,000 young men under twenty-one bearing the Aaronic Priesthood, my thoughts turned to the more than 100,000 over twenty-one who may be working to qualify themselves to receive the blessings of the Melchizedek Priesthood.

I have been thinking of their wives, their sons, their daughters, and their future. We realize that some of these mature brethren who bear the Aaronic Priesthood have again become active, faithful, and devoted members of the Church in order to achieve their goal. We also realize that many are recent converts to the Church who are working toward their ordination to the Melchizedek Priesthood. These brethren are anxiously waiting for the day when they may enter a temple of the Lord to receive their endowments and sealings through the Holy Melchizedek Priesthood. We pray that all of these may continue to enjoy the warmth of fellowship in the priesthood without any interruption. But knowing as I do that there are some who are dormant, I must confess that we will not be contented until we reason with them, until we hold out the hand of fellowship, until we assure them that the Lord calls to them, "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, . . .

"For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." (Ezekiel 18:31-32.)

These brethren and their families are precious in the sight of God. He loves them, and we love them. But their lives need a "new heart and a new spirit" so that they will perpetuate no regrets of the lost opportunities of yesterday.

While Bishop Simpson and Bishop Brown were speaking, my thoughts also turned to the special invitation extended by the First Presidency to all young men who bear the Aaronic Priesthood to attend this great priesthood meeting. We feel confident that if our eyes could travel over the closed circuit wires and peer into the multitude of gathering places, our hearts would swell with joy at the great numbers who have honored their priesthood by responding to this call.

As we speak to you young men, we speak also to your leaders, calling to their minds the challenging responsibilities of meeting your needs for spiritual growth and stability, that there may be no structural weaknesses in your faith, your integrity, and your devotion.

To emphasize the responsibilities of leadership of boys, we recall the words of the poetess W. A. Dromgoole:

Building the Bridge for Him

"An old man, traveling a lone highway,
Came at the evening cold and gray
To a chasm deep and wide.

"The old man crossed in the twilight dim,
For the sullen stream held no fears for him.
But he turned when he reached the other side,
And builded a bridge to span the tide.

" 'Old man,' cried a fellow pilgrim near,
'You are wasting your strength with building here;
Your journey will end with the ending day,
And you never again will pass this way.

" 'You have crossed the chasm deep and wide.
Why build you a bridge at eventide?'
And the builder raised his old gray head:
'Good friend, on the path I have come,' he said,
'There followeth after me today
A youth whose feet will pass this way.
" 'This stream, which has been as naught to me,

To that fair-haired boy may a pitfall be;
He, too, must cross in the twilight dim—
Good friend, I am building this bridge for him.' "

Leaders give heed to the words of Paul to the Corinthians: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Corinthians 14:8.)

You are the trumpeters to the youth who are listening for certain sounds—positive, unwavering teachings, examples—a steady beam to guide them in preparation for a useful life of service in the dignity of the priesthood. If we, the trumpeters, do not guard our actions, our language—do not set worthy examples—how then can we expect our young men to prepare themselves "to the battle," battle against wrongdoing—the battle they fight every day of their lives?

Now, young men, may we say to you, responsibility is a two-way street. One cannot give unless there is someone to receive. Your stake president, stake committee, bishoprics, general secretaries, quorum advisers, and auxiliary leaders are spending more time, giving more thought and prayer to your cause than ever before. They are the ones who give, and you are the ones who receive. We urge you to receive well, to qualify for the tasks to come. You cannot expect success without preparation.

James A. Garfield said: "Young men talk of trusting to the spur of the occasion. They trust in vain. Occasion cannot make spurs. If you expect to wear spurs you must win them. If you wish to use them you must buckle them to your own heels before you go into the fight."

We think you should know that once each week it is our privilege as the Presiding Bishopric to receive counsel from the First Presidency on all matters pertaining to the Aaronic Priesthood work of the Church. Through this association and direction, the blessings of the Aaronic Priesthood program flow out to the whole Church. Also you should know that on frequent occasions, the Presiding Bishopric meet with the general priesthood committee of the Church to co-ordinate all our efforts in your behalf.

As I observe the prophets, seers, and revelators of the Church in council meetings, I think of the words which Joseph J. Daynes set to music:

"Come, listen to a prophet's voice,
And hear the word of God,
"And in the way of truth rejoice,
And sing for joy aloud.

"We've found the way the prophets went
Who lived in days of yore;

"Another prophet now is sent
This knowledge to restore."

The inspiration and revelation of God come through his prophets to direct the destiny of this Church. You young men belong to that Church—the greatest organization for good in all the world. Membership carries with it great responsibilities, but not greater than you can carry on your young, strong shoulders. You are young, but, as bearers of the Aaronic Priesthood, you are expected to:

1. Discipline yourselves to do that which is right.
2. To be close to your father and mother and give heed to their counsel.
3. To pray to God and to give thanks to him for his blessings.
4. To sustain the ward, stake, and General Authorities—attesting thereto by your actions.
5. To cultivate a pure heart and a clean mind.
6. To fill every assignment willingly.
7. To refuse to participate in any action or conversation which would offend the dignity of the priesthood you bear.
8. To attend all your meetings and put into practice the lessons you learn at those meetings.

Now, to the fathers, we solicit and encourage your full co-operation. It is so much easier to help your sons reach the goal when we and they know of your full support. The place of the father in the home, and his responsibilities to his family, are clearly defined in the words of President Lorenzo Snow, and I quote: ". . . if you ever secure a union in any family in Zion, if you ever secure that heavenly union which is

necessary to exist there, you have got to bind that family together in one, and there has got to be the Spirit of the Lord in the head of that family, and he should possess that light and that intelligence, which, if carried out in the daily life and conduct of those individuals, will prove the salvation of that family, for he holds their salvation in his hands." (*JD* 4:243.)

Now, we should all ever keep before us that sacred moment in Nephite history when Jesus was giving his last instructions to the twelve disciples: ". . . Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am." (3 Nephi 27:27.)

I bear testimony to the truthfulness of this great work, and I pray our Heavenly Father to bless the great priesthood of this Church, and I do it in the name of the Lord Jesus Christ. Amen.

President Hugh B. Brown:

We have just listened to the Presiding Bishop of the Church—Bishop John H. Vandenberg. Brother Richard P. Condie will now lead the congregation and the Chorus in singing, "Do What Is Right," after which President McKay has asked that Elder Hugh B. Brown be the next speaker.

The Congregation and the Men's Chorus of the Choir joined in singing the hymn, "Do What Is Right," Elder Richard P. Condie conducting.

PRESIDENT HUGH B. BROWN

Second Counselor in the First Presidency

My dear brethren, always when charged with the responsibility of appearing before the people of the Church and especially before the priesthood, I am conscious of my inadequacy, and ever desirous of securing the guidance of my Heavenly Father as I attempt to serve.

Because of the things that have happened to me in recent months, I have been searching my heart in an attempt to find justification for the Lord's goodness to me. Certainly we are all blessed beyond our merits, which fact should keep us humble and grateful.

I recommend to all, not only the young men holding the Aaronic Priesthood, but to those holding the Melchizedek Priesthood, that when the excellent talks given tonight by the Presiding Bishopric are published, they read and apply their timely instructions. I certainly congratulate the Bishopric on their thorough preparation and the inspiration of their addresses. They have spoken directly, of course, to the Lesser Priesthood, because that is their special charge.

You men, most of you here, and many listening in, know that the man who stands at the head of the Melchizedek Priesthood—in fact of all the Priesthood of the Church—is the President of the Church. He presides here tonight, and I conduct under his direction. He is an ideal model, an exemplar to all of us. He often quotes, and in his life exemplifies, the admonition of Isaiah:

". . . be ye clean, that bear the vessels of the Lord." (Isaiah 52:11.)

I shall not detain you long because I know from whom you wish to hear. I should like, however, to make a few observations on the responsibility of all whom God has honored by permitting them to act for him. There is need for courage and constancy in the midst of perilous and ominous world conditions. As I read of the Prophet Joseph Smith in Liberty Jail, I am inspired by the courage and faith which enabled him to carry on in spite of persistent and bitter persecution throughout his lifetime. When in Liberty Jail, where he spent many months in 1838-39, he felt that he had suffered about all that mortal man could endure. In an inspired appeal he prayed:

"O God, where art thou? And where is the pavilion that covereth thy hiding place?

"How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries?

"Yea, O Lord, how long shall they

suffer these wrongs and unlawful oppressions, before thine heart shall be softened toward them, and thy bowels be moved with compassion toward them?" (D&C 121:1-3.)

And the Lord answered, with the understanding born of experience:

"My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

"And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes." (*Ibid.*, 121:7-8.)

In the 121st section of the Doctrine and Covenants we have one of the most beautiful of all revelations:

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man." (*Ibid.*, 121:34-37.)

Brethren of the priesthood, let us never exercise unrighteous dominion. Let us honor the priesthood in our own homes, in our attitudes toward our wives and children, for there as elsewhere "when [the Spirit] is withdrawn, Amen to the priesthood or the authority of that man." The Spirit will not always strive with man, but we should always strive to retain his Spirit in our homes, in our businesses, in all that we undertake to do.

We must cleanse and purify our bodies and souls, and try to be worthy to be called the sons of God and to hold the Holy Priesthood. I read on:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—" (*Ibid.*, 121:41-42.)

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (*Ibid.*, 121:45-46.)

I never tire of reading or hearing this scripture, for it is the direct word of the Lord to the men who hold the priesthood, telling us how to honor it, how to officiate under it, warning all against unrighteous dominion. I should like to say to you fathers tonight that our conduct in our homes determines in large measure our worthiness to hold and exercise the priesthood, which is the power of God delegated to man. Almost any man can make a good showing when on parade before the public, but one's integrity is tested when "off duty." The real man is seen and known in the comparative solitude of the home. An office or title will not erase a fault nor guarantee a virtue.

"True worth is in being, not seeming,
In doing each day that goes by,
Some little good, not in the dreaming,
Of great things to do bye and bye.

"Whatever men say in their blindness,
And in spite of the fancies of youth,
There's nothing so Kingly as kindness,
And nothing so Royal as truth."

Let us never, in the words of the 37th verse of this section of the Doctrine and Covenants ". . . undertake to cover our

sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, . . ." (*Ibid.*, 121:37.)

The late President Joseph F. Smith wrote, "There is no office growing out of this Priesthood that is or can be greater than the Priesthood itself. It is from the Priesthood that the office derives its authority and power. No office gives authority to the Priesthood. No office adds to the power of the Priesthood, but all offices in the Church derive their power, their virtue, their authority, from the Priesthood. The President of the Church carries on as President by virtue of his Priesthood."

And now to you brethren who preside in the Church, I should like to say a word—presidents of stakes, presidents of missions, bishops of wards, all who preside in any capacity—we urge you to recognize and use your counselors. You will notice through all the organization of the Church our Father in heaven has provided that each presiding officer shall have two counselors. We regret that occasionally we hear of a stake president, a mission president, a bishop or some presiding officer, who arrogates to himself the honors which belong to the office he holds, who presides in a "one man" dictatorial way, forgetting his counselors, neglecting to counsel with them, and thereby assuming all the honors of the presidency or bishopric and taking upon himself all the responsibility for decisions in which his counselors should share. There is wisdom and safety in counsel. Honor those with whom and over whom you preside. That we honor the priesthood and the offices in it applies not only to our attitudes toward those who preside over us, but also toward those over whom and with whom we preside. Let us preside with kindness, consideration, and love.

Now, brethren, we who are assembled tonight here and in 320 other places should form a great bulwark against communism and its attendant evils. The efficiency of our opposition to them depends upon the way we honor our priesthood and place ourselves in a position to seek and obtain God's help in fighting evil. Communism is of the devil. Communism started when the devil was cast out of heaven because of his rebelling against the will of his Father that men should have their free agency. Satan and his emissaries would rob men of their priceless freedom. We do not wish tonight to enter into a long discussion of this evil, but it is well that all men know that the Church and the leaders of the Church stand squarely against communism.

To emphasize this I refer to what President Grant, President Clark, and President McKay wrote sometime ago:

"The Church does not interfere, and has no intention of trying to interfere with the fullest and freest exercise of the political franchise of its members, under and within our Constitution. . . .

"But Communism is not a political party nor a political plan under the Constitution; it is a system of government that is the opposite of our Constitutional government, and it would be necessary to destroy our Government before Communism could be set up in the United States."

I wish you would read the rest of it yourselves and see what the stand of the First Presidency was at that time, and I think I can authoritatively say to you that the position of the First Presidency has not changed since that time.

But, brethren, beware that you do not become extremists on either side. The degree of a man's aversion to communism may not always be measured by the noise he makes in going about and calling everyone a communist who disagrees with his personal political bias. There is no excuse for members of this Church, especially men who hold the priesthood, to be opposing one another over communism; we are all unalterably opposed to it, but we must be united in our fight against it. Let us not undermine our government or accuse those who hold office of being soft on communism. Furthermore, our chapels and meetinghouses should not be made available to men who seek financial gain or political advantage by destroying faith in our elected officials under the guise of fighting communism. Let self-appointed protectors of our freedom finance their own schemes. We call upon the priesthood of the Church to stand together with a solid front against

everything that would rob men of their God-given freedom.

I leave again my testimony with you that I know that God lives and that Jesus is the Christ. From the center of my heart I bear witness to that fact and that Joseph the Prophet was ordained and set apart and called as the leader of this great dispensation. I bear witness to the fact that our beloved President today holds all the keys and authority given to Joseph Smith and that he is the mouthpiece of God on earth today. We honor and sustain him.

God help you brethren and all of us to remain true to the end, true to God, true to our country and its institutions, and true to the truth, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

We shall now be very glad to hear from President Henry D. Moyle, First Counselor in the First Presidency of the Church.

PRESIDENT HENRY D. MOYLE

First Counselor in the First Presidency

Brethren, it is good to be here. When we are in the Church, and members of it, we belong to the body of Christ, and there is no need for us to go outside of it for anything in the world. I think that is just what President Brown has said in more forceful language.

"We have no need to dabble in the things of the world; we have no need to join other organizations, that are antagonistic to or out of harmony with this Church. . . .

"We will serve the Lord! Let the dying world go to its grave if it will. Let the wicked that are being bound in bundles go to the burning if they will not repent, but as for us, we, with all we are and with all we have, should be in this Church in body and in spirit, in every capacity, and there should be no need and no desire on our part to go outside of the strait and narrow way, the only way which leads to the presence of the Eternal Father and to the gift of eternal life. . . .

"We have no need of anything else. In the troubles that are coming—for the world is menaced now with troubles and strife and division which will bring misery and sorrow and destruction to many souls—let our place be in the Church of Jesus Christ of Latter-day Saints, in the order of the Holy Priesthood, and we have no need to join other orders to take away part of our time, part of our influence, and part of our means and to hinder us from devoting ourselves entirely to the work of the Lord. . . .

"Oh, my brethren and sisters, why waste your time, your talents, your means, your influence in following something that will perish and pass away, when you could devote yourselves to a thing that will stand forever? For this Church and kingdom, to which you belong, will abide and continue in time, in eternity, while endless ages roll along, and you with it will become mightier and more powerful; while the things of this world will pass away and perish, and will not abide in nor after the resurrection, saith the Lord our God." (Pres. Charles W. Penrose, *Conference Report,* June 1919, pp. 36-37.)

In the payment of our tithes and our offerings we have an opportunity to show better than in any other way our devotion to God, our desire to help in the building of his Church and kingdom here upon this earth and to thus testify most emphatically to the truth. We will become mightier and more powerful in our own right in direct proportion to the service and contribution we make to strengthen the Church. I further bear witness to the fact that we consider the things of this world of no lasting concern, for we know that they will pass away and perish, and as President Penrose says, "will not abide in nor after the resurrection." The Savior said:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

"But lay up for yourselves treasures

in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

"For where your treasure is, there will your heart be also." (Matthew 6:19-21.)

In the record we have of Christ's Sermon on the Mount, we, no doubt, come closer to finding the actual teachings of Christ expressed as accurately, if not more accurately, than in any other place in the whole Bible. "For where your treasure is, there will your heart be also" (*ibid.*, 6:21) should be inscribed on our banner as we march forward as an army to call the world to repentance and to teach them faith in God and in his son Jesus Christ and obedience to the principles of light and knowledge and understanding restored to the earth through the Prophet Joseph Smith in these latter days.

The Savior said: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matthew 5:19.)

". . . Inasmuch as ye shall keep my commandments, ye shall prosper in the land. And again it is said that: Inasmuch as ye will not keep my commandments ye shall be cut off from the presence of the Lord." (See Alma 9:13.)

To the extent that it is my prerogative so to do, I charge all who hold the priesthood in the Church not only to pay their tithing but also to be diligent in preaching the law of tithing to the membership of the Church. We cannot teach effectively that which we do not live, or putting it in other words, our example is far more powerful than our precept.

In 1961 there were added to the Church 88,802 converts baptized in the stakes and foreign missions. This unprecedented growth demands an unprecedented expenditure in the year 1962. We are under obligation to the Lord to make the full program of the Church available to all these converts as near as possible, that they might be fully fellowshiped in the Church. How could the Lord demonstrate to us his desire to have us do our part more forcibly or more effectively than to turn the hearts of the children of men in the world to the eternal truths of the gospel promulgated by our great missionary force of upwards of 11,000 missionaries, scattered in sixty-four missions in the world?

You will remember two years ago we suggested at our Saturday night priesthood meeting that we might well double the 6,000 full-time missionaries whom we then had in the mission field. We want to commend you brethren on having almost fully satisfied this request. We express to you brethren throughout the Church your right and prerogative to be happy as we are happy, with the results which you have accomplished in your wards and stakes and missions and branches throughout the Church.

There is a definite tendency in the Church to increase the tithes as missionary activity is increased. These are complementary responsibilities. It is axiomatic that the more we do for the Church the greater is our desire and our capacity and capability.

The time when it was necessary to explain the whys and wherefores of tithing, if it ever existed, is long since past. There is planted in the heart of every convert to the Church and to everyone born in the Church into homes where the gospel is lived and taught, a knowledge of the place that the payment of tithes should take in our lives.

Let us go forward and demonstrate to the Lord our ability to take care of as many converts year by year as are touched by his Spirit and thus spiritually converted to the truths of the gospel.

In the 119th section of the Doctrine and Covenants, as you know, the Lord tells us that the purpose of tithing is "For the building of mine house, and for the laying of the foundation of Zion and for the priesthood, and for the debts of the Presidency of my Church." (D&C 119:2.)

I want to take this opportunity of stating to the priesthood of the Church that this is exactly the use to which the entire tithes of the Church are put. There is no tithepayer upon the earth that need be seriously concerned with what happens to his tithing. The tithes of the Church are distributed for the

building of houses of worship, for the building and maintenance of temples, for the maintenance of missions, wards, and stakes, genealogical work, schools, institutes and seminaries, hospitals, care of the needy, the expense and maintenance of the presiding quorums of the priesthood, the housing of the general boards of the auxiliary organizations, and in every other way laying the foundation of Zion. Be it said to the credit of the auxiliary organizations they pretty well take care of all of their own expenses. Those of us who are charged with the responsibility of distributing the tithes and income of the Church pay our own tithes to the Lord in full, as well as make our contributions to fast offerings, building funds, and support missionary work and the auxiliary organizations, etc., financially as well as otherwise, and do so with continually increased enthusiasm and satisfaction.

We know that there are some errors and some mistakes. Where we administer the Lord's work and seek to bring about his purposes on the earth, I can guarantee to the membership of the Church, that there is never a conscious error or mistake made. I cannot conceive of greater security than to have these matters pass through the hands of the committee on the disposition of the tithes, consisting of the First Presidency, the Quorum of the Twelve, and the Presiding Bishopric. The Lord has conferred upon these quorums of the priesthood, the Quorum of The First Presidency, the Quorum of the Twelve, and the Quorum of the Presiding Bishopric to distribute the tithes and income of the Church, and this they do unanimously, and the Lord adds, ". . . and by mine own voice. . . ." "Verily, thus saith the Lord, the time is now come, that it shall be disposed of by a council, composed of the First Presidency of my Church, and of the bishop and his council, and by my high council; and by mine own voice unto them, saith the Lord. Even so. Amen." (D&C 120.)

To this end were the brethren unanimously sustained by the general conference yesterday afternoon.

Brother Talmage in his *Articles of Faith* wrote: "It is evident, that while no specific penalty for neglect of the law of tithing is recorded, the proper observance of the requirement was regarded as a sacred duty. In the course of the reformation by Hezekiah, the people manifested their repentance by an immediate payment of tithes; and so liberally did they give that a great surplus accumulated, observing which, Hezekiah inquired as to the source of such plenty: 'And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store.' Nehemiah took care to regulate the procedure in tithe-paying; and both Amos and Malachi admonished the people because of their neglect of this duty. Through the prophet last named, the Lord charged the people with having robbed him; but promised them blessings beyond their capacity to receive if they would return to their allegiance: 'Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, said the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. . . .'

"In the present dispensation the law of tithing has been given a place of great importance, and particular blessings have been promised for its faithful observance. This day has been called by the Lord a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned. In a revelation given through the Prophet Joseph Smith, July 8, 1838, the Lord has explicitly set forth His requirement of the people in this matter." (*Articles of Faith,* chapter 24, 436-437.)

Elder Talmage brings to our attention that once upon a time the main concern of the house of Israel was to have plenty in store to eat. It is stimulating and inspiring to think back on the tremendous change in the lives of the

membership of the Church as the Lord has blessed us and raised us up from the former days of dire poverty and distress, when every service the Saints rendered was a tremendous sacrifice compared with the prosperity and the free time we now enjoy to spend as we see fit. I am sure it can be truthfully said that it entails no serious case of sacrifice for us to do and accomplish all that the Lord would have us do today.

We all know that the Lord has in very deed "opened up the windows of heaven and poured out a blessing that there shall not be room enough to receive everything the Lord would have it do." (See Malachi 3:10.) The priesthood of the Church must do its part so that even in the days of prosperity we may humble ourselves in our service to the Lord and our fellow men. This is the only insurance we have against permitting our riches to canker our souls, and to have it said of us, "The harvest is past, the summer is ended, and my soul is not saved!" (D&C 56:16.)

I commend to the priesthood of the Church the reading of the 56th and 104th sections of the Doctrine and Covenants. Therein we find the greatest insurance policy known to man. Our payment of the premium on this policy works no hardship upon any of us. With its payment our eternal salvation and exaltation is all but assured.

For fear I didn't say it as emphatically as I desired to in the beginning, I want to say that every day, every week, every month, every year increase the enthusiasm of these brethren who are charged with the responsibility to pay their own tithing, and constantly to increase their contributions to the Church because of the consciousness they have of the direction which comes from God in performing this most sacred trust.

God help us, my brethren, that we might go forth from this conference tonight and bring into the storehouse of the Lord the means by which this Church can grow and develop and serve all of the righteous people of the world who are touched by the Spirit of the Holy Ghost, the power of the Holy Ghost, and submit themselves to baptism by immersion for the remission of sins, and by the laying upon of hands to receive the Holy Ghost, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

President Henry D. Moyle of the First Presidency has just spoken to us. And now we come to the moment for which we have all been waiting, to which we have all looked forward, the opportunity to hear again from our beloved President, the Presiding High Priest of the Church— President David O. McKay.

PRESIDENT DAVID O. MC KAY

My beloved brethren, we have had a glorious hour. The message of the Presiding Bishopric to the young people was just what we had in mind when "Priesthood" was made the theme of this meeting. We have all been inspired by the remarks of those who have spoken and by the singing of these men from the Tabernacle Choir.

When President Brown referred to the 121st section of the Doctrine and Covenants, I think he omitted purposely, because of time, one passage which I wish to repeat:

"Reproving betimes with sharpness, *when moved upon by the Holy Ghost;* . . ." —that limiting clause is very significant—"Reproving betimes with sharpness," not because of selfishness, not because of any personal antipathy, not because of personality, but "*when moved upon by the Holy Ghost*; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;" (D&C 121:43. Italics added.) You may search through pedagogies, theories of teachings in vain, and find no passage that will compare with that in governing people.

What I am now going to say to stake presidents and bishops is more of a reminder than of reproof.

As people come to conference sometimes a day or two early to go to the temple while it is open, not a few bring

incomplete recommends. Of such this year there has been an unusually large number. Some bishops seem to be getting careless again. The recommends are faulty for such reasons as: (1) no indication of ordinances for which they come; (2) bishops have not indicated approval with their initials as instructed; (3) signature of stake president is often omitted—holders of recommends say they did not know the stake president's signature must be on the recommend; (4) no recommends for children of age to be baptized, for sealing to parents—those who are over eight should come with a recommend, and because they are worthy and are going to be sealed you let them come without a recommend.

Correction of faulty recommends is expensive. Pressure of time and circumstances are embarrassing to the people, and sometimes results in their having to be disappointed and delayed.

A hint to the wise is sufficient.

In conclusion, let me say that just the holding of the priesthood is a blessing, a blessing which too few of us in our Church fully realize, and in order that that realization might become more prized, our bishops should teach the young man who is recommended to receive the Aaronic Priesthood what the ordination to the Aaronic Priesthood means. You who were present at the inspirational meeting last evening in this building saw on the screen a bishop interviewing a young man twelve years of age in the presence of happy parents. There was a lesson for the entire Church.

It is not sufficient just to present his name for approval in the meeting of the ward. He should be interviewed and taught previously from the beginning by the bishop. I shall ever cherish in memory our appreciation for Bishop Edward E. Olson of Ogden Fourth Ward who came into our house and interviewed our son Llewelyn, who sits in this audience tonight, and asked him about his willingness to receive the Priesthood of Aaron, and gave him instructions accordingly.

A bishop should teach the young man who is recommended to receive the Aaronic Priesthood what the ordination to the priesthood means, not just present his name, I repeat, in council in the ward—but teach him that when he is given the priesthood he is expected to be above, not in pride and haughtiness, but in moral standards above his fellows.

Specifically, his playmates may swear, but he cannot do so with impunity. Some may even take the name of God in vain. A man of the priesthood cannot do that when he receives the obligation to render service to others, as a representative of Jesus Christ. He who takes the name of God in vain dishonors his priesthood.

Others may neglect their duties. Others may make fun of their teachers in day school. Others may break windows, but the bearer of the priesthood cannot do those things. It is the bishop's duty to teach them good citizenship and their duties in the priesthood.

Then the bishop will also follow similar teachings when the deacon is worthy to be ordained a teacher, and the teacher to be ordained a priest. With such teaching and training young men eighteen years of age, and young women of corresponding age, may in reality carve the moral atmosphere of the community in which they live. They truly have been set apart, not because of any pride, not because of any desire to rule unrighteously, but because of moral superiority. They are good citizens, and any bishop who profanes the name of God in the presence of others dishonors his priesthood. It is his duty to teach the young man from the time he is a deacon, through being a teacher and priest, the responsibility of true citizenship in the kingdom of God.

We are justified in being proud of our young men and young women. Some fail us, yes. Some of the children of our Father in heaven failed him. They had a right to choose. They had their free agency, and some of them chose to follow the fallen one, and they are following him today. We also have our free agency, a God-given gift, and some choose unwisely to follow pleasure and indulgence rather than the persistence and effort to rise above that which is low and mean into the realm of spirituality.

What I am saying is that to hold

the priesthood is an individual blessing, but it requires, it demands, righteous living. God give us power so to honor it, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

You will be interested in knowing that the general sessions tomorrow morning —Sunday—will be broadcast through the generous cooperation of owners and managers of radio and television stations, over 50 television stations and 16 radio stations, located from Coast to Coast. In addition, the proceedings of this session tomorrow morning will be carried by short wave stations to Europe, Africa, Mexico, Central America, South America, the Caribbean area, and the South Pacific.

It is estimated that the potential audience in the United States and Canada capable of hearing and viewing some parts of the Conference will exceed 60 million persons, and many thousands more in foreign countries will participate by means of short wave broadcast. Thus the sessions of this Conference will be heard and seen by the largest number of people in the history of the Church.

The Tabernacle Choir Broadcast will be from 9:35 to 10:00 a.m. tomorrow. Those desiring to attend the Tabernacle Choir Broadcast must be in their seats not later than 9:10 a.m., and in that connection we are asked to announce that all who wish to attend the morning session of the General Conference, it will be necessary for them too to be in their places not later than 9:10 tomorrow morning, as there will be no time between the close of the Tabernacle Choir Broadcast and the opening of the morning session of the Conference.

There will be large crowds attending the services on Sunday, and the President asks that you be considerate and courteous one to another at all times. Avoid pushing and crowding. As thousands leave this great Priesthood meeting tonight, let us keep in mind the admonition that is constantly being given to drive carefully. Let us have courtesy in the City and on the Highways.

The Men's Chorus of the Tabernacle Choir will now sing, "The Lord Bless You and Keep You," and again we commend these brethren for the excellence of their singing tonight, Brother Condie and others. We think they have done an outstanding service to this great Priesthood gathering.

After the singing by the Chorus, the closing prayer will be offered by Elder David Samuel Brown, president of the Juarez Stake, and we will be adjourned until ten o'clock tomorrow morning.

The closing number for this meeting, "The Lord Bless You And Keep You," was sung by the Men of the Tabernacle Choir.

Elder David Samuel Brown, president of the Juarez Stake, offered the benediction.

Conference adjourned until Sunday morning at 10 o'clock.

THIRD DAY

MORNING MEETING

Conference reconvened Sunday morning, April 8, at 10:00 a.m.

President David O. McKay presided and conducted the services of this meeting.

(The *Tabernacle Choir and Organ* broadcast was presented in the Tabernacle from 9:35 to 10:00 a.m. See pages 127 to 128 for a full report of this broadcast.)

The music for this session of the Conference was furnished by the Salt Lake Tabernacle Choir, under the direction of Richard P. Condie. Frank W. Asper was at the organ console.

President McKay made the following introductory remarks:

President David O. McKay:

We welcome all present this morning in the Tabernacle, in the Assembly Hall,

and Barratt Hall; also the vast television and radio audience in this, the sixth session of the 132nd Annual Conference of the Church.

The Tabernacle Choir, under the direction of Richard P. Condie, with Frank W. Asper at the organ, will open these services by singing, "The Morning Breaks, The Shadows Flee."

The invocation will be offered by Elder O. Leslie Stone, president of the Oakland-Berkeley Stake.

The Tabernacle Choir sang: "The Morning Breaks, The Shadows Flee."

Elder O. Leslie Stone, president of the Oakland-Berkeley Stake, offered the opening prayer.

President David O. McKay:

President O. Leslie Stone of the Oakland-Berkeley Stake has offered the invocation. You will be pleased to know that Elder Stapley and Elder Morris are listening in. Elder Stapley is sitting up. We send him our love and blessings, and Brother Morris also.

The Tabernacle Choir will now sing, "Galilean Easter Carol." Following the singing, Elder Richard L. Evans of the Council of the Twelve will speak to us.

The Tabernacle Choir sang: "Galilean Easter Carol."

President David O. McKay:

Elder Richard L. Evans of the Council of the Twelve will now speak to us.

ELDER RICHARD L. EVANS

Of the Council of the Twelve Apostles

There is a salutation customary among us which includes all within sight and sound—"My brethren and sisters"—and I see no reason to modify it. I am grateful for the relation that all of us bear to all of us in the Fatherhood of God and the relationship we have to him.

Because of an unusual series of assignments, we have circled the world twice this past year—once flying east, and once moving westward. We have been in many countries, among many peoples, in many places. We have encompassed areas where hundreds of different dialects and languages were spoken. We have been in the midst of a diversity of men, and in the midst of many differing religions and philosophies of life.

We count among our friends, men of many races, many faiths, many backgrounds, and beliefs, and these are not superficial friendships. They are part of our lives. We respect them and what they are and have an affection for them. We respect them and their beliefs, and we believe they respect us and ours.

As a consequence of this long journeying and these many friendships, we have been earnestly reading and seeking to understand the basic beliefs, the many philosophies of India and of Asia, and in doing so have consulted as closely as possible the people themselves and their authentic sources; and this we would ask our friends to do for us, as we would do it unto them also. When they want to know what we believe, we ask them to ask us, or consult our authentic sources instead of sources of intentional or unintentional distortion. No matter how many times an error is repeated, it is still an error. We believe that we ourselves are the best source of what we believe, as are other men of what they believe, and to those interested we should like to give the simple facts.

We have discovered, we think also, that mankind generally is sincerely searching, searching for the reasons, for the purpose of being, searching for the ultimate answers. "Man's success or failure, happiness or misery," President McKay has said, "depend upon what he seeks and chooses." What people believe is exceedingly important because what they believe will determine how they live. A person prepares differently for a short journey than he does for a long one, and a person who believes that life here is the end of all would prepare much differently and live much differently from him who believes that life is everlasting.

Thomas á Kempis said, "Where my

thoughts are, there am I," and might have added, Where my beliefs are, where my convictions are, there am I—or at least in that direction I am headed.

For these reasons and because we love our friends, and because many of them have asked us, and because even if they hadn't we would want to do it anyway, we would like to say some few things today basic to our beliefs:

First of all, in common with many millions of men, we are devoutly Christian. This is the Church of Jesus Christ of Latter-day Saints. Jesus the Christ, with the doctrines, the commandments, the revelation, the inspiration, the authority that come of him and through him, is the foundation of this Church. He is the chief cornerstone, and not any man.

We believe what Jesus taught, and in this we rely on scripture, including the Bible, which we believe as it came from the mouths of the prophets. We believe also other works, given to other peoples anciently and modernly, in addition to that word given to ancient Israel—works which are consistent with and complementary to the Bible. In addition, we believe in the words of the living prophets. We believe in continuous revelation, for we feel that a Loving Father still gives divine guidance, and would not leave his sincerely seeking children alone without counsel or direction—and him whose countenance you have seen this morning in conducting this conference—President David O. McKay—we accept and sustain as a prophet of God, as we accept Moses and Abraham, and Peter and Paul, and Isaiah and Elijah or any such others.

It does not seem a strange thing that God would speak to his children in the present as well as he would speak to them in the past. Certainly we do not need his guidance less today. What loving father would hold himself altogether aloof from his sincerely seeking children?

We believe in the literal language of scripture concerning the Fatherhood of God. We believe the language of Genesis which says that God made man in his own image. (Genesis 1:27.) We believe that God is an infinite intelligence with an infinite love for us, not indefinable, but a Father with a father's interest in us. This gives us a peace and purpose in life, a sense of belonging and of not being left alone.

We believe that the glory of God is intelligence; that no man can be saved in ignorance; that the search for truth is an obligation, as is education also; and that there must be freedom for the search.

We believe in the commandments of God; in causes and consequences; in the necessity for living within the law; and that there is real reason for every commandment and requirement.

We believe that the human body should be preserved in health; that it is unwise and ungrateful and unjustifiably foolish to partake of things that impair the fullest well being of the body and effective physical functioning. What is not good for us simply should be left alone.

We believe literally in everlasting life, in the eternal perpetuation of personality; that whatever knowledge a man attains to in this life will rise with him in the resurrection; and we believe in a literal resurrection, remembering the words of Pascal, who asked, "Which is more difficult? To be born, or to rise again?"

Birth is a great miracle. Life is a great miracle, and he who gave us life here will give us life everlasting. This we believe.

We believe that all men will be resurrected; that all men in this sense will receive salvation, but that in the hereafter there are different degrees of glory (1 Corinthians 15:22-23, 40-42), entitlement to which will depend upon the life we have lived, and by the living of the law and the keeping of the commandments we shall be entitled to return to live with our Father and go back to him where once we were, to a place of peace and progress, where there will be everlasting life, with family and friends, in a relationship that is everlasting.

Thus we believe in marriage, not only for time but also for eternity, and that we have an inescapable obligation for the children God has given us to teach, to train, and to set before them a righteous example of the living of life.

We believe in the divinity of Jesus the

Christ. We believe in the scripture which says that he was in the express image of his Father. (Hebrews 1:3.) We believe that he was born of a virgin, as the scripture says; that he lived, that he preached, that he ministered among men, that he was put to death, that he rose on the third day, that he ascended to his Father, that he will come again on earth to rule and reign.

This is a simple belief. It is a profound one also. It gives peace in life. It gives a sense of everlasting purpose. It gives the assurance that we are helping to shape our own future with our faith, with our works, with our learning, with our lives. It gives us the assurance that life is purposeful, meaningful, limitless, everlasting; that the gospel was given as a guide to help us realize our highest happiness; that all its ordinances are essential; that authority to administer them is also; and that this authority was again restored in the nineteenth century through Joseph Smith the Prophet, as the heavens were opened and the personality of God again revealed as the Father, pointing to his Beloved Son our Savior, said, "This is My Beloved Son. Hear him!"

In this brief time there is much omitted, but this in essence is the faith that gives us peace and purpose in life and freedom from many of its fears. We believe there are clear-cut answers to life's questions; that much of the groping of life can be eliminated.

In Calcutta, in India, we read in the notebook of a wonderful grandmother an inscription which, among others, she had cherished since she was a young girl—an inscription which India's great poet, Rabindranath Tagore, had written in there for her in his own handwriting: "Surrender your pride to truth."

These lines Tagore also wrote on freedom—freedom for the search and on the importance of such searching—(and we have altered a word or two by inserting "me" instead of "my country" in the last line):

"Where the mind is without fear and the head is held high;

Where knowledge is free;

Where the world has not been broken up into fragments by narrow domestic walls;

Where words come out from the depth of truth;

Where tireless striving stretches its arms towards perfection;

Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;

Where the mind is led forward by thee into ever-widening thought and action—

Into that heaven of freedom, my Father, let . . . [me] awake."

An eminent analyst has said: "I have learned in forecasting economic futures that what is going to happen is already happening." It is so in our lives. It is so everlastingly, and all of us ought to determine our ultimate objectives as early as possible and then faithfully pursue them. Life is not limitless here. Time soon passes. Every man takes himself and what he is with him wherever he goes, and he takes himself also into eternity.

What do we have to lose by indifference, by neglect? In words already cited this morning at an earlier hour, "we have nothing to lose—except everything," and, conversely, we have nothing to gain—except everything.

In the words of Archibald Rutledge: "I am absolutely unshaken in my faith that God created us, loves us, and wants us not only to be good, but to be happy." No man can be indifferent to the issues of life and death. These are uppermost at one time or another in the minds of all of us.

With some awareness of the responsibility of doing so, with myself, my family, and to all men, I would bear witness of the truth of these things, of the everlasting importance of them, of the obligation that all of us have to seek and to search, of the interest that our Loving Father who made us in his image has in us, and of the incalculable importance of the gospel he has given us. I leave with you my witness, in the name of our Lord and Savior, who died that we might live, even Jesus the Christ. Amen.

President David O. McKay:

You have recognized the voice of Richard Evans who has just spoken to

us. He is a member of the Council of Twelve Apostles of The Church of Jesus Christ of Latter-day Saints. Following a brief interlude of the organ, the Tabernacle Choir will sing, "Behold, God the Lord Passed By."

An anthem, "Behold, God The Lord Passed By," was sung by the Tabernacle Choir.

President David O. McKay:

We welcome those who have joined with us on the air in this sixth session of the 132nd Annual Conference of the Church, convened in the Tabernacle on Temple Square in Salt Lake City. We shall now hear from President Henry D. Moyle, First Counselor in the First Presidency of the Church.

PRESIDENT HENRY D. MOYLE

First Counselor in the First Presidency

How often in the history of the world has a people been brought to its spiritual inheritance through the endurance of bitter experiences? Trial accompanied the move of Israel out of Egypt after four hundred years of bondage, and just as surely as trial accompanied Israel, it accompanied our forefathers to the pastures of these mountain valleys where his work might the better unfold after seventeen years of intense persecution in New York, Ohio, Missouri, and Illinois, and the crossing of the plains to Utah.

There is a repetition in the restoration of the Church today of most all that has gone before. Since the restoration of the gospel in 1830, God's dealings with his children here upon the earth reflect a high degree of uniformity throughout as we compare the present with every prior generation of the gospel. And this similarity is striking in two major aspects: first, persecution, and second, revelation. His people have all been tried in adversity in all generations. Persecution has continued, and why should not revelation be kept equally current?

Can we say with the existing churches of the world, the heavens are closed, there is to be no further revelation since John completed the book of Revelation? We know and bear witness to the world that the survival of our faith in God is dependent upon present-day direction from God. How impotent is man when he is left alone with only the revelations of the past? Without present-day revelation the very foundations upon which this last Dispensation of the Fulness of Times was built would crumble. There can be no fulness of the gospel without revelation, now or ever.

Would that the words of the Savior to Peter and his other apostles were understood by the world. To understand them would be to know that the true knowledge of God must rest upon current revelation. We all remember Peter's answer to the Savior's question in Matthew 16: ". . . But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:15-17.)

Peter was divinely appointed to receive revelation for the Church as long as God retained him head of the Church. He was persecuted until he became a martyr. Peter was followed by John after Peter's death. Thereafter, God gave his revelations to John as head of the Church. The last book of the New Testament contains the revelations given to John. John was banished to the Isle of Patmos after being persecuted before these revelations were given.

Paul says to the Ephesians, recorded in Ephesians 2, that the Church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

"In whom all the building fitly framed together groweth unto an holy temple in the Lord:" (Eph. 2:20-21.)

Jesus Christ, the chief cornerstone, asserts his leadership and directs his Church through the revelations of his

holy mind and will to his servant the prophet, the head of his Church, the presiding high priest here upon this earth today. If revelation were to cease, why should not the death of Christ have been the critical turning point rather than the translation of John, the last of the apostles? Why was it necessary to continue revelation to the apostles after the ascension of Christ?

The office of a prophet is to prophesy. How can a prophet truly prophesy without revelation? Why should Paul have emphasized the necessity for apostles and prophets in the Church if there were to be no further prophecy? These questions leave the inquirer in a quandary if he at the same time denies the possibility of revelation. When revelation from God ceases, apostasy sets in—man is left to stand alone. The surest of all declarations of apostasy is to declare the heavens are closed and revelation from God to man has ceased. We proclaim to the world this statement is a self-evident truth.

Is today and its problems so simple that we need no help from heaven? We know that God is omnipotent. Why should he close the heavens for us forever after the translation of John and fail to give to his children on earth the benefit of his unlimited power contrary to the past history of his help to mortal man?

History repeats itself. I quote from an author discussing Moses and his people:

"There has never been another nation in human history with which one person was so essentially identified and to whom its institutions could be so graced. What a remarkable place then this leader and lawgiver holds in Biblical history."

Joseph Smith's position is entirely comparable to Moses' in the founding of the Church in this Dispensation of the Fulness of Times. He and his people suffered persecution in many instances as severe and intense as that suffered by ancient Israel while under Egyptian rule and later in its forty years of wandering in the wilderness. Joseph Smith suffered persecution from the age of fifteen to the age of thirty-eight when he was martyred. He sealed his testimony with his blood. Sometimes it is said we hear too much about Joseph Smith. As Moses in his day, Joseph Smith today personifies the revelations of God given him to direct the founding of his Church and kingdom upon the earth today.

In May 1844 Josiah Quincy, former mayor of the city of Boston, and his cultured friend, Dr. Charles Francis Adams, son and grandson respectively of two Presidents of the United States, spent two days with Joseph Smith in Nauvoo. In a book entitled, *Figures of the Past* which Mr. Quincy subsequently published, he wrote as follows:

"It is by no means improbable that some future textbook, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: JOSEPH SMITH THE MORMON PROPHET."

Yes, Joseph Smith was able to confound the wise, to astonish the learned, and to outmarvel the great. Can any sincere truth-seeker in the field of religion conscientiously decline to make a thorough study of the teachings and accomplishments of Joseph Smith? Let every honest investigator find the truth for himself.

Yes, Joseph Smith is a true prophet of God. This I humbly testify.

Joseph Smith must continue to be recognized by the Church and the world to be the modern-day lawgiver by which the gospel of Jesus Christ was restored to the earth in its pristine purity. The Lord has promised that his work and his Church would never again be taken from the earth or given to another people, but that it would grow and expand until it fills the whole earth. Note the significance of Daniel's inspired interpretation of King Nebuchadnezzar's dream in the second chapter of Daniel recorded:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2:44.)

Paul understood Daniel's interpreta-

tion just quoted when he wrote in his epistle to the Ephesians, recorded in the first chapter:

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." (Eph. 1:10, 17.)

How can God set up a kingdom in the latter days when the kingdoms of the earth are to be destroyed without revealing the time, the place, the instrumentality fixed and determined by him to accomplish his everlasting purpose?

I hope my listeners will bear in mind that God is dependent in large measure upon his children in the exercise of their own free agency to carry out his will and to accomplish his purposes upon the earth.

How can God gather together all things in one, both in heaven and in earth in the fulness of times without calling and ordaining individuals to fulfil his divine decree? Amos, the ancient prophet, revealed to mankind an eternal truth as follows:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

The Lord has always so manifest himself in one way or another that his people, those who acknowledge him as their God and who lend obedience to his laws, should always know him. The Apostle John in his Gospel, wrote:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3.)

We are his people today. He dwells among us. This I know. And he is our Lord, our God. The Lord has not and does not leave us in darkness, and we know with Paul of old, that ". . . no man can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12:3.) The Lord has provided the means by which we may receive the Holy Ghost and receive the witness of the Holy Ghost that Jesus is the Christ. We believe in baptism by immersion for the remission of sins. We believe in the laying on of hands after baptism for the gift of the Holy Ghost. "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof." (Fifth Article of Faith.)

Jesus Christ conferred his priesthood upon the apostles of old. Then Peter, James, and John as resurrected beings conferred the same priesthood which they had received from the Lord Jesus Christ upon Joseph Smith and Oliver Cowdery. The gift of the Holy Ghost has also been conferred upon hundreds of thousands of people, living and dead, who received each for himself through the Holy Ghost the testimony that Jesus Christ is the Son of the Living God.

John in his Gospel leaves no doubt about the office of the Holy Ghost as a member of the Godhead. The Savior immediately before his ascension to heaven gave his disciples the following assurance: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.)

Brigham Young once said: "Let every man and woman know by the whispering of the Spirit of God to themselves whether their leaders are walking in the path the Lord dictates or not." (*Journal of Discourses*, Vol. 9, p. 150.)

It is, therefore, here that the right exists in every member of the Church to receive the witness of the Holy Ghost concerning that which the prophet of God reveals or which he prophesies is true. Brigham Young furthermore says: "We can tell when the speakers are moved by the Holy Ghost only when we ourselves are moved upon by the Holy Ghost. Therefore, it is essential that the membership of the Church be just as diligent in their faith as their leaders." (*Ibid.*, Vol. 7, p. 277.)

Through this gift, people throughout the world have received a testimony of the truth. How can he bless us in our time of distress and need without revealing his power, his will, his influence, his inspiration to us today? Would you rather believe that the heavens are closed? Should you rather rely alone

on the wisdom and strength of men? We invite you to investigate to your complete satisfaction the claim made by the Prophet Joseph Smith that the heavens are open, the ancient gospel is once again brought to earth. Ponder over the following revelation of John in Revelation: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. 14:6.)

We give to the world a record of the fulfilment of this prophecy in the account of the restoration of the gospel through the instrumentality of the prophet Joseph Smith. We give you Joseph Smith's testimony to the world in part—his entire testimony is readily available to all who desire to know the truth. Joseph Smith, after reading in Holy Scriptures the following, went into the woods to pray: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

He prayed fervently as a boy, and as he prayed, he saw a pillar of light exactly over his head above the brightness of the sun. Continuing, Joseph said: "When the light rested upon me I saw two Personages, whose brightness and glory defy all description.... One of them spake unto me, calling me by name and said, . . . to the other, *This is My Beloved Son. Hear Him.*" (Joseph Smith 2:17.)

Joseph Smith asked the personage which of all the sects was right and which he should join. "I was answered that I must join none of them for they were all wrong." (*Ibid.*, 2:19.) The truth concerning the churches of the world was then further explained. Joseph Smith was directed to await further revelation from heaven. A decade later, Joseph Smith, in obedience to direction from the Lord, organized the Church of Jesus Christ of Latter-day Saints on April 6, 1830 in the state of New York. He endured every trial, tribulation, and persecution imaginable until he was finally martyred, and, as I have said, he sealed his testimony to the world with his blood. His work has stood the test of time stronger and more rugged and more certain now than ever before in spirit and in testimony.

Just what was Joseph Smith's final testimony to the world? "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father. . . ." (D&C 76:22-23.)

The innermost feelings of my heart today are not dissimilar to those of Paul as he stood before King Agrippa when Paul said to him: "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (Acts 26:29.)

We are not in bonds today. We know nevertheless that God has given to us the great plan of salvation whereby men through obedience can bring themselves back into the presence of God, saved and exalted eternally in his kingdom. We declare with Paul that "the gospel of [Jesus] Christ . . . is the power of God unto salvation." (Rom. 1:16.)

We call the world to repentance and charge the world with the responsibility of prayerfully and humbly seeking the truth, for the heavens are opened, and God will reveal unto mankind the truth.

Let me say with Paul, that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (*Ibid.*, 6:23.)

May he bless us all to the end that we may really know him through the gift of the Holy Ghost, I pray, in the name of Jesus Christ, our Redeemer. Amen.

President David O. McKay:

He to whom you have just listened is President Henry D. Moyle, First Counselor in the First Presidency of the Church. Following a brief organ interlude the Tabernacle Choir will sing, "The Hosanna Anthem," with the Congregation joining in the chorus, "The Spirit of God Like A Fire Is Burning." Richard P. Condie will conduct the

Choir, and Alexander Schreiner is at the organ.

Following the singing we shall hear from Elder Ezra Taft Benson of the Council of the Twelve.

Following a brief organ interlude, the Tabernacle Choir sang "The Hosanna Anthem." The Congregation joined in singing the chorus, "The Spirit Of God Like A Fire Is Burning."

President David O. McKay:

We shall now hear from Elder Ezra Taft Benson of the Council of the Twelve.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

My brothers and sisters, everywhere:

With joy and gratitude I face you today in, and from, this historic Tabernacle. I am grateful to be here: for this fellowship, for freedom to meet in peace, to speak without fear, to attend this inspirational conference.

I thank God for freedom—the right of choice. I am grateful for this great nation in which we meet. Every true Latter-day Saint throughout the world loves the USA. The Constitution of this land is part of every Latter-day Saint's religious faith.

To us, this is not just another nation, not just a member of the family of nations. This is a great and glorious nation with a divine mission and a prophetic history and future. It has been brought into being under the inspiration of heaven.

It is our firm belief, as Latter-day Saints, that the Constitution of this land was established by men whom the God of heaven raised up unto that very purpose. It is our conviction also that the God of heaven guided the founding fathers in establishing it for his particular purpose.

The founders of this republic were deeply spiritual men. They believed men are capable of self-government and that it is the job of government to protect freedom and foster private initiative.

Our earliest American fathers came here with a common objective—freedom of worship and liberty of conscience. Familiar with the sacred scriptures, they believed that liberty is a gift of heaven. To them, man as a child of God, emphasized the sacredness of the individual and the interest of a kind Providence in the affairs of men and nations. These leaders recognized the need for divine guidance and the importance of vital religion and morality in the affairs of men and nations.

To the peoples who should inhabit this blessed land of the Americas, the Western Hemisphere, an ancient prophet uttered this significant promise and solemn warning: "Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, . . .

"For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. . . ." (See Ether 2:12, 10.)

Ancient American prophets six hundred years before Christ foresaw the coming of Columbus and those who followed. These prophets saw the establishment of the colonies, the war for independence, and predicted the outcome. These prophecies are contained in a volume of scripture called the Book of Mormon. This sacred record, a companion volume to the Holy Bible, which it confirms, is an added witness to the divine mission of Jesus Christ as the Son of God and Redeemer of the world.

How I wish every American and every living soul would read the Book of Mormon. I testify to you that it is true. It tells about the prophetic history and mission of America. It gives the comforting assurance that God has kept this great nation, as it were, in the hollow of his hand in preparation for its great mission.

Yes, the Lord planned it all. Why? So America could serve as a beacon of

liberty and in preparation for the opening of a new gospel dispensation—the last and greatest of all dispensations in preparation for the second coming of the Lord Jesus Christ. To achieve his purposes the Lord had to have a base of operations. Later he revealed to a modern prophet that the Constitution of this land was established by "wise men" whom the Lord "raised up unto this very purpose." (See D&C 101:80.) The Lord also directed that the constitutional laws of the land, supporting the principle of freedom, should be upheld and that honest and wise men should be sought for and upheld in public office.

The establishment of this great Christian nation, with a spiritual foundation, was all in preparation for the restoration of the gospel, following the long night of apostasy. Then in 1820 the time had arrived. God the Father and his Son Jesus Christ made their glorious appearance. I give you a few words from the Prophet Joseph Smith, who was the instrument in God's hands in restoring the gospel and establishing the true Church of Christ again upon the earth. In response to humble prayer Joseph relates: ". . . I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

". . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (JS 2:16-17.)

To me this is the greatest event that has occurred in this world since the resurrection of the Master—and it happened in America.

Later, other heavenly messengers came to restore the authority of the Holy Priesthood and important keys essential to the opening of the final gospel dispensation. The Church was organized in 1830. Immediately, in response to divine command, missionary-messengers began to carry the important message of salvation throughout the world. It is a world message intended for all of God's children. And so, once this nation was well established, then the Church was restored and from here the message of the restored gospel has gone forth. All according to divine plan.

This then becomes the Lord's base of operations in these latter days. And this base will not be shifted out of its place—the land of America. This nation will, in a measure at least, fulfil its mission even though it may face serious and troublesome days. The degree to which it achieves its full mission depends upon the righteousness of its people. God has, through his power, established a free people in this land as a means of helping to carry forward his purposes.

"It was his latter-day purpose to bring forth his gospel in America, not in any other place. It was in America where the Book of Mormon plates were deposited. That was no accident. It was his design. It was in this same America where they were brought to light by angelic ministry. It was" . . . [here] "where he organized his modern Church, where he, himself made a modern personal appearance." (Editorial, *Church News.*)

Yes, it was here under a free government and a strong nation that protection was provided for his restored Church. Now God will not permit his base of operations—America—to be destroyed. He has promised protection to this land if we will but serve the God of the land. He has also promised protection to the righteous even, if necessary, to send fire from heaven to destroy their enemies. (Ether 2:12, 1 Nephi 22:17.)

No, God's base of operations will not be destroyed. But it may be weakened and made less effective. One of the first rules of war strategy—and we are at war with the adversary and his agents—is to protect the base of operations. This we must do if we are to build up the kingdom throughout the world and safeguard our God-given freedom.

How will we protect this base of operations?

We must protect this base of operations from every threat—from sin, from unrighteousness, immorality, from desecration of the Sabbath day, from lawlessness, from parental and juvenile delinquency.

We must protect it from dirty movies, filthy advertising, from salacious and

suggestive TV programs, magazines, and books.

We must protect this base from idleness, subsidies, doles, and soft governmental paternalism which weakens initiative, discourages industry, destroys character, and demoralizes people.

We must protect this base from complacency—from the dangerous feeling that all is well—from being lulled away into a false security. We must protect this American base from the brainwashing, increasingly administered to our youth in many educational institutions across the land, by some misinformed instructors and some wolves in sheep's clothing. Their false indoctrination, often perpetrated behind the front of so-called academic freedom, is leaving behind many faithless students, socialist-oriented, who are easy subjects for state tyranny.

"At what point, then, is the approach of danger to be expected?" asked Abraham Lincoln, and answered, ". . . If it ever reaches us, it must spring up among us. It cannot come from abroad. If destruction be our lot, we must ourselves be its author and finisher. As a nation of freemen, we must live through all time or die by suicide." (Springfield, Ill., Jan. 27, 1837.)

The only threat to the liberty and independence of the American people from abroad is the threat of world communism spreading from its base in the Soviet Union. But the best authorities are confident that the Soviets will not provoke a major war. Their economy would not support it.

Lenin said, "The soundest strategy in war is to postpone operations until the moral disintegration of the enemy renders the mortal blow possible and easy." Commenting on Lenin's statement the Indianapolis *Star* adds: "Where then does the real danger lie? It lies with us—the American people. . . .

"Other great civilizations have died by suicide. The first free people, the Greeks, died thus.

"And why did Greece fall: 'A slackness and softness finally came over them to their ruin. In the end more than they wanted freedom they wanted security, a comfortable life, and they lost all—security, comfort and freedom.'

"It is the same with Americans today. The danger that threatens us is an internal danger. It lies in our hearts and minds and not in the hands of Khrushchev.

"It is our own ignorance—ignorance of our own history and our heritage of liberty that threatens us. It is our ignorance of the true nature of our enemy, socialistic communism, that threatens us. . . . Our own lack of faith in freedom and ourselves, our own lack of confidence in the greatness of America and all that she stands for, morally and materially, is what puts us in mortal danger.

"Too many of us are afraid—afraid of atomic war, afraid of the disapproval of our allies or the neutrals, afraid of the threats and boasts of the bloated tyrants in the Kremlin, afraid to offend others by taking action to defend ourselves."

Yes, we are afraid to live righteously according to eternal principles—economic, moral, and spiritual. This is our danger. We must never forget that nations may—and usually do—sow the seeds of their own destruction while enjoying unprecedented prosperity. As Jenkin Lloyd Jones said, "It is time we hit the sawdust trail. It is time we revived the idea that there is such a thing as sin—just plain old willful sin. It is time we brought self-discipline back into style. . . .

"I am fed up with the educationists and pseudo-scientists who have underrated our potential as a people. . . . I am tired of seeing America debased and low-rated in the eyes of foreigners. I am genuinely disturbed that to idealistic youth in many countries the fraud of Communism appears synonymous with morality, while we, the chief repository of real freedom, are regarded as being in the last stages of decay.

"In this hour of fear, confusion and self-doubt . . . let there be a fresh breeze, a breeze of new honesty, new idealism, new integrity."

To protect this base we must protect the soul of America—we must return to a love and respect for the basic spiritual concepts upon which this nation has been established. We must study the

Constitution and the writings of the founding fathers.

Yes, we must protect the Lord's base of operations by moving away from unsound economic policies which encourage creeping socialism and its companion, insidious, atheistic communism. If we are to protect this important base, we must as a nation live within our means, balance our budgets, and pay our debts. We must establish sound monetary policies and take needed steps to compete in world markets.

If we are to protect this American base, we must realize that all things, including information disseminated by our schools, churches, and government, should be judged according to the words of the prophets, especially the living prophet. This procedure coupled with the understanding which will come through the Spirit of the Lord, if we are living in compliance with the scriptures, is the only sure foundation and basis of judgment. Any other course of action leaves us muddled, despondent, wandering in shades of gray, easy targets for Satan.

We must not fail in these pressing and important matters. We must not fall short of the great mission the Lord has proffered and outlined for America and for his divinely restored Church.

Yes, this is a choice land—a nation with a prophetic history.

God bless America and her leaders, and all the free world. And may God protect his latter-day base of operation that his glorious message of salvation may go forth to all the world, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Ezra Taft Benson, a member of the Council of the Twelve, has just spoken. The Tabernacle Choir will now sing, "Lord Now Victorious."

The Tabernacle Choir sang the anthem, "Lord Now Victorious."

President David O. McKay:

You have listened to Elder Ezra Taft Benson, one of the members of the Twelve. President Hugh B. Brown, Second Counselor in the First Presidency, will now be our concluding speaker.

PRESIDENT HUGH B. BROWN

Second Counselor in the First Presidency

I pray for divine guidance as I humbly undertake to speak to this vast audience. May the Holy Spirit dictate what is said, and then it will be the truth, and may that same Spirit, which is the Spirit of truth, accompany the spoken word to our edification and blessing.

A brief explanation of our interpretation and acceptance of the most fundamental of all Christian doctrines may assist both friends and members to answer the recurring question: Are the Latter-day Saints, or Mormons, Christians?

We might with profit, and we hope with some interest, consider the question: What does it mean to be a Christian? The dictionary defines a Christian as one who follows the precepts and example of Jesus Christ, or one whose life is conformed to the doctrines of Jesus of Nazareth.

Now we cannot, of course, this morning discuss, nor could we hardly enumerate the various saving principles of the gospel of Christ, but there is one doctrinal event which foreshadows and overshadows all other Christian doctrine. I refer to the atonement of Christ, and it would seem that this would be appropriate, as we approach the Easter time. "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." (Third Article of Faith.)

Faith in this one transcendent event, the most important in all history, is the enduring foundation upon which the true Christian gospel is built. Upon it,

the salvation of the whole human family depends. He who understands and accepts the full significance of the vicarious sacrifice of Jesus Christ and conforms to the principles and ordinances which that acceptance enjoins may be properly classified as a Christian. But there must be more than mere lip service; faith alone is not sufficient.

Jesus said: "Wherefore by their fruits ye shall know them.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew 7:20-21.)

What must one do to become a Christian or to be saved is an ancient and oft-repeated question which was answered by Peter, the apostle, on the day of Pentecost, when through his powerful sermon the people were convinced and pricked in their hearts and cried out: "Men and brethren, what shall we do?" and the apostle said, ". . . Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

Forgiveness on terms of repentance is a basic Christian principle. But is one saved by merely meeting these preliminary requirements? The Apostle Paul, in one of his dynamic letters, said, speaking of these principles: ". . . let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God," (Hebrews 6:1.)

And he adds that the work of perfecting the Saints (the people of the Church in former days were known as Saints) must continue "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:" (Ephesians 4:13.)

Salvation is a continuing, on-going process. It is eternally improving, achieving, becoming—yes, and overcoming. In some ways it may be analogous to education, which is a continuous process of overcoming ignorance. When is a man educated? When is a man saved? We believe a man is saved no faster than he gains knowledge for "the glory of God is intelligence." (See D&C 93:36.)

Is a man educated when he enrolls in college, or when he gets his bachelor's, his master's or doctorate? Yes, relatively, he is an educated man, but he still has a lifetime—an eternity, in fact, in which to pursue knowledge and truth. The highest reaches of life are but embryonic in the light of eternity, and man has every reason to hope that a future life will afford him full scope for larger and fuller achievement.

This Church, which bears Christ's name, has from the beginning uniformly taught that faith in the Lord Jesus Christ is the first saving principle of the gospel, but as the poet tells us, "Heaven is not gained by a single bound, but we build the ladders by which we rise, from the lowly earth to the vaulted skies, and mount to its summit round by round."

Faith must be confirmed and demonstrated by active acceptance of all the other principles and ordinances taught by him whose name is incorporated in the word Christian.

We do not claim to understand fully the atonement in all of its limitless scope and infinite blessing; but God has revealed enough detail concerning the need, purpose, and universal application of the atonement of Christ to justify the doctrine that the resurrection from the dead is assured to all men.

John said: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12.)

Eternal life and exaltation, however, made possible by the vicarious sacrifice of Christ may be progressively attained by man's voluntary co-operation with divine will and purpose. When we think of any reconciliation or appeasement or settlement, we consider it in connection with some previous act or event of which it is a sequel. For instance, a treaty of peace is a sequel of war. A settlement of a claim or an obligation implies there has been an account with a debit balance. When we speak of the atonement wrought by

Jesus Christ, we envision an unpaid debt, and antecedent transgression; something to atone for.

All students of the Bible who accept the New Testament see in his atonement a sequel to the transgression of Adam, generally known as the Fall of Adam. Through the Fall, Adam and Eve and all their posterity became subject to bodily disintegration and death and also to banishment from the presence of God, which is in the nature of spiritual death, and this despite the fact that the cause was individual transgression. By the individual atonement of Christ, free redemption from the transgression of Adam is assured to all. Paul assures us that: ". . . since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive." (1 Corinthians 15:21-22.)

The transgression of Adam, together with all of its consequences, was foreseen and the expiation provided for before the foundations of the world were laid. In that primeval council, of which the scriptures speak, when "all the sons of God shouted for joy" (see Job 38:7), Christ offered himself as a ransom. He was not coerced or required to make this sacrifice. His free agency was in no way infringed or trammeled. It was a freewill, love-inspired offer, which could have been withdrawn at any time. It was optional until the very time of his crucifixion. He gently rebuked Peter, you remember, who would have defended him with a sword at the time of the betrayal, and Jesus said: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matthew 26:53.)

The question is sometimes asked: Why was such a sacrifice of God's beloved Son permitted or accepted? Why not let someone else pay that debt? Why not Adam?

The answer is found in the fact that of all the sons of God, only Christ could qualify, because he was the only sinless man who ever walked the earth. Furthermore, he was the First Begotten, the eldest of the sons of God in the spirit, and the Only Begotten in the flesh, and therefore the only one who possessed the full powers of Godhood and manhood. Hear him refer to that premortal existence in the most beautiful prayer on record, found in the 17th chapter of John; he prayed: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:5.)

Christ was the only one wholly free from the dominion of Satan, the only one possessed of power to hold death in abeyance and to die only as he willed so to do, the only one who could conquer death. He said: "For as the Father hath life in himself; so hath he given to the Son to have life in himself;" (John 5:26.)

And again: "Therefore doth my Father love me, because I lay down my life, that I might take it again.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. . . ." (John 10:17-18.)

Another question is sometimes heard: Why should Christ have volunteered to make this sacrifice? What was the motive that inspired and sustained him from the time of that council in heaven until the moment of his agonized cry, "It is finished"? (John 19:30.)

The answer to this question is twofold: first, his undeviating devotion to his Father's will. He said: ". . . My meat is to do the will of him that sent me, and to finish his work." (*Ibid.*, 4:34.)

Second was his supernal and all-embracing love for mankind, who, without his mediation, would have remained in the total gloom of desiring without hope throughout eternity.

As the late President Taylor very beautifully and very truthfully said, speaking of the atonement: "Is justice dishonored? No; it is satisfied, the debt is paid. Is righteousness departed from? No; this is a righteous act. All requirements are met. Is judgment violated? No; its demands are fulfilled. Is mercy triumphant? No; she simply claims her own. Justice, judgment, mercy and truth all harmonize as the attributes of Deity. Justice and truth have met together, righteousness and

peace have kissed each other.' Justice and judgment triumph as well as mercy and peace;" (*The Mediation and Atonement,* 1950 edition, p. 167.)

What was the alternative to the atonement? What if there had been no atonement? If there had been no atonement, all men would have been doomed to eternal death, for unless Christ had broken its bonds, death would have been victorious. All who died before the Meridian of Time were still in their graves when Christ came forth triumphantly from the tomb and broke the bonds that held them captive.

Matthew records that: ". . . the graves were opened; and many bodies of the Saints which slept arose,

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matthew 27:52-53.)

Thus he became the first fruits of them that slept. When the Apostle Paul comprehended the full meaning of this unprecedented event, he joyfully exclaimed: "O death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15:55.)

And Jesus comforted and reassured all the grieving Marthas of the world with these immortal words: ". . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. . . ." (John 11:25-26.)

But the victory over death is not the only benefit arising from the atonement of the Messiah; his atonement not only liberated all men from eternal death but, through the atonement, forgiveness of our individual sins may be obtained. He made it possible for us, through faith, repentance, and continued righteousness, to obtain absolution from the effects of personal sins. One does not get the full benefit of the atonement simply by acknowledging it.

Men cannot be saved in their sins because, by divine decree, no unclean thing can enter the kingdom of heaven; however, through repentance, baptism, and the power of the Holy Ghost, men may be saved from their sins.

No man can by one single act, however great or sincere, free himself from the necessity for that "patient continuance in well doing" of which Paul speaks. He must still follow the Master and endure to the end. Jesus plainly and impressively taught this truth to the young man who came to him saying:

". . . Good Master, what good thing shall I do, that I may have eternal life?

"And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

"He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

"Honor thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

"The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (Matthew 19:16-21.)

It is not enough therefore merely to keep the commandments or obey the law nor even to sell all and give to the poor. The final requirement is to follow the Master. The poet has us sing:

"Jesus, I my cross have taken, all to leave and follow thee;

"Naked, poor, despised, forsaken, thou from hence my all shall be.

"Perish every fond ambition, all I've thought, or hoped, or known;

"Yet how rich is my condition, God and Heaven are still my own!"

That all men are sinners in varying degrees is repeatedly affirmed in the New Testament. Paul wrote to the Romans: "For all have sinned, and come short of the glory of God;" (Romans 3:23.)

And John adds: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8.)

Peter said: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Peter 1:5-8.)

That the blessings of the atonement are to be made available not only to all who lived before the time of Christ but also to all who die without an opportunity to hear the gospel is evidenced by Peter's declaration: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6.)

The Savior himself confirms this as follows: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25.)

In answer to the question then, what does it mean to be a Christian and are we Christians, we reply that the doctrines we teach are Christian by every test of the scripture and of revelation. In practice we confess we often fall short. However, we are earnestly trying to bring our lives into complete harmony with his laws and thus become entitled to the full blessings of the atonement and become progressively better Christians.

No one of us is justified in praying as did the Pharisee of old, "God, I thank thee, that I am not as other men. . . ." (Luke 18:11.) There is no room in the true Christian life for an attitude of "holier than thou." Each one who claims to be a Christian could with better grace pray as did the publican, "God be merciful to me, a sinner." (*Ibid.*, 18:13.)

Humbly we bear witness that God is a reality; he is personal and is our Father; that Jesus of Nazareth is the Redeemer and Savior of the world; that the gospel of Jesus Christ has been restored to the earth; and we wish all men could hear and accept that message.

As Peter said in answer to the Savior's question, "Whom say ye that I am?" we say with him, "Thou art the Christ, the Son of the living God." (See Matt. 16:15-16.) May God be with you till we meet again, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We shall conclude this session of the 132nd Annual Conference of the Church with the Tabernacle Choir singing, "God Be With You Till We Meet Again." Following the singing, the benediction will be offered by Elder James I. Gibson, president of the Lake Mead Stake. This Conference will then be adjourned until two o'clock this afternoon.

We express our deep appreciation to the owners and managers of the many television and radio stations who have offered their facilities as a public service to make the proceedings of this Conference available to the many million persons throughout North America, South America, Europe, and many other areas of the world.

The Choir will now sing, "God Be With You Till We Meet Again," and the Men's Chorus of the Tabernacle Choir will sing, "The Lord Bless You and Keep You."

The Choir and Congregation joined in singing the hymn, "God Be With You Till We Meet Again," following which the Men's Chorus of the Tabernacle Choir sang, "The Lord Bless You And Keep You."

The closing prayer was offered by Elder James I. Gibson, president of the Lake Mead Stake.

Conference adjourned until 2:00 p.m.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference was held in the Tabernacle at 2:00 p.m., Sunday, April 8.

The choral music for this session of the Conference was furnished by the Tabernacle Choir, with Richard P.

Condie and Jay E. Welch conducting. Alexander Schreiner was at the organ.

President David O. McKay, who presided and conducted the services of this meeting, made the following introductory remarks:

President David O. McKay:

You will be pleased to hear the first indication that the Conference this morning was heard over-seas. It is a wonderful thing to be alive in this age. This message comes from Uruguay: "Quickmere, President David O. McKay. Receiving conference short-wave. Our prayers are with you. President Fyans, Uruguayan Mission."

As we were anxious at this morning's meeting to have our vast radio-television audience hear the talks of the General Authorities and the singing of the Tabernacle Choir, it was necessary to eliminate many announcements and expressions of appreciation. You would like to know that the fifth session of this Conference of the Church was General Priesthood Meeting held last night. The proceedings of that session were relayed by closed circuit to an estimated 66,000 members of the Priesthood assembled in 320 Church buildings throughout the United States and in Canada.

The speakers were Bishop Robert L. Simpson, Bishop Victor L. Brown, Bishop John H. Vandenberg, and the members of the First Presidency. The Men's Chorus of the Tabernacle Choir furnished the music.

This afternoon we extend a welcome to all—radio and television audiences, special guests, educational leaders, General Church officers and members of the Church, and friends now assembled in this building.

The music for this session will be rendered by the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting. Elder Alexander Schreiner is at the organ.

We shall begin these services by the Tabernacle Choir singing, "He Watching Over Israel," with Jay E. Welch directing. The invocation will be offered by Elder Don Carlos Brown, Jr., president of the San Fernando Stake.

The Tabernacle Choir sang the anthem, "He Watching Over Israel."

President Don Carlos Brown, Jr. of the San Fernando Stake offered the Invocation.

President David O. McKay:

President Don Carlos Brown, Jr. offered the invocation. He is president of the San Fernando Stake. The Tabernacle Choir will now sing "We Are Watchmen." You will be interested to know that the text is written by President Joseph Fielding Smith and the music is by Alexander Schreiner. Jessie Evans Smith will be the soloist, the conductor, Richard P. Condie. After the singing, Elder Mark E. Petersen of the Council of the Twelve will address us.

The Tabernacle Choir sang a selection, "We Are Watchmen," (words by President Joseph Fielding Smith, music by Alexander Schreiner), Jessie Evans Smith soloist.

President David O. McKay:

Elder Mark E. Petersen of the Council of the Twelve will be our first speaker. He will be followed by Elder S. Dilworth Young of the First Council of Seventy.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

It is always a great thrill to stand here at this pulpit where the prophets of God stand. It is most humbling to be in the presence of our great president, prophet, seer, and revelator. It is wonderful that we love him as we do and that we sustain him and uphold him, and I humbly and earnestly pray that every one of us may do so all the days of our lives.

It is a glorious privilege to be able to live in a day when there are prophets in the earth, and I am humbly thankful for the privilege of associating with

President McKay and all of these wonderful men who surround him. I would like you to know that they are prophets of God, that the Lord guides them, that they are men without guile, and that they have their whole purpose set in serving the Lord.

So every one of us as Latter-day Saints may place our full and complete confidence in them, and I surely hope and pray that we will do so by keeping the commandments and maintaining the high standards that the Lord has given us.

My wife and I have had a glorious experience in the last month or six weeks. It was a great spiritual uplift to us. One of these great spiritual experiences began with our accompanying Brother and Sister John Longden into the mission home in Samoa one morning about three weeks ago. There we were met by the little five or six-year-old daughter of President and Sister [J. Phillip] Hanks, who preside in Samoa.

This lovely little child, filled with excitement, ran up to us and said, "I am going to Sauniatu." We smiled with her and enjoyed her excitement, but we were just as excited as she was, because we were going to Sauniatu, also. We could hardly wait till we got there, just as she.

As we went along in the automobile towards Sauniatu, the mission president told again the story of a tremendous spiritual experience that took place in Sauniatu about forty years ago. President David O. McKay was the central figure in that experience. As we neared the village, we saw the marker which designates the place where he stood as he called down from heaven a great blessing upon that village and upon all of Samoa.

Then we went on into the village, and there we saw the larger monument that has been erected in commemoration of this glorious event and in recognition of the love of the people of Samoa for this great man who has become the president, the prophet, seer, and revelator of this Church.

We were surrounded by the people. We went to the monument and had again recounted the marvelous experience that had made it significant. There came to us a realization that this monument was also a monument to the great spirituality which is characteristic of so many of the Polynesian people.

We remembered the experiences of Brother Matthew Cowley among those people. You recall how he thrilled us with his faith-promoting stories of the experiences he had had among them. All of this came back to us as we, ourselves, were deeply touched, and we recognized the wonderful things that had lived on in the minds and the hearts of the people there.

As we met with the people in Sauniatu, we prayed with them, we spoke to them, we sang with them, and again recognized that these people were but representative of all of the Polynesian Saints and that the Polynesian Saints are characterized by a tremendous faith.

Why do they have this great faith? It is because these people are of the blood of Israel. They are heirs to the promises of the Book of Mormon. God is now awakening them to their great destiny.

As Latter-day Saints we have always believed that the Polynesians are descendants of Lehi and blood relatives of the American Indians, despite the contrary theories of other men. For that reason, from the beginning of our Church history we have had more than an ordinary interest in them as a people. But now that interest is even more keen. Recent research on the part of world-recognized scientists and scholars has focused a new light upon them, and writings of early explorers in both America and Polynesia have become available now for detailed study.

The new knowledge which has been developed shows that the Polynesians without any reasonable doubt did come from America, that they are closely related to the American Indian in many respects, and that even their traditions and genealogies bear that out.

So pronounced is this feeling among the world scholars of today that one of them, Thor Heyerdahl, widely known Norwegian anthropologist, who sailed the raft *Kon Tiki* from America to the Polynesian Islands, titled one of his books *American Indians in the Pacific.* It is a remarkable volume of great interest to Latter-day Saints.

With him are other writers who confirm and re-confirm the facts now being disclosed that there is every reason to believe that the Polynesians are directly related to the American Indians, that they came from American shores and sailed westward to their Pacific Islands, and that they took with them their customs, their food, and their religion, all of which have left a permanent mark upon Polynesia.

Pronounced as are these views establishing the relationship of Polynesians and American Indians, there are equally impressive data now available to disprove the theory that the Polynesians originated in the Orient and came eastward from Indonesia, Malaya, and nearby lands. Let us just mention a few of the convincing points of evidence.

Most of you have seen the great stone pyramids, or photographs of them, discovered by archaeologists in Mexico, Central, and South America. Pyramids of almost identical structure, both in plan and material, if not in size, have been found in Polynesia. I saw some of them myself within the last month.

Stone roadways, so characteristic of the pre-Inca period of America, are found to be duplicated in some of the Pacific Islands. Giant stone statues such as are found in the lands of South America and among the Incas are now discovered in the Polynesian Islands, with characteristics and markings so similar that few can doubt their common origin. This includes many of the structures found on Easter Island.

The sweet potato of the Pacific Islands, known in Polynesia as the *kumara* or *kumalla,* as it is called in Tonga, is now found by botanists to be the identical plant which is native to South America with impressive evidence as to the manner in which it was transported from Peru to the Pacific Islands.

Cotton, coconuts, pineapples, and papaya are likewise being traced from Polynesia to America by botanists who now announce that the Polynesian varieties of these plants are but offshoots of the parent plants in America.

The ocean currents have been observed in our time to carry drifting objects to Polynesia from two places in America, one being the Pacific Northwest and the other the Central and South American region. Large Pacific Northwest pine logs have been traced in the drifting currents of the Pacific Ocean from the Vancouver area of North America to the Hawaiian, Marshall, and Caroline Islands. Hawaiians and other Polynesians have made canoes from these drifted pine logs and in them have traveled from island to island. There are no such trees growing in Polynesia. They came by ocean currents from the Pacific Northwest of America.

This is the more notable when it is observed that customs and household articles characteristic of the Indians of the Pacific Northwest of America have been found on a wide scale in Polynesia.

Written descriptions of fortifications built on some of the Polynesian Islands remind one of chapters in the Book of Mormon which portray the fortifications built by the great General Moroni here in ancient America. Kivas, characteristic of American Indians today, are found in Polynesia.

Words and place names in the language of the Polynesians of the various island groups are now found to be identical to those common among the early people of Peru. Many of these words are actually identical in spelling and pronunciation.

I cannot resist mentioning one of them. It is *Kanakana,* the name of one of the dieties of both the Incas and the Polynesians. The reason this name interests me so much is that it means brightness or light or knowledge or intelligence. They believed that the glory of God was intelligence and therefore named him so. This is noted in both pre-Inca and Polynesian religions.

There are many other religious teachings which are the same in both areas. Both peoples believe in the creation by the Almighty. They both believe that the first man was the father of all living and that the first woman was the mother of all living, using these actual phrases. They believe in the Flood. They accept an atonement by a Savior. They both believe in a White God who came among their forefathers and performed mighty miracles. They believe in the water of life or living water which is given by the Savior.

The islanders say that their forefathers came from the east, from a land

of high mountains and plateaus in the skies, which fits the description of the western coast of South America. The genealogies of the Pacific Islanders are traced to American ancestors.

Large fonts which archaeologists claim were baptismal fonts have been found in both areas. Burial customs are similar. Both groups believed in an all-powerful governing Trinity of Gods. There is one story in Polynesia which reminds us of the story of the brother of Jared.

One of the most interesting of all the reports brought out by Heyerdahl and other scientists who have made a serious study of the Polynesians and their relationship to the Americans is this, and it surprised me tremendously:

These anthropologists have learned that prior to the coming of the Spaniards there were both white and brown people in America, that the white people were as white as snow, according to their descriptions, and that they had brown, blonde, or red hair. The hair was not dyed nor treated in any way. It grew that way. Now, to our great astonishment, they tell us also that white people as well as brown people emigrated from America to Polynesia and that some of these white people lived in the islands in the times of the early explorers in the Pacific who saw them and wrote about them. Think of the significance of that fact in relation to the Book of Mormon.

I repeat: Anthropologists now say that white people, more fair than the Spaniards, and brown people like the Polynesians of today, lived side by side in America in pre-Spanish times. Both white and brown people emigrated from America to the Pacific Islands. They were seen by the early explorers in those islands. The white people were blondes and redheads, and some had soft, brown hair. Their skins were as white as snow, whiter than the Spaniards. All of this from the anthropologists!

Significantly enough, these white men living in the islands wore beards and their faces resembled the faces of Europeans. Anthropologists now say that these white islanders were of Caucasian descent without a doubt, and remember, they were already there when the first explorers arrived and found them.

Such white people actually were seen on Easter Island, as well as on other Pacific Islands, and although they no longer survive, the traditions of the natives tell of them as do the authentic writings of early historians.

On Easter Island, Heyerdahl himself was told by the mayor of the principal community that there were two kinds of people on that island at first, white and brown, and that the white people were really white people with light hair. The anthropologists have long since discarded the idea that they might have been albinos.

Captain Cook saw some of these white natives on his journeys and wrote about them. One came aboard his ship. The other natives told Captain Cook that this white native was their leader and that he was of divine descent and was therefore held in high respect.

It is notable that the highest ideal of beauty among these islanders was the white skin. It was regarded as a sign of descent from the best of the ancient lineages and as a symbol of chieftainship of pure blood.

But where did these white people come from and how did they reach these islands?

The evidence recently compiled says they came from America.

But were there white men in early America, previous to the coming of the Spaniards?

Recently published records from the Spaniard Pizarro tell about similar white people found in Peru.

Pedro Pizarro, chronicler of the Spanish conquerors, wrote that whereas the majority of the Indians in the Andes Mountains were small and of brown complexion, the members of the Inca ruling family were tall and had whiter skins than the Spaniards themselves. Pizarro says that these white Incas of Peru actually were white, not albinos, but white people with soft blonde or brown or red hair.

Archaeologists have now found mummies of the Inca period bearing out this fact. They were well-preserved mummies with soft hair, blonde, or red or brown in color. Colored photographs

of these mummies have been published and widely distributed. They are available in books sold right here in Salt Lake City. They are the work of anthropologists and archaeologists having no connection with the Church whatsoever.

Pizarro asked the Incas of his day who these white people were and was told that they were the last of the descendants of a divine race of white men with beards. These men were given the name of *Viracocha*, or "sea foam" because they were so white.

We live today in a time of research, discovery, and knowledge. The new knowledge bears testimony that both Nephites and Lamanites lived in ancient America. Regardless of the names given them by the scientists or the early Incas, to us they were Nephites and Lamanites. This new knowledge likewise bears testimony that both Nephites and Lamanites emigrated from America to Polynesia, that they have been seen by modern explorers and seafarers who have written about them and that their customs and beliefs relate to the Book of Mormon.

To me it all adds up to a renewed testimony that the Book of Mormon is true, that Joseph Smith was a Prophet of God, that the gospel is true, and that indeed Jesus of Nazareth is the Christ, the White God known as well to the Polynesians as to the early Americans, and that his coming to America after his resurrection in Palestine is the basis of the religion of both ancient Americans and ancient Polynesians, now handed down to modern times with the rest of their traditions.

It is glorious to see the confirming evidence as it comes forth from unexpected sources, sustaining in principle after principle our holy faith. We do not depend upon it for our faith at all, but we welcome its sustaining power nevertheless.

The gospel is true. The Book of Mormon is true. Jesus is the Christ, and Joseph Smith is his Prophet. That is the testimony I leave with you, in the name of the Savior Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Mark E. Petersen of the Council of the Twelve. Elder S. Dilworth Young, a member of the First Council of the Seventy, will now speak to us. He will be followed by Elder Packer.

ELDER SEYMOUR DILWORTH YOUNG

Of the First Council of the Seventy

As I listened to Elder Mark E. Petersen, I wished that all of the youth of the Church could hear what he was saying. Many of us talk over the heads of children; I believe he said something they could understand. He mentioned the affection that he and the twelve have for President McKay as well as his assurance of the prophetic calling of the President of the Church.

I felt that I should like to get up and shout, "Please include me in that, also." I am certain that everyone here would want to be included. If they were asked to voice their feeling, the roar of approval would have shaken this building, so glad would they have been to express their affection also.

Heber C. Kimball, a member of the First Presidency at one time, and the grandfather of Elder Spencer W. Kimball, had great prophetic vision. He voiced it occasionally, and once he said, (I am not quoting him verbatim but as I recall it) "There is a test coming; there will be a testing." What he was trying to imply, I suppose, was that we must not get smug, that the test would come, and each one of us would have an opportunity to find out if he would stand when the pressure was on, when seemingly the evidences were against us, when all hell would be raised up to defeat us. Would we stand the test? I am sure he meant to imply that every man would be tested before he would be accepted.

I submit that the modern testing which comes from the insidious boring-in of ideas which imitate truth, excuse deception, and discount both evil and its author, is a much more difficult one to encompass and to resist than the physical tests of the past. In the day

when Brother Kimball spoke, there appeared to be more physical difficulties to encompass than those spiritual or mental. At that time we could protect our children. Life was simple. We could easily persuade them to see as we saw and do as we did, because a large part of communication was from parent to children. No one else had very much to do with them.

Now, however, the test is directed at the children. They are being deceived into believing that they can think and act with maturity long before they are mature. In this they are much deceived, and rebellious against parental restraint. They are ripe fruit for the plucking.

Today our test is with our families and the false ideals of the day. We need not succumb to it. Parents can protect their children if they will, but it takes time and effort; but parents are still the most potent and sure protection and defense, provided they are righteous parents, alert and informed.

I cannot believe, personally, that the Lord God compromises black and white into gray—if I might use a metaphor of color. If I read correctly, his constant admonition is to become white, to purify one's self, to become perfect. I think the Lord draws sharp lines and declares that whatever leads to evil is evil. It is the evil in us which leads us to want to compromise a little and to be earthy as well as earthly.

May I present two points of view: If my normal outlook is that it is expected that my child will have the experiences of marriage without its responsibilities during adolescence, and that handling cocktails successfully without becoming obnoxious to my fellows is manly, or that cigarets with coffee during and after meals is desirable, or that a trip to a gambling palace in a neighboring state is a legitimate recreation, or that viewing vulgar or exciting floor shows is not sin so long as I take no physical active part, then I am not going to be alarmed at the advice some people give my adolescent children about their actions, nor am I going to be concerned with their television fare nor with what type of pictures appear in their favorite weekly magazines, especially those which glamorize drunken and debauching night life in flaming color. Since under these circumstances I have no real reason to elevate my life, believing that old-fashioned morality is outdated, I shall then class as great literature some works such as Boccaccio, Casanova, Lawrence, Fitzgerald, and others, to make certain that for a rounded-out life, my children should be exposed to the accounts of recreation of these loose and lewd men who happened to have unusual powers of sensual description.

And since my body is not sacred but a purely animal creation, an accident of some evolutionary urge without any particular pressure in any particular direction to bring me to what I am today, then I can laugh with great pleasure at jokes and sly references to its functions. If my children end up in need of psychiatric help when they discover the futility of life, I can also get cheap medical help by going to a moving picture in which an author of like mind and habit, combined with a director who understands, because this has been his experience also, portrays the agonies and frustrations of those whose mental equipment has broken down upon the indulgence in these evils, for an equally sadistic solution to the problem thus posed. Then I can take comfort from the thought that my children have had the same kind of experience and are not so abnormal after all.

Children echo the words and imitate the standards of the adults to whom they are exposed. If a child grows up in an environment where stealing hub caps and gasoline, or ganging up on innocents in the street, or breathing glue-fumes, is the normal expectation, it cannot be expected that his conception of moral integrity will make his word worth much or his actions trustworthy when he gets to be a mature adult. I can lull my conscience by thinking that his actions are the result of a disease which anyone knows, of course, can strike anyone. Therefore he is not fundamentally accountable for what he does. He is to be pitied but not censured.

But if my understanding is to know my true place in the eternal purpose of God, that I am his son, that I may be-

come like him, and that his commandments are to be kept, that happiness is found only by being in harmony with his laws, and further, that Satan is determined to keep me from either practising or thinking about these elevating truths, I say, if this is my knowledge and my belief, then I am going to be not only concerned, but I am also going to take action to protect my children from the designs of evil men in the last days, as the 89th section portrays. (See D&C 89:4.) I shall do my best to teach my child that he is a sacred person, that he is an eternal being of two parts, body and spirit, to be fused together in the resurrection, that this eternal joining will best be accomplished if each part has equal development, that the body must be trained and conditioned for eternal progress in its celestial abode as well as the spirit, that because it is of the earth it tends to become earthy as well as earthly, but that it can be made subject to the will of the spirit.

I shall give him enough of my time to guide him but not enough to overshadow him or to take away his agency, his practise in making decisions. But I shall make certain that he has the correct viewpoint of the malpractices of modern life and expose him to all that I can find that is good and true and right.

I shall show him the joy of righteous endeavor and the rewards of righteous thought and habit, and while in his formative years, I shall teach him to love truth and beauty and to abhor the sordid and the drab. I shall also protect him from evil influences that are beyond his understanding, but not beyond his imitating.

Above all, I shall do my best to teach him the basic difference between right and wrong and show him that his decisions must always be made on that basis rather than on the basis of convenience or advantage to himself. I shall teach him the wages of sin is death, that evil is sin which he is to resist with all his strength, that he is accountable and will have to answer for it. And I shall also teach him a true understanding of repentance and of the great sacrifice of the Lord Jesus Christ, so that repentance will have meaning and purpose. I shall do my best to teach him the sacredness of life and of the family. He will be taught, too, the importance of the family relation in the eternal plan. Already he will have seen some practical examples of this in the conduct of my own life of which he has such a daily, intimate view.

I shall realize that I cannot deceive him if I will as to the kind of man I am, but I can fill him with the ideals of the kind of man I should be and desire him to become.

If I as a holder of the priesthood of the Son of God attempt to compromise by accepting some of the gray evils, saying they will do no harm because I am an adult and can control them, I have betrayed his generation which indeed must be taught to draw the sharp line if we are to survive.

Such I believe must be our course if we are to keep alive the testimony and the gospel in the next generation.

Let us with all our strength work to defeat the purposes of him who is the author of the first point of view, lest there be applied to our children the rebuke that Alma gave to Corianton when he reminded him of the great iniquity he brought upon the Zoramites for, said he, ". . . when they saw your conduct they would not believe my words." (Alma 39:11.)

But rather let us pledge our lives to truth and right and be alert to fulfil the vision and prophecy given to Nephi when he: ". . . beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory." (1 Nephi 14:14.)

I sustain the work of the Church, and I witness that it belongs to Jesus Christ, is acknowledged by him, and I witness also the fact that we have a living prophet, the living prophet of our Lord among us, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder S. Dilworth Young of the First Council of Seventy has just spoken to us. Elder Boyd K. Packer, Assistant to the Twelve, will be our next speaker.

ELDER BOYD K. PACKER

Assistant to the Council of the Twelve Apostles

I address my remarks, my brothers and sisters, to the youth of the Church. It has been my privilege over the past number of years to travel throughout the Church and become closely acquainted with the young people, particularly those of high school and college age.

I supose if I have any distinction as one of the General Authorities, it would be my closeness to the youth of the Church in two respects: first, the recency of my call from among them, and next, my nearness to them by virtue of my age, or perhaps I should say, lack of it. I earned that distinction last October the first, when it was grudgingly yielded to me by President Marion D. Hanks of the First Council of the Seventy.

My young friends, members of the Church, I do not profess to understand you fully. I think it is true, however, that perhaps you do not understand yourselves fully. But, I will confess to a great love for you and a great faith in you and an intense yearning desire to be helpful to you. I would hope that you could profit by my experience and know that soon, prematurely perhaps, certainly without warning, the responsibilities of leadership will come to you, and in recognition of that, I would like to counsel you just a little.

My young friends, I am not frightened of you, not frightened for you, and I am not reticent to speak rather pointedly to you. As I have learned to love you, to become acquainted with you, as I have traveled throughout the Church, my conviction has grown that not only will you accept pointed, specific counsel and help, but that you are hungry for it and that you desire it.

I speak with a sense of urgency.

Friday, Brother Romney quoted from the eighty-eighth section of the Doctrine and Covenants, and I should like to quote a verse that precedes those read by Brother Romney—the eighty-eighth section, verse seventy-three, the Lord speaking:

"Behold, I will hasten my work in its time." I repeat, "Behold, I will hasten my work in its time."

And my young friends in the Church, I bear witness that this is the day of hastening, and as I speak to you about opportunity and obligation, I stress the word "obligation."

Many years ago, my parents lived in a very modest home in the northern end of the state of Utah. One morning, my mother answered a knock at the door and was confronted there by a large, frightening-looking man, who asked her for money. She said, "We have no money." There were in that home innumerable children, but very little money. He pressed his demands, insisting that she give him some money, finally saying, "I am hungry; I would like to get something to eat."

"Well," she said, "if that is the case then I can help you." So she hurried to the kitchen and fixed him a lunch. And I am sure it was the most modest of provisions. She could tell as she gave him the lunch at the door that he was not pleased, but with little resistance he took the lunch and left. She watched him as he went down the lane through the gate and started up the road. He looked back, but he did not see her standing inside the door, and as he passed the property line, he took the lunch and threw it over the fence into the brush.

Now, my mother is a little Danish woman, and she was angered; she was angered at the ingratitude. In that house there was nothing to waste, and she was angered that he was so ungrateful.

The incident was forgotten until a week or two later; she answered another knock at the door. There stood a tall, raw-boned teen-age boy, who asked about the same question in essentially the same words, "We need help; we are hungry. Could you give us some money; could you give us some food?" But somehow the image of the first man appeared in her mind and she said, "No," excusing herself, "I am sorry. I am busy; I cannot help you today. I just cannot help you." What she meant was, "I won't. I won't. I won't be taken in again." Well, the young man turned without protest and walked out the

gate, and she stood looking after him. It wasn't until he passed through the gate that she noticed the wagon, the father and mother and the other youngsters, and as the boy swung his long legs into the wagon, he looked back rather poignantly; the father shook the reins and the wagon went on down the road. She hesitated just long enough so that she could not call them back.

From that experience she drew a moral by which she has lived and which she has imparted to her children, and though that was I suppose, nearly fifty years ago, there has always been just a tiny hint of pain as she recalled the incident with this moral: "Never fail to give that which you have to someone who is in need." I repeat, "Never fail to give that which you have to someone who is in need."

I stress to you young brothers and sisters in the Church your obligation to give that which you possess to any who may be in need. I recognize that admittedly your material substance is meager compared to the needs of the world, but your spiritual powers are equal to the needs of the world. I urge you to resolve with me that never so long as we live would anyone be hungry, spiritually or physically, that we could aid and assist.

Now, with reference to obligation, one day two of our boys were having a little difference of opinion. That happens in the best of homes, I am told. There was just a little fussing about, and I stepped in as referee, and as I separated them, they were somewhat resistant. Just then the younger brother appeared on the scene and, in what I since learned to appreciate as magnificent English, said to his brothers, "Don't you know you're s'posed to mind the one what borned ya?"

Now, I think that speaks more eloquently than I can to my teen-age friends. "Don't you know you are supposed to mind the one that borned you, spiritually speaking?" Your responsibility for giving lies just ahead. You have a twofold opportunity. First, just ahead of you in the mission field is the opportunity to give the gift that has come to you as only youth can give it. And then, subsequent to that, with your life's partner, you will give to those little boys and girls who will populate your kingdom here upon the earth.

Do you remember Clark, the boy from the other ward who was called on a mission to Mexico? I saw him in Mexico City just a few weeks ago. It was inspiring to be around him. He was giving; giving the gift that had come to him, in the way, I repeat, that only youth can give it. You recall, also, that his mother said after he had been in the mission field a week or two, "I think they are working him just a little too hard." "I think," she said, "that he is being pressed to extend his ability just a little bit beyond his capacity."

Now, that may be so, but my young brothers and sisters, we do not fear that challenge, do we? Cannot I represent you to the brethren here as being willing to face any extent of pressure and work in the building up of the kingdom?

Your welfare is not neglected, and I recognize in what I saw in Clark, the most profound representation of the great principles of the welfare program that I have ever witnessed; for in his life, work has been enthroned as a ruling principle. It was in 1936 at this pulpit that President Heber J. Grant said, "Work is to be re-enthroned as a ruling principle in the lives of our Church membership."

Where else, my young friends, are you pressed to that point? Where is work enthroned in your lives unless it is in the mission field? Now we know that there were those who stumbled between Winter Quarters and Salt Lake Valley, and we know that there were those who limped painfully every step of the great trek of the Mormon Battalion, but the contest was not called off, and the campaign was not cancelled. I suppose that in this day, in this work that there will be some casualty, and I expect there may be some mortality. But, the fight with sin is real, it will be long, but it must go on, and I urge you young friends in the Church to enlist yourselves and to put your shoulder to the wheel.

This boy Clark, it is magnificent to see what has happened to him. It did not come to him easily. There was sweat on his brow, and there were tears

on his pillow before he had achieved the knowledge of how to work strenuously, earnestly, but you know I would not like to have him come home and open a service station across the street from one that I was trying to operate. He knows how to do things. He knows how to do them with energy, with enthusiasm, with capacity, with humility, with deep human concern. He knows how to respect his fellow men. He has not failed. He has lived to the admonition "never fail to give that which you have to someone who is in need."

Obedient to that admonition, my young friends, I would like to share with you, that which has come to me by way of testimony and conviction. Would you understand and not misunderstand if I should say that which I have earned by way of conviction, for you must earn it to receive it: First, having so recently been called to represent you the young people among these brethren, I tell you earnestly that I sustain the General Authorities of the Church. I have worked with them at close view for these number of months. I have seen humanity, and I have seen dedication. I have seen work, and I have seen work, and I have seen work. I have seen humility, and I have seen righteousness. I sustain the General Authorities of the Church.

Then my young friends, when I was just a little younger than I am now, I thought that there ought to come to one who is called to be a General Authority of the Church some special conviction, some special inner strength to build him up, to strengthen him, and I testify to you, my young friends, that there is. I say to you that I know that the gospel is true, and then I say that I used to know the gospel was true also, but now I *know*.

I bear witness to you that Jesus is the Christ, that he lives, that he is a reality. I testify that our Father lives and loves us and as young people will sustain and support us, as we rally and as we are willing to give that gift which has come to us and to those who are in need, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Boyd K. Packer, Assistant to the Twelve, has just addressed us. The Choir and Congregation will now sing, "High On The Mountain Top," conducted by Jay E. Welch. After the singing Elder A. Theodore Tuttle of the First Council of Seventy, and president of the South American Mission, will speak to us.

Singing by the Tabernacle Choir and the Congregation, "High On The Mountain Top," Jay E. Welch conducting.

President David O. McKay:

Elder A. Theodore Tuttle of the First Council of Seventy will now address us.

ELDER A. THEODORE TUTTLE

Of the First Council of the Seventy

Mis queridos hermanos y hermanas, estoy feliz de estar aqui con ustedes esta tarde. I could not resist addressing you in the language of the people that I love, and whose language I am trying to learn.

I bring you greetings from six mission presidents and their devoted wives, from over 800 missionaries, and over 20,000 wonderful Saints in South America. Perhaps the most interesting thing about the number of the 20,000 members is not so much the extent of the growth, though it is wonderful, as the rate of growth which has occurred—in fulfilment of prophecy.

I would like briefly to relate the background to this statement. In 1851 it was Parley P. Pratt who first went to South America after visiting the South Sea Islands in an attempt to introduce the gospel to South America. He landed in Valparaiso, Chile, just after a revolution, but conditions were unfavorable to the establishment of the gospel, and in a few months he returned home. It was not until 1925 that Elders Melvin J. Ballard, Rulon S. Wells, and Rey L.

Pratt were assigned to South America to open that land for the teaching of the gospel. In his dedicatory prayer Elder Ballard said some words which I should like you to hear: "And now, O Father, by authority of the blessing and appointment by the President of the Church, and by the authority of the Holy Apostleship which I have, I turn the key, unlock and open the door for the preaching of the gospel in these lands, and we do bless and dedicate these nations of this land for the preaching of thy gospel."

On July 4, 1926, Elder Ballard uttered these inspired words: "The work of the Lord will go slowly for a time here, just as an oak grows slowly from an acorn. It will not shoot up in a day as does the sunflower that grows quickly and then dies, but thousands will join the Church. It will be divided into more than one mission, and will be one of the strongest in the Church. The work here is the smallest it will ever be. The day will come when the Lamanites in this land will be given a chance. The South American Mission will be a power in the Church."

In 1959 Elder Harold B. Lee partially fulfilled that prophecy when he created the fifth mission—the Andes Mission—in South America, and in his address at the creation of that mission, he also made a significant statement—I think a prophecy. He said: "In my judgment there are no missions in the world which hold so much promise as the missions of South America. The work is going to continue to grow, and we have not yet seen the end of the number of missions that will be established, and there are those here that will see that growth."

Six months ago, under the direction of the First Presidency, it was our privilege to organize the Chilean Mission—the sixth mission of the Church in South America, and the work is just commencing. It took thirty-three years in order to convert the first 10,000 people to the Church in South America. It took just three years to convert the next 10,000. Last year alone 6,000 came into the Church. Indeed it is a land of promise and of prophecy.

I am grateful to have the privilege of laboring in this land. It has been a marvelous experience for Sister Tuttle and me to take our young family down to South America and make our home there, and it has been a great opportunity to travel abroad on that vast continent, trying to hasten the work of the Lord as Elder Packer mentioned. I lack both the time and the vocabulary to describe adequately this great and varied land, but I would like briefly to give you a glimpse of it.

Perhaps the land could best be characterized as a sleeping giant—both giant and sleeping. There is tremendous potential there. There are mighty rivers whose power for the most part rolls on unharnessed; fertile soil, yards and yards deep, lies undeveloped; great resources, dormant. Almost it seems as though the Lord was letting this happen.

The people are a mixture of many nations, mainly Europeans mixed with the Lamanite, who was indigenous to this land. Half of the 120 millions of people speak Spanish; the other half, Portuguese. The latter are found in the great country of Brazil.

These people are not lazy. I know they have been characterized as lazy. It is true, they take a siesta, but they start early, and they go late. Many times I have seen women, particularly Lamanite women—always with a baby strapped across their backs—half trotting along the street whirling a little spindle which spins the yarn from the wool which they have in their hands. They deserve the gospel of Jesus Christ after these many hundreds of years—and this too in fulfilment of prophecy.

Politically, I know little about the situation. I do know of the press accounts from there (which are neither as good nor as bad as the actual situation). I think, however, that you parents need not be worried about the safety of your sons or your daughters in that land. It is true, there is always a threat, and danger is more or less constant, but I have a calm assurance in my heart that God lives; he is in his heaven; this is his work; and it is not going to be hindered by the whims of men.

I would, however, request one thing—that each of you join with your sons and daughters and with us in fervent prayer to call down the blessings of heaven

upon that land, that the leaders may be blessed to preserve the measure of peace that will make it possible for us to carry the work of the Lord forward; for it will be the means of saving and awakening this great people.

One of the most thrilling things that I have observed in this conference are these four rows of men down here wearing the earphones. Perhaps because I have been in the land of a foreign tongue, I can more readily appreciate the opportunity these brethren have to come from such distant places and receive the counsel of the brethren firsthand in their own tongue. I can certainly say, "Amen," to Brother Hinckley's statement that there are other places where nations are met politically to solve their problems, but that here is the soul and the heart and the spirit that will ultimately bring peace. Because it is here that the gospel will be taught and only through acceptance of it and obedience to it can peace come. There is no other way that all men can be united in a cause that is greater than their own nationalism, except in the acceptance of the universal gospel of Jesus Christ.

I have thrilled as I sat in report meetings and heard the brethren give reports of their extensive labors both at home and abroad; where they speak intimately of such places as Hamburg, Glasgow, Tokyo, Sidney, Helsinki, Manila, and Bergen. The cause of truth is mightier and more widespread than ever before in the history of the world, and so also is the power of error and evil. But again, in my soul is the calm assurance that right will prevail and truth will overcome. While all around nations fear and tremble and wonder and are uncertain, we are certain and calm and at peace.

But, oh, how I yearn for the day when in these meetings the brethren will give reports on such places as Nanking, Moscow, Delhi, Bombay, Dakar, Leningrad, and Jerusalem and speak about the conditions in the branches and districts and wards and stakes in these places.

How can this be achieved and hastened? By obedience to and acceptance of the gospel of Jesus Christ—obedience by us who believe and acceptance by the world, for this gospel has the power to change men's lives. Because I have been in the mission field, I have more readily seen the power of the gospel change lives.

Down in Brazil I listened to a recently appointed branch president say: "Brethren, I work from 7 am to 7 pm. I have set two nights aside for my family. The other five nights I intend to be at the Church. Brethren, you can find me there." The gospel changes lives. It calls forth willing service and gives a man a worthy cause.

In a priesthood leadership meeting down in Chile, one of the brethren said, "Who would have thought that two years ago an ordinary mechanic like myself would be standing in front of a group of men teaching them about the things of the spirit? Here I am not only doing that but serving as your branch president as well." The gospel changes lives. It releases latent potential.

Down in Uruguay I heard a father say of his son, "Two years ago when my son was called on a mission I wasn't even a member of this Church. Now when my son is released, I shall welcome him officially into his branch as his branch president. Is it any wonder that I am almost overcome with gratitude for the blessings which the gospel has brought into my life—the harmony and the unity it has brought to our family?" The gospel changes lives. It brings love and unity and peace to families.

In Argentina a former missionary who is now married and has two children stood and said, "If I received a call to go on a mission again, I would sell my furniture and go." To you brethren here it might take on added significance to realize that that young man had no stocks, no bonds, no real property, no home, no car—only furniture. The gospel changes lives. It lifts them from the realm of materialism to spirituality.

I heard a brother in the Andes Mission say, "You men are my brothers. If my family joins the Church and are faithful, they will be my brothers. If not, the blood relationship is not as strong as the brotherhood and gospel ties in this Church." The gospel changes lives. It unites all men that love the truth in a brotherhood.

There is a building program going on in South America as there is in all the world. It requires the assistance of a skilled contractor to help the local people build the churches. Right now there is some unsuspecting Spanish-speaking contractor here in North America who is going to receive a telephone call and have an interview, and if he is willing and worthy, he is going to sell or rent his home, leave his job, turn his business over to his partner or his competitor, take his family and head for some place in South America which heretofore has been only a strange sounding name.

I was in that branch three weeks ago. When this man arrives at Asuncion, Paraguay, he will find a people that will teach him love, understanding and brotherhood; and they will build him into a better man while he helps them build a chapel to worship God. The gospel changes lives and location, and requires sacrifice. And I am grateful that it does. I hope we never lose from this Church this element of sacrifice. It is worth the sacrifice to have the peace and assurance come to you that God lives, because your willingness to serve draws you closer to him.

There are several thousand young men and women this year who also will have an interview with their bishops, and if they have prepared themselves well and proved themselves worthy, they will receive a call from the Prophet of the Lord to serve their fellow men by declaring the restoration of the gospel. They will leave school and scholarships. They will leave their jobs and their money and their girls, and go at their own expense and learn a foreign tongue so that other lives may be changed. They will declare that God lives, that he is our Father, that he loves us. They will declare that Jesus Christ is his Son, our Redeemer. They will declare that the gospel of Jesus Christ has been restored in this day through the Prophet Joseph Smith. They will declare that a new witness has been given to the world in the form of the Book of Mormon, which declares again and anew that Jesus is the Christ. They will declare that this is a land of promise, as Elder Benson so impressively said, from which this gospel is to go forth to all the world to bless the lives of all of our Father's children.

They will declare that the priesthood has been restored to men to give them power to baptize and to bless with the Holy Ghost and to perform all of the ordinances which are necessary for the exaltation of man.

Now how can we help, and what can we do? Youth, prepare. Live clean. Be honorable. Follow the counsel you have received in this conference.

Parents, instruct. Get close to your families. Perhaps parental advice can best be summed up by repeating to you a telephone conversation from an eighty-eight-year-old mother up here to her forty-year-old son down in Sao Paulo. She said, "Son, keep your faith, do your work, pay your tithing, live the gospel, say your prayers, and keep your testimony." He said, "She has given me that advice all her life."

I am grateful, brothers and sisters, for my testimony of the divinity of this work. I am grateful that I know that the great and noble man who directs this work is indeed a prophet of God. I am willing to sustain these brethren of the General Authorities in their holy callings. I am willing to sustain you brethren in your offices and callings. I am grateful to have membership in this Church and brotherhood with you.

I pray that the Lord will continue to touch the hearts of his children that they will respond to the power of truth that it may operate in their lives and change enmity to love, greed and avarice to generosity, apathy to righteous activity, materialism to spirituality, and unite all men in the brotherhood of the gospel in ultimate peace, and I ask it in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

Elder A. Theodore Tuttle of the First Council of the Seventy, and now president of the South American Mission, has just addressed us. You will be pleased to know that we already have word from that country. I read one telegram, and here is another from Lima, Peru. Just think, we were together this

morning speaking to them through short-wave radio. Here is an answer from the people listening in: "Short-wave program of inspirational conference received perfectly in Lima, Peru." The cablegram was signed by Brother Vernon Sharp, president of the Andes Mission.

And now we have a cablegram from the other side of the world: "One hundred and two French members in Paris thrilled to hear their prophet, leaders, choir. Reception good." (Signed by Shelby Arigona, branch president.)

I know that I express the gratitude of your hearts for the men who own these stations and who have united with the Church in the great effort to apply modern invention and discoveries to the preaching of the gospel of Jesus Christ. If we had had to pay for the television and radio coverage we have had today, we should have had to expend thousands, tens of thousands of dollars. These men who have united in rendering this service deserve our heartfelt gratitude for their utilizing modern discoveries and inventions to reach these people of the world—down in Central America, South America, Africa, France, Germany, and the islands of the sea. Just realize what you have experienced today! God bless these men.

The Tabernacle Choir will favor us with the anthem, "Worthy is the Lamb," conducted by Richard P. Condie, and the benediction will be offered by Elder Rulon J. Sperry, formerly President of the Netherlands Mission, after which this conference will be adjourned for six months.

The singing for this afternoon and this morning, as you know, has been furnished by the members of the Tabernacle Choir. We have been inspired by their singing. I should like to say to you that we owe this group of singers a great debt. It is through their singing and their influence throughout the world that we have had the unexcelled experience today of speaking to the world. Brother Arch L. Madsen, who is head of KSL, has been instrumental through his friends and associates in radio and television in obtaining this world-wide coverage. He reported that one important reason why these owners and managers of stations consented to unite with us in this conference, was because of the fact that their stations could bring to the people the privilege of listening to the world-famous Tabernacle Choir, and that was a drawing card, of course. There are hundreds of thousands and millions of listeners. We were very pleased to have the Tabernacle Choir as part of the program this day. That is why the services this morning were interrupted at certain times. Some stations were coming on, and other stations were going off.

We have participated this morning in something that is greater than we really know!

Now, in conclusion, I should like, though inadequately, to express for you our appreciation of those who have participated in this great conference. First, to the General Authorities for the inspirational messages you have given. I think it was Carlyle who said, "In this world there is one god-like virtue, the essence of all that ever was or ever will be of god-like in this world—the veneration done to human worth by the hearts of men." It is in that spirit we mention the following and head it with your messages throughout the conference.

Second, to the public press and the reporters for their fair and accurate reports throughout the sessions.

Third, for the co-operation of the city officials: As you have driven to and from Temple Square past these policemen standing on the street corners, you have noted their responsibilities and how faithfully they have discharged them, handling carefully the increased traffic; also the Fire Department and the Red Cross, who have been on hand to render assistance and service whenever and wherever needed. I am mentioning this because you know it is a wonderful thing to feel the spirit of co-operation in this great city.

Fourth, to the Tabernacle ushers who have rendered service quietly, courteously, and efficiently in seating the great audience at these conference sessions.

Fifth, I have already mentioned the radio and television stations. Fifty-two television and twenty-four radio stations in our own city and the nation for the

first time have carried the sessions of this conference from coast to coast and by short-wave to countries all over the world. This has been the means of permitting over sixty million people in the United States and Canada, and many thousands more in foreign countries, to hear and see the proceedings of this 132nd annual conference.

Sixth, I should like to express personally and publicly my appreciation of the management of the Hotel Utah and their associates, men and women who were looking after your comfort, and particularly Sister McKay's and mine—the managerial personnel, the girls running the elevators, the cooks, waitresses—nowhere in the world, I care not where you go, will you find more excellent service.

Seventh, we appreciate especially those who have furnished the singing throughout this conference: The Brigham Young University Combined Choruses, a large choir and musical instruments on Friday, April 6; the Ricks College Choir on Saturday, April 7; the Men's Chorus of the Tabernacle Choir last evening.

All contributed their services—paid their own expenses from Provo, Rexburg, and other places. Any call was given an immediate response.

Today, our own Tabernacle Choir. You know what reference I have already made regarding our appreciation of their services to the world.

Eighth, we must not overlook these beautiful daffodils sent to us by airplane from the Tacoma Stake through the kindness of the Puyallup Valley Daffodil Festival. And these calla lilies that came by air from the high priests quorum of the Oakland-Berkeley Stake. Ten thousand sweet peas from the Mesa Eleventh Ward, Mesa Stake, picked by members of the stake.

Thank you, members and friends, for these beautiful flowers which fill the Tabernacle with sunshine and fragrance. We appreciate the love and affection which these flowers connote. We are not unmindful of the many hours spent by the members of the Church in picking and arranging these flowers for shipment by air.

Now, just a word by way of summary. The paramount theme of this great conference has been the reality of God the Father and his Son Jesus Christ. The founding fathers of our republic incorporated in the Preamble of our Constitution their belief in a Creator who had created mankind on a basis of equality with certain inalienable rights, chief of which were life, liberty, and the pursuit of happiness.

In our daily desire for material success and pleasure, we have a tendency to neglect the importance of the Creator's place in our hearts and in our homes; and in social intercourse we are prone to neglect the importance of *making the Creator the center of our lives.*

Our religion is not a cloak to wear on Sunday and be hung in the closet for the rest of the week; neither is it something for nations to parade on certain occasions and then to wrap up in mothballs to await another occasion.

Men today are rapidly classifying themselves into two groups: believers and nonbelievers.

J. Edgar Hoover, and I quote, says: "There is no place here in America for part-time patriots. This nation is face to face with the greatest danger ever to confront it, a sinister and deadly conspiracy which can be conquered only by an alert, informed citizenry. It is indeed appalling that some members of our society continue to deplore and criticize those who stress the communist danger. Public indifference to this threat is tantamount to national suicide. Lethargy leads only to disaster. Knowledge of the enemy, alertness to the danger, everyday patriotism are the brick and mortar with which we can build an impregnable fortress against communism."

I approve with all my heart the appeal made by Brother Tuttle that only the gospel of Jesus Christ will unite our hearts in faith in God and faith in his existence, that we make him the center of our lives, and that the gospel of Jesus Christ is the plan whereby our hearts and lives and towns and nations can be united in bringing about universal peace and the brotherhood of man.

God lives! So does Jesus Christ, his Beloved Son, who gave the gospel, the

eternal plan of salvation of the human soul. The Lord himself says, ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39)—all mankind.

We have had a beautiful example of mutual service and mutual love throughout this entire conference here in our own city.

God bless you, brethren and sisters, may you carry back to your wards and stakes and missions the spirit of this great, greatest of all conferences ever held in the Church. I pray that God will bless you with his guiding and protecting influence, that you may return home without accident; be happy in the knowledge that you are members of this great kingdom and that you contribute to the brotherhood of Christ. May that Spirit emanate not only from you and your associates in the Church, but from all who participated, whether they are members or not, in making this conference so ideally successful, I pray in the name of Jesus Christ. Amen.

An anthem, "Worthy Is The Lamb," was sung by the Tabernacle Choir.

Elder Rulon J. Sperry, formerly president of the Netherlands Mission, offered the benediction.

Conference adjourned.

The Brigham Young University Combined Choruses furnished the musical numbers for the Friday morning and afternoon sessions. Kurt Weinzinger was conductor of the selections during the morning session; Maughan McMurdie conducted during the afternoon session.

The musical numbers for the Saturday morning and afternoon sessions were furnished by the Ricks College Choir, with Richard W. Robison as conductor.

The music for the General Priesthood Meeting Saturday evening was furnished by the Men of the Tabernacle Choir, Richard P. Condie, conductor.

On Sunday the Tabernacle Choir, Richard P. Condie, conductor, with Jay E. Welch, assistant conductor, furnished the choral music for the morning and afternoon sessions.

Richard P. Condie directed the singing of the Tabernacle Choir on the *Tabernacle Choir and Organ* broadcast Sunday morning.

Accompaniments and interludes on the organ were played by Alexander Schreiner and Frank W. Asper. Frank W. Asper was the organist at the *Tabernacle Choir and Organ* broadcast.

JOSEPH ANDERSON
Clerk of the Conference

SALT LAKE MORMON TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:35 to 10:00 a.m. Sunday, April 8, 1962, through the courtesy of Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

(The organ played, "As The Dew From Heaven Distilling," and on signal the Choir and organ broke into the Hymn, "Gently Raise The Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard P. Condie conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist, and the spoken word by Richard Evans.

The Choir turns first today to the words of Emma Lazarus unforgettably inscribed upon the Statue of Liberty and in the hearts of many men world-wide: "Give me your tired, your poor, Your huddled masses yearning to breathe free, The wretched refuse of your teeming shore. Send these, the homeless, tempest-tossed to me. I lift my lamp beside the golden door!"

(The Choir sang: "Give Me Your Tired, Your Poor."—Berlin-Ringwald.)

Announcer: Frank Asper selects today one of the celebrated 16th Century Psalm settings of Benedetto Marcello.

(Organ Selection: "Allegretto."—Marcello-Brydson.)

Announcer: Turning now to the music of Mendelssohn we hear the Tabernacle Choir recall a sacred song: "I waited for the Lord, He inclined unto me, He heard my complaint . . . O bless'd are they that hope and trust in the Lord. . . ."

(The Choir sang: "I Waited For The Lord."—Mendelssohn.)

Announcer: Often we hear people discuss the odds on certain prospects or proposals—the chances of winning or losing—of success of failure in many matters. And sometimes we hear quite casually the question, "What have we got to lose?" There are many hazards, many chances, many so-called "calculated risks." But the hazards, the risks can be reduced by the sincere resolve not to take dishonest or unethical or illegal changes, not to run against the law, the commandments, the rules of health, the rules of safety, or the time-proved principles. Arthur Brisbane said: "Life is a short walk along a narrow thread . . . beginning and ending in a mysterious unknown. . . . Life is short as we see it, but in reality . . . never ends—and, long or short, it is all that we have."[1] Life *is* all we have, here or hereafter. And since this is so, no one wisely would take chances on matters of morals, of honesty, or matters contrary to a quiet conscience. As to lawlessness, or any evil action, even if we don't get caught by someone else we get caught with our own conscience; we get caught with loss of self-respect, with not liking ourselves inside. The odds on losing health, on losing honor, on losing life, on losing loved ones, on losing a quiet conscience could scarcely be called a good gamble. And to anyone who says you likely won't get hurt, or you likely won't get caught, or likely you will get away with it, the answer wisely would be: "I am not interested in the odds or the averages—I am all I have. Life is all I have." The odds and the averages are not much comfort to a person who personally loses what is most precious and important. Anyone who takes a dare he shouldn't take, or involves himself in shady ventures, or gambles his health, his happiness, his peace, his principles—anyone who takes a so-called calculated risk where such precious and irreplaceable things are laid on the line—would prove himself to be incalculably unwise, no matter what he thinks the odds are. In all such considerations the answer should be

[1]Accredited to Arthur Brisbane.

simply: "I'm not interested in averages or odds. I am all I have—life is all I have—life and loved ones everlastingly." What do we have to lose? In the words of Albert Camus: "We have nothing to lose—except everything."[2]

(Organ Selection: "Evensong."—Schumann.)

Announcer: With Frank Asper at the Tabernacle Organ we have heard, "Evensong," by Robert Schumann.

And now the Choir recalls one of the hymns of Parley P. Pratt, sung to a tune by John Tullidge: "An angel from on high the long, long silence broke."

(The Choir sang: "An Angel From On High."—Tullidge.)

Announcer: The Men's Chorus of the Tabernacle Choir recalls in closing a hymn by O. P. Huish: "Jesus, my Savior true, Guide me to thee; Help me thy will to do; Guide me to thee; E'en in the darkest night, As in the morning bright, Be thou my beacon light; Guide me to thee."

(The Men's Chorus sang: "Guide Me To Thee."—Huish.)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the seventeen hundred and third presentation, and continues the 33rd year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

Richard P. Condie conducted the Tabernacle Choir. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard again from the Crossroads of the West.

[2]Albert Camus, French Journalist.

Index

Page

Adams, Elder Orval W. 23
Anderson, Elder Joseph, Clerk of the Conference 1, 21, 126
Authorities and Officers Present 1
Authorities and Officers Sustained 24
Benson, Elder Ezra Taft 103
Brown, President Hugh B. 106
Brown, President Hugh B. 87
(General Priesthood Meeting)
Brown, President Hugh B. 77, 78, 81, 84, 87, 90, 93, 95, 106
Brown, Bishop Victor L. 81
(General Priesthood Meeting)
Burton, Elder Theodore M. 54
Choir and Organ Broadcast 127
Christiansen, Elder ElRay L. 32
Church Finance Committee Report 23
Critchlow, Elder William J., Jr. 36
Dyer, Elder Alvin R. 9
Evans, Elder Richard L. 96
Evans, Elder Richard L. 127
(Choir and Organ Broadcast)
Finance Committee Report 23
First Day—Morning Meeting 3
First Day—Afternoon Meeting 21
General Authorities and Officers Present 1
General Authorities, Officers and Auxiliary Officers Sustained 24
General Priesthood Meeting 77
Hinckley, Elder Gordon B. 70
Hunter, Elder Howard W. 74
Isaacson, Elder Thorpe B. 67
Ivins, Elder Antoine R. 45
Kimball, Elder Spencer W. 59
Lee, Elder Harold B. 29
McKay, President David O. 5
(Opening Address)
McKay, President David O. 93
(General Priesthood Meeting)
McKay, President David O. 123
(Closing Address)
McKay, President David O. ..... 3, 5, 9, 13, 16, 20, 21, 23, 26, 28, 32, 34, 36, 39, 40, 44, 45, 47, 50, 53, 58, 59, 64, 67, 70, 73, 76, 93, 95, 96, 98, 99, 102, 103, 106, 110, 111, 115, 117, 120, 123.
Moyle, President Henry D. 99
Moyle, President Henry D. 23
(Presentation of General Authorities and Officers)
Moyle, President Henry D. 90
(General Priesthood Meeting)
Obituaries 23

Page

Packer, Elder Boyd K. ... 118
Petersen, Elder Mark E. ... 111
Presentation of General Authorities and Officers ... 24
Priesthood Meeting, General ... 77
Richards, Elder Franklin D. ... 48
Richards, Elder LeGrand ... 41
Romney, Elder Marion G. ... 16
Second Day—Morning Meeting ... 39
Second Day—Afternoon Meeting ... 58
Sill, Elder Sterling W. ... 13
Simpson, Bishop Robert L. ... 78
(General Priesthood Meeting)
Smith, Elder Eldred G. ... 65
Smith, President Joseph Fielding ... 44
Sonne, Elder Alma ... 35
Statistical Report ... 21
Sustaining of General Authorities, Officers and Auxiliary Officers ... 24
Tabernacle Choir and Organ Broadcast ... 127
Tanner, Elder Nathan Eldon ... 50
Taylor, Elder Henry D. ... 27
Third Day—Morning Meeting ... 95
Third Day—Afternoon Meeting ... 110
Tuttle, Elder A. Theodore ... 120
Vandenberg, Bishop John H. ... 84
(General Priesthood Meeting)
Young, Elder Seymour Dilworth ... 115

Printed by

in the United States of America

Historian's Office
[illegible] Library

One Hundred Thirty-Second

SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

Held in the Tabernacle
Salt Lake City, Utah

October 5, 6, and 7, 1962

With Report of Discourses

Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

The One Hundred Thirty-second Semi-annual Conference of The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-Second Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 5, 6, and 7, 1962.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m. Friday, Saturday, and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, October 6, at 7:00 p.m.

All general sessions of the Conference were broadcast to overflow gatherings in the Assembly Hall on Temple Square over a loud-speaking system and by television. Additional thousands listened to the services on the Tabernacle Grounds by means of amplifying equipment.

The proceedings were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, Utah, and by arrangements through KSL, stations throughout the United States and Canada and elsewhere made available to their listening or viewing audiences one or more of the general sessions.

The Saturday morning session was heard over 125 television stations, thirty radio stations, and five short wave stations. It was video taped for release Sunday morning for the eastern area of the United States.

The General Priesthood meeting was relayed by closed circuit to members of the Priesthood gathered in the Assembly Hall and in 338 other Church buildings from coast to coast and in Alaska and Canada.

The Sunday morning services were carried live by 18 television stations from Denver to the West Coast from the Tabernacle in Salt Lake City. Eighteen radio stations throughout the West broadcast this session, and three radio stations carried the program live to the Eastern part of the nation. The Sunday morning session was also beamed by short wave over facilities of Station WRUL of Boston, in Spanish to the Carribean, Mexico and South America, and in English to Europe and Africa.

President David O. McKay was present and presided at each of the sessions and conducted the services of each meeting.

A full report of the Sunday morning Tabernacle Choir and Organ Broadcast is also incuded in this record. (See pages 121 to 122)

Elder Joseph Anderson was Clerk of the Conference.

General Authorities of the Church Present

The First Presidency: David O. McKay, Henry D. Moyle, Hugh B. Brown.

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Howard W. Hunter, Gordon B. Hinckley, Nathan Eldon Tanner.*

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve Apostles: Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Henry D. Taylor, William J. Critchlow, Jr., Alvin R. Dyer, Franklin D. Richards, Theodore M. Burton, Thorpe B. Isaacson, Boyd K. Packer, Bernard P. Brockbank.**

The First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion D. Hanks, A. Theodore Tuttle.

Presiding Bishopric: John H. Vandenberg, Robert L. Simpson, Victor L. Brown.

General Officers and Other Authorities Present

Church Historian and Recorder: Joseph Fielding Smith, and assistants: A. William Lund and Preston Nibley.

Members of the General Welfare Committee, Church Welfare Program.

Members of the Church Board of Education and Chancellor of the Church School System, Directors and Associate Directors of Institutes, and Seminary Instructors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, and members of the Melchizedek and Aaronic Priesthoods.

Auxiliary Officers, General, Stake, and Ward, from all parts of the Church.

---

*Elder Nathan Eldon Tanner was sustained at this Conference as an Apostle and member of the Quorum of the Twelve Apostles, filling the vacancy caused by the death of Elder George Q. Morris.

**Elder Bernard P. Brockbank was sustained as one of the Assistants to the Twelve Apostles.

FIRST DAY

MORNING MEETING

The opening session of the One Hundred Thirty-Second Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City Friday morning, October 5, 1962 at 10:00 a.m., with President David O. McKay presiding and conducting the services.

The music for this session of the Conference was furnished by the Relief Society Singing Mothers of the Central Idaho and Bannock Welfare Regions, with Sister Florence Jepperson Madsen conducting. Alexander Schreiner was at the organ.

President McKay opened the Conference by making the following introductory remarks:

President David O. McKay:

This is the opening session of the One Hundred Thirty-Second Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are convened in the Salt Lake Tabernacle on Temple Square. Yesterday and Wednesday this building was filled with the women of the Relief Society assembled in their general conference. The Tabernacle was filled to overflowing. I said to Sister Spafford, "Where do the men sit during Conference?" The answer is apparent here this morning.

We wish to commend and congratulate the General Relief Society Presidency and members of the General Board for the outstanding service they are rendering to the women of the Church.

All the General Authorities of the Church are in attendance excepting those who are ill or absent on missions. We are pleased to have in attendance this morning our General Authorities who are presiding over foreign missions: Elder Nathan Eldon Tanner over the West European Mission; Elder Theodore M. Burton over the European Mission; Elder Marion D. Hanks, presiding over the British Mission; Elder Bruce R. McConkie, presiding over the Southern Australian Mission, and Elder A. Theodore Tuttle over the South American Mission.

We miss this morning the presence of Elder George Q. Morris who passed away April 23, 1962.

You will be interested in knowing that through the generous cooperation of owners and managers of radio and television stations across the nation, this will be the most widely spread dissemination of a General Conference ever held in the Church. A total of 127 television stations will provide a potential listening audience of 77,000,000. In addition to the extensive television coverage, some or all of the proceedings of this conference will be carried over 30 radio stations from coast to coast. The Saturday morning session will be video-taped and released to the eastern part of the United States Sunday morning over 97 television stations. Four other television stations will carry the program "live" and the Sunday morning session will be beamed by short-wave over facilities of station WRUL of Boston in Spanish in the Caribbean, Mexico and South America, and in English to Europe and Africa. Eighteen television stations from Denver to the West Coast will carry the Sunday morning session "live" from the Tabernacle commencing at ten o'clock in the morning, Mountain Standard Time; also three radio stations in the East will carry the Sunday morning session "live." Thus millions across the nation and throughout the world will hear the voice of the General Authorities assembled in this General Conference. I am sure the public generally unite with us in recognizing the great favor the managers and owners of these radio and television stations are bestowing upon us. We sincerely thank them for their commendable cooperation in broadcasting the proceedings of this conference.

The General Priesthood Meeting Saturday evening, originating in the Salt Lake Tabernacle, will be carried by

direct closed circuit to more than 338 gatherings of men and boys in all parts of the United States, including Alaska, and in Canada.

This morning leaders and members of the Church have assembled in the Tabernacle from far and near, from the Islands of the Sea, from our recently organized stakes in Europe, Australia, New Zealand and Alaska, and from other parts of the North American Continent. To all those gathered in the Tabernacle and the Assembly Hall, and to the vast radio and television audience, in behalf of the First Presidency, the Council of the Twelve and the other General Authorities, I extend a cordial and hearty welcome.

For the convenience of those who are unable to enter this building, it being crowded to capacity, we announce that these services and all general sessions of the Conference will be broadcast in the Assembly Hall by television.

Any important messages that come to us for persons attending will be announced at the dismissal of the meetings over the public address system on the grounds.

We are pleased to announce that the Relief Society Singing Mothers from the Central Idaho and Bannock Welfare Regions, with Sister Florence Jepperson Madsen as their conductor, will furnish the music for these sessions today. Dr. Alexander Schreiner is at the organ. We extend a hearty welcome to these Relief Society Singing Mothers and want them to know that it is a joy to have them here with us.

We have a letter from Brother Morgan S. Coombs, President of the Australian Mission, stating: "The Australian Saints, the missionaries, and the mission presidency join in sending love and greetings to the General Authorities and to those assembled at Temple Square for conference. Our prayers and thoughts are with you and we know our Heavenly Father will bless you and us abundantly with his inspiration as you speak to us."

Also, from Brother Stephen R. Covey, president of the Irish Mission: "From the beautiful Emerald Isle, Irish saints and missionaries send appreciation, love and wishes for inspirational conference and health to all."

From Brother and Sister Fred W. Schwendiman, New Zealand South Mission: "Greetings and love to the Church Authorities, members and our representatives assembled in the annual general conference of the Church from missionaries and members of the New Zealand South Mission."

We are especially happy to welcome and express appreciation for the presence of our stake presidencies, temple presidencies, bishoprics, high councilmen, General Auxiliary officers, and other general officers of the Church, many of whom have travelled long distances to be in attendance at this conference.

We have also prominent leaders, visitors and officials who show their interest and willingness to cooperate with us whenever possible, and we have, as reported, the following: Wallace F. Bennett, United States Senator; David S. King, United States Congressman; Lamont Toronto, Secretary of State; (isn't the Governor here? I don't see him): Ernest L. Wilkinson, president of Brigham Young University; A. Ray Olpin, president of the University of Utah; G. Homer Durham, president of Arizona State University; William P. Miller, president of Weber College; Marion G. Merkley, State Superintendent of Public Instruction; Dr. Howard McDonald, City College of Los Angeles; John L. Clarke, president of Ricks College; M. Blaine Petersen, United States Congressman; Dr. M. Lynn Bennion, Superintendent of Salt Lake City Public Schools; and possibly others unmentioned; Dr. Ebeid Sarofim of Cairo, Egypt, presently an instructor in the London University. We welcome Dr. Sarofim to this great conference.

The singing for this morning's session, as already announced, will be furnished by the Relief Society Singing Mothers from the Central Idaho and Bannock Welfare Regions, with Florence Jepperson Madsen conducting and Alexander Schreiner at the organ. We shall begin this session by the Relief Society Singing Mothers rendering "The Lord Is My Shepherd." The invocation will be offered by Elder Edgar B. Brossard, formerly president of the French Mission.

Singing by the Singing Mothers Chorus, "The Lord Is My Shepherd."

Elder Edgar B. Brossard, former president of the French Mission, offered the invocation.

President David O. McKay:

The invocation was just offered by Elder Edgar B. Brossard, formerly president of the French Mission. The Relief Society Singing Mothers will now favor us with "My Soul Is Athirst For God."

The Singing Mothers sang, "My Soul Is Athirst For God."

PRESIDENT DAVID O. McKAY

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour."

(Psalm 8:4-5.)

Since the dawn of civilization, leaders in organized society have sought the answer to the age-old question: "What is the chief end of man?" Carlyle answered it by saying, "To glorify God and enjoy him forever."

The Prophet Joseph Smith gave through revelation from the Lord the following: "That mine everlasting covenant might be established;

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, . . ." (D&C 1:22-23.)

He further brought to light the great truth that God's work and glory is: "to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Throughout the centuries there have been leaders and socially minded men who have desired the better way of living than that which was theirs. The good life, so important to man's happiness, has been the quest of the ages. To sense the need of reform has been easy, but to achieve it has been difficult and well nigh impossible. Ideas suggested by the wisest of men have often been impractical, sometimes fantastic, yet in many cases the world in general has been made better by the dissemination of new ideas even though the experiments proved failures at the time.

In this respect the first half of the nineteenth century was particularly marked by the feeling of social unrest, and many observing people became dissatisfied with social and economic conditions, and thinking men sought for remedial changes. In France, for example, the fanciful theories of Francois Marie Charles Fourier were circulated. He attempted to outline the future history of our globe and of the human race for eighty thousand years. Today, his books are seldom, if ever, read.

Later, Robert Owen, a man of exceptional ability and insight, when about nineteen years of age, became dissatisfied with the churches of his day. He decried their departure from the simple teachings of Jesus and was disturbed also by economic conditions. With a fortune back of him, and with the confidence of the Duke of Kent, Queen Victoria's father, Owen came to the New World in America about 1823. He purchased twenty thousand acres of land in what later became New Harmony, Indiana. He established what he hoped to be an ideal society. Within three years he lost two hundred thousand dollars of his fortune, and his experiment failed.

A few years later, George Ripley, a Unitarian minister, conceived a plan of plain living and high thinking. He and his associates became the founders of what is known now as "The Great Experiment." He had as his associates such able men as Nathaniel Hawthorne and Charles A. Dana, who afterwards became Assistant Secretary of War in the Cabinet of the President of the United States. This "Great Experiment" came to an end in 1846.

I believe with others that government, institutions, and organizations exist primarily for the purpose of securing to the individual his rights, his happiness, and proper development of his character. When organizations fail to ac-

complish this purpose, their usefulness ends. "So act," says Kant, "as to treat humanity, whether in your own person or that of another, in every case as an end, never as a means only."

In all ages of the world men have been prone to ignore the personality of others, to disregard men's rights by closing against them the opportunity to develop. The worth of man is a good measuring rod by which we may judge the rightfulness or the wrongfulness of a policy or principle, whether in government, in business, or in social activities.

Theories and ideologies exploited during the last half century present challenges more critical and dangerous than mankind has ever before faced.

This present world conflict, affecting the minds and souls of men today, is set forth by a prominent statesman of our country in the following succinct summary:

"On one side are those who, believing in the dignity and worth of the individual, proclaim his right to be free to achieve his full destiny—spiritually, intellectually, and materially. And—on the other side—there are arrayed those who, denying and disdaining the worth of the individual, subject him to the will of an authoritarian state, the dictates of a rigid ideology, and the ruthless disciplines of a party apparatus.

"This basic conflict—so deeply dividing the world—comes at a time when the surge of other changes and upheavals staggers the mind and senses. Whole nations are trying to vault from the Stone Age to the twentieth century." (*The Future of Federalism*, pp. 60-61.)

Thus, today, brethren, we are in danger of actually surrendering our personal and property rights. This development, if it does occur in full form, will be a sad tragedy for our people. We must recognize that property rights are essential to human liberty.

Former United States Supreme Court Justice George Sutherland, from our own State [Utah], carefully stated it as follows: "It is not the right of property which is protected, but the right to property. Property, per se, has no rights; but the individual—the man—has three great rights, equally sacred from arbitrary interference: the right to his life, the right to his liberty, and the right to his property. The three rights are so bound together as to be essentially *one* right. To give a man his life, but deny him his liberty, is to take from him all that makes life worth living. To give him liberty, but take from him the property which is the fruit and badge of his liberty, is to still leave him a slave." (From George Sutherland's speech before the New York State Bar Association, January 21, 1921.)

The bond of our secular covenant is the principle of constitutional government. That principle is, in itself, eternal and everlasting, despite the pretensions of temporary tyrannies. The principle of tyranny maintains that human beings are incurably selfish and therefore cannot govern themselves. This concept flies in the face of the wonderful declaration of the Prophet Joseph Smith that the people are to be taught correct principles, and then they are to govern themselves. Dictatorship, however, argues that the people should be governed by the individual or a clique who can seize power through subversion or outright bloodshed. Further, the people are declared to be without guarantees or rights, and the regime is claimed to exist beholden only to the plans and whims of the ruling tyrant.

Our founding fathers, despite some natural fears, clearly regarded the promulgation of the Constitution of the United States as their greatest triumph.

On June 12, 1955, Sir Percy Spender, Australian Ambassador to the United States, delivered a speech at the Union University at Schenectady, New York, at the time they conferred an honorary degree of Doctor of Civil Laws upon him. I agree with what he said in that speech, relating to present-day efforts, and I quote part of it as follows:

"Today, freedom—political, economic, and individual freedom—lies destroyed or is in the course of being destroyed over great areas of the globe. And it has been destroyed and is being destroyed in the name of freedom. *A vast struggle for the mind of man is now being waged—a struggle in which I hope each of you with all your heart will take part. In this struggle truth is distorted by those who have not the slightest regard for truth.* All the words which mean so much to us—like Liberty, Freedom, Democracy—are being de-

spoiled and prostituted by the enemies of Liberty, Freedom, and Democracy. A ruthless dialectical battle is being waged against the Christian way of life, against political liberty, against individual freedom, and it is being waged in the name of Freedom. Black becomes White; Tyranny becomes Freedom; The Forced Labor Camp stands for Liberty; The Slave State is represented as Democracy. *This is the deadly challenge of Communism.* And in this challenge those who put their emphasis upon man as an economic being—and there are plenty in every so-called free country in the world today who do just that—those who explain man in terms of scientific and chemical facts and the accident of circumstance, those who treat human beings as so many 'bodies,' those who deny man's spiritual and individual existence—each of them aids and hastens the destruction of the political institutions on which our free society rests, and whether he knows it or not, supports the dialectics and the aims of International Communism."

Jesus always sought the welfare of the individual; and individuals, grouped and laboring for the mutual welfare of the whole in conformity with the principles of the gospel, constitute the kingdom of God. Many of the choicest truths of the gospel were given in conversations with individuals when Jesus was on the earth. It was while Jesus talked with Nicodemus that he gave us the message relative to baptism and of being "born again." From the conversation with the woman of Samaria, we have disclosed the truth that they who worship God must worship him "in spirit and in truth." From Jesus' conversation with Mary and Martha, we hear the divine declaration, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: . . ." (John 11:25.)

Jesus' regard for the personality was supreme!

To the members of The Church of Jesus Christ of Latter-day Saints the worth of the individual has special meaning. Quorums, auxiliaries, wards, stakes, even the Church itself, are all organized to further the welfare of man. All are but a means to an end, *and that end is the happiness and eternal value of every child of God.*

With wards, quorums, organizations, and auxiliaries in mind, I suggest three major means of winning souls to Christ. These three conditions are: one—enrolment in the Church of every individual; two—personal contact; three—group service.

These three plans, or conditions, are already operating in the Church, but unless they function, they will be ineffective in accomplishing the purposes for which they have been established.

It is the duty of each of these organizations to enroll every individual who belongs to it, not only to enroll, but to know by personal contact the conditions under which each person lives. It is not enough to know, and it is not sufficient to visit, for no person can become enthusiastic with the principles and doctrines of the gospel unless he or she lives them. "If ye will do the will, ye shall know" is a fundamental law of spiritual growth. (See John 7:17.)

If each of the thousands of officers and teachers in the ward, stake, and auxiliary organizations; if each of the many thousands of priesthood members were to influence for better living one individual, and should labor all his days "and bring save it be but one soul unto me," says the Lord, "how great shall be his joy with him in the kingdom of my Father!" (See D&C 18:15.)

Today, many nations have lost their independence; men, defeated, have been compelled to labor for their conquerors, property has been seized without recompense, and millions of people have surrendered all guarantees of personal liberty.

Force and compulsion will never establish the ideal society. This can come only by a transformation within the individual soul—a life redeemed from sin and brought in harmony with the divine will. Instead of selfishness, men must be willing to dedicate their ability, their possessions, their lives, if necessary, their fortunes, and their sacred honor for the alleviation of the ills of mankind. Hate must be supplanted by sympathy and forbearance. Peace and true prosperity can come only by conforming our lives to the law of love, the law of the principles of the gospel of Jesus Christ. A mere appreciation of the social ethics of Jesus is

not sufficient—men's hearts must be changed!

In these days of uncertainty and unrest, liberty-loving people's greatest responsibility and paramount duty is to preserve and proclaim the freedom of the individual, his relationship to Deity, and the necessity of obedience to the principles of the gospel of Jesus Christ. *Only thus will mankind find peace and happiness.*

We find ourselves now immersed in a great political campaign in America for the purpose of selecting candidates for office in local, state, and national positions. We urge you as citizens to participate in this great democratic process, in accordance with your honest political convictions.

However, above all else, strive to support good and conscientious candidates *of either party* who are aware of the great dangers inherent in communism, and who are truly dedicated to the Constitution in the tradition of our founding fathers. They should also pledge their sincere fealty to our way of liberty —a liberty which aims at the preservation of both personal and property rights. Study the issues, analyze the candidates on these grounds, and then exercise your franchise as free men and women. Never be found guilty of exchanging your birthright for a mess of pottage!

God enlighten our minds to comprehend our responsibility, to proclaim the truth and maintain freedom throughout the world, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Bruce R. McConkie of the First Council of Seventy, who is now serving as president of the Southern Australian Mission, will now speak to us. He will be followed by Elder Alvin R. Dyer.

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy

When the time drew near for the ushering in of this great latter-day dispensation—the dispensation in which the Lord designed to restore again the truths of everlasting salvation to men—he placed Joseph Smith in circumstances where the future prophet was confronted with a wave of religious revivalism. "In the midst of this war of words and tumult of opinions," Joseph heard various ministers proclaim conflicting systems of salvation. Some cried, "Lo, here is Christ," others, "Lo, there." Confronted with this confusion, this young man, who had been prepared for his coming mission from all eternity; who had sat with Abraham and Adam in the councils in preexistence; who had the spiritual stature and was the one foreordained to usher in this great work—this young man read in the book of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

Joseph Smith said that never did any passage of scripture come with more power to the heart of man than this did to his heart at this time. The Spirit of the Lord was working with him and preparing him to receive the great vision that was ahead. Having listened to the ministers, he concluded that there was no real prospect of resolving the question as to which of all the churches was right by reference to the scriptures, "for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible." In due course, being led by the Spirit, he retired to a secluded and appropriate place to ask God which of all the churches was right and which he should join. In his language, this is what occurred:

". . . I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

". . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—

This is My Beloved Son. Hear Him!

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join.

"I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: 'they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.'

"He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time. . . ." (See Joseph Smith 2:13-20.)

But on another occasion the Prophet was permitted to write one of these other things. He was told, in effect, that if he remained faithful and true, he would be the instrument in the hands of the Lord to restore the everlasting gospel. In process of time he became that instrument; he received revelation upon revelation; heavenly ministers visited him; keys and powers, rights and prerogatives were restored, until the gospel in its fulness had been given again, which means that everything had been restored that was needed to enable men to gain a fulness of exaltation hereafter. The Church of Jesus Christ of Latter-day Saints was set up, and the power of God was again manifest to men on the earth.

Now, I suggest that the greatest question in the spiritual realm today is this: Was Joseph Smith called of God? Did he in fact receive the revelations which we certify were given to him? If he was called of God, if the Father and the Son appeared to him, if the heavens have been opened and the Church and kingdom of God has been set up again on earth through his instrumentality, then all men everywhere can find salvation by coming to this kingdom, by learning for themselves of the divinity of the work, and by hearkening to the precepts that are taught here.

But if Joseph Smith was not called of God, then this cause that we have espoused, and these proclamations that we make, are the greatest imposition and fraud that have been promulgated in the name of religion in the course of the history of the world. We are worse than the declining churches of the world if this cause is not true, because our proclamation is that the kingdom of God has been set up on the earth, and that this very kingdom is destined to grow and increase and break in pieces all other kingdoms until it fills the whole earth.

So I would suppose that every honest truth seeker in the world, every spiritually inclined person ought to desire to know whether Joseph Smith was called of God and whether the Lord's hand is in this work. I suggest that we have a pattern before us which shows the way whereby men can know of the divinity of this work. In the dispensation which preceded this one, in the day when our Lord himself ministered among men, he called apostles and prophets; he sent missionaries forth; they laid the foundation of a great Christian religion for their day; and the great message, the question then was: Has the Lord Jesus risen from the dead? Is this man, this lowly Nazarene, in fact and in literal reality, the Almighty Jehovah?

Now, this message that Christ had risen from the dead, that he had abolished death and "brought life and immortality to light through the gospel" (2 Tim. 1:10), was carried by the missionaries of old. They did it by declaring in simplicity and in plainness the gospel doctrines that he had given them. They did it by citing the ancient scriptures. They did it by pointing to the works which the Lord had done there in the flesh, he having said that the very works that he did bore record of him; and then they climaxed their message by bearing testimony of what God had revealed to them as to the divinity of the work. Some of them were able to stand up and say that they had seen with their eyes and felt with their hands, and that they knew of the Risen Lord's reality; and all of them

were able to testify that they knew by revelation from the Holy Ghost that the gospel was there and that Jesus was the Lord.

This is the same system that exists in this day. We have in the world now some 12,000 missionaries in the various nations, preaching what we call the message of the restoration; announcing the opening of the heavens, that God has spoken; preaching the divine Sonship of Christ; proclaiming that there are living apostles and prophets on earth. And they go forth carrying the message of salvation in precisely the same way that the apostles and prophets and missionaries of old did it. They go forth and announce the doctrines of salvation; they preach them in simplicity and in plainness; they cite the ancient revelations; they reason with the people and show that these things have been predicted; they point to the fruits of the prophet, the work that he did, for a man's fruits bear record of him. Then when all this has been done, they clinch the testimony, they climax the evidence they give, by bearing testimony of what God has revealed to them of the divinity of the work.

So though they may be, as the scripture read by President McKay states, though they may be the weak and the simple and the humble of the earth, yet with the Spirit of God as their companion, they fear not the face of man, but go forth boldly, proclaiming Christ as the Divine Son of God and Joseph Smith as his prophet for this age. As a result, the honest in heart, the upright, the spiritually inclined, the righteous, the good, the best people among all the nations of the earth, hear the testimony which they bear and are gathered into the kingdom of God.

You can argue or debate about the scriptures; you can explain away the works that are performed by prophets and say they were done by this power or that. But you cannot argue with a testimony; there is no issue to debate; there is no defense against the testimony that rests in the hearts of living witnesses who go out and certify of the divinity of this work.

I can stand in the congregations of the earth and can reason with the people out of the revelations. I can cite the scriptures of old. I can recite the proofs and the evidences, the fruits, such as the Book of Mormon, which have flown from the ministry of Joseph Smith. When I do this, if people are not spiritually inclined, they can argue and contend and attempt to explain these things away. But, having done all this, having set the stage, having laid a foundation, if I then say to the people: "In addition to all these evidences, I have received revelation that has come to me by the power of the Holy Ghost, telling me that this latter-day work is true, and I bear record to you that God has spoken in this day; now, if you will heed my warning voice and come and investigate and learn for yourselves, you also can know of the divinity of the work"—if I bear such a witness, that witness stands against them at the judgment bar of the Almighty.

Every investigator, in due course, stands exactly where Joseph Smith stood. He hears the cry, "Lo, here is Christ," and "Lo, there." He must decide for himself which of all the churches is right and which he should join. At his peril, he must find where the truth lies. And so, learning of the doctrine, and hearing the testimony, the obligation rests with him to do what the ancients did, to ask God for wisdom. As surely as he asks in faith, the Almighty will reveal to him that this great latter-day work is true. When he comes to know in his heart that the work is true, then if he has the spiritual integrity, fortitude, and courage to live in harmony with the standards of gospel righteousness, he forsakes the world, as thousands are doing; he comes into the Church; he finds peace and joy and satisfaction and happiness in this life; and he charts a course which will lead eventually to eternal exaltation in the mansions on high, which I pray may be the lot of all of us and honest truth seekers the world over. In the name of Jesus Christ. Amen.

President David O. McKay:

Elder Bruce R. McConkie of the First Council of Seventy has just addressed us. Elder Alvin R. Dyer, Assistant to the Twelve, will be our next speaker.

ELDER ALVIN R. DYER

Assistant to the Council of the Twelve Apostles

We learn from past history the harsh lessons that have come to those that lack faith and obedience which have brought disaster upon themselves and their people. At the end of Israel's sojourn in the desert, where because of disobedience and lack of faith, wherein all of the aged, except three who had been delivered through Godly intervention from Egypt, had virtually been wasted, making way for a new generation to fulfil the covenant of the Lord in occupying the land of their inheritance, Moses, the great lawgiver and prophet, called all of the new hosts of Israel together at the gateway to the Promised Land, in a place known as Kadesh-barnea the southerly entrance to Canaan, and there he recounted unto the children of Israel all the experiences that had happened to their parents and the great things which the Lord God had done for them. Here he repeated that which had been given their faithless forebears and the reason for their downfall. I call your attention to his initial words as he spoke to them:

"And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them; . . .

"These be the words which Moses spake unto all Israel on this side of Jordan in the wilderness, . . .

"(There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea.)" (Deut. 1:3, 1-2.)

Horeb, also known as Mount Sinai, is where Moses communicated personally with God. Mount Seir is the range of mountains bordering the desert which the camel trains followed along to avoid the heat of the desert. At Kadesh-barnea, the gateway to the Promised Land, Moses reminded the children of Israel that the distance from Sinai to the fulfilment of their covenant was but an eleven-day journey. I read in the paper recently where this same distance was covered in three hours by automobile, yet it took Israel forty years to travel that distance.

Carlyle has said this, "For a man to have lived and died, who might have been wise and was not—this I call a tragedy."

The Church of Jesus Christ of Latter-day Saints stands poised on the threshold of its greatest hour. Regardless of the many accomplishments of the past, and there have been many, its greatest challenge is ahead. We must believe this and adjust to it.

In one of the more often referred to parables of Jesus, concerning the rich young ruler who came to him inquiring as to how he could find favor and stand approved, the Master told him to keep all the laws. This meant keeping the Sabbath day holy, the payment of offerings in the temple, the honoring of parents, and strict obedience to the laws as were imposed at that time. "But all these," said the young man, "have I kept from my youth. What lack I yet?"

From this incident we may strike a parallel of some in the Church today who keep the commandments, and who, like this rich young man, feel to stand approved. But in the true sense of Christian endeavor, when we have schooled ourselves to obey the will of God, we will have but reached the doorway of greatness. To this young ruler, who thought that he had done all that was needed, Jesus said,

". . . go . . . sell whatsoever thou hast, and give to the poor, . . . and follow me." (Mark 10:21.)

The young man erroneously thought that Jesus referred to the distribution of his earthly riches only; this would soon be used up in following the divine injunction. Actually he was being given the challenge of service. It is not enough to keep the commandments of commission only, as Jesus clarified, for if one is to find the real meaning of a successful life and to understand fully the message of Jesus Christ, there must be service given unto others.

The Apostle James, the apostle of realism, has said this: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17.)

My associations and contacts within the Church, having served seven of my last eight years in the mission fields, and now again in the stakes of the Church, confirm to me the great faith and devotion that exists among our people. It is true, nevertheless, that many do not respond to the challenge of service. Unto these primarily and unto all members generally, I refer to the divine obligations placed upon us as members of the true Church of Jesus Christ restored in these latter-days. There are three principal areas of challenge by which every member may test his own faith and conviction. These are given in the revelations as contained in section 45 and section 128 of the Doctrine and Covenants, and perhaps never before, my brothers and sisters, in God's dealings with his children, is there so much expected of so few!

First: As members, by our conduct and by obedience to the commandments of God, we should endeavor to serve the Lord that we may make the Church strong from within, that it can be a standard unto God's children and a light unto the world.

There can be no greater aspect to righteous living than to feel the regenerative force of striving to do better. There is no member listening here this morning, or over the air waves, who has come anywhere near in accomplishing what he actually is capable of; none have reached their full potential of leadership in the Church. This means that throughout the Church in all of the facets of its organization, members, teachers, officers, bishoprics, high councils, stake presidencies, and others, the challenge is before us today to step up to leadership, to step up to real membership in God's kingdom. Two great revelations from the Lord emphasize this to us.

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence." (D&C 107:99.)

And the second, which is companionable: "Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward. (*Ibid.*, 58:27-28.)

The second area of divine commitment is that of missionary work, to listen to the voice of a prophet of God, that every member be a missionary, and as the children of God, there can be no apathy toward this great challenge. Many there are who say, "We want to help, but we just don't know how to do it." Let me tell you of an experience that might indicate how through friendliness, through being a good neighbor, through being honest in our dealings with our fellow men, and simply by being a Latter-day Saint in harmony with its teachings, we can bear an influence on the minds of people in this sense as well as in many other ways be a missionary.

Under the instruction of President McKay, during my term in Europe, I had the experience of going to Iceland and there, after meeting all of the leading civic authorities that we thought it important to meet, I went into the office of the mayor of Reykjavik, Mayor Hallgrimmson, and he treated us with such courtesy and with such friendliness that I wondered why a man that far off would be so friendly to us in our desire to find out if it would be possible that missionaries could be sent into that land. He said, "We shall welcome your missionaries," and offered personally to locate a place for us to hold meetings should we come. I finally asked him why he was so friendly. He said, "The story is simple. Years ago my uncle went to America. He had been converted by two missionaries on the old Western Island, 150 kilometers off the mainland of Iceland"—which is now referred to by many as "Mormon Island," where some 150 Icelandic people were baptized into the Church, and many of whom emigrated to America; some settled in Spanish Fork and in Springville. Mayor Hallgrimmson came to America, unannounced, not as a mayor but as an individual, primarily to visit an uncle who was among those converted. He met and lived with the Mormon people in that area. He observed their manner and way of life, and he told of finally coming to Salt Lake City where he met a man who managed a motel, and he said that this man went out of his way to help him.

He recalled of him that he was a high priest in one of the quorums and said, "If these are Latter-day Saints, who so befriended me, why would I not be friendly to you?" And I have often wondered if that man who owned this motel really knew the good that he did that day when he befriended Mayor Hallgrimmson of Reykjavik, Iceland.

Now there are people coming into our midst constantly; men of the priesthood go away on business trips, and if they are concerned with the responsibility of projecting the message of the gospel that we have and assist in establishing a true image in the eyes of the people of the world of the Latter-day Saint, here is the simple way to be a missionary, by the downright effort of being a Latter-day Saint no matter where we are or in whose presence we find ourselves.

The third area in which we can assist is in seeking after our kindred dead by establishing the family genealogical organization for this purpose. As I go throughout the stakes of Zion, I see the need of a greater number of marriages in the temple of our young people. Probably because the family failed to have this kind of organization to seek after their kindred dead, the image has not been made in the minds of their sons and daughters of the necessity for temple marriage. If, on the other hand, there were frequent evidence in the home of the importance of temple work through genealogical research and attendance at the temple, when the time comes for marriage of young people in the home, their hearts and minds would be focused on temple marriage.

In conclusion I want to tell of a remarkable personal experience that happened just recently. I learned indirectly of a young girl in Massachusetts who had been keeping a very remarkable genealogical record. I learned that this record was on the Dyer family. By contacting her I learned that she was not a member of the Dyer family, she was not a member of our Church, and yet she has done an excellent research on more than 20,000 members of the Dyer family. I have written to her and obtained this record which is in three volumes and which has been microfilmed by our Genealogical Association and is available to all in the Church who are interested in this family line. I endeavored to learn why she did this. In a letter in reply to my inquiry, these are her words:

"The Dyer family is far more than a hobby. Please don't think it foolish, Mr. Dyer, but I feel that somehow it was God's will that I do this work. My whole life belongs to these people." This girl is seventeen years old. She began researching at the age of fourteen. She is not a member of the Church, and she is not a member of our family, but the spirit of Elijah has been upon her. We have learned where similar experiences have been had in many of the families of the Church, which indicates the power that is in the work of seeking for our kindred dead.

I bear testimony of the opportunity that is ours as members of the Church to answer the challenge in working through these three areas of activity within the Church. *First,* to build the Church and make it strong so that when those who are converted come into it, they feel the power and the strength of it; and secondly, that as missionaries we shall assist in every way to proclaim the truths of the gospel of Jesus Christ unto the world; and thirdly, in fulfilling the commandments of God, that we seek after our kindred dead. I bear this record and urge that as a people we meet these great challenges, in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Alvin R. Dyer, Assistant to the Twelve.

The Chorus and Congregation will now join in singing, "We Thank Thee, O God, For a Prophet," conducted by Sister Florence Jepperson Madsen. After the singing, Elder Ezra Taft Benson of the Council of the Twelve will speak to us.

The congregation and the Singing Mothers Chorus joined in singing the hymn, "We Thank Thee, O God, For A Prophet."

President David O. McKay:

You will be interested in this note just handed to me: "We wish to extend our appreciation for being able to attend this conference. One Hundred Twelve Seminary Students from Marsh Valley High School." We welcome you students and hope you will enjoy your visit to this General Conference.

Elder Ezra Taft Benson of the Council of the Twelve will be our concluding speaker.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

In keeping with the spirit of the masterful address given by our great leader, President David O. McKay at the beginning of this conference, I declare to you this morning that human liberty is the mainspring of human progress.

The one great revolution in the world is the revolution for human liberty. This was the paramount issue in the great council in heaven before this earth life. It has been the issue throughout the ages. It is the issue today.

It is difficult for Americans to understand the danger to our liberty. "It is generally outside the range of our experience." But we live today in an age of peril. We are threatened with the loss not only of material wealth but of something far more precious—our liberty itself.

Never before in the history of our country has there been a greater need for all of our people to take time to discover what is happening in the world. Every day decisions are being made affecting the lives of millions of human beings.

We as a people have never known bondage. Liberty has always been our blessed lot. Few of us have ever seen people who have lost their freedom—their liberty. And when reminded of the danger of losing our liberty and independence our attitude has usually been: *It cannot happen here.*

We must never forget that nations may, and usually do, sow the seeds of their own destruction while enjoying unprecedented prosperity.

The children of Israel, willing to sacrifice liberty, wanted Moses to be their king. Generations later their decendants begged Samuel the prophet to give them a king. He pointed out the fallacy of their reasoning. Samuel, like other great spiritual leaders, ancient and modern, saw the results that would follow the surrender of liberty.

In that sacred volume of scripture, the Book of Mormon, we note the great and prolonged struggle for liberty. We also note the complacency of the people and their frequent willingness to give up their liberty for the promises of a would-be provider.

The record reveals that a man "of cunning device . . . and . . . many flattering words," . . . sought . . . "to destroy the foundation of liberty which God had granted unto them, . . ." (Alma 46:10.)

Then Moroni, the chief commander of the armies, dramatically ". . . rent his coat; and he took a piece thereof, and wrote upon it—In memory of our God, our religion, and freedom, and our peace, our wives, and our children—and he fastened it upon the end of a pole.

". . . (and he called it the title of liberty) and he bowed himself to the earth, and he prayed mightily unto his God for the blessings of liberty to rest upon his brethren, . . ." (See *ibid.*, 46:12-13.)

This great general, Moroni, like the prophets whose words are recorded in the Book of Mormon, spoke of the Americas as a chosen land—the land of liberty. He led the people in battle who were willing to fight to "maintain their liberty."

And the record states: ". . . that he caused the title of liberty to be hoisted upon every tower which was in all the land, . . . and thus Moroni planted the standard of liberty among the Nephites." (*Ibid.*, 46:36.)

This is our need today—to plant the standard of liberty among our people throughout the Americas.

While this incident occurred some seventy years BC, the struggle went on through one thousand years covered by this sacred Book of Mormon record. In fact, the struggle for liberty is a continuing one—it is with us in a very real sense today right here on this choice land of the Americas. Yes, on an island strategically situated only ninety miles from our shores.

Just a short time ago Fidel Castro broadcast to the world his boastful confession that he had been a hard-core communist all of his adult life. He gloried in the fact that he had been able to confuse and deceive many people simply by saying he was not a communist. And because there were gullible people in this and other countries who believed his false assertions, he was able to establish a Soviet beachhead—"A communist satellite under active Russian control."

Americans must face the cold hard fact that Fidel Castro was encouraged and supported in his seizure of Cuba. Why? Simply because many Americans were led to believe the falsehood that he would resist Soviet influence and restore the full basic liberty of the Cuban people. A few of us issued early warnings based on unimpeachable evidence. Two United States ambassadors repeatedly warned that Castro was part of the communist conspiracy and that he was working for the communist conquest of Cuba. These voices went unheeded.

This is merely a repetition of the same deceitful pattern which was used after World War II to have us tolerate revolutionary communists in China—to accept them as "agrarian reformers" and allow them to seize and enslave some 450,000,000 people on the Chinese mainland.

This is the same deceitful pattern which we have been asked to accept in the Congo, in Laos, in British Guiana, etc. In fact, everywhere the communist conspiratorial machinery is preparing for a seizure of power, we are assured there is no immediate danger from communism.

In less than half a century this evil system has gained control over one-third of mankind, and it is steadily pursuing its vicious goal of control over all the rest of the world. It is time, and past time, for us to be alarmed.

I raised a voice of warning two years ago following my return from South America. And now, today, Cuba is being used as a base to spread subversion and armed revolution throughout Latin America. Cuba is being used as a funnel through which communists are infiltrating other American Republics. There can be no stability in Latin America so long as "The shadow of the hammer and sickle is darkening the Western Hemisphere." The communist objective is to isolate North America.

Less than fifteen years ago communism was not a powerful force in Latin America. Today it is not only strongly present there as an enemy to be reckoned with—it is openly allied with a government located on an island only about 90 miles south of Key West, Florida.

The only political party now functioning in Cuba is the popular Socialist Party—the Communist Party under another name.

It is authoritatively reported that by the end of 1958 there were 316 known communist or pro-communist publications in Latin America, the largest number being 55 in Mexico. About one half are newspapers and other periodicals. There were more than 150 communist publishing houses and bookstores. These activities have increased sharply since 1958. (*South Wind Red,* by Ray, p. 17.)

True to communist and dictator tradition, the Cuban government has deprived its people of the rights of a free press, free elections, and the protection of other fundamental human rights.

How did this situation come about? How is it possible for communism to be here and now moving into Africa, pressing upon all of Asia, threatening the Middle East and increasingly becoming a danger in the Western Hemisphere?

There are, of course, many reasons. Our apathy—our complacent indifference is a major cause. We have permitted ourselves to be pacified and lulled away into carnal security as Book of Mormon prophets predicted. (See 2 Nephi 28:21.)

As emphasized from this pulpit two years ago, we have a rich history to guide us. Think back with me a moment to

the year 1823. In that year, James Monroe of Virginia was President. John Quincy Adams of Massachusetts was Secretary of State. These two men formed and announced a policy—the Monroe Doctrine—which has profoundly influenced the development of our entire hemisphere. (Here was the situation that called forth this policy—known as the Monroe Doctrine—in 1823.)

Several of what are now the Latin American republics had by force of arms newly won their independence from Spain and Portugal. Among them were Columbia, Mexico, Chile, and Brazil.

Meantime a number of the sovereigns of Europe were seeking to enforce the "divine right of kings" with the express purpose of putting "an end to the system of representative government. . . ."

This our government refused to permit. It said so plainly in the celebrated Monroe Doctrine. The heart of the Monroe Doctrine consisted of these words ". . . the American continents, by the free and independent condition which they have assumed and maintain, are henceforth not to be considered as subjects for future colonization by any European powers. . . ." The Monroe Doctrine, which should be and is an enduring cornerstone and living principle of national policy, stated further: "The political system of the allied powers is essentially different . . . from that of America. . . ."

Surely if it were true a century and a half ago that European monarchy was essentially different from our American system of representative government, it is even more true today that the communist system is totally different, totally incompatible, totally inimical to our free way of life.

This is a time of decision. Further vacillation will serve only to drive all of Latin America straight into communist hands. If action is not taken against the power-drunken bandit and his cohorts, the day will soon come when it cannot be done at all.

The Monroe Doctrine was first invoked against the Russian Czar Alexander. The Cuban menace represents the first time in one hundred years that a hostile foreign power has established a firm beachhead in the Americas.

The American people are deeply upset, frustrated, and angry at what they fear is a retreat from the time-honored Monroe Doctrine—a retreat which could now end in war.

President J. Reuben Clark, Jr., whose scholarly work on the Monroe Doctrine, as Under Secretary of State, is well known, in tracing our destiny said this:

"Then came our GREAT Monroe Doctrine which placed us of the United States squarely behind efforts of Latin America to gain freedom and against those European states who would thwart it.

"God again moved us forward towards the destiny He has planned for us. He was preserving the blessings He had given to us." (*Memorandum on the Monroe Doctrine*, Dept. of State Publication #37, December 17, 1928.)

President Joseph Fielding Smith in his ever timely volume, *The Progess of Man*, in discussing America's fortification against other nations makes this significant statement.

"The greatest and most powerful fortification in America is the 'Monroe Doctrine.' . . . It appears to the casual observer that this doctrine came by chance . . . but this is not so. It was the inspiration of the Almighty which rested upon John Quincy Adams, Thomas Jefferson and other statesmen, and which finally found authoritative expression in the message of President James Monroe to Congress in the year 1823. . . .

"It is generally understood . . . in the Church that the greatest and most significant principle by which this land is fortified against the encroachments and invasions of European and Asiatic powers is found in the Monroe Doctrine. . . ." (Joseph Fielding Smith, pp. 357, 466-467.)

This Monroe Doctrine widely accepted by the republics of the south, has been the continuing policy of our nation for almost a century and a half. It has been reaffirmed by many American presidents. We are on solid traditional American ground in demanding that the communists should not attempt to extend their political system to this side of the Atlantic Ocean.

If time permitted, we could show that in recent years, the principles of the Monroe Doctrine have been strength-

ened by various joint agreements among the American nations: These should be invoked. The longer we wait the more difficult will be the job.

It is almost unthinkable that any people would knowingly and wilfully take on themselves the yoke of communist oppression. No nation has ever done so yet. If large masses of the Cuban people have done so, it is because they have been duped or coerced.

As a people who have known only liberty, we are inclined to feel, *it cannot happen here.* We have become lulled away into a false security.

A most brilliant discussion of the Latin American problem, which appeared in the May 1961 issue of *American Opinion,* concluded with these words:

". . . history gives us one more chance. If the American people are too blind or too cowardly to take that chance, then, whether or not we as individuals deserve it, you and I and all that we hold dear . . . must suffer the doom that history mercilessly imposes on fools."

Why are we so timid in standing up to a Godless communist police state which can't even feed its own people, and whose economy, they know, will not support a major war. They "lead from weakness and we retreat from strength."

I say to you it can happen here. It is happening here. We have retreated from the Monroe Doctrine. Our liberty is in danger. But we go blithely and gullibly on our way. Some of us fall for the Kremlin line as planned by the mass murderer Khrushchev and call patriots "extremists" and accuse courageous liberty-loving citizens of "dividing our people."

As President McKay said at the close of the April general conference, quoting J. Edgar Hoover, "There is no place here in America for part-time patriots. This nation is face to face with the greatest danger ever to confront it, a sinister and deadly conspiracy which can be conquered only by an alert, informed citizenry. It is indeed appalling that some members of our society continue to deplore and criticize those who stress the communist danger. Public indifference to this threat is tantamount to national suicide. Lethargy leads only to disaster. . . ."

We must be vigilant. Let us unite. Let us join in our fight against the forces of anti-Christ.

Forgive me for being so blunt, but I feel most deeply on these matters. Possibly it is because I've seen at close range so much of this godless, treacherous conspiracy in the past few years in more than forty nations.

I realize that the bearer of bad news is always unpopular. As a people we love sweetness and light—especially sweetness. Ralph Waldo Emerson said that every mind must make a choice between truth and repose. Those who will learn nothing from history are condemned to repeat it. This we are doing in the Americas today.

As a Church we have a world message of salvation to deliver to our Father's children. The restored gospel can only thrive in an atmosphere of liberty. We are in a worldwide conflict. It is the first of its kind in history. It is between light and darkness; between liberty and slavery. It is a struggle for the souls of men. We must win this war.

In 1946 I stood in Czechoslovakia. The deadening socialist-communist philosophies were even then infiltrating that lovely country. Our church mission was thriving among these liberty-loving people. They too said it could not happen there. Only two years later it had happened. They had lost their liberty.

At the close of World War II while serving as European Mission President, I visited Stanislaw M. Mikolajczyk in Warsaw, the leader of the liberty-loving Polish people and former premier of the Polish Government-in-Exile. I had hoped we might do missionary work in Poland. Though Mikolajczyk was the leader of the indisputable majority of the electorate, he had to flee from Poland to save his life from the insidious encroaching communist police state.

I also talked to our Polish Ambassador, Arthur Bliss Lane. He told me of the tragic course of appeasement our government was pursuing in selling out the Polish people to the communists. Finally, unable to endure it any longer, Lane voluntarily resigned so he could tell the story. He titled his book, *I Saw Poland Betrayed.*

And so the pattern has been repeated in country after country.

Rather than impede communism our policies in their total effect have apparently helped promote it. And so the honest in heart, many of whom have probably already been murdered, are deprived of the message of the restored gospel—good people who would have responded to the words of truth from our missionaries.

Who then is to blame? What then can be done?

To some extent we Latter-day Saints and Americans everywhere must share some blame for we have not been awake to the warnings of the prophets. We have not exerted our righteous influence as citizens to stop this disastrous course. Our skirts are not entirely clean. Many of us have been asleep in Zion—the Western Hemisphere.

"But," say some, "why should we be so concerned. After all if the Lord wants them to get the gospel message, they'll get it."

Of course, if the Lord desired, he could this instant preach the gospel to every soul and do all our genealogical work. He could also right every wrong, feed the famished, plant our crops, train our children, etc. But his doctrine requires us to do our best ourselves in these areas and ask the Lord's help in our endeavors. After we've done all we can, then the Lord will cover for us.

Now what can be done? We have missionaries and Saints in South America. Those countries fall within the scope of the Monroe Doctrine. These countries are now being pushed in the direction of bondage—the loss of liberty.

What can we do to help meet this grave challenge from a godless, atheistic, cruelly materialistic system—to preserve our God-given Liberty?

We can encourage our government wherever we live, to stand firm at all costs against any further expansion of despotic communism.

We can support our government in keeping the flame of liberty burning in the souls of the oppressed—wherever they may be throughout the world.

We can heed the words of men like Edward Hunter who for twenty years has been reporting communist conspiracy and brain-washing from abroad and who recently wrote this:

"In Washington these days one hears a great deal of the word *escalation* but never the word *honor.*

"*Escalation* was the reason Americans had to stand by and watch with folded hands as a young man bled to death a hundred feet from them at the Berlin wall of shame, although we had every right to go in and stem his bleeding under wartime agreement.

"Imagine anyone telling an American, only a few years back, that we would stand by idly, witnessing a man die needlessly because he wanted to be free! . . .

"*Escalation* is why we stood by wringing our hands when the East Germans started building the wall, whereas is now known, their orders were to stop if we showed any serious resistance.

"*Escalation,* if continued, will complete our softening-up, until we 'bury ourselves,' as Khrushchev predicts. . . .

"This soft *escalation* policy in Cuba, starting in 1958, permitted 'a small band of hoodlums, under the leadership of Fidel Castro' to conduct 'open warfare against the established government of Cuba, which was friendly towards the United States. . . .' We have, thus passed the time for soft and easy action to protect ourselves," says Mr. Hunter. "We have only one course of action left: to destroy Communist power in Cuba by force of arms."

As I visited among the good people of Cuba in 1955, I had a secret hope we would soon be able to bring to them the truths of the restored gospel. What are our prospects now? People said in Cuba in 1955: *It cannot happen here. We love liberty.*

The insidious but rapid take-over of Latin America is drawing ever closer to the final showdown.

Unless godless communism is stamped out of Cuba, it is only a matter of time until like Czechoslovakia, other missions will likely close and more of our Father's children will be deprived of their liberty and the fulness of the everlasting gospel.

The message of salvation must move forward. God grant that every effort to stay its growth will be frustrated.

Courage and statesmanship are imperatively needed today. We must take chances for liberty. May God bless our

national leaders in this time of crisis.

Yes, the effective preaching of the gospel can only thrive in an atmosphere of liberty. Yes, we all say, we love liberty. But that is not enough. We must protect and safeguard that which we love. We must save liberty.

God grant us the wisdom and the courage so to do, before it is too late, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Ezra Taft Benson of the Council of the Twelve.

The Relief Society Singing Mothers will now favor us with "The Voice In The Wilderness," conducted by Sister Florence Jepperson Madsen. The benediction will be offered by Elder Jesse R. Curtis, formerly president of the Swiss-Austrian Mission, after which this Conference will be adjourned until two o'clock this afternoon.

The music for this session has been furnished by the Relief Society Singing Mothers from Central Idaho and Bannock Welfare Regions. Elder Alexander Schreiner has been at the organ.

The Relief Society Singing Mothers sang the anthem, "The Voice In The Wilderness."

Elder Jesse R. Curtis, former president of the Swiss-Austrian Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

FIRST DAY

AFTERNOON MEETING

The Friday afternoon session of the Conference convened at 2:00 p.m. in the Tabernacle.

The choral music for this session was furnished by the Relief Society Singing Mothers from the Central Idaho and Bannock Welfare Regions, with Florence Jepperson Madsen conducting. Elder Roy M. Darley, Assistant Tabernacle Organist, was at the organ console.

President David O. McKay presided and conducted the services, and made the following introductory remarks:

President David O. McKay:

Members of the Church are convened in the Tabernacle in the second general session of the 132nd Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. As announced this morning, through the generous cooperation of owners and managers of radio and television stations across the nation, a total of 127 television stations and 28 radio stations will carry to practically every state in the Union and many foreign countries the proceedings of the various sessions of this Conference. The names of the stations carrying the proceedings were announced to the television and radio audiences just prior to the opening of this meeting. Thank you, owners of these stations, for rendering to the congregations the favor of sending out the proceedings of this Conference.

We have received the following telegrams since this morning's session:

From President Grant S. Thorn of the Northeast British Mission: "We send the love and best wishes for a successful Conference from all the Saints and missionaries of our wonderful mission."

From Brother Carl W. Buehner, Sisters Florence S. Jacobsen and Elaine A. Cannon in Stuttgart, Germany, meeting with M.I.A. Leaders in stakes of Great Britain and Europe: "Meetings inspiring. We miss being home for Conference but send our love and prayers for all."

From President Lloyd Mickelsen of the Great Lakes Mission: "We, the elders and sisters and presidency of the Great Lakes Mission send our love and join you with our faith and prayers for a most successful Conference."

From Senator Frank B. Moss: "Regret my absence from Conference this morn-

ing. Insistent demands of current and important Congressional sessions have kept me in Washington. My heart is at home with you, but my duty is here. God bless you and keep you."

These services are also being broadcast in the Assembly Hall by television. Those who are standing in the doorways may possibly find seats in this building. We extend a hearty welcome to our "unseen audience" and to all who are gathered in these audiences.

We again acknowledge, with appreciation, the presence of our stake presidencies, high councilmen, bishoprics, temple presidencies, General Auxiliary officers, patriarchs and others. We are favored again this afternoon by the presence of the Relief Society Singing Mothers from the Central Idaho and Bannock Welfare Regions, with Sister Florence Jepperson Madsen conducting and Elder Roy M. Darley at the organ.

We shall begin these services by the Relief Society Singing Mothers rendering, "Unto Thee I Lift Mine Eyes." The invocation will be offered by Elder James David Pratt, president of the Burbank Stake.

The Relief Society Singing Mothers sang "Unto Thee I Lift Mine Eyes."

Elder James David Pratt, president of the Burbank Stake, offered the opening prayer.

President David O. McKay:

The invocation was offered by Brother James David Pratt, president of the Burbank Stake. The Relief Society Singing Mothers will now favor us with "The Lord's Prayer," conducted by Sister Florence Jepperson Madsen. After the singing President Joseph Fielding Smith will give the opening address.

An anthem, "The Lord's Prayer," was sung by the Singing Mothers.

President David O. McKay:

President Joseph Fielding Smith, President of the Quorum of Twelve, will be our first speaker. He will be followed by Elder Howard W. Hunter.

PRESIDENT JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

My beloved brethren and sisters, I trust I may have the guidance of the Spirit of the Lord in what I shall say. I want to make a plea to the brethren holding the priesthood and to the sisters of the Church to spend a little more time in the study and the research that they might give to the standard works of the Church, and particularly to the Book of Mormon.

We had a campaign a short time ago in which we asked the members of the priesthood to read the Book of Mormon. It seems to me when we know the history whence the Book of Mormon came and how it came, no member of this Church could rest satisfied until he or she had read it from cover to cover—not once, but many times.

Now, there are some religious organizations who have centered their attack largely upon the Book of Mormon. They go into the homes of members of the Church and point out to them what they consider to be errors or changes or additions to what was given in the first publication. If anybody has published a book he knows that the first thing that stares him in the face the moment it comes off the press is some glaring error. We have never claimed that in the beginning there were not some errors which the Prophet corrected, but they were very, very few. But some of these complaints or charges are against certain writings that appear, and in the limited time that I have I wish to refer to two of these accusations.

I have a letter on my table now from a man who seems to be very much disturbed because he, in conversation with some of these people, was told that the Book of Mormon did not tell the truth in regard to the birth of the Son of God, and that the Book of Mormon declared that the Savior would be born in Jeru-

salem, the land of their fathers. Now the Book of Mormon makes no such statement. I am going to read it to you.

Alma, in speaking about the coming of the Son of God, said: "And behold, he shall be born of Mary, at Jerusalem which is the land of our forefathers, . . ." (Alma 7:10.) Now, if he had said the city of our forefathers it would have made a difference, would it not? Well, wasn't Jesus born in the land of Jerusalem, Jerusalem being the capital? Alma did not say he would be born in the city of Jerusalem, but in the land over which Jerusalem was the capital. But they make a great deal out of this, and some of our people seem to be unable to defend themselves. Now, *at* does not mean necessarily *in*. You might read in the newspaper, if you were in Great Britain, that a certain vessel arrived at London, but it did not—it landed at Southampton, the port for London, which is many miles away. There is no mistake in this statement whatever. Jesus was born at the land of Jerusalem, the land of their forefathers. So much for that.

The other charge that is made that I wish to mention is the statement of Abinadi, and a similar statement occurs in some other places, that Jesus Christ is both Father and Son to us.

"And now Abinadi said unto them: I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people.

"And because he dwelleth in flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son—

"The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son—" (Mosiah 15:1-3.)

What's wrong with that scripture? What is a father? One who begets or gives life. What did our Savior do? He begot us, or gave us life from death, as clearly set forth by Jacob, the brother of Nephi. If it had not been for the death of our Savior, Jesus Christ, the spirit and body would never have been united again. Death would have been inevitable and, as Jacob states—I won't take time to turn to read it—if there had been no redemption from death our spirits would have been taken captive by Satan, and we would have become subject to Satan's will forever.

What did our Savior do? He begot us in that sense. He became a father to us because he gave us immortality or eternal life through his death and sacrifice upon the cross. I think we have a perfect right to speak of him as Father.

King Mosiah put his people under covenant to take upon them the name of Christ. And this was 124 years before the birth of Christ. I want to read a verse or two from this pledge. "And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and his daughters [spiritually]." (Mosiah 5:7.) Is there anything wrong in us calling Jesus Christ our spiritual Father? "And under this head," this wonderful king said, "ye are made free, and there is no other head whereby ye can be made free. There is no other name given whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives.

"And it shall come to pass that whosoever doeth this shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ.

"And now it shall come to pass, that whosoever shall not take upon him the name of Christ must be called by some other name; therefore, he findeth himself on the left hand of God." (*Ibid.*, 5:8-10.)

The Son of God has a perfect right to call us his children, spiritually begotten, and we have a perfect right to look on him as our father who spiritually begot us.

Now if these critics would read carefully the Book of Mormon, they would find that when the Savior came and

visited the Nephites, he told them that he had been sent by his Father. He knelt before them, and he prayed to his Father. He taught them to pray to his Father, but that did not lessen in the least our duty and responsibility of looking upon the Son of God as a father to us because he spiritually begot us.

The Lord bless you in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is President Joseph Fielding Smith, President of the Quorum of the Twelve. Elder Howard W. Hunter of the Council of the Twelve will now speak to us. He will be followed by Elder John Longden.

ELDER HOWARD W. HUNTER

Of the Council of the Twelve Apostles

On the evening of the day of the resurrection, Jesus appeared and stood in the midst of his disciples in the closed room. He showed them his hands through which had been driven the nails and his side which had been pierced by the spear. Thomas, one of the twelve, was not present when this happened, but the others told him they had seen the Lord and that he had spoken to them.

No doubt Thomas had been deeply shaken by the events of the past days. His love and devotion to the Master cannot be questioned, but the flame of faith had burned low and had grown cold. The tomb was empty, this he knew. Mary Magdalene and the other women and Peter and John had been there. Jesus later appeared to Mary in the garden, and she told the disciples of this event as she had been commanded. That very day the Risen Master had walked with Cleopas and his companion down the road to Emmaus and had also appeared to Simon Peter in Jerusalem. In spite of these evidences, Thomas was skeptical, and he said to the disciples:

". . . Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." (John 20:25.)

This statement of Thomas has caused him to be remembered down through the ages and his name placed with the skeptics, the doubters, and the faint-hearted; with those who will not believe until they see. In a sense, Thomas represents the spirit of our age. He would not be satisfied with anything he could not see, even though he had been with the Master and knew his teachings concerning faith and doubt. Jesus had said:

". . . O thou of little faith, wherefore didst thou doubt?" (Matt. 14:31.)

". . . Why are ye so fearful? how is it that ye have no faith?" (Mark 4:40.)

". . . If thou canst believe, all things are possible to him that believeth." (*Ibid.*, 9:23.)

". . . According to your faith be it unto you." (Matt. 9:29.)

All of these things Thomas well knew, but his personal faith had been dimmed by a great disappointment. Faith does not take precedence over doubt when one must feel or see in order to believe.

Thomas was not willing to stand on faith. He wanted positive evidence of the facts. He wanted knowledge, not faith. Knowledge is related to the past because our experiences of the past are those things which give us knowledge, but faith is related to the future—to the unknown where we have not yet walked.

We think of Thomas as one who had traveled and talked with the Master, and who had been chosen by him. Inwardly we wish that Thomas could have turned toward the future with confidence in the things which were not then visible, instead of saying in effect, "To see is to believe."

It must have saddened the heart of the Savior, but this had happened before. Within the past few days Judas had betrayed him, Peter had denied him, and now Thomas doubted him.

A week later, the disciples were again together in the same house in Jerusalem. This time Thomas was with them. The door was closed, but Jesus came and stood in the midst of them

and said, ". . . Peace be unto you.

"Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." (John 20:26-27.)

The record does not indicate that Thomas accepted this invitation—this loving rebuke by the Lord. Thomas could see the print of the nails and the wound of the spear. He only answered: ". . . My Lord and my God." (*Ibid.*, 20:28.) Now he believed, but Thomas had missed the highest form of faith.

"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (*Ibid.*, 20:29.)

This occurrence stands as one of the great lessons of all times. Thomas had said, "To see is to believe," but Christ answered: "To believe is to see."

Faith has always been a necessary condition of a righteous life. As we read through the books of the Old Testament, we are impressed by the faith that motivated the prophets and righteous men, the saints of old, to endure the trials which came to them. The books of the New Testament are replete with the teachings of the Savior concerning faith and examples of the effect of faith in the lives of individuals. These writings also set forth the disappointment and tragedy that come where faith is lacking.

There are many things which are invisible to our senses and not subject to positive proof. The scientific approach to proof is by experimentation in the laboratory. The result of this scientific method has a greater influence upon our thinking than we realize, because it produces positive proof resulting in knowledge. We cannot overlook the great good this approach by science has upon the lives of persons, but how about those things which lie outside of the realm of positive, tangible proof? This question brings us to the higher law. It is through the assurance that comes from faith.

The classic example of faith is ascribed to the Apostle Paul in his Epistle to the Hebrews: "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1.)

This statement does not presuppose a perfect knowledge, but describes faith as that which gives to one an assurance or a confidence in things which are yet in the future. These things may be in existence, but it is through faith they are realized. Faith gives a feeling of confidence in that which is not visible or susceptible of positive proof.

It would appear that Thomas had lost his confidence in the future. He looked to the past. He wanted proof of that which was not then visible. Those who lose or lack faith, live in the past—there is loss of hope for the future. What a great change comes into the life of one who finds an abiding faith to give assurance and confidence.

If we turn back to the ninth chapter of John, we read of another incident that took place in Jerusalem in which a man who had been born blind received his sight. It was the Sabbath day, and Jesus was apparently in the vicinity of the temple when he saw the blind man, and his disciples asked him:

". . . Master, who did sin, this man, or his parents, that he was born blind?

"Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

"As long as I am in the world, I am the light of the world." (John 9:2-5.)

Jesus then spat on the ground and made clay of the spittle mixed with the dust of the earth. He anointed the eyes of the blind man with the clay and told him to go wash in the pool of Siloam. If this had been Thomas, would he have gone as he had been commanded or would he have asked the question: "What good can come from washing in the stagnant waters of that dirty pool?" or "What medicinal properties are there in saliva mixed with the dust of the earth?" These would seem to be reasonable questions, but if the blind man had doubted and questioned, he would still be blind. Having faith, he believed and did as he was directed. He went and washed in the pool and came back seeing. To believe is to see.

A miracle had taken place. A man who had been blind from the day of his birth was caused to see. The

neighbors and the Pharisees were astonished and asked how it happened.

"He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight." (*Ibid.*, 9:11.)

It was the Sabbath day when Jesus made the clay and opened the eyes of the blind man. Some of the Pharisees said he could not be a man of God because he did not keep the Sabbath day. Others asked how a man who was such a sinner could perform a miracle. Even though they could see, they would not believe. The blind man was asked: "What sayest thou of him?" He answered: "He is a prophet." Still they did not believe and called the parents of the blind man and asked them: "Is this your son, who ye say was born blind? How then doth he now see?" His parents were afraid to answer for fear of being put out of the synagogue if they should confess that the one who performed the miracle was Christ, so they said, "He is of age; ask him." And the blind man said, "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." They said to him, "Thou art his disciple," and they shut the door of the synagogue against him. (See *Ibid.*, 9:14-34.)

When Jesus heard that the blind man had been cast out, he found him and said:

". . . Dost thou believe on the Son of God?

"He answered and said, Who is he, Lord, that I might believe on him?

"And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

"And he said, Lord, I believe. And he worshipped him.

"And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." (*Ibid.*, 9:35-39.)

The blind man believed and was permitted to see. Thomas refused to believe until after he could see. The world is full of Thomases, but there are many like the blind man of Jerusalem. Missionaries of the Church meet both of these every day as they carry their message to the world, the message of the restored gospel of Jesus Christ. They bear witness to the fact that God lives, that Jesus is the Christ, that God has spoken to his children in these latter days, that there is a prophet of God on the earth today, that the gospel has been restored in its fulness. Some believe, have faith, and are baptized. Some will not accept because they cannot see or feel.

There is no positive, concrete, tangible evidence that God lives, yet millions have a knowledge that he does through that faith which constitutes the evidence of things unseen. Many say to the missionaries, "I would accept of baptism if I could believe that Joseph Smith was visited by the Father and the Son." For this fact there is no positive, concrete, tangible evidence, but to those who are touched by the Spirit, faith will stand in the place of such evidence of things unseen. Remember the words of the crucified Master as he stood before Thomas:

". . . blessed are they that have not seen, and yet have believed." (*Ibid.*, 20:29.)

To believe is to see.

I add my witness to the testimonies of the thousands of missionaries that God does live, that Jesus is the Savior of the world, that those who will believe through faith will be caused to see, in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Howard W. Hunter, a member of the Council of the Twelve. Elder John Longden, Assistant to the Twelve, will now speak to us. He will be followed by Bishop Victor L. Brown.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve Apostles

"Blessed are the peacemakers: for they shall be called the children of God." (Matthew 5:9.)

From this scripture, which is a part of the Sermon on the Mount, I gather there is a peace to be had. It is available for all mankind if we desire it. Peace can be had. We must study and learn of God's desires for us. We must pray about it. Indeed, we must live the law; then we have a peace in our hearts and will truly be peacemakers, the children of God.

I believe in the scriptures as they have been restored. I believe that we can have peace in a troubled world. I believe we can have peace in a troubled home. I believe we can have peace in a troubled life. It can be had for the price which I have stated; not for money nor for any material amount.

I said we must study and do the things which will make for peace. Paul, the apostle, in his epistle to the Romans said: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

"For the kingdom of God is . . . righteousness and peace, and joy in the Holy Ghost." (Romans 14:17, 19.)

Paul had an evidence of peace. Here was a man, yes, who had fought the Christ, who had fought the principles which will bring peace. Yet after he had received conviction of the truthfulness of the Savior's message and of his divinity as the Son of God, he received a peace in his heart, and he could not be swayed from righteousness but used his energies, his talents, in going forward to teach this great message of which he received a conviction. Yes, Paul did the things which will bring peace into the hearts of all mankind.

Peace can only come to individuals, communities, states, nations, and the world by the acceptance of the greatest story ever told, by acceptance of the greatest life that was ever lived, by acceptance of the greatest example that was ever shown, by acceptance of the greatest Teacher who ever taught, the author of salvation and exaltation, the Prince of Peace, Jesus the Christ, the Divine Son of God. This I know in every fiber of my being.

The gospel of Jesus Christ has always been the gospel of peace, regardless of when there has been a dispensation of the gospel upon the earth. I recall the words of the Lord to the Prophet Joseph Smith which indicated that there is no change in the gospel of Jesus Christ, even in this dispensation.

In the midst of great persecution when the Saints were being persecuted in June of 1834 at Zion's Camp on Fishing River, the Prophet Joseph received a revelation from the Lord which is recorded in the Doctrine and Covenants, ". . . lift up an ensign of peace, and make a proclamation of peace unto the ends of the earth; . . ." (D&C 105:39.)

We, here today, one hundred and twenty-eight years after this revelation was received, can visualize what has been accomplished towards establishing peace in the earth. Think of it! We see, as we look back over the span of time today, the thousands of missionaries who have been out in the world to carry this message of peace to all mankind, unselfishly postponing their schooling, leaving their homes and loved ones to deliver this message which will bring peace into the hearts of men. We visualize the erection of fourteen temples. We visualize 356 stakes organized and over 3,000 wards and many branches, sixty-eight missions, approximately 12,000 missionaries out at the present time, delivering this message of peace, literally to the ends of the earth.

From study and from prayer, there comes great faith which motivates all who have a firm and solid conviction of the truth. There is born a desire truly to be publishers of peace. I think of a mother writing to a son in one of the missions which I have visited in the South Pacific. He had indicated to her, knowing her circumstances, a widowed mother, the possibility that she was having financial difficulties, and he earnestly wanted to stay to fill the

two and one half years required in a foreign mission where a language has to be learned. He let me read the letter she wrote him in return: "Son, you will stay out on your mission even if I have to scrub floors to earn money sufficient to keep you there."

Then I think of a husband and wife who had five sons go out into the mission field; the sixth son had reached the required age to go. Not having sufficient funds, they went to the bank and placed a mortgage on their home to assure him finances to fill his mission that he might carry this message of peace to mankind. I am grateful for that kind of faith.

In May we had a missionary conference on the island of Rarotonga in the Cook Islands. All the missionaries had arrived but two. These two were nine days on the water, coming over 640 miles in a small craft, being buffeted about the Pacific, and I want to tell you, you can be buffeted about the Pacific in those small boats, inter-island boats. One of these young men had been made the counselor in the mission presidency at the conference, and it would be unnecessary for him to return to the island from which he came, but he said, "The work has just begun there, and we can see real fruits of our labors, and I would like to go back," though he was going to be bounced about in the same type of craft for another eight or nine days. This he did that he might deliver his message of peace to the island people. Faith-promoting stories like these could be multiplied thousands of times if time permitted. When peace comes into our souls, we have a desire to share it with others as Paul of old.

I am grateful for all the mission presidents of the South Pacific. I spent ten months down there in the last year and three quarters. All the mission presidents of the South Pacific are opening up their homes, entertaining and teaching men of state, leaders of government, business and civic groups, teaching this message of peace. It has been my privilege to attend many such occasions.

While on one of the large ocean liners in the South Pacific recently, I visited with the captain. He related that he had had many of our young missionaries on his ship over the years, and he said he had been deeply impressed with young men of such fine caliber. He had observed they didn't drink tea, coffee, liquor, or use tobacco. Their language and conversation was clean and aboveboard. They appeared to be morally clean. They did not take the name of the Lord in vain. He admired their integrity. He said, "You have the greatest peace corps in the world." I sincerely thanked him for this truthful statement. Then I reflected, as I thought of this experience; not only are the full-time missionaries a peace corps, but this peace corps extends, including all members of the Church: truly the greatest peace corps in the world with the full and true message of the Lord Jesus Christ if all members, individually, accept the responsibility to teach this message of peace by example as well as by precept. In contemplating this responsibility for the entire membership of the Church, I quote from a talk given by President David O. McKay: "The Gospel of Peace should find its most fruitful effects in the homes of Church members. Children to be healthy and happy should have a favorable mental, emotional and spiritual atmosphere in the home. It is inconsistent to go abroad to proclaim peace if we have not peace in our own lives and homes." Truly the home should be the birthplace of peace.

Then we have a religion in action as we take advantage of all the opportunities within the Church; through the priesthood quorums, the Sunday School, Relief Society, MIA, Young Men's and Young Women's organizations, the Primary, genealogical organizations, institutes, seminaries, ward choirs, welfare, building projects, to mention some of the organizations within the Church which will help to keep this message of peace alive in our hearts. Hundreds today are witnessing these demonstrations for peace through the true Church of Jesus Christ throughout the world.

I pray that we in our hearts here and all members throughout the world will recognize the opportunity which is ours to serve individually and collectively as messengers of peace, truly children of our God. It is within our power; I pray that we will put aside any hostilities that there may be individually or collectively towards the teachings of

the Master, that we will accept them fully and wholly, not in part, and do our utmost to show by example our true love for this great message of peace.

The Prophet Joseph received a revelation from the Lord, Doctrine and Covenants, ". . . the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days." (D&C 1:2-4.)

May we appreciate more fully through the sessions of this conference, the great privilege which is ours to be partakers of this message of peace, that it may be in our hearts, in our cities, in our towns, in our communities, in our states, in this nation, and in all nations, for I testify that Jesus is the Christ. I know it in every fiber of my being, and I pray that we will remember his words:

"Peace I leave with you, my peace I give unto you: . . ." (John 14:27.)

May this be with us all this day and all our mortal lives, I humbly pray in the name of the Lord Jesus Christ, our Savior. Amen.

President David O. McKay:

Elder John Longden, Assistant to the Twelve, has just spoken to us. Bishop Victor L. Brown of the Presiding Bishopric will now address us.

BISHOP VICTOR L. BROWN

Second Counselor in the Presiding Bishopric

On a Friday afternoon just one year ago, President McKay called me to be a counselor in the Presiding Bishopric of the Church. The day prior, I was at home in Chicago quite secure in the feeling that we had moved for the last time. I was happy with my work and the opportunities that lay ahead. I was completing my twenty-first year with a wonderful organization. We had moved to Chicago from Denver eleven months earlier and had just completed our new home.

It was about 9 pm that Thursday evening when I received a long distance telephone call from Salt Lake City. The caller asked if I planned to attend general conference the next morning. I told him no. He said, "Could you?" And I said, "I suppose I can if you would like," whereupon he said, "The President of the Church would like to see you at eight o'clock tomorrow morning in his office. Now get a good night's sleep because it is probably the last one you will ever have."

As I sat in President McKay's private office the following day, and he looked into my eyes, I am sure my entire life lay before him as an open book. I expected him to thank me for coming and wish me a pleasant journey home, but he didn't. Rather, he asked me to serve as a counselor in the Presiding Bishopric, notwithstanding all of my human failings.

I testify to you with all my heart that a prophet of God asked me to serve. As far as I know, that is the only qualification I have, but this is enough for me.

These past twelve months have been filled with the most wonderful experiences of my life. I am so grateful to the young people of the Church for the inspiration they are to me. They give me courage to carry on in my responsibilities. It thrills me to learn of their faith and devotion to the Lord. I am confident they have the kind of courage our pioneer forefathers had. They have the kind of courage that Carlyle referred to when he said: "The courage we desire and prize is not the courage to die decently, but to live manfully."

The same kind Whitehead had in mind when he said: "True courage is not the brutal force of vulgar heroes but the firm resolve of virtue and reason."

Let me illustrate what I mean by telling you of three young people who

have been an inspiration to me. The first one is a young man nineteen years of age. We will call him Bill. All through high school Bill was a black sheep, using his own words. He hung around the pool hall with the gang. Bill did what the gang wanted to do, even though sometimes he knew it wasn't the right thing. Bill followed the line of least resistance. You couldn't really say that Bill was an individual. He didn't do much thinking for himself. He let the gang do his thinking for him.

Bill said to me, "Bishop Brown, I have just wasted nineteen years of my life. I have at last come to the realization that there is something in life worth more than being just one of the gang. I want to make something of myself. I want to be an individual."

Something or somebody had touched Bill and given him the courage to think for himself, the courage to break away from the gang and the activities and habits that generally go along with a pool hall environment. Bill decided that he wanted to stand on his own two feet, to be a man. He now has the courage to live manfully.

Nancy is a lovely young lady about fifteen years of age. When she was a little girl, she used to visit her aunt on the farm. One day while she was visiting her aunt, she overheard a neighbor lady comment on how poor Nancy's family was. This comment made a deep impression on her, and as she told us the story she said:

"My brothers and sisters, I am not poor. I have never been poor. I have a testimony of the gospel of Jesus Christ. I know that it is true. How could I be poor?"

It is young ladies like Nancy who convince me that the children of the next generation will have mothers with the same kind of courage that our pioneer mothers had.

And now Gregg. Gregg is one of the most alert, intelligent, pleasant young men I have ever met. Just talking to him and learning of his ambitions and his goals was an inspiration. At the conclusion of our visit I said to him, "You must have wonderful parents."

He flushed for a moment, and then he said quietly, "When I was a little boy, my mother and father were divorced. I do not know my father. My mother remarried and compromised some of her principles. She is a bitter woman now." Courage? Courage to rise above one's environment, even though that environment might be one's own home? Gregg had it.

I am so grateful to Bill, Nancy, and Gregg and the many other young men and young women of this Church who are an inspiration in my life. I have the utmost confidence in them, and because of them I have implicit faith in the future.

Another of the great blessings that has come to me in the last twelve months has been the association of these wonderful men—the General Authorities of the Church. Just to be in the shadow and under the influence of President McKay is a blessing beyond description. To receive instruction and guidance from his counselors and from the Quorum of the Twelve is a blessing and a prized opportunity. To feel the warmth, friendship, and the brotherly love of each of the General Authorities is one of the most satisfying feelings and experiences that could come to a man.

I am deeply grateful to Bishop Vandenberg for his confidence in me. We have discussed many times the wonderful experiences we had as fellow counselors in the Denver Stake presidency under the tutelage of President Edward E. Drury, Jr.

I love Bishop Simpson and appreciate so much the wonderful feeling of unity that encompasses all that we do in our responsibilities. I am thankful to the Lord for the blessing that we have received in our home of five wonderful children, each of whom loves his Heavenly Father.

I am grateful for my heritage, for my parents and their righteous lives, and for all of my forebears. I thank my Heavenly Father for all of these blessings. I know that he lives, and that he is directing the affairs of his Church today just as surely as he did in days of old.

I leave you this testimony humbly and bear it with all my heart, asking our Heavenly Father to bless us all, in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Victor L. Brown of the Presiding Bishopric has just spoken to us. The Congregation and Chorus will now join in singing, "Come, O Thou King of Kings," conducted by Sister Florence Jepperson Madsen. After the singing, Elder Thorpe B. Isaacson will address us.

Singing by the Relief Society Singing Mothers and the congregation, "Come, O Thou King of Kings."

President David O. McKay:

Elder Thorpe B. Isaacson, Assistant to the Twelve, will be our next speaker. He will be followed by Elder Franklin D. Richards, Assistant to the Twelve.

ELDER THORPE B. ISAACSON

Assistant to the Council of the Twelve Apostles

President McKay, President Moyle, President Brown, President Smith, and brethren of the General Authorities, my dear brothers and sisters and friends:

When one occupies this position, he is very anxious that he might say something that would be appropriate and fitting. I sincerely pray that what I might say may be thought-provoking and appropriate. I can assure you that there is always much prayer and great fasting that precedes a conference such as this. These wonderful Singing Mothers do something to us and for us. They are beautiful to see and beautiful to hear. We pray that their husbands and their families who are home will be well and protected until they return. Surely they must be proud of them.

Truly these are perilous and critical and very unusual times, both on the local, national, and international level. There are many problems that are confusing, and the right answer to these problems is always difficult to find.

Abraham Lincoln, when he was President, had problems, and it was very difficult for him to find the answer. May I refer you to one experience among many that he had and the method that he used in the solution of this problem? I quote: "General Sickles had noticed that before the battle of Gettysburg, upon the result of which, perhaps, the fate of this nation hung, President Lincoln was apparently free from the oppressive care which frequently weighed him down. After it was all past, the general asked President Lincoln how it was that he felt so free from the oppressive care previously noticeable. He answered:

" 'Well, I will tell you how it was. In the pinch of your campaign up there, when everybody seemed panic-stricken and nobody could tell what was going to happen, oppressed by the gravity of affairs, I went to my room one day and I locked the door and I got down on my knees before Almighty God and prayed to him mightily for victory at Gettysburg. I told him this war was his war and our cause was his cause, but we could not stand another Fredericksburg or Chancellorsville. Then and there I made a solemn vow to Almighty God that if he would stand by our boys at Gettysburg, I would stand by him. After that, I don't know how it was, and I cannot explain it, but soon a sweet comfort crept into my soul. The feeling that God had taken this whole business into his own hands and that things would go right at Gettysburg, and that is why I had no fears about you.' "

It would be well if all of us in our respective appointments and responsibilities would get down on our knees and ask Almighty God to guide us, whether we be in government service or education; whether we be in business, industry or church work. It may be that as individuals we may become too self-sufficient and rely on our own wisdom; if so, we are likely to fail.

I quote from General Douglas MacArthur, wherein he is reported to have said, in the same vein as President Lincoln used: "General MacArthur, speaking, gave thanks to God, who he said, 'Has so often guided me through the shadow of death and who nerved me in my hours of lonely vigil and deadly decisions.' "

Following are parts of an article regarding another great American, a living President, President Herbert Hoover, who is a deeply religious man: "After the Supreme Court had issued its controversial edict regarding prayers in the public schools, Mr. Hoover stated that he was shocked and incensed. Newspaper reporters asked him for a comment, and he had given them an emphatic dissent, which made the front pages of most of the newspapers."

And I am quoting now from President Hoover: "I consider the Court ruling a disintegration of the basic rights and traditions of the American people."

The reporter asked him if there was anything he would like to say to the American people at this time of perplexity and worry and danger.

"Yes, there is," said President Hoover. "I want to say that despite our troubles and the implacable enemies in many parts of the world who threaten our way of life, America will come through. We will come through because we have the best form of Government men have ever devised. We have great creative and productive genius because we have freedom and the courage to protect it, and, above all, we will come through because we believe in God. That is a priceless advantage that our 'atheistic' enemies do not have."

President Hoover's statement should be held sacred to all Americans, particularly, and I repeat again his statement, "We have freedom and the courage to protect it, and, above all, because we believe in God. That is a priceless advantage that our 'atheistic' enemies do not have." Therefore, every American should appreciate this priceless gift and not alone believe in God but accept his teachings and accept the principles of truth.

Ralph Waldo Emerson had this to say: "The true test of civilization is not the census or the size of the cities, nor the crops, nor the wealth; No! But the kind of men the country produces."

That reminds us again of Abraham Lincoln, George Washington, General Douglas MacArthur, Thomas Jefferson, Woodrow Wilson, and many others. Will it be said of this nation in years to come that men such as these have been produced by our generation?

Now again with reference to the ruling of the Supreme Court referred to, and I am quoting from an opinion survey entitled, "Vast Majority of Parents Favor Public School Religion." These findings came to light in a nationwide survey on one of the most controversial domestic issues of recent years. The following question was asked of the group most directly involved, the parents, who will be sending their children to public elementary and high schools this year. Here is the question:

"Do you approve or disapprove religious observances in public schools?"

Eighty percent of the parents said, "Yes, we approve religious observances in public schools." Fourteen percent stated that they disapproved and six percent had no opinion.

That will give us hope, provided the parents will follow through and make this part of their lives and the lives of their children.

Now to gain some idea as to what religious observances go on in the home, the survey asked this opinion of parents regarding the saying of grace before meals. Here is the question:

"At your family meals at home, does anyone say grace, or give thanks to God aloud, before the meals?"

Sixty-nine percent of the American homes said, "Yes, we say grace." Thirty-one percent said, "We do not say grace."

When the views of all the people of this survey, not just the parents of public school children, but everyone taken into consideration, here is how the survey divides on the question of religious observances in public schools:

Seventy-nine percent approves religion in public schools; fourteen percent disapproves, and seven percent has no opinion.

Here again we have great hope.

Quoting from another prominent man whose name I do not recall at this time, speaking on the subject, "This Nation Under God": "Our way of life has been guarded by men of granite with Bible in hand, but we stand to lose this way of life through the neglect of our devotion to God and his truth."

Now quoting from another prominent newspaper on "The Right to Pray":

"Readers have shown their dismay over the Supreme Court's decision regarding prayer in the public schools. They have voiced their apprehension that this decision will open the door for still further rulings against public expressions of the belief in God, on which this country was founded."

When the Supreme Court rendered their decision, the writer states: "I feared the implication that would follow." And then he goes farther, and I quote: "Now comes word that another certain organization is prepared to challenge the 'Under God' provision in the Pledge of Allegiance."

The seriousness of this may go on and on, and I further quote from him: "I deplore and decry this outrageous stand and I will do everything humanly possible to fight any repeal of this acknowledgement of our abiding faith in God. Everything possible should be done in behalf of the constitutional amendment legalizing the right of the people to publicly express their belief in God through nonsectarian prayer or the simple affirmation of faith contained in the Pledge of Allegiance."

The President of the United States after that ruling was made encouraged the people of this country to engage themselves more fervently in prayer.

I quote further from a very prominent Australian physician, who makes a personal appeal, wherein he stated, "Every American should also establish a personal relationship to God, to country, and to freedom."

Prime Minister Macmillan made a statement as he addressed a prominent audience, and I quote from him: "Materially, we must try to create a philosophy that is not only anti-Communist but which is positive and dynamic—believing that the true brotherhood of man can stem only from sincere belief in the fatherhood of God."

I think we are all very proud of that statement coming from Prime Minister Macmillan.

Now I know that God is our Father. I know that he lives. I am wondering just what our forebears would think of us. As a boy I was fortunate enough to have teachers, and although I do not remember many things they taught me, I do remember seeing those teachers in front of that class bowing their heads and asking God to bless us. I am very grateful for the faith of those teachers.

I am very grateful that prayer has been the foundation, not alone of this Church, but also of this nation.

What can we do? We can do as the President of the United States has asked us to do—that we, ourselves, devote ourselves more humbly, more generally to the principle of prayer.

May God bless us that we may set the example, that we shall have the courage to stand for those things that we know are right.

I am grateful for the message of our President this morning. I am only sorry that there are so many people of the Church and who are not of the Church that have not had the pleasure and the privilege and the blessing of knowing and seeing and shaking hands and visiting with the prophet of God, our beloved President David O. McKay, whom we regard without any reservations as a great man in his own right, and a spiritual leader, a servant of God. I testify to you that I know that God speaks to him and to the prophets of God in this age as well as he did to the prophets of old.

May we have the strength to extend our love and our friendship to those who perhaps need encouragement! I am thinking now of a very wonderful man in this Church who had a brother who was inactive in the Church for years. The brother who was active was sorry for him and tried every way he could to help him, but to no avail. Fortunately, the inactive brother moved into a new ward. When his name was read out in that congregation, the bishop of that ward recognized the name and called his brother, whom he knew, that night and said, "Was he your brother who just moved into our ward?" The man said, "Yes, he is my brother, and I am going to tell you something. I do not know whether he will come to church or not because he has some habits that keep him away from church." This bishop said, "But he was here today." Then the brother said to the bishop, "Will you do everything you can for him?" And the bishop said, "Of course, I will." We have some wonderful bishops in this Church.

The bishop did. He called that man in and talked to him, and the man said, "I cannot become active. I do not know that I can come to church regularly." The bishop asked him why. He said, "Because I have some habits that I cannot quit." The bishop talked to him as any bishop would. He said to the man, "Oh, I think you can quit. What is the first one?"

"Well," he said, "I have smoked for many years, and I can't quit it."

The bishop said, "Oh, yes, you can, because I will help you."

This man was grateful to the bishop and said, "What can you do, bishop?"

"Will you try to quit today?" the bishop asked.

"Yes, I will quit today."

"Then," the bishop said, "I will fast and pray for you."

"Would you do this for me, Bishop?" the man asked.

"Yes," replied the bishop, "I would do that for you."

The bishop did fast and pray for several days for this man, and I do not need to tell you that the man has not indulged since the fasting of that wonderful bishop.

God bless you bishops that you may take that same interest in those men who need you, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Thorpe B. Isaacson, Assistant to the Twelve, has just spoken to us. Elder Franklin D. Richards, Assistant to the Twelve, will be our concluding speaker.

ELDER FRANKLIN D. RICHARDS

Assistant to the Council of the Twelve Apostles

My dear brothers and sisters, I pray that I may have the Spirit of the Lord with me as I speak to you this afternoon. I bring you love and greetings from the missionaries and Saints of the eight eastern American missions.

As I travel throughout the Church, members continually ask me this question: "Tell me more about the new missionary program. Do converts really understand the gospel and are they staying in the Church?"

My brothers and sisters, as we have heard here today, this is not a new missionary plan—it is in effect the simple plan which was used by Peter, Paul, Joseph Smith, Wilford Woodruff, Parley P. Pratt, and other outstanding missionaries throughout the history of the Church in all dispensations. Great missionaries have been characterized by their simplicity and their directness. The Savior has told us that this is a day of warning and not a day of many words. (See D&C 63:58.)

Thus, Peter's sermon on the day of Pentecost was Christ and him crucified. They were pricked in their hearts and said unto Peter, "Men and brethren, what shall we do?" Then Peter said unto them—"Repent, and be baptized every one of you in the name of Jesus Christ. . . ." (See Acts 2:37-38.)

Through the Prophet Joseph Smith, the Savior has given us this charge, ". . . go among this people, and say unto them, like unto mine apostle of old, whose name was Peter:

"Believe on the name of the Lord Jesus, . . .

"Repent and be baptized. . . ." (D&C 49:11-13.)

Our beloved Prophet David O. McKay, has counseled that every member should be a missionary.

Right here in Salt Lake City, a stake missionary while eating lunch at a counter met a young tourist en route to the Seattle Fair. He asked him what he knew about the Mormon Church, and if he would like to know more. He said he would like to know more. During the next few days the stake missionaries gave him the six discussions. He postponed his trip to Seattle and was baptized.

The Savior has said that the first great commandment is to love the Lord, and the second is to love our neighbors as ourselves. There is no better way to evidence our love to our Heavenly

Father and to our neighbors than by sharing the gospel.

While attending a stake conference in Long Beach, California, I was told that one of the wards had a project of gathering newspapers. A young boy, while collecting papers from the neighbors, asked the "Golden Questions." Two families said they would like to know more about the Church and were later taught and baptized by the missionaries.

The effective use of the every member a missionary program incorporates the use of the Golden Questions, "What do you know about the Mormon Church—and would you like to know more?" By the members and missionaries asking these questions, thousands of interested persons are found and taught by the missionaries, individually and in groups.

One of the most powerful forces in the Church is and always has been its youth. They love their friends and are not afraid to ask them the Golden Questions. A young boy from Charlottesville, Virginia, was baptized. He went home and said to his grandmother, "Grandma, you ought to be baptized." "I have been baptized in the Baptist Church," she said. "Yes, but, Grandma, you haven't been baptized into the true Church." She said, "Maybe I haven't. Who told you this?" He told her the Mormon elders. She said, "Send them to me." He did, and his grandmother was taught the gospel and baptized.

Through the youth, many families are and will be brought into the Church, and again here, group meetings play an important part.

Group teaching was an important phase of proselyting at the time of Christ and was one of the effective means used by successful missionaries early in this dispensation. President John Taylor came into the Church after attending group meetings held by Parley P. Pratt.

When those interested in knowing more about the Church are brought together, the missionaries use the discussion plan to unfold the gospel story. The six discussions presented under the influence of the Holy Spirit form the basis of this new but old program.

Group meetings are designed to make contacts think independently. Most of the questions begin with "why" and "how" and give the contacts a chance to express themselves. The presentations are natural and conversational, and extreme simplicity is characteristic of the doctrine presented. Missionaries bear strong and specific testimonies and pray with contacts before and after each discussion. Visual aids are incorporated by using the flannelboard.

The discussions present in logical sequence the need for living prophets and the beautiful story of the first vision of the Prophet Joseph is related, specifically pointing out the nature of the Godhead.

Also the apostasy from the principles and faith established by the Savior and the restoration of the truth and the authority and power to act for God is simply discussed. Next the story of the Book of Mormon and its great worth as another witness of the divinity of Christ is explained.

In other discussions the tremendously interesting and important questions "Where did we come from," "Why are we here," and "Where do we go after this life" are considered. This includes a discussion of our pre-existent state, the atonement by the Savior of our physical and spiritual deaths, and the necessity of observing on this earth the first principles of the gospel of Jesus Christ.

In connection with life after death, consideration is given to the spirit world, the degrees of glory, and the barriers between man and God, physical, spiritual, and intellectual, and how these are overcome. The interesting subject of baptism for the dead is also reviewed in some detail. We might say that the six discussions contain the gospel of Jesus Christ—the plan of life, in condensed form.

The elders had baptized the wife and children of a man in Charlotte, North Carolina. They tried to teach the husband, but he refused to listen and said, "I will never be baptized into your Church, but you can come to our home if you want." Two weeks later he was baptized. He said, "I have learned more from these six discussions you have given me than I learned in the eighteen years I was a Baptist."

The discussion plan is not designed to convince intellectually, but rather, the discussions are instruments through which the Holy Ghost can work to awaken a spiritual awareness and bring a personal testimony into the hearts of the listeners that Joseph Smith is a Prophet and the Church is true.

Many contacts after participating in the discussions and listening to the testimonies of the missionaries, frequently ask, "How may I obtain this knowledge and receive a testimony?" A prophet of the Lord has said that if an earnest seeker of truth will ask God with a sincere heart, with real intent, having faith in Christ, he will have manifested to him, by the Holy Ghost, a testimony that these things are true. (Moroni 10:4-5.)

Recently Sister Kemp of Atlanta, Georgia, earnestly prayed that the Lord would bless her with wisdom and understanding in raising her daughter thirteen, her two sons fourteen, and sixteen. Shortly after praying, her sons brought two Mormon elders home. Sister Kemp knew her prayers had been answered. The missionaries gave the family the six discussions, and the children asked for baptism, but the parents were not ready.

As Brother and Sister Kemp witnessed the baptisms, the daughter came out of the water and threw her wet arms around her mother saying, "Mommie, I know this is the Church of Jesus Christ." Shortly thereafter the parents requested baptism. Surely the Lord moves in a mysterious way his wonders to perform.

The incidents I have related are typical of what is happening throughout the stakes and missions of the Church. Yes, many investigators do ask God with a sincere heart and with real intent, and after participating in the discussions have a reasonably good understanding of the gospel and possess a testimony.

And are the converts staying in the Church and remaining active? Where fellowship programs are effective, generally a high percentage of the converts remain active. Fellowshiping, however, includes loving converts into the Church and giving them work assignments. It is not unusual to hear converts say, "It's a great feeling to be needed." I heard Brother Robert Giles, a convert in Las Vegas, Nevada, so testify at a recent stake conference.

Now brothers and sisters, we have been called to gather the Lord's elect and we are told that they will not harden their hearts. For this day our Prophet has given us the challenge—every member a missionary.

As each of us ask the Golden Questions, participate in the referral program, and hold group meetings we can say as the Prophet Alma said, ". . . this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy." (Alma 29:9.)

I testify that we are engaged in the work of the Lord. I know that Jesus is the Christ, and that prophets have been raised up in these latter days. I am thankful for the Prophet Joseph Smith and for all those that have followed him.

I love and sustain our beloved Prophet David O. McKay, his counselors, and the Apostles standing at the head of the Church of Jesus Christ today.

May we be faithful and energetic in gathering the elect in this the eleventh hour of warning, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Franklin D. Richards, Assistant to the Twelve.

The Relief Society Singing Mothers will now favor us with "Abide With Me, 'Tis Eventide," conducted by Sister Florence Jepperson Madsen. The benediction will be offered by Elder Burton R. Smith, president of the Flagstaff Stake.

The singing for this session has been furnished by the Relief Society Singing Mothers from the Central Idaho and Bannock Welfare Regions, under the direction of Sister Florence Jepperson Madsen with Roy M. Darley at the organ. In behalf of all who have listened to your beautiful singing during the General Conference sessions today, the General Authorities, the audience here in the Tabernacle, the great radio and television audience, we express, sisters, appreciation and thanks for the beautiful music. With all my heart I say, God bless you for the service you

have rendered in these Conference sessions today. We are not unmindful of the efforts you have made in leaving your homes to come here, the hours spent in learning these songs, and so forth.

The general session tomorrow morning will be broadcast through the generous cooperation of owners and managers of radio and television stations over 101 television stations and 11 radio stations. This session will be video-taped and transmitted by television Sunday morning to the eastern part of the nation. We wish to express appreciation to our various mission presidents, to Brother Arch L. Madsen, president of Station KSL, to Brother Paul H. Evans, director of special programs for KSL, for the service they have rendered in arranging for these broadcasts for us.

We have some announcements we wish to note. A missionary conference will be held under the direction of the First Presidency in the Tabernacle this evening at 7:00 o'clock. The following are invited to be present: stake presidencies, high councilmen, advisers to stake missions and fellowshiping programs, stake mission presidencies, all stake missionaries, bishoprics, and members of auxiliary General Boards.

There will be a Welfare agricultural meeting in the Assembly Hall Saturday morning at 7:30 a.m. Stake presidents, bishops, Welfare Committee advisers, agricultural representatives from all stakes and all others interested in agriculture are invited to attend this meeting.

The Singing Mothers will now favor us with "Abide With Me, 'Tis Eventide," and the benediction will be offered as announced. After the benediction by Elder Burton R. Smith, president of the Flagstaff Stake, the general session of this Conference will be adjourned until ten o'clock Saturday morning.

The Relief Society Singing Mothers Chorus sang the hymn, "Abide With Me, 'Tis Eventide," following which the benediction was offered by President Burton R. Smith of the Flagstaff Stake.

Conference adjourned until Saturday morning, Oct. 6, at 10:00.

SECOND DAY

MORNING MEETING

The third session of the General Conference convened in the Tabernacle at 10:00 a.m., Saturday, October 6, with President David O. McKay presiding and conducting the meeting.

President McKay made the following introductory remarks:

President David O. McKay:

We welcome all present this morning in the Tabernacle and in the Assembly Hall, together with the vast television and radio audience in this third session of the 132nd Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing "A Mighty Fortress." Following the singing the invocation will be offered by Elder Reed Whipple, president of the Las Vegas Stake.

The Tabernacle Choir sang the number, "A Mighty Fortress."

Elder Reed Whipple, president of the Las Vegas Stake, offered the opening prayer.

President David O. McKay:

President Reed Whipple, Las Vegas Stake, offered the invocation. The Tabernacle Choir will now sing, "Jesus, Name Of Wondrous Love." Following the singing Elder Sterling W. Sill, Assistant to the Twelve, will speak to us.

Singing by the Tabernacle Choir, "Jesus, Name Of Wondrous Love."

President David O. McKay:

Our first speaker this morning will be Elder Sterling W. Sill, Assistant to the Twelve.

ELDER STERLING W. SILL

Assistant to the Council of the Twelve Apostles

My brothers and sisters, I appreciate very much this privilege of participating with you in this great general conference of the Church. As a kind of text I would like to borrow a little from the philosophy of Rudyard Kipling. Kipling was an English writer born in 1865. He lived in that period when England was the world's leading naval power. He saw much of the change-over from the old sailing ship to the use of steam as a means of ocean navigation. Kipling preserved for us some interesting ideas about this transition in his poem entitled, "M'Andrew's Hymn."

The dictionary says that a hymn is a song of praise or adoration, having a religious significance. Kipling's M'Andrew was the captain of an early steamship in the days when 98 percent of the land-based work of the world was done by the muscle power of men and animals. And even though M'Andrew's engines were very primitive, he praised God for the use of this gigantic new power that had been placed in his hands, and he looked forward to the time when his ship might attain a speed of 30 miles per hour.

M'Andrew sang:

"From coupler-flange to spindle-guide
I see Thy hand, O God—
Predestination in the stride o'yon connectin'-rod."

Then standing alone at night as he guided his ship home from its long journey abroad, he said:

"I cannot get my sleep to-night; old bones are hard to please;
I'll stand the middle watch up here—alone wi' God an' these
My engines, after ninety days o'race an' rack an' strain
Through all the seas of all Thy world, slam-bangin's home again.
Slam-bang too much—they knock a wee—the cross-head gibs are loose,
But thirty-thousand miles o' sea does give them fair excuse."

Then while reflecting upon the beginning and contemplating the future of the machine, he said:

"Ten pounds was all the pressure then with which a man could drive;
An' here, our workin' gauges given 165!
We're creepin' up wi' each new rig—less weight an' larger power;
There'll be the loco-boiler next an' thirty mile an hour!
Thirty an' more. What I ha' seen since ocean-steam began
Leaves me no doubt for the machine: but what about the man?"

Then for a while M'Andrew focuses his meditation upon some of the blemishes of the men who run the machines. Frequently his sailors debased themselves and put ugly scars upon their souls. The fires of sin blackened their lives even as the flames blackened the ship's furnaces. M'Andrew pointed out that in traveling a million miles of sea some of his sailors had traveled an even greater distance away from God and the purposes for which they were created. But M'Andrew knew that the most important question must always be, "what about the man?" He says:

"'Tis the man that counts, wi' all his runs, o'er a million miles o' sea:
Four times the span from earth to moon . . . But how far, O Lord, from Thee?"

Then thinking about the machine of the future M'Andrew said:

"In spite of knock and scale, of friction waste and slip
By thy great light, now mark my word
We'll build a perfect ship.

I'll never last to judge her lines
Or take her curve, not I.
But I have lived, and I have worked
Thanks be to Thee Most High."

From M'Andrew's day till now we have continued to perfect our machines until we have far surpassed M'Andrew's dream of "a perfect ship." The early steamship could hardly carry enough coal to provide the means of propelling itself across the ocean. But the new atomic ships now being launched can carry a full cargo around the earth twenty times or more without ever a thought of refueling.

Our machines not only carry us across the oceans and take us under the polar icecap, but they plow our ground, cook our food, refrigerate our homes, make our clothes, balance our books, carry our messages, build our roads, and move our mountains. Some pictures were recently published showing the construction of the Suez Canal in the 1860's. They showed the dirt being removed in baskets, strapped to the backs of human beings. Then less than a hundred years later a single giant earth-moving machine could do the work previously done by thousands of men.

We have electronic brains equally as capable in the mental field. There are a great many physical and mental jobs which we can no longer afford to have done by "manpower" inasmuch as "machine power" is so much cheaper and more effective. If M'Andrew praised God for the machines of his day, what would he think of those of our time, capable of carrying us through the stratosphere at many times the speed of sound, or what would he think of our $20,000,000,000 project to put a man on the moon? If M'Andrew lived among us, he would be sure to commend us for our machines and equally sure to inquire, "What about the man?"

We just hope that when man finally does arrive on the moon, he will not create the sorry state of affairs there that presently trouble the earth. But whether here or on the moon, our most serious question will always be, "What about the man?" What about his honor, what about his faith, what about his future? How much personal improvement will we make this year? An investment that pays five percent interest will more than double itself in fifteen years. How much personal doubling have we done in that time? It is wonderful for us to be able to stand flapping our wings in preparation for our flight into space, but in the process are we getting any closer to God and our own eternal life? Captain M'Andrew dreamed of building a perfect ship, yet he said, "It's the man that counts." What our world needs is more perfect men.

For more than nineteen centuries now we have held up before our minds the example of a perfect man, and his greatest message was, "Follow me." With all of our great ability, how well are we following him in his faith? How well are we following him in his works, or in the development of real character qualities in ourselves? As the high point in the most important sermon ever given, the greatest man who ever lived said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) Our Father in heaven is the most perfect, and the most intelligent Being in the universe. He is a member of the highest order in existence. He has the greatest sense of values. He is God. But what about the man? Man's eternal spirit is the literal offspring of God, and according to the natural laws of the universe, the offspring may someday hope to become like the parent. There is everything in remembering our heritage and constantly reaffirming it by the perfection of our own lives.

But generally we are not thinking very much about perfection in men. We live in the age of machines. We occupy ourselves with armament races, astronauts to the moon, and contests for supremacy in material things. What a wonderful world we could have if we could make an improvement in ourselves to match the improvement in the machines we operate!

Many years ago Harry Emerson Fosdick wrote an interesting book entitled, *On Being a Real Person.* He detailed some of the items necessary if one desired to develop himself into a truly outstanding individual. And that is something we should work at a great deal harder than we do. But in the

Holy Scriptures God has given his own specifications for developing life's highest values. It was intended that by following his formula every child of God should become "a magnificent human being" and eventually become even as God. But first we must get rid of the dishonesties, the disloyalties, and the immoralities that destroy so many of our lives and put perfection forever beyond our reach.

In an absolute sense, perfection in this life may be an impossibility. But in many ways a state of near perfection *is* a reasonable goal for us; for example, we *can* all be perfect in abstaining from tea and coffee. We can be perfect in freeing ourselves from the use of tobacco and alcohol. We can be perfect in the payment of our tithing. We can be perfect in our attendance at Sacrament meeting. We can be perfectly honest and perfectly dependable and perfectly moral, and this with much less effort than we spend in developing perfection in our machines.

The book of Genesis says that Noah was a righteous man and perfect in his generation. Enoch was also a perfect man, and under his teachings, his people so perfected themselves that the entire city was translated. The scripture says, "And Enoch walked with God: and he was not; for God took him." (Gen. 5:24.) If the people living in the city of Enoch could be perfect, then the people living in your city and the people living in my city can be perfect also.

There are some people who maintain that it is very difficult to live the religion of Christ, and for some people any righteous effort is difficult. But what kind of person would you expect to be most severely tempted by dishonesty or immorality or profanity? Or what kind of person would you expect to have the most difficulty in abstaining from drunkenness or from betraying his country? The ones suffering the strongest temptations from evil would likely be those living closest to evil. It has been pointed out that no one ever fell into a mud puddle who didn't first go too close to it. We are not necessarily complimenting ourselves when we boast of the difficulty we have in living our religion, just as we would not be complimenting ourselves to confess difficulty in restraining ourselves from being thieves and murderers.

It is not difficult to live the religion of Christ if that is what we really want to do. That is, it is just as easy for an honest man to be honest as it is for a dishonest man to be dishonest. It is just as easy for a faithful man to be faithful as it is for an unfaithful man to be unfaithful. In fact, it has been said that one can get to heaven on half the effort that we usually burn up in going to hell.

We become godly or moral or obedient, just as we become anything else, by practice. And only as we live the principles of the gospel can we really know of their truthfulness and value. It is the person who pays his tithing who believes in tithing. It is the one who observes the Word of Wisdom who knows the truth of the Word of Wisdom. It is the person who keeps the Sabbath day holy who champions it. And it is only the person who gives service who knows the joys of serving.

Jesus said, "He that doeth my will shall know of the doctrine." (See John 7:17.) And Emerson said, "Do the thing and you shall have the power." If we can live one gospel principle perfectly today, we can live two gospel principles perfectly tomorrow. Perfection in one thing will act as a stepping-stone to perfection in something else, and soon we may approach perfection in all things.

In announcing his famous "as if" principle, William James said that if you want a quality, act "as if" you already had it. If you want to be friendly, act "as if" you are already friendly. If you want to be courageous, don't go around talking fear and indulging in negative, un-Christian thinking. If you want to be faithful, act "as if" you are already faithful. Do the things that faithful people do. Go to church, say your prayers, love God, refrain from evil, study the scriptures, be honest with yourself, and everyone else. And if you would like to be perfect, act "as if" you were already perfect. Don't go around glorying in your sins and weaknesses. We can come very close to perfection if we really get the spirit of it in our hearts.

If we really want to obey God, we should act "as if" we were already obedient. We should think obedience, love obedience, practise obedience, and we should allow no exceptions to obedience. The fewer the exceptions to perfection, the nearer we get to perfection.

During the Golden Age of Greece, Pericles said that no one had a right to fill an important office until he had first filled some smaller offices with distinction. Too frequently we want to do some great thing before we have practised perfection in doing little things well.

If we want to be great souls in heaven, we should practise being great souls here. If we believe that honor is better than dishonor, then we should immediately begin practising honor, not just in big things, but in all things.

There is no question about the fact that our machines of the future will become more and more efficient. Our standard of living will probably go on increasing; our land will become more and more productive; our cities will become bigger and more beautiful. Recently there was unveiled in this city a master plan for our second century of development. Certainly in the future thousands of people will come here to admire our wide streets, our beautiful parks, and our useful buildings. But far the most important part of what our visitors will want to know is, "What about the man?" They will want to know how well we are living this new revelation of the gospel. M'Andrew may well join with Edwin Markham and sing:

"We are all blind until we see
That in the human plan,
Nothing is worth the building
That does not build the man.

"Why build these cities glorious,
If man unbuilded goes.
In vain we build the world,
Unless the builder also grows."

I am sure of this, that the greatest waste there is in the world is not our blighted cities, nor the erosion of our soils, nor the depletion of our natural resources. It isn't the devastation of our wars nor the cost of our crime. The greatest waste there is in the world is that human beings, you and I, live so far below the level of our possibilities; compared with what we might be, we are only half alive. The most important part of any second century plan would be to constitute our lives as a hymn of praise to our Heavenly Father, not only for the inestimable privilege of building a perfect ship and building a perfect city and building a perfect national community, but we should also build into our lives a perfect devotion for God's perfect plan designed to bring about our perfection and eternal glory. May each of us be able to find God's own answer to M'Andrew's question, is my prayer, which I ask in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Sterling W. Sill, Assistant to the Twelve, has just spoken to us. The Tabernacle Choir, following a brief interlude, will sing "Fierce Raged The Tempest."

Following an organ prelude the Choir sang "Fierce Raged The Tempest."

President David O. McKay:

We welcome those who have joined us in this session of the One Hundred Thirty-Second Semi-Annual Conference of the Church, convened on Temple Square in Salt Lake City.

We shall now hear from President Hugh B. Brown, Second Counselor in the First Presidency of the Church.

PRESIDENT HUGH B. BROWN

Second Counselor in the First Presidency

It is a very great honor but a sobering responsibility to undertake to address this vast audience, seen and unseen; the kind of responsibility that causes a man humbly to seek divine guidance and assistance, especially if he would talk of God and of truth.

Let us read the words of the Savior as recorded in the eighth chapter of the Gospel according to St. John:

". . . If ye continue in my word, then are ye my disciples indeed;

"And ye shall know the truth, and the truth shall make you free." (John 8:31-32.)

And again in the 17th chapter of John, he said:

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (*Ibid.*, 17:3.)

The first scripture quoted is a promise that if we continue in his word we shall know the truth and gain freedom; and the second, that it is life eternal to know God. Each of these scriptures envisions and requires an eternal quest; because gaining a complete knowledge of truth, or of God, is an infinite undertaking.

It has been repeatedly stated in the conference thus far by the speakers, that we live in tremendous times—we live in the most significant period in the records of the human race. This is confirmed by our best scholars throughout the world, as they review for us the historic evolutions, revolutions, and reformations of the past. Civilized people everywhere are becoming aware of the ever-expanding complexity of our civilization and of the almost miraculous advancement and improvement in the fields of travel and communication, not only on an international but on an interplanetary basis. This knowledge causes us to refer to our time and our accomplishments as, in modern vernacular, "out of this world." That phrase becomes almost literal.

In the midst of the rapid and unprecedented advance and discovery in many branches of science, we ask you, is it not reasonable to expect some new activity, some new thought, some new revelation in the most important dimension of human life, the spiritual dimension?

A. Paul Davis tells us, "The world is too dangerous for anything but truth and too small for anything but brotherhood." There must be social, moral, and spiritual solidarity in a world which is in hourly danger of extinction by bombs, missiles, and atomic fallout.

Many people, including some students and scholars, are unaware of the fact that also in the fields of theology and religion there have been revolutionary changes of thought, and they are of even greater consequence—greater because this area embraces all other fields of interest and activity.

The most intriguing and significant aspect of a man's search for truth is his continuing and compelling attempt to explain himself and his relation to the universe which envelops him, to find the cause behind the phenomena of life. The questions of whence and why and whither have persisted through the ages.

Any open-minded search for truth requires courage, constancy, and humility. To quote an ancient prayer:

"From the cowardice that shrinks from new truth,
From the laziness that is content with half truth,
From the arrogance that thinks it knows all truth,
O God of truth, deliver us."

Any thoughtful, prayerful search for truth reveals that God is our Father, and that he is a person, that his glory is intelligence, and that he has a will, a purpose, and a plan in creating the universe and providing for man's earth life.

God is more than personality as we know it; he is that in perfect degree which our best is in imperfect degree. To have faith in a personal God, who can be referred to as "Father" gives

man a sense of dignity and holds before him an ideal toward which to strive. Continuing in that faith one gets progressive answers to the disturbing questions of source, purpose, and destiny.

In Bible times, the prophets were the leaders of thought. In a sense they were the spiritual scientists who tapped the inexhaustible reservoirs of truth through the simple media of direct revelation from God.

True religion is a vital function in human living, and its teachers and disciples should seek, understand, and advocate revealed truth. This truth demands our allegiance and will lead men to the promised freedom.

If religion is to keep pace with other human interests and refute the false charges of communism that there is no God, that Christ is a myth, that religion is an opiate, we must re-examine our prescribed beliefs as set forth in formulated creeds; we must compare our organizations and procedures and our theology with the teachings of the Holy Bible. Let us seek to find a church with an organization that is identical with that set up in the New Testament.

And in our search for truth, we must purge ourselves of prejudice, for that closes the mind. Prejudice has been defined as "a vagrant opinion without visible means of support." Let us return then to a prayerful study of the Old and the New Testament, and have faith in the God of the Holy Bible who was known to Abraham, Isaac, and Jacob as Jehovah, and to Peter, John, and Paul as the Messiah. Such a study will reveal that God is not a sovereign autocrat, but a loving, personal Father. This belief in the universal Fatherhood of God forms the basis for our faith in the universal brotherhood of man.

You, our friends who are listening to or attending the proceedings of this conference, no doubt ask what is the Mormon creed. Although we announce no formal creed, the founder and first president of the Church did set forth as an epitome of the tenets of The Church of Jesus Christ of Latter-day Saints, thirteen concise statements known as the Articles of Faith. These include fundamental and characteristic gospel doctrine as taught by the Church of Jesus Christ in former days. The first of these articles declares:

"We believe in God, the Eternal Father, and in His son, Jesus Christ, and in the Holy Ghost."

That statement should reassure some of our friends who have wondered whether or not the Mormons are Christians.

That these articles are not, and were not intended to be, a complete and final exposition of beliefs is evidenced by the fact that we receive and expect continued revelation. In fact, we say in another Article of Faith:

"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."—Ninth Article of Faith.

These articles are authoritative; however, they form but an outline for the study of the theology of the Church.

Theology as a science has been defined as that branch of classified knowledge which deals with God and man, their relationship and their co-operative purpose. While theology may appeal primarily to the intellect, religion touches the heart, and it inspires men to live in accordance with the knowledge gained. Theology may be only diction, but religion requires action. Religion is man's endeavor to adapt himself to the facts of existence as revealed by the Author and Creator of all that is. It differs from other such endeavors in that it seeks the adaptation of the whole of life to ultimate facts.

Now, as God is the fountain of truth and knowledge, the source of wisdom, and as theology and religion are primarily concerned with the existence of and our relationship to Deity, does it not seem obvious that this combined subject, theology and religion, when accurately defined and understood, is the queen of all the sciences? It embraces all truth and therefore includes all other sciences.

It deals with man's origin, purpose, and destiny, with the principles governing the creation of worlds, with God's eternal laws which are often called the laws of nature. God himself has from the beginning been the Great Scientist, and he has taught men by personal

manifestations as well as by ministrations of his appointed servants.

But here as elsewhere, when the student comes to the edge of knowledge, he must lean on faith and continue his quest. He must "trust the soul's invincible surmise," as did Columbus. If science is built upon facts, its architect is faith.

As Dr. Talmage has eloquently said, "Though the veil of mortality with all its obscurity may shut the light of the divine presence from the sinful heart, that separating curtain may be drawn aside and a heavenly light may shine into the righteous soul. By the listening ear attuned to the celestial music, the voice of God has been heard declaring his personality and will; to the eye that is freed from the moats and beams of sin, single in its search after truth, the hand of God has been made visible; within the soul properly purified by devotion and humility, the mind of God has been revealed."

The honest investigator must be prepared to follow wherever the search of truth may lead. Truth is often found in the most unexpected places. He must, with fearless and open mind "insist that facts are far more important than any cherished, mistaken beliefs, no matter how unpleasant the facts or how delightful the beliefs."

Quoting Lowell:

"New occasions teach new duties; Time
makes ancient good uncouth;
They must upward still, and onward,
who would keep abreast of Truth:"

As God is our Father and the source of all truth, as we are all primarily interested in attaining eternal life and as it is eternal life to know him, surely an open-minded and courageous study of him and his divine plan with respect to our salvation will be the most interesting and permanently rewarding of all ventures into the vast realms which invite man's questing spirit. It was doubtless a contemplation of this majestic theme that gave us the rhapsody recorded in John. He said:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2.)

The restored gospel of Jesus Christ which we proclaim, when understood and accepted, will unite all men in a common cause, and then only will all new scientific discoveries be utilized for the benefit of mankind. Then we shall have peace. A knowledge of truth will help men to be free, whether it come by direct revelation as in the case of the prophets, from the written word of God as recorded in the scriptures, revealed as a result of research in the laboratory, in the flight of the astronaut as he circles the globe, or as revealed to a prayerful youth upon his knees in the sanctuary of a grove.

Religion has to do not only with the internal life of man, but with his eternal life, which will be a continuation of identity and personality into the spiritual realm of immortality. Religion gives meaning, purpose, and direction to man's insatiable quest, his instinctive curiosity, and inspires in him a desire for greater awareness of himself, of his universe, and of God. The prayerful searcher after truth will, as Shakespeare said,

"Find tongues in trees, books in running brooks,

"Sermons in stones and good in everything." (*As You Like It.*)

Man is ever wrestling with the problems of how to organize his reactions and find peace amidst the diverse and confusing experiences which crowd in upon the daily activities of his body, mind, and spirit. Religion is the means by which a man may achieve tranquility of spirit without internal anguish or external disaster.

The basic and fundamental doctrine of the primitive Church came through revelation from God the Father through Jesus Christ his Son. His life among men on earth, his crucifixion, resurrection, and ascension into heaven, all proclaim the eternal fact that he was and is personal and material, and to that we humbly bear witness. He was a babe born of woman, he matured through childhood and youth, and, as the Apostle Paul said:

". . . being made perfect, he became the author of eternal salvation unto all

them that obey him; . . ." (Hebrews 5:9.)

He was and is Jehovah, God the Son, a separate identity working in complete oneness with Elohim, God the Father, in whose likeness man was created.

The announcement of new and continued revelation from God is more momentous, more reassuring and challenging in national and international affairs today than any of the discoveries of atomic energy or the amazing achievements of scientists.

We must seek to know God's word and will concerning us individually and collectively, and to this end we need not rely wholly on the written word given to people of another age. Each succeeding prophet added something to the revelations of the past. While much of that word is applicable to our time and condition, we announce to you, our friends, humbly but with a sincerity born of the witness of the Spirit, that God's word is revealed to men today, as anciently, through his own appointed servants. We proclaim a new revelation from the heavens, a new vision and understanding of God and of Jesus Christ his Son, a new interpretation of truth, and also a new delegation of authority from God to man. Continued revelation places religion in the vanguard of human progress. We proclaim the opening, under divine guidance, of the Dispensation of the Fulness of Times, that which was mentioned by the Apostle Peter:

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: . . ." (Eph. 1:10.)

A poet of this dispensation said, hopefully:

"The morning breaks; the shadows flee;
Lo, Zion's standard is unfurled!
The dawning of a brighter day,
Majestic rises on the world."

—Parley P. Pratt

The vital and dynamic message of Mormonism is that there is a personal God in the heavens. He is omnipotent, omniscient, and omnipresent. He has not abated his power; he has not surrendered his sovereignty; he has not diluted his love; he changes not; and his plans never fail. We bear witness that his chief executive officer in the creation and direction of the affairs of this and other worlds is Jesus Christ the Lord, the Redeemer of the World, the Son of the Father.

The foundation of this Church rests upon the bedrock of revelation. The character, personality, and purposes of God have been again revealed to the world. The kingdom of God has been set up as predicted by Daniel and other prophets. An angel has flown in the midst of heaven in the latter days in confirmation of John's vision recorded in the fourteenth chapter of Revelation, where he said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7.)

Our friends, either this solemn statement is true or it is false. If it is true, it is the most important announcement since the resurrection and ascension of Jesus the Christ. If it is false it will, of course, with all other falsehood, come to naught. That it is true we humbly testify, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is President Hugh B. Brown, Second Counselor in the First Presidency of the Church. Following a brief Tabernacle Organ interlude for station identification, the Choir and Congregation will join in singing "How Firm A Foundation."

Following an organ interlude the congregation and the Choir joined in singing the hymn, "How Firm A Foundation."

President David O. McKay:

We shall now hear from Elder Mark E. Petersen of the Council of the Twelve.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

We Latter-day Saints believe the Bible to be the word of God. It is a faithful record of the Lord's dealing with men down through the ages. It shows that the Lord desires that mankind should worship him intelligently, not as some incomprehensible being, but as their loving Father in heaven.

To accomplish this, God revealed himself to men from time to time so that they could see him and hear him and know him. He revealed himself personally, actually appearing to his prophets, and he talked with them face to face, even as a man "speaketh to his friend." (See Ex. 33:11.)

These appearances of God to man, and by this I mean personal visitations, for that is what the Bible describes, came periodically through the generations of the past. The Lord was not content to give one and only one mighty revelation of himself to serve as a foundation for faith through all time to come. He knew that men are changeable, often drifting into by- and forbidden paths, and that a constant reminder is necessary to keep them in the right way.

The Bible shows how true that is, for even though the Lord did appear time and again anciently, the people still drifted toward other religions, at times going into what seemed to be complete apostasy from the truth, even setting up false gods of their own making.

But the Lord loved his children and desired to save them. He knew they could not be saved in ignorance nor in the false religions of their contemporaries. Only the truth could save. So to bring them back into line as they strayed away, he repeatedly gave new revelations of himself, restoring the true knowledge of the nature of God and pointing to the right way of salvation. By revealing himself to his living prophets, he showed the people the difference between their own false gods and the true and Living God.

This became a pattern with him, as is shown so clearly in the scriptures. It is a well-marked pattern, which is: that as men fell away and lost the truth, God in turn restored his truth to them again by means of new revelations of himself.

There is only one way to combat error, and that is with the truth. If men lost the truth, they could only find it by receiving it again from the Lord, and that would entail new revelation from the heavens.

As such revelation was required in the past, God gave it, and when there was no prophet on the earth to receive his revelation because of the apostasy of the people, he raised up new prophets, spoke through them, and appeared personally to them, thus restoring the knowledge of his true nature so that men could worship him intelligently in spirit and in truth.

Let us point to a few Bible examples of what we say. God walked and talked with Adam and Eve. They knew what he was like, and they received commandments from him, but many of their descendants were not true to the faith. By the time of Noah, all mankind was apostate and as a result was destroyed in the flood, all except Noah and his family. God raised up Noah as a prophet and talked with both him and his sons, revealing himself to them. Therefore they knew God and worshiped him as a result of obtaining that knowledge.

Surely, as Jesus said, this is life eternal, "that they might know thee the only true God, . . ." (See John 17:3.)

Noah and his family knew the Lord, but as time went on their descendants went astray until the days of Abraham when there was much wickedness in the earth. But the Lord followed his pattern, and as men fell away from the truth he revealed himself to them again, this time to Abraham, with whom he talked personally, and then to Isaac and to Jacob.

But the believers were few in that day. When Jacob took his family into

Egypt to escape the famine, the whole house of Israel numbered only seventy people. In Egypt the Israelites multiplied and became numerous. Then tragedy came again. They left the teachings of their fathers, and began worshiping like the Egyptians, who were idolators. They became so involved that later on they made a golden calf of their own and worshiped before it.

The Lord determined to bring his people out of Egypt and restore the truth to them. This would entail another new revelation, but to whom would he reveal himself? To Pharaoh on his throne? To the doubting elders of Israel?

He kept to his pattern and raised up an unspoiled man to become his prophet—a shepherd whose name was Moses. To him he spoke. To him he appeared. To him he gave power to lead the children of Israel out of Egypt.

When they reached Sinai, God came down upon the Mount and talked again face to face with Moses. Seventy of the elders of Israel went into the Mount with Moses, and there they saw the God of Israel, and "he laid not his hand upon them," the scripture says, but "they saw God, and did eat and drink." (See Ex. 24:9-10.)

Those seventy elders with Moses were now qualified to preach to the people and testify of the true nature of the Deity, for they had seen him themselves and visited with him and heard his voice.

For a time the people were faithful after this new revelation, but then wickedness came among them. Doubt returned, many drifted into the forbidden religions of their neighbors, and apostasy came upon them as a people. Do you recall the difficulties of Elijah, the prophet, with the wicked King Ahab who led his whole nation astray? Do you remember the influence of Jezebel, and do you recall the problems which faced Elisha and Isaiah?

In the days of Jeremiah the apostasy was so great that this prophet was cast into a dungeon. When John the Baptist ministered among the people, they were so far astray that he referred to them as a generation of vipers.

Then came the ministry of the Savior. He was a manifestation of the true nature of God. He told the people that he resembled the Father. Paul said Jesus was in the express image of the Father's person.

But he was also in the likeness of other men about him—his disciples and others. He was so much like them that the crucifiers could not identify him in a crowd. They had to bribe Judas to point him out with a betrayer's kiss so that they would not arrest the wrong man. That was the whole point of the betrayal.

But Jesus was also in the express image of God's person, so by his physical ministry among them the people learned of the nature of his eternal Father in heaven.

Many followed him. At one time there was a multitude of five thousand; at another time, four thousand. But even in his own day a falling away came, as is recorded in the sixth chapter of John. When Jesus preached doctrine contrary to the traditional beliefs, many turned away.

John wrote of this, saying: "From that time many of his disciples went back, and walked no more with him.

"Then said Jesus unto the twelve, Will ye also go away?

"Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." (John 6:66-68.)

How unfortunate for those who could not stand true doctrine. They turned away, preferring their own darkness to the light of Christ.

By the time of his crucifixion his faithful followers were scattered. After his resurrection and ascension into heaven the Saints gathered to resume their work on the day of Pentecost, but how many came? Only 120 souls. That is all, according to the scriptures. Indeed there had been a falling away.

But now came another revelation. The Holy Ghost descended upon them in great power. They resumed their ministry, and thousands joined the Church. But persecution arose in its severest form. Many died as martyrs. The apostles lost their lives. Error then crept in. Philosophers from Greece added to the difficulty as they theorized about the previously simple doctrines of

Christ. Disputations developed between the members of the Church. Differences multiplied. One historian says that a hundred years after Christ there were thirty different Christian sects.

This has gone on until our own day, when the various denominations of Christendom number in the hundreds. They have many different creeds and sharply contrasting interpretations and views pertaining to the nature of God.

But can a misunderstanding of the truth bring salvation? The Savior taught there is but one straight and narrow way. One of his great disciples wrote: "One Lord, one faith, one baptism, . . ." (Eph. 4:5.) Conditions today are much as they were anciently, but in times of old when they reached this point, God clarified the issues by giving new revelation of himself, even to the point of raising up new prophets through whom to speak.

Would he do that in modern times? Are modern people as precious in the sight of God as ancient men and women? Would he make repeated efforts to save his ancient people in their times of confusion and not do the same for his modern children?

God is the same today as yesterday. He will do as much for modern men as he did for ancient peoples. But does that mean a modern revelation of himself? Would modern men accept such a revelation?

Again the Bible points the way. Not only does it emphasize that a falling away would occur, but it also says that in the latter-days God indeed would reveal himself again, this time to modern men to restore the truth and to save his people.

But to whom would he appear? To kings or potentates?

As in the days of Moses, so in our day, he would raise up a new prophet not previously known to man. This modern Prophet was Joseph Smith. As God appeared to Moses, so he appeared to Joseph Smith and for the same purpose —to restore the true knowledge of God so that mankind could worship the Lord intelligently.

And has this come to pass? It has. This is how it happened. In western New York State religious revivals were being held. One faith said, "Here is Christ." Another, "No, here is Christ." Confusion spread. In the home of Joseph Smith there was deep concern. The family desired to know which Church was right that they might join it. Some were inclined toward one, some to another. The serious-minded boy, Joseph Smith, searched the Bible. In it he found the writings of James, who said, "If any of you lack wisdom, let him ask of God, . . ." (James 1:5.)

This he determined to do. Going to a little grove of trees by his father's farm near Palmyra, New York, he knelt in prayer. In response he received a visitation from the Almighty, even as did Moses. There appeared to him the Eternal Father of heaven and earth and his Beloved Son, the Savior of the world, Jesus the Christ.

Think of it! God came to the United States of America, together with his divine Son, and they appeared personally to that boy whom they had chosen to raise up as an American Prophet, even as Moses had been raised up in his day. So it was that Joseph Smith learned about the true nature of God.

But that was not enough. The Lord had determined to restore more than this knowledge gained in that brief visitation. He sent angels to earth with more light, this in fulfilment of Bible prophecy. He gave Joseph Smith divine authority for this modern ministry, even as he had given the divine authority anciently, permitting men to serve as his duly appointed agents.

A church was to be organized, the ancient one to be restored. Baptism was required for salvation, but who had the power to baptize? The Lord sent the authority to earth. John the Baptist, who baptized the Savior, came to Joseph Smith and Oliver Cowdery and gave to them by ordination the divine power to baptize by immersion for the remission of sin.

Then came Peter, James, and John of the ancient twelve, conferring upon these same two men the Holy Melchizedek Priesthood, including the apostleship which they themselves held. Thus empowered, Joseph and Oliver were now commanded of the Lord to organize his Church on the earth with all the gifts and powers of the ancient Church.

This they did. The Lord continued to give them revelation for their guidance, even as he had given it to the ancient prophets for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ.

But Jesus came again and yet again. When church headquarters were established in Kirtland, Ohio, the Saints built a temple there. To it came the Savior of the world. As he appeared to Joseph and Oliver, they saw his face and his figure, and they heard his voice as he said, "I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D&C 110:4.)

At another time when Joseph was accompanied by Sidney Rigdon, another glorious revelation of the Savior was experienced. They wrote of it:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; . . ." (*Ibid.*, 76:22-23.)

So what is Mormonism, so-called? It is a new revelation of God, given to modern men through modern prophets for the salvation of all who will hear. We invite all mankind to give ear to its teachings, for it is the divine truth of God restored in our day. Of this we solemnly testify in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Mark E. Petersen of the Council of the Twelve. The Tabernacle Choir will now sing, "O Great Is the Depth," from the Saint Paul Oratorio by Mendelssohn.

The Tabernacle Choir sang an anthem, "O Great Is The Depth," from the St. Paul Oratorio by Mendelssohn.

President David O. McKay:

Elder Boyd K. Packer, Assistant to the Twelve, will be our concluding speaker.

ELDER BOYD K. PACKER

Assistant to the Council of the Twelve Apostles

I wish to speak to young people everywhere. I confess to being partial to those of you who are in your teens. The very qualities that cause some of us who are a bit older to worry about you—youthful exuberance, resistance to restraint and domination—when matured a little will be your great strength.

When we hear the question, and we often do, "What is wrong with our teenagers?" I want to thunder out, "The only thing wrong with teenagers is that there aren't enough of them." I wish, earnestly wish, that this could be a private conversation, for I am prompted to talk to you about a very personal and sacred matter. But I have such faith in you to be willing to talk to you about this subject when your fathers and mothers are present. In fact, I think you will come to know how important it is to have them present.

I take my text from the Book of Mormon. Jacob, a great Book of Mormon prophet, was teaching his people in the temple, and we find this descriptive verse: "Wherefore I, Jacob, gave unto them these words as I taught them in the temple, having first obtained mine errand from the Lord." (Jacob 1:17.) I repeat, "having first obtained mine errand from the Lord." It is about this errand, your errand, that I would speak.

Not too long ago I rode for several hundred miles with a group which included a boy named Henry. Though Henry was just in his early teens I was impressed with his inquisitive nature, with his searching, intelligent questions, and I thought, "Here is a young man with whom I can talk man to man about things spiritual." Henry has already obtained part of his errand. He is planning years ahead for service in the mission field. In The Church of Jesus Christ of Latter-day Saints there is not only room for young men and women, but you are needed here. The majority

of nearly 12,000 full time missionaries serving throughout the world—in Yokohama and Hong Kong, in Melbourne and Auckland, in Santiago and Hermosillo, in Hamburg and Vienna—the great majority are young men just past nineteen years of age. In this Church you are not only given full opportunity and full responsibility, but also full ecclesiastical authority. It is when I contemplate this that I repeat, here teenagers are not just tolerated, here they are needed. And it is when I contemplate this that I want to repeat again, the only thing wrong with you teenagers is that there aren't enough of you.

When I speak, I include in this errand all of you, not just those of you who have already distinguished yourselves—the captain of the football team, the valedictorian, the college or high school beauty queen. You are included, but I am speaking at least as much to you who consider yourselves nobody or at best just anybody. Some of you have been involved in serious trouble and difficulty that is only partly of your own making. Some of you I am sure, feel your parents don't love you. In this I am sure you are mistaken. Some of you feel that because of these mistakes that what I say shall not apply to you. You may even feel that no one has a regard for you, that even the Lord doesn't love you. In this you are most certainly in error.

If you obtain your errand in life from the Lord, there is a special spiritual preparation necessary. It is something you must do alone, each of you, individually, by yourselves. It is intimate and personal and sacred. It relates to the most delicate and sensitive of your feelings, and it is only in the spirit of reverence that I approach this subject with you.

To achieve this spiritual preparation you must set out on a quest. The quest has all of the aspects of high adventure. It will require the gallantry of knighthood, all of the virtues of the storybook princess. It will take the resourcefulness of the pioneer, the courage of the astronaut, and the humility of a true saint. It will require some unteenage-like maturity. I say this because right now as teenagers you are trying to assert yourselves, trying to say to the world, mostly to yourselves, "I am *somebody.*" But, this preparation will require some different attributes, some that perhaps have not matured in you as yet. It is almost out of keeping with your teenage personalities for you to be submissive and humble, isn't it?

Recently I was tucking one of our little boys in bed. He was just five. There had been a difference of opinion as to whether it was bedtime or not. He had been guided gently to bed with something less than democracy. He looked up at me from under the covers and gritted his little teeth and said, "You not in charge of me." Wise beyond his years he spoke just like one of you teenagers. And, it is against this natural expression of youth that you will find your greatest contest.

The errand, the quest, is the search for a testimony—an individual conviction, a certain knowledge that Jesus is the Christ, that God lives. Although much of religious expression is in group activity, this matter of testimony is not. It is individual—on your own, by yourself. It is because I have such confidence in you that I approach this sacred subject. I have confidence in all of the Henry's and the Bob's and Diane's and Beverly's and Allen's, and so I speak pointedly to you.

The Prophet Joseph Smith was about your age, in his fifteenth year, when he wanted to know for himself, for sure, what his errand in life should be. And, after reading James, chapter 1, verse 5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," he came to the conclusion, ". . . I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God' concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I would venture." (*Joseph Smith* 2:13.)

Do you know how to pray, teenager? Have you ever tried it—by yourself, alone? Have you ever knelt down and poured out your soul to your Father in heaven, asking for help, asking him to guide you as you seek for your errand in life?

Joseph Smith sought seclusion, by himself, alone, as a teenage individual to attempt to pray. He asked the Lord two questions; first, which of all the churches is true, and next, which he should join. These two questions are appropriate for every teenager to ask, those of you who are in the Church and those of you who are seeking after truth. Now, if you have the inclination or the desire to find out for yourselves, you are entering in by the way. Again from the Book of Mormon I quote the Prophet Nephi, who had been speaking to his people about this matter of testimony, and near the conclusion of his sermon he said:

"Wherefore, now after I have spoken these words, if ye cannot understand them it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark.

"For behold, again I say unto you that if ye will enter in by the way, and receive the Holy Ghost, it will show unto you all things what ye should do." (2 Nephi 32:4-5.)

There is a difference, you know, between saying prayers and praying. Don't expect it all to come at once. It is worth earning. Your efforts may seem in vain, but pray unceasingly, unyielding. The Prophet Moroni said:

". . . dispute not because ye see not, for ye receive no witness until after the trial of your faith." (Ether 12:6.)

Once you have a testimony of your own, some things won't seem to change a great deal. You will still have to work for what you get. You won't be immune to illness or death. You will still have problems to solve, but you will have great strength, and you will be prompted by the Spirit of the Lord in the solution of these problems. As you accept membership in the Church, you have the gift of the Holy Ghost conferred upon you. Some of you who are young members of the Church and some of us who are older have made very little use of this gift. It is a quiet gift. It is a still small voice. May I illustrate?

Many years ago my parents lived on a modest little farm. They were ordinary people of humble circumstances. They had prayerfully asked the Lord to bless them with all of the necessities of life and some of the comforts and conveniences. One Monday morning Father came in from the field. He had broken the plow. "I must go into Brigham City," he said, "and get some welding done. Would you like to go?" Mother was washing, but she hastily set things aside and prepared the youngsters for a trip to town. The big copper boiler was lifted from the range, the buckets of hot water were set off the stove into the bedroom. Mother took the youngsters to the front gate where Father soon appeared with the white-topped buggy. As she put her foot onto the step, she paused and said, "Dad, somehow I think I shouldn't go with you today." You can imagine the conversation. "But why not? Hurry, time is wasting. You know you have shopping to do." Mother finally said, "I just *feel* like I shouldn't go." Thank goodness Father didn't tease her out of it. "If you feel that way, Mother," he said, "perhaps you should stay home."

She lifted the youngsters out of the buggy, and you can well guess what they started to do. Dad shook the reins, the buggy pulled down across the bridge, up the opposite bank and out of sight, and she has told me many times that she stood there and said to herself, "Now wasn't that silly of me." She busied herself with her washing again and in a moment or two she smelled smoke. Everything they owned, much of what they had prayed for, was in that modest little home. She didn't find the fire until the ceiling of the bedroom burst into flame, a ceiling made of muslin, sized with glue and wallpapered. A rusted stove pipe had permitted a spark to fall and settle in the dust atop the ceiling. A bucket brigade from the back pump, and the fire was soon out, and the incident closes without significance, unless you ask the question, "Why didn't she go to town that day?"

There is a sentence that has been tremendously important to me in the Book of Mormon. Nephi in speaking to Laman and Lemuel said:

". . . Ye have seen an angel, and he

spake unto you; yea, ye have heard his voice from time to time; and he hath spoken unto you in a still small voice, but ye were past feeling, that ye could not feel his words; . . ." (1 Nephi 17:45.)

Again, I say, teenagers, that you are needed in this Church. There is a great mission, a great errand for you to perform. Young Henry will hardly be prepared in time for his mission call. Some of us, in our youthfulness, may unwisely want to say to our Father in heaven that which my little son said to me. We may be tempted to grit our teeth and say to him, "You're not in charge of me." This spirit is present in the poem "Invictus" which concludes:

"It matters not how straight the gate—
How charged with punishment the scroll.
I am the master of my fate,
I am the captain of my soul."
William Ernest Henley

It takes a spirit different from that if you, teenagers, will find your testimony. The late Orson F. Whitney of the Council of the Twelve Apostles wrote a poem entitled "The Soul's Captain." In answer to the declaration "*I* am the captain of my soul!" Brother Whitney said:

"Art thou in truth?
Then what of him who bought thee with his blood?
Who plunged into devouring seas
And snatched thee from the flood,
"Who bore for all our fallen race
What none but him could bear—
The God who died that man might live
And endless glory share.

"Of what avail thy vaunted strength
Apart from his vast might?
Pray that his light may pierce the gloom
That thou mayest see aright.

"Men are as bubbles on the wave,
As leaves upon the tree,
Thou, captain of thy soul! Forsooth,
Who gave that place to thee?

"Free will is thine—free agency,
To wield for right or wrong;
But thou must answer unto him
To whom all souls belong.

"Bend to the dust that 'head unbowed,'
Small part of life's great whole,
And see in him and him alone,
The captain of thy soul."

Humbly, my teenage friends, I tell you that I as well as all of these brethren here, have made that quest. Though less qualified perhaps than you, it became my blessing to *know* for sure which of all the churches is true, and it is because of experience that I hold out to you, not just the possibility that God will answer your prayer, but the very certainty of it. We tell you that in this Church there is love for you. In this Church you are needed. We love you because the Lord loves you. I bear humble witness that I know that God lives. I know that Jesus is the Christ, and that he loves all of us, including the youth. And I bear that witness in the name of Jesus Christ. Amen.

President David O. McKay:

He who has just spoken to us is Elder Boyd K. Packer, Assistant to the Twelve.

We shall conclude this session of the 132nd Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints by the Tabernacle Choir singing "Of The Father's Love Begotten." Following the singing the benediction will be offered by Elder Paul Sherman Rose, president of the Murray Stake. This Conference will then be adjourned until two o'clock this afternoon.

We express our deep appreciation to the owners and managers of the 125 television stations and 30 radio stations who have offered their facilities as a public service, to make the proceedings of this Conference available to millions throughout North America, South America, Europe, and in many other areas of the world.

The Tabernacle Choir will now sing "Of The Father's Love Begotten."

Selection by the Choir, "Of The Father's Love Begotten."

President Paul Sherman Rose of the Murray Stake offered the benediction.

Conference adjourned until 2 o'clock p.m.

SECOND DAY

AFTERNOON MEETING

The Conference reconvened at 2:00 p.m., Saturday, October 6. President David O. McKay presided and conducted the services.

The choral music for this session was furnished by the Combined Choirs of the Brigham Young University and the Brass Choir, John R. Halliday conducting. Frank W. Asper was at the organ.

President David O. McKay:

For the information of those who are listening in over the radio or looking at television, we are pleased to announce that we are assembled in the great Tabernacle on Temple Square, Salt Lake City, in the fourth session of the 132nd Semi-Annual Conference of the Church. These services are being broadcast in the Assembly Hall by television. Those who are standing in the doorways may possibly find seats in this building. This session of the Conference will be broadcast as a public service over television and radio stations throughout the west. The names of these stations were announced prior to the beginning of this meeting. We deeply appreciate the services that are now rendered by these stations.

You will be interested to know that this morning's session was video taped and will be released tomorrow morning over television to the eastern part of the nation over 97 television stations. This is the reason why we inserted additional musical numbers by the Tabernacle Choir, and were obligated to limit the time given to our speakers.

A telegram has come to us this morning from Hong Kong from President and Sister Jay A. Quealy of the Southern Far East Mission: "Dear Brethren, the elders, sisters and Saints of the Southern Far East Mission send our love and prayers to all assembled in Conference."

We are pleased to note the attendance this afternoon of special guests, prominent state and city officials, and leaders in educational circles, to all of whom we extend a hearty welcome. We are also pleased to welcome our stake, ward and temple authorities, and General Auxiliary Officers of the Church. We extend a cordial welcome to our radio and television audience and all who are gathered in the Tabernacle.

The singing this afternoon will be furnished by the Combined Choirs of the Brigham Young University, assisted by the Brass Choir, conducted by John R. Halliday, with Frank W. Asper at the organ.

We shall begin these services by the Combined Choirs of the Brigham Young University and the Brass Choir rendering "Psalm 149," conducted by Professor John R. Halliday. The invocation will be offered by Elder Frank Levi Hall, president of the Emery Stake.

The Combined Choirs of the Brigham Young University and the Brass Choir rendered the number "Psalm 149."

Elder Frank Levi Hall, president of the Emery Stake, offered the opening prayer.

President David O. McKay:

Elder Frank Levi Hall, president of the Emery Stake, offered the invocation. The Combined Choirs of the Brigham Young University will now favor us with "Holy Temples On Mount Zion," conducted by Professor John R. Halliday.

The Combined Choirs rendered the number, "Holy Temples On Mount Zion."

President David O. McKay:

Before President Moyle presents for your consideration the General Officers of the Church, I desire to present to you an honorable release of one who has served faithfully and well for over four and one-half years. We have considered

well his labors and he is perfectly willing to continue. I refer to Elder Joseph T. Bentley, General Superintendent of the Young Men's Mutual Improvement Association of the entire Church. He is also a prominent officer in the Brigham Young University Faculty.

We have had a talk with him and have a thorough understanding of his duties in the school and also his faithful service as General Superintendent of the MIA of the Church. The First Presidency and the Twelve feel that we are asking too much of him to carry on the work in school and carry the responsibility as Superintendent of this great organization. He is perfectly willing to continue or to be released just as we see fit. We haven't spoken to the President of the B.Y.U. and maybe we'll get scolded for what we are doing, but we have consulted with President Wilkinson and know the responsibility that Brother Bentley is carrying and we commend Brother Bentley for the work he has done, the able service rendered, and for his willing spirit and his expressed willingness now to do just whatever we feel would be right for him and the Church.

And so, in behalf of the First Presidency and the Twelve, we present to you the recommendation that Brother Bentley be honorably released as General Superintendent of the YMMIA, with an expression of appreciation for his able labors, and we pray that the blessings of the Lord will attend him in his future work in the school.

All who are in favor of this action manifest it by raising the right hand. Any opposed by the same sign.

For 27 years Brother Lester F. Hewlett has been president and manager of the Tabernacle Choir. His release comes from a higher source. He was called on September 5, 1962 to answer the final summons. A great mission he performed in this great organization, especially during the latest ten years. It was his happiness and joy to see the Tabernacle Choir become an international organization. Under his direction the Choir went to Europe, was prominent on the Telstar Presentation, made a trip to the Northwest, and there were many other national and international presentations by this wonderful Choir. God bless his memory. The vacancy will be filled with the other organizations this day.

President Henry D. Moyle will now present the General Authorities and General Officers of the Church for the sustaining vote of the Conference.

GENERAL AUTHORITIES OF THE CHURCH

The First Presidency

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Henry D. Moyle, First Counselor in the First Presidency.

Hugh B. Brown, Second Counselor in the First Presidency.

President of the Council of the Twelve Apostles

Joseph Fielding Smith

Quorum of the Twelve Apostles

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Nathan Eldon Tanner

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Alma Sonne
El Ray L. Christiansen
John Longden
Sterling W. Sill
Henry D. Taylor
William J. Critchlow, Jr.
Alvin R. Dyer
Franklin D. Richards
Theodore M. Burton
Thorpe B. Isaacson
Boyd K. Packer
Bernard P. Brockbank

TRUSTEE-IN-TRUST

David O. McKay

as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young
Antoine R. Ivins
Seymour Dilworth Young
Milton R. Hunter
Bruce R. McConkie
Marion D. Hanks
Albert Theodore Tuttle

PRESIDING BISHOPRIC

John H. Vandenberg, Presiding Bishop
Robert L. Simpson, First Counselor
Victor L. Brown, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund and Preston Nibley as Assistants.

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor
with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent
David Lawrence McKay, First Assistant Superintendent
Lynn S. Richards, Second Assistant Superintendent
with all members of the Board as at present constituted.

Young Men's Mutual Improvement Association

G. Carlos Smith, Jr., General Superintendent
Marvin J. Ashton, First Assistant Superintendent
Carl W. Buehner, Second Assistant Superintendent
with all members of the Board as at present constituted.

Young Women's Mutual Improvement Association

Florence Smith Jacobsen, President
Margaret Romney Jackson, First Counselor
Dorothy Palmer Holt, Second Counselor
with all members of the Board as at present constituted.

Primary Association

LaVern W. Parmley, President
Leone W. Doxey, First Counselor
Eileen R. Dunyon, Second Counselor
with all members of the Board as at present constituted.

Church Board of Education

David O. McKay
Henry D. Moyle
Hugh B. Brown
Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Nathan Eldon Tanner
Boyd K. Packer
Marion D. Hanks
Albert Theodore Tuttle
John H. Vandenberg

Chancellor of the Church School System

Ernest L. Wilkinson

Church Finance Committee

Orval W. Adams
Harold H. Bennett
Wilford G. Edling
Glenn E. Nielson
Weston E. Hamilton

Senior Church Auditors

Harold L. Davis
Charles Schmidt

CHURCH WELFARE COMMITTEE

ADVISERS

Harold B. Lee
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Howard W. Hunter
Alma Sonne
El Ray L. Christiansen
John Longden
Henry D. Taylor
Antoine R. Ivins
John H. Vandenberg
Robert L. Simpson
Victor L. Brown
and the General Presidency of Relief Society

GENERAL CHURCH WELFARE COMMITTEE

Marion G. Romney, Chairman
Henry D. Taylor, Managing Director

Paul C. Child
Mark B. Garff
William T. Lawrence
Lorenzo H. Hatch
Walter Dansie
LeRoy A. Wirthlin
Walter Stover
A. Lewis Elggren
Donald Ellsworth
Casper H. Parker
Alfred B. Smith

TABERNACLE CHOIR

Isaac M. Stewart, President
Theodore L. Cannon, Vice President
Richard P. Condie, Conductor
Jay E. Welch, Assistant Conductor
W. Jack Thomas, Tour Manager

ORGANISTS

Alexander Schreiner
Frank W. Asper
Roy M. Darley, Assistant

President Moyle:

President McKay, it appears that the voting has all been unanimous in the affirmative.

President David O. McKay:

Thank you, brothers and sisters, for this unanimous sustaining vote. We appreciate your cooperation, your loyalty and service. God bless you, and bless us as we continue to serve and build up the kingdom of God.

Elder Spencer W. Kimball of the Council of the Twelve will be our first speaker this afternoon.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

In these days of radio and television, we may preach to all the world. Yesterday, the human voice could be heard only hundreds of yards. Today, the Lord having opened the way, modern inventions permit our bearing witness to all the people of the earth. From yards to miles to Telstars to planets the human voice may now be carried. The prophet of God may now be heard in all the world, fulfilling completely the command: ". . . Go ye into *all* the world,

and preach the gospel to *every* creature.

"He that believeth and is baptized shall be saved; . . ." (Mark 16:15-16. Italics added.)

"For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass; . . ." (D&C 29:10.)

Satan's threat to take all those who will follow him is no idle boast. He may be depended on to engulf and capture all who will listen to him. The Lord announces: ". . . ye are called to lift up your voices as with the sound of a trump, to declare my gospel unto a crooked and perverse generation.

". . . the field is white already to harvest; and it is the eleventh hour, and the last time that I shall call laborers into my vineyard.

"And my vineyard has become corrupted every whit; . . ." (*Ibid.*, 33:2-4.)

Nephi in his parting testimony reiterated: ". . . wherefore, no man will be angry at the words which I have written save he shall be of the spirit of the devil." (2 Nephi 33:5.)

More often, we warn the youth of the pitfalls endangering them, but today, let us warn the married folk, among whom there are many who suffer with discontent, jangling, and broken homes which, as we know, are the cradles for delinquencies.

The world is increasing in wickedness. We see the wanton disregard for the Sabbath, the limited number really active in any religious program, the graft, dishonesty, delinquency, divorce, and immorality.

In his address to the Relief Society sisters on Wednesday, President McKay quoted evidence that the world is ripening in iniquity. "Today, lawlessness is on the increase, the cost of crime at all levels in the United States is $22 billion, over $4 billion more than is spent for education. Sixteen percent of the total of $141 billion tax load at all levels of government is spent on crime. It represents a cost of $128.00 last year for every person in the United States."

President McKay pointed to the increase of 34 percent in the crime rate in the past five years, while the population increase was seven percent. And, we are constrained to ask, "How long will the Lord tolerate this people when crime increases nearly five times as fast as the population?" Now, as we speak of a sharp rise in iniquity, we are not unmindful of those numerous good people to whom the home life and the commandments of God are still their magnificent obsession. They have their reward. But all too many are following the path of evil, and our voices must sound a warning.

The revelations say: "Wherefore the decree hath gone forth from the Father, . . .

"For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble; and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth; . . ." (D&C 29:8-9.)

And again: ". . . wo unto the inhabitants of the whole earth except they shall repent; for the devil laugheth, and his angels rejoice, . . ." (3 Nephi 9:2.)

"Wo unto them . . . and in that day that they are fully ripe in iniquity they shall perish. . . .

". . . at that day shall he [the devil] rage in the hearts of the children of men, and stir them up to anger against that which is good." (2 Nephi 28:16, 20.)

Infidelity is one of the great sins of our generation. The movies, the books, the magazine stories all seem to glamorize the faithlessness of husbands and wives. *Nothing is holy,* not even marriage vows. The unfaithful woman is the heroine and is justified, and the hero is so built up that he can do no wrong. It reminds us of Isaiah who said: "Wo unto those who call evil good, and good evil; . . ." (Isaiah 5:20.)

We make no apology then for raising our voices loud to a world that is ripening in sin. The Lord has said: "Say nothing but repentance unto this generation; . . ." (D&C 6:9.)

The adversary is subtle; he is cunning, he knows that he cannot induce good men and women immediately to do major evils so he moves slyly, whispering half truths until he has his intended victims following him, and finally he clamps his chains upon them and fetters them tight, and then he laughs at their discomfiture and their misery.

The age-old sins continue with us

today. The cry of repentance is to every nation, kindred, tongue, and people. "But wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state!" (2 Nephi 9:27.)

To those people who hide their guilt and will not abandon nor confess, the Lord says: "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:43.)

". . . I command you again to repent, lest I humble you with my almighty power; and that you confess your sins, lest you suffer these punishments of which I have spoken, . . ." (*Ibid.*, 19:20.)

And again, he says: ". . . hearken to the voice of the Lord your God, [who] . . . is a discerner of the thoughts and intents of the heart." (*Ibid.*, 33:1.)

And, again: "Or do ye imagine to yourselves that ye can lie unto the Lord. . . .

". . . can ye imagine yourselves brought before the tribunal of God with your souls filled with guilt and remorse, having . . . a remembrance that ye have set at defiance the commandments of God?

". . . can ye look up to God at that day with a pure heart and clean hands? . . ." (Alma 5:17-19.) Sins cannot be forever hidden.

And Jacob stated: ". . . by the help of the all-powerful Creator of heaven and earth I can tell you concerning your thoughts, how that ye are beginning to labor in sin, which sin appeareth very abominable unto me, yea, and abominable unto God." (Jacob 2:5.) Some folk hide their guilt and will not confess, and this is what Lucifer desires. He has a greater hold on them.

Peter, a man of God, discerned that Ananias and Sapphira had held back part of the returns from their sale and said: ". . . Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, . . .

". . . thou hast not lied unto men, but unto God." (Acts 5:3-4.)

And in our own day the Lord promised his bishops and other appointees: ". . . to have it given unto them to discern all those gifts lest there shall be any among you professing and yet be not of God." (D&C 46:27.) And, again, ". . . and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God." (*Ibid.*, 132:52.) Men's thoughts and lives are engraved on their faces.

Some let their marriages get stale and common, the Lord says: ". . . whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man.

"Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; . . ." (*Ibid.*, 49:15-16.) There are those married people who permit their eyes to wander and their hearts to become vagrant, who think it is not improper to flirt a little, to share their hearts, and have desire for someone other than the wife or the husband, the Lord says in no uncertain terms: "Thou shalt love thy wife with *all* thy heart, and shall cleave unto her and none else." (*Ibid.*, 42:22. Italics added.)

And, when the Lord says *all* thy heart, it allows for no sharing nor dividing nor depriving. And, to the woman it is paraphrased: "Thou shalt love thy husband with *all* thy heart and shall cleave unto him and none else." The words *none else* eliminate everyone and everything. The spouse then becomes preeminent in the life of the husband or wife, and neither social life nor occupational life nor political life nor any other interest nor person nor thing shall ever take precedence over the companion spouse. We sometimes find women who absorb and hover over the children at the expense of the husband, sometimes even estranging them from him. The Lord says to them: ". . . Thou shalt cleave unto *him* and none else."

Marriage presupposes total allegiance and total fidelity. Each spouse takes the partner with the understanding that he or she gives self totally to the spouse: all the heart, strength, loyalty, honor, and affection with all dignity. Any divergence is sin—any sharing the heart is transgression. As we should have "an eye single to the glory of God" so should we have an eye, an ear, a heart single to the marriage and the spouse and family.

Modern revelation gives us: "Thou

shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out [or excommunicated]." (*Ibid.*, 42:24.)

Many acknowledge the vice of physical adultery, but still rationalize that anything short of that heinous sin may *not* be condemned too harshly; however, the Lord has said many times: "Ye have heard that it was said by them of old times, Thou shalt not commit adultery:

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her in his heart." (Matt. 5:27-28.)

And to paraphrase and give the modern version: "And she that looketh upon a man to lust after him shall deny the faith, and shall not have the Spirit; and if she repents not she shall be cast out [or excommunicated]." (See D&C 42:23.) The commands of the Lord apply to women with equal force as to their husbands, and those scriptures come with the same sharpness and exactness to both sexes, for he has but a single standard of morality. It is not always the man who is the aggressor. Often it is the pursuing, coveting woman, and note that for both, *all* is lost if there is not true, sustained, and real repentance.

Home-breaking is sin, and any thought, act, or association which will tend to destroy another's home is a grievous transgression. A certain young woman was single and was therefore free to properly seek a mate, but she gave attention to and received attention from a married man. She was in transgression. She argued that his marriage was "already on the rocks" and the wife of her new boy friend did not understand him and that he was most unhappy at home, and he did not love his wife.

Regardless of the state of the married man, the young woman was in serious error to comfort him and listen to his disloyal castigation of his wife and to entertain him. The man was in deep sin. He was disloyal and unfaithful. So long as he is married to a woman, he is duty bound to protect her and defend her and the same responsibility is with his wife. Numerous cases have come to us such as the following one:

A husband and wife were quarreling and had reached such a degree of incompatibility that they had flung at each other the threat of divorce and had already seen attorneys. Both of them, embittered at each other, had found companionship with other parties. This was sin. No matter how bitter were their differences, neither had any right to begin courting or looking about for friends. And any dating or such association by wedded folk outside the marriage is iniquitous. Even though they proceeded with the divorce suit, to be moral and honorable they must wait until the divorce is final before either is justified in developing new romances.

Recently, I learned that the woman of a broken marriage was married within hours after her divorce was final. She had been untrue to her marriage vows, for she had been courting while she was still an undivorced wife.

If one cannot marry before the divorce is final, then it must be obvious that generally one is still married. How then, can one justify courtship while he or she still has living, an undivorced spouse? So long as the marriage covenant has not been legally severed, neither spouse morally may seek new romance or open the heart to other people. After the divorce becomes final, both freed individuals may engage in proper courting activities.

There are those who look with longing eyes, who want and desire and crave these romantic associations. So to desire to possess, to inordinately want and yearn for such, is to *covet*, and the Lord in powerful terms condemns it: "And again, I command thee that thou shalt not covet thy neighbor's wife; nor seek thy neighbor's life." (*Ibid.*, 19:25.)

How powerful! The seventh and tenth commandments are interwoven into one great command which is awesome in its warning. To covet that which belongs to another is sin, and that sin begins when hearts begin to entertain a glamorous interest in anyone else. There are many tragedies affecting spouses, children, and loved ones. Even though these "affairs" begin near-innocently, like an octopus the tentacles move gradually to strangle.

When dates or dinners or rides or other contacts begin, the abyss of tragedy opens wide its mouth. And, it has reached deep iniquity when physical

contacts of any nature have been indulged in. Man's desires are fed and nurtured by the food-thoughts, be they degenerate or holy.

Amulek, the prophet, reminded us: "For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us; and in this awful state we shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the mountains to fall upon us to hide us from his presence." (Alma 12:14.)

The case of Potiphar's wife is an example of the creeping tentacles of sin. Even though this scheming woman did not succeed in defiling Joseph, her sin was most grievous. The intent was there and the desire and the lust and the coveting. She had "already committed adultery with him in her heart and mind . . ." as she "cast her eyes upon Joseph day by day." This woman's transgression did not begin when she ripped the clothes from the body of this fleeing stalwart. Her perfidy had been born and nurtured in her mind and heart in the "day by day" of wanting him, teasing him, desiring him, lusting for him, and coveting him. Her sin was a progressive thing. So, for all the numerous people, who, like this seductive woman, carry in their hearts and minds designs or desires or covetings, deep sin lieth already at their doors.

"For as he thinketh in his heart, so is he: . . ." (Prov. 23:7.) Nothing justifies evil. Two wrongs do not make one right. Spouses are sometimes inconsiderate, unkind, and difficult, and they must share the blame for broken homes, but this never justifies the other spouse's covetousness and unfaithfulness and infidelity. James Allen gives us this: "The outer world of circumstances shapes itself to the inner world of thoughts."

Many super-selfish folk think only of themselves when they begin to cross the lines of propriety in their romanticizing outside their homes; to them who ignore the innocent parents, the innocent spouse, and the innocent children, the scriptures are replete with warnings. ". . . I must do according to the strict commands of God, and tell you concerning your wickedness and abominations, in the presence of the pure in heart, and the broken heart, and under the glance of the piercing eye of the Almighty God." (Jacob 2:10.)

Little do most of those who deviate think of the innocent bystanders until the heaviness of final guilt weighs down upon them. The Lord speaks again: "For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people . . . because of the wickedness and abominations of their husbands." (*Ibid.*, 2:31.)

". . . Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad example before them; and the sobbings of their hearts ascend up to God against you . . . many hearts died, pierced with deep wounds." (*Ibid.*, 2:35.)

And, women also justify themselves in irregularities. They often invite men to sensual desire by their immodest clothes, loose actions and mannerisms, their coy glances, their extreme "make up," and by their flattery. Paul also called to repentance. "Wives, submit yourselves unto your *own* husbands, as unto the Lord.

"For the husband is the head of the wife, even as Christ is head of the church: . . .

"Therefore as the church is subject unto Christ, so let the wives be unto their own husbands in everything." (Eph. 5:22-24. Italics added.)

And to the husbands comes the command: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; . . .

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

"For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: . . ." (*Ibid.*, 5:25, 28-29.)

Some who marry never cut themselves loose from the apron strings of the parents. The Lord says through his prophets: "For this cause shall a man [or woman] leave his father and mother, and shall be joined unto his wife [or husband], and they *two* shall be one flesh." (*Ibid.*, 5:31. Italics added.)

Parents who hold, direct, and dictate to their married children and draw them away from their spouses are likely to

regret the possible tragedy. Accordingly, when two people marry, the spouse should become the confidant, the friend, the sharer of responsibility, and they two become independent. No one should come between the husband and wife, not even parents.

Paul concludes: "Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." (*Ibid.*, 5:33.)

To those who claim their love is dead, let them return home with all their loyalty, fidelity, honor, cleanness, and the love which has become embers will flare up with scintillating flame again. If love wanes or dies, it is often infidelity of thought or act which gave the lethal potion. To those who belittle marriage and its vows and responsibilities, to wives and husbands who joke each other about possible infidelities, Paul decries such jesting and joking about sacred things. "But fornication, and all uncleanness, and covetousness, let it not be once named among you, as becometh saints;

"Neither filthiness, nor foolish talking, nor jesting, . . ." (*Ibid.*, 5:3-4.)

To jest one's spouse about "affairs" could be the planting of seeds which might grow to destroy the marriage. Marriage is holy. It is sacred. Last week in Chicago four men sitting behind me were drinking. They were joking about their wives' boy friends, and their own girl friends. Whether or not they were adulterers and adulteresses was not known, but certainly no good could come from such foolish jesting, and it is an unholy way to speak of the glorious relationship of marriage.

May we, with Jacob, plead to the couples of the world: ". . . arouse the faculties of your soul; shake yourselves that ye may awake from the slumber of death; and loose yourselves from the pains of hell. . . ." (Jacob 3:11.)

". . . ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would dwell with the damned souls in hell.

". . . when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you." (Mormon 9:4-5.)

". . . Save yourselves from this untoward generation, and come forth out of the fire, hating even the garments spotted with the flesh." (D&C 36:6.) Those who have slipped into the ugly approaches may have already silenced the still, small, pleading voice so many times that he hesitates longer to return as an unwelcome guest. He leaves the iniquitous one "on his own."

The Lord says: ". . . my Spirit shall not always strive with man, saith the Lord of Hosts." (*Ibid.*, 1:33.)

But, forgiveness may come to that person who repents with all his heart, restores all that can be restored, and lives the commandments fully and constantly.

In conclusion, I plead with all young people bound by marriage vows and covenants to make that marriage holy, keep it fresh, express affection meaningfully and sincerely and often.

Husbands, come home—body, spirit, mind, loyalties, interests, and affections, and love your companion into an holy and unbreakable relationship.

Wives, come home with all your interests, fidelity, yearnings, loyalties, and affections, and working together make your home a blessed heaven. Thus, would you greatly please your Lord and Master and guarantee yourselves happiness supreme.

I urge this in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Spencer W. Kimball has just spoken to us, a member of the Council of the Twelve. Elder Eldred G. Smith, Presiding Patriarch, will be our next speaker.

ELDER ELDRED G. SMITH

Patriarch to the Church

I pray for the blessings of the Lord while I take this time, that the prayers that have been offered in behalf of those who take this time will be answered in my behalf.

The gospel of Jesus Christ is the way to salvation and exaltation or the way to perfection. There are many steps to perfection. Many are mentioned by the speakers of this conference. The fulfilling of the ordinances are vitally important.

There is another thought I would like to refer to today. There are many good lessons in the story of Job. I find one I would like to refer to here today. It reveals a certain principle I think is vitally important and helpful to many. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

"And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

"And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

"Then Satan answered the Lord, and said, Doth Job fear God for nought?

"Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

"But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

"And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord." (Job 1:6-12.)

As a result of this Job lost all his wealth and his possessions. Yet Job did not curse God. He remained faithful and true. He said, ". . . Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (*Ibid.*, 1:21.)

"Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

"And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause." (*Ibid.*, 2:1, 3.)

Who has not felt at one time or another that the Lord has turned against him without cause? We all come to the occasion at times I think when we feel as if all has been turned loose against us. We've had difficulties and trials and sicknesses.

Then again, "And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life.

"But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

"And the Lord said unto Satan, Behold, he is in thine hand; but save his life." (*Ibid.*, 2:4-6.)

In other words, now Satan could go forth and do anything he wanted to with Job, except he could not take his life. Again, in spite of all the physical torment Job was subjected to, he proved faithful, declaring his testimony to the reality of the resurrection. He declared the immortal words of testimony, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God: . . ." (*Ibid.*, 19:25-26.)

In the end God accepted Job and returned to him many-fold all his possessions in rich abundance.

Going back to the story now to get the principle I was looking for, we note that Satan had power to do only what God had permitted him to do. Satan did not win that war in heaven. He

was cast out of heaven to do what the Lord wanted him to do, to test and try and torment man. Satan, then, has power on this earth only as the Lord permits and as we yield to his temptations.

Do you think a just God would permit Satan to try us beyond our power to resist? Then the Lord will always give us power to resist if we will remain true and faithful to the end and seek the Lord and his guidance in all the trials and difficulties, even though we may think they are unjust. Nearly all of us go through some experience in this life of sickness, disease, trouble, financial difficulties, many even born with difficulties and handicaps—not because of any cause on their part as we see it, but because that is the part that the Lord wants us to go through as a trial and temptation to see if we will prove faithful to the end, in spite of these conditions, which are as far as we are concerned without cause.

Why, then, did the Lord first say to Satan "only upon himself put not forth thine hand." The Lord knew the strength of Job, so step by step Job was strengthened and given more power. Had the Lord said in the beginning, "All right, Lucifer, you may have full power over Job, you may do anything you wish with him, except you cannot take his life." I doubt if Job would have had the strength to resist all he went through and still remain faithful. But in the wisdom of the Lord he was just given part of it at a time. By so doing he was strengthened, in the first step sufficiently to take the next step. And then having proved faithful to the end the Lord restored to him his blessings many-fold, thus having become in that degree perfect.

No one is exempt from the trials and temptations of Satan. Even the Savior himself, after he had fasted for forty days, physically weakened beyond the strength of any normal mortal! Then came Satan unto the Savior trying and tempting, first with his weakest point at the time of hunger, saying ". . . If thou be the Son of God, command that these stones be made bread." (Matt. 4:3.) The test of the appetite, an appeal for relief of suffering and pain! Then came he with the test of power and wealth. The Lord, knowing who he was and having strength said, "Get thee hence, Satan." (*Ibid.*, 4:10.)

If the Lord and Savior was not spared of the trials and temptations of Satan, then neither are we, and we too must prove ourselves in everything the Lord wants to release Satan for, to test us, to try us, that we may thereby also become perfect. Remember, however, that the Lord will always give us power to resist any temptation which comes upon us if we will but accept the guidance of the Lord and accept his inspiration and call upon him for help. Even though at times we may yield to temptation, the Lord still doesn't close the door behind us. There is still the door of repentance open and a way to come back. The Lord is so merciful.

For us to become perfect, in addition to performing the ordinances of the gospel, we must also have the strength that the Lord might say to Satan in reference to us, or in reference to you, "All right, Lucifer, you may have full control except you cannot take his life." If we are to become perfect, we must be able to withstand that test just as Job did, somewhere along the line of life. So I would say to all, be patient, be faithful, call upon the Lord and seek his help, and he will not withhold his blessings from us. In the end, all may stand as Job and declare, "I know that God lives," as I declare that God lives and answers prayer, that he rules over his people here on the earth. He is truly our Father and Ruler, a Kind and Loving Father, and has restored to us in this the latter day the gospel of Jesus Christ whereby, if we shall accept his gospel, accept of him and accept of the ordinances pertaining thereto, we may again return to him exalted in his kingdom.

I wish to add my testimony to those that have been borne in this conference, that I too know that God lives, and that he answers prayers, and that the gospel of Jesus Christ has been restored in this the last dispensation through his Prophet Joseph Smith, and that our present prophet and president, David O. McKay, is likewise a prophet of God, directing his work here upon the earth. And so I testify in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us. The combined choirs and the congregation will now sing "Praise To The Man Who Communed With Jehovah," conducted by Professor John R. Halliday.

After the singing Elder John H. Vandenberg, Presiding Bishop of the Church, will speak to us.

The Combined Choirs and the congregation joined in singing the hymn, "Praise To The Man Who Communed With Jehovah," John R. Halliday conducting.

President David O. McKay:

Elder John H. Vandenberg, Presiding Bishop of the Church, will now speak to us and he will be followed by Elder Theodore M. Burton.

BISHOP JOHN H. VANDENBERG

Presiding Bishop of the Church

My dear brethren and sisters: I feel a great honor and responsibility was given me a year ago when I was called to be the Presiding Bishop. I pray humbly that my inadequacies will not be a hindrance to the fulfilment of this calling. I muster some courage as I think of the words of Francis Bacon when he said, "God hangs the greatest weights upon the smallest wires."

I realize that many others have had greater weights placed upon them. In particular, I am thinking of Joseph Smith who, as a boy, ventured into the unknown, searching for an answer to a query that came to him pertaining to some religious matters. In his innocence, he could not have known what lay before him as he sought his answer. He said, "While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be* given him." (*Joseph Smith* 2:11.)

"So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. . . . It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

". . . having looked around me, and finding myself alone, I kneeled down and began to offer up the desire of my heart to God. . . ." (*Ibid.*, 2:14-15.)

This simple action of the faith of a youth unfolded great truths to young Joseph. It was a reality that Satan stood by as a power of darkness and tried to overpower and destroy Joseph Smith, and he might have succeeded had it not been that God heard Joseph's supplication and appeared in the power of his light to dispel the evil.

Joseph said, ". . . I saw a pillar of light exactly over my head, above the brightness of the sun, . . .

"It no sooner appeared than I found myself delivered from the enemy . . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*"

And in answer to the question, "Which should I join?" came the reply, ". . . join none of them, for they were all wrong; . . . 'they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.'" (*Ibid.*, 2:16-17, 19.) And Jesus instructed Joseph that further direction would come to him.

This is the testimony of a young lad on whom God placed the "very great weight" of the restoration of the gospel of Jesus Christ. To the noble way in which he carried it throughout his life, we give him thanks, honor, praise, and admiration. Though he was subjected to ridicule and punishment, his testimony remained steadfast with the state-

ment, ". . . For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, . . ." (*Ibid.*, 2:25.)

Arthur E. Jensen makes this significant statement, "The only way an institution . . . can grow old is to stay young forever. . . . Its officers must have ears trained to catch the signals, . . ."

That The Church of Jesus Christ of Latter-day Saints is growing old, while staying young, cannot be denied. Its officers and leaders "have ears trained to catch the signals" of inspiration as God reveals them.

George W. Cornell writes, "Such were the humble, ridiculed beginnings, 135 years ago, of a movement that today has become one of the most prosperous, diversified and fast expanding religious forces in the world . . . that it should have reached its present stature from its most unpromising origin is a modern paradox."

Some may wonder why?

The answer comes that this is not a work of man—it is the eternal work of God, re-established in proper order and authority in this last Dispensation of the Fulness of Times.

In the Book of Mormon, the ancient religious record of the inhabitants of North and South America, translated by the gift and power of God through Joseph Smith, is an explanation to the key of the vigor of this Church:

"For behold, God knowing all things, being from everlasting to everlasting, . . . sent angels to minister unto the children of men, . . .

"And God also declared unto prophets, by his own mouth, . . .

"And behold, there were divers ways that he did manifest things unto the children of men, which were good; and all things which are good cometh of Christ; otherwise men were fallen, and there could no good thing come unto them." (Moroni 7:22-24.)

It further states: ". . . neither have angels ceased to minister unto the children of men. . . .

"And the office of their ministry is to call men unto repentance, and to fulfil and to do the work of the covenants of the Father, which he hath made unto the children of men, . . . by declaring the word of Christ unto the chosen vessels of the Lord, . . .

"And by so doing, . . . prepareth the way that the residue of men may have faith in Christ, . . ." (*Ibid.*, 7:29, 31-32.)

Hereby God keeps his Church eternally young with vigor and power. He sends his ministering angels; he reveals his will to his prophets; and by divers means manifests truths to the children of men.

In the summer of 1828, the Lord revealed to the Prophet, ". . . Satan doth stir up the hearts of the people to contention concerning the points of my doctrine; and in these things they do err, for they do wrest the scriptures and do not understand them.

"Therefore, I will unfold unto them this great mystery;

"For, behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts;

"Yea, if they will come, they may, and partake of the waters of life freely.

"Behold, this is my doctrine—whosoever repenteth and cometh unto me, the same is my church." (D&C 10:63-67.)

John the Baptist commissioned by the Savior, as a resurrected being and an angel of God, in May of 1829, ministered unto two of God's chosen vessels, Joseph Smith and Oliver Cowdery, and conferred upon them, ". . . the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; . . ." (*Ibid.*, 13.)

Here was the restoration of the authority to put into effect again the redeeming principles of the gospel.

He again confirmed the validity of the forgiveness of wrongdoing. ". . . go, and sin no more," was his decree. (John 8:11.) This we must understand.

John Locke, the English philosopher, expresses it this way, "Repentance is a hearty sorrow for our past misdeeds, and a sincere resolution and endeavor, to the utmost of our power, to conform all our actions to the law of God. It does not consist in one single act of sorrow, but in doing works meet for repentance, in a sincere obedience to the law of Christ for the remainder of our lives."

The ability to receive the blessings of repentance lies within our individual

power. It is a never-ending endeavor. There is no restriction to those who may achieve: All may partake of this gift from God.

The promise of Ezekiel is again made alive, "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." (Ezek. 18:21.)

The avenue of repentance is a thoroughfare which all may tread. It is the path to peace.

William Jennings Bryan gave us these words, "I am glad that our Heavenly Father did not make the peace of the human heart to depend upon our ability to buy it with money, secure it in society or win it at the polls, for in either case but few could have obtained it, but when He made peace the reward of a conscience void of offense toward God and man, He put it within the reach of all. The poor can secure it as easily as the rich, the social outcasts as freely as the leaders of society, and the humblest citizen equally with those who wield political power." (From *The Prince of Peace.*)

May we give thanks to God for the great gift of the gospel of repentance, for its author, his Son Jesus Christ, for the boy Prophet who had the courage to carry the great weight placed upon him. For all those who succeeded him and to those who are laboring in building the kingdom of God on earth, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Brother John H. Vandenberg, Presiding Bishop of the Church, has just spoken to us. We shall now hear from Elder Theodore M. Burton, Assistant to the Twelve, and at present president of the European Mission.

ELDER THEODORE M. BURTON

Assistant to the Council of the Twelve Apostles

My dear brothers and sisters, it is a great pleasure again to be with you, and to participate in that which has taken place this day. I pledge anew my loyalty to the First Presidency and to the Quorum of the Twelve, and tell you that I know in my heart these men are called of God as prophets, seers, and revelators. I am grateful for their leadership, and I am grateful for my associates among the General Authorities. These are wonderful men, and I am very, very grateful for the privilege I have of working together with them.

Last Sunday I talked by telephone with all the mission presidents in the European Mission and received their reports. I am happy to tell you that the missionaries are well; they are happy; they are enjoying their work; and we are having great success in the European Mission.

Usually in summer we have quite a drop in converts during the time the Europeans take their summer holidays, for they take them very seriously. This year, just as the holidays were beginning, we had a wonderful visit from President [Henry D.] Moyle and from Elder [Gordon] Hinckley. These two wonderful men, devoting themselves to the work of the Lord, came over to help us. I just can't express to you our gratitude for the help they gave us. As a result of their visit our August conversions were twenty-eight percent above our conversions for July. Our September conversions were thirty-seven percent above our August conversions.

These new converts are good people. They are excellent people. We were instructed to emphasize group instruction, and we were told—in fact, these brethren insisted—that we strive for true conversions. We are only interested in those people whose hearts had been broken and whose spirits are contrite. These are the people who have come into the Church. We have some wonderful, strong, new converts.

These are dedicated converts, willing to sacrifice and willing to work. There was nothing new in what these brethren told us. We can summarize it in just about four simple statements, but they are fundamental principles; for instance,

there is happiness in work, and we all know that. There is joy in dedication, and that we know, too. There is success in spirituality, and achievement comes only through sacrifice. By using these magical keys we have had our present success, and things look very wonderful for the future.

This success is represented by a recent meeting held in the city of Berlin. When President ElRay L. Christiansen came to visit the temples, President Percy K. Fetzer wanted to hold a special group meeting in Berlin and take full advantage of that wonderful man and his ability to sway and move people. So a special evening conference session for investigators was called. Usually people are pretty tired after they have been in meetings since eight o'clock in the morning. However, an evening meeting was called, and the people who came exceeded their wildest expectations. There were 687 people in that investigator meeting to hear the testimonies that were given, and to hear the wonderful address that Elder Christiansen gave.

From that meeting we had 460 good referrals that the elders in Berlin are working on. Is it any wonder that the month just past established a new record in the number of conversions in the Berlin Mission? They are looking forward to the future with great enthusiasm. The missionaries are on fire, so is the mission president, and I am walking up in the clouds, too.

You know, there is no blessing without sacrifice, but it isn't a sacrifice unless it hurts. I like President Tanner's definition of sacrifice. "Sacrifice means going without or giving up something which is good for something which is better." Now, our missionaries are willing to make such sacrifice, and truly they give up many good things. They sacrifice from two to two and a half years of their lives. They put aside schooling, employment, cars and sports, vacations, and dancing, swimming and friends, families and sweethearts for a time, to work harder than most of them have ever worked before in their whole lives.

Why do they do it? As we were coming home, we talked to a sweet little girl on the plane, a stewardess of Norwegian birth. We talked to her about our religion and asked her the Golden Questions of course. She said that she was very satisfied with her present religion. She said that she was a member of the state church, and so I congratulated her on her activity. I said, "It pleases us to know that people believe what they profess." She said, "Oh yes, I am very active in our church. We attend church regularly."

I said, "That is wonderful. I am happy to hear that."

"Yes," she said, "we go every Christmas and every Easter."

"I am happy to know that," I answered, and she went on to say, "My father thinks we can worship God in free nature."

I said, "Indeed we can, too, but is that what Jesus Christ told us to do?"

"Well," she said, "I don't know." Then I told her about the sacrifices that were made by our people who believed from the bottom of their hearts that the work they were doing is true, and I said to her, "Would you give up your present job as a stewardess, paying your own way on a mission for two or two and a half years to proclaim the divinity of the faith that you profess?"

She shook her head. I said, "Would you make such sacrifices as our people make?" And then I told her some of the things done in our Church by our people. I said, "Would you willingly pay ten percent of your income to back up your belief? Would you fast monthly and give a fast offering the way we do in our Church as a demonstration of your belief?"

"No," she said. "I am amazed at the faithfulness and the devotion of your people." I said to her, "Then why do we do it?" I ask you that question, and I ask people all over the world why such things are done in this Church. Well, they are done simply because people are convinced in their hearts that these things are true, and that is the only reason, just as Paul said:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16.)

Furthermore, Christ said, beginning at the sixteenth chapter and twenty-

fourth verse of Matthew: ". . . If any man will come after me, let him deny himself, and take up his cross, and follow me.

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:24-26.)

Truly, these young Mormon missionaries are obtaining the greatest thing in this whole life, a testimony of the divinity of Jesus Christ. Do you wonder, then, that when they come back home at the close of their missions they are strong and stalwart, courageous and unafraid, and that they fit well into life again to take up their positions rightfully as leaders? We have had timid young girls come to us in the mission field so frightened when they first came, that they would cry when you would look at them. When they get through with their missions, they are not afraid of anything. They are full of courage and determination, willing to sacrifice because of the testimony which is within their hearts.

There is another missionary endeavor which I would like to mention just briefly. It is not well understood in the Church, for it is too new. To me it represents something which proves definitely that this Church is led by a prophet. I am referring to a new revolutionary concept which we call our labor-missionary or better, our building missionary program. It began very quietly in the far reaches of the Pacific Ocean but has now spread to all parts of the world, where skilled and successful men like many of you sitting right here today have responded to a missionary call to serve without salary, and have taken their families into foreign lands and foreign places to build beautiful church buildings. We are having so many converts come into the Church that it is all we can do to provide places for them to worship. Most churches are having a hard time to get congregations. We are having a hard time to provide meetinghouses for our congregations to meet in.

Think of the sacrifice that this requires, taking a family with you into foreign lands, where the children have their schooling partially interrupted, living under difficult conditions, leaving business connections, devoting themselves to the faith. Yet I have never heard one of them complain, nor express any regret for the course they have taken. They are converted, and they are accomplishing a great work.

Young people can come into the Church now and almost immediately respond to a call to serve. By sacrificing they become strong, capable people. Let me just give you a couple of quick illustrations.

One young man in southern Germany came into the Church. He had only been in the Church a very short while. He was a printer by trade. Some of the missionaries talked to him about their farewells, since he was being called as a building missionary. So, being a printer, he designed and printed his own mission program just the way our young people have their programs printed here. He went to his father, who was not a member of the Church, and asked him if he would speak on his farewell program. His father said, "Why, no, I am not going to have anything to do with those Mormons." The boy said, "Father, you can't shame me before my people. They expect that my father will come to my farewell program and say something kind about me."

Well, the father was put in a delicate situation, and so he said, "Well I'll do it." He went to the farewell very unwillingly, but when he came to the meeting hall and saw the love of those people for his son, when he saw how they respected him, when he saw what his son was actually going to do, he understood the program for the first time. When he was called upon to speak, he stood up in the meeting and talked himself right into the Church.

We had a little widow sister in Berlin whose son was called on a building mission. At first the brethren were unwilling to call him because they said it would mean too great a sacrifice. When his mother heard about it, she said, "I want my son to go on that mission," and he went. She has taken a job to support him while he is on his labor mission.

Our young people, even our new converts, will sacrifice, because of the strong testimony they have of the truthfulness of this work. Miracles are happening, therefore, right in front of our eyes, for this is God's work. Like the builders of Solomon's temple, these young men and women are erecting buildings and houses for the children of God to honor and worship the Father. They are building holy houses of prayer and worship, beautiful beyond anything we used to dream of.

And what does this do to the people? Well, you see, under this wonderful new program we are not just building buildings. We are building men and women, and when they return they are going to be instructed in the Church, its principles, and in righteousness and be able to fill any position we ask them to. I will venture to say that in years to come, as we begin to establish more and more stakes and wards in foreign areas, that those building missionaries will be some of those who will show the necessary leadership to fill such positions as bishops and high councilmen and stake presidents of those foreign stakes.

This is a wonderful work. I am grateful to be part of it. I am grateful for prophets to lead us, for faith to accomplish these modern miracles, but all this is only possible because of the knowledge in the hearts of the people that Jesus is indeed the Living Christ. The hearts of our people are placed upon the altar, a living testimony to the divinity of this work. This testimony I also leave with you, for I know that this work is true, and I say it in the name of Jesus Christ. Amen.

President David O. McKay:

President Nathan Eldon Tanner, whom we sustained as one of the Twelve this day, will now speak to us.

ELDER NATHAN ELDON TANNER

Of the Council of the Twelve Apostles

President McKay, brethren and sisters, in meekness and sobriety, and with a deep feeling of humility and inadequacy, I stand before you today in response to a call from a prophet of God to accept this honor and responsibility. Since he spoke to me I have slept little, but I have wept and prayed much. Because I know he is a prophet of God—our beloved President David O. McKay—of which I have borne testimony many times, I feel to accept this great call and responsibility, and I am prepared to dedicate myself and all that I have to this call. I shall continue to pray for the spirit and blessings of the Lord to attend me that I might have the wisdom and knowledge, the courage and strength, the desire and determination and ability to show my appreciation and prove worthy of the confidence of this, our prophet, these chosen men, the General Authorities, and you, my brethren and sisters, who raised your hands to sustain me in this calling.

I thank you from the bottom of my heart, and as your humble servant, the weakest of all, I beseech you to exercise your faith and prayers unitedly in my behalf, that I might serve in a way that will be acceptable to our Heavenly Father.

I am so grateful for my devoted wife, for her love and affection, and that she has dedicated herself to the service of our Heavenly Father, and who will sustain me in anything that I am called to do in this the Church and kingdom of God; and for my wonderful family, who too have accepted the call and say, ". . . choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." (Joshua 24:15.)

I wish also to express my appreciation to these great leaders for the support, the help, and encouragement they have given me during these two years of association with them, and for the help they have given me in years past. To see the devotion, the dedication, and the wisdom of these men, and to be associated with them, is a privilege, a pleasure, and a blessing that one cannot express.

We had the great privilege and

pleasure of having President and Sister Moyle and Brother Hinckley with us two months ago, and to see how dedicated they are to this work. These two men, I believe, had fourteen consecutive meetings in fourteen consecutive days, in fourteen different towns in four or five countries. I do not see how they stood it, but if anybody ever forgot himself or lost himself in the service, this is an example of it. And I was so fortunate to have the opportunity and privilege of being with President McKay when he flew to Scotland to organize the Glasgow Stake. To see him at eighty-nine years of age leave his beloved, devoted wife, of whom he thinks so much, and whose health would not permit her to accompany him, and travel all day and all night in order to be there to organize that stake in that great country, the land of his progenitors, is a testimony indeed. It was a great blessing for those people to have a prophet of God in their midst.

The Scottish Mission was organized just eighteen months ago—with a membership of only 1,400 or 1,500 people—and today a stake is organized in the Glasgow area where there were only 400 or 500 members when the mission was organized, and today there are 3,500 members, 2,300 of which were taken into the stake, and the other 1,200 left in the mission. Due to the rapidity with which the growth has taken place, it was necessary to choose several men who have been in the Church just a few months to take the heavy responsibility of being counselors to bishops or act as ward clerks.

This is the result of the work being done by those devoted missionaries, your sons and daughters. It is a great work that they are doing. It is not easy. It is a great challenge, and I appeal to you, my brethren and sisters, and all fathers and mothers, wherever they may be, to realize that it is not an easy thing for these young men to leave, as Brother Burton said, everything that they have and go out and devote two years to this missionary work. How blessed are those boys and girls who have come from homes where the parents are not ashamed of the gospel of Christ because they know it is the power of God unto salvation where they are prepared and trained to live the gospel and make it a part of their lives every day, and know that their parents have a testimony, and that they are prepared to accept the call of our prophet: Every member a missionary, realizing that this is the plan of life and salvation, the gospel of peace!

I want to bear you my testimony, my brethren and sisters, that if every member of this Church would accept the call of our prophet today and live the gospel and keep the commandments of our Heavenly Father and become missionaries in very deed, we could contribute more to the cause of peace than all the power that might be gathered together by all the governments and all the men in uniform.

This is our privilege and our call, my brethren and sisters, and I hope and pray that we will have courage, the desire and determination to accept it and live so that when anyone knows we are members of The Church of Jesus Christ of Latter-day Saints, he can say, as the Governor of Texas said at one time when introducing me to a group of oil men in Dallas, Texas: "The Government is fortunate to have a man like Mr. Tanner in the Government." And when I finished speaking he said, "I want to tell you why I said that 'A Government is fortunate to have a man like Mr. Tanner in the Government.' I told you that Mr. Tanner was a bishop in the Mormon Church. And I want to say that any man who is worthy to be a bishop in that Church needs no other introduction as far as I am concerned."

What a wonderful thing it would be if that could be said of every man who is a member of this Church, and it should be thus. I want to bear you my testimony that I know that God lives; that Jesus is the Christ, and that he lives, though he gave his life for you and me; and that the gospel has been restored in fulness in this, the last dispensation; and that we have a prophet at the head of our Church today to guide us, direct us, encourage us, instruct us.

May we accept this. May we prove worthy of our membership in the Church and kingdom of God is my prayer in the name of Jesus Christ. Amen.

President David O. McKay:

The Combined Choirs of the Brigham Young University will now sing "Out Of The Depths," soprano solo by Brenda Morrison, conducted by John R. Halliday. The benediction will be offered by Elder Leo A. Crandall, president of the Springville Stake, after which this Conference will be adjourned until seven o'clock this evening, when the general meeting of the Priesthood of the Church will be held in the Salt Lake Tabernacle.

We have just heard as the concluding speaker this afternoon Elder Nathan Eldon Tanner. He is presently serving as president of the West European Mission, and sustained this afternoon to fill a vacancy in the Council of the Twelve Apostles of the Church.

Only those who hold the Priesthood are invited to be present at this evening's meeting of the General Priesthood. Persons not holding the Priesthood will please refrain from attempting to enter the building. The Priesthood session will not be broadcast publicly. In addition to the overflow meeting in the Assembly Hall the proceedings of this Priesthood meeting will be relayed by closed circuit wire originating in the Tabernacle to members of the Priesthood assembled in 338 locations in all parts of the United States, including Alaska, and in Canada. It is estimated that approximately 75,000 will participate in this meeting by direct wire. This does not include those in the Tabernacle or in the Assembly Hall.

The General Sessions tomorrow will be broadcast as a public service over television and radio stations throughout the United States, and will be beamed by short-wave over facilities of Station WRUL of Boston, in Spanish to the Caribbeans, Mexico, and South America; and in English to countries in Europe and Africa. Through this coverage Sunday morning we expect a potential listening audience of 77 million people.

The Tabernacle Choir Broadcast will be from 8:35 to 9:00 a.m. in the morning. Those desiring to attend this broadcast must be in their seats no later than 8:15. We have been requested to ask that those attending remain quiet during this national broadcast. There will be large crowds attending the services of Sunday, and we ask you to be considerate and courteous one to another at all times, in driving your automobiles, and in standing at the entrances of the Tabernacle. Please avoid pushing and crowding if over-anxious to obtain seats in the Tabernacle.

Brother Brockbank, where are you? We will call you tomorrow morning.

The singing for this session has been furnished by the Combined Choirs of the Brigham Young University, assisted by the Brass Choir, under the direction of John R. Halliday, with Frank W. Asper at the organ. We wish to express heartfelt appreciation to these young singers. You have already noticed that they have filled the seats usually occupied by the Tabernacle Choir, and we appreciate their response to render service this afternoon. This includes the Brass Choir which accompanied them. The beautiful music they have given us this afternoon has been inspiring. We have been blessed by their presence, and we pray that they will be blessed by having put forth the effort to come here today. We also express appreciation to their conductor, Brother Halliday. Male members of this chorus will be with us tonight again in the General Priesthood meeting.

The Combined Choirs of Brigham Young University will now sing, "Out Of The Depths," and the benediction wil be offered by Elder Leo A. Crandall, president of the Springville Stake.

The Combined Choirs sang the selection, "Out Of The Depths," Brenda Morrison soloist, following which singing the closing prayer was offered by President Leo Alexander Crandall of the Springville Stake.

Conference adjourned until 7:00 p.m.

GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the Tabernacle at 7:00 p.m., Saturday, October 6. Only members holding the Priesthood were invited to attend this service. The meeting was also relayed by closed circuit to members of the Priesthood gathered in the Assembly Hall and in 338 other Church buildings from Coast to Coast and in Alaska and Canada.

The choral music for this session was furnished by the Male Chorus and the Combined Male Sections of the Brigham Young University Choruses, with Kurt Weinzinger conducting. Frank W. Asper was at the organ.

President David O. McKay presided and conducted the services.

President David O. McKay:

This is the General Priesthood Session of the One Hundred Thirty-Second Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. You will be interested to know that these services are being relayed by closed circuit wire to members of the Priesthood gathered in the Assembly Hall and in 338 other Church buildings from coast to coast and in Alaska and in Canada. It is estimated that 75,000 will participate in this meeting by direct wire. This does not include those in this building nor in the Assembly Hall.

The singing during this session will be furnished by the Male Chorus and the combined Male Sections of the Brigham Young University Choruses, with Kurt Weinzinger as director and Frank W. Asper at the organ. We shall begin these services by the Brigham Young University Male Choruses singing, "Almighty God Of Our Fathers," with Kurt Weinzinger conducting. After the singing, Elder Franklin R. Walker, president of the Uintah Stake, will offer the invocation.

The Male Chorus and the Combined Male Sections of the Brigham Young University Choruses sang "Almighty God Of Our Fathers."

Elder Franklin R. Walker, president of the Uintah Stake, offered the invocation.

President David O. McKay:

Elder Franklin R. Walker, president of the Uintah Stake, just offered the invocation. The Male Choruses from the Brigham Young University will now sing "Jesus, My Savior True," directed by Professor Kurt Weinzinger.

The Combined Choruses sang the hymn, "Jesus, My Savior True."

President David O. McKay:

The members of the Correlation Committee of the Church, consisting of Elders Harold B. Lee, Chairman, Marion G. Romney, Richard L. Evans, and Gordon B. Hinckley, will present a report of the progress of their work. Elder Harold B. Lee of the Council of the Twelve will introduce the subject.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

I seek most humbly tonight the sustaining power of your faith and your prayers to the end that what we may say may be clear and concise and that you might glimpse the vision of the great movement which was initiated a year ago at the October conference in 1961.

In the announcement of the new correlation program as directed by President McKay, we used as our text a statement from the great modern-day revelation on church government, in which the Lord said:

"Behold, this is the way that mine

apostles, in ancient days, built up my church unto me.

"Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?

"Also the body hath need of every member, that all may be edified together, that the system may be kept perfect." (D&C 84:108-110.)

This significant statement meant clearly that, first, each organization was to have its specific function, that it was not to usurp the field of the other which would be like the eye saying to the hand, "I have no need of thee"; second, that each subdivision is of equal importance in the work of salvation, just as each part of the physical body is essential to the complete human being; and third, that every member in the Church may be edified or educated together; and finally that the system may be kept perfect, or in other words, that within the framework of the Lord's plan of organization for the salvation of his children, the Church will perform as a perfectly organized human body with every member functioning as it was intended.

The key to the whole correlation movement was given us when the First Presidency in an important communication some years ago declared the fundamental principles on which we were to build. In this communication the First Presidency had said:

"The home is the basis of a righteous life and no other instrumentality can take its place nor fulfil its essential functions. The utmost the auxiliaries can do is to aid the home in its problems, giving special aid and succor where such is necessary; that in aiding the home, the auxiliaries may well consider thinking of home life of the people as having three periods: the first from birth to twelve years of age, or the childhood period; then the youth period from twelve years up to the early twenties; and then adulthood, from the early twenties to the end of life."

Since that announcement we have gone forward with the development of the so-called correlation program, and tonight President McKay has requested that we report to this great body of the priesthood of the Church the correlation program as it has now progressed since that first announcement one year ago.

My associates of the twelve, as announced by President McKay, constituting the correlation committee, will each take time tonight in a unified report of progress. Elder Gordon B. Hinckley will first discuss the organizational development which has gone forward during this last year. Then Elder Richard L. Evans will discuss the curriculum studies and development. Elder Marion G. Romney will then talk to us about the priesthood correlation, which is in reality, an extension of what we have known as ward teaching in the past. It will then be my responsibility after they conclude, to summarize with an announcement of the first application of the new correlation program to be carried out throughout the entire Church, beginning in January of 1963 on a Church-wide basis. We will now proceed then with Elder Hinckley, then Elder Evans, and then Elder Romney, after which I will make a few concluding statements.

ELDER GORDON B. HINCKLEY

Of the Council of the Twelve Apostles

My brethren, I have been asked to give a report of progress on the organization of the co-ordinating program.

Brother Lee has made reference to Paul's analogy to the Church as a body whose various members have need one for another. In furtherance of that analogy the correlation committee and its associated subdivisions might be likened to the nervous system whose responsibility is to keep the various aspects of the great teaching program of the Church operating harmoniously together.

Fundamental to the very program of the Church is the teaching of the gospel to the membership of the Church. In

fulfilment of the obligation which was laid upon the Church in its inception, there has developed within the Church a system of great teaching organizations —the priesthood quorums, both Melchizedek and Aaronic, the far-flung church school system, and the auxiliaries: the Relief Society, the Sunday School, the Primary, and the MIA, all of which play so important a part in the education of our people.

If it were possible, I would like to place before you on a chart the organization of the correlation program, but since we have outside the Tabernacle where only our voices reach eight to ten men for every man who is here tonight, I shall have to present the mechanics of the organization verbally. (See accompanying chart.)

I should like you to picture in your mind's eye the First Presidency at the top of an imagined chart and below that the Council of the Twelve, then beneath that is a subcommittee of the twelve known as the church correlation committee, comprised of four members of the Council of the Twelve who have been given responsibility for this work.

Associated with the correlation committee is an executive secretary, Brother Antone K. Romney. Associated with him are three other dedicated men. They, together with the heads of the various teaching organizations, constitute the body found next, below the correlation committee on the chart I am trying to describe for you. This body is known as the all-church co-ordinating council. It is comprised of the members of the correlation committee and their associates (Brother Romney, Brother Reed Bradford, Brother Vaughn Hansen, and Brother B. West Belnap), the Presiding Bishop of the Church, the chancellor of the Church School System, the general superintendent of the Deseret Sunday School Union, the president of the Relief Society, the president of the Young Women's Mutual Improvement Association, the general superintendent of the Young Men's Mutual Improvement Association, and the president of the Primary Association, together with a secretary.

This group, representing the great teaching organizations of the Church, stand together as the all-church co-ordinating council to bring about the harmony of which Brother Lee spoke.

Operating under the direction of the all-church co-ordinating council are three groups or subdivisions which constitute what we have come to describe as executive planning committees, one for children, one for youth, and one for adults. One of the twelve serves as chairman of each of these committees, with a secretary in each—Brother Belnap for the children's committee, Brother Hansen for the youth group, and Brother Bradford for the adult committee. Associated on each of these committees are men and women of great ability, extensive experience in the Church, and proven devotion, who constitute respectively, planning organization for children, for youth, and for adults.

Now, working with each of these executive planning committees are three other groups, one tied to each of the three. These are task committees, chosen from over the Church because of their experience, their devotion, and their ability. It is their assignment, and I think the word *task* fits the assignment, to review carefully the entire curriculum of the Church, past and present, to become acquainted with all courses of study and activity programs used now and used in the past. This is a tremendous undertaking. This study will become the foundation upon which will be built a program of co-ordinated study and activity for the entire Church in all the world, including all age groups.

I hope I have made reasonably clear the mechanics of the all-church co-ordinating program designed to further harmony and orderly sequence in the teachings and activities of the organizations of the Church.

Now, let me quickly review it as we proceed from the top—the First Presidency, the Council of the Twelve, the correlation committee, the all-church co-ordinating council, three executive planning committees each with a task committee of curriculum study, whose responsibility it is to dig and study and conduct research, out of which will come co-ordinated courses of study and programs of activities that will build testimony in the hearts of the Latter-

day Saints from the day they are old enough to attend classes.

I desire in conclusion to say a word of appreciation for the magnificent service of those who have been called to serve on the various committees. Many have been released from positions of great priesthood responsibility including those of stake president and bishop; men and women have been released from general boards to work quietly in the background to bring about this great work of correlation which shall bless the lives of the Latter-day Saints throughout the earth.

God bless them in their labors and bless us with a sense of appreciation for their devotion, I ask in the name of Jesus Christ. Amen.

ELDER RICHARD L. EVANS

Of the Council of the Twelve Apostles

President McKay, and my beloved brethren, it would be difficult to say in words how cherished is your fellowship in the priesthood. God bless you all, wherever you are.

You who have visited Seattle's Century 21 Exposition would perhaps have noticed in one of the scientific exhibits a moving meter which indicates the present population of the world, more than three billion, two hundred-eighty million, as I recall, with the clicking of a number, every second or so it seemed, as each additional newcomer arrives from eternity into time. It is a sobering sight to see—more than 3,280,000,000—all of them ultimately our responsibility, and many of them currently being added to the Church, each one to be taught (as well as all else), each one to be made to understand the purpose of time and life and eternity.

It is a sobering and a wonderful assignment. With the Church growing as it is, ever more widely over the world, it becomes apparent that it must more sharply focus its purposes, avoiding duplications and obvious unessentials, but doing what *is* essential, as to teaching and training and activities and understanding. We have an obligation to see that our children, our youth, and all of us—and those who come to us by conversion—know what they ought to know. And it cannot be haphazard. This brings us to the question of the correlation of the curriculum.

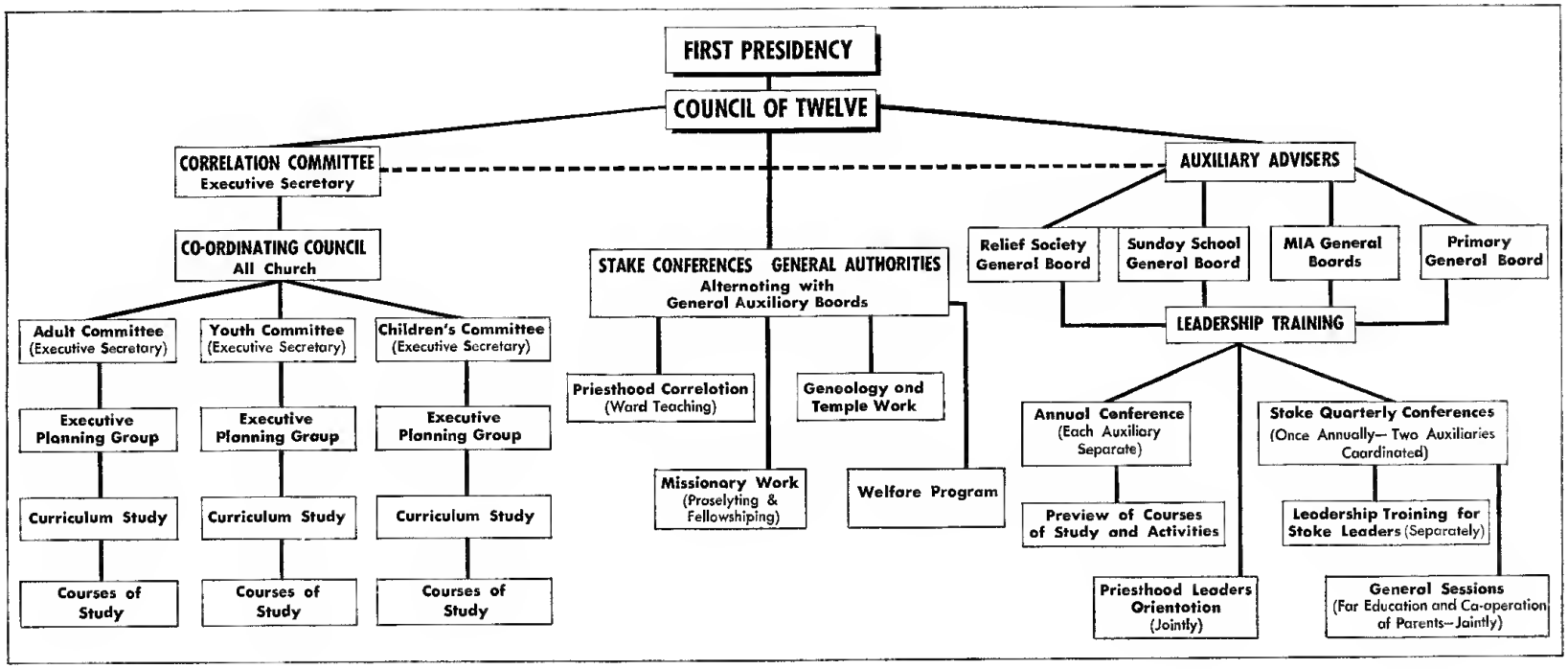
Now, these dedicated groups, already referred to, who have been working so well so many months—former stake and general board members, members of bishoprics and stake presidencies, professional educators, and others—have arrived at a recommendation, which in principle the First Presidency has approved: that the gospel be taught as completely as possible at least three times during these three age levels of life: children, youth, and adults.

Within these major groupings there will be many minor groupings, taking into account school associations, social interests, priesthood ages, missions, marriage, and other factors.

The committees at work gratefully know that they are *not* beginning from nothing or from nowhere. Gratefully they know that they already have going activities and organizations, and revealed truth, and the priesthood of God, and the gospel, and the greatest organization on earth.

They know also that from decades and generations past there are priceless study courses and lesson materials already written, and, as reported to President McKay, and as I feel sure he has very much in mind, these task committees are reviewing all that has been written and used, all that is now being used, as well as seeking to determine the need for further lesson writing.

There is no presently defined limit as to how much we can enlarge or expand the curriculum. It is inclusive, but does not exclude the possibility of adding anything that should be in it. In general, it is proposed to preserve the traditions, names, influence, experience, objectives, and activities of the various organizations, but all to be directed through the priesthood and co-ordinated not only at the level of the General Authorities and general boards, but co-



	1st Quarter	2nd Quarter	3rd Quarter	4th Quarter
A	General Authority Missionary Welfare	Auxiliaries Relief Society and Primary	General Authority Priesthood Correlation (Ward Teaching) Geneology	Auxiliaries Sunday School and M I A
B	Auxiliaries Relief Society and Primary	General Authority Missionary Welfare	Auxiliaries Sunday School and M I A	General Authority Priesthood Correlation (Ward Teaching) Geneology

ordinated through the stake presidencies in the stakes and through the bishoprics in the wards, in a way whereby competition and inadvertent duplication will be avoided, and in such a way that each young woman and each young man will grow up with an opportunity to know what he needs to know, and to do what he needs to do, without overloading him or pulling him two ways at once.

Brother Lee has sometimes cited Oscar Kirkham, who said, "One Church, one boy, one program." May we give you an example of the necessity for correlation:

Some months ago when the latest missionary lessons were introduced, four organizations of the Church sincerely and properly desired to use them as lesson material. Had each organization done what it desired to do, some of the same young people would have been taught the same lessons four different times in the same season by four different teachers in four different organizations. You see we can get too much of a good thing!

The curriculum that is being worked on by these dedicated committees will not only prevent such duplication, but will assure the filling in of some areas that have been too thin. It appears that there may have been thick layers in some places, and great gaps in others. This is not a curriculum designed to create a shallow program, but one dedicated to cover uniformly deeper. There will no doubt be some changes of age groupings, and some reallocation of assignment, but the contemplated curriculum will include instruction, activities, and all proper wholesome interests on a broad base, having in mind the spiritual and cultural and mental and physical and social aspects of man.

The basic program for the various age groups will be made flexible enough to meet the varying needs and circumstances of individuals and of wards and stakes and branches and missions of different sizes and circumstances.

It is expected that the meeting schedule of the Church will be simplified.

As Brother Lee has indicated, the home and family will be considered in all programs that are developed for individuals or age groups.

May we quote from the minutes of one of the committee meetings: "We shall teach them not only doctrine and scripture, but also such things as the Word of Wisdom, chastity, the Ten Commandments, the Beatitudes, reverence, good citizenship, good manners, and other things which will help them to become wholesome and gracious Latter-day Saints, with an understanding of the basic beliefs, of the ordinances of the gospel, prepared for missions, for success in vocational life, in marriage, and in church and civic affairs."

It is a wonderfully inclusive curriculum. I cannot imagine a father who would not be interested in all that pertains to his children, in all phases of life, and our Father in heaven surely is in us. An eminent thinker of our time has said that "the Church cannot afford to be interested in less than God is interested in. Religion has to do with everything."

"When you get the function of the priesthood fully defined," Brother Lee has said, "it is going to be comparatively easy for us to define where the MIA, the Primary, the Sunday School, etc., fit in. It will all fit into place with the program of the priesthood."

With it becoming more and more difficult to keep the balance of life, to keep the spirit of prayer and spirituality in public places, it becomes increasingly important that our instruction and activity and learning and lives be full and effective from the first influence of a mother's arms to the latest opportunity of life.

May God help us to know the gospel, to live it, to teach it to our children, and to share it with all others, I pray in the name of Jesus Christ. Amen.

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

President McKay, and brethren: As Brother Lee mentioned, I am to speak a few moments about the proposed priesthood correlation program.

Through a program of priesthood correlation, we bearers of the priesthood must increase our efforts to encourage, teach, and inspire the Saints to become "partakers of the divine nature," to use Peter's phrase, through obedience to the sanctifying principles of the gospel.

We are performing far below our potential in this matter. President Joseph F. Smith seems to have visioned the time when the priesthood would do much more than it has been doing. In his opening address at the April conference of 1906, he said:

"We expect to see the day, if we live long enough (and if some of us do not live long enough to see it, there are others who will), when every council of the priesthood in The Church of Jesus Christ of Latter-day Saints will understand its duty; will assume its own responsibility, will magnify its calling, and fill its place in the Church, to the uttermost, according to the intelligence and ability possessed by it. When that day shall come there will not be so much necessity for work that is now being done by the auxiliary organizations, because it will be done by the regular quorums of the priesthood. The Lord designed and comprehended it from the beginning, and he has made provision in the Church whereby every need may be met and satisfied through the regular organizations of the priesthood. It has truly been said that the Church is perfectly organized. The only trouble is that these organizations are not fully alive to the obligations that rest upon them. When they become thoroughly awakened to the requirements made of them, they will fulfil their duties more faithfully, and the work of the Lord will be all the stronger and more powerful and influential in the world." (*Gospel Doctrine,* pp. 159-160.)

Now, since President Smith made this statement fifty-six years ago, the Church has not only grown in numbers, but its programs and activities have multiplied. Many special committees—priesthood and auxiliary—have been set up and assigned particular functions. Many of these functions are rightfully the responsibility of the priesthood. Fellowshiping, for example, and working with inactive members of the priesthood, both Aaronic and Melchizedek.

With a view to correlating some of these activities, the First Presidency in 1960 asked the general priesthood committee to consider the problem and bring in a report and recommendations. Pursuant to this assignment, fourteen representative stakes were selected and since then have been experimenting with programs which they themselves have developed within certain prescribed guidelines. The brethren have been most co-operative and creative in this work. To them we express gratitude and thanks. The results have been encouraging.

Their plans and developed material are now in the hands of the all-church co-ordinating council. It is anticipated that a program will be perfected, approved, and presented at stake conferences to each stake in the Church during the last half of 1963, with the program to go into operation throughout the Church in January 1964.

Now, priesthood correlation, as we are using the term here, contemplates all that is now being done in ward teaching and much more. It unites under one undertaking many activities. It requires that attention be given to every member of every family, particularly to those who need special encouragement to live the gospel. It means much more than a perfunctory visit once a month. It includes:

(1) Periodic visits to every family by two priesthood bearers;

(2) Laboring with Melchizedek Priesthood bearers to build spiritual and temporal "strength";

(3) Laboring with inactive and over-age members of the Aaronic Priesthood under 21;

(4) Activating and bringing into full church participation senior members of the Aaronic Priesthood and their families;

(5) Fellowshiping and bringing into full activity recent converts, new arrivals, and all inactive church members;

(6) Encouraging all parents and other family heads to maintain genuine Latter-day Saint homes in which are practised and taught the sanctifying principles of the gospel. It aims to bring all parents to a realization of President McKay's statement that "The character of the child is formed largely during the first twelve years of his life. It is estimated," said President McKay, "that in that period the child spends sixteen times as many waking hours in the home as in school and more than a hundred times as many hours in the home as in the Church. Every child is, to a great degree, what he is because of the ever constant influence of home environment and the careful or neglectful training of parents. . . ."

It is anticipated that priesthood correlation will include ward teaching, fellowshiping, activating inactive bearers in the priesthood, both Melchizedek and Aaronic.

It will be the responsibility of the two brethren who visit homes under the priesthood correlation program to familiarize themselves with the spiritual status of each member in every family assigned to them. It will be their responsibility to make sure that infants are blessed; that children are baptized at eight years of age; that boys are worthy and qualified to be ordained to the priesthood at 12 years of age and that they are so ordained; that they move through the grades of the priesthood in proper order; that candidates for marriage are properly taught the importance and sanctity of temple marriage and the church standards which will qualify them for it, to the end that they will be married in the temple.

It will be the responsibility of the two visiting brethren to know the available church activities for each family member and encourage him to avail himself of them—such activities, for example, as Sacrament meetings, stake conferences, and other ward and stake activities; activities provided by priesthood quorums, auxiliary organizations, the church educational system; genealogical and temple work, and so forth.

In brief, it is the hope that through priesthood correlation the responsibility which the Lord placed upon the elders, priests, and teachers at the time the Church was organized will be discharged. You will remember that in the revelation recorded in the 20th section of the Doctrine and Covenants, given in 1830 at the time the Church was organized, the Lord prescribed the duties of the elders, priests, teachers, and deacons. He there said, ". . . An apostle is an elder," so I assume that the responsibility placed upon the elder is borne by every member of the Melchizedek Priesthood. President Joseph F. Smith must have been of the same opinion because he said:

"Brother Charles W. Penrose is eighty-two years of age. I am going on seventy-six . . . and I want to tell . . . you that we are not too old to act as teachers, if you will call on us to do it, not one of us. . . . So long as life lasts, and so long as we possess ability to do good, to labor in the upbuilding of Zion for the benefit of the human family, we ought, with willingness, with alacrity to yield to the requirements made of us to do our duty, . . ." (*Gospel Doctrine*, p. 188.)

By some it has been thought that some of the directions given in the revelation referred only to ordained teachers. It would seem, however, that the responsibility has been placed upon every bearer of the Melchizedek Priesthood, and the priests as well as upon the teachers. For in the revelation the Lord says that the elder's calling is ". . . to teach, expound, exhort, baptize, and watch over the church; . . ." That's the responsibility of the elder (which as above explained includes all bearers of the Melchizedek Priesthood). Then the Lord says that it is the priest's duty to help him in certain activities—not the whole scope of the elder's responsibility, but he says it is the priest's duty to ". . . visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties, . . . And he is to take the lead of meetings when there is no elder present; . . ."

And then he repeats, "And visit the house of each member, exhorting them to pray vocally and in secret and attend to all family duties.

"In all these duties the priest is to assist the elder. . . ."

And then the teacher's duty is to help also, but not in as wide a scope as the priest, but, "The teacher's duty is to watch over the church always, and be with and strengthen them;

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that all the members do their duty." (See D&C 20:38, 42, 47, 49, 51-55.)

We hope to develop a program in this priesthood correlation through which all these responsibilities will be discharged. When we have seen that every member of the Church does his duty, we think we will be able to stand approved before the Lord.

This is a tremendous undertaking. It will take training of teachers. It will take a new determination. It will mean that every priesthood member will have to be a man of courage. Someone has said that the courageous man finds a way and that the ordinary man finds an excuse. No man that holds the priesthood wants to be just an ordinary man.

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. . . ." (*Ibid.*, 107:99-100.)

And again:

"Wherefore, [says the Lord] lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand.

"Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you;

"Taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked;

"And take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. . . ." (*Ibid.*, 27:15-18.)

In the name of Jesus. Amen.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

President McKay, as I now come to announce the first tangible step forward that the Church will see on a church-wide basis, I am reminded of something you said when you came to the first regional meeting of the church welfare plan held in 1936 down in the old Pioneer Stake Hall where all the stake presidents of this area were called together. You sat through an hour or two of what must have been somewhat of a painful discussion of the details of beginning this far-reaching new welfare movement. You asked no questions, you made no comment, but at the conclusion you made this statement in something of a parable which I should like to apply tonight to this correlation movement.

"An engineer pulled his train into a station one dark and stormy night, and while the engineer was out oiling his engine and getting ready for the next run, a timid passenger left his place in the train and walked up to the engineer and asked, 'Aren't you afraid to pull your train out into the dark tonight, raining and storming like it is?' Without looking up, the engineer replied, 'I am not pulling my engine out into the dark tonight.' 'Why,' said the passenger, 'it's pitch dark outside the lights of the station. I should think that with the responsibility of these four or five hundred passengers depending upon your

handling of the train, you would be a nervous wreck.'

"For an answer the engineer pointed up to the bright headlight and he said, 'Do you see that light up there? That throws out an intense white light a thousand yards ahead on the track. When I pull out of the station tonight, I will be running my engine only to the first circle of that light, a thousand yards away, and when I get to the outer circle of that light it will still be out another thousand yards in front of me. All through this dark night I will not be running in one foot of darkness all the way.' "

Then President McKay said, "Now, brethren, the first goal of this welfare program is October 1936, the first harvest time. That is the first circle of light. And when we get to October, the light will be out ahead of us, and I can promise you one thing, that all through this night of uncertainty when we are trying to establish the security of our people in a temporal way, this Church will be running in light of the revelations that come from God, all the way." We have seen that prediction completely fulfilled.

The first light that the Lord gave us as to how we should instruct his Church in all matters pertaining to his kingdom was given in that same revelation from which Elder Romney has read. It pertained to the holding of a stake quarterly conference, as we have come to know it. This is what the Lord said:

"Every elder, priest, teacher, or deacon is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost, which is in the one who ordains him."

Then he added: "The several elders composing this church of Christ are to meet in conference once in three months, or from time to time as said conferences shall direct or appoint; . . ." (D&C 20:60-61.)

That assignment to hold quarterly conferences with the elders of the Church was followed then by another pertinent instruction which impressed the need for the constant attendance of teachers that were to come from the headquarters of the Church to instruct, at the conferences, the elders of the Church, which clearly indicated that the Lord intended that a stake quarterly conference was to be primarily a training school for leaders, as well as the Church membership generally. Note, now, this instruction which verifies that conclusion:

"It shall be the duty of the several churches, composing the church of Christ, to send one or more of their teachers to attend the several conferences held by the elders of the church." (*Ibid.*, 20:81.)

Repeatedly church members have asked as to how, with the rapid growth of the Church, the General Authorities could continue to keep contact with and to properly direct the work. To illustrate what some have posed as a difficult administrative hurdle: in the twenty-one years since I became a member of the General Authorities, we have increased 222 stakes and about twenty missions more than we had when I became a member of the Council of the Twelve. This means that when multiplied by four conferences in each stake each year, that we are now having just short of 900 more stake conferences to hold generally than we were holding twenty-one years ago. Hence, the question as to how the General Authorities were going to keep contact with the stakes of the Church being multiplied at that rate and likewise keep a close supervision of the missions.

In a revelation to President John Taylor the Lord answered that question, and you will note how clearly he said it:

". . . Let not your hearts be troubled, neither be ye concerned about the management and organization of my Church and Priesthood and the accomplishment of my work. Fear not and observe my laws and I will reveal unto you, from time to time, through the channels that I have appointed . . . (I want you to mark that) . . . *through the channels that I have appointed,* everything that shall be necessary for the future development and perfection of my Church, for the adjustment and the rolling forth of my kingdom, and for the building up and the establishment of my Zion, for ye are my Priesthood and I am your God." (B. H. Roberts *Seventy's Course of Theology*, vol. 1, p. 10.)

We who are working closely together

in the development of a more effective correlation have had the unmistakable evidence of divine direction through the channels by which the Lord told President John Taylor he would reveal himself and the development and the rolling forth of the work of the Lord. Now to understand what we mean by that you have but to kneel with President McKay in our council meetings and to hear him pray with a fervor that thrills every man of the council who kneels with him, "Heavenly Father, keep the channel of communication open between thee and us."

The relationship of the expanding organization and development of the correlation courses of study of the auxiliary organizations as explained by Elder Hinckley and Elder Evans have been done through the all-church coordinating council which is comprised of the heads of all the auxiliaries, the Presiding Bishop, and the administrator of the church school system.

We have now gone forward as the brethren have explained in consultation with the all-church co-ordinating council together with four members of the twelve and executive secretaries which make up our research staff. It is now becoming increasingly clear that not only the *"what"* to teach in the curricula of the Church is important in the coordinating of courses of study and the activity programs of the Church, but it is just as important, and, in fact, going hand in hand must be the *"how"* of leadership training in stakes and missions.

Keeping in mind what the Lord has clearly instructed as to leadership training in the stake conferences every three months, the light of spiritual guidance as to the next steps ahead begins to break through.

The first step in this new development came last spring when the Presidency and the twelve decided that beginning in 1963, General Authorities would attend only two of the stake conferences annually in each stake. At the same time President McKay warned of the importance and the absolute necessity of the General Authorities having the conduct for all stake conferences under their close supervision.

From the first announcement of the new correlation program, there has been constant inquiry made as to where the general auxiliary boards were to function, and always, with our limited view at the beginning, we answered, "Well, when we get to that problem, the answer will come." Now the answer has come. Beginning with 1963, alternating with conferences attended by the General Authorities, general auxiliary board representatives will be assigned by the First Presidency to attend these other two stake conferences each year.

For the conferences during the first half of the year, one representative from the Relief Society and one from the Primary general board will go to each stake conference as assigned. During the last half of the year, alternating with quarterly conferences attended by the General Authorities, one representative from the Sunday School and one from the MIA general board will attend the stake conferences as assigned by the First Presidency.

The general plan for these conferences attended by the general auxiliary board representatives as is now being formulated will be something like this: These quarterly conferences attended by auxiliary board representatives will take the place of what have been called the annual conventions heretofore held by each general board in each stake or on a regional basis. There will be no such annual conventions in this new conference program. Instead, the quarterly conference, where general board representatives attend, will take the place of these annual auxiliary conventions.

The emphasis now at these conferences attended by general board representatives will be on leadership training and not on curricula presentation. The introduction of courses of study and the activities for the coming year by each auxiliary will be, hereafter, announced and developed at the annual conferences held by each auxiliary at church headquarters—June conference for the MIA, then for the Primary, Relief Society, and Sunday School conferences on schedules as followed in the past.

Now, to give you some idea of the suggested schedule that will be followed at these stake conferences attended by the auxiliaries, and this is just a rough sketch of how it may work:

On Saturday morning each auxiliary representative, beginning probably about 9:00 o'clock, will begin a series of training sessions and problem discussions with their respective organization leaders separately, and they will carry out a predetermined program which has been worked out in consultation with the advisers to each auxiliary; these advisers, of course, being made up of members of the twelve and then approved by the Presidency and the Twelve. Toward the evening and probably about 7:00 o'clock on Saturday, both auxiliary representatives will then meet with stake and ward priesthood leaders, the stake presidency, probably, the high council, and ward bishoprics, and there in that meeting these two auxiliary representatives will present to priesthood leaders, a predetermined and approved program of instruction and explanation. This meeting will be presided over by the stake president.

On Sunday, at both general sessions held at 10:00 am and 2:00 pm, both auxiliary representatives will attend and will participate in both sessions as a team, so that now as they come to you instead of presenting their program as separate and sometimes unrelated and uncorrelated units, they will come to you, for example, in the first of these conferences in 1963, the Primary representing the children's program and the Relief Society representing the mother's program. How much more important will this kind of teamwork so presented mean to the church membership as both mother and child programs are related to each other.

They will carry out a program and demonstrate the harmony of the auxiliary programs as they relate to the priesthood and the home. This kind of meeting with the whole church membership in the general sessions will give the auxiliary representatives the opportunity to meet the maximum of the total stake membership and to impress the essential co-operation between the auxiliary organizations, the priesthood, and the home.

While both auxiliary representatives will participate in both sessions, one session might feature, for example, in the case of the Relief Society and Primary, the Singing Mothers who could be assigned the music at one session and the primary children singing chorus at the other session. At both these sessions the stake president will preside.

At the other stake conferences attended by General Authorities during the first half of the year, the missionary work and the welfare program will be stressed. It is likely that representatives of these two phases of the work may be assigned to accompany the visiting General Authority. That organization and the details thereof have yet to be announced.

At the conferences during the last half of the year, attended by General Authorities, the priesthood correlation or the enlargement of ward teaching as Elder Romney has explained it and genealogical and temple work will be stressed. It is conceivable that a program of training and instruction in genealogical work might be considered through the whole of Saturday, just as the program of the auxiliaries will be developed, if they so desire. It is also likely that representatives of these two phases of vital church programs may be assigned to accompany the visiting General Authority.

Thus you see that every phase of the Lord's work will receive attention, with a full correlation of courses of study and activities and with stress being placed on the training of and the instruction of local stake and ward leaders.

One concluding thought, and may I say, something of a testimony—President McKay sometime ago in talking to the Presidency and the twelve, urged us to give time for more meditation so that we could tune in with spiritual forces that we had a right to and should expect to direct us in our work. He said, "The best time for me is early in the morning when my mind and body are rested. But when the inspiration comes, and it can come just as clearly as though you were taking down a telephone and dialing in for information; when the Lord tells you what to do, you have to have the courage to do what he instructs you."

It is that, President McKay, which has been one of the most humbling experiences of this last year. Under your assignment, I bear humble witness to the Church I have sought that with all

the faith I could muster, I have importuned the Lord. Sometimes the startling nature of my assignment has required courage almost beyond my strength. I come to you tonight subdued in spirit, I come to you with a sincere witness that the Lord is revealing and working through channels that he has appointed. Don't you ever let anybody tell you, the membership of the Church, that the Lord is not today revealing and directing and developing plans which are needed to concentrate the entire forces of this Church to meet the challenge of the insidious forces at work to thwart and to tear down and to undermine the church and kingdom of God.

I bear you my solemn witness that I know that God is directing this work today and revealing his mind and will. The light is shining through, and if we can get the priesthood now to come alive and to put into full gear the full strength of the priesthood, we shall see some of the most wonderful developments and some of the greatest things happen to the forces which the Lord can set in motion that we have ever known in this dispensation.

God help us and help me, President McKay, that I will not fail in the assignment which you have given to me, and may we all be so close to the veil that forces beyond sight can be near us to comfort us, to guide us, and when we would be weak and almost to fall, that we might not fail in the responsibility which the Lord has given to us, I pray and bear my solemn testimony, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder Kurt Weinzinger will now lead the congregation and the Male Choruses in singing, "Redeemer of Israel."

The Combined Male Choruses and the congregation joined in singing the hymn, "Redeemer of Israel."

President David O. McKay:

President Hugh B. Brown will now address the audience.

PRESIDENT HUGH B. BROWN

Second Counselor in the First Presidency

My dear brethren of the priesthood, both you who are assembled in this great auditorium and you out there in the various chapels and meeting places of the Church, it is a thrill to be with you and to be aware of you, to be associated with you.

I am sure you have all been inspired and challenged by the presentation that has been made by four members of the Council of the Twelve tonight who are laboring under the direction of President McKay in formulating a program for the future benefit of the Church.

You will have noted, as I did, that the great emphasis placed by each of these speakers was on teaching.

Some years ago when I was at Brigham Young University, an educator, a doctor of philosophy from another state who had spent a week on the campus as a visitor and part-time instructor, was sitting next to me at a banquet. Just before he was to leave he said, "I have visited many campuses in my lifetime, and I have seen some wonderful young people, but I wish you would tell me what it is you have here which seems to instill in your young people a burning desire to get an education. I have discovered here an enthusiasm for education that I have never seen before. In fact, it seems to me very close to religious zeal." He asked me to explain it.

I tried to do so by saying, "It *is* religious zeal because education is part of the gospel of Jesus Christ as we understand and proclaim it. We believe that a man is saved in the kingdom of God no faster than he gets knowledge, that he cannot be saved in ignorance. We believe that the glory of God is intelligence, and that every man's glory

will be determined by the quality and degree of his intelligence."

He said, "That answers my question, and I'm glad to know that education is a part of your religion."

So tonight these brethren have emphasized the importance of gaining a knowledge of and teaching the gospel. Now, as has been mentioned, as the Church grows, develops, increases—and it is increasing very rapidly—we need more teachers, better organization, and more dedication.

When I visited the Air Force Academy in Colorado Springs sometime ago, I stood before a monument of a falcon with spreading wings. At the base of the monument I read these words: "Man's flight through life is sustained by the power of his knowledge." I was much impressed. This came from the academy where thousands of young men are preparing for flight through air and possibly through space. But it is a challenging thought to all of us that our flight through life will be sustained by the power of our knowledge. Then if you add to that thought the LDS concept that man's standing before God will depend upon his knowledge, his education, his understanding of the gospel of Christ—in short, his intelligence, you will see the wisdom of tonight's emphasis on education. I am wondering whether any man could possibly be happy in the presence of God unless he himself is intelligent, for, as God's glory is intelligence, only to the degree that we achieve intelligence will we be able to stand his glory.

Recently I was in Alaska and visited the base of the interceptor squadron where many of our men are on twenty-four-hour-alert, on guard for all of us and ready to defend us. I saw over the door of the alert room these words: "Only the spirit of attack borne in a brave heart will bring success to any fighter aircraft no matter how highly developed the aircraft may be."

"Only the spirit of attack borne in a brave heart . . ."—of course, the efficiency of the aircraft is important, but unless the pilot at the controls has the spirit of his mission and the courage to carry out his assignment, it matters not how efficient his craft, he will be vulnerable.

So, brethren, it depends upon us individually as leaders—pilots if you will—how successful our stakes, wards, branches, and missions will be in building the kingdom. The individuals who are charged with the responsibility of leadership must first, themselves, become informed in these various departments to which reference has been made, and then see to it that all in their jurisdiction are properly instructed.

President John Taylor said on one occasion, speaking to the brethren of the priesthood: "If you do not magnify your callings, God will hold you responsible for those you might have saved, had you done your duty."

This is a challenging statement. If I by reason of sins of commission or omission lose what I might have had in the hereafter, I myself must suffer and, doubtless, my loved ones with me. But if I fail in my assignment as a bishop, a stake president, a mission president, or one of the General Authorities of the Church—if any of us fail to teach, lead, direct, and help to save those under our direction and within our jurisdiction, then the Lord will hold us responsible if they are lost as the result of our failure.

I read again the other day from Matthew what Jesus said about the two sons and their father:

". . . what think ye?" said the Master. "A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard.

"He answered and said, I will not: but afterward he repented, and went.

"And he came to the second, and said likewise. And he answered and said, I go, sir: and went not."

The Savior said, "Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you."—speaking undoubtedly of those who said they would go and did not do it. (See Matthew 21:28-31.)

This is, I think, one of the greatest challenges to the men holding the priesthood. The Lord has said to all of us, "Go and serve in my vineyard," and every one who has been ordained to the priesthood and set apart for his calling has said, "I go," but some go not,

and others weary when the day is yet young.

Our challenge tonight then, in support of what has already been said, is that in every ward and stake, mission and branch, in every part of the Church, in all the auxiliaries, we join unitedly and enthusiastically to make the labors of these brethren and those associated with them successful in this great continuing movement for instructing and saving the members of the Church. We are doing a lot in the mission fields, but there is a lot to be done here at home.

Some may feel that in some far-off part of the Church there is not much hope. Sometimes we say, "Well, if you could send us a General Authority more often, we would be more inspired." The Church is getting too big, as Brother Lee has explained, for the General Authorities to attend all of the conferences.

I am reminded of what happened to a captain of a ship down in the South Atlantic. He had run out of fresh water. His crew were athirst. Another ship hove in sight, and he signalled, "Send us water" and the signal came back, "Let down your buckets, there is fresh water all around you. You are in the Gulf Stream." They let down their buckets and found it was true. They had not realized that the course of the Gulf Stream, driven out into the briny deep, had maintained its virtues, so to speak. They were able to save themselves by that which was all around them, yet they did not know it.

Brethren, there is available to you wherever you are, the blessings, the opportunities, the privileges of teaching the gospel of Christ, if you will let down your bucket into the Gulf Stream of the Holy Spirit which is everywhere.

God help us to do our duty, to be equal to our task, and when we say, "I go," let us be true to the promise that is implied and stay until the end of the day, that when the time shall come that we shall be released from this part of our labors and we go on to greater labors, we may be able to say with the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith:" (2 Tim. 4:7). This I pray in the name of Jesus Christ. Amen.

President David O. McKay:

President Henry D. Moyle will now address the Priesthood.

PRESIDENT HENRY D. MOYLE

First Counselor in the First Presidency

At our April conference in 1960, I called attention to the need we had for missionaries, that we would like at least to double the force that we then had. At that time twenty-five percent of our young men eligible were going on missions—6,000 of them. I come to you tonight with my heart filled with gratitude to express to you the deep appreciation of the brethren of the fact that tonight we are on the verge of having those 12,000 missionaries in the missionfields throughout the world.

We are realizing approximately fifty percent of our potential rather than twenty-five percent, and just as we needed more missionaries in April of 1960, we need more tonight. We had fifty missions at that time, we now have seventy, either in existence or in immediate contemplation, and all of these missions are calling for young men and young women and couples to go out and to preach the gospel to the peoples of the world who are waiting for our message.

Recently I found in a book of the seventeenth century, written by a Sir Walter Moyle, who may or may not be one of my progenitors—I think in light of this great program that Brother Lee and the brethren have presented tonight, and in light of the fact that the work of the ministry becomes more and more intense day by day, and if we fulfil our callings, we shall of necessity be more and more diligent, that what Mr. Moyle said has a present-day application, in spite of its antiquity.

He writes: "I think our success and salvation depend largely on how well we can eliminate idle moments from our lives and dedicate ourselves to hard

work, which is impossible without effort and concentration."

I have had the feeling for a long time that we are unduly influenced by fear. I think for the most part the priesthood of the Church believe themselves to be courageous. I am sure that we have not entirely overcome fear. I am very much impressed with the statements that Elder John A. Widtsoe of the Council of the Twelve made at an annual general conference in April 1942:

"Fear which 'shall come upon every man,' is the natural consequence of a sense of weakness, also of sin. Fear is a chief weapon of Satan in making mankind unhappy. He who fears loses strength for the combat of life, for the fight against evil. Therefore, the power of evil ever seeks to engender fear in human hearts. In this day of sorrow, fear walks with humanity. It directs, measurably, the course of every battle. It remains as a gnawing poison in the heart of victors as of the vanquished.

"As leaders in Israel, we must seek to dispel fear from among our people. A timid, fearing people cannot do their work well. The Latter-day Saints have a divinely assigned world mission so great that they cannot afford to dissipate their strength in fear. The Lord has repeatedly warned his people against fear. Many a blessing is withheld because of our fears. He has expressly declared that men cannot stop his work on earth, therefore, they who are engaged in the Lord's latter-day cause, and who fear, really trust man more than God, and thereby are robbed of their power to serve.

"The key to the conquest of fear has been given through the Prophet Joseph Smith," Brother Widtsoe continues. "'If ye are prepared ye shall not fear.'" (D&C 38:30.) That is a message from the Doctrine and Covenants, and Brother Widtsoe says in conclusion, "That divine message needs repeating today in every stake and ward. Are we prepared to surrender to God's commandments? . . . If we can honestly answer yes, we can bid fear depart. And the degree of fear in our hearts may well be measured by our preparation by righteous living, such as should characterize Latter-day Saints."

God bless us to eliminate fear and to meet every challenge which the priesthood of God places upon us, I pray humbly, in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

While Elder Lee and the other members of the twelve were presenting the outline of the great correlation work now in preparation, a passage of scripture came to my mind, which I shall quote, if I can, which will summarize the purpose of all this work:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: . . ." (Eph. 4:11-13.)

That is what these brethren have in mind. That is what you brethren of the priesthood, assembled in these vast congregations tonight, have in mind, because you are servants of the Most High, and he has given you the responsibility of perfecting the Saints, of working in the ministry, for edifying the Saints of God, and the object is the perfecting of the individual.

There are many who are working tonight in positions who are sometimes discouraged. They may be in a bishopric, some may be in the presidencies of stakes, some may be in the presidencies of quorums, some deacons who feel, "Well, I am not doing anything." Teachers who are asked to go ward teaching sometimes feel they are incompetent, inadequate to teach. The plans that have been outlined today for you will be an aid no matter what position you may be holding, and you who feel inadequate, particularly the young boys who hold the office of teacher, when you go into the home of a man of the priesthood, and you feel inadequate to do your duty, remember this, given by a nonmember of the Church, but it contains encouragement:

"Who does his task from day to day
And meets whatever comes his way,
Believing God has willed it so,
Has found real greatness here below.

"Who guards his post, no matter where,
Believing God must need him there,
Although but lowly toil it be,
Has risen to nobility.

"For great and low there's but one test:
'Tis that each man shall do his best.
Who works with all the strength he can
Shall never die in debt to man."
(Edgar A. Guest)

God bless the priesthood of the Church of Jesus Christ throughout the whole world. They are called to serve; to serve the members of the Church, and to serve the world by preaching the everlasting gospel. May the Lord guide us, inspire us, never leave us alone, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Kurt Weinzinger and the Brigham Young University Male Chorus, under his direction, will sing, "Ye Watchers And Ye Holy Ones." Elder Alton Christensen, president of the Sevier Stake, will offer the benediction, after which this Conference will be adjourned until ten o'clock tomorrow.

The general session tomorrow morning will be carried "live" by eighteen television stations from Denver to the West Coast from the Tabernacle in Salt Lake City, commencing at 10:00 A.M., Mountain Standard Time. Eighteen radio stations throughout the west will broadcast the Sunday morning session, and three radio stations will carry the program "live" to the eastern part of the nation.

You will be interested also to know that the Sunday morning session will be beamed by short-wave over facilities of Station WRUL of Boston in Spanish to the Caribbean, Mexico and South America, and in English to Europe and Africa. It is reported that we shall have a potential listening audience during this Conference of seventy-seven million.

The Tabernacle Choir broadcast will be from 8:35 A.M. to 9:00 A.M. Those desiring to attend this broadcast must be in their seats at 8:15 A.M. It is requested that the audience remain quiet during the broadcast.

As thousands leave this great meeting tonight, let us keep in mind the admonition that is constantly being given us to drive carefully. Let us have courtesy in the city and on the highways.

The Male Choruses will now sing, "Ye Watchers And Ye Holy Ones," and the benediction will be offered by Elder Alton Christensen, president of the Sevier Stake.

Singing by the Male Choruses, "Ye Watchers And Ye Holy Ones."

President David O. McKay:

I am sure the great gathering of Priesthood would think we are amiss in our duty if I did not express for you your hearty appreciation of the excellent singing you brethren have given us tonight and also this afternoon. We appreciate your staying over and giving this service. God bless you and the girls who were with you this afternoon, also.

The benediction was pronounced by President Alton Christensen of the Sevier Stake.

Conference adjourned until Sunday morning, Oct. 7, at 10:00.

THIRD DAY

MORNING MEETING

The Semi-Annual Conference convened Sunday morning, October 7, 1962 at 10:00, with President David O. McKay presiding and conducting the services.

(The *Tabernacle Choir and Organ* broadcast was presented in the Tabernacle from 8:35 to 9:00 a.m. See pages 121 to 122 for a full report of this broadcast.)

The music for this session of the Conference was furnished by the Salt Lake Tabernacle Choir, under the direction of Richard P. Condie. Frank W. Asper was at the Organ.

President McKay made the following introductory comments:

President David O. McKay:

To all present this morning in the Tabernacle, the Assembly Hall, and the vast television and radio audience whose attendance at this, the sixth session of the 132nd Semi-Annual General Conference of The Church of Jesus Christ of Latter-day Saints, we extend a hearty welcome.

The Tabernacle Choir, under the direction of Richard P. Condie, with Frank W. Asper at the organ, will open these services by singing "The Spirit Of God Like A Fire Is Burning," after which the invocation will be offered by Elder James Austin Cope, Jr., president of the Palmyra Stake.

The Tabernacle Choir sang the hymn, "The Spirit Of God Like A Fire Is Burning," following which the opening prayer was offered by President James Austin Cope, Jr. of the Palmyra Stake.

President David O. McKay:

The Tabernacle Choir will now sing, "In My Father's House Are Many Mansions." The soloist is Brother Albert Fallows.

Singing by the Choir, "In My Father's House Are Many Mansions."

President David O. McKay:

Our first speaker this morning will be President Henry D. Moyle, First Counselor in the First Presidency of the Church.

PRESIDENT HENRY D. MOYLE

First Counselor in the First Presidency

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Peter 4:17.)

Peter thus characterizes the church as the house of God and classifies the occupants of his house as those who obey the gospel of God, which is the gospel of Christ.

In this prophetic declaration by Peter there is no ambiguity. "Obey the gospel of God" must be our ensign. There is no other real approach to the fulfilment of life's highest purpose. It is satisfying to know that we need not wander through life aimlessly with insecurity, uncertainty; finding doubt, fear, apprehension on every side. We have a certain definite plan given us. We need only understand, accept, and obey. We are then at once at peace and can make ourselves secure in the household of God. We know the gospel is ". . . the power of God unto salvation to every one that believeth; . . ." as Paul so forceably declared to the Romans. (See Rom. 1:16.)

Now the first principles and ordinances of the gospel are:

First—Faith in the Lord Jesus Christ.

Second—Repentance.

Third—Baptism by immersion for the remission of sins.

Fourth—Laying on of hands for the gift of the Holy Ghost.

The gospel is simple, unambiguous, and understandable by all who desire to know. It is natural, reasonable, and agreeable, and conducive to independence, peace, happiness, and security. It is appreciated by all who accept and conform their lives to its teaching. Its rewards to the faithful are numerous and obvious. Like the acquisition of anything worthwhile, it takes desire and consistent effort. It is different from the acquisition of earthly, perishable things. They come and go. Their enjoyment is temporary and superficial. The benefits and blessings of faith and obedience are everlasting. The products of the Spirit are priceless. Indeed with the blessings of obedience we live closer to God and our neighbor, and appreciate more our earthly heritage in every way. In the words of Peter we are told: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, . . ." (2 Peter 1:4.)

Thus our obedience to the gospel carries its own reward here and now. We do not need to wait with expectation or anticipation for the eternal blessings awaiting us in immortality to justify our obedience in this life to the principles of the gospel. We can become partakers of the divine nature progressively from the beginning of our conversion throughout the remainder of our faithful lives. The Lord never leaves us in doubt as to his nearness to us so long as we adhere to the faith. The price we pay by lending obedience to the laws of the gospel sinks into insignificance when compared with our incomparable receipts. No real joy exceeds our feelings when we have received and thanked God for his heavenly blessings. Jesus said to the rich young ruler:

". . . If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (Matt. 19:21.)

Even his *all* was not too much.

A favorite passage of scripture to which we cling and oft repeat is found in John:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

As we disseminate knowledge of God among our fellow men, we accomplish the high purpose ascribed to us by modern scripture.

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Our work, therefore, is to promulgate knowledge of God that all who listen may come to know God and thereby put themselves in the way of immortality and eternal life.

As we truly come to understand God and his ways, we can say as did David of old:

"But I have trusted in thy mercy; my heart shall rejoice in thy salvation." (Psalm 13:5.)

Our work is cut out for us once we accept membership in God's Church and kingdom and obey the commandments of God. We become conscious of the reality and the actual existence of God—the Holy Ghost becomes our comforter and guide.

Our conversion may not be as sudden as that of the eunuch whom Philip was inspired to baptize:

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." (Acts 8:36-38.)

Neither need our conversion be as miraculous as was Paul's. Nonetheless each person's conversion is bound to be peculiarly personal. Every investigator seeking the truth in his own way can obtain the testimony of the Holy Ghost that Jesus is the Christ. Finally, each real conversion, no matter how wrought, brings to all the same testimony of the divine mission of our Lord and Savior. When we receive this testimony, we can all proclaim as is written of Paul, ". . . straightway he preached

Christ in the synagogues, that he is the Son of God." (*Ibid.*, 9:20.)

This is the pursuit of every Mormon missionary throughout his mission, wherever in the world he may be sent. And this is the testimony of every convert to the Church. When this knowledge that Jesus is the Christ becomes ours, we desire to give others the opportunity which has come to us to gain the witness of the Holy Ghost.

It is not only easy, but natural for every member of the Church, with the inspiration of the Holy Ghost, to be a missionary. In 1829 the Lord declared through the Prophet Joseph Smith:

"Now behold, a marvelous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day." (D&C 4:1-2.)

We embark in the service of God through faith, repentance, baptism, and the reception of the Holy Ghost—every member of the Church becomes a member of the household of God through his faith and faithfulness.

We are told on all sides today that we need only confess that "Jesus is the Christ" to be saved. But we must know Christ to become part of his household and prepare for the day of judgment, which will start at his house. Members of a household generally know the master of the house. We cannot know God or be saved by grace alone. The grace of God is all-important to our redemption from sin. His atoning sacrifice is the very foundation of our salvation, both from the effects of the fall of Adam as well as from our personal transgressions. It is by virtue of his life and suffering and crucifixion and resurrection that we become the beneficiaries of his atoning sacrifice. He performed for us a task we could not do for ourselves. All mankind are thereby assured of their resurrection from the dead.

Our resurrection brings us to the judgment bar of God. There John the Revelator tells us:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12.)

The gospel plan, when followed, brings us a remission of our sins in mortality. We must act for ourselves and can depend or rely on no one else to be absolved from our own transgressions.

The answer Peter gave the multitude on the day of Pentecost is our answer to the world today.

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:36-38.)

How instructive in this respect are the words of Paul:

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.)

We should now know what to do. It is upon the remission of sins through baptism that we gain our exaltation in our Father's mansions. We know how to prepare for the day of judgment of which Peter prophesied.

From the Book of Mormon we read: ". . . therefore this life became a probationary state; a time to prepare to meet God; . . ." (Alma 12:24.)

Whatever we do effectively must be founded on faith and repentance and good works. Our sins need not discourage us if we have the will to overcome them. Isaiah wrote:

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18.)

All must be accomplished with the gift of the Holy Ghost, our Comforter, and inspiration. Now the gift of the

Holy Ghost comes to us through a very definite, clear channel, as we have pointed out. Our testimony of God is confirmed. We learn the truth. Faith is the motivating force in our lives. We are comforted in our righteousness.

We gain encouragement from the words of the psalmist:

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." (Psalm 23:4.)

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (*Ibid.*, 27:1.)

In our journey through life we need help, strength, and assurance. Joseph Smith in his youth, as he read the Bible, took seriously the promise of James:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

In answer to his humble prayer came the visitation of the Father and the Son to him which led to the re-establishment of the Church and kingdom of God on the earth in these latter-days. God continues to hear and answer the prayers of his people.

Now when our repentance is sincere, we shun evil and seek the better things of life; we pray; we read the scriptures; we look to the earth life and ministry of Jesus Christ for our guide; we know the scriptures are true and throw essential light upon our search for a knowledge of God and upon our responsibility to God and to ourselves. By prayer and the reading of scriptures we soon find our true relationship to God. We accept the invitation of Jesus Christ:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light." (Matt. 11:28-30.)

The Lord told Joseph Smith in these words:

"And by your hands I will work a marvelous work among the children of men, unto the convincing of many of their sins, that they may come unto repentance, and that they may come unto the kingdom of my Father.

"Wherefore, the blessings which I give unto you are above all things." (D&C 18:44-45.)

Before this day of judgment comes, which is to start at the house of God, according to Peter, the New Testament tells of many grand and glorious events which must occur in the latter days.

John the Revelator gives us the final biblical assurance of the restoration of the gospel on earth before the day of final judgment.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water." (Rev. 14:6-7.)

We proclaim in all seriousness that the everlasting gospel of Jesus Christ has been restored to the earth as prophesied by John the Revelator, through the instrumentality of the Prophet Joseph Smith. We invite all mankind to investigate our proclamations to the world that the gospel has been restored to the earth in these latter days in its fulness by angels from heaven, who appeared to the Prophet and instructed him in the details of the restoration of God's Church and kingdom here on earth and gave to him for the world the saving principles and ordinances of the gospel in their purity.

After the angelic visitation, Joseph Smith and Oliver Cowdery were visited by Peter, James, and John—resurrected beings—who laid their hands upon the heads of Joseph and Oliver and conferred upon them the priesthood of God.

In keeping with the commission Joseph Smith had previously received from the visitation of God the Father and his Son Jesus Christ, he organized The Church of Jesus Christ of Latter-day Saints on April 6, 1830, in the state of New York. Since then it has steadily grown for a hundred thirty-two years from six members to two million, scattered throughout the world. Our mes-

sage is in fulfilment of prophecy of old.

All who have complied faithfully with the saving ordinances of the gospel bear witness as do we here today, that God has once again conferred his priesthood upon man to preach the gospel and administer in the ordinances thereof. By virtue of the priesthood thus conferred upon us, we call all mankind to repentance, and testify that through faith in God, repentance of our sins, and baptism by immersion for the remission of sins, and reception of the Holy Ghost by the laying on of hands, we can bring ourselves back into the presence of God, there to enjoy exaltation eternally in his kingdom.

Our missionaries throughout the world hold the priesthood thus restored to the earth and are prepared to assist you in your search for truth. Our missionaries bear solemn witness to the world that Jesus Christ lives and that he is the Son of God. We are all engaged in carrying out the mandate which Christ gave to his apostles:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:19-20.)

In our earnest endeavor today to fulfil this commission which Jesus Christ gave to his apostles of old, we seek through our missionary labors at home and abroad to prepare ourselves and our neighbors, all who will heed our message, for the day of judgment. We wish it could be said of all of our fellow men as Paul wrote of the Ephesians:

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; . . ." (Eph. 2:19-20.)

I bear my solemn witness to the world that Jesus lives, that his mission upon the earth was divine, that he is the Only Begotten Son of the Father, and we hold his commission to carry his gospel to the world today, that he is the cornerstone upon which we build—the head of the Church.

President David O. McKay:

He to whom you have just listened is President Henry D. Moyle, First Counselor in the First Presidency of the Church. The Tabernacle Choir will now sing "Lend Thine Ear To My Prayer." Following the singing Elder Marion G. Romney of the Council of the Twelve will speak to us.

The Choir sang an anthem, "Lend Thine Ear To My Prayer."

President David O. McKay:

We shall now hear from Elder Marion G. Romney of the Council of the Twelve.

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

My beloved brothers and sisters and friends, seen and unseen: My spirit is subdued by the potential of this occasion. There must be eight thousand of you within my vision, and I am advised that the radio and television audience is worldwide and may be numbered in the millions. If I thought of you in mass, I should be overwhelmed. But I am not thinking of you in mass. I want the relationship between each of you and me to be a personal one, for I bear a divine message of the greatest significance to each of you. Fully accepted, it will bring to each of us the abundant life of which Jesus spoke. Widely accepted, the rivalry and contention among nations would cease and peace would flow down as dew from heaven upon all the peoples of the earth.

This great consummation will be realized when and only when men catch

the meaning of and live by the full implication of Paul's great statement in his sermon on Mars' hill:

"God that made the world and all things . . . dwelleth not in temples made with hands;

"Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

"That they should seek the Lord, . . . and find him, though he be not far from every one of us:

"For in him we live, and move, and have our being; . . . For we are . . . his offspring." (Acts 17:24-28.)

I have chosen for my text Alma's final charge to his son Helaman—". . . look to God and live." (Alma 37:47.) Alma, an American prophet-statesman, was speaking about 93 BC. He was well qualified to give this charge because he had experienced the consequences of running counter to it, and he had enjoyed the blessings of obeying it. Through terrifying suffering he had learned that the penalty for not looking to God is pain and death. Through a subsequent life of righteousness he had learned that the reward for looking to God is fulness of life.

He had learned from the records of the people who had inhabited America between 2200 BC and his own time that they had been utterly destroyed in a fratricidal war resulting from their refusal to "look to God."

He had learned from the history of this vanished race the word of God to their prophets, the word of God to the prophets of his own people, and from revelations to himself and from his own experience, that the only way his people could escape the fate of their predecessors was for them to look to God.

As chief of state he had learned the limitations of civil government and the inability of political power to bring the abundant life or the perpetuation of civilization. So sure was he that his people, if they would live, must look to God that when he saw them departing from the ways of God, he relinquished his office as chief of state ". . . that he himself might go forth among his people, . . . [and] preach the word of God unto them, to stir them up in remembrance of their duty, and that he might pull down, by the word of God, all the pride and craftiness and all the contentions which were among his people, seeing no [other] way that he might reclaim them [from their wickedness]. . . ." (Alma 4:19.)

It was against this background that Alma so earnestly sought to impress upon his sons the message of our text—". . . look to God and live."

Six thousand years of human history attests to Alma's wisdom. Every chapter thereof teaches that the uninspired wisdom of men cannot build a lasting stable civilization nor bring peace and happiness to individual men. All the evidence teaches that if man would live abundantly and preserve his civilization, he must look to God. Generation after generation has learned through sad experience that ". . . cursed is he that putteth his trust in the arm of flesh. Yea, cursed is he that putteth his trust in man. . . ." (2 Nephi 4:34.)

Nor are the prophets the only ones to be persuaded that "Except the Lord build the house, they labour in vain that build it: . . ." (Psalm 127:1.) Josephus, for example, introducing his *Antiquities of the Jews,* says that: "Moses, our legislator, . . . deemed it exceeding necessary, that he who would conduct his own life well, and give laws to others, in the first place should consider the Divine nature, . . . [Nor did Moses think that] any thing he should write [would] tend to the promotion of virtue in his readers; . . . unless they be taught first of all, that God is the Father and Lord of all things, . . . [He therefore] did not begin the establishment of his laws after the same manner that other legislators did; [i.e.,]" and I am still quoting from Josephus, "upon contracts and other rites between one man and another, but by raising their minds upward to regard God, and his creation of the world; and by persuading them, that we men are the most excellent of the creatures of God upon earth . . . when he had once demonstrated that God was possessed of perfect virtue, he supposed that men also ought to strive

after the participation of it; . . ." (*The Works of Josephus*, pp. 38-39.)

In an exhaustive treatise on *The Good Society*, a modern author, Hugh Evander Willis, A.B., A.M., LLB., LLM., LLD., Professor of Law, Emeritus, Indiana University, concludes that the best and only remedy to the present problems and the establishment of a good society is "the religion of Jesus." He makes a great point of the fact that the only motive strong enough to induce men to exercise that self-control required by the religion of Jesus is love. "Jesus," he says, "proposed," (he uses the word *proposed* because he does not accept Elohim and Jesus as actually Father and Son.) "to extend this love to the entire human race through teaching [not as a fact, mind you, not as a reality, but as a device] the fatherhood of God and the brotherhood of man."

Here we have an author who is so convinced that men must look to God in order to live in a good society that he deems it necessary to teach the fatherhood of God and the brotherhood of man even though he does not believe it. The hope for a good society of this man and millions of professing Christians and other men of goodwill who adopt this thesis is doomed to failure.

The world crisis we now face is upon us precisely because men have been and now are seeking the abundant life, for men, and peace among nations—the fruits of looking to God—by preaching the doctrine of the fatherhood of God and the brotherhood of man without actually believing them. Of such, the Lord says, ". . . they draw near to me with their lips, but their hearts are far from me, . . ." (Joseph Smith 2:19.)

The fatherhood of God and the brotherhood of man, taught as mere devices, never have and never will, worlds without end, promote in men the love which inspires transforming self-control. The one and only motive strong enough to do this is a divinely given, moving, living witness that God is our Father and that Jesus is his divine Son, our Redeemer.

The need for us to look to God, however, in order to live is inherent in the very nature of man and his environment. It is not founded on arbitrary command but on universal law. Happiness, joy, peace, salvation, and every other component of the abundant life for men and peace among nations, are attained by obedience to the laws upon which they are predicated. They can be had in no other way. God's commands but prescribe those laws.

Mortal man is a dual being, a spirit child of God tabernacled in a physical body. Endowed with agency, he is placed here in mortality between opposing forces. The influence of God on the one hand inspires, pleads, and urges him to follow the way of life. On the other hand is the power of Satan tempting him to disbelieve and disregard God's commandments. The consequences of his choices are of the all-or-nothing sort. There is no way for him to escape the influence of these opposing powers. Inevitably he is led by one or the other. His God-given free agency gives him the power and option to choose. But choose he must. Nor can he serve both of them at the same time, for, as Jesus said, "No man can serve two masters: . . . Ye cannot serve God and mammon." (Matthew 6:24.)

"To every man there openeth
To every man there openeth
A way, and ways, and a way,
The high soul climbs the high way
The low soul gropes the low.
And in between, on the misty flats
The rest drift to and fro.
And every man decideth
The way his soul shall go."
(John Openham)

All men may, if they will, choose the way, the high way, for God endows every man that cometh into the world with agency and a sure guide—a guide which will lead him unerringly through the world if he will but hearken to it. Listen to this sublime assurance:

". . . the Spirit," meaning the Spirit of Christ, "giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

"And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father.

"And the Father teacheth him of the covenant, . . ." (See D&C 84:46-48) that is, of the gospel of Jesus Christ which he has restored to the earth in these last days

for the salvation of the whole world.

You see, my beloved brethren and sisters, whoever you are, wherever you are, into whatever circumstances you are born, the Spirit of Christ attends us and, until we reject it, prompts us and encourages us to noble and high endeavor.

The covenant, the gospel, which you will learn through the servants of God, tells us how to look to God. There are three requisites:

A true concept and knowledge of God;

A knowledge of his commands; and third, obedience to those commands.

That man might have this true concept and knowledge of him, God has, through the ages, repeatedly revealed himself. He revealed himself to Adam, to Abraham, to Moses. Christ was God's revelation of himself to men in the Meridian of Time. For the benefit of us who live in this day he revealed himself to the Prophet Joseph Smith, Jun., in the spring of 1820 in Palmyra, New York.

Just as he revealed himself anew in each dispensation, so has he as often restated his commandments. He restated them for us of this day also through the Prophet Joseph Smith.

The Old Testament contains commandments God gave through the prophets to ancient Israel. The New Testament contains those given in the Dispensation of the Meridian of Time. The Book of Mormon contains the commandments delivered by the Savior to the ancient inhabitants of America. The Doctrine and Covenants is a compilation of commandments which the Lord gave to the Prophet Joseph Smith. They contain the instructions from which we learn how to look to God today. They were given "for the sake of the whole world" and are binding upon all of us. From them we learn whom to worship and how to worship and the course to take in order to escape the calamities which God sees coming upon the inhabitants of the world.

"For [said he] a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.

"Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem; and my word shall be verified at this time as it hath hitherto been verified." (D&C 5:19-20.)

And, on the other hand, the Lord promises that if we will repent, look to him and keep his commandments, he will fight our battles, destroy our enemies, and prosper us in the land; that we shall be a free people, and he will be our King and our lawgiver.

With the perfection of Telstar we have the means for instantaneous world-wide communication. Sobered by this awesome facility, someone has commented, "Now that we have the means, what do we have to say?"

From what we have already said it is clear that The Church of Jesus Christ of Latter-day Saints is ready with the answer, for it has been commissioned of heaven to carry the divine message of the restored gospel of Jesus Christ to every nation, kindred, tongue, and people, to every living soul—a message delivered, in part, by God himself—delivered in full by him, his Beloved Son, and other heavenly beings to the Latter-day Prophet for the salvation of all who live in this day.

A message that God the Father and Jesus Christ his Son, our Redeemer, live; that they are within our reach, seeking to guide and direct and give us light and life; a message containing the true concept and knowledge of God and a restatement of his commandments to men; a message which, if believed, will give us the power to keep the commandments which will bring to each of us personally, my beloved brothers and sisters, whoever you are, wherever you may be, whatever the circumstances in which you live—the abundant life, which is peace of mind and comfort of soul; a message which, if widely accepted, will bring peace and goodwill among all nations!

We Latter-day Saints have learned the facts of this message from the words of the modern prophets. We have learned of their truth, for ourselves, however, by personal revelation to each of us. In the same manner, you may obtain like witness by taking the course which leads to it. I testify to you that I do know that the message we bear is true, and I plead with you and all men every-

where to come—look to God and live.

That it may be so, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

He who has just addressed us is Elder Marion G. Romney, a member of the Council of the Twelve. Following a brief organ interlude the Tabernacle Choir and Congregation, with Richard P. Condie conducting, will sing the great Mormon hymn, "Come, Come, Ye Saints."

Following a brief organ interlude the Choir and congregation sang the hymn, "Come, Come, Ye Saints."

President David O. McKay:

We shall now hear from Elder A. Theodore Tuttle of the First Council of Seventy and President of the South American Mission with headquarters in Montevideo.

ELDER A. THEODORE TUTTLE

Of the First Council of the Seventy

My dear brothers and sisters, I am grateful to have this opportunity of meeting with you on this inspiring occasion. I bring you greetings from the seven mission presidents and the members of the Church and missionaries of South America, and since these proceedings are being beamed to distant places, I send greetings to all of you, everywhere.

Several years ago I was in Banff, Alberta, Canada, eating at a restaurant in company with my wife. As we went to pay the bill, the Greek proprietor commented on what he called her "classic Grecian profile" and engaged us in conversation. Learning that I was a churchman, he suggested a bargain. "I will pay for your dinner," he said, "if you can tell me what is the greatest thing in the world." I counseled with my wife and replied, "Love is the greatest thing in the world." "You pay for the dinner, my friend," he said. "Love is not the greatest thing in the world. It is hope."

Then briefly he related how he had lost his business, his money, his friends, his family, everything that he loved; all that he had left was hope. Hope had saved him and sustained him when all else had been lost.

For the past fourteen months we have lived in South America in the midst, as it were, of great turmoil and trouble. We have seen frequent political and factional upheavals. In my travels up and down that broad land, I have contacted literally thousands of people who live without sufficient to eat or wear, whose lives are equally spiritually starved and worse still, who live without hope.

However, I know a man who is different. He has hope. He is typical of a remnant of over 25,000 other members of the Church in South America. I shall call him Juan Fulano. He lives in a little modest home with his aged father and mother and his wife and five small children. He is a mechanic by trade and works in a garage six days a week for ten hours a day.

It has been interesting to note how great world politics affect his whole existence, his country, his home, his job, his children. Juan used to be like so many of his countrymen. He worked and ate and drank and slept and lived without hope of anything better. He attended church only seldom, if ever; though his wife went more frequently. He had no faith in God or man and was intemperate in his habits. He worried about the possibility of war, was upset by the turmoil in his government, and had little use for his fellow men.

However, in Juan Fulano, I saw peace take root and grow. No longer is peace an abstraction to me. Juan Fulano's whole life has changed, his home, his job, his children, he, himself. Juan now has faith. He has drawn close to his Heavenly Father. He prays now and finds not only comfort and solace, but also answers to his worthy petitions. He has repented, changed. He is now sensitive to the spiritual values in life. Juan has been baptized by immersion

for the remission of his sins by those who hold authority and has had hands laid upon his head to confer upon him the gift of the Holy Ghost which is leading and will lead him into all truth.

In addition he has received the priesthood of God and has been ordained an elder. He now not only attends church regularly but is the presiding authority in his local church branch. He is releasing the potential he has for leadership and service. He is not the same man that he was eight months ago when two servants of the Lord found him and taught him the gospel.

The gospel of Jesus Christ is designed to bring peace to the earth. To many this may seem only an idle dream—impossible, Utopian. Others have good cause to say, "But Christianity has failed. We have not had peace in nineteen hundred years. Instead the church has even waged so-called 'holy wars.'"

May I remind you, however, that these churches have not been the Church of Jesus Christ. He is the head of none of these man-made churches. His authority to administer his gospel was lost to the earth shortly after the second century AD according both to prophecy and to fact. It was necessary for God the Father and his Son Jesus Christ to appear in the year 1820 to Joseph Smith and restore the true knowledge of God and to call him to be a prophet. It was necessary to establish and empower The Church of Jesus Christ of Latter-day Saints to teach and administer the ordinances of his gospel. Since 1830 this Church has grown in strength and power for righteousness in the earth. It can and will achieve its ultimate purpose of bringing peace.

But peace is not easily obtained because *peace is rooted in righteousness!* It grows not in the soil of sin or in indifference to the Spirit of God. It occurs not by edict or force. It comes by voluntary change in the heart of man.

Obedience to divine law and righteousness precede, not follow peace. Peace comes not as an endowment or gift. Like happiness it is ultimately obtained not by working or seeking for it, per se, but rather it comes as an outgrowth, a by-product, as it were, of righteousness. It comes as a blessing to those who are righteous.

The fear of such things as an atomic war is a misunderstanding of the destructive force which causes war. It did not take nuclear physics to destroy the Nephites who lived on this continent fifteen hundred years ago. The destructive power was sin and disobedience to divine law. The weapons used were bows and arrows. Today the destructive power is sin and disobedience to divine law. The weapons differ somewhat but accomplish exactly the same end.

If we are wicked, we have cause to fear every weapon. If we are righteous, we need fear nothing.

Juan Fulano has peace in his heart today, not because he sought for peace but because he sought to obey divine law; because he obeyed the fundamental principles and ordinances of the gospel of Jesus Christ. So it is with all men, if they would have peace. It begins with, first, faith in and acceptance of the Lord Jesus Christ; second, repentance and a firm resolution to keep the commandments God has given to his children; third, baptism by immersion for the remission of his sins; and fourth, laying on of hands for the gift of the Holy Ghost.

Acceptance of and conformance to these simple basic requirements opened the door for Juan Fulano and started him on his way to perfection and peace, and so it will do for every man: the John Does, the Hans Nelsons, the Taki Yomomatos, the Ivan Moscovitches, and the Benny Tall-Mountains.

If this formula seems too simple to establish peace, may I remind you that this very gospel, the observance of these basic, identical principles have brought righteousness and peace to the earth in times past.

The Book of Mormon, a sacred volume of scripture, records the visit and the teachings of Jesus Christ on this the American continent. I quote briefly from this record:

". . . and behold the disciples of Jesus had formed a church of Christ in all the lands round about. And as many as did come unto them, and did truly repent of their sins, were baptized

in the name of Jesus; and they did also receive the Holy Ghost.

"And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another.

"And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift. . . .

"And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God. . . .

"And how blessed were they! For the Lord did bless them in all their doings; . . ." for some one hundred and sixty years. (See 4 Nephi 1:1-3, 16, 18.)

Thus they did have peace, but I repeat again, based upon obedience to the gospel of Jesus Christ, by obedience to the words of the living prophets and apostles.

I bear testimony that God lives, that Jesus is the Christ, that President David O. McKay is the prophet to the world today, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder A. Theodore Tuttle of the First Council of the Seventy, and at present President of the South American Mission, has just concluded speaking. We shall now hear from Bishop Robert L. Simpson of the Presiding Bishopric.

BISHOP ROBERT L. SIMPSON

First Counselor in the Presiding Bishopric

My dear brothers and sisters, how grateful I am for this opportunity of attending this glorious conference. I do not know when I have felt a more generous outpouring of the spirit of our Heavenly Father. Would it not be wonderful if the world's problems and differences could be solved and decided under such a feeling of unity and warmth as we find here this morning? I pray to my Heavenly Father that the expressions of these few minutes will be a direct reflection of the testimony that I feel in my heart.

Living in this jet age of accelerated pace and challenge causes serious reflection on some fundamental issues. We might ask ourselves a few basic questions; for example, "How can precious time and energy be spent most profitably?" "What comes first?" "To what shall we turn our hand next?" "Does a loving Father really dwell in the heavens?" These all-important questions have been asked by practically every person who has ever lived. Sometimes we avoid dedicating ourselves to the direction that common reason tells us to be right until a cirmumstance forces the issue. I shall never forget a thought-provoking experience that came to me at the outbreak of World War II, and I would like to share it with you briefly:

The British Empire had just declared war on the Axis powers. At the time I was a missionary in far-off New Zealand, and that country was busily engaged in adjusting itself to wartime footing. Various projects were launched by the government in an attempt to make the people sense the seriousness of their situation. One beautiful morning I was walking with my companion down the main street of New Zealand's largest city, when our attention was captured by a group of low-level bombers approaching rapidly over the city. Their markings were indistinct, and we thought to ourselves "Might this be the enemy?" Just at that moment the bomb bays began to open up. It was a very ominous sight. Then, what appeared to be bombs were released from the bomb bays and everyone stood transfixed. Everyone stood in amazement, and was very much relieved to see that these would-be-bombs disintegrated into thousands of leaflets, fluttering down over the city.

Being tall, I was one of the first to

reach a falling pamphlet, and bringing it quickly into focus, my companion and I read this brief but startling message: "If this were a bomb, where would you be?" Now, brothers and sisters, you can be certain that our thoughts were very serious on that occasion, and I want to tell you that the gospel of Jesus Christ and its importance to mankind seemed foremost, above all else.

The gospel, as set down by the Savior of the world, was never intended to be the least bit confusing, for he is the author of truth and light. Our Heavenly Father has but one desire and that is to have as many of his children as possible, regain his presence.

You know, I had a business acquaintance, and he once complained that to him, religion had become a mass of confusion. He said that the road immediately ahead was covered with thick fog—that the bright goals which seemed so clear and discernible in his childhood, now seemed obscure and questionable. He was losing his faith! He was standing alone!

We ofttimes lose sight of basic goals as we struggle against the adversary in this mortal realm of existence. Nothing would please him more than to have us distracted in our attempts to regain the presence of our Heavenly Father, and such was the plight of my friend.

Often we hear folks say, "I can't see the forest for the trees." How important it is for us to ascend a vantage point from time to time, above the fog that my friend referred to; there to check direction and relative position; there to decide on things of most importance; there to re-evaluate our goals.

The Lord gave the key to all men nearly two thousand years ago when he said:

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:20-21.)

How grateful we should be to have this key to live by. How grateful we should be that as we face the tremendous task of overcoming the imperfections of mortality, he assures us of his presence and sustaining help; but not without one very important stipulation, that the incentive must come from us, for remember he said, "Behold, I stand at the door, and knock." In other words, he is always there, ready to enter, ready to be with us, but we, too often, fail to recognize the knock.

How can any man look into the heavens and witness the order of his creations, without hearing that knock? How can any witness the wonders of this electronic and nuclear age without hearing the knock? How can we participate in the revealed wonders of medicine without indeed knowing that his mercy and love extend toward all men?

He goes on to say, ". . . if any man hear my voice,"—not just some special, select group of men, but "any man," any or all of more than three billion that live on the face of the earth, may accept of this invitation freely.

". . . if any man hear my voice, and open the door, I will come in to him, . . ." What must we do? It is up to us to open the door! He knocks; we recognize his voice; and then we open the door.

It is not the Lord's plan to force his will upon anyone. Holman Hunt, the artist, felt inspired to capture this stirring scripture on canvas. One day he was showing his picture of "Christ Knocking at the Door," to a friend, when the friend suddenly exclaimed, "There is one thing wrong about your picture." "What is it?" inquired the artist. "The door on which Jesus knocks has no handle." "Ah," replied Mr. Hunt, "this is not a mistake. The handle is inside. It is from within, the door must be opened. Man must take the initiative."

Yes, brothers and sisters, we are weak; we do need help; we need help in overcoming. Where should we turn for spiritual and moral strength? Should we desire to become a doctor, we do not hesitate to seek qualified doctors to train us. If our interest is in the field of law, we turn to those who are graduates in law, to become experts ourselves.

Almost all men have the goal of our Heavenly Father's presence—so why not recognize the knock? Why not seek *his* counsel and listen to the voice? Let's open the door and let him in. Let's

partake abundantly of this one great source of truth and light, for his promise rings ever true:

". . . I will give unto him that is athirst of the fountain of the water of life freely.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (Rev. 21:6-7.)

After we open the door, graciously accepting the help that is so necessary to our success, the Lord gives us another great promise in the following verse, and how appropriate that it follows his promise of help, for it is unlikely that man could ever achieve this promise on his own. He goes on to say:

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (*Ibid.*, 3:21.)

Now, as the Lord draws close to us in fulfilment of his promise, his advice and counsel will be direct and clear and undeviating from that original theme which has been the very core of his message from the beginning of time. He will tell us that our overcoming can best be accomplished in terms of others; for example, the priesthood has been restored in our day. Thousands of priesthood holders are here this morning.

Brethren, what can we do for ourselves with the priesthood? We only do for others with the priesthood. We bless others, we perform ordinances for others, we perform service for others. Such is the admonition given by the Savior to all mankind. Matthew has recorded the Savior's words as follows:

". . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

Another great prophet, speaking from this hemisphere, expressed it in this way:

". . . when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.)

Selfishness and ingratitude are tools of destruction. The civilized world rocks and reels today because of selfish attitudes. I like the expression given in a poem which starts:

"Lord, help me to live from
day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be of others."

And then concludes:

"Others, Lord, yes, others.
Let this my motto be.
Help me to live for others
That I may live for Thee."

May we constantly strive to be worthy, worthy of the blessings of our Heavenly Father. None can do it alone. We must open the door wide; we must extend the arm of fellowship to those about us, forgetting self, thinking of others, always others—not waiting until tomorrow, but today—for who can tell—"If this were a bomb, where would you be?"

Brothers and sisters, I know that God lives. I know that Jesus is the Christ. This is his work; the heavens have been opened, and a prophet stands at this day to receive revelation for the peoples of this earth. I bear that testimony to you.

God grant us the vision to see the way clearly ahead is my humble prayer, in the name of his Son Jesus Christ. Amen.

President David O. McKay:

We have just listened to Bishop Robert L. Simpson of the Presiding Bishopric of the Church. The Tabernacle Choir will now sing "Lead Kindly Light," after which Elder Marion D. Hanks of the First Council of the Seventy will give the concluding address.

The Tabernacle Choir sang the hymn, "Lead Kindly Light."

President David O. McKay:

We shall now hear from Elder Marion D. Hanks of the First Council of Seventy and presently serving as president of the British Mission with headquarters in London.

ELDER MARION D. HANKS

Of the First Council of the Seventy

When the Apostle Paul wrote to the Corinthian Saints, he spoke of a Spirit through which the things of God may be known. In a modern time when God revealed his will to his choice servant Joseph Smith, there was spoken of a Spirit through which they who listen and he who speaks may find communion and be mutually edified. For that Spirit I earnestly pray.

In the great land in which I am privileged to work in the missionary cause with many of your choice sons and daughters, a clergyman recently issued a statement, urging his people not to listen to the representatives of The Church of Jesus Christ of Latter-day Saints as they seek to converse with them. He urged the people not to "surrender the substance for the shadow." This latter admonition is interesting and should receive the most serious consideration. I have been thinking all through this conference, as testimony and witness have been borne as to God and Christ and the relationship of man to them, as to the eternal nature of life, the reality of the resurrection, the profound importance and absolute validity of the restoration, "Where is the substance? Where is the shadow?"

This inquiry would be valid and of great interest in every aspect of religious faith and practice. Comparisons of the revealed word of God and the Church established on the earth by Christ and his apostles with presently existing churches and their creeds and organizations and practices would be interesting. I commend to you this experience. For today, let me center attention on one theme to which the clergyman's suggestion is pertinent.

It has been my blessing for many years to work among the young and among those who work with the young. Recently it has been my especial privilege to labor with several hundred choice young men and women, serving as missionaries in a foreign land. I believe I know better today than I have ever known in my life how substantial and remarkable and marvelous are the blessings of God to this Church in these days. He has blessed us with substance in a day when mists of darkness shadow the land. Ours is a family-centered religion, our families are religion-centered, and the gospel as we understand it affects the total personality and all of the aspects of the life of the individual child of God. What do the young people need? What can we offer them of real substance which will help them to avoid the shadows of falsehood and failure and sin and sorrow?

There are some suggestions I'd like to make, not to the young and not especially or at least uniquely to their parents, but to all of us, including parents, who deal with and influence or have great potential to influence and bless the young.

I am sure as I begin, that we are united, you and I and all people of goodwill and honest intent throughout the world, as to the objectives we may desire for the young. I don't know a single parent or other honorable human being who does not want for the young a decent, constructive, contributing, happy life. Many of us would like to help youth, though many give only lip-service to their need for help. What would we want for them? Oh, I'd like my son to win an Olympic event. This would delight me, please me greatly, make me proud. I'd like my little boy to be a fine surgeon or lawyer or salesman, or whatever he chooses to be. But if he were to succeed at some significant service and fail to be an honest, ethical, moral, spiritually perceptive man, I would be a failure and a sad father, in my own eyes. What good people want for youngsters is constructive, happy, participating lives.

It would seem likely that we are united also in our estimate of their value as individual children of God. They are infinitely valuable. Do you know the poem

"Nobody knows what a boy is worth,
We'll have to wait and see.
But every man in a noble place
A boy once used to be."

Bishop Simpson's allusion to the Second World War brought to my mind a story which impresses me greatly as to the value of one individual and the impact of one life in the lives of others.

The first great B-29 strike on those who were then our enemy, flown from a land base, was led by an airplane named "City of Los Angeles." (There had been previous strikes from carriers, but this was our first flown from our own airfields recovered from the enemy. It was meant to inform him that the war was now to be carried to his own homeland, and it was a very important mission.) Aboard the aircraft were twelve men, eleven regular crewmen and a colonel flying as squadron commander for the mission. They were to reach a rendezvous point 50 to 75 miles off the mainland of the enemy, then assume regular fighting formation and fly in on target, which was a complex of high octane gasoline plants feeding the enemy war potential.

Rendezvous point was reached as scheduled, and Colonel Sprouse ordered the dropping of the phosphorous bomb which was to mark the point. Sergeant "Red" Irwin skidded the bomb down the chute as ordered. The act was loaded with death. The flap at the end of the bomb chute had somehow become stuck. When the bomb struck it, it exploded prematurely and burst back into the cabin of the airplane and into the face and chest of Sergeant Irwin. Dropping to the deck it began swiftly to burn its way through the thin metal flooring separating it from the incendiary bombs stored in the bomb bay below. In moments the "City of Los Angeles" and its crew would be blown to bits far out over the ocean in enemy territory.

Sergeant Irwin, tragically wounded, got to his knees, picked up the bomb in his bare hands, cradled it in his arms, and staggered up the passageway. Crashing into the navigator's table, he had to stop and unlatch it with fingers that left burn marks in the hardwood. By now the aircraft was filled with acrid fumes, blinding the pilot, and was wallowing less than 300 feet above the water. Irwin staggered into the pilot's compartment shouting "Window, window." He could not see that it was already open, and his fumbling fingers left burn marks on the metal. He threw the bomb out of the window and collapsed to the deck. Two hours later, Colonel Sprouse having ordered the "City of Los Angeles" back to base in the slim hope that Irwin's life might be saved, they reached Iwo Jima. Irwin's flesh was still smoking with imbedded phosphorous when he was removed from the plane by comrades who had to avert their faces from his tragic wounds.

Sergeant Irwin lived to receive his nation's highest honor for extreme bravery and to survive nearly fifty plastic surgery operations which restored him to a somewhat normal life. He lived to marry and to become a father. And with him, there lived eleven other men who but for his almost unbelievable courage would be dead. Eleven men, spared to their lives and work and families through the decision and courageous act of one man! When Sergeant Irwin picked up that bomb, he knew that it was burning at 1,300 degrees Fahrenheit, 1,088 degrees hotter than boiling water!

This dramatic story came out of a war, but its implications are applicable to each of us, to our families, communities, nations. How many young people are there in your home or neighborhood, choice young children of God, who are wanting for lack of someone who has the courage and concern to interest himself or herself in their welfare? The prime responsibility, of course, is in the home, and we are as a Church and people anxiously interested in strengthening our homes and families. But we are aware that there are literally millions of youngsters who are not receiving in their homes the care they desperately need. They are the legitimate concern of all of us.

What can we do for them?

I offer these quick suggestions in headlines only. The rest of the story, each of us may fashion as we will. I believe them to be the substance of youthful success and joy.

1. Be concerned with their welfare. Recognize their worth and our potential

to bless them and influence them and help them and lift them.

2. Understand that they are different. They are not all out of one mold. They are at varying levels of spiritual and social and intellectual maturity, even though they may be the same age. They must be accepted and dealt with as individuals, as they are, and in terms of what they can be, and helped to become the best that they can be.

3. They need to be taught. They need instruction. Someone has said that we habitually overestimate their experience and underestimate their intelligence. We expect them to act like little adults, and yet we fail to take time and interest to teach them.

At a meeting in England a few weeks ago a little girl, perhaps younger than four years of age, walked into a hall where a film and lecture were to be presented. I watched her as she stepped daintily over a moving picture projector cord. A man standing near the machine to protect it from accidental damage said to her, "Sweetheart, hurry and sit down. We're going to start." She *sat* down, right there in the middle of the aisle, smiling sweetly at those around her. He picked her up and explained that he had wanted her to sit up in front on a chair and then escorted her there.

Now, as the father of five children I am not blind to reality. I know that they don't always do what we tell them, but if we have a proper appreciation of their value and of our ability to influence them, if we will accept them as they are and teach them in a spirit of love, wonderful blessings will come to them and to us. Let me add it as a special and significant point:

4. We must really love them. We can afford to make the mistakes of the inexpert if we sincerely love them.

5. They need discipline. They need to realize that there are rules, wise and fair rules, which apply to them, lack of conformity to which brings a penalty.

You will remember the wonderful counsel given by the Lord to Joseph Smith in response to his anguished cry from the dungeon at Liberty, Missouri, where he had been cruelly confined for months, away from his friends and loved ones. The spirit of the priesthood was movingly explained and direction given as to how it must be used. Included was this remarkable statement: "Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; . . ." (D&C 121:43.)

Young people need discipline, administered in love.

In the great state of Vermont a few months ago I faced an unruly crowd of choice teenagers brought from all regions in the state. They had listened to good music, had heard the mayors and the governor, and had responded to every effort with contempt and discourtesy. The person who introduced me was quite apologetic. I think he wished that I would disappear, so embarrassing had been the behavior of the young people to that moment. I stood up and said something I hadn't ever said before to a group of teens. I said, "I'm sorry that most of you didn't hear the great talk that your governor just delivered. It was a wonderful talk, and you would have profited from hearing it, but you weren't listening. Let me repeat the theme of what your governor said. He talked about 'Vermont's Chief Asset, Her Teenagers.' I'd like to tell you the truth. I'd like to tell you that I've been all over America commending your generation and expressing confidence in you, and tonight you have made me wonder. For the first time you've really made me wonder. I'd just like to tell you that if your behavior tonight is typical, if you've been acting as you really are, and if you are Vermont's chief asset, the Lord help Vermont."

Well, they listened. I spent the next forty-five minutes showing forth an increase of love toward them, talking to the theme of "Moral Courage." I did my best to recover from what might be thought a very strange way to approach a group of young people. They didn't move a muscle. They listened, and their response was wonderful.

When the meeting was over, I walked out of the building and was stopped on the path outside by a rather grim-looking group of handsome, rugged young men. One of them stepped for-

ward and said, "Mr. Hanks, we were very grateful for your talk on moral courage. We learned a lot. But we'd like you to know that what you did here tonight was lots more important than anything you said, and we're never going to forget it."

Young people need to be disciplined in love.

6. They need wholesome participation with others.

7. Young people need to be encouraged to stretch, to develop their creative capacities.

8. They need to be taught and given experience in the great religious truths. Would you bless youth? Teach them the truth about God and Christ and themselves. Teach them that they have a special responsibility toward God and all their fellow men, his children. Teach them to be compassionate and considerate and kind, which they can best be when they know God as their true Father in whose image and likeness they are created; when they know Christ as their living Savior; when they recognize themselves as choice, responsible children of God, brothers to all men. Lead them to religious search and service and reverence. Help them to learn the truth.

9. Be an example to them of what you'd like them to be.

I testify that God lives, that we are his children, and that we can bless each other and our choice young brothers and sisters if we will. In the name of Jesus Christ. Amen.

President David O. McKay:

Elder Marion D. Hanks of the First Council of the Seventy, president of the British Mission, has been our concluding speaker.

We shall conclude this sixth session of the 132nd Semi-Annual General Conference of the Church with the Tabernacle Choir singing "Hallelujah Chorus." Following the singing the benediction will be offered by Elder Alvin Robert Barlow, president of the Gunnison Stake. This conference will then be adjourned until two o'clock this afternoon.

May we again express appreciation to the owners and managers of the many television and radio stations who have offered their facilities as a public service to make the proceedings of this conference available to millions throughout North America, South America, Europe, and in many other areas of the world during the two hours we have been assembled in this session.

The Tabernacle Choir sang as a concluding number "Hallelujah Chorus."

Elder Alvin Robert Barlow, president of the Gunnison Stake, offered the benediction.

Conference adjourned until 2:00 p.m.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference convened in the Tabernacle at 2:00 p.m., Sunday, October 7, 1962.

President David O. McKay presided and conducted the services of the meeting.

The Tabernacle Choir furnished the choral music for this session of the Conference, with Richard P. Condie conducting and Alexander Schreiner at the organ.

President McKay made the following introductory remarks:

President David O. McKay:

(Even electricity is slow when you are waiting—)

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the seventh and concluding session of the One Hundred Thirty-Second Semi-Annual Conference of the Church.

The General Priesthood meeting last

evening was the fifth session. It was held in the Tabernacle, with an overflow meeting in the Assembly Hall and the proceedings of that meeting were relayed by closed circuit wire to members of the Priesthood assembled in 338 locations. Elders Harold B. Lee, Marion G. Romney, Richard L. Evans and Gordon B. Hinckley, constituting the Correlation Committee, reported to that vast assembly of Priesthood members the progress of the correlation work to date.

This morning's session was carried "live" by eighteen television stations from Denver to the West Coast, eighteen radio stations throughout the west, and three radio stations carried the program "live" to the eastern part of the United States.

You will be interested, also, to know that this morning's session was beamed by short-wave over the facilities of station WRUL of Boston, in Spanish to the Caribbean, Mexico and South America, and in English to Europe and Africa. It is reported that we had a potential listening audience during this conference of seventy-seven million.

We extend a hearty welcome to all present this afternoon, special guests, educational leaders, stake presidencies from near and far, temple presidents, bishoprics, members of General Auxiliary Boards, members of the Church and friends listening in by radio and television.

The music for this session will be rendered by the Tabernacle Choir, with Richard P. Condie conducting and Alexander Schreiner at the organ.

We shall begin this service by the Tabernacle Choir singing, "Lo, My Shepherd Is Divine," with Jay E. Welch directing. The invocation will be offered by Elder Rolf Christiansen, president of the Granite Park Stake.

The Choir sang the anthem, "Lo, My Shepherd Is Divine."

Elder Rolf Christiansen, president of the Granite Park Stake, offered the invocation.

President David O. McKay:

The invocation was offered by Elder Rolf Christiansen, president of the Granite Park Stake. The Tabernacle Choir will now sing, "The Lord Is My Shepherd," conducted by Richard P. Condie.

The Choir then sang the hymn, "The Lord Is My Shepherd."

President David O. McKay:

Yesterday in Conference assembled, you sustained Brother Bernard Park Brockbank as one of the Assistants to the Council of the Twelve Apostles. We should like to hear a few words from Brother Brockbank at this time. He is now president of the Scottish Mission.

ELDER BERNARD P. BROCKBANK

Assistant to the Council of the Twelve Apostles

Brothers and sisters and friends, it is a very humbling experience to stand here among you fine people. There is a great spirit in this conference. You make it rather easy for someone to speak, even though very timid, because of the lovely atmosphere that is created by those seated here.

I bring you greetings from 335 missionaries in Scotland, from almost 12,000 Saints. The missionaries and Saints support and sustain our beloved President as their prophet, seer, and revelator —and as their leader.

We were honored recently to have President McKay in Scotland. We had hoped for this, and we were very blessed to have him there.

I would like to bear testimony, and I would like to turn to the spirit of love found in the Epistle of John, the beloved apostle:

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." (1 John 1:5.)

Sometimes we like to create a little

darkness to hide in, but in God there is no darkness at all.

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. . . .

"And hereby we do know that we know him, if we keep his commandments.

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

Very powerful, yet to the point and needs no private interpretation.

"But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

"He that saith he abideth in him ought himself also so to walk, even as he walked. . . .

"He that saith he is in the light, and hateth his brother, is in darkness even until now.

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

"But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. . . .

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

"He that loveth not knoweth not God; for God is love. . . .

"And this commandment have we from him, That he who loveth God love his brother also." (1 John 1:6-7; 2:3-6, 9-11; 4:7-8, 21.)

I would like to turn to the Gospel of John and read the Savior's parting words prior to his ascension, wherein he tells Peter how he can show his love for him.

". . . Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs." (John 21:15.)

Feed my children.

There has been a great family youth-parent program, going forward in the mission field.

Peter, if you love me, feed my lambs.

"He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep." (*Ibid.*, 21:16.)

Feed the parents.

"He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." (*Ibid.*, 21:17.)

We can all show our love for our Savior Jesus Christ by feeding the lambs and the sheep. Every member a missionary! Each member to bring one or more members into the Church each year! Have you accomplished this for this year?

I pray for the ability and inspiration to serve the Lord and my fellow men. I am thankful for the atonement of our Savior Jesus Christ and for the principle of repentance. Repentance has a forward look, a new look, a better Christian life. I pray to live and practise the principle of repentance.

I know that God lives. He has manifested himself in our mission with his blessings many times. We see the works of Satan on every turn we make.

With love in my heart for my Heavenly Father I desire to show my love by serving my fellow men.

In the name of Jesus Christ. Amen.

President David O. McKay:

You have just heard from President Bernard P. Brockbank, recently sustained as one of the Assistants to the Twelve Apostles, presently president of the Scottish Mission. Our next speaker will be Elder LeGrand Richards, a member of the Council of the Twelve. He will be followed by Elder Henry D. Taylor, Assistant to the Twelve.

ELDER LEGRAND RICHARDS

Of the Council of the Twelve Apostles

After telling you Latter-day Saints how much I love you and how grateful I am for your kindness to me as I visit in your stakes and how I appreciate your prayers for us brethren of the General Authorities, I want to say a few words to the nonmembers who might be present here today in this great conference or listening in. For my preface to what I would like to say, I would like to read a few words from President George Albert Smith, one of the former presidents of the Church. He said:

"The missionaries of the Church of Jesus Christ of Latter-day Saints . . . [go] out into the world—not to criticize others, not to find fault, but to say to our Father's other children, 'keep all the good you have received, keep all the truth that you have learned, all that has come to you in your homes, in your institutions of learning, under your many facilities for education, keep it all; and then let us divide with you additional truths that have been revealed by our Heavenly Father in our day.' " (*Conference Report,* October 1946, p. 5.)

Is not that a wonderful statement? And anyone who is not a member of this Church and hears a statement like that ought to want to know if we really have truths to divide with them that they know not of.

I had a man sit in my office a short time ago who spent thirty years as a minister of the gospel, and then he met our Mormon elders, and he learned something of those additional truths, and he said this to me:

"When I think of how little I had to offer my people as a minister of the gospel compared to what I now have in the fulness of the gospel as the Lord has restored it through the Prophet Joseph Smith, I want to go back and tell all my friends what I have found. Now, they will not listen to me. I am an apostate from their church."

That is what every honest seeker of the truth finds when he meets our missionaries and is willing to open his heart and to find out whether we have something additional to offer them. I tell these people if our missionaries would offer them a million dollars, it would not be worth half as much to them as what they can bring to them, that will bring them joy and happiness and peace in this world and in the world to come.

When Nicodemus came to Jesus by night and he said:

". . . we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him," Jesus did not start on a great oration of life. He said:

". . . Except a man be born again, he cannot see the kingdom of God."

And of course Nicodemus could not understand that, and he said:

". . . How can a man be born when he is old? . . ." And you remember the rest of the story, and Jesus said:

". . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:1-5.)

That is the foundation, that is what Paul meant when he said that we are buried with him in baptism, and as he arose to the glory of his father, we should come forth and walk in a newness of life, knowing this that our old man of sin is buried with him. That is being born again, when the old man of sin is buried and we walk in a newness of life.

Then Jesus proceeded to say to Nicodemus, when he could not understand:

". . . Art thou a master of Israel, and knowest not these things? . . .

". . . We speak that we do know, and testify that we have seen; and ye receive not our witness."

And then he adds:

"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (See *Ibid.,* 3:10-12.)

I want to bear you my testimony, my friends, that we have many heavenly things to tell the world, if they just want to know what the Lord has revealed in this day in which we live. President Brown, in his address, called attention to one of our articles of faith, which reads:

"We believe all that God has revealed, all that He does now reveal, and

we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Joseph Smith, Ninth Article of Faith.)

In other words, the Lord has not quit talking to his people. We do not just believe in the ancient scripture. We have so much more. No man can believe in the Bible truly without knowing that there is another volume of scripture, a companion volume of scripture, to go with that that the God of heaven commanded one of his prophets should write, and he said he would bring it forth, and he would put it with the record of the Jews, and he would make them one in his hand. We have that other volume of scripture and from it and the revelations that have come in this day, for we believe in modern revelation, we learn many of the choice things of heaven that pertain to the heavenly things.

If you were taking a child and enrolling him in the kindergarten or the grade school, you would not expect him to understand things that are taught in college. In that same sense Jesus invited the people to be born again and that would open the door for them to learn some of the heavenly things.

In the few moments given to me, there is not much time to discuss heavenly things, but I would like to mention one of these heavenly things, to me, that has come through the restoration of the gospel, through the revelations of the Lord to his prophets of this dispensation.

If I were to ask those of you who are Christians what you love most in all this world, next to your love of God the Eternal Father, if you have Christian principles and you live them, you could not help saying that you love your wives and your children more than anything else. I have said that if I did not have an assurance that God intended that the companionship of husband and wife here in mortality should be projected into the eternal worlds, I would just about as soon believe that death would be a complete annihilation of both body and spirit, but when the Lord placed Adam in the garden before death was known in the world, he said it was not good for man to be alone, and he gave him a helpmeet. And you know all through the scriptures and the words of the Savior, we are told that these twain shall be one flesh. If Jesus then really performed a great atonement to restore what was lost, then that means that in the great day of the resurrection, we will have our wives and our children.

Isaiah understood that fully when he said he saw a new heaven and a new earth, and he tells us that in that new heaven and new earth, we should build buildings and inhabit them, and we should plant vineyards and eat the fruit thereof, that we should not build and another inhabit, nor plant and another eat, for every man should enjoy the works of his own hands, and then he adds:

". . . they are the seed of the blessed of the Lord, and their offspring with them." (Isaiah 65:23.)

I wonder if anything in this world could be more important than to know that we can live to enjoy the eternal world with our loved ones.

In connection with that, the Apostle Paul was caught up into the third heaven and the paradise of God, and he was shown things that it was not permitted for man to write, but he did say:

". . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.)

Would it not be wonderful if Paul could have told us what he saw in that third heaven, and there cannot be a third heaven without a first and a second, and then there is paradise, and there is hell, and the Christian world does not know much about those things. But we know about them because the God of heaven gave that revelation to the Prophet Joseph Smith, telling him that it was a transcript of the records of the eternal worlds. Now, of course, there is not time for me today to tell you, but nowhere in all the religious literature can you read what men must do in order to obtain that glory that Paul describes like the sun, or what they should do to obtain the glory like the moon, or what they should do to obtain the glory like one of the little stars, and yet the Lord has revealed that in its fulness through the

Prophet Joseph Smith, and so we do not just travel, we know how to travel, because God has pointed the way, and he has revealed that to us in these latter days.

Coming back to this association of loved ones—you remember the promise made by Malachi as the Lord spoke through him. He told of the great day of judgment when the wicked and all the proud and they that do wickedly should be as stubble and the day that cometh shall burn them up and shall leave them neither root nor branch, and then he goes on and says that before the coming of this great and dreadful day of the Lord,

". . . I will send you Elijah the prophet . . .

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (See Mal. 4:1, 5-6.)

Just think of the consequences if the hearts of the fathers are not turned to their children and the hearts of the children turned to the fathers, and no one in this world outside of this Church can tell you the true meaning of those words, nor would we be able to do so except for the fact that Elijah did come and appeared to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple, and he revealed these great truths to them. That accounts for our building these holy temples all over the world, so that with the power of the priesthood of God that has been restored in our day, men and women can be sealed together for time and for all eternity and know that their children shall be born under the new and everlasting covenant and shall be theirs throughout the countless ages of eternity.

Are not these the heavenly things? Surely Isaiah understood that when he saw our day and said that it should come to pass in the last days that the mountain of the Lord's house should be established in the top of the mountains and that all nations would flow unto it, and they would say:

". . . Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: . . ." (Isaiah 2:3.)

Thus, our people have come from all over the world to learn of his ways in order that they might be able to walk in his paths. These are some of the heavenly things Jesus must have had in mind when he said to Nicodemus:

"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (John 3:12.)

I bear my witness to you, my brothers and sisters and friends, that the God of heaven has revealed many, many heavenly things to his people in this day which we offer freely to all the world, and we ask nothing in return except that you might share with us the glorious truths of the gospel.

I bear my witness of the truth of this work and that we are being led by a prophet of God today, and I do it in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder LeGrand Richards of the Council of the Twelve. Elder Henry D. Taylor, Assistant to the Twelve, will now speak to us. He will be followed by Elder William J. Critchlow, Jr.

ELDER HENRY D. TAYLOR

Assistant to the Council of the Twelve Apostles

One of the most beautiful principles of the gospel is that of repentance. It holds out hope and encouragement to each of us, the descendants of Adam and Eve. Because we are mortal and live in a world where temptations abound, it is not difficult to make mistakes and commit errors. Through the atonement effected by Jesus Christ, our Savior, we are assured that our errors and mistakes may be rectified by displaying Godly

sorrow and abandonment of unrighteous ways.

One of the most vital qualities of the principle of repentance is forgiveness. Unless each of us can learn to forgive others for real or imagined trespasses against us, we cannot properly repent. Someone has said, "Humanity is never so beautiful as when praying for forgiveness, or else forgiving another." The Savior's teachings to us are replete with admonitions always to be ready and willing to forgive. In instructing his disciples to pray, he suggested they petition the Father: "Forgive us our debts, as we forgive our debtors."

Then he counseled: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: . . ." And he added a word of caution, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:12, 14-15.)

At another time the Lord instructed: "Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D&C 64:9-10.)

One cannot hold grudges and unkind feelings without harming himself. He becomes bitter; his vision is distorted; and his soul becomes cankered. Harsh and sharp words can leave a sting behind, a pang of unhappiness and regret in the heart and conscience of the offender. "Little, vicious minds abound with anger and revenge and are incapable of feeling the pleasure of forgiving their enemies," said a wise man.

A person holding grudges hurts himself more than he does his enemy. A prophet has wisely counseled: ". . . let not the sun go down on your wrath:" (Eph. 4:26.)

To forgive a person once or twice may not be too difficult, but to continue to forgive many times when one has been wronged may become a real test of character. Upon one occasion when Jesus was teaching his disciples, Peter approached him and posed this question: ". . . Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

"Jesus saith unto him; I say not unto thee, Until seven times: but, Until seventy times seven." (Matt. 18:21-22.) By this declaration we may be assured that the Savior meant that we should forgive without number or limit.

The poet, Alexander Pope, has written: "Good nature and good sense must ever join; to err is human; to forgive divine."

The Lord has always looked upon sin with emphatic disfavor and has exclaimed, "For I the Lord cannot look upon sin with the least degree of allowance;" then he continues: "Nevertheless, he that repents and does the commandments of the Lord shall be forgiven." (D&C 1:31-32.) And while the Lord regards sin with disfavor, nevertheless, he always displays a spirit of charity and kindness for the sinner.

When a woman taken in sin was brought before Jesus, he faced her accusers with the challenge: "He that is without sin among you, let him first cast a stone at her." Being smitten by their consciences, one by one those guilty hypocrites slunk away, and when Jesus raised his head he asked the woman: "Woman, where are those, thine accusers? hath no man condemned thee?" She replied, "No man, Lord." And Jesus said unto her, "Neither do I condemn thee; go, and sin no more." (John 8:7, 10-11.)

True forgiveness cannot be partial nor halfhearted. It must be wholehearted, genuine, and without reservation. "The narrow soul knows not the godlike glory of forgiving," one has said.

I like the story of total and complete forgiveness related by the warden of a western prison. A friend of his happened to be sitting in a railroad coach next to a young man who was obviously depressed. Finally, the young man revealed that he was a convict returning from a distant prison. His imprisonment had brought shame on his family, and they had neither visited him nor written often. He hoped, however, that this was only because they were too poor to travel, too uneducated to write. He also hoped, despite the evidence, that they had forgiven him.

To make it easy for them, however, he had written them to put up a signal for him when the train passed their little farm on the outskirts of town. If his family had forgiven him, they were to put up a white ribbon in the big apple tree near the tracks. If they did not want him back, they were to do nothing, and he would stay on the train, go west and probably become a hobo. As the train neared his home his suspense became so great, he could not bear to look out of the window. His companion changed places with him and said he would watch for the apple tree. In a minute, he put his hand on the young convict's arm. "There it is," he whispered, his eyes bright with sudden tears. "It's all right. The whole tree is white with ribbons." (*Reader's Digest*, March 1961.)

The most magnificent lesson ever taught respecting forgiveness was given by the Savior. Jesus was subjected by his enemies to what is considered to be the cruelest and most horrible form of death. Crucifixion is excruciatingly painful, with the victim lingering on in increasing agony and torture for hours or even days. Yet, in spite of the humiliation and intense pain he suffered on Calvary's cross, Jesus, with compassion, in Godlike mercy, prayed for his tormentors, "Father, forgive them; for they know not what they do." (Luke 23:34.)

Now, with the Savior's great lesson fresh in our memories, may each one of us purge from our hearts any feeling of hatred, envy, or bitterness, so that we may with a clear conscience and utmost confidence approach our Heavenly Father and ask for forgiveness of our shortcomings and mistakes. For which I humbly pray, and bear you my testimony that I know that the gospel is true, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Henry D. Taylor, Assistant to the Twelve, has just spoken to us. Elder William J. Critchlow, Jr., Assistant to the Twelve, will now speak to us.

ELDER WILLIAM J. CRITCHLOW, JR.

Assistant to the Council of the Twelve Apostles

President McKay, brethren and sisters:

Under the hands of President McKay, I was set apart an Assistant to the Twelve and was charged to be a special witness of Jesus Christ in all the world. These next few minutes give me an opportunity to be about the business of that charge.

Will Mary, the mother of the babe, Jesus, born in Bethlehem away from home, please come to the witness stand?

While she is coming to the stand, let me explain: I am pretending that you, under the sound of my voice, are another informal court of the people in which Jesus is on trial—should I say on trial again or still on trial?

In the minds of many people, Jesus is still on trial. Two-thirds of this earth's inhabitants are non-Christian. To them, he is not the Son of God. Among the skimpy Christian third are many who accept him merely as a great moralist, a great teacher, a great spiritual leader, perhaps a prophet. To them, he is not the Son of God.

On trial 2,000 years ago, Jesus said: "I am"—the Son of God. (See Mark 14:61-62.) With cries of "Crucify him, crucify him," the earlier court of the people—the rabble—sealed his doom. (See *ibid.*, 15:14.)

If Jesus is not the Son of God, he did blaspheme; he also lied. Why not compound the charge of blasphemy with perjury? Add fraud, deceit, or whatever else you will, the truth must come out, for every knee must bow and every tongue confess that Jesus is the Son of God. (See Phil. 2:10-11.)

Let me pretend that I am counsel for the defense, calling witnesses to prove—*He is the Son of God.* Now please stretch your imagination and in your mind's eye see Mary on the witness stand. I shall now address her.

Counsel: Mary, when you were ". . . a virgin, espoused to . . . Joseph, of the House of David; . . ." an angel came

unto you. Will you please tell the court what the angel said to you?

Witness: He said, ". . . Fear not, Mary: for thou hast found favour with God.

"And, behold, thou shalt conceive in thy womb, *and bring forth a son, and shalt call his name Jesus.*

"He shall be great, and shall be called *the Son of the Highest:* . . ." (See Luke 1:30-32.*)

Counsel: Thank you, Mary, that will be all.

Counsel: My next witness is one John, descriptively cited in the scriptures as John the Baptist. Jesus came to Jordan to be baptized by John, and ". . . when he was baptized; . . . the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo a voice from heaven, saying, . . ." John, you heard the voice. Please tell us what it said.

Witness: I heard "a voice . . . saying, *This is my beloved Son,* in whom I am well pleased." (See Matt. 3:13-17.) "And I saw, and bare record that *this is the Son of God.*" (John 1:34.)

Counsel: My next witness may shock you as you see him come to the stand. He ". . . had his dwelling among the tombs; and no man could bind him, no, not with chains:

". . . neither could any man tame him." Unclean spirits possessed him—spirits which undoubtedly were cast out of heaven with Lucifer, for they remembered Jesus. "But when he [the wild man] saw Jesus afar off, he ran and worshipped him,

"And cried with a loud voice, and said, . . ." the witness may now repeat what you said.

Witness: I said, ". . . *What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.*" And Jesus said to the spirit, ". . . Come out of the man, . . ." and many devilish spirits did come out, "And all the devils besought him, saying, Send us into the swine, that we may enter into them." (See Mark 5:2-12.)

Counsel: Thank you, sir, you may leave to go your way.

Counsel: Nathanael, a friend of Jesus, may now come to the witness stand. It is rumored about, that one Philip told you, Nathanael, about finding down in Nazareth the man that Moses and the prophets wrote about. Will you please confirm that rumor and relate your conversation with Philip?

Witness: I said, ". . . Can there any good thing come out of Nazareth?" Philip answered me and said, ". . . Come and see." So I went to see, and I saw Jesus, and I said to him, ". . . *Rabbi, thou art the Son of God;* thou art the King of Israel." (See John 1:45-49.)

Counsel: Thank you, Nathanael; you are excused.

Counsel: Another very close friend of Jesus will now take the stand. Martha, will you please step up? Martha sorrowed because Jesus arrived at her home too late to heal her sick brother, Lazarus, who died and was laid away before Jesus arrived. Tell us, Martha, what Jesus said and did upon arrival.

Witness: He said, ". . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. Believest thou this?" I ". . . saith unto him, Yea, Lord: I believe that *thou art Christ, the Son of God,* which should come into the world." Then at the cave where Lazarus lay, ". . . he cried with a loud voice, Lazarus, come forth.

"And he that was dead came forth, . . ." (John 11:25-44.)

Counsel: That will be all, Martha. You may step down.

Counsel: To ". . . be with him, and that he might send them forth to preach," Jesus "chose" and "ordained" twelve apostles. (See Mark 3:14; Luke 6:13.) Three of these apostles, Peter, James, and John, were given a marvelous experience which made them very special witnesses of the Lord in his day—and may I add, very special witnesses also—this day, in this court. Will the Apostle James be first—and will you please confine your testimony to that marvelous experience on the "high mountain" where Jesus, according to the record, "was transfigured before"

you and John and Peter? You may delete reference to Moses and Elias, whom you saw there. Just tell what the voice said about Jesus.

Witness: ". . . There was a cloud that overshadowed" us, "and a voice came out of the cloud, saying, *This is my beloved Son: hear him.*" (See Mark 9:2-7.)

Counsel: That will do, James. Thank you.

Counsel: Now will John, the beloved disciple, please come forward. While he is coming, may I say that this witness wrote a book with the apparent intent of revealing Jesus to be the Christ, the Son of God. Am I right, John? Why did you write your book?

Witness: I wrote ". . . that ye might believe that *Jesus is the Christ, the Son of God;* and that believing ye might have life through his name." (John 20:31.)

Counsel: Anything else you would like to say, John?

Witness: Only this, "For God so loved the world, *that he gave his only begotten Son,* that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Counsel: Thank you, John. You may step down.

Counsel: The tall, rugged man now approaching the witness stand is the Apostle Peter, a man of action and few words. His testimony, like those of his associates, James and John, deserves profound consideration. When you hear it you will agree, I am sure. You may proceed, Peter. Need I say, be brief?—please.

Witness: Jesus once asked his disciples, saying, ". . . *Whom do men say that I the Son of man am?*

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets."

". . . But whom say ye that I am?

"And [I] Simon Peter answered and said, Thou art the Christ, the Son of the living God." (See Matt. 16:13-16.)

Counsel: Thank you, Peter. You are excused.

Counsel: My next witness begged for the privilege of testifying. He said that he might have some peace of mind were he accorded the privilege. Will the centurion who assisted in the crucifixion of the Master—as a matter of duty—and who "stood over against him, saw that he so cried out, and gave up the ghost," please step up and repeat what you said when the Lord did give "up the ghost."

Witness: I said, *"Truly this man was the Son of God."* (See Mark 15:39.)

Counsel: Thank you, Centurion. May God grant you peace of mind.

Counsel: From another quarter, I bring one more ancient witness—sorry time will only permit one. This witness is Nephi, a disciple of the Lord on the American continent among the Nephites and Lamanites. Nephi, like the Apostle John, also wrote a book to show that Jesus was the Son of God. He witnessed the appearance of our Lord upon the American continent after his resurrection, and he will now give a brief recital of that wonderful event.

Witness: I ". . . heard a voice as if it came out of heaven; . . . it was not a harsh voice, neither was it a loud voice; . . .

". . . and it said . . .

"Behold my Beloved Son, . . . in whom I have glorified my name—hear ye him." (See 3 Nephi 11:3-7.) I also heard Jesus say, *"Behold, I am Jesus Christ the Son of God.* I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. . . ." (3 Nephi 9:15.)

Counsel: From still another quarter and from a much later time, I shall produce two very important witnesses. Sidney Rigdon, will you be first, and will you please relate the marvelous experience you had on February 16, 1832? Proceed with brevity, please.

Witness: ". . . while we were doing the work of translation, . . .

". . . the Lord touched the eyes of our understandings and they were opened, . . .

"And we beheld the glory of the Son, *on the right hand of the Father,* . . .

". . . *we saw him, even on the right hand of God;* and we heard the voice bearing record that *he is the Only Begotten of the Father—"* (See D&C 76:15-23.)

Counsel: That will do, Mr. Rigdon.

Counsel: Will he who shared this marvelous experience with you please take the stand. It is with great pleasure that I present to the court the great American Prophet Joseph Smith, who went to the Lord in prayer and asked, . . . President Smith, this is your story; please take over and be brief.

Witness: "My object in going to inquire of the Lord was to know which of all the sects was right, . . .

"I kneeled down and began to offer up the desire of my heart to God. . . .

"I saw a pillar of light exactly over my head, . . .

". . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, . . . One of them spake unto me, . . . and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (*Joseph Smith* 2:14-18.)

Counsel: That will be all, President Smith. Now, if you will step down, I will take your place and bear my humble witness:

To whom it may concern—and may it concern men everywhere:

Unlike the Prophet Joseph, I have never had the heavens opened to me nor have I in this mortal sphere, ever physically walked and talked with Jesus, yet I know that *he is the Christ—the Son of God,* and I know this because of the ministration of the Holy Ghost unto me.

Now, may it please the Court, I rest my case. I have submitted twelve solid witnesses—all that my limited time will permit. If, after hearing their testimonies, there are those who are still reluctant to accept Jesus as the Son of God and who still prefer to accept his teachings as man-made philosophy rather than God's truth—they would do well to ponder studiously the foregoing testimonies.

In early Israel, Moses established under God, a law of witnesses, namely: "In the mouth of two or three witnesses shall every word be established." (See Deut. 17:6.) This became the Jewish law in the days of our Lord. (2 Cor. 13:1.)

The early Common Law of England, after which our law is patterned, required twelve witnesses to the fact; also twelve jurors to the fact, and these jurors were supposed to know something about the case.

I have given you twelve witnesses. If you will accept them also as jurors, the verdict is plain—*Jesus Christ is the Son of God.*

Yes, he truly is—and in his name I rest my case. In the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder William J. Critchlow, Jr., Assistant to the Twelve.

The Choir and Congregation will now sing "High On The Mountain Top," conducted by Elder Jay E. Welch.

After the singing, Elder Alma Sonne will speak to us.

The Choir and congregation joined in singing the hymn, "High On The Mountain Top."

President David O. McKay:

Elder Alma Sonne, Assistant to the Twelve, will now address us. He will be followed by Elder ElRay L. Christiansen.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

My brethren and sisters, I desire an interest in your faith and prayers during the few minutes I stand here.

Yesterday in conference we sustained a great man to the holy apostleship, a man who has proved his worthiness and demonstrated his leadership not only in this country but also in Canada and across the seas. I am sure I speak for the Assistants to the Twelve when I welcome into their ranks President Brockbank, a devoted servant, a great missionary, and one qualified to carry forward the work of the Lord.

It occurs to me that in view of all that has been said of the growth and the expansion of God's work, it is well to hark back to the beginning, to get our bearings and better to appreciate and appraise our achievements.

The Church was organized on April 6, 1830, at Fayette, New York, with six members; their names: Joseph Smith, Jun., Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jun., Samuel H. Smith, and David Whitmer; all of them died in the Church except David Whitmer. The Church moved forward too rapidly for David Whitmer, and he was left behind.

On the 9th of June 1830, the first conference of the Church was held. At that early day there were seven ordained elders, three priests, two teachers in the Church. The membership was twenty-seven. Oliver Cowdery was appointed to keep the records of the Church.

The second conference of the Church was held on September 26, 1830, some three months later. David Whitmer was appointed to keep the records and the minutes. The membership then was sixty-two. The Latter-day Saints have always been a record-keeping and a history-making people.

The first bishopric of the Church was Edward Partridge and John Corrill and Isaac Morley.

From then on, through many years the Church grew rapidly in power and strength; trials, apostasies, hardships were numerous. The weak were eliminated through this process, and strong men became the pillars and the leaders. Someone has said, "The future of the forest is the acorn." Certainly so far as the Church is concerned, this was a humble beginning. Sidney Rigdon and Frederick G. Williams were set apart as counselors to President Joseph Smith on March 18, 1833.

In October of that year, Oliver Cowdery also became associated with the First Presidency. The first apostles and seventies were ordained in Kirtland in February 1835. The priesthood of the Church consisted of two humble elders on April 6, 1830, the date of its organization.

The growth of the Church has been marvelous, if not spectacular. The first mission outside of the United States and Canada to be opened was in England, Lancershire, in 1837, headed by President Heber C. Kimball; associated with him were seven others. From there the work spread to Ireland, Scotland, and Wales, and from there to Australia, South America, and East India.

In 1841, in the face of great hardship, Orson Hyde, an apostle of the Lord went to Jerusalem and dedicated the Holy Land for the return of the Jews. His prayer is a fervent appeal to God and a solemn dedication of that land for the purpose foretold by holy prophets. These prophecies, brethren and sisters, are being fulfilled, and the Jews are returning to the land of promise.

There was no delay in opening the way for the gospel message to the nations. Without money and worldly influence the work was established with a determination and a steadfastness seldom witnessed.

In 1850, Erastus Snow and Peter O. Hansen arrived in Denmark, John E. Forsgren in Sweden, Lorenzo Snow and Joseph Toronto in Italy, and Thomas B. H. Stenhouse in Switzerland, and George Q. Cannon in the Hawaiian Islands. About the same time the gospel was carried to India, then to China, Siam, Africa, Prussia, Gibraltar, the West Indies, and Norway; a little later to New Zealand, and in 1876 to Mexico, the republic on the south of us.

During these years the pioneer venture was proceeding in the intermountain west. Men of leadership and quality were needed there. The pioneer venture was a gigantic task, a stupendous undertaking, a challenge to a persecuted and driven people, but the pioneer movement was not a failure. It was gloriously and wondrously successful, and it is so acknowledged throughout the world by the historians.

I ask you the question, "Has the Lord blessed his people? Has the colonization effort any parallel in history? Does it look like failure?"

My brethren and sisters, the gospel message will continue to go forward to the world until all nations shall be advised of the restoration which has come through Joseph Smith the Prophet.

I testify that God's work will go on, and it will eventually fill the whole earth, for which I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Alma Sonne, Assistant to the Twelve, has just addressed us. Elder ElRay L. Christiansen, also an Assistant to the Twelve, will be our next speaker.

ELDER EL RAY L. CHRISTIANSEN

Assistant to the Council of the Twelve Apostles

My beloved brothers and sisters, I concur in all that has been said today by those who have spoken from this stand and heartily approve the actions that have been taken in sustaining these brethren in their positions.

Under the direction of the First Presidency, I have, since my appointment to the temples ten months ago, visited all of the temples in the Church, some of them several times. Meetings have been held with the temple officials and with the workers in which we discussed ways and means by which we may improve and better the conditions in the temples, beginning at the entrance, so that the work as a whole, which is carried on there, the higher ordinances of the priesthood, will be approved by the Lord, for they are indeed his holy houses. We desire to conduct the sacred work in a manner that is enlightening, edifying, and uplifting to the young people and others who come to these holy places for their own blessings, endowments, and sealings.

We desire to carry on the work in a manner in which it will be more rewarding to those who come on behalf of those who have passed away, even in a manner that will bring comfort and assurance to those who come with heavy hearts. A constant need for maintaining greater reverence and kindness is recognized. I am pleased to find that the temples themselves are immaculately kept and well maintained. Among the ordinance workers I find devotion to duty that is seldom matched. I have often said that I have never seen a demonstration quite so wonderful as that which is shown by those who come as ordinance workers day after day, week after week, year after year, seldom if ever failing to meet their appointments, laboring and attending to the needs of those who enter those holy places.

The desire and willingness on the part of temple presidents, their associates, and the workers to join in a united effort better to co-ordinate and improve the work is gratifying indeed. But there is much to be accomplished and much to be hoped for.

Many of our members, I find, are coming to the temples under difficulty, especially in foreign lands, making sacrifices, financial and otherwise, in order to bless and to be blessed. Yet, because of these extreme efforts they are perhaps the happiest of all.

Picture, if you will, a large group from Tonga, fathers and mothers with their children selling practically all that they possess, their furniture, their animals, their vehicles, some of their personal items, all except their modest homes, in order to provide funds for the trip of over 1,000 miles by slow boat requiring three weeks of travel, to receive their blessings. And then these wonderful people remaining at the temple for three weeks in order to extend the same gifts, powers, and blessings to others. I have never met yet such a happy and delighted group.

The elders quorum from the Hamburg Stake goes to the temple once every three months. A group from Berlin Stake spent three weeks attending every session, using their precious vacation time and money to do it. Each of these two groups has performed ordinances, the endowment, for nearly 400 people. From Norway, from Finland, from Denmark, Sweden, and Mexico, Canada, here at home and everywhere, it is the same. They whose hearts are turned to their fathers go to their temples regardless of the difficulty. An almost endless number of stories could be told, giving evidence of appreciation for the temple ordinances, but time does not permit.

Those here and in every area whose souls reach out on behalf of others, who cannot help themselves, surely are applying in their lives the second great

commandment in which we are told to love our neighbor as ourselves. The effort and the accomplishment of many individuals in genealogical research and temple work is commendable, but it is evident that only a small percentage of the membership is actively participating in the two-phase work. They realize that redemption of the dead is of *primary* importance rather than of secondary importance, and they do something about it! Vicarious work is a foundation stone of the gospel. There is no full salvation for the living without vicarious service; we would not be sufficiently qualified and prepared for that salvation.

If there had not been that unmatched love of the Father to sacrifice his Son for us, painful as the decision must have been to our Father, and if Jesus had not been willing, there would have been for us no salvation from death. We would have been subjected to Satan, and our bodies would have remained in our graves forever. And yet, we may without great inconvenience, and in an atmosphere of peace, act in a vicarious way on behalf of others to prepare them to receive the greatest gift of all—eternal life.

May I ask you two golden questions? What do you know about your progenitors? What have you done in their behalf? (Note that I have borrowed that from the missionaries.) Even with these marvelous electronic machines that are coming into use now, there still is a need for research on the part of individuals and by groups in order that these machines may be fed. The Prophet Joseph gave us this warning.

"The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth be smitten, and the consumption decreed by the Lord falls upon the world. . . ." (DHC, Vol. VI, p. 184.)

As I visit the temples, I find that the attendance at some of them is commendable, in others it is improving, and some of them, my brothers and sisters, are far from being fully utilized, not because of a scarcity of names, but, if I may say so, I think perhaps it may lie in the leadership back along the line who are so involved in other things that they do not stimulate and motivate their people and organize them so that they may consistently attend to this indispensable part of the Lord's work. Consider that Elijah appeared, *in person,* to the Prophet Joseph and said this:

"Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

"Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. (D&C 110:14-16.)

These keys and powers have been given to each succeeding President of the Church, and today they are held by President David O. McKay. This being true, each member of the Church has the inescapable obligation to see to it that:

1. He and his companion and their children are sealed at the altar for eternity. Every man should consider this his first duty. He who knowingly and without sufficient reason neglects to bind his loved ones as his own, will doubtless have no claim upon them after this life. Salvation for the dead is for those who die without a knowledge of the gospel, so far as the glory of the celestial world (which is the family world) is concerned. Families, united eternally, are the primary purpose of all life.

2. It is the duty of every man to see to it that the records of his progenitors are obtained, and

3. To see to it that the ordinances necessary for salvation and exaltation are administered in behalf of his kindred dead.

Research and temple work are primarily the work of the priesthood; but thank goodness for the help the sisters give.

From the days of the Prophet Joseph down to the present time, each of the Presidents has charged the leaders of stakes and of missions and quorum presidencies to lead out and stimulate others in this vicarious service.

These obligations cannot be brushed aside. For ". . . as Paul says concerning the fathers—that they without us can-

not be made perfect—neither can we without our dead be made perfect." (D&C 128:15.)

I repeat an appeal made in these words by President David O. McKay:

"May all who hold the priesthood sense more fully the spirit of Elijah and comprehend more clearly the necessity of giving to all who have gone beyond the veil the privilege of enjoying the blessings that follow compliance with the principles and ordinances of the everlasting gospel; that some day all mankind, judged by the acts done in mortality, may receive their merited rewards, and those who are worthy be saved, sanctified, and glorified." (The Improvement Era, p. 603, August 1959.)

May it be so, I pray, my brothers and sisters, and I testify to you that this is not the work of man but the work of God, and it is an integral part of his plan and his gospel to save the dead with the living. May he bless us in this respect, I pray in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

We are now nearing the close of a very remarkable conference, unusual in many respects. This conference has been directed primarily to an unseen audience, particularly yesterday morning and this Sunday morning.

Usually we speak mainly to those who are assembled in this great Tabernacle, but each speaker yesterday and today has been conscious of a listening audience that goes beyond this Tabernacle and this city, this Church, this country, into Europe, the South Seas, South Africa—and all this has been possible through the kindness of our television and radio officials—Brother Arch Madsen and his associates here at KSL, and through assistants and associates with him, and other leading officials, who are co-operating in efforts to bring this gospel to the people of the world.

I wish to express appreciation to Brother James O. Conkling, who has just been appointed President of the International Educational Broadcasting Corporation. We asked him to take charge of a group of leading, influential men to bring into operation short-wave facilities by which conferences and other programs, with the assistance of our own Tabernacle Choir, originating here in Salt Lake City, could be transmitted across the waters. We wish to acknowledge in your presence today the inspiration of the Lord upon these leading men in the Church, and many of whom are not in the Church, who are giving their time and means towards the accomplishment of this great possibility of carrying the message of the restored gospel to every nation, kindred, tongue, and people.

This has been one of the greatest conferences, I suppose, that we have ever held in the Church. The music today, as you know, has been furnished by the Tabernacle Choir. We have been inspired by their singing at both sessions today and Saturday morning when their singing was heard by millions. Many radio and television stations have been opened to us because of the singing of this great organization. Their contribution to our missionary work is inestimable.

In July of this year, they participated in the first formal world-wide television program by way of Telstar satellite, held at Mount Rushmore in the Black Hills of South Dakota. At this time, the choir was seen and heard on television by millions across the ocean in Europe and England in addition to the millions in this country.

In August they made a tour of the Northwest, giving two concerts on August 15th and 16th at the Seattle World's Fair. People from all over the world attended these concerts, and it was reported that the concert hall was so crowded on both nights that many were turned away.

We appreciate all who have furnished the singing throughout this conference. First, the singing for the Friday morning and afternoon sessions by the Relief Society Singing Mothers from the Central Idaho and Bannock welfare regions. We accept their efforts and are inspired by their singing, but very few of us ever stop to think of

what those sisters did and the valuable services rendered by Sister Florence Jepperson Madsen in training them in such an excellent way.

Then we had the music furnished on Saturday afternoon by the Combined Choirs of Brigham Young University, assisted by the Brass Choir. The Male Chorus and the combined male sections of Brigham Young University furnished the music for the general priesthood meeting Saturday evening.

For you, I express appreciation and gratitude to all who have in any way contributed to the success and inspiration of this great conference: First, to the General Authorities, we express deep appreciation for their inspired messages; to the public press— the reporters for their fair and accurate reports throughout the sessions of the conference; for the co-operation of city officials—the city traffic officers who handled carefully and ably the increased traffic; the fire department and the Red Cross, who have been on hand to render assistance and service whenever and wherever such became necessary; the Tabernacle ushers, who have rendered service quietly, courteously, and efficiently in seating the great audiences of these conference sessions.

I wish that you brethren could leave this closing session of our semiannual general conference with your hearts renewed with a firm desire to render service to your fellow men and to act in efficiency and prayerfulness in rendering service to those over whom you preside directly.

It has been said that "the race of mankind would perish if they ceased to aid one another." One man, from whom I quote, says that "from the time that the mother binds the child's head until the moment that some kind assistant wipes the death-damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid have a right to ask it from their fellow mortals; no one who holds the power of granting can refuse it without guilt."

The Church, with all its quorums and organizations, is God's plan for rendering mutual aid. The Melchizedek Priesthood is power and authority vested in the Godhead and delegated to man for the progress, happiness, salvation, and exaltation of the human family. It is a principle of power by which The Church of Jesus Christ is organized and by which men to whom it is given may legitimately act in the name of the Lord.

There are two conditions which should always be considered when the priesthood is to be given to anyone. The first of these is the individual's worthiness to receive it. The second is the service which he can render to the Church and to his fellow men.

Men who are vessels of the Holy Priesthood, who are charged with words of eternal life to the world, should strive continually in their words and actions and daily deportment to do honor to the great dignity of their calling and office as ministers and representatives of the Most High.

Whenever the priesthood is delegated to man, it is conferred upon him, not as a personal honor, although it becomes such as he honors it, but as authority to represent Deity, and an obligation to assist the Lord in bringing to pass the immortality and eternal life of man.

If priesthood meant only personal distinction or individual elevation, there would be no need of groups or quorums. The very existence of such groups, established by divine authorization, proclaims our dependence upon one another, the indispensable need of mutual help and assistance. We are social beings.

"There is a destiny which makes us brothers,
None lives to himself alone;
All that we give into the lives of others,
Comes back into our own."
(Edward Markham)

This element of service and mutual help is emphasized by the Lord as follows:

"Wherefore, be faithful; stand in the office which I have appointed unto you; succor the weak, lift up the hands which hang down, and strengthen the feeble knees." So says the Lord in the Doctrine and Covenants, section eighty-one, verse five.

And again:

"And if any man among you be strong in the Spirit, let him take with

him him that is weak, that he may be edified in all meekness, that he may become strong also." (*Ibid.*, 84:106.)

It is an honor to labor with you, brethren and sisters, throughout the entire Church. God bless you that you may realize the blessings that are yours through the revelation and restoration in this day and age of the world of the priesthood of God, which gives you authority to represent him in proclaiming the reality of the existence of the Father and his Beloved Son Jesus Christ, and the restoration in this day of the gospel as given through Christ the Lord as the plan of salvation to all mankind, through obedience to which peace shall be established on earth, and the will of God carried forth to the salvation and exaltation of his children.

With all the power the Lord has given his servants, I bless you, and pray that you will go forth with the spirit of service, honoring his name now and forever, in the name of Jesus Christ. Amen.

President David O. McKay:

The Tabernacle Choir will sing "Glorious Everlasting," and the benediction will be offered by Elder William Lemuel Nicholls, president of the Atlanta Stake, and this Conference will be adjourned for six months.

The Choir sang an anthem, "Glorious Everlasting."

President William L. Nicholls of the Atlanta Stake offered the benediction. Conference adjourned for six months.

The Relief Society Singing Mothers of the Central Idaho and Bannock Welfare Regions furnished the musical numbers for the Friday morning and afternoon sessions. Florence Jepperson Madsen conducted the singing.

The Tabernacle Choir, Richard P. Condie, Conductor, assisted by Jay E. Welch, Assistant Tabernacle Choir Conductor, furnished the music for the Saturday morning session, and also the Sunday morning and afternoon meetings.

At the Saturday afternoon session The Combined Choirs of the Brigham Young University, assisted by the Brass Choir, furnished the musical numbers. John R. Halliday conducted.

The special music for the General Priesthood meeting Saturday evening was furnished by the Male Chorus and the Combined Male Sections of the Brigham Young University Choruses, Kurt Weinzinger, conductor.

Richard P. Condie conducted the singing of the Tabernacle Choir on the *Tabernacle Choir and Organ* broadcast Sunday morning.

Accompaniments and interludes on the Organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley. Alexander Schreiner was the organist at the *Tabernacle Choir and Organ* broadcast.

JOSEPH ANDERSON
Clerk of the Conference

SALT LAKE MORMON TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 8:35 to 9:00 a.m. Sunday, October 7, 1962, through the courtesy of Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

(The organ played "As The Dew From Heaven Distilling," and on signal the Choir and organ broke into the Hymn, "Gently Raise The Sacred Strain," singing the words to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard P. Condie conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist, and the spoken word by Richard Evans.

First is a sacred song with the music of Cyril Jenkins: "Let the mountains shout for joy, And all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your eternal King . . . And let all the sons of God shout for joy. And let the eternal creations declare his name for ever and ever. . . ."

(The Choir sang: "Praise The Lord." —Jenkins.)

Announcer: Frank Asper at the Tabernacle organ brings to this Temple Square hour today a stately religious march movement by Karg-Elert: "Now Thank We All Our God."

(Organ Selection: "Now Thank We All Our God."—Karg-Elert.)

Announcer: The Tabernacle Choir continues this hour from Temple Square with Vivien Bard's setting for the deeply comforting words of the 46th Psalm: "Be still and know that I am God . . . He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; . . . He burneth the chariot in fire . . . Be still and know that I am God."

(The Choir sang: "Be Still And Know That I Am God."—Bard.)

Announcer: Last week we spoke of the question of convenience, of doing things or dodging things, and of the fact that no learning, or working, or serving ever seems quite comfortable or convenient if a person doesn't consider it to be so. In the long process of learning and preparing, young people often feel both pressure and impatience—so much so that delays and difficulties may cause them to quit, to give up too easily the pursuit of some good goal. Sometimes a student leaves school too soon because of uncertainties and setbacks. With disappointments and problems, values may get out of focus, and immediate and passing things may seem more important than permanent purposes, and there may be some of giving up too easily, some shortsighted decisions. The unexpected almost always enters in, and impatience must be tempered with enduring qualities of character and a far-seeing sense of values. And while it is well to go as far as we can as fast as we can, as young as we can, we need also to learn to be willing to work, and willing to wait, and shouldn't hastily set good plans aside for something secondary. "I have endeavored to impress upon the minds of youth," said Heber J. Grant, "the necessity of their working to the extent of their ability; and also while so laboring never to become disheartened."[1] What if something solid and superior does take a little longer—or a lot longer? "There is more to life than increasing its speed,"[2] said Mahatma Gandhi. Preparation is more important than speed. Direction is more important than speed, and one of the worst things in the world is quickly going the wrong way. We can go a thousand ways fast and get to no good

[1]Heber J. Grant
[2]Mahatma Gandhi

if we don't keep the course. "The future," said Emerson, "belongs to those who prepare for it."[3] "I have fought a good fight, I have finished my course, I have kept the faith."[4] These words of Paul would commend to young people patience, perseverance, principles, improvement, and a reaching for perfection, and avoiding hasty, shortsighted decisions. "No life ever grows great," said Dr. Fosdick, "until it is focused, dedicated, and disciplined."[5] To you who are young: Keep up your courage, keep moving, keep your character and conviction, and don't let passing circumstances easily discourage you from the pursuit of some good goal. In an age of speed, may God help us keep in mind the direction in which we are moving, as well as the rate at which we are going.

(The Choir sang: "Guide Us, O Thou Great Jehovah."—Hughes.)

(Organ Selection: "Again We Meet Around The Board."—Careless.)

Announcer: Frank Asper has presented one of the hymn tunes of George Careless: "Again We Meet Around The Board of Jesus, our redeeming Lord."

And now with the words of Parley P. Pratt and the music of George Careless we hear a hymn of solid reassuring faith: "The morning breaks, the shadows flee; Lo, Zion's standard is unfurled! The dawning of a brighter day, Majestic rises on the world."

(The Choir sang: "The Morning Breaks, The Shadows Flee."—Careless.)

Announcer: The men's chorus of the Tabernacle Choir recalls in closing the words of a hymn by Annie S. Hawkes: "I Need Thee Every Hour, Most gracious Lord; No tender voice like thine can peace afford. I need thee; O I need thee; Every hour I need thee!"

(The Men's Chorus sang: "I Need Thee Every Hour."

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the seventeen hundred and twenty-ninth presentation, and continues the 34th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

Richard P. Condie conducted the Tabernacle Choir. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard again from the Crossroads of the West.

[3]Accredited to Emerson
[4]New Testament, II Timothy 4:7
[5]Harry Emerson Fosdick

Index

Page

Anderson, Elder Joseph, Clerk of the Conference 1, 120
Authorities and Officers Present 1
Authorities and Officers Sustained 52
Benson, Elder Ezra Taft 14
Brockbank, Elder Bernard P. 105
Brown, President Hugh B. 40
Brown, President Hugh B. 83
(General Priesthood Meeting)
Brown, Bishop Victor L. 27
Burton, Elder Theodore M. 65
Chart on Correlation Program Organization 75
Choir and Organ Broadcast 121
Christiansen, Elder ElRay L. 116
Correlation Program Chart 75
Critchlow, Elder William J., Jr. 111
Dyer, Elder Alvin R. 11
Evans, Elder Richard L. 72
(General Priesthood Meeting)
Evans, Elder Richard L. 121
(Choir and Organ Broadcast)
First Day—Morning Meeting 3
First Day—Afternoon Meeting 19
General Authorities and Officers Present 1
General Authorities, Officers and Auxiliary Officers Sustained 52
General Priesthood Meeting 71
Hanks, Elder Marion D. 101
Hinckley, Elder Gordon B. 72
(General Priesthood Meeting)
Hunter, Elder Howard W. 22
Isaacson, Elder Thorpe B. 29
Kimball, Elder Spencer W. 55
Lee, Elder Harold B. 71, 79
(General Priesthood Meeting)
Longden, Elder John 25
McKay, President David O. 5
(Opening Address)
McKay, President David O. 86
(General Priesthood Meeting)
McKay, President David O. 118
(Closing Address)

Page

McKay, President David O. ..... 3, 5, 8, 10, 13, 14, 19, 20, 22, 24, 27, 29, 32, 34, 35, 36, 39, 43, 47, 50, 51, 55, 60, 63, 65, 68, 70, 71, 83, 85, 86, 87, 88, 92, 96, 98, 100, 104, 105, 106, 109, 111, 114, 116, 118, 120.
McConkie, Elder Bruce R. 8
Moyle, President Henry D. 88
Moyle, President Henry D. 85
(General Priesthood Meeting)
Moyle, President Henry D. 52
(Presentation of General Authorities and Officers)
Organizational Chart on Correlation Program 75
Packer, Elder Boyd K. 47
Petersen, Elder Mark E. 44
Presentation of General Authorities and Officers 52
Priesthood Meeting, General 71
Richards, Elder Franklin D. 32
Richards, Elder LeGrand 107
Romney, Elder Marion G. 92
Romney, Elder Marion G. 77
(General Priesthood Meeting)
Second Day—Morning Meeting 35
Second Day—Afternoon Meeting 51
Sill, Elder Sterling W. 36
Simpson, Bishop Robert L. 98
Smith, Elder Eldred G. 61
Smith, President Joseph Fielding 20
Sonne, Elder Alma 114
Sustaining of General Authorities, Officers and Auxiliary Officers 52
Tabernacle Choir and Organ Broadcast 121
Tanner, Elder Nathan Eldon 68
Taylor, Elder Henry D. 109
Third Day—Morning Meeting 88
Third Day—Afternoon Meeting 104
Tuttle, Elder A. Theodore 96
Vandenberg, Bishop John H. 63

Printed by

in the United States of America

ONE HUNDRED THIRTY-THIRD
ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

APRIL 5, 6, 7, 1963

WITH REPORT OF DISCOURSES

Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

The One Hundred Thirty-third Annual Conference of The Church of Jesus Christ of Latter-day Saints

The one Hundred Thirty-Third Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, April 5, 6, and 7, 1963.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m. Friday, Saturday, and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, April 6, at 7:00 p.m.

All general sessions of the Conference were broadcast to overflow gatherings in the Assembly Hall on Temple Square, over a loudspeaking system and by television. Additional thousands listened to the services on the Tabernacle Grounds by means of amplifying equipment.

The proceedings were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, Utah and by arrangement through KSL, stations throughout the United States, and in Canada, Hawaii, and Australia made available portions of the Conference sessions to their listening or viewing audiences. Conference sessions were released over International Short-wave station WRUL near Boston, Mass. by way of its New York studios. By this means the Conference proceedings were carried in English to all parts of Europe, to Africa, Central and South America, and parts of Asia. A Spanish translation was carried by short wave to Central and South America, Mexico and the Caribbean area.

The Saturday morning session, in addition to being broadcast direct, was video-taped for release Sunday morning over 119 television stations in the United States, Canada, Hawaii and Australia.

The General Priesthood meeting was relayed by closed circuit to members of the Priesthood gathered in the Assembly Hall and in 359 other Church buildings from coast to coast, and in Alaska and Canada.

The Sunday morning services were carried live by 56 television and radio stations from Denver to the West Coast from the Tabernacle in Salt Lake City.

President David O. McKay was present and presided at each of the sessions and conducted the services of each meeting.

A full report of the Sunday morning *Tabernacle Choir and Organ Broadcast* is included in this record, as is also a full account of Columbia Broadcasting System's *Church of the Air* program. (See pages 133 to 137.)

Elder Joseph Anderson was Clerk of the Conference.

General Authorities of the Church Present

The First Presidency: David O. McKay, Henry D. Moyle, Hugh B. Brown.

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, *, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Howard W. Hunter, Gordon B. Hinckley, Nathan Eldon Tanner.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve Apostles: Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Henry D. Taylor, William J. Critchlow, Jr., Alvin R. Dyer, Franklin D. Richards, **, Thorpe B. Isaacson, Boyd K. Packer, Bernard P. Brockbank.

The First Council of the Seventy: ***, Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, ****, *****, ******.

---

*Elder Mark E. Petersen presiding over the West European Mission.

**Elder Theodore M. Burton presiding over the European Mission.

***Elder Levi Edgar Young absent because of illness.

****Elder Bruce R. McConkie presiding over the Southern Australian Mission.

*****Elder Marion D. Hanks presiding over the British Mission.

******Elder A. Theodore Tuttle presiding over the South American Mission.

Presiding Bishopric: John H. Vandenberg, Robert L. Simpson, Victor L. Brown.

General Officers and Other Authorities Present

Church Historian and Recorder: Joseph Fielding Smith, and assistants: A. William Lund and Preston Nibley.

Members of the General Welfare Committee, Church Welfare Program.

Members of the Church Board of Education and Chancellor of the Church School System, Directors and Associate Directors of Institutes, and Seminary Instructors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, and quorum presidencies and members of the Melchizedek and Aaronic Priesthoods.

Auxiliary Officers, General, Stake, and Ward, from all parts of the Church.

FIRST DAY
MORNING MEETING

The opening session of the One Hundred Thirty-Third Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City Friday morning, April 5, 1963 at 10:00 a.m., wth President David O. McKay presiding and conducting the services.

The Logan LDS Institute of Religion Choir, Professor James L. Bradley, Conductor, furnished the music for this session. Frank W. Asper, Tabernacle Organist, was at the organ.

President McKay made the following introductory remarks:

President David O. McKay:

This is the opening session of the One Hundred Thirty-Third Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are convened in the historic Tabernacle on Temple Square in Salt Lake City.

Yesterday and Wednesday this building was filled with the officers and teachers of the Primary Association, assembled in their annual general conference. We wish to commend and to congratulate the General Primary Presidency and members of the General Board for their loyalty and commendable service which they render to the children of the Church.

Excused from this general meeting are the following General Authorities of the Church: Elder Theodore M. Burton, Assistant to the Twelve, presiding over the European Mission, Elder Bruce R. McConkie of the First Council of Seventy, who is presiding over the Southern Australian Mission; Elder Mark E. Petersen of the Council of the Twelve, presiding over the West European Mission; Elder Marion D. Hanks of the First Council of Seventy, presiding over the British Mission; Elder A. Theodore Tuttle of the First Council of Seventy, who is presiding over the South American Mission; and Elder Levi Edgar Young, of the First Council of Seventy, who is ill.

You will be interested in knowing that by radio and television broadcasting the proceedings of this conference will reach the largest world-wide audience in the history of the Church. As it has since 1928, KSL Radio, and now television, will broadcast all sessions of the conference, and will be joined by many of the other stations in carrying all or parts of the conference. Radio broadcast sessions of this conference will be carried by 27 stations, and 157 television stations coast to coast in the United States; and for the first time television stations in Canada, in Hawaii, and in Australia will be releasing portions of the conference sessions. For the third consecutive time conference sessions will be released over international short-wave Station WRUL with its five short-wave transmitters near Boston, Massachusetts, by way of its New York studios. Three short-wave channels will carry the conference to all parts of Europe, to Africa, Central and South America, and parts of Asia in English, while two channels will carry a Spanish translation by short wave to Central and South America, Mexico, and the Caribbean area.

It is fitting for us, as we assemble this morning, to express gratitude to an Overruling Providence for having inspired inventors and scientists throughout passing time, and men and women who have applied these inventions and discoveries for the guidance, convenience and the blessing of future generations. It is well for us today to express appreciation of the service of such men.

Carlyle, I think, in one of his essays said: "In this world, there is one godlike virtue, the essence of all that ever was or ever will be godlike in this world—the veneration done to human worth by the hearts of men."

We should like to so express for you appreciation of what men are doing to-

day to make it possible for the representatives in Australia, parts of Europe, and South Seas to be present this morning. I am going to name the Board members of the International Educational Broadcasting Corporation, who are in charge of short-wave Station WRUL, who are making it possible for people in Europe, South America, Australia, and other parts of the world to hear these sessions "live" from Salt Lake City: Brother James B. Conkling, President of WRUL, the short-wave station; Howard J. Stoddard, Chairman of WRUL Board; Isaac M. Stewart, Vice-President; and other WRUL Board members—David M. Kennedy of Chicago, J. Willard Marriott of Washington, D.C., Lee S. Bickmore, Saul Haas, Frank G. Wangeman, Robert W. Barker, and Arch L. Madsen, our own KSL man. For their cooperation and general assistance in helping establish Church broadcasts by way of Station WRUL we express appreciation.

This international broadcasting is just the beginning of a world-wide effort. Through the cooperation of our loyal stake presidents, mission presidents, bishops, branch presidents, missionaries and other church members, many people in distant lands are increasingly able to participate with us.

Last October we re-broadcast over KSL the sessions of conference from one o'clock to five o'clock in the morning following each conference day. From these re-broadcasts we have received nearly one thousand pieces of mail from listeners throughout the United States, including Hawaii and Alaska; in Canada and Mexico; and from 27 foreign countries, including the Islands of the Pacific, and from three ships at sea in the Pacific. The response was so gratifying that all sessions of this conference will be re-broadcast by KSL Radio to all these countries from one o'clock to five o'clock in the morning following each conference day, thus permitting us to bring the proceedings of this conference into the homes of tens of thousands who otherwise would be unable to hear the program.

The General Priesthood Meeting Saturday evening, originating in the Salt Lake Tabernacle, will be carried by direct closed circuit wire to more than 359 separate gatherings of men and boys in all parts of the United States, including Alaska, and in Canada.

We have assembled here in the Tabernacle a truly great international congregation. Representatives of the Church have come from the far-flung stakes and wards of the Church, which include the stakes, (stakes, mind you,) in England, Europe, Australia, New Zealand, Samoa, Mexico, Canada, and everywhere in the United States, including stakes in Hawaii and Alaska. To all—to those gathered here in the Tabernacle, to the overflow gatherings in the Assembly Hall, and to the vast radio and television audience—in behalf of the First Presidency, the Council of the Twelve, the other General Authorities, I extend a cordial welcome.

Any important messages that come to us for persons attending this conference will be announced at the dismissal of the meetings over the public address system on the grounds.

These dozens of beautiful daffodils arranged on the rostrum have come to us by airplane from the Tacoma Stake through the courtesy of the Puyallup Valley Daffodil Festival, Incorporated, of Tacoma, Washington. The calla lilies have also come by air from the High Priests' Quorum of the Oakland-Berkeley Stake. Thank you, members and friends! We deeply appreciate this thoughtful service, and are not unmindful of the effort that has been put forth by the members in picking and arranging these lovely flowers for shipment by air.

We are pleased to announce that the Logan Institute of Religion Choir, with Professor James L. Bradley as their conductor, will furnish the music for this session today. Brother Frank W. Asper will be at the organ. We welcome you young people and are glad to have you join with us in worship this morning.

We have received the following telegram from President and Sister Mark E. Petersen of the West European Mission: "We join with Saints and leaders of West European Missions and Stakes in sending greetings at conference time,

praying God's choicest blessings on you all and particularly that you, yourself, may be magnified in your important calling."

Telegram from President and Sister Fred W. Schwendiman of the New Zealand South Mission: "Missionaries and members of the New Zealand South Mission send greetings and love to the Church Authorities, members, and our representatives assembled in the General Conference of the Church."

We are especially happy to welcome, and are grateful for the presence of our Stake Presidencies, Temple Presidents, Bishoprics, High Councilmen, general auxiliary officers, and other general officers of the Church, many of whom have traveled long distances to be in attendance at this conference.

We note men, prominent men, about us who show their interest by their presence this morning: Senator Wallace F. Bennett, United States Senator; Senator Frank E. Moss, United States Senator; Laurence J. Burton, United States Congressman; George D. Clyde, our Governor of Utah; Education, Ernest L. Wilkinson, President of Brigham Young University; John L. Clarke, President of Ricks College; William P. Miller, President of Weber College; M. Lynn Bennion, Superintendent of Salt Lak City Public Schools; and possibly others whom Brother Kimball could not see, and I cannot see you from the rostrum here, but you are welcome and we are glad to have you with us.

The singing for this morning's session, as already announced, will be furnished by the Logan Institute of Religion Choir. They will now sing "Still, Still With Thee," conducted by Brother James L. Bradley. The invocation will be offered by Elder Douglas H. Driggs, formerly President of the Northwestern States Mission.

The Logan LDS Institute of Religion Choir sang the selection, "Still, Still With Thee."

Elder Douglas H. Driggs, formerly President of the Northwestern States Mission, offered the invocation.

President David O. McKay:

The invocation was just offered by Elder Douglas H. Driggs, formerly President of the Northwestern States Mission.

The Logan Institute of Religion Choir will now sing "I Need Thee Every Hour." After the singing President Hugh B. Brown of the First Presidency will speak to us.

Singing by the Institute Choir, "I Need Thee Every Hour."

President David O. McKay:

Our first speaker this morning will be President Hugh B. Brown of the First Presidency of the Church. He will be followed by Elder Thorpe B. Isaacson.

PRESIDENT HUGH B. BROWN

Second Counselor in the First Presidency

Let us quote two well-known definitions of religion, one from the Old Testament and one from the New; these might well sound the keynote or prelude to this conference. First from the Prophet Micah: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8.)

And the Apostle James admonishes: "But be ye doers of the word, and not hearers only, deceiving your own selves.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

"Pure religion and undefiled before

God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:22, 25-27.)

We pray that all who speak during this conference may be inspired by the Holy Spirit. Especially we pray that the many thousands, seen and unseen, who may attend the various sessions may enjoy the same inspiration. The effect upon the "hearers of the word" depends upon their being spiritually in tune and open-mindedly responsive.

As the relish with which one enjoys a meal depends upon the appetite he brings to the table more than upon the quality and variety of food placed before him, so the degree of enjoyment and assimilation of spiritual refreshment will depend upon whether or not we "hunger and thirst" as enjoined by the Savior, and be promised the reward of satisfaction. The Savior said: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.)

We are all familiar with the parable of the sower, where ". . . some seeds fell by the way side, and the fowls came and devoured them up:

"Some fell upon stony places, where they had not much earth: . . .

"And when the sun was up, they were scorched; and because they had no root, they withered away.

"And some fell among thorns; and the thorns sprung up, and choked them:

"But other fell into good ground, and brought forth fruit, . . ." (Matt. 13:4-8.)

In explanation of the meaning of the parable, the Savior emphasized the responsibility of all who hear the word, and he expressed concern for the quality and depth of the soil in which the seeds are planted. Mark defines the seed as the word of God: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

"But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

"Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

"He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." (*Ibid.*, 13:19-23.)

This parable applies to all to whom the seed—the word of God—may come, whether they be lifetime members of the Church, new converts, or investigators seeking truth. Let us be united in our prayers that the seeds of truth which may be broadcast during this conference may take root in fertile soil and bear fruit. Paul said of some to whom the gospel was preached in his day that it did not profit them ". . . not being mixed with faith in them that heard it." (Heb. 4:2.)

Truth is challenging and calls for action as is evidenced by another parable of the Savior: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 7:24-27.)

It should be noted that the rain descended and the floods came and the winds blew and beat upon the house which was built upon the rock with the same force as that which destroyed the other house. This house did not escape the storm but, having a rock foundation, withstood it.

Some have thought that upon joining the Church and being faithful all trials would end, all difficulties disappear,

and all temptations cease. We are reminded of the young bride who, on her wedding day, said to her mother, "I am the happiest girl in the world. I have come to the end of all my troubles."

And the wise mother replied, "Yes, my dear, but you don't know which end."

Both the storms of nature and the storms of life are indiscriminate. As the house built upon the rock survived the storm, so the life whose roots are firmly planted in the soil of faith will endure adversity and be made stronger by the struggle. As Douglas Malloch said in verse:

"Good timber does not grow in ease,
The stronger wind, the tougher trees,
The further sky, the greater length,
The more the storm, the more the strength.

"By sun and cold, by rain and snow,
In trees or men, good timbers grow."

Sometimes defeat may serve as well as victory to shake the soul and let the glory out.

Let us not bemoan our lot in life or chafe under the trials, losses, or problems which beset us. Let us rather enumerate and express gratitude for our many blessings. Some go through the year or through life unappreciative of life's bounties because they are unaware of them. One's awareness becomes the measure of his aliveness. All about us we see evidences of a benevolent providence. For example, anyone who reverently looks into the starry skies will feel to exclaim with the Psalmist: "The heavens declare the glory of God; and the firmament sheweth his handywork." (Psalm 19:1.)

As we become more aware and appreciative of his love and of the beauty and wisdom which are everywhere apparent, we thank the Lord for life and for its bracing trials and challenges, its educative disciplines and rewards. Our faith in God is deepened and sustained by life's experiences and by convincing evidence on every hand that our universe is governed by law under a beneficent and omnipotent Father.

As this faith and knowledge develops, one becomes conscious of his own weaknesses and shortcomings and undertakes to bring his conduct up to the level of his ideals; this is called repentance.

But if his faith is not kept radiant by good works, he will be tempted to lower his ideals to the level of his conduct. This is retrogression.

In these ominous and threatening times, we need physical, intellectual, and moral courage and sustaining faith. It may seem trite to say the world is imperiled and divided and that these are times of historic decisions, but on all levels of life, from individual and family to national and international, challenging situations demand attention and difficult problems require solution. We all face a common challenge and share a common cause.

The threat of communism is sinister, and its dangers are imminent. Hundreds of millions of our fellow beings are being relentlessly imbued with the satanic ideology that the Fatherhood of God, the Saviorhood of Christ, and the brotherhood of man are stupid myths, that religion is nothing but a tranquilizing opiate. They seek to deprive men of physical, mental, and spiritual freedom while endowing the state with monstrous supremacy. This relentless indoctrination is but a continuation of the war that began when Satan's plan of force was rejected by the Father. We live in the most dangerous period of all history. The sixth chapter of Ephesians was never more applicable than today: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12.)

The Church is the main bulwark against communism. The gospel is the most effective rebuttal to their godless ideologies. It is a spiritual force which can crash and overcome all physical barriers. Surely we must put on the whole armor of God, consisting, as Paul said, of truth, righteousness, peace, faith, with the helmet of salvation and the sword of the spirit, which is the word of God. Because of our faith in a living, personal, and all-powerful God,

we do not fear the final outcome in our fight against the emissaries of Satan, though we must ever be alert, united, and on guard. We are reassured by John's wonderful vision on the Isle of Patmos:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." (Rev. 20:1-3.)

Nothing but the gospel of love, the restored gospel of Jesus Christ, which we gratefully proclaim, can save the world or the individual from the dangers that threaten us. This is a gospel of character-building activity; of invincible faith and the courage that is born of faith; of repentance, the doorway to progress; of sanctification through baptism of water and of the Spirit, the doorway to the celestial kingdom. Let us take courage in the knowledge that Christ, the Prince of Peace, is at the helm. He has declared that the worth of souls is great in the sight of God; so great that he gave his only Begotten Son that whosoever believeth on him should not perish but have everlasting life.

The transcendent love of God the Father has its counterpart in Christ, the Son, whose redeeming sacrifice, which was voluntary and love inspired, loosed the bonds of death and assured to all men the blessings of the resurrection. He declared it to be his work and his glory to bring to pass the immortality and eternal life of man. The Apostle Paul gives us an appraisal of the enduring quality of God's love in his epistle to the Romans: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

"Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:38-39.)

But this divine love elicits response from us, not only by declarations of our love but by our attitude toward our fellow men. Benjamin Franklin prayed, "Accept my kind offices to thy children as the only return in my power for thy continual favors to me."

John, in his first epistle, wrote: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

"And this commandment have we from him, That he who loveth God love his brother also." (1 John 4:20-21.)

How can a man have communion with God if he does not have fellowship with his fellow men?

Jesus, when asked which was the great commandment, replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:37-40.)

When on another occasion the Master was asked who is my neighbor, he replied with the parable of the good Samaritan, which teaches the lesson that all who need our help, all whose lives we touch are our neighbors, whether they live across the street, over the fence, across the continent, or over the ocean. Our neighborhood has become world-wide.

Abou-Ben Adhem's name headed the list of those whom love of God had blessed because he, apparently more than others, loved his fellow men.

The depth, direction, and quality of our religious life depend upon our understanding of the nature, purposes, and methods of God and our relationship and responsibility to him. The scriptures are replete with reassuring promises that right will prevail over might, good over evil, truth over error, Christ over anti-Christ. John the Beloved was

inspired when he wrote the rhapsody in his first epistle:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: Therefore the world knoweth us not, because it knew him not.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:1-2.)

In a book titled *A Century's Change in Religion,* quoted by Dr. James L. Barker, George Harris tells us: "There has been a change in our thought of God, from the conception of sovereignty to the conception of Fatherhood; speaking broadly, it may be said, that the Latin theology made sovereignty the central doctrine. The Roman government was a type of the divine government. This theology stamped the doctrine of decrees, of predestination and reprobation, the mere good pleasures of God as the cause of all events. The belief engendered fear and hate rather than love and trust. . . . The center of doctrine has shifted from sovereignty to fatherhood." The inspired concept of the actual fatherhood of God and the concomitant brotherhood of man is a basic doctrine of Mormonism and is the most profound and hopeful philosophy in the world today.

We believe in a living, personal God; that his glory is intelligence, which denotes purpose and plan; that he has the will and the power to realize his purposes. He is our Father, and that fact assures love and inspires trust.

May the Holy Spirit direct all who participate in the proceedings of this conference, in song, prayer, or discourse, and inspire in all who listen a desire for renewed dedication and activity. May our lives attest our gratitude for the priceless privilege of living in the greatest of all dispensations and participating in the final preparation for the second coming of Christ. No era in history was more momentous than our own, for it heralds his coming.

The words of the poet are prophetic:

"You that have faith to look with fearless eyes upon the tragedy of a world at strife
And know that out of death and night shall rise the dawn of ampler life,
Rejoice, whatever anguish rend the heart,
That God has given you the priceless dower to live in these great times and have your part
In freedom's crowning hour,
That you may tell your sons who see the light high in the heavens, their heritage to take,
I saw the powers of darkness take their flight,
I saw the morning break."

What then shall we take home from this conference, and in what measure shall we take it? This depends upon "patient continuance in well doing," upon the quality and depth of soil into which the seeds of truth may fall, and upon whether we become doers of the word and not hearers only. Shall the seed be received by the wayside, in stony places, in shallow soil, or among the thorns; shall the care of this world and the deceitfulness of riches choke the word that the seeds become unfruitful; or shall it be received into good ground and bear fruit? Each one must answer for himself. Let us pray for strength to ". . . do justly, and to love mercy, and to walk humbly with our God" (see Micah 6:8) in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is President Hugh B. Brown of the First Presidency of the Church. We shall now hear from Elder Thorpe B. Isaacson, Assistant to the Twelve. He will be followed by Elder Antoine R. Ivins.

ELDER THORPE B. ISAACSON

Assistant to the Council of the Twelve Apostles

I am sure you realize that one would be very humble following President Hugh B. Brown. I sincerely pray that what I might say will be helpful to someone. I would like to speak on a principle that has become somewhat old-fashioned, then also on a certain practice that has become rather prominent.

The principle that I should like to say something about, together with the practice that I feel is being followed all too freely, is the subject of *Thrift and Savings versus Debt and Spending.*

In the very beginning of this great country, thrift was a principle that was accepted, practised, lived, and followed. Likewise in the beginning of the Church in this dispensation, our pioneer fathers from the very beginning were taught thrift and saving until it became a part of their very lives.

Today we hear very little about thrift, but on the opposite side we hear so much about debt and spending, and we observe it on nearly every side until it is giving great concern. Credit buying has become greatly abused until we find many families and many individuals in difficulty. Bankruptcies filed in 1962 reached an all-time high in American history. An increase in bankruptcy is hitting the nation's business. I am quoting from Don C. Woodward, business editor of *The Deseret News*:

"A rising wave of personal bankruptcies is hitting the nation's business where it really hurts. . . . Americans are not only buying on time as never before, but they are spending themselves into bankruptcy in record numbers."

The bankruptcies last year were greatly increased over the year before, and the year before that was also a record year.

"Consumer credit has climbed more than 40 percent, but personal bankruptcy filings have soared to 110 percent. In each of the last six years voluntary bankruptcies have touched a new high." (Don C. Woodward.)

Thrift is very often completely ignored. Debt seems to be on the constant increase. Many cities, counties, states, and the federal government are experiencing a constant increase in debt. Many people are finding it impossible to live within their income. One writer expressed a view that people do not know how to live within their income, and "they have lots of company."

There was a time when most people accepted the fact that you could not spend more than your income, but this practice has been resisted. It would be well if we could resist the temptation to borrow for luxuries, and remember that tomorrow does come, and tomorrow we will have to pay. It is estimated by one writer that seventy percent of the American families could not go more than sixty days without a pay check. That means that they have no reserve, and that their wages are already obligated.

Thrift has become somewhat obsolete. There are too many who do not have any savings. They spend all they make, and in many cases they spend more than they make. Perhaps the saddest feature of all is the fact that the lack of *thrift and savings* and the practice of *debt and spending* are causing very many family problems. It is estimated that more divorces were caused last year by financial problems than by any other single cause or reason.

Parents used to teach their children the habit of saving. They taught them to save and to go without things until they could afford some of the luxuries they wanted. There has been a theory developed now with the phrase, "Buy Now, and Pay Later." There are, however, many young people who are saving for their education and for their mission, but in the main families do not save, and they have forgotten the principle of thrift.

It is difficult today to refrain from buying things that we do not need because the temptation is great. Payments are low, and in many instances things can be purchased for nothing down.

Wise parents might try to instil the virtue of thrift in their children. Children should be taught to save. Mr. Gerald R. Christensen of *The Deseret News* in the article, "Saving Takes Planning," states: "Saving is not difficult. It is just getting started that is the biggest step. Once an individual gets over the big step, he should attempt to develop the habit of thrift, which will last his lifetime."

Skilful management of money provides great satisfaction. Every individual should be encouraged to put aside regularly a portion, even though it may be small, of that which he receives, and as Mr. Christensen further states, "He will then have taken a big step toward building a nobler character and financial stability."

Now with reference to debt and spending, it does cause a great deal of trouble in families. Recently I have had a number of men and women come and talk to me about their troubles. In nearly every instance we discovered that they were having trouble with their finances. Then quarrels started, bills were unpaid, and estranged relationships followed.

Therefore, it would be well if a man and his wife could sit down and go over their finances together, particularly pertaining to their indebtedness, and plan to get out of debt and not go in any deeper, unless they know there is a way in which they can repay their obligations. Women would do well to know more about their husbands' finances and to make sure that they have a sound fiscal policy in their own family. They would do well if they could save a little for the future, practise the law of thrift, not be extravagant and wasteful, and save a little of what they make and not spend it all. It would be well if a family could go without some things until they can afford them.

Elmer R. Davis had this to say: "There is growing concern in this country about the relatively few married couples who have placed thrift and savings among their economic habits."

Young married couples, even middle-aged couples, should not expect to have everything all at once. It has taken many of us many years of hard work before we could have a home or an automobile. We were taught to work hard, to save, and to be thrifty. Yes, we have known poverty. We knew the only way to overcome financial difficulties was by hard work, thrift, and savings. It would have been folly to practise the principle of spending and debt and borrow more money in order to overcome this financial difficulty.

Quoting again from Elmer R. Davis: "Today's ever-present struggle is real, and to meet this economic struggle, married couples should develop a philosophy of thrift. Without such a philosophy, they usually cannot hope to achieve the comfortable adjustment they expect."

Married couples like to feel financially successful. They like a sense of financial well-being. However, it is hardly fair for young couples or middle-aged couples to expect all of the conveniences it has taken a lifetime for many to achieve.

Charles V. Neal, Jr. writes: "A young couple entered into married life with the best of intentions. As all good consumers do, they bought heavily on the installment plan and did not save a nickel to ward off emergencies or predictable major expenditures. When payments became burdensome, they consolidated into bigger loans. Then collection procedures brought on family fights, they separated and blamed each other."

I also quote again from Mr. Neal, and I wish you would please note its significance: "Never has a major threat to family life appeared on the social horizon with less critics than has the installment buying, borrowing, spending and debt."

There is no disgrace in being poor, but by hard work, thrift, and saving you can build an economic future. Yes, many of us have known poverty. Living costs and taxes perhaps contribute greatly to this economic situation, but debt and spending seem to be prevalent on every hand. If we knew the total indebtedness of all the individuals of this country, it would be a staggering, unbelievable amount. One writer has stated that this country, as far as its national debt is concerned, is greater than all of the other countries of the world put together. This may not be completely

accurate, but it is a reliable estimate.

Sometimes it may not be wise to accept credit even though it is available. Sometimes it may not be wise to make purchases even though you do not need to pay for them at the time. Sometimes it may not be wise to assume a debt or an obligation, especially if there is some doubt or question in your mind as to your honest ability to make payment when agreed upon.

Security: How can you expect security without sacrifice? One usually has to earn security. How can one feel secure when he is confronted with heavy debt, with large payments which he knows he cannot meet? When a person allows himself to get in this position, and he has taken on debt and obligations he finds he cannot meet, it does something to him. It may destroy his self-respect, his confidence, his reputation, and even his credit rating.

Debt and spending have created another serious problem because of the constant increased welfare load on both the state and federal governments and the Church. Our welfare load in all three categories is on the constant upgrade, and yet we are living in a great country where there are many opportunities. Thrift and savings have been forsaken, and many of us do not prepare for our own retirement. We have been living in good times these past fifteen or twenty years, and during these same so-called good years of prosperity, our welfare load, as indicated, has increased shamefully. Divorces caused by financial problems have increased. Debt and spending and extravagance have been practised. As individuals we should take a new look at our own financial situation and learn to live within our income and to practise the law of thrift and the principle of saving.

I am not referring to a sensible credit, because credit is necessary in the conduct of business affairs. Sometimes a farmer needs to buy equipment for his farm, or a man and wife may want to buy a home and pay for it like rent. That is not the kind of debt to which we refer. We are referring to the debt of buying luxuries that we could do without and borrowing money to buy things we do not need.

It would be well for a father to teach his son, or a mother to teach her daughter, how to live within his or her income. Recently I heard a mother speak at a large gathering. She had six sons. She was greatly concerned about these sons because she knew someday they would marry daughters in that same community. She pleaded with the mothers of daughters to raise their girls not to expect too much, to be willing to make sacrifices. She pleaded with mothers to teach their girls how to manage, how to save, to be thrifty, and not to expect new furniture, new home, and new automobile until they could afford it. She was greatly concerned about the girls these boys would someday marry. Likewise, fathers, teach your sons how to manage, teach them thrift.

We should teach them the beauty of thrift and not the drudgery, not the unpleasantness of thrift. Teach them the self-respect and personal satisfaction of paying their own way in life. Let them know there is a reward for thrift and saving, and there is also a penalty for debt and spending.

There is a price to pay, and the price of success, freedom, and economic independence is high, but not nearly so high as the price of failure, bankruptcy, heavy indebtedness, and worry.

Let us do without some of the things that we can do without until we can pay for them. Let us live within our income and prepare for the future. Save money for an education, for your mission, for the day of marriage. Remember that when money comes into your hands, regardless of the amount of it, do not spend all of it. Save something. Married couples should avoid arguments about finances, and the best way to do that is not to get into financial difficulties in the first place.

Prepare for your own retirement, and do not expect the state or federal governments or Church to take care of you. You owe that to yourself. Do not abuse your credit. When you have an obligation, and you have assumed a debt, go without anything and everything until that debt is paid. If you disregard financial responsibility, in due time you may lose your own self-respect.

Married couples, take a look at your

financial situation and see if it is sound. Do not try to spend yourself into prosperity. You might land up in bankruptcy.

Let us try to solve our own problems. Then we will live better, and we will live closer to the Lord. We will meet our obligations, and we will pay our tithing and our contributions, remembering always that the money which comes into our hands is not altogether our own money, and it does not all belong to us.

With God's blessings and help and with the freedom of this great country of free enterprise, industry, and opportunity, we can make a better life for ourselves now and in future years. May God bless us that we will not completely forsake that great and beautiful, old-fashioned principle of thrift and savings, but that we will "shy away from debt as we would a plague," as stated by our late President J. Reuben Clark, Jr. Everything is spiritual in the sight of the Lord—yes, even the temporal. This is God's work, and may we live to obey the laws of God, the laws of man, and the laws of the land, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Thorpe B. Isaacson has just addressed us. We shall now hear from Elder Antoine R. Ivins of the First Council of Seventy.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

I am happy, my brothers and sisters, for the opportunity to stand before you and bear my testimony. I recommend to you what I have been doing the last few weeks, brothers and sisters, and that is to read in the scriptures a bit, in the Old Testament. I like to open the Spanish version and read it. And in doing so recently I was struck with the very frequent references in which, in the reconstruction after the exodus from Egypt they had to ask for contributions from the people for their work. And the thing that appealed to me was that almost invariably they asked that the people should voluntarily contribute with a willing heart. I think that is a very important attitude for us to take at the present time—the voluntary contribution with a willing heart—and when I say contribution I don't mean contributions in money particularly, but contributions of substance and service, and you who are immediately in front of us here are men all of whom, I believe, have particular assignments for service in the Church.

If we serve with the idea that good service will bring promotion, we may be disappointed. If we serve with a willing heart because we love people and love to help them, the Lord will make us happy. In one of the scriptures which I read, it said, "And they rejoiced because they contributed with a willing heart." I think that is the secret of our happiness very much, brothers and sisters, the attitude which we have in the service which we render. We are here for experience, for growth and development, and the growth and development of the spirit is perhaps the most important element of our lives. So, why can't we develop the habit of helping each other willingly and effectively and efficiently. If we could do that, we would be happy always, I believe. So I think that is one of our very crucial, fundamental principles.

We serve, we contribute, we pay our tithes and our offerings. If we pay them because we dare not refuse to pay them, it is of little benefit to us. If we pay those things because we love the work, love God, love his people, and realize that the only way we can serve him is to serve his children here, then we will grow and develop, and whether we amass great wealth or not we will be happy.

Man is that he may have joy, and I think we ought to pay some attention

to it, brothers and sisters, that we be happy with each other, because our service is willing.

There are many of us, holders of the priesthood, many of us who are holders of the Melchizedek Priesthood, that somewhere or another after taking on the obligation and the implied covenants that are with it do very little in the way of service. We fail to serve our quorums; we fail to serve our wards; we fail to serve our stakes; we fail pretty much, if the reports coming to us are true, to serve our God. We ought not to assume those obligations, brethren, if we don't feel in a measure that we can fulfil or comply with the promises and covenants therein, and any man who has received that priesthood should, with a willing heart, attempt to measure up to his responsibilities and opportunities.

Now if I could leave with you just that one thought and then suggest that you go back into the scriptures and find the interesting stories connected with it, I would feel quite happy today. The time is so limited that I am not going to take more of it today, but I want you to understand that in the long service that I have rendered here I have tried to have a willing heart and serve you well. I have had no other major responsibility or interest since 1931 when I was appointed but to help this work and especially to help the seventies of the Church. We are very proud of the seventies. We are very proud of the work that they accomplish, and we are interested in the purpose for which the seventies were organized. Let us all then, brothers and sisters, set to our problems with a willing heart, with faith, and sincere devotion to our God, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Antoine R. Ivins of the First Council of Seventy has just spoken to us.

The chorus and congregation will now join in singing "Praise To The Man Who Communed With Jehovah."

Elder Milton R. Hunter of the First Council of Seventy will be our next speaker.

The Congregation and the Logan Institute of Religion Choir joined in singing the hymn, "Praise To The Man Who Communed With Jehovah."

President David O. McKay:

Elder Milton R. Hunter of the First Council of Seventy will now speak to us. He will be followed by Elder Eldred G. Smith.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

My dear Son Michael:

With the hope that I might say something, my son, that will help you to live a more complete and joyful life and that someday you will receive a blessed exaltation in the presence of our Lord, I am writing you this letter.

Deep in the heart of every human being is a strong desire to experience joy day by day. In fact, Father Lehi claimed that the achievement of a life of joy was the principal purpose of our existence. He said: "Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25.)

In order that you might live a life filled with joy, that you might be happy now, in the future, and forever, it is necessary that you understand who you are and the course that you must follow in order to attain a fulness of joy in this life and in the world to come.

You are a son of God, literally and actually a child of an Eternal Father in heaven. You are endowed with the spiritual attributes of godliness that if properly cultivated will result eventually in your returning to the presence of that Divine Being and receiving eternal life. Regarding this important truth, the First Presidency, President Joseph F. Smith and his Counselors,

Presidents John R. Winder and Anthon H. Lund, wrote:

"Man is a child of God, formed in the divine image and endowed with divine attributes, and even as the infant son of an earthly father and mother is capable in due time of becoming a man, so the undeveloped offspring of celestial parentage is capable, by experience through ages of aeons, of evolving into a God." (The Improvement Era 13:81.)

My son, in the spring of 1820, the greatest event that ever occurred in the United States took place in the Sacred Grove in New York. God our Eternal Father and his Only Begotten Son appeared to a boy just your age—the Prophet Joseph Smith—in response to his prayer regarding which church to join. This marvelous vision was the prelude to the restoration of the gospel of Jesus Christ. Soon thereafter, numerous heavenly beings appeared to the Prophet, revealing the gospel of Jesus Christ for the salvation of as many of the human family as will believe and obey. The true church was established; namely, The Church of Jesus Christ of Latter-day Saints.

In accordance with the predictions of the ancient prophets, this is the Dispensation of the Fulness of Times, ". . . the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.)

You have the tremendous blessing, my son, of being a member of the true Church of Jesus Christ. This is an inheritance more valuable than all of the wealth of the world.

Seek day by day throughout your life to have sufficient inspiration and wisdom to know what the Lord our Savior desires you to do; and then work under that divine inspiration to do it at all times to the best of your ability. Jesus put it this way: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

Always select good company with whom to associate. Your companions greatly influence the life that you live. Stay away from places of temptation. If any young man frequents places of evil, eventually he will be ensnared in sin.

In modern revelation, the Lord has commanded: "Wherefore, stand ye in holy places, . . ." (D&C 87:8.) Going to church and doing temple work places one in holy places. The Lord thy God commanded: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (*Ibid.*, 59:9.)

Keep your mind and heart clean and pure at all times. The scriptures truthfully declared: "For as . . . [a man] thinketh in his heart, so is he." (Prov. 23:7.) Our thoughts are like seeds planted in a fertile garden. They take root, grow, and eventually mature in full bloom. Thus the very center of our character-growth is our inner thoughts. Our thoughts precede our actions. They are the underlying forces that shape our destiny. My son, if one could look into your heart when you have nothing in particular to do but to live with your thoughts, one could predict your future happiness and successes or your future heartaches and failures.

It is definitely true that each person is the product of his own individual thinking. Mr. James Allen aptly declared: "Whatever your present environment may be, you will fall, remain, or rise with your thoughts, your Vision, or your Ideals. You will become as small as your controlling desire, as great as your dominating aspiration." (*As A Man Thinketh*, p. 42.)

Thus let me advise: my son, guard your mind and your thinking continuously. Do not listen to impure or indecent stories. Never repeat a thought or a story that you would not be proud to tell your mother. Immoral stories are insidious and degrading to one's spiritual growth and sweetness of personality; therefore, remember never to let anything come from your lips that is indecent, suggestive, degrading, or of an immoral nature in any respect. The Savior declared: "Blessed are the pure in heart: for they shall see God." (Matt. 5:8.)

Knowing that we are children of God,

the Apostle Paul pointed out that our bodies are very sacred. He said:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16-17.)

On another occasion, the Apostle Paul made it very clear that each of us will have to answer for his own mistakes, and, on the other hand, each of us will be rewarded for his own good actions. To quote:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7-8.)

Remember this, my son, God is no respecter of persons. He will hold you accountable for your sins and reward you for your righteous acts. The writer of Ecclesiastes truthfully declared:

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Ecc. 12:13-14.)

The justice and mercy of God in blessing his children is given plainly in the Doctrine and Covenants as follows:

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to the law upon which it is predicated." (D&C 130:20-21.)

My son, there was a divine and eternal truth declared by Alma, that great Nephite prophet and teacher, which I wish would rise in front of your eyes in your mind as a great placard in glowing letters every time temptation comes your way throughout life. I would that every Latter-day Saint boy, girl, man, and woman would memorize Alma's divine declaration and that it would flash strongly in their minds on each and every occasion that they are tempted to do wrong. Alma declared: "Behold I say unto you, *wickedness never was happiness.*" (Alma 41:10.)

Perhaps a scripture of equal vital importance to have ringing in your ears is Paul's firm declaration that ". . . the wages of sin is death." (Rom. 6:23.)

Your Heavenly Father has blessed you, my son, with a healthy body and a keen mind. Certainly he expects you to keep them that way. To help accomplish this, he revealed the Word of Wisdom. It stands to reason that wise boys and wise men will at no time take substances into their bodies which are not good for them. I plead with you to refrain from taking the first smoke, and then tobacco will never be a severe temptation to you. The same truth holds for any other harmful substance that you might be tempted to take into your body. Set your standards high. Be determined that you will never break God's law of health. The achievement of this resolution will bring you joy, peace, and comfort. It will result in your maintaining health in your body and mind; and you will receive ". . . wisdom and great treasures of knowledge, even hidden treasures" (D&C 89:19) one of which treasures is a firm conviction that Jesus is the Christ and the Savior of the world. Also, obedience to the Word of Wisdom will help you to maintain your body as a pure temple in which the Spirit of God can dwell.

My son, be prayerful. Pray to your Heavenly Father every night before you retire to bed. Pray to him every morning before you leave your bedroom. Pray for the sick and afflicted, the poor and needy, the widows and orphans, and all workers of righteousness throughout the world. Pour out your heart in thanksgiving to him for the numerous blessings that he gives you. Pray to him for his divine guidance in your schoolwork. He will answer your prayers by enhancing your memory and by giving you strength and wisdom to complete your assignments. He will help you to succeed in your numerous undertakings.

Throughout life continue to call upon

your Heavenly Father for divine guidance in all things that you do. Great men such as George Washington and Abraham Lincoln found their supreme strength in times of distress in humble prayer to their Divine Creator. So will your burdens, my son, be made lighter and your heart be filled with serenity and peace as you travel the highway of life if you continue to keep your Eternal Father as your companion, your friend, and your guide. Surely he will take you by the hand and will give you answers to your prayers.

One of the most vital things in your life, if you are to have joy, is for you to learn to work and to love to work. My son, work and work and work, for herein lies perhaps your greatest joy. I know of nothing that gives more satisfaction to one's hearts than to have a job he likes, and to do that job efficiently to the best of his ability. An indescribable peace and satisfaction come into one's heart through work well done. When you stand before the judgment seat of the Lord after leaving this mortal life, be able to report honestly that you always did a full day's work. As you know, one of the two first laws given to Adam and Eve was the commandment to earn their bread by the sweat of their faces. This law we must all obey if our lives are pleasing to our Heavenly Father. The following important advice appeared in the Salt Lake *Tribune*:

"A police chief's advice to teen-agers —Always we hear the plaintive cry of the teen-agers—

" 'What can we do? Where can we go?'

"The answer is . . . go home! Hang the storm windows, paint the woodwork, rake the leaves, mow the lawn, shovel the walk, wash the car; learn to cook, scrub the floors, repair the sink, build a boat, get a job, help the minister, priest, or rabbi, the Red Cross, the Salvation Army; visit the sick, assist the poor, study your lessons, and then when you are through and not tired . . . read a good book."

My son, if you are to live a life filled with joy and happiness, learn now while in your youth that such results come about only to the proportion that you render service to your fellow men. We serve our God by serving his children. There is nothing sweeter in all the world than the spiritual blessings which come to us as a result of service—with the result of losing our lives for the Master's sake, with the assurance that someday we shall receive eternal life.

With these thoughts and purpose in mind, live in such a way that you are preparing to go on a mission when the call comes from the Lord. Save your money now in your own private missionary fund. Study the scriptures. Learn the gospel doctrines and then you will be prepared to serve your fellow men—God's children—when the call comes.

My son, be honest in all of your dealings. Never tell a lie. Build a character of high integrity. Be just and righteous in all of your actions as you go through life. Joy and success will be your reward.

In due time you will desire to obey the greatest law that God has given to man—the law of celestial marriage. My son, while in your youth you are preparing by clean living for this great event. During your courtship days, court on a spiritual plane; and then when you establish a home it will be built upon a rock foundation which will weather all storms.

To live and achieve in this world of complex problems, my son, you must have courage. Do away with any fear that may enter your heart. Fear is a destroyer of success and happiness. It confuses the mind. It undermines one's abilities. Peace of mind comes from a clear conscience and the conquest of fear. Therefore, remember and do at all times as the Lord commanded Joshua: ". . . Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Joshua 1:9.)

And now, my son, I shall close this letter by making only one more important suggestion. As you travel through life, have faith in yourself. Have faith that you can accomplish

the things which you righteously take into your heart to accomplish. Disappointments do come in life; but also great shall be your joy with the numerous accomplishments you will make through tenaciously retaining faith in your ability to achieve.

Affectionately,
Your Father

President David O. McKay:

Elder Milton R. Hunter of the First Council of Seventy has just spoken to us. Elder Eldred G. Smith, Presiding Patriarch to the Church, will now address us. He will be followed by Elder Richard L. Evans of the Council of the Twelve.

ELDER ELDRED G. SMITH

Patriarch to the Church

A favorite song of mine, one that is familiar to us all goes to this effect:

"I have a testimony, sacred and dear to me
Something that lies within my soul. . . ."

Just what is a testimony? Webster says: "A solemn declaration or affirmation made to establish or prove a fact," or "attestation of a fact or an event." Could we say then that a testimony is knowledge of a fact? We say we have a testimony as if it were a possession. Of course it is. It is a possession of knowledge. How does one obtain knowledge, either secular or religious? A student must go through the usual process of study, research, etc. To obtain religious knowledge requires additional effort. The Lord said, ". . . Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Luke 11:9.)

The Prophet Joseph Smith has given us a formula: "If we are to gain a testimony of anything, we must first desire a testimony, then learn to understand the truth in question, then practise that which has been learned, and before and during the study and practice we must be in close communication with our Heavenly Father and pray to him for help."

Moroni also gives us a formula: "And when ye shall receive these things," that is after you have done the study and received instruction and prepared yourself, "I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5.)

The power and function of the Holy Ghost is to testify of the truth, and especially to testify of the Father and of the Son. The Holy Ghost, being a personage of Spirit, speaks through our spirits. Each of us has a spirit body and a physical body. Before coming to this earth we were personages of spirit, yet we were individuals. We could walk, run, speak, see, think. Our spirit body was made of elements not found in mortality. That spirit body, combined with our mortal body, makes a living soul. When we receive promptings from the Holy Ghost, it is like opening an imaginary door between the spirit mind and the mortal mind. When this happens, we receive knowledge which we cannot deny. We have to put ourselves in tune with the Spirit of the Lord or the Spirit of the Holy Ghost, as has been mentioned here today. We will be held accountable for that knowledge in the day of judgment. By the Holy Ghost you may know the truths of the gospel. I'd like to mention just a few of these, and we will have heard some, and we will hear more as we go through this conference.

You may know of a surety of the visitation of God the Father and his Son Jesus Christ to the Prophet Joseph Smith in the Sacred Grove. The Father, calling him by name, said, ". . . *This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.)

Then you may also know of the true concept of Deity. God is truly an Exalted Being. Jesus Christ is literally his Begotten Son.

We testify that the Book of Mormon came forth by divine guidance; also the Doctrine and Covenants and the Pearl of Great Price.

We know and accept the restoration of the gospel with the priesthood of God to act in his name and perform the ordinances of the gospel needed for salvation and exaltation.

President J. Reuben Clark, Jr., has said, "What today's world must have if humanity is to go on climbing upward, is men, those wearing the cloth as well as the laity, who know that God lives and that Jesus is the Christ; men, that having this knowledge have also the intellectual honesty not only to admit but to proclaim it; who have further the moral courage and sterling character to live the righteous lives this knowledge demands. This knowledge must be a living, burning knowledge of God and Christ."

We testify of the divine purpose of temple work, the vicarious work necessary for the salvation of all, the living and the dead. Yes, we declare the principle of continued revelation through his prophet, and his prophet today is President David O. McKay.

We testify of the surety that the resurrection is real and will be universal, that each shall inherit a degree of glory in accordance with his faithfulness— the celestial, terrestrial, or telestial—the righteous to receive eternal life and exaltation in the celestial kingdom. The Prophet Joseph Smith said, "If the resurrection from the dead be not an important point or item in our faith, we must confess we know nothing about it; for if there be no resurrection from the dead then Christ is not risen; and if Christ is not risen he was not the Son of God; and if he was not the Son of God there is not nor cannot be a Son of God, if the present book called the scriptures is true; because the time has gone by when, according to that book, he was to make his appearance." (DHC. 2, 18.)

There is great strength in a testimony, strength to resist evil, strength to do. What is it that causes a bishop or a stake president or others to spend so much time in church work without monetary remuneration? Is it not his testimony? Was it not their faith and testimony that brought the pioneers across the plains? Is it not testimony that keeps the great missionary system going? President Henry D. Moyle has said, "It is our purpose as members of the Church to consider constantly the place of testimony in our lives. We dare not become complacent or unaware of this priceless gift which is ours." When we bear our testimonies, we are teaching others the truths that have enriched our lives and made us happy. Our testimonies are born to give thanks to God for the knowledge and assurance he has given us, to assist our brethren and sisters in strengthening their testimonies, and to carry the conviction which is ours into the hearts of all other people upon the face of the earth.

I invite all to follow the formula given and obtain a testimony with us of the truths of the gospel of Jesus Christ. I testify to you in the name of Jesus Christ that these things are true and that God lives, that Jesus Christ is truly the Son of God, that Joseph Smith is a prophet of God through whom the gospel has been restored. I testify that President David O. McKay is a true prophet of God today, and I do this in the name of Jesus Christ. Amen.

President David O. McKay:

We have just heard from Elder Eldred G. Smith, Presiding Patriarch to the Church. You will hear later from Brother Evans.

The following telegram has been received from the Northeast British Mission, President Grant S. Thorn: "Our missionaries and members send their love and best wishes for a glorious conference and sustain you in this marvelous work."

And one from President Tuttle of the South American Mission: "Over 1,000 missionaries, 30,000 members, nearly one-third of whom joined the Church last year, and seven mission presidents

send love and greetings. All missions are anxiously awaiting conference broadcasts over short-wave. We join in supplicating our Father's blessings for a great conference."

I am pleased to note that we have in our audience Congressman Ralph Harding of Idaho, and Dr. Russell H. Blood, until recently captain in the United States Navy. He is captain in the Navy, but in charge recently of naval installations in the northeastern part of the United States.

The Logan Institute of Religion Choir will now favor us with "Almighty God Of Our Fathers," conducted by James L. Bradley. The benediction will be offered by Elder George F. Simmons, formerly President of the West Central States Mission, after which this conference will stand adjourned until two o'clock this afternoon.

Selection by the Logan Institute of Religion Choir, "Almighty God Of Our Fathers."

Elder George F. Simmons, formerly President of the West Central States Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

FIRST DAY

AFTERNOON MEETING

The Conference reconvened at 2:00 p.m., Friday, April 5th.

The choral music for this session of the Conference was furnished by the Logan LDS Institute of Religion Choir, with James L. Bradley, Conductor. Frank W. Asper, Tabernacle Organist, was at the organ.

President David O. McKay, who presided and conducted the services, made the following opening remarks:

President David O. McKay:

The Tabernacle is filled to overflowing this afternoon, and probably more thousands have tuned in on their radios and televisions. We extend a hearty welcome to our unseen audience, and to all who are gathered here in the Tabernacle and in the Assembly Hall.

We are favored again this afternoon by the presence of the Logan Institute of Religion Choir, with Professor James L. Bradley conducting, and Frank W. Asper at the organ. We shall begin these services by the Institute of Religion Choir singing "How Beautiful Upon the Mountains."

The invocation will be offered by Elder John A. Buehner, formerly President of the South German Mission.

The Choir sang the anthem, "How Beautiful Upon The Mountains."

Elder John A. Buehner, formerly President of the South German Mission, offered the opening prayer.

President David O. McKay:

The invocation was offered by Elder John A. Buehner, formerly President of the South German Mission.

We have just received the following cable from President Theodore Tuttle of the South American Mission and President Ronald V. Stone of the North Argentine Mission: "Hostilities practically over. Most public services now operating. Civilian population tranquil. Missionaries and members safe in North Argentine Mission."

The Logan Institute of Religion Choir will now favor us with "O My Father," conducted by Professor James L. Bradley. After the singing, President Joseph Fielding Smith, President of the Quorum of the Twelve, will give the opening address. He will be followed by Elder Richard L. Evans.

The Logan Institute of Religion Choir sang the hymn, "O My Father."

PRESIDENT JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

My beloved brethren and sisters, I want to talk to you briefly on our responsibilities in regard to the Sabbath day. In the beginning the Lord chose the last day after the creation as the Sabbath, and that continued until the resurrection of Christ. After the resurrection of our Savior, the Sabbath day was transferred to the Lord's day or the first day of the week, contrary to the ideas of some professed Christians.

The Lord settled this matter so far as we are concerned in a revelation given by the Lord on the 7th day of August 1831, which was the Sabbath day—Sunday. I am going to read a few of these verses.

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

"Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

"But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

"And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full." (D&C 59:9-13.)

Now, we have some people professing Christianity who are very intense upon the idea that the old Sabbath day should be maintained. The Lord himself changed the day. The Saints in olden times, that is, after the resurrection of Christ, accepted the date of the resurrection as their Sabbath, and they called it the Lord's day. It was on that day that John, in prayer before the Lord, received the great revelation known to us as the "apocalypse."

I think we Latter-day Saints should remember this fact. Now in our legislature, the session before the last, if I remember correctly, a bill was passed and vetoed by the governor, asking that businesses be closed, prohibited to operate, on the Sabbath day. It was defeated by veto.

This year the legislature could not come to a conclusion, and so no action was final. But our duty is plain and clear. The Lord has decided the matter for Latter-day Saints, as I think he did to former-day Saints, and Sunday is our Sabbath.

Now just a word of advice. You may follow it or you may reject it, but it is what I am doing, and Sister Smith. We do not patronize stores that open on Sunday, and there are stores that do not open on Sunday, and so they get our trade.

Brethren and sisters, all I want to say is that the Lord has set the time for our Sabbath by revelation. We know which day we should worship. We should follow it, and we should be true and faithful, and I think we should support those who likewise observe that day.

Now on Sunday in Salt Lake City there will be a wonderful ball game played by two of the great teams. There will be, I am positive, members of the Church who will go to the ball park instead of to their Sacrament meetings. Our duty is to serve the Lord and to remember him and the covenants that we have made. May the Lord bless you in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is President Joseph Fielding Smith, President of the Council of the Twelve Apostles.

Elder Richard L. Evans of the Council of the Twelve will now speak to us. He will be followed by Elder John Longden.

ELDER RICHARD L. EVANS

Of the Council of the Twelve Apostles

Going back to the opening by President Brown this morning on doing and living the law and keeping the commandments and proving it by our actions, I should like to talk briefly on a subject, suggested by the phrase, that "knowing is not enough."

May I share with you a sentence or two from Winston Churchill, who said, "It is no use saying 'We are doing our best.' You have got to succeed in doing what is necessary." I'm not sure we know really when we are doing our best. I'm not sure that in most cases we couldn't extend ourselves further in any performance in life. Since eternal life is the great prize, it isn't enough just to try. We have to succeed. There is only one journey—an everlasting one—one time and one eternity—so far as I am aware, and if I may use the vernacular, we can't afford to "sit this one out." Knowing is not enough!

Emerson said, "The world looks like . . . a mathematical equation, which, turn it how you will, balances itself." And then he added a sentence which I have often cited, "Do the thing, and you shall have the power. They who do not the thing have not the power." One eminent thinker and writer, Richter, said, "Don't wait for extraordinary circumstances to do good actions; try to use ordinary situations."

The encouraging thing in life for all of us is this or one of the encouraging things, one of the realistic facts to face, that our Father in heaven knows us better than we know ourselves; that he knows our capacity; that he doesn't expect of us the unattainable, the unreachable, or the impossible; that he hasn't given us commandments that we can't keep or requirements that we can't meet. Just to take one specific thing, for example, as to our physical well-being: the law of health that God has given us. He describes it as being counsel to "the weak and the weakest." (D&C 89:3.) Nobody can be weaker than "the weakest" and he has assured us that this counsel is for even these, and simply knowing is not enough. It is the doing of the thing, the living of the law, the keeping of the commandment that brings the blessings. There is ample, conclusive, objective, medical evidence that this great law of health can be factually demonstrated to be what it is said to be. But mere knowing is not enough. We have to accept first the first of the first principles, which include not only faith but also repentance.

Now we hear much, and we are grateful for the wonderful wide-reaching of the Church, for its accomplishments world-wide, for conversions, for the marvelous forward moving in every field that pertains to the Church. But this is made possible by people who perform, by missionaries who go out, by people who pay tithes and offerings and building funds. And again, just knowing is not enough. Someone has to do everything; and wonderful as has been and is the growth of the Church it can be yet much more so by the performance of those who increase in faithfulness. Such things are never quite convenient. We have to stretch ourselves and exceed ourselves and set aside our convenience ofttimes.

How many times this people have heard from this pulpit the words of Ralph Waldo Emerson so often uttered in the ringing voice of President Grant: "That which we persist in doing becomes easier for us to do; not that the nature of the thing itself has changed, but that our power to do is increased," although President Grant, as I remember quoted them just a bit differently from the above.

I am thinking of our statistics pertaining to the active and the inactive, all of which are needed as a measure of performance. But I am not sure that our Father in heaven is going to be too much impressed with statistics pertaining to the missing. I think perhaps he will look at us and ask, "Where are the others?" as any father would if any of his family were missing. Where are the others?

Testimony is a great thing, but men who have had great testimonies have fallen by the wayside. Men who have

had wonderful manifestations have fallen by the wayside, and the living of the law, the meeting of the obligation, the rendering of the service, the doing of the duty, the rising to the actual performance is the essential thing, and the mere knowing of our duty is not enough.

There is one thing concerning which none of us knows enough. We don't know enough, any of us, to be safe in setting any of the commandments aside. We have to take someone's advice; we have to believe someone; and I for myself would hope to accept the counsel of my Father in heaven and not presume to know enough to set any of his commandments aside.

"No life," said one of our eminent contemporary thinkers, "ever grows great until it is focused, dedicated, and disciplined."

"And, if you keep my commandments and endure to the end you shall have eternal life, which is the greatest of all the gifts of God." (D&C 14:7.)

If I may again cite Emerson, he said, "Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles."

With you, I would wish this day to say to President McKay that I believe we have the courage, the devotion, the dedication, and the conviction to follow him wherever the Lord God leads him to lead us. With you I know that he is a prophet. With you I bear witness of the divinity of our Lord and Savior, Jesus Christ, and with you I acknowledge that merely knowing this is not enough, and with you I would pray for strength to do increasingly well that which we know so well, which God has given us to know, and I do it in Jesus' name. Amen.

President David O. McKay:

Elder Richard L. Evans of the Council of the Twelve has just spoken to us. Elder John Longden will be our next speaker. He will be followed by Elder Alma Sonne.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve Apostles

Being fully aware of the responsibility which is mine, yet duly grateful for it, I am mindful of the prayers which have been and are being offered and the thoughtful remembrance of President Brown this morning, invoking the blessings of the Lord upon all who should stand here. From all this, I receive strength. I desire the inspiration of the Lord with the thought in mind that our hearts may be touched that we may be built up in our faith and testimony of this glorious restored gospel of Jesus Christ.

Recently I read a survey which had been made by the American Institute of Family Relations, a reputable research organization which indicated that forty million homes in America need help. This survey did not refer to the need for financial help—something deeper. It found that there is a lack of harmony, unity, tranquility, and a distinct lack of compatibility in many families. This survey caused me to reflect on the need of spiritual values in all our homes. I ask myself the question, "Do I live in a mere house or a beautiful spiritual home? What am I doing to bring spirituality into our home?"

Whether it be a *fale* in the South Pacific, an igloo in Alaska, a hogan on the reservation, an *hacienda* in Mexico, a tent, a trailer, a flat, an apartment, or a house in any other part of the world, each in its own place can be a home regardless of the cost of materials that went into its construction or its furnishings. Each can be a home or a castle for the family who lives therein by acceptance and application of the spiritual values taught by the gospel of Jesus Christ. In other words, it will not be a home unless the breath of life is breathed into it through spirituality.

We have seen houses under construction which when completed, have been listed as "model homes." Recently I saw an advertisement which asked, "Is there living power in your home?" Here

again is reference to material furnishings for a house—extra comforts and conveniences. Are any of these things the genuine requisites of a home? Victor Hugo recognized one requirement for a happy home when he wrote:

"A house is built of sticks and stones
and tiles and posts and piers,
But a home is built of loving deeds
that stand a thousand years."

Love—loving deeds. Victor Hugo may have had a glimpse into immortality. However, he placed a time limit of a thousand years. We know that the family unit will continue for time and all eternity, but he uttered a great truth. A home is built of love, a basic virtue that must be accepted and practised if the houses we live in are to become homes.

What are some of the spiritual values which will help to make a house a home?

All male members of our Church should hold and every member honor the priesthood.

Have family prayer night and morning.

Honor the Sabbath day to keep it holy.

Attend church services together as a family.

Obey the law of tithing. Our example will teach our children.

Fast two consecutive meals once a month and contribute the cost to the fast offering donation.

Cultivate the habit of reading the four standard works of the Church and the best in literature.

Have children baptized when they reach the age of eight years.

By our own words and actions, guide and help children early to love the Lord and to develop a testimony of the restored gospel.

Prepare each young man to look forward to a mission so that when the time comes, he will have a genuine desire to go out and serve the Lord as a missionary.

Teach children to look forward to temple marriage. Through love and encouragement, help them to understand what it means to have such a ceremony performed in the temple and then to honor and obey the covenants which they will make there.

Parents should love and respect children.

Children love and honor parents.

Keep busy.

Be considerate of others and be unselfish.

I offer these as a few suggestions which will help make a house a home.

In my travels over the Church, I have found many homes that are truly spiritual shrines to the families who live therein. May I tell you of one or two of these homes? I think of a family of eight children. The father is busy as a counselor in a bishopric, the mother active in auxiliary work. These good parents have never lost sight of their responsibility to teach their children spirituality, to train them in the ways of the gospel of Jesus Christ. They know this is accomplished first and foremost in the home. They attend church together, participate in studying the scriptures together, hold family night where all have an opportunity further to develop and utilize the talents God has blessed them with; also the children are taught and assisted in their schoolwork. A large room in their home is designated the children's room with each child having a desk of his own. They are taught in things virtuous, lovely, and of good report. They are taught to sing, and when they become old enough, they learn to play some musical instrument. They have many fun times together as a family unit.

Here is truly love at home. Theirs is not just a house. They work together and for each other. They forget selfishness. I was informed by the father and mother that the sons are saving so they may be able to fill missions when called by their bishop.

Recently it was my privilege to attend the funeral service for a man who emigrated to the United States when he was twenty-one years of age, a nonmember of the Church from Germany. He fell in love with a faithful member of the Church, and she proceeded to teach him the gospel of Jesus Christ, thus he was informed of the great prin-

ciple of eternal marriage. After studying and gaining a conviction, he was baptized. He loved and lived the principles taught by the gospel of Jesus Christ. In due time, he was found worthy to receive a temple recommend. They were sealed over the altar of God for time and for all eternity. Twelve children were born to this union. All of their children have been married in the temple of the Lord and are serving in some capacity in the Church at the present time, following the beautiful example taught by the parents.

They came through many hardships, financial depressions, etc., yet never lost sight of the fact that they were rich with spiritual blessings. Now the love, the harmony and unity taught in this one home extends to twelve other homes.

May I quote a statement from President McKay: "The secret of good membership in the Church or good citizenship in the nation lies in the home." (The Improvement Era 66: [April 1963] p. 252.)

With these truths in mind, let us stay close to our children: play, work, pray, and worship together. These values will truly bring living power into the place we live regardless of where it may be and will make it a worthy home for his spirit children. Then our house will be a home—our castle—a sacred place.

I pray that all of us here assembled and all within the sound of my voice, especially those having membership in the Church, will desire to take inventory and make of our houses homes where the Spirit of the Lord may dwell and where all are unashamed to keep and live the commandments of the gospel of Jesus Christ.

Then I pray for all who are listening in who may not have membership in The Church of Jesus Christ of Latter-day Saints. May you come to a knowledge and acceptance of the truths of this glorious gospel which will bring peace and harmony in your home.

I bear you my witness that I know that God lives. I know that Jesus is his divine Son. I am grateful for this testimony. I bear witness of the divine mission of the Prophet Joseph Smith and those who have succeeded him down to President David O. McKay whom I uphold and sustain as the mouthpiece and prophet of the Lord, holding the keys of the kingdom and the mantle of authority. May we be consistent in living the gospel of Jesus Christ in our homes, remembering again that our latter-day prophet has said: "The secret of good membership in the Church or good citizenship in the nation lies in the home."

God bless us to this end, I pray humbly in the name of Jesus Christ. Amen.

President David O. McKay:

Elder John Longden, Assistant to the Twelve, has just concluded speaking. Elder Alma Sonne, Assistant to the Twelve, will now address us.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

My brethren and sisters, it is a great privilege to stand here. It is also a great responsibility. It occurred to me as I was listening to the speakers today that there is much encouragement and much inspiration in the history of this Church. I recall many years ago of hearing Elder James E. Talmage deliver a baccalaureate sermon. In his sermon he said:

"The Mormon pioneers were well nigh perfect in the work which they did." He also said that their program was constructive throughout, and that they laid a solid foundation for that part of the vineyard which has been planted in the heart of these Rocky Mountains.

During the month of July 1847, Brigham Young looked into the Salt Lake Valley and remarked: "This is the place." After the lapse of 115 years you and I know he was right. It is still the place. It is the best place on the earth for the Church to grow, develop, and expand, and to direct its activities in the

process of building up God's kingdom.

I am sure Brigham Young had no doubts nor misgivings as he made that famous declaration, for the work of colonization had already commenced. Fields were being plowed and irrigated. Crops were planted, and homes provided. Scarcely a week had passed before he had designated the very spot where a temple was to be built and where it now stands. "Here we will build a temple to our God," he said. Do you catch the significance of that statement?

There was so much to do to provide the material comfort for his people and for all those who were to follow. Ordinarily his chief concern would be for the physical well-being of these people. They were in a desert land. The hard and stern reality was before them. They could not return, for they had nowhere to go. By every law of probability they should have perished in the desert country, and yet this prophet-leader thought first about the spiritual welfare of those who were to come. I can think of nothing on the pages of history to match it.

Brigham Young knew that no people can endure permanently without God. Nations crumble and fall when they ignore the standards and the concepts by which they arose to power and influence. President Young's ambition was to lay a solid foundation that would not corrode nor disintegrate; but what was the situation when he undertook to lay this foundation? Where were the Saints? Where was the body of the Church? They were scattered from the British Isles to the Great Basin in the Rocky Mountains.

As the year 1847 closed there were approximately 10,000 church members in England; 2,000 in Scotland; and 4,160 scattered on a world-wide basis. The church population in the Great Salt Lake Valley was about 2,000, and between 5,000 and 13,000 were at Winter Quarters in Nebraska, and between 2,000 and 4,000 in the various settlements in Iowa. Less than 200 remained in Nauvoo, and between 200 and 300 in the city of St. Louis, Missouri. There were between 7,000 and 13,000 scattered throughout the eastern and the southern states, and 2,000 in the Society [Tahitian] Islands.

The Mormon Battalion numbering 200 were stationed in San Diego and Sutter's Mill. The church membership in 1847 was approximately 40,000 souls. Most of them were headed for the Rocky Mountains, the place of gathering in fulfilment of prophecy, for according to Micah: ". . . in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." (Micah 4:1.)

The Latter-day Saints, no matter where they were, knew they were a chosen people. Their movement westward was not an accident. The Prophet Joseph Smith had referred to the West when he prophesied that the Saints would become a mighty people in the midst of the Rocky Mountains.

We need only review the history of the Church to feel the importance of what was done in those early days. These daring, venturesome men and women believed in God. They worshiped him in spirit and in truth. In the desert, coming and going, they had time to think and pray and to appraise their new faith and make comparisons with all they had left behind.

And so they laid a foundation that makes for permanency. Again I say the pioneer movement was not a venture. It was a directed movement, God-inspired and sustained by an over-ruling providence. It was a search for freedom, where sincere and honest men could worship God in their own way.

May that freedom be preserved in this land of America and wherever there is a liberty-loving people, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Alma Sonne, Assistant to the Twelve, has just spoken to us.

The congregation and chorus will now join in singing "O Say, What Is Truth?" conducted by Elder James L. Bradley.

After the singing Bishop John H.

Vandenberg of the Presiding Bishopric will address us.

The Choir and the congregation joined in singing the hymn, "O Say, What Is Truth?"

President David O. McKay:

Bishop John H. Vandenberg, Presiding Bishop of the Church, will now speak to us. He will be followed by Elder William J. Critchlow, Jr.

BISHOP JOHN H. VANDENBERG

Presiding Bishop of the Church

At the turn of the century, President Lorenzo Snow, in addressing the Saints in general conference, said, "Seventy years ago this Church was organized with six members. We commenced so to speak as an infant. . . . Through the blessings of the Lord, however, we managed to move along in our stage of infancy, receiving support from the Lord as he saw proper to give it. . . . We understand very well, when we reflect back upon our own lives, that we did many foolish things when we were boys because of our lack of experience and because we had not learned fully to obey the instructions of our fathers and mothers. We could not then comprehend that it was absolutely necessary for our proper advancement that we should observe the counsels of our parents. Many of us learned it, but too late perhaps to correct ourselves. Yet as we advanced, the experience of the past materially assisted us to avoid such mistakes as we had made in our boyhood.

"It has been so with the Church. . . . When we examine ourselves, . . . we discover that we are still not doing exactly as we ought to do, notwithstanding all our experience. We discern that there are things which we fail to do that the Lord expects us to perform, some of which he required us to do in our boyhood. But we feel thankful and grateful that we are enabled now, . . . to accomplish many things. . . . While we congratulate ourselves in this direction, we certainly ought to feel that we have not yet arrived at perfection. There are many things to do yet." (*Conf. Rep.*, April 1900, pp. 1-2.)

As I was reading President Snow's message to the Church, it was evident to me that the Lord has been good as well as patient with the Saints. He has set up these conferences wherein his people might be admonished and informed concerning his kingdom.

Now President Snow in his observations referred to some of these matters after the Church had been established for seventy years.

Today with the Church having reached the age of 133 years, we marvel at its growth; and with the strength of its leadership, we are moving forward. Yet as we examine ourselves, we see there is much need for improvement.

I think of the Prophet Isaiah's words when he said: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." (Isa. 58:1.)

I observe a great need for the teaching and adherence to the principle of fasting. I would like to say something relative to it. As a Church, we have not reached the full benefits of this principle. There are some who faithfully observe the fast and who receive the full blessings. But there are many who must yet be taught the true principle of fasting and be converted to it and practise it in order to receive the great blessings associated with it.

The Prophet Isaiah clearly sets forth an understanding of the fast. As he observed the people, he was, no doubt, considerably upset and concerned with the way they had abused the purpose and principle of fasting.

He said: ". . . Behold, in the day of your fast ye find pleasure, and exact all your labours." (*Ibid.*, 58:3.)

A writer says this scripture means that they find pleasure and carry on business and oppress all their laborers.

With all their professing of self-denial they are selfish.[1]

"Behold, ye fast for strife and debate, and to smite with the fist of wickedness: . . ." (*Ibid.*, 58:4.)

Or in other words as a result they are rewarded with strife, debate, and wickedness.

Isaiah further explains the purposes and blessings concerning the fast. He asks: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" (*Ibid.*, 58:6-7.)

I suppose when he speaks of "loosing the bands of wickedness" of "undoing the heavy burdens," and the "breaking of every yoke" that he is referring to the wickedness of people who think only of themselves in selfishness, vanity, pride, and having hearts so set upon the things of this world that the two great commandments of loving God and loving neighbor are entirely forgotten. The principles of loving thy neighbor and of loving God are encompassed in the true purpose of the fast.

Certainly, it takes no imagination to understand what is meant when he says, ". . . that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

He meant that in addition to taking care of the poor, that we should watch over our own kin and be responsible for our father, mother, brother, and sister when they are in need.

It is here that I would like to state that the Lord has caused a day of fasting and prayer to be set up in this day so that collectively the Church might join together to fulfil the purposes of fasting.

In the general letter from the Council of the Twelve to the Church under date of May 17, 1845, which Orson Pratt read to the Saints, these words appear:

"Let this be an ensample to all saints, and there will never be any lack for bread: When the poor are starving, let those who have, fast one day and give what they otherwise would have eaten to the bishops for the poor, and every one will abound for a long time; and this is one great and important principle of fasts, approved of the Lord. And so long as the saints will all live to this principle, with glad hearts and cheerful countenances they will always have an abundance." (*DHC* 7:413.)

The bishop should frequently encourage the members of his ward to observe the fast day and voluntarily contribute a generous offering. The Lord knows in his wisdom that individually we are generally not prone to seek out the poor, the hungry, and those in need, and individually attend to their needs on a continuing basis. By fasting collectively there is no end to the good that can be done; that no one need suffer; that such assistance as might be given is rendered through the bishop in love and mercy and that full dollar value is rendered without any administrative cost.

Fasting is a voluntary principle. The Lord also said: ". . . it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness"; (D&C 58:26-27.) Fasting is a principle that all are encouraged to live by—the young and the old, the rich and the poor, the widow and the needy.

President Joseph F. Smith says: "The Lord has instituted the fast on a reasonable and intelligent basis, and none of His works are vain and unwise. His law is perfect in this as in other things. Hence, those who can are required to comply thereto; it is a duty from which they cannot escape; but let it be remembered that the observance of the fast by abstaining twenty-four hours from food and drink is not an absolute rule, it is no iron-clad law to us, but is left with the people as a matter of conscience, to exercise wisdom and dis-

[1]The *One Volume Bible Commentary*, J. R. Dummelow, M. A. Editor, page 449.

cretion. Many are subject to weakness, others are in delicate health, and others have nursing babies; of such it should not be required to fast. I have known children to cry for something to eat on fast day. In such cases, going without food will do them no good. Instead, they dread the day to come, and in place of hailing it, dislike it; while the compulsion engenders a spirit of rebellion in them, rather than a love for the Lord and their fellows. Better teach them the principle, and let them observe it when they are old enough to choose intelligently, than to so compel them." (*Gospel Doctrine*, p. 244.)

I feel to add that those who are not physically able to abstain from food and drink should participate on fast day to the extent of prayers, offerings, and testimony. If we abide by the word of the Lord for the above purposes, we will surely be blessed as God has promised through his prophets. I suppose there is no physical blessing desired so much as being well in mind and in body.

Listen again to Isaiah and this promise, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: . . ." (Isa. 58:8.) What would this be worth to you? Think of what it means. ". . . and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward." (*Idem.*)

Further, "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. . . ." (*Ibid.*, 58:9.) What more assurance would we need than this as a promise that we may call upon the Lord and he will answer?

Then Isaiah reiterates: ". . . If thou take away from . . . thee the yoke, (or wickedness) the putting forth of the finger, (or accusing others) and speaking vanity;

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day:

"And the Lord shall guide thee continually, (or the Holy Ghost will direct your daily life) and satisfy thy soul in drought, (This is your personal security in times of need and difficulty.) and make fat thy bones: (I believe this has to do with health. In the bone there is marrow and marrow manufactures the blood that is vital to the strength and well-being of the body.) and thou shalt be like a watered garden, and like a spring of water, whose waters fail not (or inspiration and wisdom will flow from you continually).

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." (*Ibid.*, 58:9-12.) To me this is a promise to those working with the members of the Church who are in need physically and spiritually, "they that shall be of thee," or that you may be able to help them—to do what? "Build the old waste places," and as you help them to build "thou shalt raise up the foundations of (their) many generations (to follow); and then thou shalt be called, The repairer of the breach." In other words, you have helped them overcome their weaknesses, to restore their souls, to bridge the gap through reactivating, rehabilitation, and "restoring" the path for them to walk in.

To those responsible for the leadership of the Saints in every unit of the Church, I say, teach the people the principle of fasting, in love, in gentleness, in firmness, and in humility. Fasting will give them spiritual strength and help them to develop self-control.

President Snow observed in his day a need for maturity, so we today after 133 years should reach manhood in the fast offering program.

Actually as a Church we are not meeting the cash needs of the sick, the naked, and the hungry as we should through the principle of fasting. It is our obligation to teach the Saints this principle in order that they may break the sin of selfishness that their offerings and their blessings may be generous.

Now brothers and sisters, I want to leave with you the desire of my heart in the words of Omni: ". . . I would that ye should come unto Christ, who is the Holy One of Israel, and partake of his salvation, and the power of his redemption. Yea, come unto him, and offer your whole souls as an offering unto him, and continue in fasting and pray-

ing, and endure to the end; and as the Lord liveth ye will be saved." (Omni 26.) In the name of Jesus Christ. Amen.

President David O. McKay:

He who has just given that excellent address on fasting is the Presiding Bishop of the Church, Elder John H. Vandenberg.

Elder William J. Critchlow, Jr., Assistant to the Twelve, will now speak to us. He will be followed by Elder Delbert L. Stapley.

ELDER WILLIAM J. CRITCHLOW, JR.

Of the Council of the Twelve Apostles

In the course of my office day, at about noon of the day, but not every day, I may see through my office window two men, locked arm in arm, striding toward Hotel Utah. One is tall and slender—rather easy to identify—despite his distance from the window. He is President McKay on his way, by escort, to his hotel apartment.

Some day President McKay may let me walk with him to his apartment. Then, with our arms locked tightly together, he could lean on me physically, and thus in very small measure I could compensate him for the many times I have leaned on him spiritually.

Few people will ever have the privilege of locking arms and striding with a prophet, but everyone may have the privilege of following him.

Once President McKay said to me and a few others: "Come—follow me." That invitation came one summer evening several weeks after a thief or thieves had broken into his stable and stolen his saddles. Stake presidents in the Ogden [Utah] area, aware of his loss, purchased a fine saddle, and we had just presented it to him that lovely evening at his Huntsville home.

"Put it in the trunk of my car," he said, and motioning with his hand he bade us, "Come—follow me."

In our several cars we followed his car across town and beyond to a pasture gate. On the way and all the way his words, "Come—follow me," rode with me in my mind, exciting me, challenging me, finally provoking me to make a resolution which I sincerely pray I may have the courage to keep. I give it to you in earnest, simple rhyme, and challenge you to follow suit:

Follow him I will,
  All the way;
And to wearied souls,
  Along my way,
Take opportunity each
  Day to say:
He is God's prophet—
  David O. McKay.

President McKay opened the pasture gate, entered alone, and closed the gate. He asked us to stand quietly back a few paces. There was neither sight nor sound of pastured animals—brush obscured our view. Advancing a few paces, he raised his voice and called: "Sonny Boy, Sonny Boy." For moments there was silence, and in that silence I recalled that Sonny Boy was a spirited animal—the men who shod him had warned that he could give anyone a bad time. He gave them one.

Faintly I soon heard the sound of hoofs thudding rapidly upon the sod. The thudding strengthened, growing louder and louder and still louder; and then suddenly, two horses charged around the brush, racing neck to neck straight toward President McKay. I held my breath, fearing that they would trample him before they could check their speed. Doesn't he realize the danger? He did; he knew exactly what the horses would do; he didn't even budge; the experience was not new to him or to the horses.

Now picture this in your minds: President McKay with his arm over Sonny Boy's neck, both horses nuzzling him searchingly—horse kisses they may have been; I wouldn't know—but this I do know: rubbing noses is an accepted mode of greeting down New Zealand

way among the Maoris, as President McKay well knows. Anyway, this greeting of man and horse portrayed affection. I cannot deny it—I beheld it. I also beheld the President sweeten the greeting with sugar lumps from his pocket. The horses liked the sugar. I think they liked the President. I am very sure the President loved his horses. His arm around the neck of Sonny Boy was not intended as a show of affection; it half concealed a rope which he deftly circled around the neck to make the horse captive. Sonny Boy did not seem to mind—not much. He took the bit, gently, and made no fuss about the saddle. The President tightened the new cinches, lengthened the stirrups; then mounting without assistance, he prodded the horse into a trot which broke into a gallop as they disappeared, about as the horses came, around the brush and out of sight.

Two thousand years ago, one greater than a prophet said: "Come, follow me." (See Matt. 4:19.) And men left their nets; some left their ships; and some their work to follow him. Two had other things to do; one had a father to bury, the other had to bid his household farewell. To the latter, the Master said: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:61-62.)

Men of the priesthood have set their hands to the plough. Many, however, have looked back; they had other things to do—habits, perhaps, to bury; appetites, maybe, to say farewell to. Therefore it was written: ". . . many are called, but few are chosen." (D&C 121:40.)

He who said, "Come, follow me," two thousand years ago is a busy man. Worlds without number has he created, and by him and through him were they created. He must be a very busy man. He has placed his kingdom here on earth in the hands of his officers, those who hold the priesthood—and the kingdom is no stronger than its priesthood officers. No officer—"No man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.) No man taketh any office in the kingdom until he is called. Since priesthood is authority to act—even to call—for God, every call by those in authority to call is tantamount to a call from him who said, "Come, follow me." "By me or by my word . . . through him whom I have anointed and appointed to this power" it is the same. "Mine house is a house of order, saith the Lord God."

Once I sat at a banquet among men—businessmen, industry men, professional men, and others—462 of them—Mormons, Jews, and gentiles. The occasion was a testimonial to President McKay. These men were there expressly to honor him. One of them, not of our faith, speaking for the group, said in part about President McKay:

"We see every day his talent for harmonizing diversities and the inspired leadership which brings and secures enrichment from varied cultural sources as he has brought them together from every people, every land, every generation. . . .

"We have gathered that we might have opportunity to give full expression to the respect, to the affection, to indeed the love and gratitude that we have for him. . . .

"Our gift to President McKay is an organ to be installed in a chapel which has been built in Wales to honor his mother, Jeanette Evans McKay." (Joseph Rosenblatt, The Improvement Era, 66 [Feb. 1963] 111.)

In accepting the gift, President McKay said:

"I sincerely wish I were more worthy of the honor you have bestowed upon me; and in wishing to be worthy of your esteem, I find myself in accord with Portia's feelings . . . as she said:

'You see me, Lord Bassonio, where I stand,
Such as I am; though for myself alone,
I would not be ambitious in my wish,
To wish myself much better; yet for you,
I would be trebled twenty times myself;
A thousand times more fair, ten thousand times
More rich;
That only to stand high in your account,

I might in virtues, beauties, livings, friends
Exceed account.'
(*Merchant of Venice,* Act III, Scene 1.)

". . . So as I receive this tribute from you, my friends, I say with sincerity in my heart: For you I would be 'trebled twenty times myself,' would be many times more capable to serve you." (*Ibid.,* 66 [Feb. 1963] 112.)

And by that "you," he meant you and you—and all of you out there listening in.

As he stood there, pouring out his heart, the challenging words of the poet, Josiah G. Holland, poured into my mind:

"God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands; . . .
. . .
Tall men, sun-crowned, who live above the fog. . . ."
—"God Give Us Men"

Employing some of the poets own words, without giving them breath or tongue, I accept his challenge. That night my acceptance poured silently from my heart. Right now, I give it vocal status:

There is your man. A time like this demands
His strong mind, his great heart, his true faith and his ready hand.
. . .
A tall man, sun-crowned, he lives above the fog.

Cultured, learned, august, affable, and kind,
Handsome, too; God blessed him with a brilliant mind;
A spark of divinity glows brightly in his regal soul;
Help me, dear Lord, to follow him to his celestial goal.

And to people—all along the way,
Grant me opportunity—each day to say:
He is God's prophet—David O. McKay.

Only one mortal man at a time is privileged to hold all of the priesthood keys pertaining to the kingdom of God. The President of The Church of Jesus Christ of Latter-day Saints is that man.

". . . and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred." (D&C 132:7.) President David O. McKay is that man.

President McKay likes a spirited horse. He also likes a spirited man—a man with spirit enough to accept calls to duty—spirited enough to "learn his duty, and to act in the office in which he is appointed, in all diligence." (*Ibid.,* 107:99.)

President McKay loves youth. Here is the evidence. Listen, he speaks to youth:

"I wish I could say to every young man in the Church, that if you would be successful, if you would be happy, if you would conserve your strength, intellectual, physical, and spiritual, you will resist temptation to indulge your appetites and your passions." (*Gospel Ideals.*)

"Each of us is the architect of his own fate, and he is unfortunate indeed who will try to build himself without realizing that he grows from within, not without."

"Thoughts make us what we are. As definitely and surely as the weaver shapes his flowers and figures out of the warp and woof of his loom, so every moment the shuttle of thought moves back and forth forming character and even shaping the lineaments of our features. Thoughts lift your soul heavenward, or drag you toward hell." (*Secrets of a Happy Life.*)

"What you think about when you do not have to think shows what you really are."

"Clean and wholesome bodies bring joy; debauch them, and we lose happiness."

"Be true to those who trust you."

"Do your best this hour, and you will do better the next."

"True friends enrich life. If you would have friends, be one."

"He is a slave who will be led by his appetites."

"We should put forth every effort to supplant the aristocracy of wealth with the aristocracy of character and to awaken in the minds of the youth a realization that to be honest, to be de-

pendable, to be a loyal citizen of the country, to be true to the standards of the gospel are the noblest ideals of life." (*Gospel Ideals.*)

"I am not one of those who believe that you have to be long-faced and pious in order to worship. Happiness should come to us if there is joy in our souls, for that is the source of happiness. This joy of living is radiated to others. Every person radiates what he is. That radiation comes from what he *really* is, not from what he may pretend to be. No person can escape that radiation. To live is to radiate; to live is to be the recipient of radiation."

"Lay the foundation of a happy home in your pre-marital life."

"The seeds of a happy married life are sown in youth. Happiness does not begin at the altar; it begins during the period of youth and courtship. Self-mastery during youth is first, the source of virile manhood; second, the crown of beautiful womanhood; third, the foundation of a happy home; and fourth, the contributing factor to the strength and perpetuity of the race." (*Secrets of a Happy Life.*)

"Choose your mate by judgment and inspiration as well as by emotions."

"The highest ideal for our young girls today, as for our mothers who crossed the plains, is love as it may be expressed in marriage and home building, and this virtue in which love finds true expression is based upon the spiritual and not the physical side of our being." (*Gospel Ideals.*)

"Too many couples come to the marriage altar looking upon the ceremony as the end of courtship. They should not forget that under the burdens of home life, tender words of appreciation and courteous acts are even more appreciated than during the courtship. It is after the ceremony, and during the trials that daily arise in the home, that a word of 'thank you,' 'pardon me,' 'if you please,' contributes to the perpetuation of that love which brought them to the altar." (*Secrets of a Happy Life.*)

The speaking time allotted me is pressuring me to stop talking. Too briefly has it offered me the privilege of sampling our President's love and interest in youth. Let me conclude with a sample of my own love and esteem for this great man:

All that I've said and read—he is, and more,
—A guided man.

Much more than guided missiles, the world needs
—A guided man.

That he is—call him then for what he is,
—A prophet—God's prophet.

I love him, and I believe—I know that he is a prophet of God; that he holds all the priesthood keys, rights, powers, and authority which were conferred upon the Prophet Joseph Smith and upon his successors right down to and including President McKay.

In the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder William J. Critchlow, Jr., Assistant to the Twelve, an Ogden boy. Elder Delbert L. Stapley, of the Council of the Twelve, will now speak to us.

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles

My brothers and sisters, in all humility I would like to say amen to the very wonderful tribute paid to our beloved President, David O. McKay, by Elder Critchlow.

I would be most ungrateful if I failed to take just a moment to express my sincere thanks and gratitude for your prayers in my behalf during my illness and convalescence. I know your prayers have been heard because I am with you today. The Lord has blessed me. My strength and health are returning.

As an introduction to my talk, I feel to quote from the teachings of Jacob,

the brother of Nephi, to the Nephites concerning their sins and transgression of God's commandments. This man of God stated his responsibility to them as a teacher and expressed the anxiety he had for the welfare of their souls. He appealed to them thus:

"But behold, my brethren, is it expedient that I should awake you to an awful reality of these things?

". . . ye look upon me as a teacher, it must needs be expedient that I teach you the consequences of sin.

"And also it grieveth me that I must use so much boldness of speech concerning you, before your wives and your children, many of whose feelings are exceedingly tender and chaste and delicate before God, which thing is pleasing unto God;

". . . I know that the words of truth are hard against all uncleanness; but the righteous fear them not, for they love the truth and are not shaken." (2 Nephi 9:47-48; Jacob 2:7; 2 Nephi 9:40.)

The serious, distressing problems always difficult for brethren in presiding positions to deal with are the immorality cases which involve youth; the older unmarried and the married; the broken homes; the dissolution of family ties which separate parents and children. The sorrow, frustration, and unhappiness of such tragic mistakes serves to upset the lives, both psychologically and spiritually, of the innocent victims of such unfortunate violation of God's laws.

Far too many broken homes result from early forced marriages, unfaithfulness, and incompatibility, the failure of men and women to abide by the vows of the marriage covenant, yielding to the weaknesses of the flesh, forsaking the principles of righteousness, ignoring family prayers, and the guiding influence of the Holy Ghost in their lives.

When the light of the Spirit, because of transgression and hardness of heart, departs from the soul of the transgressor, he is left to himself to grope through the darkness of temptation and evil. Therefore, he does not reason righteously nor act according to principles of honesty, truthfulness, or morality.

Solomon expressed these two significant proverbs: "As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death." (Prov. 11:19.)

"Every way of a man is right in his own eyes": (*Ibid.*, 21:2.)

The sinner is prone to rationalize and to justify his acts of transgression. He frequently stands upon what he loosely calls "extenuating circumstances" which are but weak excuses for his sinful acts.

Again this wise man said: "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: . . ." (Eccl. 5:4.)

Every member of this Church is duty bound to keep sacred and honorably fulfil every requirement and condition of his vows to his God; otherwise, the Lord will not have pleasure in him nor will his mercies be extended upon him.

It isn't too difficult for a sinful man and woman to seek forgiveness after they take what he and she want—even though they may be guilty of breaking up two homes by their transgressions, causing separation of families, forsaking children and leaving them destitute of love and care, also shirking their personal responsibilities to loved ones for others to fulfil.

To take another man's wife or another woman's husband is stealing in its most ignoble form.

The great lawgiver, Moses, on Mount Sinai received these specific commandments from the Lord concerning man's obligation and regard for the welfare and happiness of others:

"Thou shalt not steal. . . .

". . . Thou shalt not covet thy neighbour's wife, . . .

"Thou shalt not commit adultery." (Ex. 20:15, 17, 14.)

Even the simple can understand these plainly stated laws, and in the light of this knowledge, those who know and transgress the law, stand condemned before the Lord.

In this last dispensation the Lord is just as emphatic, warning the Saints against such sins. He commanded:

"Thou shalt not steal; . . .

"Thou shalt love thy wife with all thy

heart, and shalt cleave unto her and none else.

"Thou shall not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out." (D&C 42:20, 22, 24.)

These commandments also are very clear, forthright, and understandable. What applies to the man cleaving unto his wife and none else applies with equal force also to the wife for her husband. There is no double standard in the Church. Both man and woman are responsible for their personal acts.

I often wonder why a man or a woman will give up wife or husband and children for an adulterous relationship. When sin is the foundation of the marriage relationship, the chance of a secure and happy companionship is very remote. Surely the Spirit of the Lord, neither God's laws to man, sanction such behavior, nor can the blessings of the Lord be expected upon such a union.

It is difficult to understand how church members who know these commandments can cast aside such knowledge and yield to the lusts of the flesh. Small violations lead to more serious and devastating sins. Those who play with fire, ultimately, if they persist, will be burned.

Solomon wisely taught this truth:

"Can a man take fire in his bosom, and his clothes not be burned? . . .

"So he that goeth into his neighbour's wife; whosoever toucheth her shall not be innocent. . . .

"But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul." (Prov. 6:27, 29, 32.)

Yielding to the illicit enticements of the flesh is the basest of human instincts, also the cause of much sorrow, unhappiness, and the loss of the clean inward feeling of peace men should strive to obtain. Those who sin deny their God and accept Satan, the author and the father of all sin.

Abinadi, the Nephite prophet, cautioned: "But remember that he that persists in his own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state and the devil hath all power over him. . . ." (Mosiah 16:5.)

Nephi reasoned: "And why should I yield to sin, because of my flesh? Yea, why should I give way to temptations, that the evil one have place in my heart to destroy my peace and afflict my soul? . . ." (2 Nephi 4:27.)

The Apostle Paul, writing to the Roman Saints, counseled: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:12-13, 16.)

Writing to the Corinthians he said: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

". . . shall inherit the kingdom of God. . . .

". . . Now the body is not for fornication, but for the Lord; and the Lord for the body. . . .

"Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. . . .

"Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." (1 Cor. 6:9-10, 13, 15, 18.)

While I am convinced conditions in these matters among us are much less than in the world, from what I have observed and know, they are not good enough. We are not free of these despicable sins; and Satan, recognizing the weaknesses of the flesh, is vigorously attacking the weakened armor in our defenses and far too many are yielding to his enticements to error and sin.

The Apostle Paul understood this

weakness of man and, writing to the Ephesians Saints, he admonished: "Finally, my brethren, be strong in the Lord, and in the power of his might.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." (Eph. 6:10-11.)

Our beloved President David O. McKay has always taught members of the Church to practise self-restraint and self-mastery, not permitting themselves to fall to the level of the animal kingdom.

We cannot afford, as children of God, in whose presence we someday hope to be, to toss overboard the God-given principles of morality and make our bodies instruments of unrighteousness by yielding to the gratification of bodily desires. God will not hold guiltless those who succumb to such sins and forsake his laws and also abdicate responsibility to loved ones.

"For of him," said the Lord to the Prophet Joseph Smith, "unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation." (D&C 82:3.)

An individual who sins, and because of his transgression loses his church membership, has sacrificed privileges and opportunities for blessings which may be difficult to regain. The excommunicated members, nevertheless, look for and hopefully expect an early reinstatement to church membership and a restoration of former blessings; but they fail to realize or understand that the road back into church fellowship with its privileges and opportunities for blessings is long, lonely, and exacting.

The question is often asked by those in transgression, whose sins are so serious that it is almost impossible for them to make proper amends, if the Church does not believe in forgiveness. The answer, of course, is: The Church does believe in the principle of forgiveness to those who repent of their sins, confess, and forsake them; and who can also make restitution to loved ones whose lives have been upset and their future livelihood and rightful opportunities jeopardized.

They also refer to the woman taken in adultery and ask: "Did not Jesus forgive the woman brought to him accused of adultery?" When the accusers challenged by the Christ departed without condemning her, Jesus said unto her, ". . . Neither do I condemn thee: go, and sin no more." (John 8:11.) The Savior did not forgive neither did he condemn her, but in admonishing her to go and sin no more, he, in effect, was asking her to show forth the fruits of repentance which would lead to forgiveness.

The Lord has commanded in this latter-day: "Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out.

"But he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive;

"But if he doeth it again, he shall not be forgiven, but shall be cast out." (D&C 42:24-26.)

This revelation does not allow repetitive sinning with the expectation of forgiveness to the transgressor.

Again the Lord admonished and warned the Saints: ". . . go your ways and sin no more; but unto that soul who sinneth shall the former sins return, saith the Lord your God." (*Ibid.*, 82:7.)

"For I the Lord cannot look upon sin with the least degree of allowance;

"Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;

"And he that repents not, from him shall be taken even the light which he has received; for my Spirit shall not always strive with man, saith the Lord of Hosts." (*Ibid.*, 1:31-33.)

There are penalties for violating the laws of God. The way of the transgressor was never easy. The wages of sin is death, taught the prophets. (See Rom. 6:23.) Mercy cannot rob justice. (See Alma 42:25.) The Lord expects his servants to mete out justice and judgment according to the laws and commandments given to the Church.

Adultery, fornication, unnatural and deviate practices are the most repulsive and reprehensible of sins which exact the penalties imposed by a just God upon the transgressor.

The members of our body war against each other, and if the spirit of man does not control the physical urges and acquire self-restraint and self-mastery, one of the tragedies of indulgent practices is the defilement and dishonor of the body which houses a spirit child of God. The body of flesh and bone is also the eternal tabernacle of the spirit. Each of us must decide what kind of house we want to live in eternally and then chart and abide the course which will lead to it.

One of the important elements of true repentance is to make restitution to those who have been injured or hurt by one's derelict actions.

It isn't always possible for the transgressor to make proper restitution to those hurt or injured by his acts. One cannot, for example, restore virtue when it is lost. One cannot restore a husband or a wife acquired by breaking up a home and give him or her back to his or her former spouse. There are many other complicated conditions and situations too numerous to spell out in this brief talk which make restitution difficult to satisfy.

There are cases where partial amends can be made sufficiently to justify rebaptism to the excommunicated, a return to fellowship, and under certain conditions restoration of former blessings lost. All, however, depends upon complete repentance, proper restitution, and manifesting faithfulness through living the truths, principles, and standards of the gospel.

A light tap on the wrist to those guilty of serious sins does not satisfy justice nor does it serve as a brake or a deterrent to others who may be tempted to violate the moral law. When transgressors are dealt with too gently, people sense an apparent easing in maintaining gospel standards; therefore, the bars of morality may be lowered. For aberrant members of the Church to lose its privileges and blessings may cause them to appreciate more what they have lost. The feeling of aloneness and of not belonging stirs them to repentance and increased faithfulness.

Now, I have been speaking mostly concerning the tragedies and the unhappiness of broken homes. I am not unmindful of the serious follies of youth and the unmarried, but what I have said constitutes counsel and a warning to them also: counsel to live clean, treasure virtue, keep the standards of the gospel, love the Lord and keep his commandments; also to pray earnestly for strength to resist all evil and through humility seek the companionship of the Holy Ghost as a guide in the ways of righteousness. A warning to avoid compromising ideals and standards, not to permit the body to be used as an instrument of sin, but as an instrument of righteousness unto God.

Alma, the Nephite prophet, taught: "And he doth not dwell in unholy temples; neither can filthiness or anything which is unclean be received into the kingdom of God; therefore I say unto you the time shall come, yea, and it shall be at the last day, that he who is filthy shall remain in his filthiness." (Alma 7:21.)

As a servant of God concerned about the welfare of souls, I have spoken to you about the consequences of sin. It is not my purpose to be negative and only dwell upon judgments and penalties, but rather to admonish all people to be true to gospel standards and ideals and to forsake sin and thus avoid its consequences.

I fully understand and am not unmindful of scriptural teachings concerning repentance and forgiveness. Forgiveness here in mortality, as far as it is within the power of men to forgive, may not fully satisfy the law of justice required by the heavenly judges above. It does place the repentant sinner, however, in the right way; and when the penalty for the broken law is paid, he will receive forgiveness and obtain pardon from the Righteous Judge of all. This principle is taught by the Savior in his Sermon on the Mount. Referring to those who are cast into prison he declared: ". . . Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." (Matt. 5:26.)

This statement of our Lord, which is associated with his teachings on moral and behavior patterns, affirms that those who are guilty of serious sins after receiving a knowledge of God's commandments shall be cast into prison

until they pay the uttermost farthing for their sins.

The Savior revealed unto the Prophet Joseph Smith that those who enter into the new and everlasting covenant of marriage and then transgress that covenant, ". . . shall be delivered unto the buffetings of Satan unto the day of redemption, . . ." (D&C 132:26.)

To be turned over to the buffetings of Satan unto the day of one's redemption is an awful condition to contemplate. Such confinement, to satisfy the demands of justice, could extend over a long period of time. The only way to escape such a penalty with its torments and sorrows is to serve the Lord faithfully and keep his commandments from youth until life's course here on earth is finished.

We need more emphasis in the Church upon ideal Latter-day Saint home life where love, compatibility, harmony, and the sweet spirit of the gospel abide to attract and hold youth close to parents in the home. The proper teaching of children should have more emphasis so they will acquire early in life a love for God and develop respect for his laws and thus cherish virtue, uprightness, and honesty of purpose in their personal lives. The children are the church teachers and its leaders of tomorrow.

I sincerely hope that we who are leaders will understand that the responsibility of the Church and its leadership is to save and bless people. Surely we must extend to the wayward the hand of friendship, exhibit love, manifest interest, and do all within our power to persuade those who have departed the right way to come back into that straight and narrow path which leads to life eternal.

It is equally important for church leaders to teach youth and all others forthrightly to their understanding the great moral concepts of the gospel and create within them the desires to put on the whole protective armor of righteousness that they may avoid serious mistakes and the consequences of sin.

I shall close with a choice quotation from the teachings of the Nephite prophet, Mormon: "For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.

"For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God." (Moroni 7:15-16.)

I earnestly pray, my brothers and sisters, that God will give us the strength to faithfully live up to the ideals, standards, and covenants of the gospel of Christ always, in the name of Jesus Christ. Amen.

President David O. McKay:

The Logan Institute of Religion Choir will now favor us with "Sing And Rejoice." I will say something afterwards. There are people on the air who want to hear this choir.

An anthem, "Sing And Rejoice," was sung by the Logan Institute of Religion Choir.

President David O. McKay:

Elder Delbert L. Stapley of the Council of the Twelve was our last speaker, and we called on the choir to sing out of consideration for the stations that will change at the hour. As heretofore announced, the singing for this session has been furnished by the Logan Institute of Religion Choir under the direction of James L. Bradley, with Frank W. Asper at the organ. In behalf of all who have listened to the singing in the General Conference, the General Authorities, the audience here in the Tabernacle, and the great radio television audience, we express appreciation and thanks to these choice young students for the beautiful music they have rendered in these conference sessions today. With all my heart, I say, 'God bless you, boys and girls,' and may this day always be a sweet memory to you in your lives.

Tomorrow morning's session will be broadcast by 18 radio and television stations, and recorded for transmission on Sunday morning at 10 o'clock Eastern Standard Time to 119 television stations in the eastern part of the United States. Both sessions Saturday will be rebroadcast over KSL Radio Sunday morning, starting at one o'clock—that is Sunday morning—and will be heard in many parts of the United States and in the world, including Canada, Mexico, Alaska, and the Islands of the Pacific. A delayed release will also take the Saturday morning session of Conference to viewers in Australia and also in Hawaii for the first time. A video-tape will be flown from the Mainland and broadcast Sunday morning in Honolulu. Both sessions today will also be rebroadcast over KSL Radio Saturday morning, starting at one o'clock.

A special meeting under the direction of the Presiding Bishopric will be held in the Tabernacle tonight at seven o'clock. Those requested to attend this meeting include Stake Presidents and their counselors, and Bishops and their counselors. All who want to see an interesting program should attend if there is room.

There will be a Welfare Agricultural Meeting in the Assembly Hall tomorrow morning, which will be at 7:30 o'clock. Stake Presidencies, Bishoprics, Agricultural Representatives from all stakes, and all others interested in agriculture are invited to attend this meeting.

Elder Joseph R. Reeder, formerly President of the French Polynesian and Rarotongan Missions, will offer the benediction.

The closing prayer was offered by Elder Joseph R. Reeder, formerly President of the French Polynesian and Rarotongan Missions.

Conference adjourned until 10:00 a.m., Saturday, April 6.

SECOND DAY

MORNING MEETING

The third session of the Conference convened at 10:00 a.m., Saturday, April 6. President David O. McKay presided and conducted the services of the meeting.

The Salt Lake Tabernacle Choir furnished the choral music for this session. Elder Richard P. Condie conducted the singing of the Choir. Alexander Schreiner, Tabernacle Organist, was at the organ.

President McKay made the following introductory remarks:

President David O. McKay:

At the risk of taking an extra minute this morning I am going to read to you the following telegram:

"As Mayor of Los Angeles and on behalf of its more than two and one-half million people I convey to you and your Church members this official expression of our respect and esteem. Many Southern Californians are in Salt Lake for conference while many thousands more will view the Sunday morning session on television. We are happy to note the Brigham Young University Chorus and Orchestra will be in the Southland soon. Such events help to emphasize the fact that members of your Church have made distinguished contributions to the growth of this City and California ever since the arrival here 116 years ago last month of the Mormon Battalion. Again, on behalf of the people of our City, I am honored to convey this expression of our appreciation and high regard.—Samuel William Yorty, Mayor."

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing "Guide Us, O Thou Great Jehovah." Following the singing, the invocation will be offered by Elder Paul C. Child, formerly President of the North Central States Mission.

The Choir sang the hymn, "Guide Us, O Thou Great Jehovah," following which the invocation was offered by Elder Paul C. Child, formerly President of the North Central States Mission.

President David O. McKay:

Brother Paul C. Child, formerly president of the North Central States Mission, offered the invocation.

The Choir will now sing "The Palms." You recognize that you are on the air. Proceedings are being conducted on the minute so the new channels that are coming in will hear the beginning of each sermon and the songs.

We thank the Mayor of Los Angeles, members of our own government, senators, congressmen, mayors of cities, and all the visitors who have cooperated here with us by participating in this audience of several million people this morning.

An anthem, "The Palms," was sung by the Choir.

President David O. McKay:

Elder Sterling W. Sill, Assistant to the Twelve, will be our first speaker.

ELDER STERLING W. SILL

Assistant to the Council of the Twelve Apostles

Many years ago someone published a picture Bible in which it was attempted to make the great scriptural messages more memorable, by presenting them in visual form. Our natural tendency is to see things more clearly when they are presented in pictures. Mere ideas are often too abstract for the mind to deal with effectively.

One of the visual portrayals in this interesting Bible was a colored picture of the ascension. It showed the Resurrected Jesus standing in the air above the Mount of Olives as he was ascending to his Father. And standing slightly below the master were two angels dressed in white clothing. Over the years I have drawn great strength from the thrilling ideas represented by this picture. Christ's ascension to heaven marked the end of an important period. He had finished one part of the work assigned to him in the grand council of heaven. He had organized the Church and had left ordained apostles to carry on its work. He had taught them the doctrines of salvation and had given them the priesthood, with the power to bind in heaven what they did on earth. He had shed his own blood to pay the penalty of our sins. Then in the last words spoken just before his ascension, Jesus said to the Twelve ". . . ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.)

The ascension picture is completed by the interesting scriptural statement which said, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

"And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (*Ibid.*, 1:9-11.)

During World War II, I added another impressive mental picture to my collection. This one shows General Douglas MacArthur about to take flight from Corregidor under the military pressure of Japanese conquest. To those who were forced to remain behind, General MacArthur said, "I shall return." I like to imagine the hope that this promise must have brought to the people of the Philippines during those long months in which they awaited their liberation from the bondage of the Japanese. They knew that MacArthur would not forget. They knew that just as soon as possible he would come back to set them free and punish their oppressors. His promise may have had

more than ordinary significance to me, inasmuch as some of the members of my own family were among those awaiting MacArthur's return. They hid in the hills until they were captured and sent to a Japanese concentration camp in Manila.

The general's promise to return must have had a disturbing significance for the invaders themselves, for they must have known that MacArthur would never rest until they had been driven from the islands or annihilated during their resistance. This "I shall return" picture was given its happy ending some two years later when the general's promise was finally and fully kept.

However, the world still awaits this more significant "I shall return" promise that had been made some nineteen hundred years earlier from above the Mount of Olives. It is very important to remember that the Savior of the world was only bidding the earth and its people a temporary farewell. Many times before his death, he himself had foretold his own glorious second coming to judge the world.

On that last Tuesday before his death on Friday, Jesus had been teaching his followers about his second coming. Near the end of the day he left the temple and led the Twelve across the Mount of Olives. As he sat down to rest near the summit, his disciples said to him, ". . . Tell us, when shall these things be, and what shall be the sign of thy coming, and the end of the world?" (Matt. 24:3.) Then Jesus told them of the wars and contentions that should characterize the last days, and as one of the important signs that should precede his second coming, he said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (*Ibid.*, 24:14.)

As the people of the Philippines awaited their liberation, they probably wondered whether or not General MacArthur had the ability to fulfil the conditions involved in his promise to return. There are also a great many in our world who discount both the possibility and the probability of the second coming of Christ. Yet we may be certain that God's program has never been abandoned and will not be forgotten.

In those last sad hours just prior to his death, Jesus said to his disciples, "Let not your heart be troubled: ye believe in God, believe also in me.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

"And if I go and prepare a place for you, *I will come again,* and receive you unto myself; that where I am, there ye may be also." (John 14:1-3. Italics added.) What a thrilling, frightening thought when we understand the conditions under which he will come again. And what tremendous consequences are involved in the message of ascension day. As the Resurrected Son of God stood there between the heavens and the earth, holy angels from God's presence made a firm promise, that he would personally return. The angels said, ". . . this same Jesus, . . . shall so come in like manner as ye have seen him go. . . ." (Acts 1:11.)

Since ascension day, some nineteen wide centuries have come and gone, and many important events have taken place. According to tradition with one exception, the apostles that Jesus appointed to carry on his work, were all subjected to violent deaths. Peter, Philip, Simon, and Andrew were crucified; James and Paul were beheaded; Bartholomew was flayed alive; Thomas was run through with a lance; James, the son of Alphaeus, was beaten to death; Thaddaeus was shot through with arrows; Barnabas was stoned; Matthew was slain with a battle axe in Ethiopia; and Mark was dragged to death in the streets of Alexandria. Then John, the sole survivor, was banished to the lonely isle of Patmos in the Aegean Sea. Jesus had built his Church upon the foundation of apostles and prophets. When the foundation was destroyed, the building crumbled. In time what had once been a divine organization became merely a human institution. Many of the Christian doctrines were misinterpreted; the ordinances were changed; the authority was lost; the apostasy grew; and the world slipped gradually into the long black night of the Dark Ages.

Then some said that the heavens were forever sealed, that the canon of scripture was full, and that no voice from God would ever again be heard upon the earth. The spirit of those who crucified Christ, destroyed his organization, and disbelieved his doctrines, still have a numerous following among us.

One of the most serious problems of our present world is that there are so many people who disbelieve in a Supreme Being. To some, man is the highest authority and the greatest intelligence in the universe. Others believe that God has gone out of business and that the last words that we will ever hear from the Savior of the world were spoken at the ninth hour of that awful Friday afternoon, when from Calvary's cross the dying Christ said, "It is finished." The last memory that some have of their Redeemer pictures him hanging upon the cross. Recently the world has been flooded with the crucifix, but Jesus did not remain upon the cross. Some remember him lying in the garden tomb of Joseph of Arimathaea, but Jesus did not remain in the tomb. Nothing in the scriptures could be plainer than the fact that the life of Christ did not begin in Bethlehem, neither did it end on Calvary. He said, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." (John 16:28.) In his prayer in Gethsemane while contemplating his own death, he said, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (*Ibid.*, 17:5.)

Long before our earth was created, Jesus lived and ruled with his Father as a part of the presidency of the universe. Under the direction of the Father, he was the Creator of the earth. In the first chapter of Genesis, God is recorded as saying, ". . . Let *us* make man in *our* image, after *our* likeness: . . ." (Gen. 1:26. Italics added.) The use of these plural pronouns indicates that the Son also took part in the creation. But even then he was no novice as a Creator. In one of the great revelations given to Moses and revealed anew in the latter days, God said, "And worlds without number have I created; . . . and by the Son I created them, which is mine Only Begotten." (Moses 2:33.)

We think of greatness partly in terms of what it has already accomplished and partly in terms of what it promises for the future. As I rerun my mental picture of ascension day, I like to think of the Redeemer in terms of his tremendous background. Not only had he created worlds without number, but in his pre-mortal existence he was that magnificent personage of great authority and power known in the scriptures as Jehovah, the God of Abraham, Isaac, and Jacob. He was the first Begotten Son of God in the spirit and was chosen to be the Savior of the world because he was the best qualified for that important calling. Then as a part of his own progression, he took upon himself a body of flesh and bones, and became the Only Begotten Son of God in the flesh. There are some who discount the value of a body so far as eternity is concerned. There are those who in their teachings seek to deprive God of his body. Many do not believe in their own resurrection. But next to the human spirit the human body is the most marvelous of God's creations. If the body was not necessary, God would never have created it in the first place. If it was not necessary for eternity, God would never have instituted the resurrection. If a body was not necessary for God the Father, certainly there would have been no reason why God the Son should have been resurrected. The spirit and the body inseparably connected constitutes the soul. The spirit can never be perfect without the body. There can never be a fulness of joy until the spirit and the body are inseparably joined together.

The Resurrected, Glorified Jesus, like Elohim, his Eternal Father, has a body of flesh and bones as tangible as man's. (See D&C 130:22.) When Jesus appeared to the eleven after his resurrection, they were frightened and supposed that they had seen a spirit. Jesus corrected them by saying, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:39.) Jesus did not lose his body after his resurrection. In some mysterious way it did not evaporate,

neither did it expand to fill the immensity of space. Jesus had his body as he ascended to his Father from the Mount of Olives, and the record is perfectly clear that he will still have that same body when he comes in glory to judge the world.

In addition to the information given in the Bible, we now have some new evidence of universal importance which has been given to the world on this subject in our own day. In the early spring of 1820, in upper New York state, God the Father and his Son Jesus Christ reappeared upon the earth to re-establish among men a belief in the God of Genesis, a belief in the God of Abraham, Isaac, and Jacob, and a belief in the God of Mount Olivet. The Prophet Joseph Smith describes his part of this experience by saying, ". . . I saw two personages whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.) Then there followed the great message of the restoration.

The same Jesus who healed the sick and walked upon the waves has spoken again in our day and has reaffirmed the fact that he is still interested in our success. The same Jesus said to his disciples, ". . . Go ye into all the world, and preach the gospel to every creature. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.) This same Jesus has informed us anew that he has not changed his mind about the importance of this and the other great Christian doctrines.

The same Jesus who upon the Mount of Olives said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," has, under the direction of his Father, restored *that* gospel, in preparation for *that* day. He himself looked forward to that day saying, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16:27.) What a tremendous day that will be. That is also the day foretold by Malachi who said, "For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch." (Joseph Smith 2:37.) That tremendous event is fast approaching, and we must work while it is called today, for the night cometh, wherein no man can work.

I would like to bear to you my personal witness that God has not gone out of business, that the heavens are not sealed, that the Redeemer of man has not forgotten his promises, nor is he any less interested in our welfare now than when in Gethsemane and upon Mount Calvary he suffered for our sins. And to close, I would again like to take you out to the sacred top of the Mount of Olives, and again hear the angels say, ". . . this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.) May God help us to be ready for that important event I pray in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Sterling W. Sill, Assistant to the Twelve.

The Men's Chorus of the Tabernacle Choir will favor us with "Seek Thy God."

The Men's Chorus of the Tabernacle Choir sang "Seek Thy God."

President David O. McKay:

We welcome all those who have just joined us by radio and television in this session of the 133rd Annual Conference of the Church, convened in the Tabernacle on Temple Square in Salt Lake City.

We shall now hear from President Henry D. Moyle of the First Presidency of the Church.

PRESIDENT HENRY D. MOYLE

First Counselor in the First Presidency

I believe with all my heart and soul that the solution to our problems here upon this earth today and tomorrow is to be found in the knowledge and appreciation of man's relationship to God, his dependence upon God, and his obedience to God's laws.

The world is not just a watch that the Lord wound up and left to run down. By the exercise of faith men can call upon God and obtain his help in fulfilment of the promises he has made. Also, of his own volition, God intervenes and controls the affairs of men, of nations, and the very elements that make up the universe when this is necessary for the preservation of his divine purposes.

In speaking of the divine purposes of the Lord, Paul wrote, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: . . ." (Eph. 1:10.)

Modern scripture tells us through the Prophet Joseph Smith, "Now the purpose in Himself (that is Christ) in the winding up scene of the last dispensation is that all things pertaining to that dispensation should be conducted precisely in accordance with preceding dispensations." (*DHC,* 4:208.)

Christ's example and precept set in what is known as the Dispensation of the Meridian of Time *control* us today in our behavior and in our belief. "We believe in the same organization that existed in the Primitive Church. . . . We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

I have just quoted the sixth and ninth Articles of Faith of The Church of Jesus Christ of Latter-day Saints. How startling are the following words of Peter:

"We have also a more sure word of prophecy; whereunto ye do well that ye *take heed,* . . ." (2 Peter 1:19. Italics added.)

Prophecy and revelation came from the same source to Peter and also to Joseph Smith who gave us our Articles of Faith.

It is no different today from what it was in the days of Peter and Paul, the apostles of old. Paul told the Romans that "the gospel of (Jesus) Christ: . . . is the power of God unto salvation to every one that believeth; . . ." (Romans 1:16.) Incorporated in this term salvation is not only the spiritual but also the temporal phase of our lives. We cannot disassociate mortal man from the eternal spirit of man within him. It is, therefore, through obedience to the laws of God that we will find the answer to our questions, whether they be domestic, political, social, economic, or spiritual.

I give to you today my assurance that evidence, if not conclusive proof, of this fact is to be found by studying the scriptures. Christ's admonition to his disciples is compelling upon all of us today. Sooner or later in life we are brought to face some crisis which requires us to determine for ourselves: Do we desire to follow the direction Christ gave to all men during his earthly ministry? If we must sooner or later choose which path we are to pursue, why should we procrastinate, why not do it now?

As we determine our course in life, we may well remember Paul's sermon on faith, delivered to the Hebrews:

"Now faith is the substance of things hoped for, the evidence of things not seen.

"Through faith we understand that the worlds were framed by the word of God, . . .

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:1, 3, 6.)

Through our faith in God we can accomplish life's full purpose.

Christ in his Sermon on the Mount, given early in his ministry, as recorded in Matthew, said: "But seek ye first the kingdom of God, and his righteousness;

and all these things shall be added unto you." (Matt. 6:33.)

And then he added a little later: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (*Ibid.*, 7:7-8.)

We fulfil our highest potentials when we receive the joy and security and knowledge which come from the witness of the Holy Ghost, the Comforter, who teaches us all things essential for this life and ultimately for our eternal exaltation in the kingdom of God.

Paul declared to the Corinthians: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord but by the Holy Ghost." (1 Cor. 12:3.)

When the testimony of the Holy Ghost is borne in upon our conscience, and we know that Jesus Christ is our Lord and Savior, the Redeemer of all mankind, the Son of the Living God, we have the promise of life eternal. Christ declared to the world: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

This is a matter about which we need not be left in doubt. *We know.* This knowledge is priceless. The principles of the gospel can be understood and lived by all mankind. The laws and ordinances of the gospel are simple; they are natural. They are appreciated by all who accept and conform their lives thereto. Not all men can acquire the riches of the world, but the blessings of the Lord will overtake all who seek after them. Like the acquisition of anything worthwhile it takes effort to attain the spiritual. Faith, dedication, and devotion must be ours to bring ourselves closer and closer to our Heavenly Father. We enjoy our communion with God here and now in mortality. We do not need to wait for immortality to enjoy the fruits of our spiritual labors. We learn to appreciate the Spirit of God more and more as we draw nearer to the Lord in the keeping of his commandments. The harder we knock, the wider is the door opened.

What would it mean to all of us to appreciate that we are never left alone to rely upon our own resources; that we have the sustaining power and influence of our Heavenly Father constantly with us to guide and direct us throughout our lives in all our righteous activities. Those who keep the commandments of God realize this blessing indeed. We know, and our missionaries know. It is this knowledge which urges us on to help others with an enthusiasm born of the Spirit of our Father in heaven.

It was not until The Church of Jesus Christ of Latter-day Saints was organized in 1830 that the population of this planet reached one billion living persons. The present world population, a mere 133 years later, is estimated at more than three billion. Expert estimates are that one-twentieth of all those who ever lived on the earth are here today. If the present rate of growth, now 50-60 million a year still continues in geometric progression, there will be six billion human beings in the world by the year 2,000. This is the appraisal of Dr. George Albert Smith, Jr., of the Harvard Business College. [Professor of Business Administration, Harvard University.]

He then asks the question: "What is the way of life to be for these people and for ourselves? Ask yourself this question often and earnestly and realize that the question will not go unanswered."

Whatever the population may be now or hereafter, truth will remain constant. To know the truth will make us free. Truth is eternal. We must seek truth at its source. Truth emanates from God. How applicable are the words of President John Taylor, spoken in 1861, a former head of the Church on earth:

"We believe that no man or set of men, of their own wisdom and by their own talents, are capable of governing the human family aright."

There is no unrest when you know where you are going spiritually.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6.)

Our message to the world, conveyed

by us and our missionaries, is to enlighten our fellow men who find themselves spiritually in the dark. There is absolutely nothing of such great worth to man as to know God. It has been said, "We know God when we know ourselves." To know ourselves we must know the answer to these simple questions—Who are we? Why are we here? And being here, what should we do?

The multitudes to whom the Savior spoke were all physically fed by the loaves and the fishes, but there was afterwards a spiritual segregation the multitude would make for themselves, illustrated by the following admonition of the Savior: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (*Ibid.*, 7:13-14.)

Do we go with the many or stand out spiritually as one of the few? To do the latter we must add to bodily sustenance the word of the Lord, for spiritual growth and development.

Thomas asked the Savior: ". . . Lord, we know not whither thou goest; and how can we know the way?

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:5-6.)

Thomas was an apostle of the Lord Jesus Christ to whom Christ had given his power, his priesthood, to preach the gospel taught by the Savior.

We know that we are called of God and have received his priesthood to preach the gospel and administer in its ordinances. Therefore the following scripture is of great meaning to us and important to the world. "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." (*Ibid.*, 13:20.)

Twelve thousand men and women, our beloved sons and daughters, brothers and sisters, leave home, family, friends, position, professions, business, and enter into the missionary work of the Church throughout the world at their own expense for a period of two or three years. They are compelled so to do by an absolute realization of the fact that they are called of our Heavenly Father to go into the world to preach the gospel and administer in the ordinances thereof, and that they have received the priesthood of God to qualify them therefore, just as the apostles of old. Members of many families have rendered this service for as many as six generations.

This process has gone on for 133 years; the number going on missions is increasing yearly. Their purpose is purely unselfish. They disseminate the light of the gospel of Jesus Christ to all mankind, to teach them to repent of their sins, to pray to God in faith, believing that their prayers will be answered in keeping with the promise found in the Epistle of James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

And finally the missionaries go to bear witness to the world that God lives, that Jesus is the Christ, that through the gift and power of the Holy Ghost we may all receive this same testimony for ourselves, independent of all else in the world. When received, this testimony is all consuming, all embracing. We know who we are, where we came from, and where through strict obedience to the laws and ordinances of the gospel we may go. Life's purpose becomes absolute and fixed. Our testimony and knowledge of God cannot be lost except through transgression. With transgression we also lose the Spirit of God and the Holy Ghost as our comforter.

As missionaries and elders holding the true priesthood of God, it is our duty, our prerogative, our privilege, to testify of our knowledge of God to preach the gospel and challenge our fellow men to forsake the ways of the world, the riches, the plaudits of men, and follow the gospel of our Savior and Redeemer to our own redemption.

No one need stumble along the way of life who desires to return ultimately into the presence of God in the kingdom of heaven. The Savior in his earthly mission made clear what is

expected of us if we do the will of our Father in heaven.

Let us consider for a moment the case of Nicodemus, a ruler of the Jews, who came to Christ by night: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

"Nicodemus saith unto him, How can a man be born when he is old? . . .

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:3-5.)

In fact, Jesus had already set the pattern by which all mankind should be guided:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

"But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

"And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

"And Jesus, when he was baptized went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:13-17.)

Since that moment when Christ was baptized of John, the need for baptism by immersion for the remission of sins has never been rightfully debatable.

How wonderful was the experience of the apostles in Jerusalem on the day of Pentecost after the crucifixion and resurrection and ascension of Christ when they were inspired to declare: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:36-38.)

This is the path that leadeth through the straight gate and along the narrow way to life eternal. Thus only can we truly worship God with all our might, mind, and strength.

It will make no difference to us whether there be three or six billion brothers and sisters on the earth, our own path to travel through life will be the same. Our responsibility to carry out the final charge Christ gave his apostles of old reiterated in our present dispensation is mandatory upon us today, namely: ". . . Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.) This becomes relatively easier year after year as the Church grows and flourishes throughout the world. We have greater numbers to participate and all modern means of communication to help.

We have no cause to worry over the problems of the world no matter how complicated they become. We *do* need to worry about our appreciation of the laws of God given to control the conduct of man on the earth and our strict adherence thereto. How grateful we should be for the words of the Lord to Joseph Smith to inspire us today:

". . . a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the foundation of the world, . . . shall be revealed . . . in this, the dispensation of the fulness of times." (D&C 128:18.)

We live in the most enlightened age of man's history, just as the prophets foretold. More is therefore expected of us than of any prior generation of man. "Where much is given, much is required." (See *ibid.*, 82:3.)

God help us to take full advantage of all the light and knowledge revealed to us, I pray humbly in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

President Henry D. Moyle of the First Presidency of the Church has just spoken to us.

The following cablegram: "Apia, Samoa. Church members of the Samoan Mission express great appreciation for opportunity to hear General Conference. Reception fine. President Hanks."

"Aloha Nui Loa from all the residents of Laie. We thrill with anticipation of receiving General Conference for the first time tomorrow throughout Hawaii by video-tape. For many people here it is the dream of a lifetime come true. Our deepest, heartfelt thanks for this wonderful opportunity. Sterling Provost, President, Laie Community Association, Laie, Hawaii."

Following a brief organ interlude for station identification the Tabernacle Choir and the Congregation will sing "Redeemer of Israel," with Richard P. Condie conducting and Alexander Schreiner at the organ.

The Tabernacle Choir and the congregation joined in singing the hymn, "Redeemer of Israel."

President David O. McKay:

We shall now hear from Elder Alvin R. Dyer, Assistant to the Twelve.

ELDER ALVIN R. DYER

Assistant to the Council of the Twelve Apostles

It is difficult to imagine how one could attend this conference of The Church of Jesus Christ of Latter-day Saints without feeling the surge of inspiration and the gravity of its importance in pointing the way to all mankind who at this very hour are troubled and confused and in need of divine direction.

The message of the restoration of the gospel of Jesus Christ, which has relentlessly been declared unto the world since its organization, means that the kingdom of God or Christ's Church has been set up as a result of the restoration of truth unto the Prophet Joseph Smith, wherein divine messengers have been sent from the presence of God to convey the truths of the gospel of Jesus Christ and to confer all needed keys of authority to establish a dispensation of the gospel.

The disciples of Jesus who were with him upon the earth found it difficult to accept that which he had declared unto the chief priests and the scribes concerning the kingdom to be given at a later time to another people, for said he, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43.)

But this same Jesus when later speaking to the Jews concerning this latter kingdom to be established as a sign of his coming refers to the words of the Prophet Daniel who describes the kingdom to be established which would never be given to another people. "And in the days of these kings," who were described as being in the latter days, ". . . shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, . . ." (Dan. 2:44.)

Finally, as Jesus instructed his disciples as he sat upon the Mount of Olives, they seemed to accept the finality of this, and with that understanding asked of him this question: ". . . Tell us, (then) when shall these things be? and what shall be the sign of thy coming, . . . ?" (Matt. 24:3.) In the answer which Jesus gave to this question he said, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, . . ."

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; . . ." (Matt. 24:15, 14.)

The meridian apostles who were closest to him understood clearly, as judged from their own declarations, that

the kingdom of God which the Lord established upon the earth would not continue at that time, and they themselves looked forward to the future time of restitution or restoration. The Apostle Peter on the day of Pentecost declared:

". . . the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution (or restoration) of all things, . . . (concerning) which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

The Apostle Paul to the Saints at Thessalonica and also at Ephesus said this concerning this future day:

". . . be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

". . . for that day shall not come, except there come a falling away first, . . ." (2 Thess. 2:2-3.)

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; . . ." (Eph. 1:10.)

The Apostle John on the Isle of Patmos, a prisoner, saw the coming of the gospel in the latter days: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people," (Rev. 14:6.)

When the Prophet Joseph Smith, as a young man blessed with the gift of faith and an inquiring heart to know the will of God, went into a grove of trees near his home at Palmyra, New York, in the spring of 1820 to inquire of the Lord what he should do about his religious affiliation, he did not then know of the magnitude of that which was to transpire, as he came to know later. Here was to occur one of the great foreordained events of life destined to be of vital importance to all mankind.

For, as in the placing of Adam and Eve, our first earth-life parents, in the Garden of Eden; of the calling and work of the utopian prophet Enoch; of the mission and labors of the great prophet of human tragedy, Noah, who with his three sons and their families witnessed the complete destruction of mankind which they only survived; of the coming of Melchizedek, the great high priest, before the Lord; of Abraham, Isaac, and Jacob; of Joseph, the beloved of his father and the Lord; of Moses, the lawgiver, the Godly appointed leader of the exodus of the children of Israel from the bondage of Egypt; followed by the other prophets in their own time according to the will of the Lord; and then the surpassing earth-life ministry and atonement of Jesus Christ our Lord, the very Son of God the Father; so now, in this great modern event, in the sequence of its full importance, was to unfold unto Joseph Smith the coming of a new dispensation of the gospel attended as it was upon this occasion, and with subsequent happenings, with divine intercession through messengers sent from the presence of God.

In all of these events, ancient, meridian, and now in our own day and time, when the foreordained time in which they were to transpire arrived, they came about as simply and naturally as the opening and closing of a door—each in its own dispensation of time.

Thus, on this beautiful spring morning in the Sacred Grove, Joseph Smith witnessed the renewal of God's dealing with his children in accordance with the great gospel plan of redemption. Upon this occasion God the Father and his Beloved Son Jesus Christ appearing as glorified Resurrected Beings unto a chosen servant of God, made known once again the state of immortality which man will attain in preparation for the next estate of eternity; that also the world once again could know the reality of the personal nature of God the Father and his Beloved Son. In this appearance of Holy Deity we see, as in times past, the need of God's appearing unto man in mortality; man who also, as in times past, had gone astray in his concept and understanding of the True and Living God; for man as man, with all his wisdom, cannot find out the truth about God. Such must be revealed to him by divine ap-

pearance to a prophet of God, who then becomes the witness unto others.

As this sacred interview proceeded, the glory of the last dispensation of mortal time was inaugurated. The truth about God and his Son Jesus Christ and their glorious plan of redemption was once again placed upon the threshold of human understanding.

This divine interview placed a great calling upon Joseph Smith, the chosen prophet of the latter days. In addition to an incident of simple faith and prayer, with an answer for him personally, the time had come to usher in the final period of preparation in the culmination of God's work for his children here upon the earth.

Joseph Smith was informed that he had been foreordained and consequently called to be the instrument through whom God would work to establish his kingdom here upon the earth as it had been in former intermittent dispensations. But this, the last of all dispensations, is to be characterized by even greater truth, a depository period when all truths, all laws, all covenants, all promises planned by God our Heavenly Father in the pre-existence and revealed to man in part at various times in mortality for the redemption and exaltation of his spirit children, were now to be fully revealed and made available to mankind. The Lord had thus spoken unto the Prophet Joseph Smith.

The instructions and answers which the Lord gave to the Prophet Joseph Smith during the interview in the Sacred Grove announced many great truths. I shall refer to only a part of that interview as it was later testified to by the Prophet Joseph Smith, but I encourage all everywhere to read the complete testimony of the Prophet Joseph Smith. He said this in part:

". . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join.

"I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: 'they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.'" (Joseph Smith 2:17-19.)

Each of the declarations which the Lord made to Joseph Smith upon this occasion is of the deepest import to this final dispensation of the gospel and to the plan of life and salvation in general. His answers to the inquiry made by Joseph Smith were not simply a disparagement to the existing Christian bodies who had departed from the truth. Though announced by the Lord that they were all in error in teachings and false practices intended to redeem mankind, there was no vindictive reprisal against these Christian societies who were using his name, but who were fully unaware of the truth of his person and divinity or of his mission or of the plan of salvation of which he is the author so far as we are concerned.

Truly among these very societies of Christian believers then in the world were many noble spirits of the preexistence, who upon subsequently hearing the truth as proclaimed by the heralds of the restoration, would accept it and abide its commandments and teachings; many of whom would themselves become leaders and great champions of the cause of the restored gospel of Jesus Christ.

The Lord used no meaningless words upon this momentous occasion. All that was spoken reflects the deepest of meaning. President Joseph F. Smith, one of the prophets of this dispensation, has said this, "The Lord never did anything that was not essential or that was superfluous."

It will be of interest to list the answers which the Lord gave to Joseph Smith's direct question as to which of

the Christian churches he should join. These are as follows:

1. That all their creeds were an abomination.
2. That their professors (or ministers) were all corrupt.
3. That they draw near to the Lord with their lips, but their hearts are far from him.
4. They teach for doctrines the commandments of men.
5. That they have a form of godliness, but they deny the power thereof.

There can be no question as to the direct and positive answers which the Lord gave to the Prophet Joseph Smith, but perhaps a brief explanation of each of these answers can be given to those of the Christian churches of the world who can then understand the true significance of the sacred interview which God the Father and his Son Jesus Christ had with the Prophet Joseph Smith.

As to the creeds being an abomination, this simply means that the Christian churches of the world were not following the accepted pattern which he, the Lord, had established in his Church, and that they had strayed from the customs and the manner which he had established, and the term *abomination* fits that which is at variance only with the established truth of God.

With regard to the fact that all ministers were corrupt—this could not be the literal meaning, because the ancient meaning of the word *corrupt* meant any who did not teach doctrines which had been established in accordance with the law. Surely they were not regarded as corrupt because of morals or dishonesty and not desirous of doing God's will as they understood it, but only in the sense of failing to teach the gospel as Christ had taught it.

As to worshiping him with their lips but their hearts being far from him, this I believe involved the work made possible by the "sealing power."

This work embodies the sealing through specific rights of the priesthood of both living and dead, one to another, as with husband and wife, as with father and mother to children; that families living upon the earth in this day and age, connected with ancestors and progenitors, may be bound one with another, thereby linking the past with the present and both the past and the present with the future. Thus, the hearts of the fathers may be bound in holy sealing with their children and children with the fathers in the patriarchal order of family relationship in linked fashion as an endless chain with each link secure and interwoven.

This is to prepare man for life in the celestial kingdom which will in due time follow earth-life existence. This is the patriarchal form of government or government by and through the family units which are then to worship and to associate with the Lord. They not only worship through the utterances of their lips, but by their hearts also; this will mean complete sincerity of purpose and intent based upon truth. We will be bound family to family; we will be linked one with another by the sealing authority which the Prophet Elijah held, reaching to the very realms of the family of God and his Son Jesus Christ. There all shall be bound forever by lips or stated committed purpose; and bound by heart also, thus manifesting obedience to God's will and purpose in glorious family relationship.

As to the teaching for doctrines the commandments of men, even the reformers as great as they were and as sincere as they were in protesting against that which they felt was false, there is no evidence in the founding of these various sects that any form of divine intercession occurred wherein holy messengers were sent from God, giving instruction and direction in the establishing of that particular church. What they did, therefore, was in accordance with their best knowledge, devoid of any divine revelation. Thus the commandments which they taught were of men and not of God. Though they simulate in form the Christian body, they nevertheless teach for commandments the doctrines of men.

As to a form of Godliness but denying the power thereof, this applies to the need of the priesthood of God or divine authority within the Church authorized to act for and in behalf of God. And that through the Holy Melchizedek Priesthood in the true Church of Christ

there is to be the functioning and use of the keys of the kingdom that must be conferred by those who hold them. In this manner the purity of important truths and ordinances of the gospel of Jesus Christ can be preserved.

Now I bear witness, my brothers and sisters, to the reality of the restoration of the gospel of Jesus Christ with all of its powers and authority and knowledge and understanding to bring salvation and exaltation unto mankind. And I bear record of this in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Alvin R. Dyer, Assistant to the Twelve Apostles.

The Tabernacle Choir will now sing "Lord, Thou Hast Made Us For Thine Own."

Singing by the Choir, "Lord, Thou Hast Made Us For Thine Own."

President David O. McKay:

Elder Robert L. Simpson, First Counselor in the Presiding Bishopric, will be our concluding speaker.

BISHOP ROBERT L. SIMPSON

First Counselor in the Presiding Bishopric

A great prophet who lived 2,500 years ago stated that: ". . . men are, that they might have joy." (2 Nephi 2:25.) The Church of Jesus Christ in this day holds fast to this inspired scripture as an eternal truth.

The quest for joy and happiness is common to all regardless of race, color, or creed. While the objective is common, the understanding on how to achieve it is often another story.

The existence of man in this mortal sphere finds him involved in a grand system of physical force and physical law, all held together and seemingly pre-set into a magnificent system of amazing order and synchronization. We marvel at the seasons, the celestial bodies. All about us is evidence of natural law and an overwhelming suggestion of divine assemblage. The laws of gravity, heat, and motion all follow precise patterns under given conditions. If we enter the fiery furnace, we die. If we attempt to defy the laws of gravity, we are killed. If our car sweeps along the highway uncontrolled, we crash, and we must all agree that the human body in similar manner is subject to the law and order of the universe, for it is physical.

Obedience to the law whether it be physical, intellectual, or spiritual brings harmony, peace, joy, and happiness. This thinking was confirmed by the Master who said through the Prophet Joseph Smith: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.) We are blessed by obedience to law. Transgression of the law always brings unhappiness. Carried to the extreme it could mean death.

I believe with all my heart that natural law is the handiwork of a Loving Father in heaven, and I further bear record that this same Loving Father has not left us without specific instruction concerning the care of our physical bodies, for he created us, and he knows that true happiness and total growth, moral, spiritual, and intellectual, are largely dependent upon our physical well-being.

Through this same great latter-day Prophet Joseph Smith the Lord has revealed an entire volume of scripture known as the Doctrine and Covenants. In the 89th section of this inspired work, the Lord gives to all men who would listen what he calls "A Word of Wisdom." Let us read a part of this inspired

revelation, starting with the fourth verse, and then merely highlight the following five verses in the interest of time:

"Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, . . .

". . . strong drinks are not for the belly, but for the washing of your bodies.

"And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill." (*Ibid.*, 89:4-5, 7-8.)

We are further instructed that the "evil designs of conspiring men" has a reference to them who would ply us with a never-ending tidal wave of propaganda in an attempt to convince us that it is not only popular but safe and smart to violate this God-given law of health.

Now to clarify a few terms. This also by revelation. Strong drink signifies all alcoholic beverages.

Tobacco is explicit and needs no clarification. This reference includes all forms of tobacco. The term hot drinks has reference to coffee and tea.

To summarize quickly: Alcohol and tobacco, tea and coffee are all contrary to the Lord's law of health, and all who violate the law for a borrowed moment of so-called pleasure must be prepared to sacrifice some real and lasting joy and happiness that should rightfully be theirs.

Thomas A. Edison has said, "To put alcohol in the human brain is like putting sand in a machine." He further commented: "I employ no one who smokes cigarets."

I wonder whether we are all aware of these scientifically proven facts about alcohol.

Alcohol is not a stimulant but a depressant, a depressant of the brain and nervous system. It is a habit-forming drug and has poisonous effects on the body. It has no value as a food. In the United States there are nearly a million alcoholics with nearly two and a quarter million well on the way. This is a national disgrace. Mental accuracy is impaired by alcohol, and in chronic cases, the brain cells degenerate. Approximately 12,000 alcoholic patients are given psychiatric treatment in a single New York hospital each year.

Gladstone has observed that "the ravages of drink are greater than those of pestilence and famine combined." Now we must surely agree with this great man, as it has contributed to the loss of more homes, led to more bankruptcies, more crime, more accidents, more broken marriages, more cases of blindness, more derelicts of society, more immorality, more suicides, than any other single influence known to man today.

Yes, it is certain that out of compassion for his children a Loving Heavenly Father has given a modern-day revelation that strong drinks are not for our benefit.

A similar wake of destruction follows the careless rampage of tobacco among men, women, and children. Would you believe that tobacco costs the American people over 3 billion, 600 million dollars a year? Do you know that the purchase of cigarets last year in the United States increased about four percent? This means that the vast majority of smokers are ignoring the overwhelming evidence of competent medical authority now available concerning the lethal effect of tobacco on the human anatomy.

The American Cancer Society reports that lung cancer is ninety-five percent fatal, and then the report goes on to say that evidence proves that three-fourths of all lung cancer cases can be traced to the use of tobacco.

The American Public Health Association, based on its findings, estimates that one million American children now in school will die of lung cancer before they reach their God-granted life expectancy. Now, in a sense, this is a form of national suicide, and we do not have the right to shorten human life; and now this, perhaps the saddest of all

commentary—a staff of experts studying the tobacco problem have concluded that the upward trend in the use of tobacco among the children can be traced directly to a more permissive attitude on the part of parents. Perhaps we shouldn't talk so much about what the schools aren't doing as we should talk about what parents should be doing; and this is as it should be. Our children should be taught in the home. I would like to make an appeal to every parent who loves his children; why not start today and set the proper example for those we love?

Now, time will not permit us to go into the cases of coffee and tea, but suffice it to say that the Lord has recognized these stimulants as habit-forming and contrary to the freedom he wants so much for all of his children.

Now, if you really knew that your child was in danger, if you were told that conspiring men were meeting your children on their way home from school, going all out to attract their attention and condition their minds toward the acceptance of a bad habit, wouldn't you feel compelled to do something about it? Why, of course you would—you would do something that very day. But why let the conspiring men stand on a cold corner? We are allowing them to accomplish the same evil practice in the comfort and convenience of our homes every day. Now here's a challenge for us. Let's do something about it, parents.

Let me read a letter from a confused youngster. I think this has real merit. This young man was a typical TV fan. He is writing to his favorite baseball player:

"You are my favorite baseball player. I saw a TV ad where you say you smoke cigarets and that you like them. I guess they help you. My mother says cigarets are bad and good players don't use them. I want to be a good player. Can you tell me? Are they good for you? Would you please tell me?" Signed, "Hector. P. S. I am ten years old."

Well, the answer was slow in coming, but after a few weeks:

"Dear Hector: Yes, I was in a cigaret advertisement on television. I would not recommend for anyone to ever start smoking. It does not help one in athletics. I hope that you will take your parents' advice not to smoke."

Now, as these young minds are being conditioned by conspiring men, we see history repeating itself. This is the same technique that took eleven years back in the late 20's and early 30's, some of you might remember, to make it appear smart, modern, and acceptable for a woman to be seen in public with a cigaret. This all started back in 1927 when the first billboard ad appeared, showing a man and woman relaxing on a beautiful hilltop. He was smoking, and her comment was simply this: "Please blow some my way." Rather harmless—"Please blow some my way." From this subtle beginning, the well-planned campaign took eleven years before the billboard dared to show a woman with a cigaret in her hand or mouth. Had the latter billboard been shown at first, we would have been up in arms, and something would have been done about it in a hurry. And now, unfortunately, in this campaign for the approval of our children's minds, there is hardly a TV commercial or a tobacco billboard that does not include a child admiring a bribed athlete who is making a statement that he probably doesn't believe in. Or perhaps we see a family situation, apparently a wholesome family situation, Dad rollicking with the children but with a cigaret in his hand. Yes! Trying to start the same type of campaign all over again, this time aimed at children.

Now, all of this talk is not designed to show how foolish we are. We're just being victimized. The Lord understood all of this well in advance, and he told us that the very elect would be deceived by the "evils and designs . . . of conspiring men." I am sure he had this in mind. So we condemn no one at this point, but, forewarned is forearmed.

May we not stand idly by and allow the cream of the nation, our hope for tomorrow, the finest youth in all history to be quietly and softly led away to habits of bondage and unhappiness! Their only hope is a parent who cares enough.

Incidentally, would you like to be a

better citizen? Would you like to contribute the maximum effort to your nation and community? Only those who are physically fit can expect to make the maximum contribution and fulfil his obligation to society as he should.

Now, much is being said about national fitness in all countries. Let us join with other clear-thinking citizens who are not adverse to happiness and joy. Let's prove that it's smart to do what is right. There is no doubt at this point what the instructions from the Lord are.

Now, one country in a recent national survey found that nine percent of its national income was being spent for liquor and tobacco. Assuming that many of this nation were abstainers, certainly more than ten percent of the income of those indulging was being spent to satisfy their poor habits.

It is interesting to note that the Lord has promised to open the "windows of heaven" (Mal. 3:10) to those willing to impart ten percent of their income to the upbuilding of his kingdom. This is perhaps the most gracious, the most promising, the most generous of all contracts offered by the Lord to those he loves; and yet, there are millions who are spending more than ten percent to an enslaving habit, and instead of opening the "windows of heaven," they are slamming the door on a promise of happiness and joy that no man, in my opinion, has the right to deny himself.

And so I conclude this plea by turning back to the 89th section of the Doctrine and Covenants, and here is the promise the Lord concludes with, the most stimulating promise of all holy writ concerning the day-to-day welfare of his children.

"And all . . . who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. . . ." (D&C 89:18-21.)

And so, when we obtain any blessing from God it is by obedience to that law upon which it is predicated. Let's heed Elijah's challenge. ". . . How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. . . ." (1 Kings 18:21.)

And so I say in conclusion, again from the Doctrine and Covenants: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.) May we be obedient to law that we may have true joy, eternal happiness, and peace of mind is my prayer in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

He who has just given that excellent talk on the Word of Wisdom is Bishop Robert L. Simpson of the Presiding Bishopric of the Church.

We shall conclude this third session of the 133rd Annual Conference of the Church by the Tabernacle Choir singing "Mine Eyes Have Seen The Glory Of The Coming Of The Lord," after which the benediction will be offered by Elder Charles I. Sampson, formerly president of the Samoan Mission. This conference will then be adjourned until two o'clock this afternoon.

We express deep appreciation to the owners and managers of the many television and radio stations who have offered their facilities as a public service to make the proceedings of this conference available to millions throughout North America, South America, Europe, Australia, and in many other areas of the world.

We express appreciation to the members of the Choir for their presence here on Saturday. They have the spirit of the former "Minute Men" who were always ready to respond to the defense of their country at a moment's notice. We shall not call you "Minute Men," but minute men and women, always ready to respond to every opportunity to render

service to the Church and to the world. God bless you.

The Choir will now sing "Mine Eyes Have Seen The Glory Of The Coming Of The Lord." The benediction will be offered by Elder Sampson.

The Choir sang the selection, "Mine Eyes Have Seen The Glory Of The Coming Of The Lord."

Elder Charles I. Sampson, formerly President of the Samoan Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

SECOND DAY
AFTERNOON MEETING

The Conference reconvened Saturday afternoon, April 6th, at 2:00 p.m.

President David O. McKay presided and conducted the services.

The music for this session of the Conference was furnished by the Brigham Young University Chorale, Kurt Weinzinger, Conductor; Roy M. Darley, Organist.

President McKay made the following introductory remarks:

President David O. McKay:

For the information of those who are tuned in by radio and television, we are pleased to announce that we are convened in the famous Tabernacle on Temple Square in Salt Lake City in the fourth session of the 133rd Annual Conference of the Church. These services are being broadcast in the Assembly Hall by television. Those of you who are standing in the doorways might find seats over in the Assembly Hall.

This session of the Conference will be broadcast as a public service over television and radio stations throughout the West. The names of the stations were announced prior to the beginning of this meeting. We deeply appreciate the services that are rendered by these stations.

You will be interested in knowing that this morning's session, in addition to being broadcast direct, was videotaped for release tomorrow morning at ten o'clock (Eastern Standard Time) to the eastern part of the United States over 119 television stations. This is the reason why we inserted additional musical numbers by the Tabernacle Choir and were obliged to limit the time given to our speakers.

Both of the sessions today will be rebroadcast over KSL radio Sunday morning starting at one o'clock in the morning, and will be heard in many parts of the United States and the world, including Canada, Mexico, Alaska, and the Islands of the Pacific. A delayed release will also take the Saturday morning session to viewers in Australia, and also in Hawaii, for the first time. The video tape is now on its way by air, and will be broadcast Sunday morning in Honolulu.

We are pleased to note the attendance this afternoon of special guests, prominent state and city officials, and leaders in educational circles. To all we extend a hearty welcome.

We are pleased to welcome our Stake, Ward, and Temple authorities and general auxiliary officers.

The singing for this afternoon's session will be furnished by the Brigham Young University Chorale, conducted by Kurt Weinzinger, with Roy M. Darley at the organ. We are grateful and happy to have these young men and women with us this afternoon.

We shall begin these services by the Chorale singing "Let The Mountains Shout For Joy," conducted by Kurt Weinzinger.

The invocation will be offered by Elder Richard C. Stratford, formerly President of the Northern States Mission.

The Brigham Young University Chorale sang the hymn, "Let The Mountains Shout For Joy."

Elder Richard C. Stratford, formerly

President of the Northern States Mission, offered the invocation.

President David O. McKay:

President Richard C. Stratford offered the invocation.

The Brigham Young University Chorale will now favor us with "High On The Mountain Top," conducted by Brother Kurt Weinzinger.

After the singing Elder Joseph W. Anderson, Clerk of the Conference, will read some important statistics pertaining to the Church, and President Moyle will follow by the presentation of the Authorities of the Church.

The Chorale sang the hymn, "High On The Mountain Top."

STATISTICAL REPORT 1962

The First Presidency has issued the following Statistical Report concerning the membership of the Church at the end of the year 1962.

Number of Stakes of Zion at close of 1962		364
An increase of 19 Stakes during the year		
Number of Wards	2,891	
Number of Independent Branches in Stakes	532	
Total Wards and Independent Branches in Stakes at close of year		3,423
Number of Mission Branches at close of year		1,876
Number of Full-Time Missions at end of year (Not Including Area Supervisory Missions)		71

Church Membership, December 31, 1962:

In the Stakes	1,629,965	
In the Missions	335,821	
Total Membership		1,965,786
A net increase of 142,125 Members during the year		

Church Growth during 1962:

Children blessed in Stakes and Missions	58,316
Children of record baptized in Stakes and Missions	46,907
Converts baptized in Stakes and Missions	115,834
An increase of 27,027 over the number of Convert Baptisms during the preceding year.	

Social Statistics:

(Based on 1962 data from the Stakes)

Birth rate per thousand	33.16
Marriage rate per thousand	8.16
Death rate per thousand	5.42

Priesthood:

Members holding the Aaronic Priesthood, December 31, 1962:		
Deacons	93,488	
Teachers	69,846	
Priests	91,218	
Total number holding Aaronic Priesthood		254,552
Members holding the Melchizedek Priesthood, December 31, 1962:		
Elders	172,406	
Seventies	21,233	
High Priests	55,362	

Total number holding Melchizedek Priesthood	249,001
Grand Total, members holding Aaronic or Melchizedek Priesthood	503,553

An increase of 28,392 during the year.

Auxiliary Organizations:

Relief Society (Membership)	248,166
Deseret Sunday School Union (average attendance)	738,363
Young Men's Mutual Improvement Association (enrollment)	204,794
Young Women's Mutual Improvement Association (enrollment)	220,915
Primary (children enrolled)	374,923

Welfare Plan:

Number of Persons assisted during the year	103,154
Number placed in remunerative employment	8,831
Man-days of work donated to the Welfare Plan	102,322
Unit-days of equipment use donated	10,173

Genealogical Society:

Names cleared in 1962 for Temple Ordinances	853,072

Genealogical records microfilmed in 13 countries during the year were equivalent to 154,174 printed volumes of approximately 300 pages per volume.

Temples:

Number of ordinances performed during 1962 in the 12 operating Temples:

For the living	47,745	
For the dead	2,566,476	
Total number of ordinances		2,614,221

Church School System:

Total 1962 cumulative enrollments in Church Schools, including Institutes, and Seminaries	111,145

Missionaries:

Number of Missionaries who at the close of 1962 were laboring under calls from the First Presidency in the full-time missions	11,818
Number of Local Missionaries (full-time and part-time) who at the close of 1962 were laboring in these missions	451
Number of Stake Missionaries at the close of the year	5,523
Total number of Missionaries at end of year	17,792
Number of Missionaries who received training in the Missionary Home during 1962	5,568

THOSE WHO HAVE PASSED AWAY

Since April Conference, 1962

Elder George Q. Morris of the Council of the Twelve Apostles.

Joseph L. Wirthlin, former Presiding Bishop of the Church.

Fern Tanner Lee, wife of Elder Harold B. Lee of the Council of the Twelve Apostles.

Lester F. Hewlett, President of the Tabernacle Choir.

Lee A. Palmer, Presiding Bishop's Office Field Representative.

Robert D. Young, former president of Salt Lake and Manti Temples, and Church Administration Building Receptionist.

Martin V. Witbeck, President of Kansas City Stake.

Loyal B. Cook, President of Craig Stake.

Marion G. Merkley, Utah State Superintendent of Public Instruction, and Member of the Sunday School General Board.

President David O. McKay:

Elder Orval W. Adams will now give the report of the Church Financial Committee.

CHURCH FINANCE COMMITTEE REPORT

April 1, 1963

The First Presidency
47 East South Temple Street
Salt Lake City, Utah

Dear Brethren:

We have reviewed the report of the 1962 financial operations of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints, as well as of auxiliaries and other organizations for which accounts are maintained in the Financial Department of the Church. Attention was given particularly to the accounting and auditing procedures followed as to funds received and to the manner in which expenditures are controlled. We have determined that the expenditures of such funds are authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve and the Presiding Bishopric.

A continuous audit of the financial records of the Church is conducted by the Church Auditing Department, which is completely independent of all other departments. Professional auditing firms are employed to audit certain organizations, or businesses owned or controlled by the Church.

Based upon our review of the financial reports of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints and explanations made by the personnel of the Financial and Auditing Departments of the Church, we are of the opinion that the expenditures of funds during the year 1962 were made in accordance with the established procedures outlined herein.

We congratulate the General Authorities and their associates for the manner in which the finances of the Church are administered, and we commend the Church Financial Department and the Church Auditing Department for the expert and careful manner in which all financial records are maintained and audited.

Respectfully submitted,

CHURCH FINANCE COMMITTEE

Orval W. Adams
Glenn E. Nielson
Harold H. Bennett
Wilford G. Edling
Weston E. Hamilton

President Henry D. Moyle:

It is my very great privilege and our opportunity to exercise one of the greatest privileges we have as members of the Church in voting upon the leaders of the Church.

GENERAL AUTHORITIES OF THE CHURCH

The First Presidency

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Henry D. Moyle, First Counselor in the First Presidency.

Hugh B. Brown, Second Counselor in the First Presidency.

President of the Council of the Twelve Apostles

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Nathan Eldon Tanner

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Alma Sonne
ElRay L. Christiansen
John Longden
Sterling W. Sill
Henry D. Taylor
William J. Critchlow, Jr.
Alvin R. Dyer
Franklin D. Richards
Theodore M. Burton
Thorpe B. Isaacson
Boyd K. Packer
Bernard Park Brockbank

TRUSTEE-IN-TRUST

David O. McKay

as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young
Antoine R. Ivins
Seymour Dilworth Young
Milton R. Hunter
Bruce R. McConkie
Marion D. Hanks
Albert Theodore Tuttle

PRESIDING BISHOPRIC

John H. Vandenberg, Presiding Bishop
Robert L. Simpson, First Counselor
Victor L. Brown, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund and Preston Nibley as Assistants.

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor
with all members of the Board as at present constituted.

Deseret Sunday School Union

George R. Hill, General Superintendent
David Lawrence McKay, First Assistant Superintendent
Lynn S. Richards, Second Assistant Superintendent
with all members of the Board as at present constituted.

Young Men's Mutual Improvement Association

G. Carlos Smith, Jr., General Superintendent
Marvin J. Ashton, First Assistant Superintendent
Carl W. Buehner, Second Assistant Superintendent
with all members of the Board as at present constituted.

Young Women's Mutual Improvement Association

Florence Smith Jacobsen, President
Margaret Romney Jackson, First Counselor
Dorothy Palmer Holt, Second Counselor
with all members of the Board as at present constituted.

Primary Association

LaVern Watts Parmley, President
Leone Watson Doxey, First Counselor
Eileen Robinson Dunyon, Second Counselor
with all members of the Board as at present constituted.

Church Board of Education

David O. McKay
Henry D. Moyle
Hugh B. Brown
Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Nathan Eldon Tanner
Boyd K. Packer
Marion D. Hanks
Albert Theodore Tuttle
John H. Vandenberg

Chancellor of the Church School System

Ernest L. Wilkinson

Church Finance Committee

Orval W. Adams
Harold H. Bennett
Wilford G. Edling
Glenn E. Nielson
Weston E. Hamilton

Senior Church Auditors

Harold L. Davis
Charles Schmidt

CHURCH WELFARE COMMITTEE

ADVISERS

Harold B. Lee
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Howard W. Hunter
Alma Sonne
ElRay L. Christiansen
John Longden
Henry D. Taylor
Antoine R. Ivins
John H. Vandenberg
Robert L. Simpson
Victor L. Brown
and the General Presidency of Relief Society

GENERAL CHURCH WELFARE COMMITTEE

John H. Vandenberg, Chairman
Henry D. Taylor, Managing Director

Paul C. Child
Mark B. Garff
William T. Lawrence
Lorenzo H. Hatch
Walter Dansie
LeRoy A. Wirthlin
Walter Stover
A. Lewis Elggren
Donald Ellsworth
Casper H. Parker
Alfred B. Smith

TABERNACLE CHOIR

Isaac M. Stewart, President
Theodore L. Cannon, Vice President
Richard P. Condie, Conductor
Jay E. Welch, Assistant Conductor
W. Jack Thomas, Tour Manager

ORGANISTS

Alexander Schreiner
Frank W. Asper
Roy M. Darley, Assistant

President Henry D. Moyle:

President McKay, I am happy to report the voting has been unanimous in the affirmative.

President David O. McKay:

Thank you, brethren and sisters. That is just the beginning of your sustaining of the General Authorities. The acts will come later.

Elder Spencer W. Kimball of the Council of the Twelve will be our first speaker. He will be followed by Elder ElRay L. Christiansen.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

My Brothers and Sisters, and especially my friends of the radio and television audience:

May I tell you of a great adventure? As I traveled to a weekend assignment, I took with me an unusual book which was my constant companion. I could lay it down only to sleep, eat, and change trains. It fascinated me, captivated me, and held me spellbound with its irresistible charm and engaging interest. I have read it many times.

As I finished it, I closed the book and sat back, absorbed as I relived its contents. Its pages held me, bound me, and my eyes were riveted to them. I knew the book was factual, but as has been said, "Truth is stranger than fiction."

I am constrained to speak to you of it today. It is a story of courage, faith, and fortitude, of perseverance, sacrifice, and super-human accomplishments, of intrigue, of revenge, of disaster, of war, murder, and rapine, of idolatry, and of cannibalism, of miracles, visions, and manifestations, of prophecies and their fulfilment.

I found in it life at its best and at its worst, in ever-changing patterns. I hardly recovered from one great crisis until another engulfed me.

Across the stage of this drama of life through the ages, marched actors in exotic, colorful costumes from the blood-painted nudity of the warrior to the lavish, ornamented pageantry of royal courts—some actors loathsome and degraded, others so near perfection that they conversed with angels and with God. There are the sowers and reapers, the artisans, the engineers, the traders, and the toilers, the rake in his debauchery, the alcoholic with his liquor, the pervert rotting in his sex, the warrior in his armor, the missionary on his knees.

This dramatic story is one of the greatest ever played by man. The noted tragedians fumble their lines. It is played "on location" with no false fronts for scenery. It is a fast-moving story of total life, of opposing ideologies, of monarchies and judgeships and mobocracies. Its scenes carry the reader across oceans and continents. It promises to tell of the "last days of God," but instead records the "last days of populous peoples" and the triumph of God. Class distinction is there with its ugliness, race prejudice with its hatefulness, multiplicity of creeds with their bitter conflicts.

Since this book, a "best seller" left its first press, it is printed in more than two dozen languages, more than a half million copies a year, and millions of copies are in libraries, public and private, and in numerous hotels and motels along with the Gideon Bible. Even the blind may read it in three thick books of Braille. Can anyone be considered to be well-read who has not perused this pretentious volume which makes such bold claims?

Its story has a vital message to all people. The gentiles will find the history of their past and the potential of their destiny; and the Jewish people, the blueprint of their future. The covenants of God to them are unfolded, as are the promises regarding Jerusalem, their ancient city, and their lands. And it is revealed how the Jews, so long persecuted, scattered and tortured since their dispersion, may come into their own. And the gentiles are warned that they must ". . . no longer hiss, nor spurn nor make game of the Jews, nor any of the remnant of the House of Israel" for the Lord will remember his covenant to them when they respond. It is the life story of the ancestors of the Indians and accounts for their dark skins.

Archaeologists may be excited as they read of ruins of ancient cities, highways, and buildings; and there may yet be hidden buried gold and priceless records. Locations may be approximated, for instance the narrow neck of land which was fortified from the "East sea to the West sea" was but a "day's journey for a Nephite."

Journalists will find in this book crisis after crisis, presenting rich material for limitless climactic stories, articles, plays, and operas. A struggling movie industry might here find material which could increase box office receipts.

This unparalleled book should intrigue navigators: unprecedented land treks near-unbelievable in length, scope, and hazard are chronicled and ocean crossings, and the circling of the world centuries before the Vikings—crossings fraught with all the dangers imaginable, including storms, hidden reefs, hurricanes, and even mutiny. This first recorded ocean crossing was about forty centuries ago, of seaworthy, ocean-going vessels without known sails, engines, oars, or rudders—eight barges like and near contemporary with Noah's ark, long as a tree, tight as a dish, peaked at the end like a gravy boat,

(see Ether 2:17) corked at top and bottom, illuminated by molten stones (see *ibid.*, 2:20, 3:1 ff.), perhaps with radium or some other substance not yet rediscovered by our scientists. Light and like a foul upon the water, this fleet of barges was driven by winds and ocean currents, landing at a common point in North America probably on the west shores.

The reader may follow with wonder another crossing of the ocean which was made by a Jewish group led by a prince, the son of Jerusalem's king, and of a third migration and voyage, perhaps the greatest in all of history, dimming even that of the Saints from Illinois to the Salt Lake Valley, and even of Moses' Israel from Egypt to their promised land. These people abandoned Jerusalem on the eve of its destruction by Nebuchadnezzar and probably landed on the west coast of South America where the ocean currents drove them later to meet and combine with remnants of the earlier migrants; this greatest movement was made in a ship constructed by a young builder who may never have seen an ocean-going vessel. If the party of the prince sailed west and the prophets east they would have circumnavigated the world from Jerusalem, their people finally meeting in this western world. The vessels were sufficiently large to carry food and seeds.

There was no welcoming committee to meet these adventurers as there was to meet Columbus and the pilgrims.

This remarkable book tells again of movements of great bodies of people—5,400 in one group, sailing northward on the Pacific side in very large ships, seeking for new worlds to conquer, some of whom likely drawn into the strong westward ocean currents to find the "isles of the sea" and to become the progenitors of the Polynesians.

The people in Jerusalem knew nothing of the whereabouts of these fellow Israelites in the western world, but those here knew of the happenings in Palestine such as the destruction of Jerusalem and the captivity under Nebuchadnezzar and when the Christ was born in Bethlehem, crucified on Calvary, and when he ascended from the Mount of Olives, yet no ships were carrying mail; no telephone wires were humming; no radio sets were operating; no cables yet snaked across ocean floors.

The student of economics will find in this unusual book the disintegration of nations through pride, soft living, and luxuries, terminating finally in hunger and fetters. He will see unified peoples fighting for liberty and then class wars destroying those freedoms. One will see the land waving with ripening grain, the silkworm spinning, flocks and herds grazing, vineyards and orchards bearing, and a richly adorned and bejeweled people. He will see stone quarries and lumber mills and mines and craftshops, and then devastated landscapes, burned homes, parched earth, warring antagonists, and deserted lands. He will see towers and temples and kingly courts and palaces of the rich and their luxury, and dissipation, immorality, and debauchery, comparable to that in Babylon, Jerusalem, and Rome.

He will see people thriving in communal living, and taxed from fifty percent, and then to totalness, to slavery, and to bondage. He will see power-greedy paternalistic, centralized governments move toward the inevitable revolution which finally impoverishes but frees the people to begin again from ashes.

The astronomer and geologist here may see signs in the heavens and new stars come into focus, three days without sun or any reflected light, and nights without darkness, bright "as the midday sun" (see 3 Ne. 1:19) and a vapor of darkness so impenetrable that no glimmer, nor candles, nor torches, nor fire could give any light. A great storm came "such an one as never had been known in all the land" (see *ibid.*, 8:5), certainly since Noah's forty-day pouring, and perhaps drowning more people than since the deluge, and terrible tempests, thunder, and sharp lightnings, and whirlwinds of tornadic and hurricane proportions, swift enough to carry away people never to be heard of again—twistings, foldings, whirlings, slidings, faultings, and tremblings of hours of duration to cause landslides burying great cities perhaps more extensive than the Bali's, Iran's, Assam's, and Chile's,

perhaps interring in a few hours more people than ever in the history of the world. Tidal waves swallowed entire communities, and fire consumed many cities and human bodies. The labors of centuries were embalmed in ashes to a greater degree than Pompeii and Herculaneum; and earth convulsions of such intensity and prolongation that "the face of the whole earth was deformed" (see *ibid.*, 8:17), these earth spasms being a revolt by the created earth against the crucifixion of its Creator.

Engineers will learn from this great book that those centuries ago, men erected buildings, temples, and highways with cement, and paved roads connected city to city and land to land, and when forests had been denuded, a reforestation program was initiated for the future.

The psychologists may find studies in human behavior and the workings of the human mind and the rationalizing processes where men convince themselves that "good is bad, and that bad is good." Here they will watch history unfold for thousands of years and see not only episodes in the lives of individuals but causes and effects in a total history of races.

The educator will find treasures of literature and poetry. He will see how language used to log their day-to-day experiences can be corrupted when not properly written, from an expressive tongue of the educated to numerous, corrupted dialects of degenerated peoples, proving that to survive, people must be educated on every front—physical, mental, spiritual, moral—and that anything short of that will bring ultimate disaster.

This comprehensive book should be studied by politicians, government leaders, kings, presidents, and premiers to see the rise and fall of empires, and the difference between statesmanship and demagoguery. They will see nations born in war, live in war, deteriorate in war, and die in war through the centuries. They may find answers to problems of capital and labor, of dishonesty, graft and fraud, of dissentions, internal rupture, and civil wars.

In this uncommon book is seen that chief judges, frustrated by growing corruption, resign from judgment seats to proselyte for righteousness; that princes prefer to teach men rather than to rule over them; that kings have tilled the earth providing their own living to serve the people rather than to become burdensome to them and levy upon them confiscatory taxes; that rulers are loved and not feared.

Scientists will read of unusual instruments never patented or remade or duplicated, of elements which, without recharging, illuminate dark spaces indefinitely, that at least fifteen hundred years before Columbus these Westerners knew that the earth is round and revolved about the sun, and of a special instrument, not yet equaled even in our own day with all of our laboratories and knowledge, like a round ball, made of brass, curious in workmanship, with two spindles, so sensitive that it was not limited to the cardinal points of the compass but would actually give guidance regardless of direction, recording the feelings, emotions, and inner rebellions of men and would function properly only where there was not human, mental, and moral discord. This instrument would point the way to the prevalence of animals to be hunted for food and was operated by faith rather than by electricity or other natural elements—an instrument on which would be writing changed from time to time, plain to read, increasing the understanding of those who read it.

Military men may learn much in strategy, intrigue, in movements, in morale. They may learn that centuries before the discovery of America, the ancients had cement buildings, temples, and highways connecting cities and lands, and metal tools for tilling ground, and munitions factories for making weapons of war, and forges to beat "plow-shares into swords, and pruning-hooks into spears." (See 2 Ne. 12:4.) They may learn how cold war can be kept in deep freeze.

Guerrilla warfare, sieges, and the scorched-earth policy were not originated in Civil War days nor in Russia but were programs of survival, initiated long centuries before Columbus, Pizarro, and Cortez.

They may learn that wars of aggression with soldiers, idolatrous and adulterous, who leave God out of their lives, will in the end be futile and disastrous.

They will learn that great cultures stagnate in war shadows and cease to survive when continuous wars make people migrants, when fields are abandoned, livestock appropriated for nonproducing soldiers, forests destroyed without replanting, and when farmers and builders become warriors, and businessmen shoulder arms and teachers mobilize. Men cannot plant, cultivate, and harvest when in camps, nor build when on the run. Long and bloody wars mean sacked, burned, ruined cities, confiscatory taxes, degenerated peoples, and decayed cultures.

Victory and defeat alike leave countries devastated and the conqueror and the conquered reduced. Wickedness brings war, and war vomits destruction and suffering, hate and bloodshed upon the guilty and the innocent.

This impressive book should convince all living souls of the futility of war and the hazards of unrighteousness. A few prophets, swimming in a sea of barbarism, find it difficult to prevent the crumbling and final collapse of corrupt peoples.

To you of the Americas, who are terrified by the daily papers, who tremble at "The sound of a shaken leaf," who build shelters in fear of guided missiles, hydrogen bombs, and biological warfare—to you, there is this conditional promise coming from this book of truth:

". . . this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land. . . .

"And I will fortify this land against all other nations.

". . . I, the Lord, the king of heaven will be their king, and I will be a light unto them forever, *that hear my words.*" (*Ibid.*, 10:11-12, 14. Italics added.)

This single volume records for historians about twenty-six centuries of stirring life, not generally known even to the most highly trained professors of history. It tells of the ancestries of those whose spectacular monuments are now observed in South and Central America and in the Mexican jungles.

In this wondrous book, ministers and priests can find texts for sermons, and men generally can find final and authoritative answers to difficult questions: Is there life after death? Will the body be literally resurrected? Where do the spirits of men go between death and the resurrection? Can one be saved in unchastity? What is the correct organization of Christ's Church? Can one be saved without baptism? Why is it wrong to baptize infants? Is specific authority essential to administer ordinances? Is continuous revelation necessary and a reality? Is Jesus the actual Son of God?

Here is recorded the glorious coming of the Savior to his temple in America. He blessed the little children and wept as angels descended out of heaven and encircled them. He organized his Church with twelve apostles called disciples to whom were given the same priesthood, authority, and keys which their contemporaries, Peter, James, and John held in the other land.

The coming of the Resurrected Redeemer to this land was spectacular—the small piercing voice from heaven heard at Jordan and Transfiguration's Mount awed them as it announced:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Nephi 11:7.)

And then they saw a *man* descending out of heaven in white robes, and he stood in their midst saying: "Behold, I am Jesus Christ, . . . I am the God of Israel and the God of the whole earth and have been slain for the sins of the world." (See *ibid.*, 11:10, 14.) And the multitude thrust their hands into his side and felt the prints of the nails and knew of a surety that this was the very Christ so recently crucified across the sea, and so recently ascended into heaven, and now among them to teach them his saving gospel.

This historical book tells of three men, who, like John the Revelator, are still on earth though it is nearly two thousand years since their mortal birth—men who have not suffered the pains of death, but who have control over the

elements and who make themselves known at will and go anywhere on the globe when needed and who cannot be imprisoned, burned in the furnace, nor buried in pits, nor held in prison, nor destroyed by beasts; for, like the three Hebrews, superhuman power and protection have been given them.

This narrative tells of people with such faith that they buried their weapons to die victims of enemies rather than take lives; of boys who had inherited great faith from their mothers who had trained them to trust in God and they would be protected. It tells of the fulfilment when 2,060 of them were saved though they fought in many battles in which men all around them died, but because of the faith of their mothers and the sons, not one of the 2,060 suffered death. In this battle of defense, not one boy lost his life.

But after all, it is not the book's dramatic crises, its history, its narrative that are so important, but its power to transform men into Christlike beings worthy of exaltation.

It is the word of God. It is a powerful second witness of Christ. And, certainly, all true believers who love the Redeemer will welcome additional evidence of his divinity.

This inspiring book was never tampered with by unauthorized translators or biased theologians but comes to the world pure and directly from the historians and abridgers. The book is not on trial—its readers are.

Here is a scripture as old as creation and as new and vibrant as tomorrow, bridging time and eternity; it is a book of revelations and is a companion to the Bible brought from Europe by immigrants and agrees in surprising harmony with that Bible in tradition, history, doctrine, and prophecy; and the two were written simultaneously on two hemispheres under diverse conditions. It records the very words people would say when this hidden record should be presented to them.

". . . A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.

"But thus saith the Lord God: O fools, they shall have a Bible; and it shall proceed forth from the Jews, . . .

"Thou fool, that shall say: A Bible, we have got a Bible, and we need no more Bible. . . .

". . . I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth?

"Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? . . .

"And I do this that I may prove unto many that I am the same yesterday, today, and forever; . . . And because that I have spoken one word ye need not suppose that I cannot speak another; for my work is not yet finished; . . .

"Wherefore, *because* that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written.

"For I command all men, both in the east and the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written.

"For behold, I shall speak unto the Jews and they shall write it; and I shall also speak unto the Nephites and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; . . ." (2 Nephi 29:3-12. Italics added.)

Then he says he will gather the three folds into one fold, and he will be their shepherd. And the records of the ten tribes are still to be recovered. "And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.

"And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word

also shall be gathered into one." (*Ibid.*, 29:13-14.)

We seem to hear the Almighty warn: "Fools mock, and they shall mourn," and, "Woe be unto him that rejecteth the word of God." One prophet wrote: ". . . And if ye shall believe in Christ ye will believe in these words, for they are the words of Christ, . . ." (*Ibid.*, 33:10.)

In the final chapter of the book is the never-failing promise that every person who will read the book with a sincere, prayerful desire to know of its divinity shall have the assurance.

The book of which I speak is the keystone of true religion, the ladder by which one may get near to God by abiding its precepts. It has been named, "The most correct of any book on earth."

My beloved friends, I give to you the Book of Mormon. May you read it prayerfully, study it carefully, and receive for yourselves the testimony of its divinity. This, I pray in the name of our Savior Jesus Christ. Amen.

President David O. McKay:

The speaker to whom we have just listened is Elder Spencer W. Kimball of the Council of the Twelve.

Elder ElRay L. Christiansen, Assistant to the Twelve, will now speak to us.

ELDER ELRAY L. CHRISTIANSEN

Assistant to the Council of the Twelve Apostles

My beloved brethren and sisters, with you I have been edified by all that has taken place in the various sessions of this great conference—the music, the wonderful discourses, the prayers, and your presence here. I think I have never been so pleased and thrilled to see the great sea of hands raised in unanimously sustaining those whose names were presented a few minutes ago, indicating that there is unity in the Church.

I come to you in humility this afternoon and with a firm conviction that God lives; that this is not just another Church which we represent, but it is The Church of Jesus Christ; that sitting on this rostrum is the prophet of this day, surrounded by just and wholesome men who are each endowed with the authority and the power to act in the name of God and direct the work of the Lord in all the world in preparation for his coming to receive his kingdom.

I come to you with the assurance that this Church was established, not to fail, but to continue, never to be destroyed nor left to another people; for the Lord has said:

"The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught.

"Remember, remember that it is not the work of God that is frustrated, but the work of men"; (D&C 3:1, 3.)

I have no doubt that his promises to all people will be fulfilled in his own due time and in his own way, both to the righteous and to the wicked. We are living in a day foretold by the Savior as a time of wars and rumors of wars, of famines and of pestilences and of earthquakes. A day when, in a supposedly cultured society, greed and lust for power, subterfuge and cruelty are seen at their worst. This day was described by Paul in these words:

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasures more than lovers of God"; (2 Tim. 3:2-4.)

Now, thank goodness, that doesn't include everybody, but there are many I am sure who fit into some of those categories. If there are any into which we fit, or if any of us have these blemishes upon us, I hope that we will go from these meetings with the determination to throw them off.

Now, despite these conditions that

Paul described, this is a favored time and a favored day of the Lord. We ought to be thankful that we live in this particular day, notwithstanding all the fears and the troubles and the anxieties which come upon us because of unsettled conditions that prevail in the world. Our gratitude comes mainly because we are the glad recipients of the restored gospel brought back to earth in the fulfilment of prophecy, in its fulness as a prescription for successful living and for salvation. There is no need to walk in darkness or in uncertainty. In our day the Church has the vision and the inspiration and the word of the Lord to give to the people to keep them from the pitfalls of life, from sorrow, regret, and failure. In this day of the Church there has been a great expanse of the Church itself. The gospel is being widely preached; buildings are being constructed; temples have been and are being erected; work for the dead is increasing; and people are accepting the gospel, all of these in an unprecedented way.

Now, while we see the Church moving on unfalteringly toward its decreed destiny, we must remember that salvation for each of us must be worked out on an individual basis. For a few moments let us draw our world into the range of my voice while we consider two or three principles which are indispensable to individual and even collective salvation.

How about the Sabbath day, which was discussed so eloquently by President Joseph Fielding Smith yesterday? Is it observed as the Lord's day? Are you and your family found where you ought to be and doing what you ought to be doing on that day? I recently learned of a father who habitually took his wife and children to the mountains or to various other places on the Sabbath day rather than taking them to church where they belonged. As he was hurrying them to get ready one Sunday morning, his smallest boy said, "Daddy, why can't we stay home and go to church like the other kids do?" "Oh, come along," said the father, "we can sing and pray together in the mountains." The little boy said rather sadly, "I know we can, but we won't, will we, Daddy?"

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day"; (D&C 59:9.)

To me that makes it clear and understandable as to where I ought to be and what I ought to do among other things that are approved of the Lord on that holy day.

Another matter: How completely do you love your neighbor? The Savior has said that not only should we love our neighbors as ourselves, but that we should also even love our enemies. One man said, "It's a difficult enough thing to love a neighbor whom he likes to be classed as his neighbor, but to reach out and love his enemy is almost beyond reasonable expectation." Nevertheless, it is a method which the Lord has of preparing, of sanctifying, and of perfecting those whom he has called his Saints. Further than that, he requires that we bless those that curse us, and that we do good unto them that hate us, and that we pray for them who despitefully use us and persecute us. How can we love our neighbor? I think one of the best ways would be to help him to learn the truth, to accept the restored gospel and to find in it the power of God unto salvation for them and their families, and by defending him against danger or slander or mistreatment by others. I think we could show a love of our neighbors on the highways and in traffic congestions by being courteous and by giving them the right of way once in a while even though we may have rightful claim to it. There are innumerable ways in which love may be extended to one's neighbor.

It was James Russell Lowell who said, "They who love the Lord and their neighbors are but one step from heaven."

I'd like to include with these neighbors, whom we must love and for whom we must be concerned, those who have passed on, especially our own progenitors to whom we have the inescapable obligation to bring salvation and exaltation through vicarious service. What are we doing about them on an individual family basis?

How about tithing? Are we as individuals placing ourselves in a position to receive the glorious promises given of the Lord for those who consistently observe this law? He offered a challenge to be proved if he would not open the windows of heaven and pour out upon us a blessing that there shall not be room enough to receive, and then he said:

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." (Mal. 3:11.)

What a promise that is to those of us who are willing to keep the law! Can any of us justify withholding or skimping on that which really belongs to the Lord?

The voice of President Heber C. Kimball (I was pleased to hear this beautiful exposition by Spencer W. Kimball on the Book of Mormon making it so vivid before us) rang out in this very building concerning the matter of tithing when he said:

"You have nothing except what you have received from the Almighty. Where do you get your water, your meat, your bread and the luxuries of life? Did he not create them? Were not the elements thereof placed upon the earth before you came here? If you do not pay one dime in tithing, it will not impoverish the Lord, but I tell you where the effect will lie. It will affect yourselves, your own salvation."

And I should like to add and that of your children most likely for "like father, like son" is an old but true adage.

My brothers and sisters, the commandments of the Lord are not dictums, they are principles given by a Merciful Father to keep us and all mankind who will follow him from sin, sorrow, and regret. We talk a good deal these days about security. One of the best formulas of security that I have ever known is given in the words of Helaman in the Book of Mormon:

"And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall." (Hel. 5:12.)

I like that, and I have taken it to heart. I advocate it to the young and to the old and to all of us, in fact, to all mankind, for it is true as true can be.

May we, my brothers and sisters, stand firm upon this sure foundation and thereby contribute to the progress of the Church as it moves on to the completion of its divine destiny, and at the same time secure our individual and collective salvation and perhaps exaltation, I pray, testifying again that the Savior lives and that this is his work, in the name of the Lord Jesus Christ, our Master. Amen.

President David O. McKay:

Elder ElRay L. Christiansen has just spoken to us.

The congregation and chorus will now join in singing "We Thank Thee, O God, For A Prophet," conducted by Brother Kurt Weinzinger.

After the singing Bishop Victor L. Brown will speak to us.

The Congregation joined with the Chorus in singing the hymn, "We Thank Thee, O God, For A Prophet."

President David O. McKay:

Bishop Victor L. Brown of the Presiding Bishopric will now speak to us. He will be followed by Elder S. Dilworth Young.

BISHOP VICTOR L. BROWN

Second Counselor in the Presiding Bishopric

I was invited to speak to a group of high school students recently. They are members of a service club, the motto of which is "Fulfil Freedom's Challenge." I suppose there is no subject discussed more frequently today than that of freedom. There are many approaches to this topic.

As I stood before this group of eager young men and looked into their faces, I couldn't help feeling that if they could catch the full significance of the meaning of this motto and put it into practice, their success in life would be assured.

"Fulfil Freedom's Challenge." Freedom means many things to many people. May I illustrate one kind of freedom that came to my mind as I visited with these young men by telling you of a friend of mine who sold his freedom for a social custom. This young man had started up the ladder of success, and it appeared that nothing could stop him. I don't know of anyone who had brighter or more promising prospects for a successful career.

Then, one day, he made the decision that if he were really to succeed, he must accept social drinking as a part of his life, and so he did. I am sure that to begin with, he found the taste unpalatable. However, it wasn't long before he began to look forward to the cocktail hour, and then the cocktail hour couldn't come soon enough. Finally, he became a slave to alcohol, losing his wife, his friends, and his job. The last time I saw him, though still a young man, he looked twice his age. He was without work. He was finding it necessary to ask for a handout from his friends. He had lost everything that was worth living for.

The day I was called to be a bishop of a ward several years ago, I received a telephone call, asking if I could come to help dissuade a woman from taking her life. I wish every young woman in this Church could have been by my side during that interview. This woman, the daughter of a bishop, the former wife of another leader in the Church, and the mother of two teen-age youngsters had sold her soul for a bottle. During her more or less sober moments, when she reflected upon what she had done with her life, she could see no purpose for living.

Now, my young friends, don't think for one moment that these problems came on this man and this woman overnight. They found themselves in these situations after many weeks, months, and even years of merely being "one of the gang," of succumbing to the pressures of their neighbors, friends, and associates, of not wanting to be different. In all of my experience, I have never seen anyone more in bondage, with less freedom than these two individuals.

You don't give up your freedom all at once—this kind of freedom at any rate. You give it up a little at a time, and all it takes is a start. If there is never a start, there is no concern about giving it up.

Each of you would gladly give your life, if necessary, to keep your country free. What are you willing to give to remain free from this so-called social custom that destroys so many boys and girls, men and women?

"Fulfil Freedom's Challenge." As I stood before those students, how I hoped they would recognize that they would have to determine in their own minds and hearts what kind of men they were going to be, how susceptible they would be to the accepted practices and habits of the world.

Many millions of dollars are spent by tobacco companies in an effort to entice the young people of this nation into taking up the habit of smoking. Medical science today is substantiating the claims which have been made for many years, that the use of tobacco is injurious to one's health, but it is not from this viewpoint that I wish to discuss it.

Just last week I had occasion to be driving with a man who took a cigaret out of his pocket, put it in his mouth,

lighted it, and then threw it away. He turned to me, and said, "Did you see what I just did? I didn't want a cigaret. I have stopped smoking, but look what I did."

Why, I have known some men who have stopped smoking every Monday morning for weeks.

One of the most common social practices in this country—and I suppose in many countries of the world—is the use of tobacco.

If you young men and women will ask an honest person who is a confirmed smoker whether or not he has denied himself a freedom by the use of tobacco, he will tell you he is enslaved to this habit.

We, as a Church, are not infrequently accused of being narrow-minded and fanatical because we feel it is important, among other things, for our members to abstain from the use of tobacco and liquor. Sometimes in an effort to avoid this implied stigma, we relent, and go along with our critics. Then if we aren't careful, we find that we have developed habits which sometimes seem almost impossible to overcome. How necessary are these things really in achieving success?

The other day a man came to our offices to discuss a business proposition. At the conclusion of our meeting, we learned that he had recently been elected executive vice-president and treasurer of his company. Now, this company is international in scope. It does over four hundred million dollars worth of business each year.

In discussing his rise to such an important position in the business world, he quietly and humbly said, "You know, I have never found it necessary to smoke a big cigar or indulge in cocktails. I have just followed what my father taught me when I was a boy and tried to live the way my mother wanted me to live. And I haven't found that it has hurt me a bit."

On one occasion, the chairman of the board of directors of a large corporation, the largest of its kind in the United States with retail outlets from coast to coast and border to border, called one of his vice-presidents on the telephone and said, "Will you please come to my office right away, and bring your two boys." These two boys were also associated with this company.

As the three men entered the chairman's office, he introduced them to a man who they learned was one of the great financiers from New York City. As the chairman of the board introduced these three men, he said to this financier, "These are the kind of men we want to build our company around."

Now, why do you suppose he would make such a statement, because these three men neither use tobacco or liquor? I doubt it. I am confident that many of the men in this company use tobacco and liquor. Then, why? Because they are Latter-day Saints? They are, but I doubt this was the reason. I think this business executive wanted to build his great company around men such as these three because they are men of character. They have personal standards, and they have the backbone to live these standards no matter where they are or whom they are with. These men are strong enough to resist the pressures of social customs rather than compromise their own principles, and this man knew they could be relied upon.

From these two examples, you can see that successful people have fulfilled freedom's challenge without compromising the principles of the gospel.

There were many other thoughts that went through my mind as I visited with these young students and contemplated their ambitions and desires to fulfil freedom's challenge. In my mind's eye, I could see among them future doctors, attorneys, educators, businessmen, engineers, scientists, and so forth.

The thought I wish to conclude with, however, has reference to yet another group who were not present at this meeting. As a matter of fact, I am afraid the motto, "Fulfil Freedom's Challenge," would have little interest for them. They are known as dropouts. They are the ones who for one reason or another leave high school without obtaining their diplomas. It is my feeling that this group of young men and young women are choosing to be-

come enslaved to a life of mediocrity, and the tragic fact about this is that not only are they entering into this deplorable condition, but they are probably going to take many of their children with them. If they could only foresee the opportunities and rewards that will pass them by because of their decision to be satisfied with a minimal preparation for life! It is essential that each person recognize that the responsibility for these decisions rests with himself. John Oxenham has written:

"To every man there openeth
A Way, and Ways, and a Way,
And the High Soul climbs the High way,
And the Low Soul gropes the Low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High way and a Low,
And every man decideth
The Way his soul shall go."

It is my earnest prayer that young men and young women everywhere will consider carefully before choosing their highway of life.

What a wonderful thing it would be if all young people of this generation decided that mediocrity would not touch their lives but rather that excellence in all things would be their ambition. John W. Gardner, president of the Carnegie Corporation, spoke of excellence in this way:

"The most important moral of all is that excellence is where you find it. I would extend this generalization to cover not just higher education but all education from the vocational high school to the graduate school. . . . We must learn to honor excellence (indeed to demand it) in every socially accepted human activity, however humble the activity, and to scorn shoddiness, however exalted the activity. . . . An excellent plumber is infinitely more admirable than an incompetent philosopher. The society which scorns excellence in plumbing because plumbing is a humble activity, and tolerates shoddiness in philosophy because it is an exalted activity will have neither good plumbing nor good philosophy. Neither its pipes nor its theories will hold water."

Freedom of choice is a basic principle of the gospel. This was true even before the earth was created. Each one of us has the divinely granted right to choose for himself. In choosing, we have the responsibility to use our intellect, which also has been given to us by our Heavenly Father. He has shown us the way; now it is our responsibility to choose which way we will go.

I bear you my testimony that God lives, that Jesus Christ, our Elder Brother, gave his life that we might live, and that he gave us the teachings which, if properly lived, will permit us to return to his presence. I also bear witness that President David O. McKay is a prophet of God, just as surely as Joseph Smith was a prophet of God, the instrument in the hands of the Lord in restoring the gospel in this latter day, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Bishop Victor L. Brown of the Presiding Bishopric has just spoken to us.

Elder S. Dilworth Young of the First Council of Seventy will be our next speaker. He will be followed by our concluding speaker, Elder Marion G. Romney.

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy

About a year ago I was reading in the Doctrine and Covenants and came upon a verse of one of the sections. I suppose everybody has an experience of the type I had as I read. I think the Prophet had such an experience the day he read, "If any man lack wisdom let him ask of God" (See James 1:5), for that scripture leaped at him; and so this one leaped at me. For a year or so I have been reading it off and on, contemplating it. Now I should like to read it to you, but first I should like to give it its framework.

Back in 1829 the Lord, through the Prophet Joseph Smith, said there would be appointed twelve disciples, which of course we know as apostles, and he appointed two of the three witnesses to choose them. And then he did a thing which to me is remarkable. He began to instruct the Twelve before they were chosen, and after having instructed them he then gave them this verse. In 1835 the Twelve were chosen, as you know, and on one occasion they were called together and given their instructions. Oliver Cowdery was the spokesman; and after having given them some very powerful and heartwarming instruction, so moved was he, himself, that he had to stop two or three times to weep. He finally read the revelation to which I refer and this verse.

Brigham Young was so impressed by it that he copied it in his laborious handwriting into his diary. I am impressed by it likewise. These are the words:

"These words are not of men nor of man, but of me; wherefore, you shall testify they are of me and not of man;

"For it is my voice which speaketh them unto you; (now this is six years later that they are hearing it) for they are given by my Spirit unto you, and by my power you can read them one to another; and save it were by my power you could not have them"; And this is the verse—"Wherefore, you can testify that you have heard my voice, and know my words." (D&C 18:34-36.)

The thing that impresses me about this is, and I have never thought of it before, when I read a verse in the Doctrine and Covenants I am hearing the voice of the Lord as well as reading his words, if I hear by the Spirit.

Now I have heard it said many times by men that they have often asked the Lord for a special testimony and oftentimes haven't had it. They seem to want to hear the voice of the Lord. I confess I have often wanted to hear the voice of the Lord, without knowing that all these years I have been hearing it with deaf ears. This woke me up.

I can testify that, having read, I hear the voice of the Lord. I also testify to you that when you hear the Prophet, here sitting on the stand, speak by the voice of prophecy and by the spirit of the inspiration which possesses him, you also hear, through him, the voice of the Lord. In the name of Jesus Christ. Amen.

President David O. McKay:

Elder S. Dilworth Young of the First Council of Seventy gave that important long speech.

Elder Marion G. Romney of the Council of Twelve will be our concluding speaker.

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

Mis queridos Hermanos y Hermanas de los países dónde se habla Español. Me da mucho gusto a veros aquí con nosotros esta día. Con todo corazon, muy bienvenidos.

To you who wonder, I have just greeted and welcomed our people from Latin America. My Spanish may not have been such as they could understand, but you are in no position to challenge my interpretation of it.

I love these, my brothers and sisters. To me they are white and delightsome. And of course I love you, too.

Pursuant to assignment from the First Presidency of the Church, I have for the past two years been supervising the Latin American missions. It may not, therefore, be wholly inappropriate for me to say something about the Lamanites, many of whom live in these missions. With this intent, I take for my text the following statement made by the Lord to the Prophet Joseph Smith in March 1831.

". . . before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall

blossom as the rose." (D&C 49:24.)

The word, "Lamanites," denotes, of course, the descendants of rebellious Laman and Lemuel. It also denotes all other descendants of Lehi who defected to them. As used in our text, I think it includes all descendants of Book of Mormon peoples frequently referred to as the remnant of the people of Lehi. The Lord identifies them in the Doctrine and Covenants as ". . . the Nephites, . . . Jacobites, . . . Josephites, . . . Zoramites, . . .

". . . Lamanites, . . . Lemuelites, and . . . Ishmaelites, . . ." (*Ibid.*, 3:17-18.) "The great day of the Lord" will, of course, be the day when the Savior comes in his power and glory to inaugurate a reign of righteousness and peace.

The background of our text is most interesting and significant. At that time there was much interest and considerable misunderstanding concerning the "great day of the Lord." The Shakers, for example, had the mistaken notion that the Savior might come as a woman. To dispel this error, the Lord said:

". . . verily I say unto you, that the Son of Man cometh not in the form of a woman, neither of a man traveling on the earth.

"Wherefore, be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken, and the earth to tremble and to reel to and fro as a drunken man, and for the valleys to be exalted, and for the mountains to be made low, and for the rough places to become smooth—and all this when the angel shall sound his trumpet.

"But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose." (*Ibid.*, 49:22-24.)

The relationship here revealed between the redemption of the Lamanites and the coming of "the great day of the Lord" is frequently implied in the scriptures. Enoch, for example, the great antediluvian prophet, witnessing in vision the corruption of mankind, after the ascension of the Son of Man, . . . cried unto his God: "Wilt thou not come again upon the earth? . . .

"And the Lord said unto Enoch: As I live, even so will I come in the last days. . . .

"And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve;

"And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; . . ." (Moses 7:59-62.) "The Latter-day Saints regard the coming forth of the Book of Mormon, . . . as a fulfilment of this prophecy, . . ." (See James E. Talmage, *Articles of Faith*, p. 275.)

One of the two purposes of the Book of Mormon as expressed on its title page is "to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever." "The remnant of the House of Israel" here referred to includes, of course, the Lamanites. It is concerning the covenants the Lord made with their fathers which run in favor of the Lamanites and culminate in their blossoming as the rose that I wish to speak.

One of these covenants was that a record of their fathers would be preserved and brought forth unto the remnant. Concerning this covenant, Enos said: ". . . after I had prayed and labored with all diligence, the Lord said unto me: I will grant unto thee according to thy desires, . . .

"And . . . this was the desire which I desired . . . that if it should so be, that my people, the Nephites, should fall into transgression, and by any means be destroyed, and the Lamanites should not be destroyed, that the Lord God would preserve a record of my people, . . . that it might be brought forth at some future day unto the Lamanites, that, perhaps, they might be brought unto salvation—

". . . *and he covenanted with me that he would bring them forth unto the Lamanites in his own due time.*" (Enos 12-13, 16. Italics added.)

The Lord had made this same cove-

nant with Nephi some fifty years earlier (See 1 Nephi 13:35), and he renewed it with Mormon nearly a thousand years later. (See Mormon 5:8-9, 12-13.)

Moroni, preparing to deposit the record in Cumorah, predicted that ". . . it shall be brought out of darkness unto light, according to the word of God; yea, it shall be brought out of the earth, and it shall shine forth out of darkness, and come unto the knowledge of the people; and it shall be done by the power of God." (Mormon 8:16.) In Mormon, chapter eight, from which this prophecy of Moroni is taken, and in chapter nine is to be found a clear and accurate description of the world in which we now live—a word picture written by a prophet, who by the power of God saw in open vision and made record of us, our times and doings, and of the chastening which awaits us, the inhabitants of this land, if we do not repent and heed the teachings of the restored gospel.

Concluding the account of the covenant concerning the record to be preserved and brought forth, the Lord said to the Prophet Joseph Smith in 1828: "Behold, there are many things engraven upon the plates of Nephi (speaking of the small plates being substituted for the 116 pages of manuscript lost by Martin Harris) which do throw greater views upon my gospel; . . .

"And, behold, all the remainder of this work does contain all those parts of my gospel which my holy prophets, yea, and also my disciples, desired in their prayers should come forth unto this people.

"And I said unto them, that it should be granted unto them according to their faith in their prayers"; (D&C 10:45-47.)

Other covenants which the Lord made with their fathers were to the effect that the remnant would accept the gospel, regain their inheritance and former blessings and take part in the latter-day redemption of Zion.

Nephi, explaining to his brethren the words their father Lehi had ". . . spoken concerning the natural branches of the olive-tree, . . ." said, ". . . in the latter days, when our seed shall have dwindled in unbelief, . . . for the space of . . . many generations . . . then shall the fulness of the gospel . . . come unto [them] . . . from the Gentiles, . . .

"And at that day shall the remnant of our seed. . . .

". . . be remembered again among the house of Israel; they shall be grafted . . . into the true olive-tree." (1 Nephi 15:7, 13-14, 16.)

"And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

"And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

"And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people." (2 Nephi 30:4-6.)

The chief witness to the blessings awaiting the Lamanites was the resurrected Jesus. As he ministered to the survivors of the cataclysm which attended his crucifixion, he said unto them, ". . . my joy is great, even unto fulness, because of you, and also this generation; yea, and even the Father rejoiceth, and also all the holy angels, . . . for none of them (this generation—that is, those who were then alive) are lost. . . .

"But . . ." he continued, "it sorroweth me because of the fourth generation from this generation, for they are led away captive by him even as was the son of perdition; for they will sell me for silver and for gold, . . . And in that day will I visit them, even in turning their works upon their own heads." (3 Nephi 27:30, 32.) Mormon, of course, records the literal fulfilment of this sad prediction.

But Jesus did not conclude his prophecy about the Lamanites here. Notwithstanding their foreseen apostasy and degradation, he repeatedly affirmed the fact that the Father had given them this land as a permanent inheritance. (See *ibid.*, 15:13; 16:16; 20:14; 21:22.) He assured them that a remnant would

survive to enjoy their inheritance although, by reason of their iniquity, they would forfeit it to the gentiles for a season.

He told of the coming of the gentiles. "For," said he, "it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, . . ." (*Ibid.*, 21:4.)

". . . because of their belief in me, . . .

". . . and because of the unbelief of you, O house of Israel, in the latter day . . . the fulness of these things shall be made known unto them." (*Ibid.*, 16:6-7.)

". . . that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled. . . ." (*Ibid.*, 21:4.)

Speaking of the role the remnant would play in this last gospel dispensation, Jesus assured them that they would be associated with other faithful members of the house of Israel in establishing in this, the land of their inheritance, a New Jerusalem. "And behold," said he, "this people"—remember, he was speaking in America—"will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you." (*Ibid.*, 20:22.)

Concerning the timetable for the fulfilment of these tremendous prophecies, Jesus said: ". . . I give unto you a sign, that ye may know the time when these things shall be about to take place— . . .

". . . when these things which I declare unto you, . . . shall be made known unto the Gentiles . . .

". . . and shall come forth of the Father, from them unto . . .

". . . your seed . . .

"And . . . thy seed shall begin to know these things—it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel." (*Ibid.*, 21:1-3, 5, 7.)

Now, with this foreknowledge as an interpretative guide to the signs of the times, all who have seeing eyes and understanding hearts may rest assured that the fulfilment of the promises to the Lamanites is at hand. Most of the foregoing prophecies have already been fulfilled, and others are now in course of fulfilment. The apostasy and fourth generation destruction, the degeneration of the remnant, the coming of the gentiles, their establishment by the power of God as a free people in this land, their harassment of the remnant, the preservation of the promised record, and its coming forth by way of the gentiles are now all documented history.

For more than a hundred years the record of their fathers, the Book of Mormon, has been going to the Lamanites by way of the gentiles. And it is now being carried to them with increased tempo.

Today the Church has in operation in lands inhabited, at least in part, by the remnant, twenty-one missions. Others are being organized. Working in these missions during 1962 were, on an average, 2,424 missionaries a month. These missionaries brought into the Church 22,909 people in 1962, an average of 9.45 a missionary. This is well above the average of other foreign missions of the Church. So you see, my brethren and sisters, the Lord is pouring out his spirit upon the Lamanites. They are accepting the record of their fathers and are coming to a knowledge of the "things" referred to by Jesus. It is true that they are poor; they are downtrodden; they are in large part uneducated. In these and many other respects they still suffer under the curse brought upon them by their apostasy from the gospel once so richly enjoyed and strictly obeyed by their fathers. But they are now accepting the gospel. And they will continue to accept it in ever-increasing numbers. As they receive and live it, they are certain to regain their favored status in the house of Israel and participate in the redemption of Zion and the building of the New Jerusalem here in America. Jacob, even now, flourishes in the wilderness, and

shortly the "Lamanites shall blossom as the rose," heralding "the great day of the Lord," which God grant may not be long delayed, I humbly pray.

President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve has just concluded speaking to us.

The Brigham Young University Chorale will now sing "Lamb Of God," conducted by Elder Kurt Weinzinger.

The benediction will be offered by Elder Arthur M. Jensen, formerly President of the Uruguayan Mission, after which this conference will be adjourned until seven o'clock this evening when the General Meeting of the Priesthood will be held in the Salt Lake Tabernacle.

We appreciate the presence of this group of young singers and those this morning. It is not because I am getting old, but their voices seem to bear testimony to the truth of the poet who said, "How beautiful is youth! How bright it gleams. With its illusions, aspirations, dreams! Book of Beginnings, Story without End, Each maid a heroine, and each man a friend!" (Longfellow) Thank you, young people, for the inspiration you have brought with you in this inspirational gathering today.

In addition to the overflow meeting in the Assembly Hall the proceedings of the Priesthood Meeting tonight will be relayed by closed circuit broadcast originating in the Tabernacle to members of the Aaronic and Melchizedek Priesthood assembled in 359 separate locations in all parts of the United States, including Alaska, and in Canada. It is estimated that approximately 12,000 holders of the Priesthood will be on Temple Square, and more than 50,000 will gather in the other locations from coast to coast.

The Sunday morning session will be broadcast "live" by 56 radio and television stations in the West, and short-waved in English over station WRUL, beamed by five transmitters at Boston, to all parts of Europe, to South America, Central America, Africa, and parts of Asia. A translation of this session into Spanish will take place at New York, and on Sunday afternoon at five o'clock Eastern Standard Time, will be broadcast by short-wave to South America, Central America, Mexico, and the Caribbean. For the first time the General Conference will be televised by Canadian stations "live" from the Salt Lake Tabernacle. The cooperating Canadian stations will be serviced by the CTV Network, which will take the Sunday morning session "live" and transmit it across Canada.

Both sessions Sunday will be rebroadcast over KSL radio Monday morning starting at one o'clock, and will be heard in many parts of the United States and the world, including Canada, Mexico, Alaska, and the Islands of the Pacific.

The Tabernacle Choir broadcast will be from 9:35 to 10:00 Sunday morning. Those desiring to attend this broadcast must be in their seats no later than 9:10 a.m. We have been requested to ask that those attending this broadcast remain quiet during the national broadcast.

Elder Nathan Eldon Tanner of the Council of the Twelve will be the speaker on the Church of the Air broadcast on CBS Radio Sunday morning from 7:35 to 8:00 o'clock.

There will be large crowds attending the services on Sunday, and we ask you please to be courteous and patient at all times. It is not necessary to say this, but it is a reminder to always be at our best, especially when driving your automobiles and when standing at the entrances to the Tabernacle.

The singing for this session has been furnished, as I have told you, by the Brigham Young University Chorale, with Kurt Weinzinger conducting and Roy M. Darley at the organ. They will now sing "Lamb of God," and the benediction will be offered by Elder Arthur M. Jensen, formerly President of the Uruguayan Mission.

The Brigham Young University Chorale sang as a closing number, "Lamb of God," following which the benediction was pronounced by Elder Arthur M. Jensen, formerly President of the Uruguayan Mission.

Conference adjourned until 7:00 p.m.

GENERAL PRIESTHOOD MEETING

The General Priesthood Meeting of the Church was held in the Tabernacle at 7:00 p.m., Saturday, April 6th, with President David O. McKay presiding and conducting the services.

The choral music for this session was furnished by the Boise Stake "Mormonaires," with C. Winston Hansen conducting. Alexander Schreiner was at the Organ.

President David O. McKay:

This is the General Priesthood Session of the One Hundred Thirty-Third Annual Conference of the Church. The singing during this session will be furnished by the Boise Stake "Mormonaires." That is a new name. It is a good one. C. Winston Hansen is the Conductor, and Dr. Alexander Schreiner is at the organ.

We shall begin these services by the Boise Stake "Mormonaires" singing "Hymn Medley," with Brother Hansen conducting. After the singing Brother Karl C. Durham, President of the Santa Ana Stake, will offer the invocation.

The Boise Stake "Mormonaires" sang "Hymn Medley."

Elder Karl C. Durham, President of the Santa Ana Stake, offered the invocation.

President David O. McKay:

The Boise Stake "Mormonaires" will now favor us with "The Creation," directed by C. Winston Hansen.

Singing by the Choral group, "The Creation."

President David O. McKay:

We have asked Elder Harold B. Lee of the Council of the Twelve to be our first speaker this evening. We will now turn it over to Elder Lee.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

The subject I am to discuss tonight is not of my own choosing but by assignment from the Presidency of the Church. Therefore I feel a tremendous responsibility, particularly that I stay within the bounds of what I have understood their wishes to be with regard to this presentation. To that end I seek most humbly for an interest in your faith and prayers that I might be so guided as to attempt tonight to portray something that will help you to understand the developments of what the President has called "The Correlation Program" as it has now been developed.

Prefacing that presentation in some detail, part of it by review and some by way of extension, I would like to make a few introductory remarks. I attended a fast and testimony meeting a few months ago where Dr. Harvey Fletcher bore a remarkable testimony. He told about the experience of his father being called on a mission when Dr. Fletcher was just a lad. There were five or six children, as I remember it, in the family, and the father was called to go out with not much support from home. He hadn't been out long when he was called to come home on account of the death of a member of the family. While he was home and preparing to go back to his mission, he was stricken with deafness, some disease which left him with total deafness, which, of course, made necessary the cancellation of his mission.

It was a disturbing thing to the family, and while the father did not allow himself to become bitter, there were some who tried their best to feel sorry for him or make him feel sorry for himself. About this time the Godbeites, who the older ones here will remember were a splinter group trying to confuse the Church, were quite active, and in

the ward where they lived one of these, a member of the bishopric of the ward, had tried to influence the father and had succeeded with some confusion.

The father, with thoughts of this confusion on his mind, walking down the road one day, heard distinctly a voice behind him, which said to him: "Stick with the old ship. It will lead you safely home." He turned to look because he had not been hearing audible voices, and he saw no speaker, but the message that came to him is the message with which I should like to commence—that we should remember that ours is the responsibility to "stick with the old ship" if we want to be brought safely back home.

I should like to bring to you a statement from three former leaders of the Church as to the fundamentals of what this speaker called "the old ship," meaning the kingdom of God, which must be kept in mind always as to the essentials in the building of the kingdom.

Parley P. Pratt, in what was called a "declaration" or a "proclamation," under the subject heading, "Order of Government," had made this very clear statement:

"The legislative, judicial, and executive power is vested in him (meaning the President of the Church); he reveals the law, he elects, chooses, and appoints the officers and holds the right to reprove, correct, or even to remove them at pleasure. Hence the necessity of a constant intercourse by direct revelation between the Lord and his Church. As a precedence for the foregoing facts, we refer to the examples of all ages as recorded in the Scriptures.

"This order of government began in Eden—God appointed Adam to govern the earth, and gave him laws.

"It was perpetuated in a regular succession from Adam to Noah; from Noah to Melchizedek, Abraham, Isaac, Jacob, Joseph, Moses, Samuel, the Prophets, John, Jesus and his apostles. All, and each of which, were chosen by the Lord, and not by the people.

"It is true the people have a voice in the government of the kingdom of God, . . .

"But they do not confer the authority in the first place, nor can they take it away; for instance, the people did not elect the twelve apostles of Jesus Christ, nor could they by popular vote deprive them of their apostleship. As the government of the kingdom anciently existed, so it is now restored." (*Millennial Star*, 5:150; March 1845.)

The responsibility resting upon every holder of the priesthood is set forth in another very clear and plain declaration by President Wilford Woodruff, and this is what he said:

"Every leader in his place is accountable for his stewardship. These disciples of Christ received the Holy Priesthood, the gospel of Christ, and the keys of the Kingdom of God, and Jesus held them responsible until the day of their death for the course they pursued. However, they were despised by the world, they were held responsible for bearing a faithful and true testimony to the Jew and gentile, of Jesus Christ being the true shepherd and Savior of the world. He gave him, Joseph Smith, the Priesthood under the hands of Peter, James and John. The Lord Almighty held him responsible unto the day that he sealed his testimony with his blood for the course that he pursued with these things. And he bore his testimony, left his record, and sealed it with his blood and laid down his life and that testimony is in force today upon all the world, and will remain so until the end. When I say this of Joseph Smith, I say it of every other man (and this now is the point I want you to note particularly). President Young has led this Church for many years, and the Lord has held him responsible and will hold him so until the day of his death for the course pursued by him while conducting the affairs of His Church and Kingdom. And also for the use he makes of the Holy Priesthood and the Kingdom of God.

"So with all his counselors, the Twelve Apostles, and everyone of us, we shall all be held accountable until the day of our death. We shall have to give an account before the God of heaven when we go into the spirit world and meet Him there for the use of this Priesthood and the keys of the kingdom which have been established on the earth for the last time, have been

committed unto the hands of this people, and God will hold us responsible for the use we make of these blessings, privileges and powers which we enjoy in connection therewith. The eyes of God and his angels, and of every man who dwells in the Celestial World are watching us and the courses we pursue."

President Joseph F. Smith defines the relationship of each order of priesthood to all others, in contrast, may I say, with that concept of having one minister for a congregation who practically directs the entire activity of the congregation. President Smith said:

"The Lord never did intend that one man should have all the power, and for that reason he has placed in His Church, the presidents, apostles, high priests, seventies, elders, and the various officers of the lesser priesthood, all of which are essential in their order and place according to the authority bestowed upon them. The Lord never did anything that was not essential or that was superfluous. There is a use for every branch of the priesthood, and he has established it in his Church. We want every man to learn his duty, and we expect that every man will do his duty as faithfully as he knows how and carry off his portion of the responsibility of building up Zion in the latter days."

The summary of these statements is set forth in one or two incidents that I should like now to mention and to digress for a moment, and then to summarize by reading from one of our Melchizedek Priesthood study courses. The story is told in the early days of the Church—particularly, I think, at Kirtland—where some of the leading brethren in the presiding councils of the Church met secretly and tried to scheme as to how they could get rid of the Prophet Joseph's leadership. They made the mistake of inviting Brigham Young to one of these secret meetings. He rebuked them, after he had heard the purpose of their meeting. This is part of what he said: "You cannot destroy the appointment of a prophet of God, but you can cut the thread that binds you to the prophet of God, and sink yourselves to hell."

In that same vein, I heard President Clark, shortly after he came into the First Presidency, make an interesting public statement. He said that when President Grant called him to be a Counselor in the First Presidency, he was worried. He had always thought of the President of the Church as the "mouthpiece" of the Lord, and he wondered how much counseling he ought to give the "mouthpiece" of the Lord. But he hadn't been long in the Presidency until he discovered his place.

President Grant would say to each of his Counselors, when they were discussing a serious matter, "What do you think about it?" and "What do you think about it?" And the Counselors would respond. Sometimes their opinions were in contradiction or in conflict with what the President had thought. There was then the business of resolving the different points of view, but there would always come a time after a sufficient discussion when the President would say: "Now brethren, I feel that this is the thing we ought to do." Then President Clark remarked, "When he said that, I quit counseling because, to me, that was the prophet of the Lord speaking, and I felt I should not try to dissuade him."

In the history of the Church there have been times or instances where Counselors in the First Presidency and others in high station have sought to overturn the decision or to persuade the President contrary to his inspired judgment, and always, if you will read carefully the history of the Church, such oppositions brought not only disastrous results to those who resisted the decision of the President, but almost always such temporary persuasions were called back for reconsideration, or a reversal of hasty action not in accordance with the feelings, the inspired feelings, of the President of the Church. And that, I submit, is one of the fundamental things that we must never lose sight of in the building of the kingdom of God.

Now then, the summary I would like you to get in order to bring all these statements together as an introduction:

"A significant and basic idea in the meaning of Priesthood is made clear, that is, that although the President of the Church may hold and dispense the

powers and administrative responsibilities of that office, the power of the Priesthood is decentralized, first, according to the offices and jurisdiction of those respective offices. Secondly, according to the individual Priesthood bearers. This means that while the Church as a whole is delicately responsible to central authority for Church-wide purposes, the central local relationships in the organizations do not restrict full initiative and free development of either territorial division of the Church, individual quorums, groups of quorums, or the member as an individual." As I have said, that quotation is from one of our recent study courses for the Melchizedek Priesthood.

Now then, in order for you to get a concept of what we want to present, I am going to refer to and repeat what has been said before, for as someone has said, "repetition is the soul of learning." President Brigham H. Roberts had a classic statement: "The recurrence to fundamentals is essential to perpetuity." If you can understand those big words that is what I am going to try to do in the next few minutes—to recur, or take you back for a recurrence to fundamentals in order that you might perpetuate in your minds what we are talking about in the Correlation Program.

The key to the whole correlation movement, which has been given us by our present leaders, in defining the place of the auxiliaries and the home and the priesthood, is set forth in this statement made by the Presidency a few years ago. I quote:

"The home is the basis of a righteous life and no other instrumentality can take its place nor fulfil its essential functions; the utmost the auxiliaries can do is to aid the home in its problems, giving special aid and succor where such is necessary, that in aiding the home the auxiliaries may well consider thinking of home-life of the people as having three periods, the first, from birth to twelve years of age or the childhood period; then the youth period from twelve years up to the early twenties; and then adulthood, from the early twenties on to the end of life."

Now it is upon these fundamentals, simply stated, that we have been guided in our correlation studies of the curricula and activities of all the priesthood and the auxiliary organizations. In order to set forth more clearly what we were now assigned to do in this new look at correlation, the First Presidency, under date of March 24, 1960, that means just a little over three years ago, wrote this letter to the general priesthood committee:

"We of the First Presidency have over the years felt the need of a correlation between and among the courses of study put out by the General Priesthood Committee and by the responsible heads of the other Committees of the General Authorities for the instruction of the Priesthood of the Church.

"We have also felt the very urgent need of a correlation of studies among the Auxiliaries of the Church. We have noted what seemed to be a tendency toward a fundamental, guiding concept, particularly among certain of the Auxiliary Organizations, that there must be every year a new course of study for each of the Auxiliary Organizations so moving. We question whether the composite of all of them might not tend away from the development of a given line of study or activity having the ultimate and desired objective of building up a knowledge of the Gospel, a power to promulgate the same, a promotion of the growth, faith, and stronger testimony of the principles of the Gospel among the members of the Church.

"We have sometimes been led to wonder whether there was a proper observance of the field of a particular Auxiliary of what might be termed its jurisdiction. The question has not been absent from our minds that there might be a concept entertained by some of them including within their jurisdiction the entire scope of Church activity, and with their members the whole Church membership.

"We think that the contemplated study by the Committee now set up, should have the foregoing matters in mind. We feel assured that if the whole Church curricula were viewed from the vantage point of what we might term the total purpose of each

and all of these organizations, it would bring about such a collation and limitation of subjects and subject matters elaborated in the various Auxiliary courses as would tend to the building of efficiency in the Auxiliaries themselves in the matter of carrying out the purposes lying behind their creation and function.

"We would therefore commend to you Brethren of the General Priesthood Committee the beginning of an exhaustive, prayerful study and consideration of this entire subject, with the co-operative assistance of the Auxilaries themselves so that the Church might reap the maximum harvest from the devotion of the faith, intelligence, skill and knowledge of our various Auxiliary Organizations and Priesthood Committees.

"This is your authority to employ such necessary technical help as you might need to bring this about. We shall await your report."

I suppose I need not tell you what a soul-searching assignment that was. We found in our study, that in 1912 and again in 1920 since President McKay became one of the General Authorities, he was a member of a committee of the Twelve by whom similar studies were undertaken. This means that for a matter of forty years at least, this subject of correlation had been close to the President's mind and in his thoughts as something very essential and desirable.

Now, in setting about to carry out this assignment, it was our first conclusion that there should be set up a co-ordinating council, which we so recommended, and which was approved. We will show you that council in a few moments. There would be three committees established, and in harmony with the letter which I have just read you, one for youth, one for children, and one for adults, and it was felt that the Primary and the Sunday School would probably be the organization to teach the children. The two MIA organizations and the Sunday School and the educational system and the Aaronic Priesthood would implement the program for the youth. The adults would be taught by the Sunday School, the educational system, the Relief Society, and the priesthood, including the members of the Aaronic Priesthood over 21, and of course some flexibility would have to be provided in these areas and activities where sharp lines could not be drawn.

When we made our first preliminary report, which we have done step by step as we have advanced since that first assignment, President McKay said in a meeting with the Presidency and the Council of the Twelve, "This is in the right direction, and should go forward." Encouraged by that, then, we took the next step.

We are going to undertake tonight something that is going to be rather difficult. We are going to show you eight charts, which we will now flash on a screen. Because two thirds of our audience tonight are not within sight of the screen, we shall ask you who are not here or where television is not available to you, to pay careful heed, and I will attempt to explain it sufficiently so you may get some kind of mental picture at least, and if you folks here who are seeing, will watch these charts, perhaps I can more quickly show you the organization and what has been done up to the present time.

In order for the General Authorities to see the charts without having to turn around, we have prepared copies of these charts which the brethren will pass out to you now, and you may then follow without the necessity of reversing your seats.

We have numbered these, as you will notice, brethren, on the upper left-hand corner Number 1, 2, 3, 4, and so on, so you can follow rather readily. Now if we may have the lights dimmed and the first chart thrown on the screen. We have left these lights here dimmed, I think, enough, President McKay, so that the brethren on the stand can see and yet it will not take away the effectiveness of the projection on the screen. Now we will show you the first chart and see if that will work.

Chart #1 shows the over-all organization for all-church co-ordination, with, of course, the First Presidency at the head. Under their direction, the Council of the Twelve and the General Authorities associated with them, and then you will notice on the left-hand

side of the chart the Correlation Committee, presently consisting of four members of the Twelve. On the right-hand side you will notice the auxiliary advisers. These are advisers named by the First Presidency to each of the auxiliaries, two or three or more to each such auxiliary.

Chart #2. This chart shows you the Correlation Committee. Then you will notice an All-Church Co-ordinating Council, as it is called on this chart. This includes the four members of the Twelve, representing the Melchizedek Priesthood, the Presiding Bishop who represents the Aaronic Priesthood, the chairman of the Genealogical Society, and the presidents and/or superintendents of each auxiliary board, and a representative of the church school system. This council has an executive secretary. Under the All-Church Co-ordinating Council we have three committees—The Children's Committee; the Youth Committee; and the Adult Committee. The chairman of each of these three committees, the Adult Committee, the Youth Committee, and the Committee for Children, is a member of the Twelve. Each committee has its own executive secretary.

Now, as the letter I read you indicated, the three periods in the span of life as set forth, are children up to twelve years of age, youth twelve to the early twenties, and adults through life. The executive, or planning group, who work with each chairman, have from two to four who constitute an executive committee. Then we have in addition thereto, twenty-five well-qualified brothers and sisters who are chosen on the additional "task" committees. They are at work now reviewing the present courses of study and the previous courses which have been used, and where necessary will recommend new courses in order to follow a predetermined outlined and accepted course for children from three years of age to adulthood. This complete outline of subjects to be taught at all ages has been reviewed and presented to the Presidency and the Twelve, and now becomes the plan which these "task" committees will follow.

With each of these committees, I should like to make a special mention of the four brethren who serve as our executive secretaries, who have done such tremendous work: Brother Antone K. Romney, Brother Reed L. Bradford, Brother B. West Belnap, Brother Vaughn E. Hansen, and previously Brother Dan Ludlow, with Carol H. Cannon as their secretary. Night and day and throughout these years they have been excused from all other church assignments, and while carrying out their own schoolwork as professional teachers at their various universities, they have carried on and with their planning groups have brought to us their excellent work for our consideration and further development, which progress report we are trying to present to you tonight.

In the planning groups or executive committees we have nine members in all. We have the same kind of dedication, as I explained, in twenty-five more who are working on the task committees with the same complete attention to their specific assignments. If Brother Wendell Ashton will pardon me, I would like to make a reference to him as an illustration. We were sitting in a meeting the other night where he, representing the adult group was in session with us, when the telephone rang. It was word from his home that his lovely wife had just passed away. Sick though she was, he had left her bedside to counsel with us preparing for this conference. From this meeting he was to return home to his sorrowing family. I cite that complete selfless service of Brother Ashton, as an example of the fully devoted service of these committee members as they work behind the scenes. I wish time would permit me to name them all.

As I think of the dedication of these brothers and sisters, I have thought often of something that is reported to have been said by the late President J. Golden Kimball. He was asked on one occasion how many people worked in the Church Office Building, and his answer was, "Oh, about a third of them." At least, we can say to you that these folks represent the "third" of which Brother Kimball was speaking—a thoroughly dedicated "working third."

Chart #3. In this next chart you will note the auxiliary advisers shown at the top and underneath the auxiliary advisers on the chart, the four auxiliaries, or five, if you count the YWMIA and the YMMIA as separate organizations: Relief Society, Sunday School, MIA, and Primary general boards.

While the correlation committees are studying the courses of study, preparing, and writing them if assigned to do so, the auxiliary advisers with their general boards will now engage primarily in leadership training, so you will notice in the center of that chart "Leadership Training" is pictured as the great task of the general auxiliary boards with their advisers. This is done first at their annual conference, such as has just been held by the general board of the Primary Association and is now in process of being held by the general Sunday School board. Here in these annual conferences there will be a preview of courses of study and activities, and then at stake quarterly conference (you will notice on the right-hand side) where once annually, each auxiliary organization will send a representative who will bring to each stake a program for training and instruction of local leaders. Most of you now have had visits from the Relief Society and Primary representatives, and almost uniformly we have heard nothing but commendation from stake presidents for the excellent service these auxiliary representatives have rendered at stake conferences. The Sunday School and MIA will attend conferences during the third and fourth quarters of the year. These auxiliary representatives will give leadership training to stake leaders in separate meetings throughout Saturday, and then to priesthood leaders in the evening, and then participate, under the direction of stake presidents, in the general sessions on Sunday, to bring their respective auxiliary programs to the body of the Church. These stake conferences, attended by auxiliary representatives will take the place of what have been called heretofore, the annual auxiliary conventions.

Chart #4. The next chart shows four other phases of the work, you will notice. Under the First Presidency and the Twelve, General Authorities will be sent out to stake conferences, alternating with the general auxiliary boards, and you will notice at the bottom of the chart the four phases of work which will be stressed when the General Authorities come.

In the first two quarters of this year welfare work and genealogy work were stressed and will be stressed to the end of the second quarter. For the last half of the year, missionary work and what we are calling "Home Teaching" will be stressed by General Authorities and their associates.

We will speak of "Home Teaching" in just a moment.

Chart #5. Now with this next chart I want to pause a moment to illustrate something of our procedure, as we have developed the correlation program, step by step. You will notice here again, and to you who are listening, the First Presidency at the top of the chart, and under the Presidency, the General Authorities, and then you will notice in a subordinated position the words, "general priesthood board" in parentheses, and stemming out from the box showing the General Authorities or (general priesthood board,) you will see four committees who will assist the General Authorities: a priesthood missionary committee, a priesthood welfare committee, a priesthood Home Teaching committee, and a priesthood genealogical committee. All of these programs, therefore, are to be priesthood-centered.

When we brought this recommendation to the First Presidency designating a general priesthood board in a supervisory position, President McKay made a very significant statement to the effect that, years ago, when the committee of the Twelve on which he was then working with a similar problem had suggested the setting up of a general priesthood board, President Joseph F. Smith had said, "You have a general priesthood board. You as the Quorum of the Twelve Apostles, constitute the priesthood board."

In that naming of the Twelve as the general priesthood board, the President of the Church was but repeating in essence what the Lord had said. Let me read you three brief verses.

"The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews."

Then this reference to the Seventy: "The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling high council, in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then to the Jews;"

Then finally, "Whereas other officers of the church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church." (D&C 107:33-34, 98.)

And if you will think of the place of the Assistants to the Twelve, you will begin to see how the Lord very clearly in that last quotation opened up the possibility of that very kind of appointment, just as the Lord had said there would be, "other officers not of the Twelve neither the Seventies—notwithstanding they may hold as high and responsible offices in the Church." Working with the Twelve, then, serving as a general priesthood board assisted by others of the General Authorities, will be these four sub-committees, priesthood-centered, directed by the general priesthood board which is, as President Joseph F. Smith had described, the priesthood responsibility of the Twelve. A member of the Twelve will be the chairman of each such committee, with an Assistant to the Twelve as a managing director, and others to form an administrative staff, with committee members who will serve as members on each of these committees who may be thought of as field representatives. There probably will be as many as twenty or twenty-five on each committee. (These will be full church service time associates but not required to give full time as do the Assistants to the Twelve and the other General Authorities, i.e., they are to be released from other church assignments conflicting with this assignment. They will function under the direction of the General Authorities in some respects as do the auxiliary boards in the matter of call and release.) The priesthood welfare committee will have as chairman the Presiding Bishop of the Church, as was announced by President Moyle today, when the general officers of the Church were sustained, with an Assistant to the Twelve as the managing director and others as an administrative staff and committee who will work with him.

As we study the appointments of these brethren, we think that at some stake conferences, in foreign countries, one brother might give attention to both programs by going before and staying a day after the conference. We may find some committee members who can teach one program for the first half of the year and another program for the second half, if his personal affairs permit. This is all being studied by the Twelve to see what can be done to increase efficiency and to keep travel costs to a minimum.

Chart #6. Here now we will show you the introduction of what we are calling the priesthood Home Teaching program. This is a program which we are going to study now in great detail as we come out to your stake conferences, so I shall only speak in headlines here tonight. To you who are listening, at the top of the page we say "Priesthood Correlation." It is a Home Teaching organization chart.

This new program is to be introduced and taught during the last two quarters of 1963 and will be inaugurated in full scale, January 1, 1964. This phase of the work is known as "Home Teaching." This designation was made after prayerful discussion by the Co-ordinating Council and by the First Presidency and the Twelve to emphasize an enlargement of the scope of responsibility previously in what we have called "Ward Teaching." Emphasis on the responsibilities of the entire priesthood to "watch over the Church" as commanded in the early revelations—to be concerned with the

whole family as a group and as individuals.

In each stake there will be set up a Home Teaching committee as you will see at the top of the chart which will consist of the stake presidency, the general secretary for Home Teaching, who will be one of the high councilmen who is also a member of the stake Melchizedek Priesthood committee, and an assistant stake clerk for Home Teaching.

Under the supervision of the stake Home Teaching committee, as the chart shows, in each ward there will be a ward Home Teaching committee, consisting of the ward bishopric, an assistant ward clerk for ward teaching, and a high priest's group leader, the seventy's president or group leader, and the elder's president. Now this will constitute the core of those who now will go out to "watch over the Church." Priesthood group leaders will confer with the bishop, and the bishop will in turn determine who shall be assigned to work with certain families. These Home Teachers will then report back to their priesthood group leader or president, who in turn, will report to the bishop.

Chart #7. This chart will show you the high priests, who as senior companions, so far as is practicable, will work with high priests. They may be in some cases accompanied by an Aaronic Priesthood member, and they will visit the homes of high priests or high priests' widows.

The seventies at the top of the page, or group leaders, will be assigned so far as practicable to work with seventies as senior companions, with possibly a junior companion from the Aaronic Priesthood. They will visit the homes of seventies and their widows, and so with the elders.

Chart #8. Now on the next page you will see the Aaronic Priesthood. The general secretary over 21 will work with the home teachers, advisers to the Aaronic Priesthood over 21 as senior companions, and visit the homes of Aaronic Priesthood over 21 and the unordained.

On the opposite side you will notice in the writing something that is very significant. Auxiliary leaders will assist priesthood leaders in the Home Teaching program as directed by the stake and ward priesthood leadership. This meeting of priesthood and auxiliary leaders will constitute what will be called the Ward Council. You stake presidents have been holding a monthly meeting with this group of ward leaders. This meeting has been known by different names—ward officers meeting, ward faculty meeting, ward correlation meeting, etc.—but will now be known as a *Ward Council* meeting where representatives of all auxiliaries may be invited to meet with priesthood representatives. In cases of special need, this chart explains the bishop will make adjustments in assignments as necessary; for example, there may be women assigned to go with their husbands on occasion or there may be called specialists from priesthood or auxiliary organizations where they are having a particular problem with a boy or girl or a man or woman, as the case might be.

Now with those few charts in mind, if the lights can be put on, let me make just one or two closing comments. In the instruction book, which will be put in the hands of all leaders, President McKay has prepared a foreword in which he has stressed these very things we are talking about. This is what President McKay will say in his foreword: "A Divine Service."

"Home Teaching is one of our most urgent and most rewarding opportunities to nurture and inspire, to counsel and direct our Father's children in all that pertains to life. Through the priesthood quorums, and under the Bishop's direction, Home Teaching takes the message of the gospel, the message of life and salvation and brotherly love, into the home, wherein lies the first and foremost opportunity for teaching in the Church.

"Three things should be kept in mind in thorough preparation for Home Teaching:

"First, a knowledge of those whom you are to teach. As each family is different from another, so each individual in the family differs from others. Methods and messages should vary according to each individual, and according to his problems and needs.

"To perform fully our duty as a Home Teacher we would need to be con-

tinually aware of the attitudes, the activities and interests, the problems, the employment, the health, the happiness, the plans and purposes, the physical and temporal and spiritual needs and circumstances of everyone—of every child, every youth, and every adult in the homes and families who have been placed in our trust and care as a bearer of the priesthood and as a representative of the bishop.

"Second, is a knowledge of what you are to teach. It is the Home Teacher's duty to teach that Jesus the Christ is the Redeemer of the World, and that Joseph Smith and his successors are prophets of God, and that the gospel has been restored, and that The Church of Jesus Christ of Latter-day Saints is being divinely led and offers happiness eternal life and exaltation for all who are willing to learn and to live its principles. The earnestness of your testimony and the sincerity of your service will help give life and purpose and a desire for full fellowship in the Church to those whom you teach.

"Third, is a knowledge of how we are going to teach. If we may take some language from the Doctrine and Covenants, and apply it to this purpose: The Home Teacher should 'visit the house of each member' and 'teach, expound,' and exhort them to pray vocally and in secret and attend to all family duties and 'watch over the Church always, and be with and strengthen them'—and this means always—however and whenever and with whatever may be necessary.

"Home Teaching is a divine service, a divine call. It is our duty as Home Teachers to carry the divine spirit into every home and heart. To love the work and do our best will bring the unbounded peace and joy and satisfaction of a noble, dedicated Teacher of God's children."

Here, then, you will see a home-centered, priesthood-centered responsibility in which every member of the priesthood is expected to function.

No one holding the priesthood is to be exempt from a bishop's assignment to work in this program.

President Joseph F. Smith must have been of the same opinion because he said: "Brother Charles W. Penrose is eighty-two years of age. I am going on seventy-six . . . and I want to tell . . . you that we are not too old to act as teachers, if you will call on us to do it, not one of us. . . . So long as life lasts, and so long as we possess ability to do good, to labor in the upbuilding of Zion for the benefit of the human family, we ought, with willingness, with alacrity to yield to the requirements made of us to do our duty. . . ."

Just one final thought. When this correlation plan, thus far developed, was finally presented, President McKay made this statement. "This is not only a wonderful step forward but a bound forward. My soul rejoices! I think the whole thing is glorious! We can all see opportunities for the priesthood to become active and as quorums also: I think this is growth. It warms my soul!"

And all of us who have been privileged to work in the correlation studies feel as the President has expressed himself. Each step forward, however, opens up a new vista of new responsibility, so that we feel something like the great empire builder, Sir Cecil John Rhodes, who said in his last and dying words, after a lifetime of great accomplishments, "So little done, so much to do."

That is the way we feel about it. "So little done, and so much that lies yet ahead." We must expect opposition, and sometimes that opposition may come from inside, but remember what the Prophet Joseph Smith our early leader said: "The nearer a person approaches the Lord, the greater the power will be manifested by the Adversary to prevent the accomplishment of his purposes." One of the brethren, President John Taylor, said he heard the Prophet say, "You have all kinds of trials to pass through, and it is quite as necessary for you to be tried even as Abraham, and other men of God," and said he, "God will feel after you, he will take hold of you and wrench your very heartstrings, and if you cannot stand it you will not be fit for an inheritance in the Kingdom of God."

Well, now may I close with a statement, paraphrasing what the Lord said through the Prophet Joseph Smith to his associates in the priesthood of the

Church: "Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren, and on, on to victory," for which I pray humbly and fervently we may do, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Brother Winston Hansen will now lead us, the congregation and chorus, in singing "Do What Is Right."

Singing by the Chorus and congregation, "Do What Is Right."

President David O. McKay:

President Hugh B. Brown will be our next speaker.

PRESIDENT HUGH B. BROWN

Second Counselor in the First Presidency

Brethren and fellow workers:

Of the many groups we are asked to address from time to time, there is none more inspiring, but more humbling, than this body of priesthood, thousands of whom we can see and probably tens of thousands whom we cannot see. One approaches the responsibility of a few moments talk with deep humility and a prayer for divine guidance. I shall speak for a few minutes only, as we are all anxious to hear from President McKay.

I certainly congratulate Brother Lee on his excellent presentation of a difficult program, which has taken the committee several years to work out. He has been trying to get us to see it in just a few minutes and has done a very good job of compressing into those few minutes what could well occupy several hours.

Among other things I have been impressed by the fact that it is not easy to be a Latter-day Saint. I notice these charts call for work, work, work on the part of all concerned. In some churches, one man, as has already been indicated, does most of the work. In this Church all of us are expected to participate.

Another thing that impressed me as I listened to Brother Lee's explanation of this program that will be carried forward under the direction of the President of the Church is that it provides opportunity for everyone who is willing to make some contribution to the cause. We recognize in the Church a cause which is greater and more important than we are as individuals, and in it we enjoy the fellowship of our brethren who hold the priesthood. Unless we with them can co-operate in advancing that cause, we shall not make a success of this program. We should all give to this committee not only a vote of thanks by expressing it in words but a vote of appreciation by putting into operation the work as here outlined and as it will be more fully explained as we go forward. Let no one of us feel or say or think that the brethren are just trying to find something more for us to do—don't think that because they are—they are trying to find something for us to do because they know there is only one way to salvation, that is by active participation.

In all teaching—and one of the functions of the priesthood is teaching—what the teacher is counts for more than what he says. What we are as members of the priesthood and as missionaries in the field, at home or abroad, means more to those to whom we go than what we teach. So my first thought is, let us be what we teach. The teacher and the truth taught should be of the same pattern. Let each one be an example to all whose lives we touch; let us recognize in all of our fellow workers some value, some worth, and never forget that each one of them has a heart, has feelings, has ambition, has a certain amount of pride; therefore, let us never by virtue of the priesthood or the positions we hold trample on the rights or the feelings of our fellow men; let us never be sharp in what we say to them by way of criticism, but let us be kindly, considerate,

and have in our hearts a love for our fellow men, for in each one of them there is value.

I read something this morning I'd like to leave with you. Every human life has in it more or less gold which is usually not readily apparent to the casual observer. Kindness is a part of that gold, the gold of the spirit, that part which is known to others because it has lessened their burdens and made their pathways lovelier. The man who has gold in his life has something that is bigger than anything that can happen to him. He doesn't worry about defeats or obstacles or sorrows, for he knows these are but froth on the river of life to last but a brief time and then be blown away. What matters is not the froth, but the strong, pulsating, ongoing current in the river, which is never disturbed by the leaves floating up at the quiet eddies of the surface. One day you may find that your house of life has collapsed, but in the wreckage you may find the gold which cannot be destroyed, not by the worst disaster, for the gold of life is imperishable and immortal. Search for it in the wreckage, for out of it you can mint new coins. Out of defeat arises the gold of life.

Priesthood involves presidency, authority, and power; it involves the right and duty under certain circumstances to reprove others. You remember what the Prophet said, "Reproving betimes with sharpness, . . . and then showing forth . . . increase of love. . . ." (D&C 121:43.) Let us be very careful about this matter of reproving, and yet part of our duty is to see that there is no iniquity in the Church. Again I say, let us be careful how we trample on the feelings of our brothers and sisters. Let us lift them and bless them and benefit them as we go forward and never be guilty of humiliating them or causing them to think that we do not appreciate their work.

The next thought I'd like to leave with you is that we must not be deceived by the boom in numbers and dollars and buildings going on in the Church. We thank the Lord for them, but they are not the main part of our work. All we need to say on that is that the body without the spirit is dead.

As we go forward in the special work of the priesthood, which is missionary work both for the living and the dead, and as we carry the gospel to our friends who are not members of the Church, let us try to keep things in proper balance. The revealed order is faith and then repentance and then baptism. A Baptist minister was heard to say about some of his own people recently that the church had recruited some people who had been starched and ironed before they were washed. I think we might take a lesson from that thought and convert the people before we baptize them.

Let us read from the Doctrine and Covenants with respect to priesthood. This is a section with which you are more or less familiar, but I never hesitate to refer again to that which has been referred to so often any more than I would hesitate to invite a friend to come to my table when I had only the things that we usually serve at the table. We do not complain much because we do not have something different at every meal. We enjoy that which is set before us if we have an appetite for it. The Lord said:

". . . whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies." (*Ibid.*, 84:33.)

Brethren, I bear testimony to the fact that that promise has been realized in the lives of many of us. I know that it has been realized in the life of President David O. McKay, that he has been sanctified by the Spirit unto the renewing of his body, and some of the rest of us are better off today than we were many years ago so far as physical health is concerned—and we attribute that fact to his blessing.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

". . . also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

"And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved." (*Ibid.*, 84:34-40.)

It is important that we consider occasionally the oath and the covenant which each of us has taken. All who have been baptized and all who hold the priesthood are under covenant to do and refrain from doing certain things. We must remember and keep our covenants, one of which is that we be willing to give of ourselves, our means, and all that we have to the upbuilding of the Church and kingdom of God.

Young fellow workers, deacons and teachers and priests, we who are growing older have great confidence in you, based upon what we believe to be a fact, that you would not now be holding the priesthood unless God had thought you worthy of it and unless he had something for you to do. Each one of you young men who is listening tonight has a future. What that future is to be will depend upon your attitude toward your calling, your faith in yourselves, your belief that there is some gold in you. It is important that you young men and all of us try to refine that gold by active participation and not wait until the house is burned down, and we have passed through the fire. It is very important that every young man make up his mind that he is going to respond to the voice of conscience, that he is going to be true to himself and not yield to the down-drag of any environment in which he may find himself.

May I tell a story to illustrate the point that a man must respond to his better self if he is going to be a worthy holder of the priesthood. The story is told that the Arabians, when they are training their horses, put them to a final test of character and stamina. It is said that the finest of the Arabian horses which are kept for breeding stock are trained from the time they are colts to respond to a bell which rings intermittently at the tent of the master. Wherever they are and whatever they are doing, they must run to the tent of the master when the bell rings. Their mothers were taught it before them, and they respond, and the colt, running beside the mother, habitually as time goes on responds to the bell and knows that it is the call of duty. When the colts are three years old, they are placed in a corral, a pole corral that they can see through. They are left there three days and nights without food or water. At the end of the third day hay and grain and water are placed just outside the corral. You can imagine the eagerness of the young colts as they look through the bars at the food and water. When the gate is opened the young colts rush out, and just as they are about to reach the food and water, the bell rings. Only those of them that have stamina enough to respond to the bell and resist the urge of appetite are kept for the breeding stock of the future.

Brethren, as we go forward, we become increasingly aware of the fact that there is a bell which rings very frequently throughout life. Sometimes men become unresponsive or hard of hearing and disregard the bell to their own sorrow. You young men are going to hear it many times between now and the time you are our age. We plead with you to resist the call of appetite and passion and hearken to the bell which is your conscience. If you are tempted to do wrong, there will always be something within you saying, "Don't do it." Hearken and respond to that bell, and you will be worthy of the confidence that the President of the Church has in you, worthy to take over the responsibilities now held by your fathers, your brothers, your leaders.

God bless you and all of us that we may co-operate with the General Authorities, with the stake and ward and

mission authorities, and be responsive to their admonitions. The Church—your Church and my Church is growing in numbers and influence with an accelerating speed beyond anything that we who are older could have imagined in our youth. I am grateful for and testify to the truth of the restored gospel in the name of Jesus Christ. Amen.

President David O. McKay:

President Henry D. Moyle of the First Presidency will now speak to us.

PRESIDENT HENRY D. MOYLE

First Counselor in the First Presidency

President McKay visited Laie in Hawaii in 1921 with President Hugh J. Cannon [of Liberty Stake.] This was part of their world tour. It was the flag-raising ceremony at the little school in Laie that inspired President McKay to improve the educational facilities of the Islands. He saw Hawaiian, Chinese, Japanese, Korean, and Caucasian children and mixed racial strains. They all with fervor saluted our flag without a trace of racial disparity.

A little Japanese boy, it is reported, stepped into the center of the circle and with his hand over his heart pledged his allegiance to the flag of the United States. It was at that moment that President McKay was inspired ultimately to see to it that a college would be built at Laie. This spot had already been dedicated as a spiritual center, and President McKay was inspired with the desire to dedicate it as an educational center also, and since 1951 the following schools have been built in the Polynesian area:

The Church College of Hawaii; The Church College of New Zealand; Liahona College, Tonga; Church College of Western Samoa; Mapasaga High School, American Samoa; five primary schools in these areas; and one primary school is now being built in Tahiti.

It was the building of some of these smaller schools in the Pacific from which the Church building program developed. The missionary building program found its origin in a spiritual impression, a revelation, if you please, to a future President of the Church. It is still the desire of President McKay to bring the full church program to all members of the Church everywhere. He emphasizes two things: the need of the Holy Ghost, and the need of the full church program to assist us, the members of the Church, to do our full church duty. And I am sure that it is going to take both dedication and devotion on the part of all of us to carry out the great church program.

I want to say that President McKay, who was sustained as our leader twelve years ago, has done as much as any mortal man could do, in laboring for the individual interest of every member of the Church.

The accomplishments are phenomenal. It was during a meeting of the expenditures committee on April 17, 1962 that a report of the vast building program of the Church projected for the future, tremendous in its scope, was given, and the anticipated growth of the church membership was estimated, that the question was asked: "How in the world can we continue to finance this kind of building program, even as it is needed to house the membership and to cope with the growth?"

President McKay thought a moment, not unlike the thinking of President Snow in St. George, depicted by the beautiful picture shown us last evening at the bishops' meeting, *The Windows of Heaven*, for he received light and understanding from heaven and prophetically uttered: "We have been waiting for this day in the Church for a hundred years, this tremendous development in our membership. Now that day has come, we must be prepared to take care of the membership of the Church; if we are faithful and obedient to the commandments of the Lord, 'God will provide.' "

I had occasion last night to talk to the bishops, for which I was grateful, upon the subject of tithing. It is my

humble testimony to you that the Lord has set the pace, and we cannot look back. Christ said, ". . . No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:62.)

Whatever wealth we have individually, or as a Church, should be fully dedicated to the advancement of the work of the Lord. As holders of the priesthood we know the Lord has said, "For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies." (D&C 84:33.) But that is not accomplished by those who do not pay their tithes.

Just remember that, and we do not become the sons of Moses and Aaron and of the seed of Abraham and of the Church and kingdom, and the elect of God when we do not obey his commandments; and when through any reasons that we may have of our own we seek to withhold that sacred tenth of our increase which belongs to the Lord, we exclude ourselves from the class spoken of in the eighty-fourth section of the Doctrine and Covenants, and that is likewise true of the other passage that I wanted to read about, "And also all they who receive this priesthood receive me, saith the Lord;" (*Ibid.*, 84:35.)

But I say unto you tonight, my brethren, in all seriousness that whosoever magnifies these two priesthoods gives to the Lord a full accounting for his tenth and does it willingly. They do it because they love to serve the Lord and keep his commandments. We are not seeking to receive tithes from anyone unless they are paid as the offerings of Abel were made originally to the Lord, and then all of these promises are ours. We should always remember our obligation to give to the Lord the tenth which is his.

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (*Ibid.*, 82:10.)

Therefore, I feel confident saying that these blessings which are predicated upon our holding these two great priesthoods of God can be enjoyed by us when we account to our bishops for our tithes and offerings. There must always be in the Lord's storehouse sufficient funds for the President of the Church to carry out every inspiration received from God, and it all takes funds.

How grateful I am that we have President McKay living so close to God that he knows where these funds should be placed and what we should accomplish with them. How grateful I am not only for the building program but also for these great spiritual men whose work in the building of our chapels is just as spiritual as it is temporal. I am grateful for the short wave radio. I am grateful for everything that the President has initiated because I know he is a prophet of God, and he is inspired and acts in accordance with the mind and will of our Heavenly Father.

How simple it is for you and me as members of the priesthood to see that the funds are accumulated, by which the storehouse of the Lord will always be filled. It was Alma of old who said, "For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors." (Alma 34:32.)

I know with all my heart and soul that President McKay's stewardship of the funds of the Church has been in keeping with the will of the Lord, and for the advancement and progress of his work here upon this earth. It will be more pleasing to the Lord when he sees fit to return to this earth to have the greatest number of souls saved than to look at any financial statement of the Church that could possibly exist.

I testify to you that the work now going forward under our beloved prophet is in accordance with the wishes of our Lord and Master, Jesus Christ, and I pray that every one of us who respects these two priesthoods which we hold will uphold and sustain him and find reasons why we should pay a full tithing. As leaders of the Church, as I said last night, we should preach tithing and inspire those whom we preside over in our wards and stakes and branches throughout the world to account to the Lord for that which belongs to him. I pray this humbly in the name of the Lord Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

While listening to the profound presentation of the correlation work in this Church, two thoughts came to my mind which I wish to emphasize.

First, I hope you all visioned clearly the quorum work in the Church and its relation to what Brother Lee presented. There are quorums in the Church independent, in a way, so far as spiritual work and service is concerned, of the ecclesiastical organization of the Church, and those quorums supply a spiritual need which the world seeks to obtain in secret societies. I think they make it more effective, however, than we do in the Church.

One day Brother [Hugh J.] Cannon and I were on the vessel leaving the northern part of Africa, and as the vessel pulled out into the ocean, I strolled along the deck. I noticed a stranger coming toward me. I could see by his face that he recognized me and expected me to recognize him. For the life of me I knew I had never seen him before, but he still came forward with that recognition and grasped my hand with a special grip. He immediately dropped my hand, and said: "Excuse me." Then I knew. I was wearing a stick pin, a gift from Sister McKay, upon which was engraved a star and crescent. This man recognized the sign, gave me the grip, but I could not return it.

We do not object to the world's holding those special convenient means of soul intercourse. It is friendly. It is helpful. But we have the same thing in the Church. Every male member in the Church from twelve years up to 112 years, as one man celebrated his birthday yesterday, has a place in the quorum—twelve deacons, twenty-four teachers, forty-eight priests, ninety-six elders; and high priests gathered under the ecclesiastical group in your stake. Where we do not have that number we have groups. In every ward we have deacons, teachers, and priests, and in the stakes, the elders, seventies, and high priests.

Now, each quorum has a duty to perform. The presidencies have a responsibility to sit in council with them and to teach them their duty—the quorum work. Not the bishop, not the stake presidency—that is the duty of the quorum.

And so I saw, while Elder Lee was presenting this work of teaching correlating work, the duty of the individual members of each quorum.

I was pleased the other day to receive an old minute book. I thank somebody for sending it to me so that I could look through it. This minute book came from Ogden where we used to have our deacons' quorum presidency's meeting, talking there in a neighbor's house, then deciding that it was our duty to chop the wood for the widows of the ward. My point is that the responsibility of the entire Church rests upon the men who are members of these quorums.

I should just like to say a word now to the deacons, the teachers, and the priests who are present tonight. President Brown was right when he said the officers of the Church are expecting you young men to carry on the work that is presented this night. There are two things we should like you to do: each one keep his faith in God, and have moral courage—not just physical courage—moral courage. I know that some of you are just like a man who wrote a letter the other day saying, "I have lost my faith. Can you help me? What is there hereafter? I am afraid there is nothing hereafter. Can you help me?"

Well, I know for what he is yearning. He wants to know for sure that death does not end this life, and that the soul within will live eternally. I shall just say to him, and to you young men, whenever you are doubting the existence of God or your own immortality, remember what the Savior said to those who doubted him: *"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."* (John 7:17; Italics added.)

Now, that is the keynote to every man living. *Do the will of God.* If any man will do his will he shall know for himself. There is an opportunity every

day of our lives to do that will. Each young man has an opportunity some day to do as his Father has asked him to do. The young men here tonight have heard the words of scripture, and you will have opportunities tomorrow to be untrue to yourself or to the instructions given today. God will prompt you what to do. You say, "Well, I do not know yet that he lives." Yes, you do! You cannot prove that he does not; and if you doubt it, believe those men who know, if you have confidence in them.

You are studying in your schools, and you have probably read the words of one of the essays of reputedly the wisest American who ever lived, who said, "Oh, my brothers, God exists! There is a soul at the center of nature . . . so that none of us can wrong the Universe. There is guidance for each of us, and by lowly listening we shall hear the right word."

When that word comes to you—call it conscience, or, if you are in the Church and doing your duty, the whisperings of the Spirit, because you are entitled to be a partaker of it—then be true to that whispering, and some day you will know for yourself that you are in harmony with the universe.

Peter was quite a doubtful man as he grew to manhood before he knew Christ, but long afterwards he was praying and said that we have been made partakers of the divine nature. (See 2 Peter 1:4.) He knew it, and you will know it some day if you will do the will, be true to self.

Now, I said courage is a second need, not physical courage, but moral courage. Let me illustrate: James L. Gordon, the author of *The Young Man and His Problems* tells the story of a young boy who decided to be an apprentice in one of the carpenters' societies. He was a bright young boy in his teens, and the men were very glad to admit him. They said, "Come on, let's drink to the entrance of this young man to our group!" They poured out the beer, handed him the glass.

He said, "No, thank you, I do not drink."

"Well," said a gruff old member, "we're not going to have any teetotalers in our group."

"Well," said the young boy, "you'll have one if you have me."

Another seized him by the collar and said, "Young man, you'll have this beer either inside or outside!"

"Very well, I came here with a clean jacket and a clear conscience. You may soil my jacket if you wish, but you shall not soil my character."

He had been trained—I use that word properly—not only taught, but trained to avoid the use of tobacco and strong drink, intoxicating liquor. That is what I mean by moral courage. The greatest need in the world today is faith in God and courage to do his will.

God help us as young men to prepare ourselves for the responsibilities awaiting us. God help us all to keep our consciences clear, our characters sound, responsive to the whisperings of the Holy Spirit, which is real, if we shall but put our ears and listen to it as the wisest American suggested, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We are grateful to the Men's Chorus for the inspiring music they have rendered this evening. We pray that the Lord's blessings will attend them, and that they will feel fully repaid for the effort they have put forth in hours of practice and in traveling here for this Priesthood Meeting. Thank you, for we appreciate having you.

The Boise Stake Mormonaires will sing "Onward, Ye People." That's appropriate for the message tonight.

Elder Nathan Eldon Tanner of the Council of the Twelve will be the speaker on the Church of the Air Broadcast on CBS Radio Sunday morning from 7:35 to 8:00 o'clock.

As thousands leave this Priesthood Meeting tonight let us keep in mind the admonition that has constantly been given to drive carefully. Let us have courtesy in the city and on the highways. Cautiousness and alertness are necessary if we are to reduce the number of automobile accidents. Please obey traffic rules. Good manners and patience must be shown by drivers.

"Onward, Ye People" now will be sung by the Boise Stake Mormonaires,

and the benediction of this Priesthood Meeting will be offered by Brother Reed M. Broadbent, President of the Cache Stake.

The Boise Stake "Mormonaires" sang as a closing number, "Onward, Ye People," following which the closing prayer was offered by President Reed M. Broadbent.

Conference adjourned until 10:00 a.m., Sunday, April 7.

THIRD DAY

MORNING MEETING

The Conference reconvened in the Tabernacle Sunday morning, April 7th, at 10 a.m.

(The *Church of the Air* program was presented at 7:35 a.m. with Elder Nathan Eldon Tanner as the speaker. The *Tabernacle Choir and Organ* broadcast was presented in the Tabernacle from 9:35 to 10:00 a.m. See pages 133 to 139 for a full report of these broadcasts.)

The music for this session was furnished by the Tabernacle Choir, Richard P. Condie, Conductor, and Frank W. Asper, Organist.

President David O. McKay, who presided and conducted the services, made the following introductory comments:

President David O. McKay:

To all present this morning in the Tabernacle, Assembly Hall, and the vast television and radio audience we extend a hearty welcome to the sixth session of the 133rd Annual General Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir under the direction of Richard P. Condie, with Frank W. Asper at the organ, will open these services by singing "The Morning Breaks, The Shadows Flee."

Following the singing the invocation will be offered by Elder Casper W. Merrill, formerly President of the West Central States Mission.

The Tabernacle Choir sang the hymn, "The Morning Breaks, The Shadows Flee."

Elder Casper W. Merrill offered the opening prayer.

President David O. McKay:

The invocation was offered by Elder Casper W. Merrill.

The Choir will now sing "Shades Of Eve Are Falling."

Singing by the Choir, "Shades Of Eve Are Falling."

PRESIDENT DAVID O. McKay

"And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, . . . and to be a messenger before my face to prepare the way before me." (D&C 45:9.)

The Church of Jesus Christ of Latter-day Saints was scarcely one year old when that declaration was made. Joseph Smith, to whom the inspiration came, was but twenty-five years of age. It is a marvelous declaration, great in its pretention, comprehensive in its scope—"Mine everlasting covenant [the gospel] is sent into the world, to be a light unto the world."

On Bedloe Island, at the entrance of New York Harbor, there stands a Statue of Liberty, a light to the nations. What it has meant to thousands and hundreds of thousands of the downtrodden of Europe has been most graphically expressed by Israel Zangwill in that impressive production *The Melting Pot*, from which I quote (David, the immigrant Jew, is speaking):

"When I look at our Statue of Liberty, I just seem to hear the voice of America: 'Come unto me all ye who are weary and heavy-laden, and I will give you rest—rest.' "

What that Statue of Liberty has symbolized to the oppressed and downtrodden of Europe, the gospel of Jesus Christ is to the world.

The restored gospel, the Church, has reared an ensign to the nations, and with words as comprehensive as those I have read in the revelation, invites the world to peace, to rest, to contentment.

And what does that ensign offer to the nations?

Forty-three years ago, Elder Stephen L Richards, speaking from this pulpit, answered that question as follows: "There are provided within the Church agencies and facilities which meet every requirement of social life. Our wards, to my thinking, constitute the most advantageous social units that have ever been devised or suggested in the history of society. There are presented within the organizations of the wards opportunities for every person to receive legitimate training in society, proper social intercourse, and the cultivation of all the desirable traits of character that go to make up good men and good women." (Annual Conference, April 6, 1920.)

Sitting in the audience on that occasion was a statesman who had won national and international eminence, not only as a great leader in the political world, but also as a speaker and writer on religious topics. He was William Jennings Bryan, who only a few months before had written an article for a current magazine entitled "In the World, of the World, and for the World," wherein he outlined a number of ways in which he thought the church could make the world a better place in which to live. "My suggestion, therefore," I read from his article, "is that an effort should be made to set up a Christian standard for Christian communities, and to create an environment that will be helpful to the Church and the spiritual things for which the Church stands."

Such an organization is the restored Church of Jesus Christ, functioning effectually, as the Apostle Paul says, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, [even] unto the measure of the stature of the fulness of Christ: . . ." (Eph. 4:12-13.)

I invite you today to have in mind the various organizations of the Church: *first,* the *priesthood quorums; second,* the *auxiliaries*; *third, educational opportunities; fourth, judicial phases of the Church;* and *fifth,* the *ecclesiastical groups.* To elaborate on each one would occupy more time than I can give, but we can just glimpse it.

Consider the priesthood of the Church. Picture therein the men and boys organized in working sections or groups, from the father ninety years old, down to the boy twelve years of age. In these groups you find exemplified all that human society seeks in social groups and in societies. There is opportunity in these quorum groups for fellowship, brotherhood, and organized service. No man who is worthy of that fellowship can be kept out from it—not one!

Those who are active are working in an organized way for the betterment of one another, for the personal welfare of the membership and for the good of society as a whole. If we considered no further than the quorums, is not that a sublime picture, where men and boys may congregate, associate, affiliate in service for humanity, in which every man considers everyone a brother? In that quorum the doctor sits by the side of a carpenter, each interested in the most ennobling of aspirations—worship of God and helpful service to humanity! There is the essence of priesthood work in the Church; and, in the achievement of the purpose, every act and influence should be performed or wielded only "by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; . . ." The words of the Prophet! (D&C 121:41.)

In addition to quorums, there are Young Men's and Young Women's Mutual Improvement Associations, having charge of the recreation for the young, guiding the leisure hours of the

youth as emphasized by Mr. William Jennings Bryan—one of the great problems facing civilization today! In these groups you have an organization of young men and young women, directing in music, in art, in debating, in drama, as well as in other uplifting activities of community life.

All quorums and groups are in themselves educational factors. It is surprising how many officers and teachers are engaged in the teaching and directing of youth just in quorums and auxiliary organizations.

Let us take one stake for example: I refer now to notes taken on a visit made in 1950 here in Salt Lake City. Among the groups in the Melchizedek Priesthood of that stake were 804 men serving without one penny of compensation for the betterment of society every week, and some of them every day.

If the high council and members of the bishoprics in that stake who are working with young boys between the ages of twelve and twenty-one be included, there were a total of 1,022 men.

The number of officers and teachers in the auxiliaries in the twelve wards of that stake was 1,950, so adding this number to the 1,022, we have a total of 2,972, or approximately 3,000 men and women teachers.

In addition, there were missionaries laboring under the direction of the stake presidency. In this one stake, they had held 2,715 meetings in homes in this city. They had baptized, since the first of the year, 106 converts and ten children who had gone beyond the age of eight years.

The Church progresses only as fast as these groups work in perfect harmony.

In the Doctrine and Covenants, we read: "It is the duty of the [priesthood] to watch over the Church always, to be with and strengthen them." (See *ibid.*, 20:53.) This is a laymen's Church.

And what a message the Church has for this distracted world! "Its appeal," as Kent says of true Christianity, "is universal—to the rich and the poor, the strong and the weak, the learned and the unlearned. It proclaims God to be not only the one Supreme Ruler of the Universe, but the Father of each individual, a God of justice, yet a God of love, constantly watching over and guiding even the humblest of His children."

The Church, with its complete organization, offers service and inspiration to all. It is "pre-eminently a social religion." In quorums and auxiliaries it "aims by training the individual conscience and will to establish a closely knit, world-wide fraternity." It is in no sense ascetic. Instead of taking men out of the world, it seeks to develop perfect, Godlike men in the midst of society, and through them to solve the problems of society.

There is not a principle which is taught by the Savior of men but is applicable to the growth, development, and happiness of mankind. Every one of his teachings seems to touch the true philosophy of living. I accept them wholeheartedly. I like to study them. I like to teach them. It is a joy to try to live them. Every phase of the restored Church is applicable to the welfare of the human family.

Twelve thousand missionaries and more, each paying individually or with the aid of parents his or her own expenses, are declaring to a troubled world that the message heralded at the birth of Jesus, "Peace on earth, good will toward men," (see Luke 2:14) may become a reality by compliance to the principles of the gospel.

As the Savior said to the eleven disciples, and to all whom they appointed, so he says to his authorized servants today: "Go ye therefore and make disciples of all nations, teaching them to observe all things whatsoever I have commanded." (See Matt. 28:19-20.)

Where, however, each missionary of old could speak only to one person, the representatives of Christ today can speak to millions. A sentence uttered in an ordinary tone of voice can encircle the globe in less than a minute. Daily, nations are becoming more closely united. The interest and destiny of each one becomes more closely the interest and destiny of all.

In the ecclesiastical groupings, there is opportunity for social welfare such as cannot be found in any other organization in the world. Thus does the Savior

and his Church become my inspiration, my ideal in life. I think it is the one great thing for which man should strive. It presents the most efficient methods for human service, social uplift, and progressive steps toward universal peace and brotherhood; and in its idea of salvation it comprehends the whole of the human family.

May he bless the priesthood throughout the Church, the auxiliary associations, and all men and women who seek to instil into the hearts of men the redemptive power of Jesus Christ, the Son of the Living God. May all utilizing the organization of the Church continue more zealously "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, [even] unto the measure of the stature of the fulness of Christ: . . ." (Eph. 4:12-13.)

God bless and prosper the Church as it bears witness to the reality of the personality of Deity and to the fact that God has again revealed himself to man and established a means whereby spirituality, brotherhood, and universal peace may be fostered among the children of men.

The Lord help us to be able to prove to the world that the restored gospel is just what the world today is longing for; and when they see it, may they know, as you know and as I know, that the everlasting gospel is a light to the world. May it ever be a light to the nations, a guiding solution of all the world problems, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

The Tabernacle Choir will now favor us with "Listen To The Lambs."

Following the singing Elder Nathan Eldon Tanner of the Council of the Twelve will speak to us.

The Choir sang the anthem, "Listen To The Lambs."

President David O. McKay:

We shall now hear Elder Nathan Eldon Tanner of the Council of the Twelve.

ELDER NATHAN ELDON TANNER

Of the Council of the Twelve Apostles

We have just listened to a Prophet of God.

As I stand before this great tabernacle assembly and the vast radio and television audience listening in, I humbly pray that the spirit and blessings of the Lord will attend us as we reason together.

It is my hope that I might answer one or two questions which people in the world are asking about our beliefs and teachings, such as:

Are you Christians or do you believe in Christ?

Do you believe and accept the Bible to be the word of God?

How do the teachings of your church differ from ours?

I shall endeavor to answer these questions briefly by quoting from and dealing with some of our Articles of Faith: First, "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." "We believe that through the Atonement of Christ, all mankind may be saved, (and that they may gain eternal life or exaltation) by obedience to the laws and ordinances of the Gospel." "We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost." Also, "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

Though we are commonly called Mormons, I should like to emphasize that

this is The Church of Jesus Christ of Latter-day Saints, of which Christ is the chief cornerstone.

Referring to our belief in the King James translation of the Bible, we believe that the Gospels of the New Testament contain the life history of Jesus the Christ who had a real personality—a man—part mortal, part divine—who was born as ordinary mortals are born and moved about on the earth as mortal man moves, but who had certain supermortal experiences, who mingled with his fellow mortals, and who lived and died as they did. These Gospels of the Bible contain the record of that man who is literally the Son of God.

Some cannot accept Jesus as this kind of person, but contend that—"he is a half mythical person who may have had an actual existence with some life experiences, but not those recorded in the Gospels and who claim that these experiences are myths in their miraculous elements, and that around these myths is a number of ethical principles, but not necessarily taught by him, but partly so, perhaps with spurious additions made by his followers in the earlier decades following his death." (J. Reuben Clark, Jr.)

We believe that Jesus was a real person and that those who appraise him as being half mythical and refuse to accept him literally as the Son of God or who portray Christ as a great philosopher, as the founder of a profound code of ethics, but deny him the divine parentage and sonship of God, drag Christianity down to the level of paganism and completely wipe out the true God and his plan of redemption for his children. They are actually trying to destroy him as Jesus the Christ and, therefore, are guilty of his recrucifixion. We believe that he actually did the work and taught the doctrines that are recorded in the Gospels; that he was, in fact, Christ the Son of God the Eternal Father and that the account of his conception, birth, life, death, and resurrection are all as factual as any in all history.

We believe as recorded in Matthew that ". . . Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." (Matt. 4:23.)

We believe with John that ". . . God so loved the world, that he gave his only begotten Son, that whosover believeth in him should not perish, but have everlasting life." (John 3:16.) And, as he himself said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (*Ibid.*, 14:6.) And again through his Prophet, ". . . verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me." (D&C 39:5.) We believe as Paul said, ". . . I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth"; (Rom. 1:16.)

The power of God unto salvation is not just a moral code of living based on attributes of the Savior, but it is the means essential to salvation. We believe that though Christ was so brutally crucified, he willingly gave his life for you and me that we might be raised from the dead and go back into the presence of our Father in heaven and be judged according to our deeds; that he was literally resurrected; that his body and spirit were reunited. This is established by the testimony of those who actually saw him and talked to him, not by one or two, but by many. As Mary Magdalene stood weeping at the tomb he comforted her; and as the ten apostles stood discussing the fact that the Resurrected Christ had appeared to some of them, ". . . Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

"But they were terrified and affrighted, and supposed that they had seen a spirit.

"And he said unto them, Why are you troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:36-39.)

Thomas, who was not present at this time, refused to believe that Christ had been resurrected and had appeared to the ten. He said, ". . . Except I shall see in his hands the print of the nails, . . .

and thrust my hand into his side, I will not believe." One week later, however, Jesus appeared to the apostles when Thomas was present and said, ". . . Thomas, Reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." Thomas answered and said unto him, "My Lord and my God." (John 20:25-28.)

Also, it is recorded in the Book of Mormon, which we believe to be the word of God, that after his resurrection he appeared to the people on the American continent. When he appeared to these people, they heard a voice which said unto them, "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

". . . and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; . . .

"And it came to pass that he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (3 Nephi 11:7-10.) He taught the people, took little children on his knees, and blessed them and rejoiced and wept with them. This is the Christ in whom we believe.

We have another beautiful testimony which has been referred to several times during this conference of the reality of God, the Father, and his Son Jesus Christ as told by a young boy, Joseph Smith, not yet fifteen years of age who lived on the American continent just a little over a hundred years ago and later became God's prophet here in this last dispensation. There was a great religious revival going on where he lived, with each church vigorously proselyting for members. I shall give you his testimony in his own words by quoting therefrom:

"While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*

"Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. . . .

"At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. . . .

"So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. . . .

"I kneeled down and began to offer up the desire of my heart to God. . . . Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"But, exerting all my powers to call upon God to deliver me . . . I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

". . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*

". . . No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join.

"I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said . . . 'they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of Godliness, but they deny the power thereof.'" (Joseph Smith 2:11-19.)

Though this young boy had gone into the grove to ask God which church he should join, he came away with a definite knowledge and testimony that God and Jesus Christ are in reality Living Beings who had heard his prayers and appeared to and instructed him. As he told his experience to the people in the community, it seemed that though he was but an obscure boy

with no standing in the community, the people and men of high standing took notice of him and excited the public mind against him until all sects united to persecute him. However, he maintained throughout his life, to his dying day, that he had seen a vision and that he could not deny it because by so doing he would offend God and come under condemnation.

Two or three years ago while traveling with Lord Rowallen, Chief Scout of the British Commonwealth, I was thrilled with his comment as he led a group of scouters in the Scout Promise. As he repeated "On my honor I promise to do my duty to God" he paused and said, "As I make this promise I think of a God who can and does hear and answer prayers, who is interested in what we are doing and who will guide us and bless us according to our needs and our faith." And then he made this significant statement, "If any of you cannot believe in such a God, you can serve better some place else."

What a glorious feeling of satisfaction and security it is to know that God and Jesus Christ actually live, that Christ is the real genuine person portrayed in the Bible and in modern scripture, who lived among and taught the people and blessed the children and the sick, before and after his crucifixion and resurrection, and that he was interested in their welfare as he traveled from place to place! Also, what a great strength it is to our children to know that we know that he lives, and to know that God will give liberally to each and all who properly come to him. "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:6.) His great commitment to us is "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

Why would anyone prefer to think of him as a mythical being or as a great philosopher, but deny that he is literally the Son of God?

Having faith in Christ is essential to our salvation, and it is our responsibility and privilege to repent of our sins and follow him. Peter, on the day of Pentecost when he was asked, ". . . Men and brethren, what shall we do?" answered, ". . . Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37-38.) The Savior himself said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) Christ himself was baptized of John saying, ". . . Suffer it to be so now: for thus it becometh us to fulfil all righteousness. . . ." (Matt. 3:15.) If there should be any uncertainty in the minds of any who profess to be Christians as to the importance of the gospel and its ordinances, they should be able to get a clear, definite answer from the final charge which Jesus gave to his disciples in his last words of admonition to them, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. . . ." (*Ibid.*, 28:18-20.) The Savior also said, ". . . seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (*Ibid.*, 6:33.)

In order to make effective these ordinances which are so essential according to the words of the Savior himself, it logically follows that they must be administered by those having authority to administer the ordinances. We maintain that that authority is on the earth today as predicted by Daniel wherein he said, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Daniel 2:44.) Again, after the Savior had been on the earth and completed his work here, John the Revelator made this significant statement, "And I saw

another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7.)

I wish to bear my testimony to all those who are within the sound of my voice this day that that angel has flown and that the everlasting gospel has been restored and that his Church has been re-established upon the earth and that the power to administer these ordinances has been restored in these the latter days and that the prophecy made by Daniel is being realized and the one by John has been fulfilled. The power of the priesthood, which is the power of God delegated to man to act in his name and officiate in the ordinances of the gospel, was conferred upon two young men, Joseph Smith and Oliver Cowdery, by those ancient apostles Peter, James, and John. The heavens are as open today as they were in the days of Peter and James and John and Paul and all the rest of the old apostles. God still answers the prayers of the righteous, still reveals his will through a prophet to the established Church of Jesus Christ. Yes, as Adam and Noah and Abraham and Moses had been chosen by God in the grand council in heaven as his prophets in the respective dispensations in which they lived, so was Joseph Smith chosen in these the latter days and called of God as his prophet, seer, and revelator. Instructions and authority to organize The Church of Jesus Christ of Latter-day Saints was given to him by Jesus Christ, and through him the gospel in its fullness was restored. This gospel is being preached throughout the world by missionaries and members of the Church who wish to share with the people throughout the world this glad message of the restored gospel. The Church of Jesus Christ of Latter-day Saints believes in and has the same organization that existed in the primitive Church as is recorded, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"; (Eph. 4:11-14.)

These missionaries are preaching the same simple truths that were taught by Christ while he was on the earth, the first and great commandment being ". . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." (Luke 10:27.) These missionaries and the members of the Church are prepared through prayer and by the power of the Holy Ghost to bear testimony that they know that God lives, that Jesus is the Christ, and that his Church is headed by a prophet.

Also, that the essential ". . . principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; and fourth, Laying on of hands for the gift of the Holy Ghost."

We believe that God still speaks to his people on the earth today and that the Church is being led by a prophet of God through whom the Lord speaks.

I would exhort you, as did Moroni in the days of old, when he said: "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5.)

The gospel message is sweet; it is a message of peace and goodwill; it is the

one and only thing that will bring peace to the world; it offers a plan of life and salvation to all who will accept it. May the Lord cause that every soul seeking the truth shall come to the testimony that God lives, that Jesus is the Christ, and the gospel has been restored in its fulness, and that Christ's Church is here upon the earth today with a prophet at its head is my prayer in the name of Jesus Christ. Amen.

President David O. McKay:

He who has just addressed us is Elder Nathan Eldon Tanner of the Council of the Twelve.

Following a brief organ interlude, the Tabernacle Choir and Congregation, with Richard P. Condie conducting, will sing "Now Let Us Rejoice."

Singing by the Choir and congregation, "Now Let Us Rejoice."

President David O. McKay:

We shall now hear from Elder Howard W. Hunter of the Council of the Twelve.

ELDER HOWARD W. HUNTER

Of the Council of the Twelve Apostles

We approach the season of the year which marks the anniversary of one of the most significant events of all time. It was one of the many events of nearly two thousand years ago which divides history into two segments—that which took place before the death and resurrection of the Savior and the happenings of the two millenniums since that time.

Throughout Christendom this coming week, thoughts will turn to the little walled city on a hill in what was once Palestine. Jerusalem has been known as the "City of Peace," yet scarcely a decade in its history has gone by without wars or bloodshed. Its history is one of conquest and change—the Babylonians, the Jews, Greeks, Romans, Arabs, the Crusaders, the Turks. John the Baptist walked its streets; great kings and rulers of Bible fame lived in this ancient city.

To Christians everywhere, as spring comes again, there is the reminder of the one who came to earth with the message of peace, yet was condemned in Jerusalem for his teachings, convicted and sentenced to die by crucifixion, what Cicero called "the most cruel and hideous of tortures." After execution of judgment and death on the cross, the body was placed in a tomb prepared for the dead.

Those who knew him best did not fully realize his purpose for being with them, nor did they understand the testimony of the ancient prophets that the Master would give his life and be resurrected, that all men should overcome death and the grave and live again.

Repeatedly Jesus had made mention of his impending death and resurrection and on one occasion said:

"Therefore doth my Father love me, because I lay down my life, that I may take it again.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:17-18.)

In spite of his teachings there was lack of understanding, and despair fell upon the little group of his followers. Some who had been the most devoted had forsaken him and fled. The sun rose and set on Saturday, the Jewish sabbath, and in the early hours before the dawn on that first Easter Sunday, while the Roman guard was keeping watch, a marvelous event took place.

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." (Matt. 28:2.)

In the darkness of the early morning Mary Magdalene and the other devoted women, the last to leave the cross, were the first to reach the sepulchre, bringing

spices and ointment for the body of the Master. Here they saw the angel and were afraid, but he said to them:

". . . Fear not ye: for I know that ye seek Jesus, which was crucified.

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

"And go quickly, and tell his disciples that he is risen from the dead; . . ." (*Ibid.*, 28:5-7.)

Many questions come to men as they travel through this mortal realm, but the one of greatest concern to many is this: Is it true we will be resurrected and live in a future life? Man in his scientific quest can only trace life to the moment of death, beyond this his research produces no tangible evidence. Socrates, who lived before the time of Christ, argued that the soul of man is immortal, yet, when sentenced to death, his statement was this:

"The hour of departure has arrived, and we go our ways, I to die, and you to live. Which is better God only knows."

Those who have a steadfast faith in a Personal God, who have a yearning to keep his commandments and a hope for a future life, will carefully and meticulously examine the evidence for the resurrection of Jesus Christ. Those, on the other hand, who lack this faith and see only the mechanical laws which are the subject of experimentation and proof will either reject the evidence on the grounds that it lacks positive proof or will say it is insufficient. For a few moments let us consider the claims of those who have attempted to refute the evidence of the resurrection of Christ.

As soon as the guardsmen at the tomb had recovered from their fright, they reported the happenings to the chief priests who were Sadducees, a sect which had discredited and firmly denied the possibility of resurrection. The chief priests paid the guards a large sum of money to say: ". . . His disciples came by night, and stole him away while we slept." (*Ibid.*, 28:13.)

It would seem incredible to believe that all of the soldiers were sleeping, knowing they could be put to death for sleeping at their post, but if they had been sleeping how would they have known it was the disciples who had stolen him away? The facts indicate the hoax was not on the part of the disciples of Christ as claimed, but on the part of those who had openly denied, prior to this time, the possibility of resurrection from the dead.

There are some who claim the body might have been stolen by the gardener, the Sanhedrin, Mary Magdalene, Pilate, the Sadducees, or any number of other persons. Wouldn't it seem reasonable to assume that as soon as the apostles began to proclaim that Christ had arisen from the tomb, or when those who saw him after the resurrection declared this fact, that the persons who had taken the body would come forward quickly to deny the resurrection by producing the body or explaining why it was taken? No such denial or explanation was ever made.

Another theory which has been advanced and perhaps the weakest of all is that Jesus did not die on the cross but fainted or lapsed into unconsciousness. It seems absurd to think that a living person would be buried. The very day of the resurrection he walked on the road to Emmaus. Does it seem reasonable that one with pierced feet and the wound of the spear in his side would be making such a journey? The facts themselves refute such a theory.

It is important to know the belief of the first Christians on the subject of the resurrection of Christ, particularly those living at the time of his death. If we turn to the writings of Paul as documentary evidence, we will find the answer. Nearly all critical scholars admit the genuineness of the principle epistles of Paul. He said to the Saints at Corinth: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

"And that he was buried, and that he rose again the third day according to the scriptures": (1 Cor. 15:3-4.)

Then speaking of the other apostles he said: "Therefore whether it were I or they, so we preach, and so ye believed." (*Ibid.*, 15:11.)

Paul's teachings are identical with the teachings of the other apostles. We are assured, therefore, that the resurrection

of Jesus Christ was regarded as one of the foundation doctrines of the early church and was taught to all converts "first of all."

One of the best authenticated writings in the New Testament is the First General Epistle of Peter in which he confirms the statements of Paul. We can add the testimony of two other apostles, Matthew and John, and in a lesser degree, Luke and Mark gave accumulative evidence.

Some critics point out what appears to be discrepancies in the testimony of some of these witnesses. Luke and John relate the presence of two angels at the tomb while Matthew and Mark mention only one. The first three gospels indicate the angels were seen by the women, but according to John, by Mary Magdalene alone. Luke and Matthew state the women brought the news that the tomb was empty, while Mark states "they said nothing to anyone for they were afraid." One of the fundamental rules of evidence is that the disagreement of the witnesses in matters of detail does not invalidate their testimony as to the principal facts to which they agree. The question then to be resolved is whether or not the testimony contains such variance in the material facts as to discredit the main issue.

It would make no difference if there was one angel or two angels at the tomb. The fact that he was arisen would not be changed by whether the women did or didn't bring the news concerning the resurrection itself.

The testimony of those who saw him as a living person after his death has never been contradicted. He appeared at least ten or eleven times: to Mary Magdalene and the other women in the garden, to the two disciples on the road to Emmaus, to Peter at Jerusalem, to the apostles when Thomas was absent and again when he was present, to the apostles at the Sea of Galilee, and on a mountain to over 500 brethren at once, to James the brother of the Lord, and to the apostles at the time of the ascension.

We can come to only one conclusion, the resurrection is a historical fact amply proved by authenticated documentary evidence and the testimony of competent witnesses. The man-made theories devised to discredit are without substantiation, and any discrepancies in the narrative are too slight to be given weight.

The walled city still stands on the hill, silently reminding the Christian world of the reality of the resurrection. I bear witness that Jesus is the Christ, the resurrection and the life, and he that believeth in him, though he were dead, shall live, in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Howard W. Hunter of the Council of the Twelve.

We shall now hear from Elder Boyd K. Packer, Assistant to the Twelve.

ELDER BOYD K. PACKER

Assistant to the Council of the Twelve Apostles

In 1833 a revelation was given by the Lord to the Prophet Joseph Smith known as the Word of Wisdom, given as a principle with a promise. This principle has not been neglected by the leaders of the Church nor abandoned by them. It has been reaffirmed vigorously as one theme of this conference, for we have learned that however much a generation of people learn a truth, it must be rediscovered by each succeeding generation.

It is to the young people of our generation that I speak. Some may regard as trivial the assignment to speak to young people. I consider it otherwise and sense the meaning of an appeal made by the late President J. Reuben Clark, Jr., in speaking to the teachers of the Church. "May he," President Clark said, "give you entrance to the hearts of those you teach and then make you know that as you enter there you stand in holy places."

Some young people, not members of the Church, may not be acquainted with the revelation known as the Word of Wisdom. It is simply this, a law of temperance. In it we are counseled by the Lord to refrain from: the use of alcoholic beverages—any of them, tobacco in any form, and from hot drinks—understood by the Church to mean those with habit-forming potential, specifically coffee and tea.

Members of The Church of Jesus Christ of Latter-day Saints are expected to live this principle.

The Lord has directed that observance of this principle is a condition of membership for one seeking baptism into his Church. For the member of the Church, compliance with this law is a prerequisite for the bestowal of the priesthood, for a call to missionary service, for temple endowments or temple marriage.

You who are young members of the Church full well know that preliminary to such a call you will be interviewed, and the question will be put to you directly, "Do you keep the Word of Wisdom?" If you must confess that you do not, and if there is reasonable doubt that you can honor a commitment to live the principle, your opportunity may be withheld from you.

You may have difficulty, my young friends, understanding why the Lord should require his servants to hold so stedfastly to this rule, particularly when the use of alcohol, tobacco, and hot drinks is practised so commonly in the world, and when we seem to run the risk of driving many fine young people from activity in the Church. Some say we are too persistent in stressing this principle—that indeed it has been overstressed.

A principle with a promise such as this could hardly be overstressed. It may well have been stressed in a negative way, emphasizing only the "Don't."

A father, censuring his little son for some mischief, demanded an explanation from the boy. "Why," he said with exasperation, "did you *do* such a thing?" The little lad was thoughtful for a moment, then, "If I'd had a 'why,' Daddy, I wouldn't have done it."

It isn't always easy to give you a "why" for everything. But we owe it to you of the coming generation to do more than just say, "Don't!" There are several "whys" for the Word of Wisdom.

The first "why" concerns the effect upon your body. The case against tobacco as the killer in lung cancer, and the indictment for accident, death, and moral mischief returned against alcohol are so well substantiated that hardly anyone would wish to act as attorney for the defense when these two malefactors are brought to trial.

The Word of Wisdom offers protection to your body. Part of the promise reads: "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall run and not be weary, and shall walk and not faint." (D&C 89:18, 20.)

But the greatest loss in failing to observe the Word of Wisdom is not what may happen to your lungs or to your brain or to your co-ordination. There is another "why" much more important even than this.

No doubt you have noticed that some, who have achieved so-called success, have not kept the Word of Wisdom; for instance, you may know a businessman who provides generously for his family, and you know that he does not. Or you may know of a political figure who seems to command the vote of the people in spite of known intemperance. You could hardly escape the example of the movie queen—fair in face and figure—who makes no effort to hide her dissipation. Or the athlete who has run up impressive records, yet openly endorses one brand or another of these injurious agents.

He seems to run without fainting, you reason, and bewildered you may wonder "Why?" How can this principle be so intensely important when so many people—some of them who have been taught otherwise—abuse the principle and yet seem immune from any penalties? You, my young friends,

have a greater calling than that in the business world, or as a political figure, or as an athlete. Your opportunity is not so much in what you will contribute materially but in the influence that you may have spiritually.

To those who keep the Word of Wisdom the promise is given of ". . . wisdom and great treasures of knowledge, even hidden treasures; . . ." (*Ibid.*, 89:19.) Our spiritual senses are more delicately balanced than any of our physical senses. Like a fine radio receiver with a sensitive tuning mechanism, they can easily be thrown off channel or even jammed by corrosive influences introduced into our minds and bodies.

You, my young friends, can be sensitive to inspiration and spiritual guidance. To do this you need the wisdom and treasures of knowledge—they constitute a spiritual confirmation, your testimony of the truth. To have this witness fulfils the promise of the Lord. To be denied it is the penalty.

There is yet another "why"—perhaps the most important of all. In the fourth verse of the revelation we read: "Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—" (*Ibid.*, 89:4.) This is a solemn—even frightening warning. But in the promise we are offered protection. To understand, we turn in the Old Testament to the account of the ten plagues of Egypt.

Moses and Aaron were negotiating for the release of the Israelites from bondage. Nine plagues were called forth upon Egypt, but none of them softened the Pharaoh's heart. The Lord said then unto Moses: ". . . Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: . . .

"For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, . . . and against all the gods of Egypt I will execute judgment: I am the Lord." (Ex. 11:1; 12:12.)

Under a strange requirement, Israel was to escape this judgment. They were instructed to take a lamb, a male of the first year, without blemish. It was to be slain and prepared as a feast. They were instructed to take of the blood of the lamb and strike it upon the doorposts of the houses, "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, . . ." (*Ibid.*, 12:13.) And it is recorded that the plague of death was visited upon Egypt from ". . . the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; . . ." (*Ibid.*, 12:29.) But Israel, because of the blood of the lamb, was spared, for the plague of death passed over them and did not slay them.

Remarkable, is it not, that in addition to the other promises offered to those who observe the Word of Wisdom, we find in the last verses of the revelation this additional promise: "And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. . . ." (D&C 89:21.)

Can you understand now, my young friends, why we stress so strongly this principle? It is not, certainly not, to drive any of you from activity in the Church, but that your blessings may be full. Some have said of you who are young that you are attracted to the low standard, to the easy course, to the careless way. I say they who would sell youth so cheaply do not know you.

Some of you who are young, and many perhaps who are older, have unwittingly been tampering with, or have become addicted to, the use of alcohol, tobacco, or hot drinks. Probably you feel estranged, even rejected, by the Lord and by his Church.

If you only knew how he yearns to open the flood gates of blessings. How he cries for you as did David for Absalom, ". . . my son, my son!" (2 Sam. 18:33.)

We make no apologies for holding to a standard that the Lord has set. In this ominous day when spiritual strength is so desperately needed, we invite all youth to come where a

standard is kept, where the challenge is great, where much is required, where the gospel is lived.

I bear witness that God lives, that Jesus is the Christ, that he is the Lamb of God, crucified that men might live. Though we suffer mortal death, through the blood of the Lamb we have amnesty from spiritual death if we keep the commandments of the Lord, for it shall pass over us and not slay us. This witness may come to you even in your youth. On the basis of this personal testimony I commend to you the Word of Wisdom, which is not only a code of health, but quite as much a key to spiritual wisdom—a principle with a promise—in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Boyd K. Packer, Assistant to the Twelve.

The Tabernacle Choir will now sing "For The Beauty Of The Earth." After the singing we shall hear from Elder Ezra Taft Benson.

Selection by the Choir, "For The Beauty Of The Earth."

President David O. McKay:

Elder Ezra Taft Benson of the Council of Twelve will be the concluding speaker.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

"Righteousness exalteth a nation: . . ." (Prov. 14:34.) This statement of eternal truth from Proverbs appeared on the flyleaf and the last page of a booklet at each plate at the President's Prayer Breakfast in the Grand Ballroom of the Mayflower Hotel, February 7, 1963 in Washington, DC. This annual breakfast is sponsored jointly by the US Senate and House of Representatives Prayer Breakfast Groups and the International Christian Leadership Conference.

As I listened to the prayers, readings from the Old and New Testaments, and messages from government and non-government leaders, I reviewed hurriedly our spiritual background as a nation and today's spiritual needs.

For, truly, "Righteousness exalteth a nation: but sin is a reproach to any people." (*Idem.*)

The beautiful old print which hangs in Carpenter's Hall, Philadelphia, came to mind. It is captioned "The First Prayer in Congress, September 1774." It depicts most of the members of that Congress on their knees with our first President as leader.

I recalled the terrible winter at Valley Forge and General George Washington on his knees in the snow, praying for divine aid. I thought of the words of Lincoln during another time of crisis as he said humbly: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go."

George Washington acknowledged God's direction and stated: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. . . . Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." (Washington's Farewell Address.)

Lincoln knew that God rules in the affairs of men and nations. He solemnly declared: "God rules this world—It is the duty of nations as well as men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow . . . and to recognize the sublime truth that those nations only are blessed whose God is the Lord."

The founding fathers knew that ". . . where the Spirit of the Lord is, there is liberty." (2 Cor. 3:17.) The United States of America began and lives as a result of faith in God. The

Bible has been and is the foundation for this faith.

"It is impossible to govern the world without the Bible," said George Washington.

"The Bible is the rock on which this Republic rests," Andrew Jackson proclaimed.

The fathers of our country had to turn to religion in order that their new experiment make sense.

As I left the prayer breakfast, bidding good-bye to many warm friends, I thought of the greatness of America—the world's greatest power. During World War II she outproduced both her enemies and allies—"the American Miracle."

But I also recalled the latest FBI reports revealing the ever-increasing crime record—over seventeen percent increase in the nation's capital in 1962 alone. I recalled our shockingly defiant record of drunkenness and immorality and the fact we have become a nation of pleasure-seeking Sabbath breakers.

My thoughts turned to our homes and families—our ever-increasing divorce rate—the alarming increase in sexual sin—infidelity—yes, even adultery. We live in a day of slick, quiet, and clever sins. It is made easy to cover up.

I recalled the solidarity of the homes of long past when family prayer, daily devotion, the reading of the scriptures, and the singing of hymns was a common practice in American homes—a practice which, I am sorry to say, has all but disappeared today.

I became saddened as I reviewed evidence of a lessening of moral stability, honor, integrity, love of country—a seeking for the honors of men, of something for nothing—the tendency to lean more and more on government, the result of our ever-increasing demands, even though often economically, socially, and spiritually unsound.

There has been a nation-wide erosion of individual character. Jefferson's words still ring true: "Material abundance without character is the surest way to destruction." I recalled how proudly in generations past, we spoke of the "American way of life."

Then, I saw thirty million door knob hangers being distributed by the Boy Scouts, setting forth our political and economic rights in an effort to stimulate patriotism in this choice land. As I read this message from Freedom Foundation and the Boy Scouts of America, I thought of our basic American concepts, our constitutional government, based on a fundamental belief in God.

I became alarmed as I reviewed what has happened in our schools under so-called "progressive education." What about the loss of patriotism, faith in God, and the teachings of character building principles once so much a part of our education? We have all but "forced Americanism out of the classroom to make way for temporary trivialities." (DeLove.)

I remembered President Joseph F. Smith's warning of the three dangers to the Church from within, viz., the flattery of prominent men, sexual impurity, and false educational ideas. (*Gospel Doctrine*, p. 312.)

Then there came to me the words of that courageous American patriot J. Edgar Hoover: "Today as never before, America has need for men and women who possess the moral strength and courage of our forefathers—modern-day patriots, with pride in our country and faith in freedom. . . .

"Too often in recent years, patriotic symbols have been shunted aside. Our national heroes have been maligned, our history distorted. Has it become a disgrace to pledge allegiance to our flag—or sign a loyalty oath, or pay tribute to our national anthem? Is it shameful to encourage our children to memorize the stirring words of the men of '76? Is it becoming opprobrious to state 'In God we Trust' when proclaiming our love of country?

"What we desperately need today is patriotism founded on a real understanding of the American ideal—a dedicated belief in our principles of freedom, and a determination to perpetuate America's heritage. . . ."

Are we slipping from our moorings, becoming soft, carelessly drawing away from the course which has brought us such priceless blessings in days past?

David Lawrence, editor of the *U.S. News & World Report* has said: "The destiny of the world is in the hands of

well be that our government and its free institutions will not be preserved except at the price of life and blood. . . .

". . . the paths we are following, if we move forward thereon, will inevitably lead us to socialism or communism, and these two are as like as two peas in a pod in their ultimate effect upon our liberties. . . .

"We may first observe that communism and socialism—which we shall hereafter group together and dub Statism—cannot live with Christianity, nor with any religion that postulates a Creator such as the Declaration of Independence recognizes. The slaves of Statism must know no power, no authority, no source of blessing, no God, but the State. . . .

"This country faces ahead enough trouble to bring us to our knees in humble honest prayer to God for the help which He alone can give, to save us. . . .

"Do not think that all these usurpations, intimidations, and impositions are being done to us through inadvertency or mistake; the whole course is deliberately planned and carried out; its purpose is to destroy the Constitution and our Constitutional government. . . .

"We have largely lost the conflict so far waged. But there is time to win the final victory, if we can sense our danger, and fight." (*Deseret News,* "Church Section," Sept. 25, 1949, pp. 2, 15.)

Thus spoke the ever forthright and courageous President J. Reuben Clark, Jr.

And finally, and most important of all, I turned in my review to the counsel of our beloved leader who has been an inspiration to me since boyhood, President David O. McKay, God's mouthpiece on the earth today. "During the first half of the twentieth century," said President McKay, "we have traveled far into the soul-destroying land of socialism and made strange alliances through which we have become involved in almost continuous hot and cold wars over the whole of the earth. In this retreat from freedom the voices of protesting citizens have been drowned by raucous shouts of intolerance and abuse from those who led the retreat and their millions of gullible youth, who are marching merrily to their doom, carrying banners on which are emblazoned such intriguing and misapplied labels as social justice, equality, reform, patriotism, social welfare." (*Ibid.,* October 18, 1952, p. 2.)

"The fostering of full economic freedom lies at the base of our liberties. Only in perpetuating economic freedom can our social, political, and religious liberties be preserved. . . . We must not let complacency blind our eyes to the real dangers threatening to destroy us." (*Ibid.,* March 2, 1952.)

"Communism is antagonistic to the American way of life. Its avowed purpose is to destroy belief in God and free enterprise," declared President McKay. "In education for citizenship, therefore, why should we not see to it that every child in America is taught the superiority of our way of life, of our Constitution and the sacredness of the freedom of the individual. Such definite instruction is not in violation of either the federal or the state constitution. . . .

"I love the Stars and Stripes, and the American Way of Life. I have faith in the Constitution of the United States. I believe that only through a truly educated citizenry can the ideals that inspired the Founding Fathers of our Nation be preserved and perpetuated."

Then President McKay listed as one of the four fundamental elements in such an education the "Open and forceful teaching of facts regarding communism as an enemy to God and to individual freedom." (*Ibid.,* March 13, 1954, p. 3.)

President McKay has called communism the greatest threat to the Church today. (Press Conference, Hyde Park Chapel, London, Feb. 24, 1961.)

Because the latest words of God's prophet are of extreme importance to the Latter-day Saints, let me in conclusion, quote very briefly and humbly from the counsel given by President McKay in the last three general conferences. In October 1961 President McKay gave a stirring opening address on our American way of life and the communist threat. He expressed grief and shock over a Supreme Court decision and stated that the enemies to our Republican form of government are becoming more blatant.

At the close of the general conference

those statesmen who can interpret faithfully the commands of the Almighty."

Can our national leaders do this? Can they interpret faithfully the commands of the Almighty? Can we as citizens of this blessed land? Can we as people of the free world? Do we believe that "righteousness exalteth a nation," that there is safety only in righteous living?

Fortunately, today we are not left in darkness. We have a guide, not only the Holy Bible, but added modern scriptures. And of the utmost importance for us today, we have the counsel and direction of living oracles. This counsel, this direction—in fact the message of the fulness of the restored gospel is being carried to the world by 12,000 ambassadors of the Lord Jesus Christ.

And what is this message? It is a world message of the utmost importance. It is that God has again spoken from the heavens. The priesthood and authority to act in his name has been restored again to men on the earth, following centuries of darkness. The fulness of the everlasting gospel is here with all of its saving principles. To these facts I bear humble witness.

The prophets of a new gospel dispensation have counsel for us today—counsel on matters which concerned the Founding Fathers—freedom, liberty, righteousness which "exalteth a nation."

Do we believe and accept their counsel, or have we drifted away from those basic concepts and principles, without adherence to which, no nation can be exalted. Elder Albert E. Bowen, said: "That which is right does not become wrong merely because it may be deserted by the majority, neither does that which is wrong today become right tomorrow by the chance circumstance that it has won the approval or been adopted by overwhelmingly predominant numbers. Principles cannot be changed by nor accommodate themselves to the vagaries of popular sentiment." (*Conf. Rep.*, April 4, 1941, p. 85.)

As a fitting conclusion to my review I sought the words of modern-day prophets. They have said much by way of counsel and warning for our guidance today. I turned to one who has been called "a seer in the area of government" and who has stood closest to the prophet of the Lord—the President of the Church—longer than any other man in Church history. I speak of President J. Reuben Clark, Jr., and I quote: "There always comes a time when unpleasant truths must be retold, even though the retelling disturbs the ease and quiet of a luxurious error. Today seems to be such a time. On such occasions, the criticism, slander, misrepresentation that one gets, are of no consequence." ("Some Elements of Postwar American Life"—1-24-45. Address to the Utah Woolgrowers Ass'n.)

". . . today government has touched our lives so intimately in all their relationships and all these governmental touchings have been so tabbed as political, that we cannot discuss anything relating to our material welfare and existence without laying ourselves liable to the charge that we are talking politics." (*Deseret News*, "Church Section," June 16, 1945, p. 4.)

"I have been preaching against Communism for twenty years," said President Clark, over twenty years ago. "I still warn you against it, and I tell you that we are drifting toward it more rapidly than some of us understand, and I tell you that when Communism comes, the ownership of the things which are necessary to feed your families is going to be taken away from us. I tell you freedom of speech will go, freedom of the press will go, and freedom of religion will go.

"I have warned you against propaganda and hate. We are in the midst of the greatest exhibition of propaganda that the world has ever seen, and all directed toward one end. Just do not believe all you read." (*Conf. Rep.*, October 3, 1941, p. 16 and Ward Teaching Message, July 1961.)

"The plain and simple issue now facing us in America is freedom or slavery. . . .

"Our real enemies," said President Clark, "are *communism* and its running mate, *socialism*. . . .

"And never forget for one moment that communism and socialism are state slavery. . . .

". . . one thing seems sure, we will not get out of our present difficulties without trouble, serious trouble. Indeed, it may

last April President McKay emphasized that "men are rapidly classifying themselves into two groups: believers and nonbelievers." Then he quoted J. Edgar Hoover's warning: "This nation is face to face with the greatest danger ever to confront it, a sinister and deadly conspiracy, which can be conquered only by an alert, informed citizenry. It is indeed appalling that some members of our society continue to deplore and criticize those who stress the communist danger. Public indifference to this threat is tantamount to national suicide. Lethargy leads only to disaster. Knowledge of the enemy, alertness to the danger, everyday patriotism are the brick and mortar with which we can build an impregnable fortress against communism." (*Conf. Rep.*, April 8, 1962, p. 125.)

In the last October [1962] conference President McKay said: "In these days of uncertainty and unrest, liberty-loving people's greatest responsibility and paramount duty is to preserve and proclaim the freedom of the individual, his relationships to Deity, and the necessity of obedience to the principles of the gospel of Jesus Christ. Only thus *will mankind find peace and happiness.*"

He finished his address by urging us "to support good and conscientious candidates *of either party* who are aware of the great dangers inherent in communism, and who are truly dedicated to the Constitution in the tradition of the founding fathers." (*Ibid.*, Oct. 5, 1962. p. 8.)

We cannot say that the prophet of the Lord has not warned us. President McKay has emphasized the dangers to our God-given freedom again and again. Will we heed his counsel? Are we in harmony? Do we appreciate his repeated warnings? Every Latter-day Saint has spiritual obligations in four basic areas: his home, his church, his job, and his citizenship responsibility. Each of these areas should receive consistent attention although not necessarily equal time. Are we doing our duty in these important fields? What about our citizenship responsibility—our obligation to safeguard our freedom and preserve the Constitution?

The Prophet Joseph Smith said the time would come when the Constitution would hang as it were by a thread. Modern-day prophets for the last thirty years have been warning us that we have been rapidly moving in that direction. Fortunately, the Prophet Joseph Smith saw the part the elders of Israel would play in this crisis. Will there be some of us who won't care about saving the Constitution, others who will be blinded by the craftiness of men, and some who will knowingly be working to destroy it? He that has ears to hear and eyes to see can discern by the Spirit and through the words of God's mouthpiece that our liberties are being taken.

The enemy is amongst and upon us. Zion must awake and arouse herself. We, the elders of Israel can be and should be, the leaven in the loaf for freedom.

Years ago, President Brigham Young stated, "We all believe that the Lord will fight our battles; but how? Will he do it while we are unconcerned and make no effort whatever for our own safety when the enemy is upon us? . . . it would be quite as reasonable to expect remission of sins without baptism, as to expect the Lord to fight our battles without our taking every precaution to be prepared to defend ourselves. The Lord requires us to be quite as willing to fight our own battles as to have Him fight them for us. If we are not ready for the enemy when he comes upon us, we have not lived up to the requirements of Him who guides the ship of Zion, or who dictates the affairs of His kingdom." (*Journal of Discourses* 11:131.)

May we as a free people face courageously the challenging responsibility which faces us. "All that is necessary for the triumph of evil is that good men do nothing." (Edmund Burke.) We are not here to sit by complacently while our birthright of freedom is exchanged for a mess of socialist-communist pottage.

I love this great land—the Lord's latter-day base of operations. I love the free world. I love our Father's children everywhere.

God bless us in our stewardship. May we be at least as valiant for freedom and righteousness, here and now, as we were when we fought for these principles in the pre-existence.

There is no other safe way. For "Righteousness exalteth a nation: . . ." (Prov. 14:34.)

I bear you this witness, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Ezra Taft Benson of the Council of Twelve has just been our concluding speaker.

We shall conclude this sixth session of the 133rd Annual General Conference of the Church with the Tabernacle Choir singing, "Now Thank We All Our God." Following the singing the benediction will be offered by Elder John D. Warner, formerly President of the Finnish Mission. This Conference will then be adjourned until two o'clock this afternoon.

We express appreciation to the owners and managers of the many television and radio stations who have offered their facilities as a public service to make the proceedings of this Conference available to millions throughout North America, South America, Europe, and many other areas of the world.

The Tabernacle Choir sang the hymn, "Now Thank We All Our God."

Elder John D. Warner, formerly President of the Finnish Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference was held in the Tabernacle Sunday, April 7 at 2:00 p.m., with President David O. McKay presiding and conducting the services of the meeting.

The Tabernacle Choir was present again this afternoon and furnished the choral music.

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the seventh and concluding conference session of the One Hundred Thirty-Third Annual Conference of the Church. This afternoon 22 radio stations throughout the western part of the United States will carry the proceedings of this session. Television stations in Utah, Idaho, and Montana will also televise this concluding session.

The session this morning was carried "live" from the Tabernacle by 56 television and radio stations from Denver to the West Coast. You will be interested, also, to know that this morning's session was beamed by short wave over facilities of Station WRUL of Boston in Spanish to the Caribbean, Mexico, Central America, and South America, and in English to all parts of Europe, Africa and parts of Asia. Also, the proceedings of both sessions today will be re-broadcast to far distant places by radio Station KSL from one o'clock to five o'clock Monday morning.

The General Priesthood Meeting, which was the fifth session of this Annual Conference, was held in the Salt Lake Tabernacle, with an overflow meeting in the Assembly Hall. The proceedings of this Priesthood Meeting were relayed by closed circuit wire originating in the Tabernacle, to members of the Priesthood assembled in 359 locations in all parts of the United States, including Alaska, and in Canada. It is estimated that 50,000 men and boys participated in this meeting by direct wire. Elder Harold B. Lee was speaker in the first hour of that Priesthood meeting. He gave a very impressive address.

We extend a cordial welcome to all present this afternoon—special guests, educational leaders, stake presidencies from near and far, temple presidents, bishoprics, members of the General Auxiliary Boards, members of the Church and friends listening in by radio and television.

The music for this session will be

rendered by the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting. Alexander Schreiner is at the organ. We shall begin this service by the Tabernacle Choir singing "Christ Is Coming Soon," with Jay E. Welch directing. The invocation will be offered by Elder David S. Romney, formerly President of the Western States Mission.

The Choir sang an anthem, "Christ Is Coming Soon," (Jay E. Welch conducting).

Elder David S. Romney, formerly President of the Western States Mission, offered the opening prayer.

President David O. McKay:

The invocation was offered by Elder David S. Romney, formerly President of the Western States Mission. The Tabernacle Choir will now sing "God So Loved The World," conducted by Elder Richard P. Condie. After the singing Elder LeGrand Richards of the Council of the Twelve will address us.

I think before the Choir sings I will let you share some words from brethren who are also listening.

"Reception wonderful. President Stephen C. Richards, Central German Mission."

"Receive you loud and clear. Irish missionaries."

"All Canada thanks you and rejoices with you in its first televised session of Conference. Reception wonderful. Greatest missionary to ever come to Canada. God bless all of you. Sincerely your brother, Carroll W. Smith, President, Western Canadian Mission."

"Thousands of Canadians join with saints in Edmonton historic television broadcast this morning. Reception perfect. All our love. LeRoy Rollins, Stake President." He is just next door.

Albuquerque: "Great broadcast, wonderful achievement."

"My heart is full of much joy as I witness this wonderful Conference on television over Station 10 Michigan. Your brother in the gospel of Jesus Christ for 65 years, Fred Ely White."

"Saints in Chicago land thrilled to be with all of you in spirit and love through live TV broadcasting WGN Channel 9 the 6th Session of Conference. Thanks for your blessings and inspirations. May the Lord continue to bless and preserve each of you. J. Darold Johnson, First Counselor, Chicago Stake presidency."

One more: "Televised Conference session. Reception clear. Greatly appreciated by stake members. LaVere N. Bagwell, President San Luis Stake."

The Choir will sing "God So Loved The World."

Selection by the Choir, "God So Loved The World."

President David O. McKay:

Our first speaker this afternoon will be Elder LeGrand Richards of the Council of the Twelve. He will be followed by Elder Henry D. Taylor.

ELDER LEGRAND RICHARDS

Of the Council of the Twelve Apostles

As we have listened to the announcements made by our worthy President in the various meetings of this conference as to the extent to which the proceedings of the conference are being broadcast into the various missions and nations of the earth, we are impressed with the privilege we have of living in this day and age when the Lord is doing so much to cut his work short in righteousness. We were told in the newspaper the other night that there would be a possible potential listening audience of ninety million people to our conference. Some of us are old enough to have participated from this pulpit when we did not even have a public address system, when some of the brethren with weak voices could hardly be heard under the gallery. Just think of the difference!

Well, there are other developments in

this world in the day in which we are living that are even more important than these physical advancements, and that is the spiritual advancement that has come through the restoration of the gospel in our day, the committing to this earth, according to the words of Isaiah, of "a marvellous work and a wonder." (Isa. 29:14.) The Lord said he would set his hand to do it in our time.

There is a reported statement made by one of our nationally well-known commentators a few years ago in which he said that he had been asked what message could be broadcast to the world that would be considered to be of greater importance than any other. He said that after giving the matter consideration he decided that to be able to say to the world that a man who had lived here upon this earth and had died had returned again with a message from God would be the greatest message that could be broadcast to the world.

I believe that, and that is the message of this Church, and that is why we are a great missionary Church. If we have a message to broadcast to the world, it should be something that the world is not already in possession of, or else there would be no reason for the Lord sending one back to this earth who had already lived upon the earth and died in order that he might bring back a message.

As you brethren and sisters know, that messenger that I refer to now was Moroni, who lived upon this land of America as a prophet of God some four hundred years after the birth of the Savior, who was the custodian of the records that had been kept of a people over a thousand year period; and he hid them away, according to the command of the Lord and brought those records back to the earth in this day and time and delivered them to the Prophet Joseph Smith.

The world doesn't change much. History repeats itself. Jesus said in his day that they decorated the graves of the dead prophets, but they rejected the living prophets. We have a precedent in the Bible of a man who had lived upon the earth and died and returned again with a message from God, and when a man returns with a message from God, he has to deliver that message to someone whom God directs should receive it, and that individual would be none other than a prophet of God. As Amos said:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

Then you remember that when John the Revelator was banished upon the Isle of Patmos, the Lord sent his angel who showed John the whole history of the world from the time there was war in heaven and a third of the hosts of heaven were cast out, up to the final winding up scenes when there should be a new heaven and a new earth. He saw the dead, small and great, stand before God, and they were judged according to the things that were written in the books, according to their works.

When the angel had showed John all these things, he fell down to worship before the feet of the angel who said:

". . . See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (Rev. 22:9.)

He was but a fellowservant of the brethren of the prophets, which means he was an individual who had lived upon this earth and was sent back with a message from God.

In that same sense the Lord sent Moroni back. He did not come of his own accord. If Moroni's coming and what he brought were recorded in the Bible, the Christian world would be willing to accept it, but because it comes from a new prophet in our day and time, they are slow as they were in the days of the Savior in accepting the words of the living prophets.

One of the most tangible evidences that Moroni actually did come and visit the Prophet Joseph is the Book of Mormon and its translation and what it has contributed to the world. As I understand the Book of Mormon—and by the way, I think Brother Kimball gave us a marvelous description of it in his talk yesterday, and what it has to contribute to the world—as I think of that, I think it is an evidence that proves that the story told by Joseph Smith that Moroni did bring the plates is a tangible evidence that the world has to

reckon with in order to be able to account for that book.

We are told in the scriptures—you remember the words of Jesus on the way to Emmaus as he talked with his disciples. He said: "O fools, and slow of heart to believe all that the prophets have spoken": (Luke 24:25.) And then beginning with Moses and the prophets, he showed them how in all things the prophets had testified of him. Peter tells us he opened their understanding that they might understand the scriptures (*Ibid.*, 24:45) and you remember what Peter said:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

"Knowing this first, that no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:19-21.)

As I understand the Book of Mormon and its teachings and the prophecies of the Bible, I think there are prophecies in the Bible that no man in our day can explain properly and intelligently without the information contained in the Book of Mormon. This is a new witness from God for our day, for the conversion of the Jew and the gentile that Jesus is the Christ, the very Eternal God, manifesting himself unto all nations. (See Book of Mormon title page.)

So in the Book of Mormon we have information that gives us to understand statements in the Bible which we could not understand without the information contained in the Book of Mormon. I will give you a few illustrations of what I mean.

When Moses gave a blessing to each of the twelve sons of Israel, he gave Joseph a blessing of a new land in the utmost bounds of the everlasting hills, and in describing that land, Moses used the word "precious" five times in just a few verses in the Bible, telling what a marvelous land the Lord had for Joseph, and he would be separated from his brethren. (Deut. 33:13-17.)

I do not believe there is anyone in this world outside of this Church who can tell where that new land is and can give an account of how the Lord fulfilled the promises unto Joseph that he would be blessed in that land, even above the blessings of his fathers. Who were his fathers? Abraham, Isaac, and Jacob, and yet Moses promised Joseph blessings even above the blessings of his own fathers.

Why do we know about it? Because the Book of Mormon tells us how the Lord led a group out of Jerusalem into this land of America who were descendants of Joseph, and how he fulfilled his promise and commanded that a record should be kept. It seems incredible to think of the promises made to Joseph that the Lord would not have made provision that a record should have been kept of the fulfilment of those promises, but that he did, and that record is the Book of Mormon.

There are other passages that also indicate the value of the Book of Mormon. Just to illustrate what I have in mind. I had the privilege of talking to a group of ministers just a few years ago by assignment from President McKay, and I quoted some of these scriptures. I asked them if they knew why the verses were in the Bible and if they knew of any Church in the world that did know why they were in the Bible, and the next record that I quoted was the one where Jesus said:

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16.)

I asked those men if they knew anything about those other sheep or the fulfilment of the promise of the Lord that he would visit them, and they would hear his voice, and there should be one fold and one shepherd. None of them could tell, and so I just turned to the Book of Mormon and showed them that when Jesus, following his crucifixion and resurrection and ascension, visited his people here in the land of America, he told them they were the other sheep of whom he spoke to his disciples in Jerusalem, and he said that never at any time did the Lord command him that he should tell

his disciples in Jerusalem who the other sheep were; only that he had other sheep that were not of that fold, and them should he visit. He told them they were the other sheep. No one can answer intelligently that statement in John 10:16 without the knowledge that the Book of Mormon has brought to us.

Ezekiel was commanded by the Lord that two records should be kept, one of Judah and his followers, the house of Israel; another for Joseph and his followers, the house of Israel; and that in the days of their children, meaning coming generations, he would bring these two records together, and he would make them one in his hand. I asked these ministers if they knew anything about that record, and they did not. I said, "Well, we know all about it," and then I showed them that that was the Book of Mormon the Lord promised.

No man can believe the Bible without knowing there is a companion record that the Lord of heaven said he would bring forth and join it with the record of Judah, which is the Bible that has remained with us, and he would make them one in his hand. (Ezekiel 37:15-20.)

You remember the words of Isaiah when he said:

"Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices.

"Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel." (Isa. 29:1-2.)

If you will read that thoughtfully, you will know that he not only saw the destruction of Jerusalem, but he saw the destruction of another great center like unto Jerusalem. Then he adds:

"And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." (*Ibid.*, 29:4.)

Nobody in this world could explain that intelligently or know what people Isaiah saw like unto Jerusalem without the Book of Mormon. Here is the explanation in the Book of Mormon. "After my seed and the seed of my brethren shall have dwindled in unbelief, and shall have been smitten by the Gentiles; yea, after the Lord God shall have camped against them round about, and shall have laid siege against them with a mount, and raised forts against them; and after they shall have been brought down low in the dust, even that they are not, yet the words of the righteous shall be written, and the prayers of the faithful shall be heard, and all those who have dwindled in unbelief shall not be forgotten.

"For those who shall be destroyed shall speak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit; for the Lord God will give unto him power that he may whisper concerning them, even as it were out of the ground, and their speech shall whisper out of the dust.

"For thus saith the Lord God: They shall write the things which shall be done among them, and they shall be written and sealed up in a book, and those who have dwindled in unbelief shall not have them, for they seek to destroy the things of God." (2 Nephi 26:15-17.)

How could Joseph Smith have known these things when the Book of Mormon was published even before this Church was organized, except for the fact that the Book of Mormon is the promised record that God said he would bring forth and join to the record of Judah. How could anyone understand this prophecy of Isaiah without the explanation contained in the Book of Mormon.

There are more prophecies of the scriptures that we could not understand without the revelations of the Lord that have come to us in the Book of Mormon. The Book of Mormon stands, after one hundred and thirty years, without any criticism as to its truth. Just think of a book of over five hundred pages being printed with a promise in it that when that book should come that if the person receiving it would ask God, the Eternal Father, in the name of Jesus Christ, that God would manifest the truth of it unto him by the power of the Holy Ghost. (Moroni 10:4.)

Thousands and hundreds of thousands have borne testimony that God has revealed the truth of that book to them, and so it has been a tangible evidence

that this messenger sent of God really came with a message from God.

When I was in the mission field, I read an article that appeared under the Associated Press of a man who came to California by the name of William A. Kennedy from Lima, Peru. He was gathering money to set up an institute or college there to study the history of the early inhabitants of the land of South America, including the Mayan and the Inca civilizations, and he had the promise when matched by the small Americas of some thirty million dollars, and President Hoover had agreed to serve on that board. I never heard of what became of it, but the statement went further to say that within ten years that amount would increase to seventy million dollars.

Just think of their being willing to spend seventy million dollars to learn something of the history of the early inhabitants of America, when we could give them a copy of the Book of Mormon for fifty cents, and if they did not have the fifty cents, we would give it to them for nothing, because it would not only tell about the artifacts they are finding as they dig into the depths of the earth, but it contains the words of the holy prophets and the promise of the Lord to this land, which is a land choice above all other lands, the promise that the Christ should be the God of this land, that he would fight the battles of this land, that the New Jerusalem would be built upon this land, and they will not get that when they will have spent their seventy million dollars.

Just think of what the Lord has given us in this record to show us the things that he has in mind to accomplish. We have many other testimonies of men as to the value of the Book of Mormon.

I bear you my witness that I know that book is true. Sister Richards and I read it last year as the priesthood were asked to do, and we would keep saying as we would read, "Isn't that wonderful? Isn't that wonderful? How could Joseph Smith at his age have written anything like that except by the inspiration of the Almighty?"

It reminded us of when we attended a course given by Dr. Widtsoe here some time ago in the Barratt Hall on the Doctrine and Covenants. He had Sister Inez Witbeck read. He would say, "Now read section so-and-so," and then he would pause and say, "Now, you college professors and you college students, could you write anything like that?" He would say, "I wish I could," and there he had been president of two universities, but the things of God are understood by the Spirit of God, and the testimony of those three witnesses that an angel of God came down from heaven and showed them the plates with the engravings thereon, and bore testimony that it was by the power of God, is a testimony to all the world.

That is my testimony to you here today, and I pray God to bless us all that we may realize what we have by the opening of the heavens and the restoration of the gospel, and leave you my blessing in the name of the Lord, Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder LeGrand Richards of the Council of the Twelve. Elder Henry D. Taylor, Assistant to the Twelve, will now speak to us. He will be followed by Elder Franklin D. Richards.

ELDER HENRY D. TAYLOR

Assistant to the Council of the Twelve Apostles

When the Psalmist was meditating upon the beauties of creation, he exclaimed with awe and amazement:

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

"What is man, that thou are mindful of him? and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet": (Psalm 8:3-6.)

How comforting it is to note the esteem and concern the Lord has for his children.

What is man? As Latter-day Saints we believe that man is the spiritual offspring of God our Heavenly Father, created in his image and after his likeness. We further believe that man once dwelt in the presence of deity and came from a heavenly home to this earth.

The poet Wordsworth, in a flash of inspiration, referred to this transition when he penned these beautiful lines:

"Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home":

In that far distant past when plans for the creation of the earth were discussed, it was proposed that those who would be privileged to come here to inhabit the earth must be tested and tried to prove whether they would do all things that the Lord would command them to do. The faithful were to ". . . have glory added upon their heads for ever and ever." (See Abraham 3:25-26.)

It is our conviction that we were present at that great council and had a voice in the decisions that were made. The Lord once asked the Prophet Job some pertinent questions pertaining to those important events, when he inquired: "Where wast thou when I laid the foundations of the earth? . . ."

"When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4, 7.)

Because of faithfulness in that former estate, we have been born into this world, blessed with mortal bodies which house eternal spirits. Here we have opportunities to grow, progress, and gain experience in mortal and earthly things.

The divinely inspired Declaration of Independence proclaims that every citizen of this glorious country is entitled to enjoy "life, liberty, and the pursuit of happiness."

The attainment of happiness has become a desired goal of most individuals; but there are those who ofttimes mistake pleasure for happiness, not realizing that pleasure can be of a temporary or passing nature only, while happiness and joy are permanent and enduring.

An ancient prophet declared: "Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25.)

As man travels down the pathway of this mortal life, trusting that his course will be such as to produce joy and happiness, he becomes aware of many obstacles in the road that interfere with his progress. The Lord designed this to be so, for he did not intend that this earthly existence should be easy. Adam was advised: ". . . cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

"Thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field.

"In the sweat of thy face shalt thou eat bread. . . ." (Gen. 3:17-19.)

The pathway was to be strewn with temptations and trials. Man was also to know good and evil and be allowed his free agency in choosing between the two. He was to learn the law of opposites: that there is sorrow as there is joy, pain as contrasted to pleasure, sickness as opposed to health; he was to taste the bitter as well as the sweet.

From this testing process would come benefits, for the Lord has promised ". . . after much tribulation come the blessings." The poet Kilmer has expressed the same thought in the words:

"They say that life is a highway,
And its milestones are the years;
And now and then there is a toll gate,
Where you buy your way with your tears.

"It's a rough road and a steep road,
And it stretches broad and far,
But at last it leads to a golden town
Where the golden houses are."

Perhaps during our lives we have

been, or will be, required to gaze on the face of a loved one for the last time in mortality. In this hour of sorrow, the following appropriate words of the poet might well come as a message of comfort to us:

"Be still, sad heart! and cease repining;
Behind the clouds is the sun still shining:
Thy fate is the common fate of all:
Into each life some rain must fall,
Some days must be dark and dreary."
("The Rainy Day"—Longfellow)

The Savior had his dark and dreary days, and in Gethsemane's garden he suffered untold agony as he contemplated the events that confronted him while fulfilling his exalted mission.

We, too, will have our dark and dreary days in our search for that which brings joy and happiness. But always there is the assurance and promise that "every cloud has its silver lining."

As the Latter-day Saints toiled westward across the trackless plains, leading from Nauvoo to the valleys here in the mountains, they suffered and endured many privations and hardships, but they were comforted and cheered as they sang at the close of the day these inspiring words:

"Why should we mourn or think our lot is hard?
'Tis not so; all is right!
Why should we think to earn a great reward,
If we now shun the fight?

"Gird up your loins, fresh courage take,
Our God will never us forsake.
And soon we'll have this truth to tell—
All is well! All is well!"
("Come, Come, Ye Saints," William Clayton.)

The gospel of Jesus Christ offers peace and comfort in times of illness, trouble, and sorrow. The Redeemer comforted his listeners with this beautiful and assuring admonition: "Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light." (Matt. 11:28-30.)

As we go to the house of worship each Sabbath day and partake of the Sacrament, we covenant with our Heavenly Father that we will take upon us the name of the Lord and Savior Jesus Christ, and by remembering him and keeping his commandments, we may always have his Spirit to be with us.

Keeping the commandments and living in harmony with the teachings of the Master will result in assurances of a righteous life, and a righteous life will bring joy and happiness to our souls. Then, even though "into each life some rain must fall," into each life also will come peace and contentment.

From what has been said, my dear brothers and sisters, we can see how interested in and concerned about life people of every age and clime have been. They have struggled to analyze it, to understand it, to evaluate it. But its full meaning and purpose and duration cannot be comprehended except through the gospel of our Lord Jesus Christ. With the gospel to comfort, to assist, to inspire us, let us meet life head on; courageously, sincerely, and prayerfully, meet its joys, its sorrows, its rains and sunshine with full determination to keep all of God's commandments, which by so doing we know will bring us back into his presence to partake of that eternal joy he has in store for all his faithful children, for which I humbly pray, bearing you my testimony that I know that God lives, that the gospel is true, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Henry D. Taylor, Assistant to the Twelve. Elder Franklin D. Richards, Assistant to the Twelve, will now address us.

ELDER FRANKLIN D. RICHARDS

Assistant to the Council of the Twelve Apostles

My dear brothers and sisters: I pray that the Spirit of the Lord will be with me as I speak to you today.

Throughout history the Lord has revealed his will to mankind through his prophets. In 1831 in a revelation given to the Prophet Joseph Smith, the Lord promised that the fulness of his gospel would be restored and that the voice of warning should be unto all people; that his Church would be established and that power would be given to his servants to bring it forth out of obscurity and out of darkness; that his disciples should go forth and that none should stay them—all of this to bring to pass the immortality and eternal life of man which is the work and glory of God. (See D&C 1.)

In order for man to obtain eternal life and exaltation in God's kingdom, he must accept the gospel of Jesus Christ. This is an eternal principle. Thus we recognize that the gospel plan has been and is for all of God's children.

However, many Christians believe that the gospel plan dates only from the Savior's ministry in the flesh, but we know that the gospel was understood by the spirits which were with our Father in heaven before the world was formed or organized.

Then on this earth the gospel was taught to Father Adam, and he taught the Lord's commandments to his children. Enoch understood the gospel, and through faithfulness the Saints of the city of Enoch were translated.

Other great men including Noah, Melchizedek, Abraham, and Moses understood the gospel plan and taught it to ancient Israel.

John the Baptist opened the Dispensation of the Meridian of Time by preaching in the wilderness, and he told of the coming of our Lord and Savior Jesus Christ.

Through the personal ministry of Jesus and his apostles, the gospel was taught and The Church of Jesus Christ established on the earth.

It is my great privilege to bear witness humbly that Jesus is the Christ, the only begotten of the Father in the flesh, our Redeemer and Savior, and the only name under heaven given among men whereby we may be saved.

A falling away from the Savior's teachings was predicted, and I testify that this did occur. This great apostasy made necessary the restoration of the gospel plan and the authority to act in the name of God.

When Joseph Smith, the boy Prophet, went into the woods in the spring of 1820 and asked God, "Which of all the sects is right and which shall I join?" he said, "I was answered that I must join none of them, for they were all wrong—that they teach for doctrine the commandments of men, having a form of godliness but they deny the power thereof." (See Joseph Smith 2:18-19.)

This apostasy necessitated the establishment of The Church of Jesus Christ of Latter-day Saints, and Joseph Smith was selected to be the prophet through whom the Lord re-established his Church.

The Lord set April 6, 1830, as the date that his Church should be organized on this earth—just 133 years ago yesterday. It was organized by six persons at the home of Peter Whitmer, Sen., in upper New York state. The members began to share their message with their friends and their neighbors, and the Church enjoyed rapid growth.

At the same place the next Sunday, Oliver Cowdery commenced the public ministry of the Church by giving the first gospel sermon in a public meeting called for that purpose. After the meeting, six were baptized, and seven more were baptized a week later.

About thirty members of the Church participated in the first conference held about sixty days later on June 9, 1830. (DHC 1, 77, 84.) Eleven more were baptized after that conference. The Prophet Joseph had been told that the voice of warning should be unto all people by the mouths of the Lord's

disciples and that none should stay them.

Oliver Cowdery, Parley P. Pratt, Peter Whitmer, Jun., and others were sent out as missionaries in the fall of 1830. They met Sidney Rigdon in Ohio, and after a brief but prayerful investigation, Sidney Rigdon received a testimony that Joseph Smith was a prophet of God, and that the authority to act in the name of God had been restored. He asked to be baptized and was baptized. Shortly thereafter, he held a group meeting in which he warned his neighbors and bore his testimony that the gospel had been restored.

In the Kirtland area at this time several group meetings were held, and seventeen more were baptized.

Yes, Joseph Smith was indeed one of the great prophets of all time and through him the Lord was performing "A great and marvelous work . . . among the children of men." (D&C 11:1.)

I am sure he remembered the words of the Savior, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." (Matt. 10:37.)

Then in February 1835, in accordance with divine revelation, the Quorum of the Twelve were called.

The apostles are special witnesses of Christ and hold the keys of the foreign ministry of the Church. Accordingly, seven of the Twelve set out for England in the late summer of 1839 without purse or scrip, and leaving their families destitute of many of the comforts of life.

About a year later, in the spring of 1841, just before leaving for home, Brigham Young wrote in his journal, "It truly seemed a miracle to look upon the contrast between our landing and departing from Liverpool. We landed in the spring of 1840 as strangers in a strange land and penniless. But through the mercy of God we had gained many friends, established churches in almost every noted town and city in the Kingdom of Great Britain, baptized between seven and eight thousand souls, printed 5,000 Books of Mormon, 2,500 volumes of the Millennial Star and 50,000 tracts and emigrated to Zion 1,000 souls, established a permanent shipping agency which will be a great blessing to the saints and have sown in the hearts of many thousands the seeds of eternal truth, which shall bring forth fruit to the honor and glory of God, and yet we have lacked nothing to eat, drink or wear—in all these things I acknowledge the hand of God."

Thus, in such beginnings, the gospel message was being taken to the peoples of the earth, and prophecy fulfilled.

Approximately ninety years later at the centennial conference held in Salt Lake City on April 6, 1930, President Heber J. Grant reported that The Church of Jesus Christ of Latter-day Saints had a living membership of 700,000 souls, 104 stakes, twenty-nine missions, and 2,226 missionaries. Convert baptisms in 1929 amounted to 6,511.

And now—today—as in earlier days, missionaries are leaving their families, comfortable homes, and worldly interests behind and are going forth with the same dedication to build the kingdom of God. They also recall the promise of the Savior— ". . . There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

"Who shall not receive manifold more in this present time, and in the world to come life everlasting." (Luke 18:29-30.)

Recently it was reported that the living membership of the Church now totals two million souls, the 374th stake has been organized, and there are now seventy-one missions and approximately 12,000 missionaries. As instruments in the hands of the Lord in 1962, the missionaries taught and baptized 115,834 souls. In the hearts of millions more the seeds were sown which will bring forth a great harvest in the years ahead.

To you who are not members but would like to know more about the Church, we invite you to attend one of our church services or ask a member to have the missionaries discuss the doctrine of the Church with you or communicate with the missionaries or the Church directly.

The Savior's injunction to "feed my sheep" has been and is being carried out.

Sister Richards and I have recently

returned from the missions on the east coast, and we bring greetings from the missionaries to their families and friends. There are now twenty stakes on the east coast with over 2,000 missionaries in the eight missions. The field is white and is being harvested there. Convert baptisms continue to increase.

Remember the Lord has said, ". . . the voice of warning shall be unto all people, by the mouths of my disciples, . . .

"And they shall go forth and none shall stay them, . . ." (D&C 1:4-5.)

Our missionaries are going forth and none shall stay them. Our proselyting program is based upon, "every member sharing the gospel with his neighbor." Our Prophet David O. McKay has counseled, "Every member a missionary." As a result today, many thousands of members are responding by living exemplary lives; by asking the golden questions; by holding group meetings in their homes; and by taking their friends and neighbors with them to attend church services and activities. This type of sharing is "Every Member a Missionary" in action.

At this conference several stake presidents and bishops have told me of the group meetings they are holding in their homes and the convert baptisms that are resulting therefrom. As we leaders set the pattern, every member will be a missionary. And each member should be mindful of his responsibilities and opportunities to spread the gospel.

I love and support our great prophet. He is indeed one of the great missionaries of all time.

Yes, the purposes of the Lord are being accomplished today, and prophecy is being fulfilled. The Spirit of the Lord is being poured out on our Father's children, and the gospel is rolling forth in order to bring to pass the immortality and eternal life of man.

May the kingdom of God continue to go forth that the kingdom of heaven may come, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Franklin D. Richards, Assistant to the Twelve, has just addressed us.

The Choir and congregation will now sing "Come, O Thou King Of Kings," conducted by Elder Jay E. Welch.

After the singing Elder Bernard P. Brockbank will come forward.

The congregation joined with the Tabernacle Choir in singing the hymn, "Come, O Thou King Of Kings," with Jay E. Welch conducting.

President David O. McKay:

Elder Bernard P. Brockbank, Assistant to the Twelve, will now address us.

He will be followed by Elder Gordon B. Hinckley of the Council of the Twelve.

ELDER BERNARD P. BROCKBANK

Assistant to the Council of the Twelve Apostles

Brothers and sisters, it is a humbling and frightening experience to be in this position and one of great responsibility. We have so many interesting things happen to us these days that we little realize some of the great circumstances we find ourselves in.

As I was reflecting just a moment ago, I think two of the greatest missionaries that the world has ever known are right here today—our Prophet David O. McKay and our Tabernacle Choir. It is good to be in the presence of good people. I am going to take just a moment and reflect on one or two of the simple important teachings of Jesus Christ.

In preaching to the missionaries many times I have said that these commandments are the test of a missionary. I believe also they are the test of a Saint. The Savior had the ability to put many volumes and many sermons into few words, and we find ourselves taking inventory when we read into the depth of his great counsel. These command-

ments have been mentioned many times. You are well-acquainted with them.

Jesus said, "But I say unto you, Love your enemies." That's not just so many words, you know, that's a responsibility placed on a Saint. Quite often if we have an enemy, "Well, if he doesn't like me I don't like him. I can get along without him." There is no Christianity in this attitude. When Christianity is shown, it's when the individual says, "Well, I love you no matter how you act or feel toward me." When one does this, the tide of evil, the tide of degeneration is stopped, love takes the place of enmity. Wouldn't it be great if we were all Christians with love for all in our hearts; there would be no enmity.

"Bless them that curse you." Have you ever had someone curse you, and it made you angry, so you cursed them back? You showed them how to curse. Satan enjoys that; there's no Christianity in cursing back. There's a responsibility if someone curses you, and in this Church it is not so unusual to be cursed or spoken against. "Bless them that curse you," a responsibility as a Christian—a follower of Jesus Christ. We must bless them that curse us. Wouldn't it be great if you would visit and bless them. "God bless you, I want you to know you have my blessings." Can you see the tide of Christianity turning back the evil trend of cursing among God's children.

It's not too easy to be a Christian. I'm only on one verse here of the Savior's many verses. There are four commandments in one verse. (See Matt. 5:44.)

"Do good to them that hate you." Do we always practise this commandment? Well, it is not easy. "And pray for them that despitefully use you, and persecute you." Did the Savior practise this? You know, to be a Christian, we must follow the Savior. It is easy to hide behind Christianity, but it is not easy to be a Christian. Let's see whether the Savior practised what he taught.

I'm not going to take time because the time is very short, but remember when the Savior was hanging on the cross, his accusers, his murderers at his feet; he could have said something rather severe and scolding, but no, he practised what he preached. "Father in heaven, forgive them." (See Luke 23:34.) He prayed for those who persecuted him and bitterly abused him.

I'm going to turn over a page to hurry, in this same great sermon. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat": (Matt. 7:13.) It's real wide, the gate's wide, and there is a great multitude headed for it and many there be which go in thereat. These are the words of the Savior. ". . . strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (*Ibid.*, 7:14.) Not many will find the gate to heaven.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." (*Ibid.*, 7:15.) A false prophet will teach false doctrine. Any false teacher is in that category.

Now the Savior gives us many wonderful keys here. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" (*Ibid.*, 7:16.) What if you saw figs growing on a thistle? You'd know they were out of place, wouldn't you? Grapes growing on thorns, it's just as obvious and just as easy to tell a true prophet as it is to tell that figs are out of place on a thistle bush.

Well, a God without body, parts, or passions, uncreate—and the Prophet Joseph Smith introducing back again a God with body, parts, and passions. Man saying the Godhead is three in one and one in three—most difficult to explain and understand. Joseph Smith restoring the knowledge of three separate Personages. You know the agnostic could say they are both wrong, but it is obvious they are not both right. It's as obvious as a fig on a thistle that one is opposite the other.

Jesus had Twelve Apostles—many churches do not have apostles. Our message is not a difficult one to deliver to the world as soon as we can prepare the world for it. Then the Lord clarifies this, "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

"A good tree cannot bring forth evil

fruit, neither can a corrupt tree bring forth good fruit." (*Ibid.*, 7:17-18.) President McKay does not build the kingdom of Satan, he builds the kingdom of God. He teaches the same gospel and doctrines that Jesus Christ and the apostles taught.

Our prophet has asked us all to be missionaries—every member a missionary. That's the way to build this Church. Wouldn't it be great if all two million each brought one soul into the Church. How many of you brought one new member into the Church last year? The prophet asked us to do it under the inspiration of the Lord because the Lord knows how to build his Church.

What if it meant your life if you did not bring a soul in this coming year? You'd have him or her, wouldn't you? You'd bring your soul in. This is just a little way for the Lord to test and tell whether we love our neighbor as ourselves. We'd do pretty nearly anything to save and preserve our own lives.

I bear witness that God lives, that David O. McKay is his prophet and mouthpiece. It is good to be in your presence. May the Lord bless each one, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Bernard P. Brockbank, one of the Assistants to the Twelve, has just spoken to us. He is just recently from Scotland, that's why he was so brief.

Elder Gordon B. Hinckley of the Council of the Twelve will now address us.

ELDER GORDON B. HINCKLEY

Of the Council of the Twelve Apostles

My beloved associates in the work of the Lord. Within the hour all who are assembled here will be journeying to their homes. I am reminded in this thought of an experience at a newsstand the other day. I walked about observing the magazines. I was intrigued by the number of those devoted to the restyling and beautification of our homes. Done in four-color printing on good paper, their titles alone were enough to excite the imagination in the direction of improvement, and their contents was a most compelling display of suggestions on how to dress up the old place or plan for a new one.

Then my eyes drifted to the news magazines. Boldly printed on the cover of one of these was a shocking question: "Will city streets ever be safe again?" Inside I read a provocative interview between the editors of the magazine and the president of the International Association of Chiefs of Police, Stanley R. Schrotel of Cincinnati. The interview describes what we have read so frequently of late—the rising tide of assault, robbery, and other serious crimes inflicted on unsuspecting people by criminals, who, for the most part, are young men, many of them yet in their teens. News stories indicate that one cannot safely walk the streets of some of our proudest cities. This is not only in the United States; the same problem is also felt across the world.

I quote from the interview with Chief Schrotel:

"Q. Are you saying that parents are to blame, really, for juvenile delinquency?"

"A. I'd have to say that there is a woeful need today for greater strength in the home, greater respect for parents as the authority symbol, and more parental guidance."

I find only one interpretation of this —serious failure in the homes of the people. There is failure in cultivating those virtues which lead to respect for law, respect for associates, even respect for self.

Other symptoms, less dramatic, but equally far-reaching in their consequences, are found in the rising toll of domestic tragedies, the broken homes, the children cast adrift from the ties that should give security and stability to their lives. Add to this the cases of warped integrity, of malfeasance, of

dereliction of duty, and we have a sordid and miserable picture.

Paul of old declared to Timothy: "This know also, that in the last days perilous times shall come." He said nothing of atomic bombs or intercontinental missiles or death-dealing submarines.

Rather, they shall be perilous because ". . . men shall be lovers of their own selves, . . . blasphemers, disobedient to parents, unthankful, . . .

"Without natural affection, . . . despisers of those that are good, . . ." (2 Timothy 3:1-3.)

The police chief lists some of the things he would do to curb this distressing problem. He includes stricter law enforcement and more prison sentences. I would not presume to question his formula as an expediency, but I think it is not a basic and enduring solution. The tide will be turned only as the principles governing the behavior of the people are altered.

Honesty, character, integrity do not come of legislation or police action. Only as we build back into the fiber of our lives the virtues which are the essence of true civilization will the pattern of our times change. That building process must begin in the homes of the people. It must begin with recognition of God as our Eternal Father, of our relationship to him as his children, with communication with him in recognition of his sovereign position, and in supplication for his guidance in our affairs.

Prayer, family prayer in the homes of this and other lands, is one of the simple medicines that would check the dread disease that has eroded the fiber of our character. It is as simple as sunshine and would be as effective in curing our malady. We could not expect a miracle in a day, but in a generation we would have a miracle.

A generation or two ago family prayer in the homes of Christian people throughout the world was as much a part of the day's activity as was eating. As that practice has diminished, our moral decay has ensued.

I feel satisfied that there is no adequate substitute for the morning and evening practice of kneeling together—father, mother, and children. This, more than heavy carpets, more than lovely draperies, more than cleverly balanced color schemes, is the thing that will make for better and more beautiful homes.

There is something in the very posture of kneeling that contradicts the attitudes described by Paul: proud, ". . . heady, highminded." (*Ibid.*, 3:4.)

There is something in the very practice of father and mother and children kneeling together that evaporates others of those qualities he described: ". . . disobedient to parents, . . .

"Without natural affection, . . ." (*Ibid.*, 3:2-3.)

There is something in the act of addressing the Deity that offsets a tendency toward blasphemy and toward becoming lovers of pleasure more than lovers of God.

The inclination to be unholy, as Paul described it, to be unthankful, is erased as together the family thank the Lord for life and peace and all they have.

The scripture declares: "Thou shalt thank the Lord thy God in all things." (D&C 59:7.) And again: ". . . in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand. . . ." (*Ibid.*, 59:21.)

In remembering together before the Lord the poor, the needy, and the oppressed, there is developed, unconsciously but realistically, a love for others above self, a respect for others, a desire to serve the needs of others. One cannot ask God to help a neighbor in distress without feeling motivated to do something oneself toward helping that neighbor. What miracles would happen in the lives of the children of America, and of the world, if they would lay aside their own selfishness and lose themselves in the service of others. The seed from which this sheltering and fruitful tree may grow is best planted and nurtured in the daily supplications of the family.

I know of no better way to inculcate love for country than for parents to pray before their children for the President and the Congress or the Queen and

the Parliament of the land of their citizenship.

Recently I have seen on billboards in some of our cities a statement which reads, "A nation at prayer is a nation at peace." I believe this. I hope this is more than a catchy motto. I am satisfied that we shall not have peace unless and until we request it in the name of the Prince of Peace.

I know of nothing that will ease family tensions, that in a subtle way will bring about the respect for parents which leads to obedience, that will affect the spirit of repentance which will largely erase the blight of broken homes, than will praying together, confessing weaknesses together before the Lord, and invoking the blessings of the Lord upon the home and those who dwell there.

I have been impressed by a statement made by a man long since dead, the father of one of the great men who sits on this stand. James H. Moyle wrote to his grandchildren concerning the family prayer of his own home. He said: "We have not gone to bed before kneeling in prayer to supplicate divine guidance and approval. Differences may arise in the best governed families, but they will be dissipated by the . . . spirit of prayer. . . . Its very psychology tends to promote the more righteous life among men. It tends to unity, love, forgiveness, to service."

In 1872 Colonel Thomas L. Kane, the great friend of our people in the days of their distress in Iowa and at the time of the coming of the army to this valley, came west again with his wife and two sons. They traveled to St. George with Brigham Young, stopping each night in the homes along the way. Mrs. Kane wrote a series of letters to her father back in Philadelphia. In one of these she said:

"At every one of the places we stayed on this journey we had prayers immediately after the dinner-supper, and prayers again before breakfast. No one was excused . . . the Mormons . . . kneel at once, while the head of the household, or an honored guest prays aloud. . . . They spend very little time in ascriptions, but ask for what they need, and thank Him for what He has given. . . . (They) take it for granted that God knows our familiar names and titles, and will ask a blessing on (a particular individual by name), . . . I liked this when I became used to it."

Oh, that we as a people might cultivate this practice which was of such importance to our pioneer forebears. Family prayer was as much a part of their worship as were the meetings convened in this tabernacle. With the faith that came of these daily invocations, they grubbed the sagebrush, led the waters to the parched soil, made the desert blossom, governed their families in love, lived in peace one with another, and made their names immortal as they lost themselves in the service of God.

We have reached the tragic point in our history where evidently we cannot invoke the blessings of God in our schools, but we can pray in our homes. The family is the unit of society. The praying family is the hope of a better society. "Seek ye the Lord while he may be found, . . ." (Isa. 55:6.)

I was touched last fall by the heartbreaking statement of a young man in Japan. He said, "I have been here for months. I can't learn the language. I dislike the people. I am depressed by day and weep at night. I wanted to die. I wrote my mother and pleaded for an excuse to return home. I have her reply. She says: 'We're praying for you. There is not a day passes that all of us do not kneel together in the morning before we eat and in the evening before we retire and plead with the Lord for his blessing upon you. We have added fasting to our prayer, and when your younger brothers and sisters pray they say, "Heavenly Father, bless Johnny in Japan and help him to learn the language and do the work he was called to do." '"

This young man then went on to say through his tears, "I will try again. I will add my prayers to theirs and my fasting to their fasting."

Now, four months later, I have a letter from him in which he says, "A miracle has happened. The language has come to me as a gift from the Lord. I have learned to love the people

in this beautiful land. God be thanked for the prayers of my family."

Can we make our homes more beautiful? Yes, through addressing ourselves as families to the source of all true beauty. Can we strengthen our society and make it a better place in which to live? Yes, by strengthening the virtue of our family life through kneeling together and supplicating the Almighty in the name of his Beloved Son.

This simple practice, a return to family worship, spreading across the land and over the earth, would in a generation largely lift the blight that is destroying us, and it would restore integrity, mutual respect, and a spirit of thankfulness in the hearts of the people. That we of this great Church, the kingdom of God, may be faithful in setting an example before the world in this practice and in encouraging others to do likewise, I humbly pray, as I leave with you my testimony of its virtue, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder Gordon B. Hinckley of the Council of the Twelve has just spoken to us.

PRESIDENT DAVID O. McKAY

Brethren and Sisters, we are nearing the end of another great conference. I am impressed with the thought that everyone who has attended, either in presence or by listening in, no matter where he or she may be, must leave this conference with a greater determination to be a better man or a better woman; a better citizen of the town, county, or nation than he or she has ever been before.

Brother Bernard P. Brockbank has just said that it is good to be in the presence of good people. He gave a sermon in that sentence. "It is good to be in the presence of good people." Every man and every person who lives in this world wields an influence, whether for good or for evil. It is not what he says alone, it is not alone what he does. It is what he is. Every man, every person radiates what he or she is. Every person is a recipient of radiation. The Savior was conscious of that. Whenever he came into the presence of an individual, he sensed that radiation—whether it was the woman of Samaria with her past life; whether it was the woman who was to be stoned or the men who were to stone her; whether it was the statesman, Nicodemus, or one of the lepers. He was conscious of the radiation from the individual. And to a degree so are you, and so am I. It is what we are and what we radiate that affects the people around us.

We cannot go from this great conference without an added responsibility to contribute to a better life around us. As individuals, we must think nobler thoughts. We must not encourage vile thoughts or low aspirations. We shall radiate them if we do. If we think noble thoughts, if we encourage and cherish noble aspirations, there will be that radiation when we meet people, especially when we associate with them.

That is true of the individual. It is true of the home, as we have heard in this conference from Brother Gordon B. Hinckley. Our homes radiate what we are, and that radiation comes from what we say and how we act in the home. No member of this Church—husband, father—has the right to utter an oath in his home or ever to express a cross word to his wife or to his children. You cannot do it as a man who holds the priesthood and be true to the spirit within you by your ordination and your responsibility. You have to contribute to an ideal home by your character, controlling your passion, your temper, guarding your speech, because those things will make your home what it is and what it will radiate to the neighborhood.

I am reminded of a remark made by a man who came here and attended the board meeting of the United States Steel Company in 1946. You will remember—some of you in this audience,

some of you General Authorities will remember—that they invited us to attend a dinner of that board, and at the conclusion of that entertainment the chairman, the master of ceremonies—I think it was Mr. Irving S. Olds—said: "Now we are not going to have any set speeches, but here is an opportunity if any of you would like to express yourselves."

Mr. Nathan L. Miller, general counsel for that board, arose, and in substance said, "I am one of those inquisitive, suspicious New Englanders, and I have been impressed with something in this city that seems to be different from any other city I have ever visited." A radiation! He continued, "I walked up and down Main Street and watched the people. There is something about the city which is different from any other I have been in. I tried to define it and wondered what it was, but during an interview in the President's office today (President George Albert Smith was their host then, and the board had invited him that morning) I think I discovered what it is." President George Albert Smith had called on some of the brethren to speak to the visitors (United States Steel board members), who were sitting and standing around the First Presidency's board room in the Church Administration Building.

He said, "I listened to what these men said." One of them had referred to the pioneers and the spirit of the pioneers; that before they started out across the plains under the direction of President Young, they sought divine guidance first. Second, under his direction, they were prepared. Every man would carry a gun and must be prepared for an attack of savages or any other possible emergency that might come to the pioneers that day. And third, every man must take just as much care of his neighbor's cattle as he did of his own. *Worship, Preparation, Service!*

I do not know whether it was that that answered this gentleman's curiosity or not, but he said, "I thought in that meeting in the President's office I detected what there is in the city which is different—it is spirituality," said he. "That's it! It is spirituality! The pioneers had it! I am wondering if you younger men (he spoke to those around him) can keep that spirituality with the installation of material things coming into your midst."

He was referring to that radiation of the group which we all feel. I repeat, every individual has it. Every home radiates it, and every Latter-day Saint home should have it.

A father visited his son's new home. The son was proud to show him the new bedroom, the new installations in the kitchen. After they were through with their visit, the father said, "Yes, it is beautiful, but I see no signs of God in your home." And the son said, "I went back, and as I looked through the rooms, I noticed I had nothing suggestive of the presence of the Redeemer or the Savior."

What I am saying is, we leave this conference today with greater responsibility than ever before, as men of the priesthood, as women of the Church, to make our homes such as will radiate to our neighbors harmony, love, community duties, loyalty. Let our neighbors see it and hear it. Never must there be expressed in a Latter-day Saint home an oath, a condemnatory term, an expression of anger or jealousy or hatred. Control it! Do not express it! You do what you can to produce peace and harmony, no matter what you may suffer.

The Savior set us the example, always calm, always controlled, radiating something which people could feel as they passed—the woman who touched his garment. He felt something go from him, that radiation which is divine.

Each individual soul has it. That is you. The body is only the house in which you live. God help us to radiate strength, control, love, charity, which is another name for love, consideration, best wishes for all human beings.

The Church is reaching out, radiating, not only by bodies and meetings, but now through the kindness of the radio owners, television owners, we have touched them from the center. Listen to the people up in Alaska: "Our sincere thanks for the spiritual uplift. Reception excellent at both ends of this far north stake. Attendance at Anchorage, 89. Fifty prayers are certainly with

you. Alaska Stake President (Lloyd B. Owen)." Fifty prayers! Why, it is just radiating throughout the whole world.

God help us as members of the priesthood and as members of the Church to radiate faith in God, love of humanity, service to his people wherever they are, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We express appreciation and gratitude for all who have in any way contributed to the success and inspiration of this great Conference. We are grateful to our General Authorities who delivered such inspirational messages. We appreciate the attention given by local and national press representatives, and by the representatives of radio and television stations in reporting the sessions of this Conference.

We appreciate the cooperation of City Officials, the city traffic officers in handling carefully and ably increased traffic, etc. How well they handled it last evening after our special Priesthood Meeting. The Fire Department and Red Cross have been on hand to render assistance and service whenever and wherever needed.

We are grateful for what our Tabernacle Ushers do in rendering quiet, efficient service in seating the great audiences of this Conference. As previously mentioned, we are most grateful to the owners and managers of the many radio and television stations throughout the Nation and our own City, who have carried the sessions of this Conference from Coast to Coast, to Alaska, Hawaii, Australia, and Canada; and by short wave to countries in many parts of the world. This extensive radio and television coverage has given this 133rd Annual Conference of the Church the widest dissemination in the history of the Church. We thank Brother Paul Evans who has watched over the broadcasting facilities here.

We are thankful and grateful to the Lord that millions have been given the opportunity to tune in on the proceedings of this General Conference.

Tonight the Deseret Sunday School Union Conference will convene in this building at seven o'clock. All Sunday School workers will wish to be in attendance. The public is cordially invited.

Sacrament meetings will be held this evening in the various wards.

We again thank our members and friends who furnished these beautiful flowers to decorate the Tabernacle during this Conference—the daffodils from Tacoma Stake, through the courtesy of the Puyallup Valley Daffodil Festival, and the Calla Lillies from the High Priests' Quorum of the Oakland-Berkeley Stake.

The Tabernacle Choir—talk about radiation—there is a group which radiates throughout the entire world. We just say "thank you," and "thank you" is a grateful feeling for your response. Some of you have been here since 7:30 this morning and perhaps 7:00, maybe earlier. In behalf of all who love you and hear you, we pray the Lord to continue to bless you and your officers, your leaders, and the organists. God's blessings will attend you and the Church for your service.

The Choir will sing "All Hail The Power of Jesus' Name," and the benediction will be offered by Elder Thomas S. Monson, formerly President of the Canadian Mission, after which this great Conference will be adjourned for six months.

Singing by the Choir, "All Hail The Power of Jesus' Name."

Elder Thomas S. Monson, formerly President of the Canadian Mission, offered the benediction.

Conference adjourned for six months.

The Logan L.D.S. Institute of Religion Choir furnished the music for the Friday morning and afternoon sessions. James L. Bradley was Conductor of the Choir at both sessions.

The musical numbers for the Saturday morning and also the Sunday morning and afternoon sessions were furnished by the Salt Lake Tabernacle Choir, Richard P. Condie, Conductor, and Jay E. Welch, Assistant Conductor.

At the Saturday afternoon meeting the

Brigham Young University Chorale furnished the choral music, with Kurt Weinzinger, Conductor.

Saturday evening, April 6, the Boise Stake "Mormonaires," with C. Winston Hansen, Conductor, furnished the choral numbers for the General Priesthood meeting.

Richard P. Condie directed the singing of the Tabernacle Choir on the *Church of the Air* program and also the *Tabernacle Choir and Organ* broadcast.

Accompaniments on the organ were played by Alexander Schreiner and Frank W. Asper, Tabernacle Organists, and Roy M. Darley, Assistant Tabernacle Organist.

JOSEPH ANDERSON
Clerk of the Conference

CHURCH OF THE AIR

Columbia Broadcasting System's *Church of the Air* was presented at 7:35 a.m. Sunday, April 7, 1963. The program was as follows:

The Tabernacle Choir, under the direction of Richard P. Condie, furnished the music for this service. Richard L. Evans was the announcer.

Music: Organ and humming choir: "Sweet Is The Work."

Announcer: The Church of the Air is presented by CBS Radio so that representatives of many faiths may address a nationwide congregation. Today's service, presented by The Church of Jesus Christ of Latter-day Saints, comes to you from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. Our speaker is Nathan Eldon Tanner, member of the Council of the Twelve Apostles of the Church. Music is by the Tabernacle Choir, directed by Richard P. Condie.

From the music of Haydn, the Choir sings a worshipful song prefaced by the words of Jesus the Christ, spoken on the cross, "Father forgive them for they know not what they do."—"Lamb of God, surely Thou hast borne our sorrows; with Thy stripes we are healed . . ."—"Lamb of God."

(The Choir sang: "Lamb of God." —Haydn.)

Announcer: A resurrection text selected from the New Testament and sung to the music of Franz Joseph Haydn is recalled by the Tabernacle Choir: "Hereby perceive we the love of God, that He laid down His life for us . . . He died for us . . . that we should live."

(The Choir sang: "He Died For Us." —Haydn.)

Announcer: We hear now on this Church of the Air service Elder Nathan Eldon Tanner, eminent industrial leader from western Canada, former Minister of Lands and Mines of the Province of Alberta, and a member of the Council of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints, frequently referred to as the Mormon Church. Today's talk is titled "Keep Faith With Your Family."

ELDER NATHAN ELDON TANNER

Of the Council of the Twelve Apostles

It is with a feeling of humility and a prayer in my heart that I accept this assignment to speak to you at this time. I have chosen as my subject, "Keep Faith With Your Family."

As a school teacher, scoutmaster and bishop, and as I have traveled from place to place and talked to different people, I find that many are worried about their children, their youth, are criticizing the youth of other families, blaming all kinds of conditions for their problems, and are wondering just what can be done or should be done to improve these conditions. On the other hand, I find many of our youth who are frustrated, who would really like to choose and do the right and be accepted, but who wonder just what it is all about, and what is important, and why so little emphasis is placed on the Gospel of Jesus Christ. It is true that nothing brings greater joy and satisfaction and comfort to a parent than to see a child really develop into an honorable, respected, righteous citizen. The youth who develops into that kind of citizen is loved, respected and admired by all. How can this be accomplished?

I have always been impressed with the admonition of Joshua to his people when he said, "Choose you this day whom ye will serve, but as for me and my house we will serve the Lord." (Joshua 24:15.) Then we have the promise made by the Saviour when he said, "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you." (Matt. 6:33.)

The other day I reread an article by J. Edgar Hoover entitled "Should I Force My Child" which reads:

"Shall I make my child go to Sunday School and Church? Yes! And with no further discussion about the matter. Startled? Why? How do you answer Junior when he comes to breakfast on Monday morning and announces to you that he is not going to school any more? You know! Junior goes.

"How do you answer when Junior comes in very much besmudged and says, 'I'm not going to take a bath.' Junior bathes, doesn't he?

"Why all this timidity, then, in the realm of his spiritual guidance and growth? Going to let him wait and decide what Church he'll go to when he's old enough? Quit your kidding! You didn't wait until you were old enough. You don't wait until he is old enough to decide whether he wants to go to school or not to start his education. You don't wait until he is old enough to decide whether he wants to be clean or dirty do you? Do you wait until he is old enough to decide if he wants to take his medicine when he is sick, do you?

"What shall we say when Junior announces he doesn't like to go to Sunday School and Church? That's an easy one to answer. Just be consistent. Tell him, 'Junior, in our house we all go to Church and to Sunday School, and that includes you.' Your firmness and example will furnish a bridge over which youthful rebellion may travel into rich and satisfying experience in personal religious living. The parents of America can strike a telling blow against the forces that contribute to our juvenile delinquency, if our mothers and fathers will take their children to Sunday School and Church regularly."

In my opinion, Mr. Hoover answers the question in the last paragraph wherein he says, "*Tell him, in our house we all go to Sunday School and Church.*" And then again in the last sentence, "The parents of America can strike a telling blow against the forces that contribute to our juvenile delinquency if our mothers and fathers will *take* their children to Sunday School and Church *regularly.*" There would be no need of forcing our children to attend Sunday School and Church if we as parents attend regularly, because that would just be a part of their lives and children like to be with their parents. It is difficult for children to understand why they should go to Sunday School or Church when their parents feel it is more important or more interesting for them to go fishing or golfing. Our Lord and Master has said, "Thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (D&C 59:9.)

I thought a friend of mine showed a good example of this when his son came to him and said, "Dad, I don't want to go to Church today." His dad replied, "My son, you have your free agency, you better hurry and get your coat or we'll be late." You notice, *we'll* be late—not *you'll* be late.

How fortunate is the boy or girl who lives in a home where the parents believe in God, the Eternal Father, and his Son, Jesus Christ, and know within their hearts that the Savior came and brought the Gospel of peace and good will and gave the plan of life and salvation whereby all mankind may be saved; and who set about to so order their lives as to keep his commandments. We have been admonished, "Counsel with the Lord in all thy doings and he will direct thee for good." To join with the family in prayer every day, and to talk to our Father in Heaven, to seek his blessing, and express our gratitude, will have a profound influence not only on the life of the child, but on the lives of the family as a whole. A feeling of love, unity, and of being in tune will be experienced by all. Encourage them to go privately to the Lord in thanksgiving and supplication.

What strength and courage it gives a young man as he goes out into the world when he comes from a home where there is no question in his mind that his parents feel and always act as Paul when he says, "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to everyone that believeth." (Romans 1:16) There are too many people in the world

today who are like the chief rulers as recorded in these words, "Nevertheless, among the chief rulers also many believed on him, but because of the Pharisees they did not confess him lest they should be put out of the synagogue *for they loved the praise of men more than they loved the praise of God.*" (John 12:42-43.)

Great doubt is raised in the mind of a child whose parents profess one thing and do another; where they profess to be Christians and believe in God, but do nothing about it. As Elijah came unto all the people and said, "How long halt ye between two opinions. If the Lord be God, follow him; but if Baal, then follow him." (I Kings 18:21.) The Lord has said, "If you love me you will keep my commandments." (John 14:15.)

Every day is full of choices. Our choices today determine our future and the future of our children. Such little questions as: Will I be honest? Will I keep my pledge or committment or promise? Will I prove dependable? Will I go to Church or will I go fishing? We cannot be *nearly* dependable, we cannot be *reasonably* honest, we cannot be diligent *sometimes*, we cannot *nearly* catch a plane and be where or what we wish to be.

Let us always remember and determine that the things which matter most must not be at the mercy of things which matter least. First, we must choose what we want out of life, and then if we wish to achieve it, we must abide by the rules whether it be to gain a university degree, to become an American citizen or to reach the Celestial Kingdom.

As one of our poets wrote so well:

"Know this, that every soul is free
To choose his life and what he'll be;
For this eternal truth is given
That God will force no man to heaven.

"He'll call, persuade, direct aright
And bless with wisdom, love, and light;
In nameless ways be good and kind
But never force the human mind.

"Freedom and reason make us men
Take this away and what are we then
Mere animals, and just as well
The beasts may think of heaven or hell."

Let each of us check and determine whether our innermost thoughts are holding us on the animal plane or whether they tend to lift us into the mental, moral, and spiritual realm. We become slaves as we break the laws of nature, as we become addicted to bad habits, or, we remain free as we choose the right. The Lord has said, "Thou shalt have no other Gods before me." (Ex. 20:3.) Some have as their Gods money, political power, fame, false ideologies, idols, and even unknown Gods. Two or three years ago, while traveling with Lord Rowallan, Chief Scout of the British Commonwealth, I was thrilled with his comment as he led in the Scout promise. As he said, "On my honor I promise to do my duty to God," he stopped and said to the Scouters who were present, "As I make this promise I think of a God who can hear and answer prayers, who is interested in what we are doing, and who will guide us and bless us according to our needs and our faith." And then he said, "If any of you do not believe in such a God, you can serve better some place else." "For God so loved the world that he gave his only begotten son that whosoever believeth in him shall not perish but have everlasting life." (John 3:16.)

Selfishness, murder, hatred, and conquest are rampant throughout the so-called civilized world today. If each and every man could say and do as Joshua admonished, "as for me and my house we will serve the Lord," and keep his commandments, we would have peace in the world. Yes, if the people in the world would today "love" God and keep his commandments, we would have peace overnight. As someone has so aptly said, "Righteousness in the individual makes for harmony in the home, harmony in the home makes for order in the nation, and order in the nation results in peace in the world."

It would be most helpful if parents would sit down with the whole family and discuss what they want out of life, what they want to accomplish, and how they can help one another in doing

it. After this decision is made, it will be necessary for all of them to answer the questions: Is it worth the effort, or am I prepared to do my part? Can I discipline myself, or have I the will power? Then, each and every one must make up his mind, accept his obligations, and go forward with determination realizing that it will bring the greatest joy and satisfaction and success in life. When one begins to rationalize, or try to explain why he does this or that which he knows is wrong, he is actually bringing his ideals down to his actions. Where, on the other hand, if one repents and sets about to improve himself and keep the commandments, he is raising his standards or his actions up to his ideals.

What a marvelous thing it would be if we and our children could learn early in life the joy and satisfaction that comes from living good, clean, honest, and upright lives all the time and that there is no joy or satisfaction in sin. It is so important that we all try to enjoy living and that our young people have a good time. However, this good time should be such that in the future, whether it be a month, a year, or ten years from now they can always look back on this as "a good time," realizing that a man of honor does not change his code of honor with passing circumstances. The greatest joy and happiness one can get out of living is to know that he has done and is doing right, and to be in the service of the Lord.

We have the old commandment, "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." Children should be taught and trained to honor their father and their mother. Their parents gave them life and cared for them when they could not care for themselves. Every child of every age should love and honor his parents. It is much easier, however, for children to do this if the parents live worthy of the honor of their children and are always an example to them, where they wield a real influence for good in their lives.

There is no responsibility greater than that of teaching and training a child to be an honest, honorable, and righteous citizen; and there is no stronger, more effective way of doing it than for the parent to be what he would like his son to be. What a great day it will be for the world and the Church when every father and son will do and be what he would like the other to think he is. In other words, father should always try to put himself in the position where he would be glad to have his son say, "I do nothing save that which I have seen my father do." It is the manner of our living and not the words we use to explain it that makes up the moral fiber of the children God has given to us. We should never be surprised if our children grow up to be like us. Therefore, we must take the time to be the kind of people we would like our children to be. It is so important that the rush of the world and the pressure of business do not make fathers and sons strangers. When we say with a shrug of the shoulder, "Boys will be boys," maybe we should remember that boys will soon be men and set about to help make them men. There is a point at which sympathy becomes coddling and kindness becomes indulgence and they who are too busy, too lazy, or too softhearted to give children the example and discipline they need are being unfair to everyone and particularly to the children. It is most difficult for parents to discipline their children and expect them to do those things which are not important enough for parents to do themselves.

We are all the children of God and he wants us to succeed and stands ready to answer a call. Let us never forget that the Lord has said, "This is my work and my glory to bring to pass the immortality and eternal life of man." (Moses 1:39) Satan has pledged himself to destroy man. We should always thank our Heavenly Father that Satan cannot force us to do wrong; and also, realize and be thankful for the fact that the Lord will not force us to do right. We have our free agency and we can choose to do right or wrong, to be a failure or success, to serve the Lord or Baal.

Let us not forget that a young man

or a young woman of character, industry, faith, intelligence and loyalty will always be at a premium and will always be able to find a place or make one when he can truthfully say, "As for me and my house we will serve the Lord" and truly seek first the Kingdom of God and his righteousness, knowing that all things for his good will be added unto him.

(The Choir sang: "Gethsemane."—Welch.)

Announcer: We have heard the Tabernacle Choir sing "Gethsemane," by Jay E. Welch and Elaine Ellsworth Naylor. "For us the greatest life was giv'n away. Have we returned His love? His favor kept? It was for us upon that long dark day. The Man who bore our sorrows knelt and wept."

And now the music of George Careless recalls a hymn by Henry W. Naisbitt: "Rest, Rest, for the weary soul. Rest for the race is run; Peace, Peace, where no strife intrudes; peace where no quarrels come; Peace till the resurrection morn proclaims life's victories won." "Rest, Rest, For The Weary Soul."

(The Choir sang: "Rest, Rest For The Weary Soul."—Careless.)

Announcer: And now on this Church of the Air Service the Tabernacle Choir sings a hymn tune by George Careless which takes its title from the words of Isaac Watts: "He Died! The Great Redeemer Died. . . ."

(The Choir sang: "He Died, The Great Redeemer Died."—Careless.)

Announcer: You have been attending CBS Radio's Church of the Air. Today's service came to you from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. Our speaker was Nathan Eldon Tanner, eminent industrial leader from western Canada, former Minister of Lands and Mines of the Province of Alberta, and a member of the Council of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints. Music was by the Tabernacle Choir, directed by Richard P. Condie.

SALT LAKE MORMON
TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:35 to 10:00 a.m. Sunday, April 7, 1963, through the courtesy of Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

(The organ played, "As The Dew From Heaven Distilling," and on signal the Choir and organ broke into the Hymn, "Gently Raise The Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard P. Condie conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist, and the spoken word by Richard Evans.

On this day, and at this hour, and in a setting by Lewis D. Edwards, the Tabernacle Choir recalls the witness of these wonderful words: "I Know That My Redeemer Lives."

(The Choir sang: "I Know That My Redeemer Lives."—Edwards.)

Announcer: Frank Asper presents today on Temple Square the "Prayer from the Gothique Suite" by Boellmann.

(Organ Selection: "Prayer from Suite Gothique."—Boellmann.)

Announcer: And now the Tabernacle Choir selects a moving, pleading, sacred song by Franz Joseph Schuetky: "Send forth thy Spirit, O Lord, our God eter-

nal and let the face of earth be renewed."

(The Choir sang: "Send Forth Thy Spirit."—Schuetky.)

Announcer: The responsibility of teaching and learning is always a subject for earnest consideration because children, and all of us, are likely to live our lives along the lines of what we learn. And along with the teaching of subjects there is always the teaching of self; along with facts presented, there is always the example, the attitude, the innuendo, the personal impression. "That which we are," observed Emerson, "we are all the while teaching, not voluntarily, but involuntarily."[1] But merely because there are hazards in learning, we should not cease to learn. "The dangers of knowledge," said Richard Whately, "are not to be compared with the dangers of ignorance."[2] "Fullness of knowledge," wrote Robert Millikan, "always and necessarily means some understanding of the depths of our ignorance, and that is always conducive to both humility and reverence."[3] These are great qualities both of teacher and student—humility and reverence. Conceited, self-assured learning, irreverent learning, is always to be called into question. "I have no patience," said Paul Swain Havens, "with the intellectual bomb-thrower who delights in blasting his students' beliefs. Like every bomb-thrower he destroys the good with the bad. That is not the method by which to arouse an unawakened mind. It only sears and maims and destroys; and on the day of judgment its practitioners will be held guilty of blasphemy and of misleading the young: two of the most grievous charges for which a man can be held accountable."[4] "Without character," said David Starr Jordan, without "devoted, rugged, strength of soul, no man has a right to teach. . . . The great teacher never fails to leave a great mark on young men and women. . . . And this mark of greatness in its last analysis is always a moral one. There is no real excellence in all this world which can be separated from right living."[5] These citations suggest the real responsibility of teaching; in any way, by any of us; by word, by example, by attitude or action; by any means that shapes or leads men's minds. We—all of us—insofar as we have any influence on others, have a sacred and sobering responsibility to the Lord God, to whom we are accountable for our trust as teachers. And the first influence of all, on which there is a divinely imposed obligation, is the home, the parents, the learning with loved ones. "I have commanded you," said our Father, "to bring up your children in light and truth."[6]

(The Choir sang: "Awake The Harp." —Haydn.)

Announcer: We have heard the Tabernacle Choir recall a theme from *The Creation* by Haydn with an earnest thankful utterance for the beauty of the earth: ". . . and for all that God has given: Awake The Harp, and let your joyful song resound. Rejoice in the Lord, and mighty God, for He both heaven and earth hath clothed in stately dress." "Awake The Harp."

And now with Frank Asper at the Tabernacle organ we hear a sacramental song by Thomas McIntyre: "How Great the Wisdom and the Love That filled the courts on high And sent the Savior from above To suffer, bleed, and die!"

Organ Selection: "How Great The Wisdom and the Love."—McIntyre.)

Announcer: We close today from Temple Square with the moving music of Henry Holden Huss, and the stirring assuring words of Alfred Tennyson in a song of man's immortality, and of his meeting with his Lord and Master and to an event inevitable for us all: "For tho' from out our bourne of time and place, the flood may bear me far! I hope to see my Pilot face to face when I have crossed the bar."

(The Choir sang: "Crossing the Bar." —Huss.)

[1]Ralph Waldo Emerson.

[2]Richard Whately (1787-1863), Archbishop of Dublin.

[3]Robert A. Millikan (1868-1953), Am. physicist.

[4]Paul Swain Havens, Pres., Wilson College: *The True Education and the False.*

[5]David Starr Jordan, Pres., Leland Stanford Jr. University: *The University and the Common Man.*

[6]Doctrine and Covenants 93:40.

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the seventeen hundred and fifty-fifth presentation, and continues the 34th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

Richard P. Condie conducted the Tabernacle Choir. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard again from the Crossroads of the West.

Index

Page

Adams, Elder Orval W. 59
Anderson, Elder Joseph, Clerk of the Conference 1, 57, 132
Authorities and Officers Present 1
Authorities and Officers Sustained 59
Benson, Elder Ezra Taft 109
Brockbank, Elder Bernard P. 124
Brown, President Hugh B. 5
Brown, President Hugh B. 89
(General Priesthood Meeting)
Brown, Bishop Victor L. 71
Choir and Organ Broadcast 137
Christiansen, Elder ElRay L. 68
Church of the Air Broadcast 133
Church Finance Committee Report 59
Critchlow, Elder William J., Jr. 30
Dyer, Elder Alvin R. 48
Evans, Elder Richard L. 22
Evans, Elder Richard L., Announcer 133
(Church of the Air Broadcast)
Evans, Elder Richard L. 137
(Choir and Organ Broadcast)
Finance Committee Report 59
First Day—Morning Meeting 3
First Day—Afternoon Meeting 20
General Authorities and Officers Present 1
General Authorities, Officers and Auxiliary Officers Sustained 59
General Priesthood Meeting 79
Hinckley, Elder Gordon B. 126
Hunter, Elder Howard W. 104
Hunter, Elder Milton R. 14
Isaacson, Elder Thorpe B. 10
Ivins, Elder Antoine R. 13
Kimball, Elder Spencer W. 62
Lee, Elder Harold B. 79
(General Priesthood Meeting)
Longden, Elder John 23
McKay, President David O. 94
(General Priesthood Meeting)
McKay, President David O. 96
(Sunday Morning Address)
McKay, President David O. 129
(Closing Address)
McKay, President David O. ..... 3, 5, 9, 13, 14, 18, 19, 20, 21, 23, 25, 26, 27, 30, 33, 38, 39, 40, 43, 48, 52, 55, 56, 57, 59, 62, 68, 70, 73, 74, 78, 79, 89, 92, 94, 95, 96, 99, 104, 106, 109, 114, 115, 119, 121, 124, 126, 129, 131.

Page

Moyle, President Henry D. 44
Moyle, President Henry D. 59
(Presentation of General Authorities and Officers)
Moyle, President Henry D. 92
(General Priesthood Meeting)
Obituaries 58
Packer, Elder Boyd K. 106
Presentation of General Authorities and Officers 59
Priesthood Meeting, General 79
Richards, Elder Franklin D. 122
Richards, Elder LeGrand 115
Romney, Elder Marion G. 74
Salt Lake Mormon Tabernacle Choir and Organ Broadcast 137
Second Day—Morning Meeting 39
Second Day—Afternoon Meeting 56
Sill, Elder Sterling W. 40
Simpson, Bishop Robert L. 52
Smith, Elder Eldred G. 18
Smith, President Joseph Fielding 21
Sonne, Elder Alma 25
Stapley, Elder Delbert L. 33
Statistical Report 57
Sustaining of General Authorities, Officers and Auxiliary Officers 59
Tabernacle Choir and Organ Broadcast 137
Tanner, Elder Nathan Eldon 99
Tanner, Elder Nathan Eldon 133
(Church of the Air Broadcast)
Taylor, Elder Henry D. 119
Third Day—Morning Meeting 96
Third—Afternoon Meeting 114
Vandenberg, Bishop John H. 27
Young, Elder S. Dilworth 73

Printed by

in the United States of America

ONE HUNDRED THIRTY-THIRD
SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

OCTOBER 4, 5, 6, 1963

WITH REPORT OF DISCOURSES

Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

The One Hundred Thirty-third Semi-annual Conference of The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-Third Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 4, 5, and 6, 1963.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m. Friday, Saturday, and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, October 5, at 7:00 p.m.

All general sessions of the Conference were broadcast to overflow gatherings in the Assembly Hall on Temple Square, over a loudspeaking system and by television. Additional thousands listened to the services on the Tabernacle Grounds by means of amplifying equipment.

The proceedings were broadcast and telecast over Station KSL and KSL-TV, and by arrangement through KSL to the largest world-wide audience in the history of the Church. The proceedings were disseminated over many radio and television stations from Coast to Coast in the United States, in Hawaii; also television stations in Canada released portions of the Conference sessions.

The Conference proceedings were released over international short-wave station WRUL and carried in English to Europe, Africa, Central and South America, and parts of Asia. Spanish translations were broadcast to Central and South America and to Mexico and the Caribbean area. For the first time short-wave transmissions included German and Portuguese translations. The various sessions of the Conference were also rebroadcast over KSL the following morning.

The General Priesthood meeting was relayed by closed circuit to members of the Priesthood gathered in the Assembly Hall and in 370 other separate gatherings from Coast to Coast and in Alaska and Canada.

President David O. McKay was present and presided at each of the sessions and conducted the services of each meeting.

A full report of the Sunday morning *Tabernacle Choir and Organ Broadcast* is included in this record, as is also a full account of Columbia Broadcasting System's *Church of the Air* program. (See pages 127 to 132.)

Elder Joseph Anderson was Clerk of the Conference.

General Authorities of the Church Present

The First Presidency: David O. McKay, Hugh B. Brown,[1] Nathan Eldon Tanner.[2]

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson.[3]

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve Apostles: Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Henry D. Taylor, William J. Critchlow, Jr., Alvin R. Dyer, Franklin D. Richards,

[1]President Hugh B. Brown was sustained as First Counselor in the First Presidency, succeeding President Henry D. Moyle, who passed away September 18, 1963.

[2]Elder Nathan Eldon Tanner of the Council of the Twelve was sustained as Second Counselor in the First Presidency, succeeding President Hugh B. Brown who was sustained as First Counselor.

[3]Elder Thomas S. Monson was sustained as a member of the Council of the Twelve Apostles to fill the vacancy caused by the appointment of Elder Nathan Eldon Tanner as Second Counselor in the First Presidency.

[4], Thorpe B. Isaacson, Boyd K. Packer, Bernard P. Brockbank.

The First Council of the Seventy: [5], Antoine R. Ivins, Seymour Dilworth Young, [6], [7], [8], [9].

Presiding Bishopric: John H. Vandenberg, Robert L. Simpson, Victor L. Brown.

General Officers and Other Authorities Present

Church Historian and Recorder: Joseph Fielding Smith, and assistants: A. William Lund and Preston Nibley.

Members of the General Welfare Committee, Church Welfare Program.

Members of the Church Board of Education and Chancellor of the Church School System, Directors and Associate Directors of Institute, and Seminary Instructors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, and quorum presidencies and members of the Melchizedek and Aaronic Priesthoods.

Auxiliary Officers, General, Stake, and Ward, from all parts of the Church.

---

[4]Elder Theodore M. Burton presiding over the European Mission.

[5]Elder Levi Edgar Young absent because of illness.

[6]Elder Milton R. Hunter absent because of illness.

[7]Elder Bruce R. McConkie presiding over the Southern Australian Mission.

[8]Elder Marion D. Hanks presiding over the British Mission.

[9]Elder A. Theodore Tuttle presiding over the South American Mission.

FIRST DAY

MORNING MEETING

The opening session of the One Hundred Thirty-Third Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, Friday morning, October 4, 1963, at 10:00 a.m., with President David O. McKay presiding and conducting.

The Relief Society Singing Mothers from the Phoenix-Mesa (Arizona) area furnished the choral music for this session. Sister Florence Jepperson Madsen was the conductor. Elder Frank W. Asper, Tabernacle Organist, was the accompanist.

President David O. McKay:

Quoting a stanza from a hymn the pioneers used to sing:

"How swift the months have passed
away
'Tis Conference again
And Zion's untold thousands come
To hear the welcome strain."

This is the opening session of the One Hundred Thirty-Third Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square.

During the past two days, approximately 9,000 women of the Relief Society have held their annual conference meetings in this building. We are deeply grateful for the service rendered by the members of this great organization. We express sincere appreciation to the General Presidency and members of the General Board for their devotion and service. God bless them as they continue to inspire and instruct the women of the Church.

All of the General Authorities are in attendance at this Conference excepting those who are presiding over foreign missions. Elder Mark E. Petersen of the Council of the Twelve, who is President of the West European Mission, is here with us this morning, having returned to Salt Lake City to undergo surgery. He is recuperating under doctor's orders before returning to the mission field. The others who are absent are: Elder Theodore M. Burton, Assistant to the Twelve, presiding over the European Mission; Elders Bruce R. McConkie, Marion D. Hanks, A. Theodore Tuttle of the First Council of Seventy are presiding over the Southern Australian, British and South American Missions respectively. Elders Levi Edgar Young and Milton R. Hunter are absent because of illness.

We miss the presence of President Henry D. Moyle, who passed away September 18, 1963. I like to think he will be listening in here with us this morning.

You will be interested in knowing that by radio and television broadcasting the proceedings of this Conference will reach the largest world-wide audience in the history of the Church. KSL Radio and Television will broadcast all sessions of the Conference, and will be joined by many other stations in carrying all or parts of the Conference. The proceedings will be widely disseminated over many radio and television stations from Coast to Coast in the United States, in Hawaii; also television stations in Canada will be releasing portions of the Conference sessions.

For the fourth consecutive time Conference sessions will be released over international short-wave station WRUL, with its five short-wave transmitters near Boston, Massachusetts, by way of its New York Studios. WRUL will carry the Conference in English to Europe, Africa, Central and South America, parts of Asia. Spanish translations will also be broadcast to Central and South America and to Mexico and the Caribbean area. For the first time short-wave transmissions will include German and Portuguese translations.

This is a great age in which we live,

and we express our thanks and gratitude to an overruling Providence for having inspired inventors and scientists throughout passing time, and especially during the past 100 years. We express appreciation to the dedicated men and women who have applied these inventions and discoveries for the guidance, convenience and blessing of mankind. Now, because of their service and dedication, we are able to transmit in a brief period of time the glad tidings of the gospel to millions throughout the world.

We are deeply appreciative of all the men who are assisting the Church today in its effort to disseminate the gospel to the peoples of the earth.

To all—to those gathered here in the Tabernacle, to the overflow gatherings in the Assembly Hall, to the radio and television audiences—in behalf of the First Presidency, the Council of the Twelve, and the other General Authorities, I extend a cordial and hearty welcome.

Any important messages that come to us for persons attending the Conference will be announced at the dismissal of the meetings over the public address system on the grounds.

These lovely flowers have been arranged on the rostrum by our Church gardeners under the direction of Brother Irvin T. Nelson. Thank you, brethren, for this thoughtful service.

We are pleased to announce that the Relief Society Singing Mothers from the Phoenix-Mesa (Arizona) area, with Sister Florence Jepperson Madsen as their conductor, will furnish the music for the sessions today. Elder Frank W. Asper will be at the organ. We are always happy to have the Relief Society Singing Mothers with us, and we extend a cordial welcome to them this morning.

We have received the following telegrams:

From President and Sister Ned Winder of the Florida Mission: "The missionaries and Saints of the Florida Mission send greetings and all good wishes to you, the other General Authorities, and members of the Church everywhere as we look forward to Conference."

And from President Grant S. Thorn of the Northeast British Mission: "The missionaries and members of the Northeast British Mission send their love and best wishes for another glorious Conference. The work is rapidly moving forward, and we are pleased to report all is well."

From President and Sister Fred W. Schwendiman, New Zealand South Mission: "Greetings and love to the Church Authorities and members assembled in General Conference from missionaries and members of the New Zealand South Mission."

We especially welcome, and are grateful for the presence of our stake presidencies, temple presidents, bishoprics, high councilmen, general auxiliary officers, and other general officers of the Church, many of whom have traveled long distances to be in attendance at this Conference.

I am sure you will be pleased to welcome, as I am, men of the nation and of the state holding prominent positions. The following are now seen before me:

Senator Wallace F. Bennett, United States Senator; Congressman Sherman P. Lloyd, U. S. Congressman; Ralph Harding, Congressman from Idaho; George Dewey Clyde, Governor of the State of Utah; Lamont F. Toronto, Secretary of State; Dr. Ernest L. Wilkinson, President of Brigham Young University; Dr. A. Ray Olpin, President of the University of Utah; Dr. Daryl Chase, President of the Utah State University; Dr. John L. Clarke, President of Ricks College; Dr. William P. Miller, President of Weber College; Dr. Howard McDonald, formerly of the City College of Los Angeles; Dr. Royden C. Braithwaite, Director of USU Branch at Cedar City; Dr. Terrel H. Bell, Superintendent of Public Instruction; Dr. M. Lynn Bennion, Superintendent of Salt Lake City Public Schools; A Sherman Christenson, Judge of the Federal Court; Jesse A. Udall, Associate Supreme Judge of Arizona; and undoubtedly others. We welcome you and are glad you share in this important Conference today.

The singing for this morning's session, as already announced, will be furnished by the Singing Mothers from the Phoenix-Mesa (Arizona) area, with

Sister Madsen conducting and Frank W. Asper at the organ. We shall begin this session by the Relief Society Singing Mothers rendering "The Heavens Are Telling."

The invocation will be offered by Elder Samuel R. Carpenter, formerly president of the Central States Mission.

The Relief Society Singing Mothers sang, "The Heavens Are Telling," following which the invocation was offered by Elder Samuel R. Carpenter, formerly president of the Central States Mission.

President David O. McKay:

The invocation was offered by Elder Samuel R. Carpenter, formerly president of the Central States Mission. The Relief Society Singing Mothers will now favor us with "Open Our Eyes," conducted by Sister Florence Jepperson Madsen.

Singing by the Relief Society Singing Mothers, "Open Our Eyes."

President David O. McKay:

Sister Madsen and you Singing Mothers, you have inspired thousands, tens of thousands—perhaps millions—by that inspiring chorus.

PRESIDENT DAVID O. McKAY

I pray for your sympathy, your prayers, while I say a few words at the opening of this great conference.

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Psalm 8:4-5.)

Animals and other living things can grow and reproduce their kind only in accordance with the fixed laws of nature and the divine command, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: . . ." (Gen. 1:24.)

Man, in his physical organism being material and chemical the same as that of the animal, also is subject to the appetites, passions, and other cravings of the physical body. To him, however, is given a special endowment not bestowed upon any other living thing. When the Creator "breathed into his nostrils the breath of life, and man became a living soul," God gave him the *power of choice*. (*Ibid.*, 2:7.) Only to the human being did the Creator say: ". . . thou mayest choose for thyself, for it is given unto thee. . . ." (Moses 3:17.) As God intended man to become as he, it was necessary that He should first make him free.

Thus man was endowed with the greatest blessing that can be given to mortal beings—*the gift of free agency.* Without this divine power to choose, humanity cannot progress.

Commenting upon this special endowment, a leading scientist, Dr. Lecomte du Nouy in *Human Destiny* said: "By giving man liberty and conscience, God abdicated a part of His omnipotence in favor of His creature and this represents the spark of God in man ('God is within you'). Liberty is real, for God Himself refused to trammel it."

". . . cheer up your hearts," admonished the ancient prophet, "and remember that ye are free to act for yourselves." (2 Nephi 10:23.)

Freedom of speech, freedom of action within boundaries that do not infringe upon the liberty of others are man's inherent right—divine gifts "essential to human dignity and human happiness."

What a travesty on human nature when a person or a group of persons, though endowed with a consciousness of being able to rise in human dignity to realms indiscernible by lower creatures, yet will still be content to obey animal instincts, without putting forth efforts to experience the joy of goodness, purity, self-mastery, and faith that spring from compliance to moral rules! How tragic it is when man, made a "little lower than the angels and crowned with glory and honour" (Psalm 8:5), will content himself to grovel on the animal plane.

"This love of liberty which God has planted in us," said Abraham Lincoln, "constitutes the bulwark of our liberty and independence. It is not our formidable battlements, or bristling seacoasts, or in our Navy. Our defense is in the spirit which prizes liberty as the heritage of all men in all lands everywhere. *Destroy this spirit, and we have planted the seeds of despotism at our own doors.*"

The opposite of freedom is bondage, servility, restraint, conditions that inhibit mentality, stifle the spirit, and crush manhood. *To coerce, to compel to bring the individual into servitude is the communist plan for the human family.*

Aside from resisting such oppression from without, each individual carries within himself the responsibility of living nobly or ignobly. Daily every normal person is faced with the choice of submission to what Paul designated the "works of the flesh," (Gal. 5:19) or of reaching upward for the fruits of the Spirit, which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (*Ibid.*, 5:22-23.)

Conditions in the world today seem to indicate that too many human beings are living not very far above the animal plane. *Cunning, deception, thieving, lying, cruelty, brutality, warring conflicts are still all too common even among Christian nations.*

Charles Wagner in *The Simple Life* gives this impressive warning against indulgence in animal desires:

"He who lives to eat, drink, sleep, dress, take his walk—in short, pamper himself all that he can—be it the courtier basking in the sun, the drunken laborer, the commoner serving his belly, the woman absorbed in her toilettes, the profligate of low estate or high, or simply the ordinary pleasure-lover, a 'good fellow,' but too obedient to material needs—*that man or woman is on the downward way of desire, and the descent is fatal.* Those who follow it obey the same laws as a body on an inclined plane. Dupes of an illusion forever repeated, they think: 'Just a few steps more, the last, toward the thing down there that we covet; then we will halt.' But the velocity they gain sweeps them on, and the further they go the less able they are to resist it.

"Here is the secret of the unrest, the madness, of many of our contemporaries. Having condemned their will to the service of their appetites, they suffer the penalty. They are delivered up to violent passions which devour their flesh, crush their bones, suck their blood, and cannot be sated. This is not a lofty moral denunciation. I have been listening to what life says, and have recorded, as I heard them, some of the truths that resound in every square.

"*Has drunkenness, inventive as it is of new drinks, found the means of quenching thirst? Not at all. It might rather be called the art of making thirst inextinguishable. Frank libertinage, does it deaden the sting of the senses? No; it envenoms it, converts natural desire into a morbid obsession and makes it the dominant passion. Let your needs rule you, pamper them—you will see them multiply like insects in the sun. The more you give them, the more they demand.* He is senseless who seeks for happiness in material prosperity alone. . . . Our needs, in place of the servants that they should be, become a turbulent and seditious crowd, a legion of tyrants in miniature. A man enslaved to his needs may best be compared to a bear with a ring in its nose that is led about and made to dance at will. The likeness is not flattering, but you will grant that it is true.

"*It is only by direct action on youth that a better society can be successfully moulded. All pseudo-mysticisms—social, philosophical or political—must be replaced by the Christian ideal, the only one based on liberty and the respect of human dignity. When people have received the same education, when they obey the same moral rules and think universally, they do not easily accept the idea of fighting each other and are very near an understanding.*

"Today the nations constituted by individuals but possessing their own independent life want to exist and concentrate all their efforts toward this goal, sometimes sincerely in the interest of their members, sometimes solely in the interest of their leaders or of what the latter believe is an ideal superior

to that of the individual. Governments, evidently, have the duty to protect their countries against enemies, for in so doing they protect the individual which they are supposed to represent. But they also have the duty to prepare the future by spreading the light and by attacking the roots of *the evil.*"

We sing:

"In sylvan depth and shade,
In forest and in glade,
Where'er we pass,
The hand of God we see
In leaf and bud and tree
Or bird or humming bee
Or blade of grass."

—Emmeline B. Wells

We drive up the canyons and thrill with the glory of nature bedecked in the brilliance of her autumn colors and find ourselves interested in the story of past ages as we pass in rapid succession the everlasting cliffs of conglomerate, granite-like strata of gneiss and limestone or pause with the poet and pluck a—

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

—Tennyson

But earth in all its majesty and wonder is not the end and purpose of creation. ". . . *my glory," says the Lord himself,* "(*is*) *to bring to pass the immortality and eternal life of man.*" (Moses 1:39.) And man in exercising the divine gift of free agency should feel in duty bound, should sense the *obligation* to assist the Creator in the accomplishment of this divine purpose.

The true end of life is not mere existence, not pleasure, not fame, not wealth. *The true purpose of life is the perfection of humanity through individual effort, under the guidance of God's inspiration.*

Real life is response to the best within us. To be alive only to appetite, pleasure, pride, money-making, and not to goodness and kindness, purity and love, poetry, music, flowers, stars, God and eternal hopes, is to deprive one's self of the real joy of living.

In man's life, this physical stage, man finds activity in two phases: *first* in the struggle for livelihood and comforts; and, *second* in the tendency to grovel. The first is natural and most commendable. The second is debasing, and when unrestrained leads one to the level of animals. When a man harbors the thought that he will obtain a livelihood by injuring his neighbor, that moment he begins to circumscribe his life; bitterness replaces happiness; sordidness supplants generosity; hatred takes the place of love, and beastliness takes the place of humanity.

Generally there is in man a divinity which strives to push him onward and upward. We believe that this power within him is the spirit that comes from God. Man lived before he came to this earth, and he is here now to strive to perfect the spirit within. At sometime in his life, every man is conscious of a desire to come in touch with the Infinite. His spirit reaches out for God. This sense of feeling is universal, and all men ought to be, in deepest truth, engaged in the same great work—the search for and the development of spiritual peace and freedom.

Each one of us is the architect of his own fate, and he is unfortunate indeed who will try to build himself without the inspiration of God; without realizing that he grows from *within,* not from without.

Trees that can stand in the midst of the hurricane often yield to the destroying pests that we can scarcely see with a microscope. Likewise the greatest foes of humanity today are the subtle and sometimes unseen influences at work in society that are undermining the manhood and womanhood of today. The test, after all, of the faithfulness and effectiveness of God's people is an individual one. What is the individual doing?

Every temptation that comes to you and me comes in one of three forms:

(1) A temptation of the appetite or passion;

(2) A yielding to pride, fashion, or vanity;

(3) A desire for worldly riches or power and dominion over lands or earthly possessions of men.

Such temptations come to us in our social gatherings; they come to us in our political strivings; they come to us in our business relations, on the farm, in the mercantile establishment; in our dealings in all the affairs of life we find these insidious influences working. It is when they manifest themselves to the consciousness of each individual that the defense of truth should exert itself.

The Church teaches that life here is probationary. It is man's duty to become the *master,* not the *slave* of nature. His appetites are to be controlled and used for the benefit of his health and the prolongation of his life—his passions mastered and controlled for the happiness and blessing of others.

Man's greatest happiness comes from losing himself for the good of others. The advancement of science and the new discoveries from the dawn of history to the present are the results of the efforts of men who have been willing to sacrifice themselves if necessary for the cause of truth.

"What pains and tears the slightest step forward of man's progress have cost! Every hair-breadth forward has been in the agony of some soul, and humanity has attained blessing after blessing of all its vast achievement of good with bleeding feet."

We must not lose sight of the fact, however, that these great leaders of the world were more than compensated by the supreme joy that comes from achievement.

Today there are those who have met disaster which almost seems defeat, who have become somewhat soured in their natures; but if they stop to think, even the adversity which has come to them may prove a means of spiritual uplift. Adversity itself may *lead toward* and *not away* from God and spiritual enlightenment; and privation may prove a source of strength if we can but keep the sweetness of mind and spirit. "Sweet are the uses of adversity," said Shakespeare, "which, like the toad, ugly and venomous, wears yet a precious jewel in his head."

If you have lived true to the promptings of the Holy Spirit, and continue to do so, happiness will fill your soul. If you vary from it and become conscious that you have fallen short of what you know is right, you are going to be unhappy even though you have the wealth of the world.

And now a word to the young:

In their yearning for a good time, young people are often tempted to indulge in the things which appeal only to the baser side of humanity, five of the most common of which are: *first,* vulgarity and obscenity; *second,* drinking and petting; *third,* unchastity; *fourth,* disloyalty; and, *fifth,* irreverence.

Vulgarity is often the first step down the road to indulgence. To be vulgar is to give offense to good taste or refined feelings.

It is only a step from vulgarity to obscenity. It is right, indeed essential, to the happiness of our young people that they meet in social parties, but it is an indication of low morals when for entertainment they must resort to physical stimulation and debasement. Drinking and petting parties form an environment in which the moral sense becomes dulled, and unbridled passion holds sway. It then becomes easy to take the final step downward in moral disgrace.

When, instead of high moral principles, a life of immoral indulgence is chosen, and man or woman gets far down in the scale of degeneracy, disloyalty is an inevitable part of his or her nature. Loyalty to parents becomes quenched; obedience to their teachings and ideals abandoned; loyalty to wife and children smothered in base gratification; loyalty to Church impossible, and often supplanted by sneers at its teachings.

Spirituality is the consciousness of victory over self and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding and truth expanding the soul is one of life's sublimest experiences. Being true to self and being loyal to high ideals develops spirituality. The real test of any religion is the kind of man it makes. Being "honest, true, chaste, benevolent, virtuous, and in

doing good to all men" are virtues which contribute to the highest acquisition of the soul. It is the "divine in man, the supreme, crowning gift that makes him king of all created things, the one final quality that makes him tower above all other animals."

Let us ever keep in mind that life is largely what we make it, and that the Savior of men has marked clearly and plainly just how joy and peace may be obtained. It is in the gospel of Jesus Christ and adherence thereto. Do your duty no matter how humble and resolve even in the face of difficulties and discouragements to be:

"Like the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God."

Years ago I learned that—

"The world wants men—true men
Who cannot be bought or sold;
Men who will scorn to violate truth—
genuine gold."

That is the kind of men who stand at the head of our stakes, wards, quorums, and organizations. That is a responsibility they carry. God help them in discharging their duty faithfully and responding to our Father in heaven who says, ". . . this is my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

God help us as leaders in the restored Church, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

President Hugh B. Brown will now present for your acceptance the General Authorities and officers of the Church and General Auxiliary Associations.

President Hugh B. Brown:

Brethren and sisters, it is now our privilege as members of the Church to vote on the General Authorities, General Officers and General Auxiliary Officers of the Church. This is not a mere formality, but is a right given by revelation.

It is now proposed that we sustain the following:

GENERAL AUTHORITIES OF THE CHURCH

The First Presidency

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Hugh B. Brown, First Counselor in the First Presidency.

Nathan Eldon Tanner, Second Counselor in the First Presidency.

President of the Council of the Twelve Apostles

Joseph Fielding Smith

Quorum of the Twelve Apostles

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson

PATRIARCH TO THE CHURCH
Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Alma Sonne
ElRay L. Christiansen
John Longden
Sterling W. Sill
Henry D. Taylor
William J. Critchlow, Jr.
Alvin R. Dyer
Franklin D. Richards
Theodore M. Burton
Thorpe B. Isaacson
Boyd K. Packer
Bernard Park Brockbank

TRUSTEE-IN-TRUST

David O. McKay

as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young
Antoine R. Ivins
Seymour Dilworth Young
Milton R. Hunter
Bruce R. McConkie
Marion D. Hanks
Albert Theodore Tuttle

PRESIDING BISHOPRIC

John H. Vandenberg, Presiding Bishop
Robert L. Simpson, First Counselor
Victor L. Brown, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund and Preston Nibley as Assistants.

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor

with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent
David Lawrence McKay, First Assistant Superintendent
Lynn S. Richards, Second Assistant Superintendent

with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

G. Carlos Smith, Jr., General Superintendent
Marvin J. Ashton, First Assistant Superintendent
Carl W. Buehner, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Florence Smith Jacobsen, President
Margaret Romney Jackson, First Counselor
Dorothy Porter Holt, Second Counselor
with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern Watts Parmley, President
Leone Watson Doxey, First Counselor
Lucile Cardon Reading, Second Counselor
with all members of the Board as at present constituted.

CHURCH BOARD OF EDUCATION

David O. McKay
Hugh B. Brown
Nathan Eldon Tanner
Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson
Boyd K. Packer
Marion D. Hanks
Albert Theodore Tuttle
John H. Vandenberg

CHANCELLOR OF THE CHURCH SCHOOL SYSTEM

Ernest L. Wilkinson

CHURCH FINANCE COMMITTEE

Orval W. Adams
Harold H. Bennett
Wilford G. Edling
Glenn E. Nielson
Weston E. Hamilton

SENIOR CHURCH AUDITORS

Harold L. Davis
Charles Schmidt

CHURCH WELFARE COMMITTEE

ADVISERS

Harold B. Lee
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Howard W. Hunter
Alma Sonne

ElRay L. Christiansen
John Longden
Henry D. Taylor
Antoine R. Ivins
John H. Vandenberg
Robert L. Simpson
Victor L. Brown
and the General Presidency of Relief Society

GENERAL CHURCH WELFARE COMMITTEE

John H. Vandenberg, Chairman
Henry D. Taylor, Managing Director

Paul C. Child
Mark B. Garff
William T. Lawrence
Lorenzo H. Hatch
Walter Dansie
LeRoy A. Wirthlin
Walter Stover
A. Lewis Elggren
Donald Ellsworth
Casper H. Parker
Alfred B. Smith

TABERNACLE CHOIR

Isaac M. Stewart, President
Theodore L. Cannon, Vice President
Richard P. Condie, Conductor
Jay E. Welch, Assistant Conductor
W. Jack Thomas, Tour Manager

ORGANISTS

Alexander Schreiner
Frank W. Asper
Roy M. Darley

President Hugh B. Brown:

President McKay, as far as I can observe, the voting is entirely unanimous in the affirmative.

President David O. McKay:

Thank you, brethren and sisters, for your unanimous sustaining of the Authorities.

The Choir and congregation will now join in singing, "We Thank Thee, O God, For A Prophet," after which we shall hear from President Nathan Eldon Tanner, Second Counselor in the First Presidency.

The Singing Mothers Chorus and the congregation sang the hymn, "We Thank Thee, O God, For A Prophet."

PRESIDENT NATHAN ELDON TANNER

Second Counselor in the First Presidency

My beloved President David O. McKay, President Brown, and brothers and sisters: It is with great difficulty and a feeling of deep humility that I stand before you in response to this high honor and heavy responsibility that has been bestowed upon me, one of thy most humble servants, the weakest and least prepared of all. I humbly pray that the spirit and blessings of the Lord will attend me as I stand before you this morning.

I am sure that my call to this position must have been a shock to many of you, as it is to me. It is certainly another evidence of the fact that God moves in a mysterious way, his wonders to perform.

Only because these, my colleagues, have such a strong testimony that we are led by a prophet of God can they

sustain me in this position. I humbly pray that as they sustain the prophet in his decision that they, knowing my weakness, will continue to pray for me and give of their strength which I need so badly, and with that assurance, my brothers and sisters, I can humbly say as did Nephi of old:

"I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.)

I humbly thank you all for your confidence and sustaining vote, and pledge to all of you and to these, my brethren and colleagues, whom I love so much, and whom I sustain with all my heart, and to you, President McKay, as the Lord's representative, and to God himself, everything with which the Lord has blessed me for the building up of the kingdom of God.

I thank God for my loyal and devoted wife and family whom I love so much and who have always sustained and strengthened me with their inspiration, loyalty, faith, and prayers and who will continue to sustain me in this new calling.

I thank my Heavenly Father for the wonderful privilege that I have had of associating with these fine men, for the influence they have had in my life and for the encouragement and strength they have given me. And I thank God for the signal privilege I have had of associating so closely with, and feeling the great spirit and influence of, our beloved President David O. McKay. All that has been written and said about him, as he has just passed his ninetieth birthday, does not and cannot portray the greatness of him who has been chosen as a prophet of God and who is now President of The Church of Jesus Christ of Latter-day Saints—the kingdom of God here upon the earth. It is impossible to appreciate or estimate the tremendous influence for good that he has exerted upon all mankind. The closer that one is to him, and the more he is permitted to associate with him, the stronger one's testimony becomes that he is a prophet of God.

It is with sadness that I mention the absence of our beloved friend and colleague, President Henry D. Moyle, whom we all miss so much, and whose passing makes these changes necessary. His family, his friends, his Church, his community, and his country have suffered a tremendous loss. He was a loving husband and father, a true and loyal friend, a thoughtful neighbor, a devoted member and capable leader of the Church. He was always working for the good of his country and the betterment of mankind. I wish to express my love and sympathy to Sister Moyle and her family and pray that the Spirit of the Lord will accompany and strengthen them and give them courage to carry on.

At this time, I should like to welcome Brother Thomas Monson, whom I sustain with all my heart.

I have not words to express my deep love for the Lord and my gratitude to him for his many blessings unto me and mine, and I sincerely pray for his continued guidance and strength, as I try to serve him. And I wish to pledge with you again that my life and all that I have will be completely devoted to the service of my Maker and to my fellow men, always with a prayer in my heart that he will give me wisdom and knowledge, courage and strength and inspiration and determination and ability to keep his commandments and serve in a way that will be acceptable to him.

Again I appeal to each and every one of you to exercise your faith and prayers in my behalf that I might lose myself in his service and go forward with an eye single to his glory.

I wish to bear my testimony that I know that God lives, that Jesus is the Christ who gave his life for you and me; that this is his Church and kingdom; that we have at the head of our Church this day a prophet of God who is led by him, and through whom we are led in the paths of truth and righteousness.

May we follow him, knowing that we will be led into immortality and eternal life, I humbly pray in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Our next speaker will be Elder Thomas Spencer Monson, whom you have just sustained as a member of the Council of the Twelve. He will now please come forward. Elder Monson will be followed by Elder Ezra Taft Benson, who will be our concluding speaker.

ELDER THOMAS S. MONSON

Of the Council of the Twelve Apostles

President McKay, President Brown, President Tanner, my brethren, and brothers and sisters, from the depths of humility, and with an overwhelming sense of inadequacy, I stand before you and pray earnestly for your prayers in my behalf.

All of us are saddened by the loss of President Henry D. Moyle. I also miss the presence of President J. Reuben Clark, Jr., and President Stephen L Richards who served in the First Presidency.

Some years ago I stood at a pulpit and noticed a little sign that only the speaker could see, and the words on that sign were these: "Who stands at this pulpit, let him be humble." How I pray to my Heavenly Father that I might never forget the lesson I learned that day!

I feel to thank my Heavenly Father for his many blessings to me. I am grateful to have been born of goodly parents, whose parents were gathered out of the lands of Sweden and Scotland and England by humble missionaries, who through the bearing of their testimonies touched the spirits of these wonderful people.

I am so grateful for my teachers and leaders in my boyhood and young manhood in a humble, pioneer ward in a humble, pioneer stake. I am grateful for my sweet companion and for the influence for good which she has had upon my life, and to her dear mother who had the courage in far-off Sweden to accept the gospel and to come to this country. I am so happy that the Lord has blessed us with three fine children, our youngest born to us in the mission field in Canada. I am grateful for these blessings. I am grateful for my friends and for O. Preston Robinson and my associates at the Deseret News with whom I have so closely worked these past fifteen years.

I know that God lives, my brothers and sisters. There is no question in my mind. I know that this is his work, and I know that the sweetest experience in all this life is to feel his promptings as he directs us in the furtherance of his work. I have felt these promptings as a young bishop, guided to the homes where there was spiritual, or perhaps temporal, want. I felt it again in the mission field as I worked with your sons and your daughters—the missionaries of this great Church who are a living witness and testimony to the world that this work is divine and that we are led by a prophet.

I think of a little sister, a French-Canadian sister, whose life was changed by the missionaries as her spirit was touched as she said good-bye to me and my wife two years ago in Quebec. She said, "President Monson, I may never see the prophet. I may never hear the prophet. But President, far better, now that I am a member of this Church, I can obey the prophet."

My sincere prayer today, President McKay, is that I might always obey you and these, my brethren. I pledge my life, all that I may have. I will strive to the utmost of my ability to be what you would want me to be. I am grateful for the words of Jesus Christ, our Savior, when he said:

"I stand at the door and knock. If any man hear my voice and open the door, I will come in to him. . . ." (Rev. 3:20.)

I earnestly pray, my brothers and sisters, that my life might merit this promise from our Savior. In the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Thomas Spencer Monson, the newest member of the Council of the Twelve. Take your place, Brother Monson.

We shall now hear from Elder Ezra Taft Benson of the Council of the Twelve.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

Humbly and gratefully I approach you today. Humble in the awesome task of speaking to you—grateful for the gospel and a prophet at our head. I concur in this great address on man and free agency given by the Lord's mouthpiece. President McKay will go down in eternity as one of the great champions of free men.

Years ago my great-grandfather, while an investigator, attended a Mormon meeting during which a member had a quarrel over the Sacrament table with the branch president. When the service was over, Mrs. Benson turned to Ezra T. and asked him what he thought of the Mormons now. I'll always be grateful for his answer. He said he thought the actions of its members in no way altered the truth of Mormonism. That conviction saved him from many a tragedy. Before joining the Church, Grandfather was moved by a marvelous prayer of Apostle John E. Page.

But later the young convert was greatly shocked by the same man whose actions reflected his gradual apostasy.

Ironically, when Elder Page eventually was excommunicated, Brigham Young selected the young convert to fill Elder Page's place in the Quorum of the Twelve.

Six of the original Twelve Apostles selected by Joseph Smith were excommunicated. The Three Witnesses to the Book of Mormon left the Church. Three of Joseph Smith's Counselors fell —one even helped plot his death.

A natural question that might arise would be, that if the Lord knew in advance that these men would fall, as he undoubtedly did, why did he have his Prophet call them to such high office? The answer is; to fill the Lord's purposes. For even the Master followed the will of the Father by selecting Judas. President George Q. Cannon suggests an explanation, too, when he states:

"Perhaps it is His own design that faults and weaknesses should appear in high places in order that His Saints may learn to trust in Him and not in any man or men." (*Millennial Star* 53:658-659. February 15, 1891.)

And this would parallel Lehi's warning; put not your ". . . trust in the arm of flesh. . . ." (2 Nephi 4:34.)

"The Church," says President McKay, "is little, if at all, injured by persecution and calumnies from ignorant, misinformed, or malicious enemies." (*The Instructor*. February 1956, p. 33.)

It is from within the Church that the greatest hindrance comes. And so, it seems, it has been. Now the question arises, will we stick with the kingdom and can we avoid being deceived? Certainly this is an important question, for the Lord has said that in the last days the devil will "rage in the hearts of . . . men," (2 Nephi 28:20) and if it were possible he shall "deceive the very elect." (See Joseph Smith 1:5-37.)

"The adversary," said Brigham Young, "presents his principles and arguments in the most approved style, and in the most winning tone, attended with the most graceful attitudes; and he is very careful to ingratiate himself into the favour of the powerful and influential of mankind, uniting himself with popular parties, floating into offices of trust and emolument by pandering to popular feeling, though it should seriously wrong and oppress the innocent. Such characters put on the manners of an angel, appearing as nigh like angels of light as they possibly can, to deceive the innocent and the unwary. The good which they do, they do it to bring to

pass an evil purpose upon the good and honest followers of Jesus Christ." (*JD* 11, 238-239.)

Those of us who think ". . . all is well in Zion . . ." (2 Nephi 28:21) in spite of Book of Mormon warning might ponder the words of Heber C. Kimball when he said, "Yes, we think we are secure here in the chambers of these everlasting hills . . . but I want to say to you, my brethren, the time is coming when we will be mixed up in these now peaceful valleys to that extent that it will be difficult to tell the face of a Saint from the face of an enemy against the people of God. Then is the time to look out for the great sieve, for there will be a great sifting time, and many will fall. For I say unto you there is a test, a Test, a TEST coming." (Heber C. Kimball, 1856. Quoted by J. Golden Kimball, *Conference Report,* October 1930, pp. 59-60.)

One of the greatest discourses that I have ever heard or read on how to avoid being deceived was given from this pulpit during the priesthood session of the October, 1960 semiannual conference by Elder Marion G. Romney. (*Ibid.*, October 1960, 73-75.) I commend it to you for your close study and wish that there were time to reread it. During the talk Elder Romney stated that there was no guarantee that the devil will not deceive a lot of men who hold the priesthood. Then, after referring to a talk on free agency by President McKay, Elder Romney states, ". . . Free agency is the principle against which Satan waged his war in heaven. It is still the front on which he makes his most furious, devious, and persistent attacks. That this would be the case was foreshadowed by the Lord. . . ."

And then after quoting the scripture from the Pearl of Great Price regarding the war in heaven over free agency (Moses 4:1-4) Elder Romney continues:

"You see, at the time he was cast out of heaven, his objective was (and still is) 'to deceive and to blind men, and to lead them captive at his will.' This he effectively does to as many as will not hearken unto the voice of God. His main attack is still on free agency. When he can get men to yield their agency, he has them well on the way to captivity.

"We who hold the priesthood must beware concerning ourselves, that we do not fall into the traps he lays to rob us of our freedom. We must be careful that we are not led to accept or support in any way any organization, cause or measure which, in its remotest effect, would jeopardize free agency, whether it be in politics, government, religion, employment, education, or any other field. It is not enough for us to be sincere in what we support. We must be right!"

Elder Romney then outlined some tests to distinguish the true from the counterfeit. Now this is crucial for us to know, for as President [John] Taylor said, "Besides the preaching of the Gospel, we have another mission, namely, the perpetuation of the free agency of man and the maintenance of liberty, freedom, and the rights of man." (*JD* 23, 63.)

It was the struggle over free agency that divided us before we came here; it may well be the struggle over the same principle which will deceive and divide us again.

May I suggest three short tests to avoid being deceived, both pertaining to this freedom struggle and all other matters.

1. What do the standard works have to say about it? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them," said Isaiah. (Isa. 8:20.) This is one of the great truths of Isaiah so important that it was included in the Book of Mormon scriptures. There it reads: "To the law and to the testimony; and if they speak not according to this word, it is because there is no light in them." (2 Nephi 18:20.) And Hosea said, "My people are destroyed for lack of knowledge: . . ." (Hos. 4:6.)

We must diligently study the scriptures. Of special importance to us are the Book of Mormon and the Doctrine and Covenants. Joseph Smith said, ". . . that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man

would get nearer to God by abiding by its precepts, than by any other book." (*DHC* 4, 461.)

The Book of Mormon, Brigham Young said, was written on the tablets of his heart and no doubt helped save him from being deceived. The Book of Mormon has a lot to say about America, freedom, and secret combinations.

The Doctrine and Covenants is important because it contains the revelations which helped lay the foundation of this great latter-day work. It speaks of many things. Section 134, verse 2, states that government should hold inviolate the rights and control of property. This makes important reading in a day when government controls are increasing and people are losing the right to control their own property.

2. The second guide is: what do the latter-day Presidents of the Church have to say on the subject—particularly the living President? President Wilford Woodruff related an instance in church history when Brigham Young was addressing a congregation in the presence of the Prophet Joseph Smith:

"Brother Brigham took the stand, and he took the Bible and laid it down; he took the Book of Mormon, and laid it down; and he took the Book of Doctrine and Covenants, and laid it down before him, and he said, 'There is the written word of God to us, concerning the work of God from the beginning of the world, almost, to our day.' 'And now,' said he, 'when compared with the living oracles, those books are nothing to me; those books do not convey the word of God direct to us now, as do the words of a Prophet or a man bearing the Holy Priesthood in our day and generation. I would rather have the living oracles than all the writing in the books.' That was the course he pursued. When he was through, Brother Joseph said to the congregation: 'Brother Brigham has told you the word of the Lord, and he has told you the truth'. . . ." (*Conference Report,* October 1897, pp. 18-19.)

There is only one man on the earth today who speaks for the Church. (See D&C 132:7, 21:4.) That man is President David O. McKay. Because he gives the word of the Lord for us today, his words have an even more immediate importance than those of the dead prophets. When speaking under the influence of the Holy Ghost his words are scripture. (See D&C 68:4.) I commend for your reading the masterful discourse of President J. Reuben Clark, Jr., in the *Church News* of July 31, 1954, entitled: "When Are Church Leader's Words Entitled to Claim of Scripture?"

The President can speak on any subject he feels is needful for the Saints. As Brigham Young has stated: "I defy any man on earth to point out the path a prophet of God should walk in, or point out his duty, and just how far he must go, in dictating temporal or spiritual things. Temporal and spiritual things are inseparably connected, and ever will be." (*JD* 10, 364.) Other officers in the kingdom have fallen but never the Presidents. Keep your eye on the captain is still good counsel. The words of a living prophet must, and ever will take precedence.

President McKay has said a lot about our tragic trends towards socialism and communism and the responsibilities liberty-loving people have in defending and preserving our Constitution. (See *Conference Report,* April 1963, pp. 112-113.) Have we read these words from God's mouthpiece and pondered on them?

3. The third and final test is the Holy Ghost—the test of the Spirit. By that Spirit we ". . . may know the truth of all things." (Moroni 10:5.) This test can only be fully effective if one's channels of communication with God are clean and virtuous and uncluttered with sin. Said Brigham Young:

"You may know whether you are led right or wrong, as well as you know the way home; for every principle God has revealed carries its own convictions of its truth to the human mind, . . .

"What a pity it would be if we were led by one man to utter destruction! Are you afraid of this? I am more afraid that this people have so much confidence in their leaders that they will not inquire of themselves of God whether they are led by Him. I am fearful they settle down in a state of

blind self-security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken that influence they could give to their leaders, did they know for themselves, by the revelations of Jesus, that they are led in the right way. Let every man and woman know, by the whispering of the Spirit of God to themselves, whether their leaders are walking in the path that the Lord dictates, or not. This has been my exhortation continually." (*JD* 9, 149-150.)

Elder Heber C. Kimball stated: "The time will come when no man or woman will be able to endure on borrowed light." (Orson F. Whitney, *Life of Heber C. Kimball,* 1888 edition 461.)

How then can we know if a man is speaking by the spirit? The Bible, Book of Mormon, and Doctrine and Covenants give us the key. (See D&C 50:17-23; 100:5-8; 2 Nephi 33:1; 1 Cor. 2:10-11.) President Clark summarized them well when he said:

"We can tell when the speakers are moved upon by the Holy Ghost only when we, ourselves, are moved upon by the Holy Ghost. In a way, this completely shifts the responsibility from them to us to determine when they so speak . . . the Church will know by the testimony of the Holy Ghost in the body of the members, whether the brethren in voicing their views are moved upon by the Holy Ghost; and in due time that knowledge will be made manifest." (*Church News,* July 31, 1954.)

Will this Spirit be needed to check actions in other situations? Yes, and it could be used as a guide and a protector for the faithful in a situation described by Elder Lee at the last general priesthood session of the Church when he said:

"In the history of the Church there have been times or instances where Counselors in the First Presidency and others in high station have sought to overturn the decision or to persuade the President contrary to his inspired judgment, and always, if you will read carefully the history of the Church, such oppositions brought not only disastrous results to those who resisted the decision of the President, but almost always such temporary persuasions were called back for reconsideration, or a reversal of hasty action not in accordance with the feelings, the inspired feelings, of the President of the Church. And that, I submit, is one of the fundamental things that we must never lose sight of in the building up of the kingdom of God." (*Conference Report,* April, 1963, p. 81.)

These then, are the three tests: The standard works; the inspired words of the Presidents of the Church, particularly the living Presidents; and the promptings of the Holy Ghost.

Now, brothers and sisters, in this great struggle for free agency just think what a power for good we could be in this world if we were united. Remember how President Clark used to reiterate in the general priesthood meeting of the Church that there was not a righteous thing in this world that we couldn't accomplish if we were just united.

And President McKay has reiterated it again and again when he's stated: "Next to being one in worshiping God, there is nothing in this world upon which this Church should be more united than in upholding and defending the Constitution of the United States!

"May the appeal of our Lord in His intercessory prayer for unity be realized in our homes, our wards, our stakes, and in our support of the basic principles of our Republic," said President McKay. (*The Instructor,* February 1956. p. 34.)

To that I say Amen and Amen.

President McKay speaks of a unity on principles. President Clark said:

"God provided that in this land of liberty, our political allegiance shall run not to individuals, that is, to government officials, no matter how great or how small they may be. Under His plan our allegiance and the only allegiance we owe as citizens or denizens of the United States, runs to our inspired Constitution which God Himself set up. So runs the oath of office of those who participate in government. A certain loyalty we do owe to the

office which a man holds, but even here we owe, just by reason of our citizenship, no loyalty to the man himself. In other countries it is to the individual that allegiance runs. This principle of allegiance to the Constitution is basic to our freedom. It is one of the great principles that distinguishes this 'land of liberty' from other countries.

"Thus God added to His priceless blessings to us.

"I wish to say with all the earnestness I possess that when you youth and maidens see any curtailment of these liberties I have named, when you see government invading any of these realms of freedom which we have under our Constitution, you will know that they are putting shackles on your liberty, and that tyranny is creeping upon you, no matter who curtails these liberties or who invades these realms, and no matter what the reason and excuse therefore may be." (The Improvement Era, 43, [July 1940] 444.)

We all should know by now what President McKay has said about liberty-loving peoples' greatest responsibility. We've heard him tell of our drift toward socialism and communism. We know of his feelings regarding recent tragic decisions of the Supreme Court. We know the Church's position supporting right to work laws and the Church's opposition to programs of federal aid to education. These and many more things has President McKay told us that involve this great struggle against state slavery and the anti-Christ. Now, inasmuch as all these warnings have come through the only mouthpiece of the Lord on the earth today there is one major question we should ask ourselves. Assuming we are living a life so we can know, then what does the Holy Spirit have to say about it?

We are under obligation to answer this question. God will hold us responsible.

Let us not be deceived in the sifting days ahead. Let us rally together on principle behind the prophet as guided by the promptings of the Spirit.

We should continue to speak out for freedom and against socialism and communism as President McKay has consistently admonished us. We should continue to come to the aid of patriots, programs and organizations which are trying to save our Constitution through every legal and moral means possible.

God has not left us in darkness regarding these matters. We have the scriptures ancient and modern. We have a living prophet, and we may obtain the Spirit.

Joseph Smith did see the Father and the Son. The kingdom established through the Prophet's instrumentality will roll forth.

We can move forward with it.

That we may all do so and be not deceived is my humble prayer. In the name of Jesus Christ. Amen.

President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve has just spoken to us.

The Relief Society Singing Mothers will now favor us with "If Ye Love Me, Keep My Commandments," conducted by Sister Florence Jepperson Madsen.

The benediction will be offered by Elder Alex P. Anderson, formerly president of the New Zealand South Mission, after which this Conference will stand adjourned until 2 o'clock this afternoon.

The Relief Society Singing Mothers Chorus sang, "If Ye Love Me, Keep My Commandments."

Elder Alex P. Anderson, formerly president of the New Zealand South Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

FIRST DAY

AFTERNOON MEETING

The second session of the Conference convened at 2:00 p.m., Friday, October 4, 1963, with President David O. McKay presiding and conducting.

The Relief Society Singing Mothers from the Phoenix-Mesa (Arizona) area

furnished the choral numbers for this session.

Florence Jepperson Madsen conducted the singing. Frank W. Asper was at the organ console.

President David O. McKay:

Members of the Church are convened in the second general session of the 133rd Semi-Annual Conference of the Church.

Through the generous cooperation of their owners and managers, a total of 161 television stations and 24 radio stations will carry to practically every state in the Union and to many foreign countries the proceedings of some sessions of this Conference. These stations are located from coast to coast. The names of the stations carrying the proceedings of this session were announced to the television and radio audience just prior to the opening of this meeting. We appreciate the courtesy of these owners and managers in broadcasting the progress of this Conference.

These services are also being broadcast in the Assembly Hall by television. Those who are standing in the doorways may possibly find seats in that building. The Tabernacle is filled to overflowing and probably many thousands are tuned in on their radios and televisions. To all we extend a hearty welcome—to our unseen audience and to all who are gathered in this great Tabernacle.

We acknowledge again with appreciation the presence of our stake presidencies, high councilmen, bishoprics, temple presidents, general auxiliary officers, patriarchs, and others. We extend also a hearty welcome and express satisfaction and pleasure in the attendance of special guests and prominent men in the nation and state.

We have received the following telegrams:

From the London Stake "Greetings and best wishes to all at Conference."

From President A. Theodore Tuttle in South America: "The mission presidents, members, and missionaries of South America send greetings to all. We join in praying for an inspirational and successful Conference."

Again, we are favored this afternoon by the presence of the Relief Society Singing Mothers from the Phoenix-Mesa (Arizona) area, with Sister Florence Jepperson Madsen conducting and Frank W. Asper at the organ.

We shall begin these services by the Relief Society Singing Mothers rendering, "The Lord's Prayer." The invocation will be offered by Elder Victor Bowen, president of the Great Falls Stake.

The opening selection by the Relief Society Singing Mothers was "The Lord's Prayer." (By Robertson)

Elder Victor Bowen, president of the Great Falls Stake, offered the opening prayer.

President David O. McKay:

The invocation just offered was by Elder Victor Bowen, president of the Great Falls Stake.

The Relief Society Singing Mothers will now favor us with "Great Is Jehovah, The Lord," conducted by Sister Florence Jepperson Madsen.

After the singing President Joseph Fielding Smith, President of the Council of the Twelve, will give the opening address.

An anthem, "Great Is Jehovah, The Lord," was sung by the Singing Mothers Chorus.

President David O. McKay:

President Joseph Fielding Smith will be our first speaker. He will be followed by Elder Marion G. Romney of the Council of the Twelve.

PRESIDENT JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

My dear brethren and sisters:

The first time it was my privilege to speak to a congregation in this building it required an effort to have my voice carry to all parts of this Tabernacle and be heard. Now when we are privileged

to speak, we are conscious of the fact that our voices may go forth to various parts of this mortal world. This makes the speaker conscious of a grave responsibility which rests upon him and the need of weighing every word. I am grateful for the coming of the Prophet Joseph Smith and the restoration of the gospel of our Lord and Savior Jesus Christ in this the greatest of all dispensations—the greatest, because it is the last. I am also made aware of the responsibility which rests upon us, the elders of Israel, to proclaim the words of eternal life as they have been revealed from the heavens for the benefit of all the inhabitants of the world. We are sending missionaries to practically every country on the globe, except perhaps one where the lives of missionaries would be in grave danger and their message misunderstood. This obligation of declaring the words of eternal life devolves upon us by divine decree, given by the Lord to the Prophet Joseph Smith in November 1831 in the following words:

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them." (D&C 1:1-5.)

It is because of this commandment which the Lord gave to the Church through the Prophet Joseph Smith that our missionaries are sent to all parts of the world. We are fulfilling the edict of the Son of God. Moreover, this is in fulfilment of the promise he made to his apostles just preceding his crucifixion, when he declared to them:

"And again this gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked;

"And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.

"Verily, I say unto you, this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled." (*Joseph Smith* 1:31-34.)

The Lord has made great promises through his servants concerning these times. To Jeremiah the Lord said in speaking of this dispensation:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

"Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them saith the Lord:

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

"And they shall teach no more every man his neighbour, and every man his brother saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31-34.)

In order that this prophecy may be fulfilled, many members of the Church will need to repent and be more diligent in the study of the scriptures and in their prayers and obedience to the laws and commandments of the gospel. If they fail to do these things they will be cut off from the presence of the Lord in that great day when he shall descend

as Lord of lords and King of kings to take his place and sit on his throne to rule and reign.

The Prophet Joseph Smith once said: "The great plan of salvation is a theme which ought to occupy our strict attention, and be regarded as one of heaven's best gifts to mankind. No consideration whatever ought to deter us from showing ourselves approved in the sight of God, according to His divine requirement. Men not unfrequently forget that they are dependent upon heaven for every blessing which they are permitted to enjoy, and that for every opportunity granted them they are to give an account. You know, brethren, that when the master in the Savior's parable of the stewards called his servants before him he gave them several talents to improve on while he should tarry abroad for a little season, and when he returned he called for an accounting. So it is now. Our Master is absent only for a little season, and at the end of it he will call each to render an account; and where five talents were bestowed, ten will be required; and he that has made no improvement will be cast out as an unprofitable servant, while the faithful will enjoy everlasting honors. Therefore, we earnestly implore the grace of our Father to rest upon you through Jesus Christ his Son that you may not faint in the hour of temptation, nor be overcome in the time of persecution." (*DHC* 2, 23-24.)

The Prophet Joseph Smith in one of his discourses said the following:

". . . If God should speak from heaven, he would command you not to steal, not to commit adultery, not to covet, nor deceive, but be faithful over a few things. As far as we degenerate from God, we descend to the devil and lose knowledge, and without knowledge, we cannot be saved, and while our hearts are filled with evil, and we are studying evil, there is no room in our hearts for good, or studying good. Is not God good? Then you be good; if he is faithful, then you be faithful. Add to your faith virtue, to virtue knowledge, and seek for every good thing.

". . . A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God." (*Ibid.*, 4, 588.)

How true this statement is. Today we are troubled by evil-designing persons who are endeavoring with all their power to destroy the testimonies of members of the Church, and many members of the Church are in danger because of lack of understanding and because they have not sought the guidance of the Spirit of the Lord. Every baptized member of the Church receives the gift of the Holy Ghost, by the laying on of hands. This, however, will not save them unless they continue in the spirit of light and truth. Therefore it is a commandment from the Lord that members of the Church should be diligent in their activities and study of the fundamental truths of the gospel as it has been revealed. The Spirit of the Lord will not continue to strive with the indifferent, with the wayward and the rebellious who fail to live within the light of divine truth. It is the privilege of every baptized person to have an abiding testimony of the restoration of the gospel, but this testimony will grow dim and eventually disappear unless we are constantly receiving spiritual good through study, obedience, and diligent seeking to know and understand the truth.

May the Spirit of the Lord be our constant companion, and may we one and all be true to our covenants and obligations devolving upon us through our membership in the Church. May the Lord bless you, in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Joseph Fielding Smith, President of the Twelve. Elder Romney will now speak to us. He will be followed by Elder William J. Critchlow, Jr.

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

My beloved brethren and sisters, I believe the question most frequently put to the General Authorities is, "Don't you remember me?" Some years ago as Sister Romney and I sat near President and Sister McKay at an MIA Dance Festival, a beautiful little Primary girl worked her way through to get the President's autograph. "President McKay," she said, "do you remember when you last saw me?" "No, my dear, I don't," he said gently, "but it must have been a long time ago." "No, it wasn't," she replied, "it was just last year in Scotland."

Perhaps the next most frequently asked question is, "Do quick baptisms stay as active in the Church as when more time was taken?" Because the meaning of "active" is so indefinite, this question is something like Paul's trumpet of uncertain sound. No firm answer can be given. However, my observation is that the percentage of activity among so-called "quick baptisms" is about the same as it is among those born to church members in the stakes.

From the time of Father Adam until today some people have been baptized almost immediately upon hearing the gospel. Others have investigated long and studiously. So far as I know, the Lord has never fixed a time limit. The only prerequisite he has prescribed is "conversion."

It is about conversion and the healing which attends it that I wish to speak.

I sincerely pray that the Spirit of the Lord will be with me and that he will put his seal upon the things that I do say.

Webster says the verb, "convert," means "to turn from one belief or course to another." That "conversion" is "a spiritual and moral *change* attending a *change* of belief with conviction." As used in the scriptures, "converted" generally implies not merely mental acceptance of Jesus and his teachings but also a motivating faith in him and in his gospel—a faith which works a transformation, an actual *change* in one's understanding of life's meaning and in his allegiance to God—in interest, in thought, and in conduct. While conversion may be accomplished in stages, one is not really converted in the full sense of the term unless and until he is at heart a new person. "Born again" is the scriptural term.

In one who is wholly converted, desire for things inimical to the gospel of Jesus Christ has actually died, and substituted therefor is a love of God with a fixed and controlling determination to keep his commandments. Paul told the Romans that such a one would walk in newness of life. "Know ye not," he said, "that so many of us as were baptized into Jesus Christ were baptized into his death?

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead . . . even so we also should walk in newness of life." (Rom. 6:3-4.)

Peter taught that by walking in this "newness of life" one escapes "the corruption that is in the world through lust," and by developing within himself faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, he becomes a partaker "of the divine nature."

One who walks in newness of life is converted. On the other hand, says Peter, "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." (See 2 Pet. 1:1-9.) Such a one is not converted, even though he may have been baptized.

There is a striking example of the change wrought by conversion in Mormon's account of King Benjamin's farewell address. This sermon was so powerful that as Benjamin delivered it the multitude fell to the earth; for ". . . they . . . viewed themselves in their own carnal state, . . . And they all cried aloud . . . O have mercy, and apply the atoning blood of Christ that we may receive forgiveness of our sins, and our hearts may be purified; for we

believe in Jesus Christ, the Son of God, . . ." (Mosiah 4:2.)

Observing their humility, King Benjamin continued: "Believe in God; believe that he is, and that he created all things, . . . believe that he has all wisdom, and all power, both in heaven and in earth; . . .

". . . believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them." (*Ibid.*, 4:9-10.)

When he had concluded, he inquired as to whether they believed his words.

"And they all cried . . . Yea, we believe all (thy) words . . . and also, we know of their surety and truth, . . ." And why were they so confident? Because as they said: ". . . the Spirit of the Lord . . . has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually.

"And (they continued) we are willing to enter into a covenant with our God to do his will, and to be obedient to his commandments in all things . . . all the remainder of our days, . . ." (*Ibid.*, 5:2, 5.)

Although these people seem to have been converted rather quickly from a "disposition to do evil" to a determination "to do good continually" all the remainder of their days, they evidently fully met the conditions prescribed by the Lord for baptism, when he said: ". . . All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church." (D&C 20:37.)

That the Prophet applied these instructions strictly is apparent from this entry in his diary of July 5, 1835: "Michael H. Barton tried to get into the Church, but he was not willing to confess and forsake all his sins—and he was rejected." (*DHC* 2, 235.)

Had Mr. Barton obtained membership in the Church in his then unrepentant state, it would have availed him nothing no matter how much he knew about the gospel, because he was not converted.

From some of the Savior's sayings it would seem that there might even be people in high places whose conversion is not complete; for example, conversing with his apostles at his last supper, he said to Peter, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

"But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." (Luke 22:31-32.) From this it would appear that membership in the Church and conversion are not necessarily synonymous. Being converted, as we are here using the term, and having a testimony are not necessarily the same thing either. A testimony comes when the Holy Ghost gives the earnest seeker a witness of the truth. A moving testimony vitalizes faith; that is, it induces repentance and obedience to the commandments. Conversion, on the other hand, is the fruit of, or the reward for, repentance and obedience. (Of course one's testimony continues to increase as he is converted.)

Conversion is effected by divine forgiveness, which remits sins. The sequence is something like this. An honest seeker hears the message. He asks the Lord in prayer if it is true. The Holy Spirit gives him a witness. This is a testimony. If one's testimony is strong enough, he repents and obeys the commandments. By such obedience he receives divine forgiveness which remits sin. Thus he is converted to a newness of life. His spirit is healed.

From what Jesus said at the time he healed the man "sick with the palsy," it would seem that remittance of sins is the therapy which heals and that the two terms are synonymous. Concerning that incident, Luke says, ". . . the power of the Lord was present to heal. . . ." (*Ibid.*, 5:17.) Jesus, recognizing the faith of the palsied man and his associates, ". . . said unto him, Man, thy sins are forgiven thee." (*Ibid.*, 5:20.)

For this the Pharisees charged him with blasphemy, saying within themselves, ". . . Who can forgive sins but God? . . ." (*Ibid.*, 5:21.) Perceiving their thoughts, Jesus said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?" Then he added, "But that ye may know that the Son of man hath power upon earth to forgive sins, (he said to the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house." (*Ibid.*, 5:23-24.) This, of course, the man immediately did.

In this instance there was a physical healing. Sometimes there is also a healing of the nervous system or of the mind. But always the remittance of sins which attends divine forgiveness heals the spirit. This accounts for the fact that in the scriptures conversion and healing are repeatedly associated.

For example, in 1837 the Lord said to Thomas B. Marsh, then President of the Quorum of the Twelve, ". . . pray for thy brethren of the Twelve. Admonish them sharply for my name's sake, and let them be admonished for all their sins, . . .

"And after their temptations, and much tribulation, behold. I, the Lord, will feel after them, and if they harden not their hearts, and stiffen not their necks against me, they shall be *converted*, and I will heal them." (D&C 112:12-13. Italics added.)

Jesus frequently spoke of his healing the converted. Citing Isaiah, he said, ". . . this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Matt. 13:15.)

At the opening of his mortal ministry he told his fellow townsmen in Nazareth that he had been sent ". . . to heal the brokenhearted, . . ." (Luke 4:18.)

To the distraught Nephites he thus spoke out of the awful darkness which attended his crucifixion: "O all ye that are spared because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you?" (3 Nephi 9:13.)

Somebody recently asked how one could know when he is converted. The answer is simple. He may be assured of it when by the power of the Holy Spirit his soul is healed. When this occurs, he will recognize it by the way he feels, for he will feel as the people of Benjamin felt when they received remission of sins. The record says, . . . the Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins, and having peace of conscience, . . ." (Mosiah 4:3.)

When Alma the younger was converted he said: ". . . I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more.

"And oh, what joy, and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pain!

"Yea, I say unto you, my son, that there could be nothing so exquisite and so bitter as were my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy." (Alma 36:19-21.)

As a third and final guide, I quote from President Joseph F. Smith: "No person can be properly baptized unless he has faith in the Lord Jesus Christ, and has repented of his sins, with a repentance that need not be repented of. But faith comes by hearing the word of God. This implies that the candidate must be taught. Efficient teaching and preparation must precede the ordinance, so that the candidate may have a proper appreciation and conception of its purposes. The call to baptism, in the mission of our Savior, was always preceded by instructions in the doctrines which he taught." (The Improvement Era, 14, 266; *Gospel Doctrine,* Joseph F. Smith, 7th ed, p. 99.)

Speaking of his own experience, he said: "The feeling that came upon me was that of pure peace, of love and of light. I felt in my soul that if I had sinned—and surely I was not without sin—that it had been forgiven me; that I was indeed cleansed from sin; my heart was touched, and I felt that I

would not injure the smallest insect beneath my feet. I felt as if I wanted to do good everywhere to everybody and to everything. I felt a newness of life, a newness of desire to do that which was right. There was not one particle of desire for evil left in my soul. I was but a little boy, it is true, when I was baptized; but this was the influence that came upon me, and I know that it was from God, and was and ever has been a living witness to me of my acceptance of the Lord." (April *Conference Report,* 1898; *Gospel Doctrine,* Joseph F. Smith, 7th ed., p. 96.)

As Jesus ministered among the Nephites, he told them not to administer the Sacrament to the unworthy, but to continue laboring with them; ". . . for ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them; and ye shall be the means of bringing salvation unto them." (3 Nephi 18:32.)

Getting people's spirits healed through conversion is the only way they can be healed. I know this is an unpopular doctrine and a slow way to solve the problems of men and nations. As a matter of fact, I am convinced that relatively few among the billions of earth's inhabitants will be converted. Nevertheless, I know and solemnly witness that there is no other means by which the sin-sick souls of men can be healed or for a troubled world to find peace. I know that the unbelieving will reject this divine way. But this is nothing new. They have been rejecting it ever since the time of Cain. They have from the beginning refused to accept Christ and his gospel. They killed the ancient prophets. They burned Abinadi. They stoned Samuel the Lamanite. They crucified the Lord himself. In our own day they martyred Joseph Smith, Jun., the great prophet of the restoration. But all that has happened in the past has not, and all that occurs in the future will not, change the truth that conversion to Jesus Christ and his gospel is the one and only way; for still it must be said that "there is none other way given under heaven by which men must be saved." (See Acts 4:12.) To this I witness in solemn testimony.

President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve has just spoken to us. We shall now hear Elder William J. Critchlow, Jr., Assistant to the Twelve.

ELDER WILLIAM J. CRITCHLOW, JR.

Assistant to the Council of the Twelve Apostles

Over a score or so of years, I promoted and sold something I have never seen; I didn't even know what it was—I still don't. I have not only never seen it; I have tried assiduously to avoid touching it. Once, stringing lights on a Christmas tree, I accidentally got my finger in an empty socket; oh, I felt it!

Who really knows what electricity is? We know what it can do. It lights this building; it lights our homes; it lights our streets; it runs our factories and our mills; it affords us lovely music, radio, television, and a score of wonderful appliances in our homes, but who really knows what this great power, called electricity, actually is?

Over the same score or so of years, I promoted another something which I have never seen; I don't really know what it is. I have not only never seen it; I have never heard it; I have never smelled it; I have never tasted it; I have never touched it, but on occasions it has touched me. More than once, as I officiated in priesthood ordinance work, I have felt it.

Who really knows what this great power of the priesthood is? We know what it can do. By that power this and other worlds were created and will be redeemed (*JD* 15, 127; 24, 242); by that power the city of Enoch was taken up to heaven (*Joseph Smith's Teachings,* p. 170), by that power the waters of the Red Sea were parted to liberate Israel; by that power Elijah sealed the heavens so that no rain or dew fell upon

the earth; by that power Brigham Young rebuked the frost and the sterility of the soil, and this valley became fruitful. Two thousand years ago, one possessing that power gave new eyes to the blind, new legs to the halt, turned water into wine, walked on the water, cleansed lepers, cast out evil spirits, fed thousands by blessing a few loaves and fishes, restored life to the dead. Two thousand years later—even today—bearers of that same priesthood power, again cast out devils, restore health to the sick, and in other ways employ that power. Employing it, a young man, Nephi by name, once shocked his assailants into submission by pointing his hand at them. The assailants were his brothers. (1 Nephi 17:53.)

Again, let me ask who, among all mortal men, really knows what this marvelous priesthood power actually is? Obviously it is power; its source, obviously, too, is God. Why not call it then for what it truly is—*the power of God?* (*C.R.*, Joseph F. Smith, p. 5, October 1904.) President John Taylor so called it saying, "It is nothing more nor less than the power of God." (John Taylor, *Gospel Kingdom*, p. 129.)

Priesthood is more than power—it is authority. Quoting President Joseph F. again: "It is . . . the power of God delegated to man by which man can act in the earth . . . in the name of the Father and the Son and the Holy Ghost, and act legitimately; . . ." (*Op. cit.*, Joseph F. Smith, p. 5, October 1904.) He also said: "The Priesthood in general is the authority given to man to act for God. . . . But it is necessary that every act performed under this authority shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labors constitute the keys of the Priesthood. In their fullness these keys are held by only one person at a time, the prophet and president of The Church." (The Improvement Era 4, 230.)

President David O. McKay holds all of the keys of the priesthood. He or his predecessors in office have directly (personally) or indirectly (by delegating authority to others) conferred keys upon temple presidents, stake presidents, mission presidents, quorum presidents, bishops, and others. "No man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.) "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to . . . administer in the ordinances thereof." (5th Article of Faith.) Aaron was so called and ordained. (D&C 27:8.)

"Some suppose this authority may be derived from the Bible," said President Joseph F. Smith, "but nothing could be more absurd. . . . If by reading and believing the Bible this authority could be obtained, all who read and believed would have it—one equally with another. . . . God Almighty is the only source from whence this knowledge, power and authority can be obtained, . . . The Scriptures may serve as a guide to lead us to God, . . . but they can do no more." (*JD* 19, 191.)

Priesthood is eternal and everlasting. The Prophet Joseph Smith said, "The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. . . ." Adam obtained the priesthood "in the Creation, before the world was formed." He (Adam) stands at the head as the presiding high priest (under Christ) over all the earth for all ages. (*Joseph Smith's Teachings*, pp. 157-158.) This priesthood of the holy order, known later as the Melchizedek Priesthood, continued in patriarchal order without a break with Adam's worthy descendants until the day of Moses. (D&C 84:6-16; 107:41-53.)

Through Moses the Lord attempted to set up the house of Israel soon after their liberation from Egyptian bondage as a kingdom of priests of this holy patriarchal order. He sent Moses down from the Mount with tablets of stone upon which were inscribed principles of salvation, but seeing the people engaged in idol worship, Moses dashed the tablets to the ground, breaking them into fragments. Again, the Lord called Moses up on the Mount, and there he rewrote with his finger on tablets which Moses had prepared the Ten Commandments; but he deleted this

time the salvation principles which necessitated priesthood of the holy patriarchal order, denying thereby his children the Melchizedek Priesthood. Later he removed Moses, who held the Melchizedek Priesthood, thus leaving Israel with only a Lesser Priesthood, called the Aaronic Priesthood, after Aaron upon whom it was conferred. (Exod. Inspired Version. 34:1-2; D&C 84:17-25.) From that time on until the Savior's ministry on earth, this was generally the prevailing authority of God on the earth.

Jesus restored at his coming the Higher Priesthood, he being "the Great High Priest, forever after the order of Melchizedek," (*Joseph Smith's Teachings*, p. 158, Heb. 5:6; 2:17-18) but after the passing of his apostles there was no one left holding the keys, to authorize the ordination of any mortal man to any office in either priesthood. The apostate world accordingly was left without priesthood for about sixteen long, dark centuries. Then in May 1829 the Lord sent John the Baptist, a firstborn, literal descendant of Aaron, who held the keys of the Aaronic or Lesser Priesthood, to restore that priesthood. He also sent, soon after, the Apostles Peter, James, and John, who held the keys of the Higher or Melchizedek Priesthood, to restore that priesthood. The recipients of both priesthoods were the great American Prophet Joseph Smith and his associate Oliver Cowdery.

From Adam to Moses the existent priesthood was patriarchal or Melchizedek or the Holy Priesthood—all one and the same. Those who held it were high priests and patriarchs—it had no appendages. From Moses to Jesus the prevailing priesthood was Aaronic—sometimes called Levitical. The firstborn sons of Aaron's posterity were the "high priests" (higher priests in the Aaronic Priesthood); the sons of Levi were their assistants. Appendages to both priesthoods were added by our Lord who gave his Church in Palestine apostles, bishops, evangelists, high priests, seventies, elders, priests, teachers, and deacons. He similarly perfected his Church upon this American continent when he appeared here after his crucifixion and resurrection in Jerusalem.

"*The holy Priesthood is a system of laws and government that is pure and holy; . . .*" (*JD* 7:202)—"a perfect law of theocracy." (*Joseph Smith's Teachings*, p. 322.) Presently, it is the government of The Church of Jesus Christ of Latter-day Saints—God's kingdom here on earth. Eventually, when the kingdom embraces the earth, when ". . . every knee should bow, . . . and every tongue should confess that Jesus Christ is Lord, . . ." (Phil. 2:10-11.) I sincerely expect priesthood will be the governing world power. Can man devise a better system of laws and government?

Priesthood is responsibility. Jesus was given the responsibility of this earth. Absenting himself, he left his kingdom here on earth in the hands of his officers—those who hold the priesthood. The kingdom is no stronger nor better than its officers. President Wilford Woodruff said, "The highest calling the Lord ever called any human being to in any age of the world, has been to receive the Holy Priesthood, with its keys and powers." (Wilford Woodruff, *Millennial Star* 58:305, April 5, 1896.) When men take a priesthood calling, they covenant to magnify it; they take upon them the obligation to labor with zeal and energy in their particular calling. (D&C 84:109, 110; 107:99-100.)

President Joseph F. Smith asked: "Will you who hold the priesthood, profane the name of Deity? Would you be riotous, and eat and drink with the drunken . . . ? Would you . . . forget your prayers and fail to remember the Giver of all good? Would you . . . violate the confidence and the love of God . . . ? Would you . . . dishonor your wife or your children? . . . Will you honor the Sabbath day and keep it holy? Will you observe the law of tithing and all the requirements of the gospel? Will you carry with you at all times the spirit of prayer and the desire to be good? Will you teach your children the principles of life and salvation? . . ." (The Improvement Era 21, 105-106.)

Sometimes men relax and treat their priesthood responsibilities lightly in the home, failing to teach their families the gospel, failing to have family prayers,

failing to use the priesthood when sickness uninvitingly stalks the home. Husbands and sons are sometimes lax in their duties because they lack the cooperation and encouragement of their wives and mothers.

The sisters would do well, if, following the counsel of the Prophet, they provoked their husbands and sons to do good works (Relief Society minutes, March 17, 1842)—priesthood works. Husbands, rightfully and scripturally too, are the family heads (Eph. 5:23)—its priests and its spokesmen. The wives, thanks be to God, are the family hearts.

"There is a center in each home from which all joys must start.
"That center? It is a mother's heart."

With love and kindness and with tact, of course, the heart can usually sway the head—even into priesthood activity. Such endeavor is expected of our sisters.

The subject of this talk could well be —*For Men Only.* Priesthood is for men only—it is not conferred upon women. The sisters may be set apart as officers in the priesthood auxiliaries, but they are never ordained to office in the priesthood. They do not share the priesthood with their husbands, fathers, or sons. They do share the blessings of the priesthood with their husbands, fathers, or sons. They do share the blessings with their husbands; sealed in a temple, they go along hand in hand with them toward exaltation, finally reigning as "queens and priestesses" with their husbands who become "kings and priests." (D&C 94:41.) Infrequently a sister asks: Why can't we (sisters) hold the priesthood? My answer: If and when he whose business priesthood is wants you to hold it, he will let his prophet know. Until then there is nothing we can do about it.

Priesthood is God's greatest gift to his children, save perhaps the gift of his Son, our Lord and Savior Jesus Christ. Some may rate the gift of mortality, followed by immortality and the promise of eternal life as a greater gift. Priesthood, being an eternal principle, existed before mortality. Immortality is the state of resurrected souls. Did the resurrection act involve an ordinance of the priesthood—a necessary ordinance, presently unrevealed? Certainly the resurrection act is another manifestation of the great power of the priesthood. May I ask—how can we achieve eternal life without the blessings and ordinances of the priesthood?

The power of the Melchizedek Priesthood is to have the power of "endless lives," said the Prophet Joseph Smith. ". . . And all those," he said, "who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually." (Heb. 7:3. Inspired Version.) He further said, "Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessing." Our Lord appraised this wonderful gift in these words:

". . . all they who receive this priesthood receive me, . . .

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." (D&C 84:35, 37-38.)

No mortal man will ever realize all of the blessings in this great promise as he dwells here in this mundane period of our everlasting lives, but by reason of priesthood which is attained and honored, we have God's promise that sometime we may become like unto God. ". . . all that my Father hath shall be given unto him." (D&C 84:38.) Incidentally, God had something to say about those who do not honor their priesthood. I have not time to inject his dour warning into my remarks today. All who hold the priesthood, however, should read what he said.

To you who bear the priesthood, may I say: In an inventory of your possessions—physical, mental, spiritual, and financial—priesthood, if honored, may be your greatest asset; it could be the best investment you ever made. It costs you nothing; its dividends can be fabulous. Appraise it honestly and list it high up among your assets on your life's balance sheet. And you who are

not honoring your priesthood, debit it high up on the liability side of your life's balance sheet. It could well be your greatest liability. You could, sooner or later, find yourself bankrupt in the kingdom of God. As of this day, *is your priesthood an asset or a liability?*

I bear testimony regarding the power of the priesthood in our restored Church, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder William J. Critchlow, Jr., Assistant to the Twelve, has just spoken to us.

The congregation and chorus will now join in singing, "O, Say What Is Truth?" Sister Florence Jepperson Madsen will conduct. After the singing Elder John Longden will speak to us.

The Singing Mothers Chorus and the congregation joined in singing the hymn, "O Say, What Is Truth?"

President David O. McKay:

Elder John Longden, Assistant to the Twelve, will now address us. He will be followed by Elder Franklin D. Richards.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve Apostles

My brothers and sisters, I am so grateful to be able to use this salutation and know that we are brothers and sisters in the kingdom of Jesus Christ. A story I read recently is appropriate here.

A preacher in a small community decided to do some remodeling and renovating of his church. To begin with he requested a new chandelier. After three or four weeks had elapsed and it hadn't arrived, he approached one of the deacons on the board and inquired why. He was informed there were three reasons: "First, it hadn't been ordered because there was no one on the board who could spell 'chandelier.' Second, we were afraid there wouldn't be anyone to play it when it came. And third, what we really need in this church is more light."

I recognize we have light today which comes through our prophet and mouthpiece. We also have the light from the teachings of the Master almost two thousand years ago, and I should like to speak at this time on what I believe is a crying need in the world today, on the basic principle of the gospel of Jesus Christ which is love.

The scriptures teach: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) This indicates the depth of this great principle.

It was exemplified by the Savior when he lived upon the earth. On one occasion, he was queried by one of the scribes: "What is the great commandment in the law?" In reply, Jesus taught an eternal truth. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

"And the second is like, namely, this. Thou shalt love thy neighbour as thyself. . . ." (Mark 12:30-31.) "On these two commandments hang all the law and the prophets." (Matt. 22:40.)

There was none other commandment greater than these, so said Jesus. (*Idem.*)

The Apostle Paul spoke on this great principle many times in plain, understandable language.

Even though changing conditions exist in the world today, and many people are confused, the application of this one principle in our everyday lives will bring happiness, contentment, and peace.

Surely, if I love my fellow man, I will not cheat him, lie about him, or commit any manner of evil against him. So again, loving all my fellow men, I will truly find happiness, contentment, and a peace that passeth understanding.

Paul was inspired to reveal the virtues,

or may we call them ingredients, of which love is composed. Addressing the Corinthian Saints who had membership in the Church of Jesus Christ, Paul said: "Love suffereth long and is kind." (See 1 Cor. 13:4.) We sing a great hymn, maybe not often enough, "Let Us Oft Speak Kind Words to Each Other." So much more is accomplished by speaking in kind words and soft tones.

"Love envieth not." We look at others and think the grass is greener on their side. We sometimes might wonder why ours seems not as green, but love envieth not. "Love vaunteth not itself, is not puffed up." (See *ibid.*, 13:4.) In other words, love teaches true humility. Jesus taught it in one parable [parable of Pharisee and Publican], "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23:12.)

Daniel Webster had a great thought when asked, "What is the highest thought that has ever entered your mind?" He answered, "My accountability to Almighty God."

We who have a testimony of the gospel should recognize our accountability to God regardless of what our achievements might be in business, in church, in school, in civic affairs.

Paul further said: "Love doth not behave itself unseemly." (See 1 Cor. 13:5.)

President McKay said it in a few words some time ago: "We are here in mortality to develop the power of self-mastery." Every single day we have opportunity to practise this art of self-mastery.

Again Paul said, "Love seeketh not her own." (See *ibid.*, 13:5.) The Savior taught by his own example, to lose ourselves in the service of others. Our beloved prophet said on his ninetieth birthday: "You may travel the world over but you will not find happiness or contentment until you lose yourself in the service of mankind." This, of course, would mean sacrifice to God and our neighbor.

Continuing, Paul said: "Love is not easily provoked. Love thinketh no evil. Love rejoiceth not in iniquity, but in the truth." (See *ibid.*, 13:5-6.) Paul, we see, had a depth of understanding regarding this great principle of love and the blessings to be attained by those who would honor and recognize and put into effect in their lives these two commandments, for he said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.)

As I tour missions or come into your stakes each week, I have a great hope for the future because of the many just plain, good people who are applying all the principles of love in their lives. I say to you, God bless you.

The English statesman, William Gladstone, said: "We look forward to the time when the power of love will replace the love of power; then will our world know the blessing of peace." What a difference the placing of words makes. The love of power or the power of love—worlds apart!

It is essential to love God, love his Son Jesus Christ and love our neighbor as ourselves.

We are living in a world of automation. Machines seem to be taking over all our jobs. Edwin Markham, an American poet, had a great idea that is worth repeating: "The way things are going, we had better learn to do things machines can't do. Love each other, for instance."

Throughout his ministry, the Master kept repeating the importance of love on many occasions. He said: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.

"By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34-35.)

Do you think a teacher who drove some twenty miles in a battered old car whenever there was a meeting to pick up just one little girl who lived in a remote area of the stake had a love of God for her fellow men? I doubt that anyone really knew what she was doing. I just happened to hear about it.

Oh, may God give us the faith and the desire to put this commandment of

the Lord into effect. ". . . love one another; as I have loved you, that ye shall also love one another." (*Ibid.*, 13:24.) Then the world may know that we are true disciples of the Lord Jesus Christ. God give us the faith, the courage, the determination to make application of these two great commandments in our lives each day, I humbly pray in the name of the Lord Jesus Christ, our Savior. Amen.

President David O. McKay:

Elder John Longden, Assistant to the Twelve, has just spoken to us. Elder Franklin D. Richards, an Assistant, will be our next speaker.

ELDER FRANKLIN D. RICHARDS

Assistant to the Council of the Twelve Apostles

My dear brothers and sisters:

Sister Richards and I have recently returned from the missions on the east coast, and we rejoice in the tremendous growth of the kingdom. I am continually amazed and pleased as I travel throughout the missions and stakes of the Church to find so many members accepting the admonition of President McKay to be missionaries. How many of you have had the joy of seeing your friends and neighbors take an interest in the Church and be baptized, because of your being a missionary?

Today I would like to talk to you about the Every Member a Missionary program—an inspired, effective, and interesting plan. One of the important characteristics of the Church of Jesus Christ is missionary activity. The Savior has charged us to ". . . teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.) And every nation includes *our* friends and the people we casually meet regardless of where we live.

The question is: How can we, a relatively small group, accomplish this great responsibility? Certainly not with the sixteen thousand full-time, stake, and district missionaries we now have—regardless of how good they are!

But, our beloved Prophet David O. McKay has given us the Every Member a Missionary plan. We can take the gospel to every nation, kindred, tongue, and people as the Every Member a Missionary plan is understood and used effectively throughout the Church and by using modern methods which become available as the Lord pours his Spirit upon all flesh.

Heretofore, missionaries generally spent most of their time in finding interested persons to teach and a small part of their time in teaching. Now, the Every Member a Missionary plan gives the members a chance to do missionary work by finding interested persons for the missionaries to teach. This greatly increases the effectiveness of the missionaries. They can teach many more people, particularly as they are taught in groups.

In working with the east coast missions, I find that the great increase in convert baptisms, and especially baptisms of entire families, is more and more attributable to the fact that a greater number of members are finding interested persons for the missionaries to teach—and the members are loving it.

We had the opportunity of meeting many of these wonderful members and hearing of their exciting and happy experiences. I am confident that there are thousands of members of the Church that have a sincere desire to do missionary work, but don't know what to do or how to do it. How then can a member, regardless of age or sex, become an effective missionary within the meaning of the prophet's admonition—Every Member a Missionary?

You ask, what can I do? Well, you can find persons who would like to know more about the Church. But, how can I find such persons? The following three ways are pretty much the basis of the Every Member a Missionary Program.

First, ask people what they know

about the Church and if they would like to know more—yes, ask the golden questions.

Second, take your friends and neighbors to church meetings and socials.

Third, live the gospel. As your friends and neighbors feel your love, they will want to know more about the Church.

All three of these ways are part of the referral program as you arrange for the missionaries to teach the interested persons. When you find interested persons either by personal contact, over the telephone, or by correspondence, bring them into your home, preferably in a group and ask the missionaries in to give them the discussions. If they are out of the area, have your bishop give you the name and address of the nearest stake or mission to where the interested person lives and send the referral to the stake or mission president together with details of how you secured the name and other pertinent information.

Let me elaborate on the three ways you can find persons who want to know more about the Church, by giving you a few interesting examples:

First, ask the golden questions as you meet people personally or over the telephone or through the mail. I have asked the golden questions hundreds of times, and I have never embarrassed myself or the person I have asked. A few weeks ago I was registering in a motel in Raleigh, North Carolina. I asked the golden questions of the young man at the desk. He was not interested, but the young man standing behind him overheard our conversation. He had been to Salt Lake City, was impressed, and wanted to know more. I told him we had missionaries in Raleigh, and he gave me his name and address. He was very interested in having the missionaries call and tell him more about the Church. I immediately turned this golden contact over to the missionaries.

A bishop's wife in Atlanta, Georgia, wanted to do missionary work but didn't know how or when she could find the time and still take care of her young family. The missionaries suggested that she telephone proselyte, ask the golden questions over the telephone from her own home in the evening after the children were in bed. She told me that the missionaries showed her how and that it was thrilling and most rewarding and not embarrassing. She has found many interested persons for the missionaries to teach.

During the last year, thousands of letters have been written asking the golden questions. Many have responded, asking that the missionaries call on them, others have asked for literature or the Home Study guide—discussions by mail. Recently a woman from Oceola, Iowa, wrote us—"I am so glad that you are sending me these discussions. I thank you. Would it be too much to ask you to send me more of Joseph Smith's works?"

Now the second way of finding interested persons is by taking your friends and neighbors to church meetings and socials. In Bowling Green, Kentucky, the Relief Society needed an organist. The president asked a nonmember friend to help them out. She replied she would be glad to, and before long she became interested, was taught the gospel by the missionaries and was baptized.

In the Southern States Mission a young girl was walking home with a friend and began humming, "Come, Come, Ye Saints." Her friend said, "My that's a beautiful melody. What is it?" The girl told her about it and made a date to take her to a church service. After attending a few times she arranged for the missionaries to teach her family. The family have all been baptized and are happy, doing their part in building the kingdom.

I mentioned living the gospel as the third way to find interested persons. About ten days ago I was showing a man and his wife from Iowa around Temple Square. They were very interested and particularly so when Brother Alexander Schreiner took an active interest in them, showing them the organ and how it is played. Brother Schreiner really went the extra mile. I asked them if they knew any members of our Church in Iowa. They replied, yes, a wonderful family. Recently when a friend of theirs had a baby, this fam-

ily took the children of the woman who was having the baby into their home while the mother was in the hospital. Both Brother Schreiner and the Iowa family were evidencing their love of their fellow men. These incidents have been an important factor in interesting this couple. They expressed a desire to know more about the Church.

A short time ago while having dinner in a New York restaurant, we asked our waiter, a very fine man, the golden questions. He replied enthusiastically that he had been to Utah and California and had met several Latter-day Saint families, was very much impressed with their way of life, and would like to know more about the Church. He gave us his address in Brooklyn and seemed anxious to have the missionaries call at his home and give him and his family the discussions. We promptly gave this good referral to the mission president in New York.

Most of us have had unusual experiences with people becoming interested and wanting to know more about the Church. The Lord has said, "Be ye strong from henceforth; fear not for the kingdom is yours." (D&C 38:15.) So let's not fear henceforth—ask the golden questions, take your friends and neighbors to Church meetings and socials, and live the gospel. As you do these things, you will find many persons who are interested in knowing more about the Church, and you will be a missionary within the meaning of the prophet's admonition—Every Member a Missionary.

"Remember the worth of souls is great in the sight of God"; (*Ibid.*, 18:10.) And again the Lord has said: "And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (*Ibid.*, 18:15-16.)

My brothers and sisters, we are engaged in building the kingdom. I know that God lives and that Jesus is the Christ. The gospel has been restored in its fulness, and it is our duty and great opportunity to share it with others. Joseph Smith was a great prophet, and David O. McKay is a great prophet. May we sustain our prophet in every way.

Yes, the Every Member a Missionary program is inspired and is effective. May we get the vision of two million missionaries bringing souls into the kingdom, and may we feel the joy, happiness, and salvation that comes from active missionary work, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

The missionary to whom we have just listened is Elder Franklin D. Richards. Elder Spencer W. Kimball of the Council of the Twelve will be our concluding speaker.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

Brothers and sisters and friends of the air audience:

Today we remember with deep affection our beloved leader Henry D. Moyle, and from his stirring sermon last April conference, we can still hear his earnest voice saying:

"I believe with all my heart and soul that the solution to our problems here upon this earth today and tomorrow is to be found in the knowledge and appreciation of man's relationship to God, his dependence upon God, and his obedience to God's laws.

"There is absolutely nothing of such great worth to man as to know God."

In my childhood, we had mottoes hanging on our walls sometimes embroidered, sometimes painted, these for decoration and for inspiration. One I remember read: "What is home without a mother." From my infancy, every time

I entered the house, I called, "Mama," over and over until I found her. Totally satisfied in the security her presence afforded, I ran again to play. Just to know she was there! That was all.

When I was eleven, Mother passed away and from my aching heart came numerous times, "Mama," as I entered the house, but there were only mocking echoes of emptiness. Later the void was filled when our stepmother gave presence to the home and again through my youth, I called and found my security in the welcome answer, "I am here, son."

It was the same red brick house through the days of security and the days of desolation, the same shelf-filled pantry, the same wood stove and water tank, the same parlor with its rag carpet and the same old clock ticking away the hours and days and years, but stability and sureness and peace were there, for Mother was there, and security was there, and the house breathed belongingness.

On Labor Day 2,000 young people converged on the little resort town of Seaside, Oregon, repeating their last year's devastation, smashing windows, ripping street and shop signs down, and requiring 100 police plus National Guardsmen to quell the rioting, and I wondered if these 2,000 homes from which they came were normal ones with a mother at home who could answer, "Yes, dear, I am here."

Again, the news reported 30,000 teenagers rioting on a California beach, filling beer cans and bottles with sand and throwing them at police, boys stripping girls and sex indulgence common and unabashed. And we wondered how many of these 30,000 fathers were furnishing cars and money for their children to vacation at resorts; for beer and brutishness, and who provided the gasoline, and who paid the fines?

And, we wondered how many of the 30,000 mothers were making homes and how many making money. How can mothers justify their abandonment of home when they are needed so much by their offspring? Rationalization must take over as they justify themselves in leaving home and children.

Of course, there are *some* mothers who *must* work out to support their children, but let every working mother honestly weigh the matter and be sure the Lord approves before she rushes her babies off to the nursery, her children off to school, her husband off to work, and herself off to her employment. Let her be certain that she is not rationalizing herself away from her children merely to provide for them greater material things. Let her analyze well before she permits her precious ones to come home to an empty house where their plaintive cry, "Mother," finds no loving answer.

Do not these absentee mothers and millions of approving fathers know that basic attitudes towards standards, morality, the Church, and God are developed in the family circle and are quite well set while they are still small children?

It is said: "Give me a child until he is seven and then do with him what you will." These first years are so vital.

The Lord said: "My sheep hear my voice . . ." (John 10:27). So do the little ones respond to their own mothers. The maid, the neighbor, the sister, the grandmother may clothe and feed and diaper the child, but no one can take the place of mother. This is impressed upon us by the story of the six-year-old who got lost from his mother in a large supermarket and began to call frantically, "Martha, Martha."

When the mother was found and they were reunited, she said: "Honey, you should not call me Martha, I am 'Mother' to you."

To which the little fellow rejoined: "Yes, I know, but the store was full of mothers, and I wanted mine."

Children need security, special love, and to be wanted.

At a distant conference, my plane brought me to the city many hours early. The stake president met me at the airport and took me to his home and, having important work to do, excused himself and returned to his work. With the freedom of the house, I spread my papers on the kitchen table and began my work. His wife was upstairs sewing. In mid-afternoon, there came an abrupt entry from the front door, and a little fellow came running in, surprised to see me, but we became

friends. Then he ran through the rooms calling, "Mother," and she answered from upstairs, "What is it, darling?" and his answer was, "Oh, nothing." He went out to play.

A little later another voice came in the front door calling, "Mother, Mother." He put his schoolbooks on the table and explored the house until the reassuring answer came from upstairs again, "Here I am, darling," and the second one was satisfied and said, "OK" and went to play. Another half hour and the door opened again and a young teenager moved in, dropped her books and called, "Mother." And the answer from upstairs, "Yes, darling," seemed to satisfy, and the young girl became acquainted with me, then began practising her music lesson. None of the three had gone upstairs.

Still another voice later called, "Mother," as she unloaded her high school books. And, again the sweet answer, "I am up here sewing, darling," seemed to reassure her. We became acquainted, and she tripped up the stairs to tell her mother the happenings of the day in a sweet mother-daughter relationship. Home! Mother! Security! Just to know Mother was home. All was well.

A child is happy if he feels that he is wanted and enjoyed by his parents. He needs to feel that his parents will be there, especially in a crisis.

This mother, too, could have had a job. Her children also could use more things her wages could provide. She also could have rationalized that two salaries could give her children more advantages, more outings, travel, and vacations, more clothes, gifts, and luxuries. But, this mother knew well that a child needs a mother available more than all the things which money can buy.

The *Parents* Magazine says: "The feeling of security is the core and foundation for good mental health.

"Most of the married women over 35 in the labor force (says this authority) are working not because their families really 'need the money,' but in order to maintain a higher standard of living, get away from some housework, and lead, as they suppose, a more interesting and richer life."

A prominent judge listed the causes of juvenile delinquency:

First, destructive toys and games such as guns and other symbols of violence. Second, *working mothers;* and third, fathers who *work two shifts*, absenting themselves from the home except to eat and sleep.

His long list of causes ended with this: Lack of religious training and discipline in the home and schools, and lack of love in the home. My reference is Judge Jacob M. Braude of the Circuit Court of Cook County (Chicago), Illinois.

These lacks were inherent in the parents, but it was the children who suffered.

Twenty-four million women in the United States work outside the home. This is one-third of all in the total labor force, and 80% of them have living husbands.

In 1890, only 5.5% of the wives under 35 and living with husbands were working. By 1957, it was 27.7% and now it is about a third of those wives between 18 and 24.

In the labor force are about 2.5 million women whose children are under six, and 5.4 million with children under twelve years of age. Think of it: a possible twelve to fifteen million children without a mother through crucial hours! Of these about 400,000 children under twelve years of age must care for themselves entirely while their mothers work. One-third of all mothers with children under eighteen are in paid employment. My statistics come from the Children's Bureau of the US Department of Health Education and Welfare and other dependable sources. This means that in this country, one child in 13 under 12 must look out for himself. In the 10-11 year old group, the ratio is one in five *without care* while the mother is at work.

It is shocking! Nearly one-third of all our young matrons, 18 to 24, are breaking the law of God in not bearing children, or if they are having children, are they neglecting the helpless little ones?

President McKay said, "The more

woman becomes like man, the less he will respect her. Civilization weakens as man's estimate of woman lessens."

We are told that the average age when women cease bearing children is about 26; yet in these vital years, nearly one of every three is working outside her home. When such masses of mothers are employed out, what may we expect from the offspring?

How nearly perfect can a mother be who rushes in the morning to get everybody off and settled for the day, herself included, then returns weary after a hard day of employment to a tired husband who has had a hard day and to children and youth with problems, and then to her homemaking, cooking, cleaning, and then to a full social calendar. From such homes come many conflicts, marital problems, and divorces, and delinquent children. Few people in trouble ever ascribe their marital conflicts to these first causes, but blame each other for the problems which were born and nurtured in strained environments. Certainly the harmonious relationship of father and mother and the emotional climate prevailing between parents give soundness and security to children.

President Belle S. Spafford speaking to her world of Relief Society mothers said:

"Children should be cherished with the strongest bonds of affection; . . . No effort should be too much, no sacrifice too great to protect them from evil and preserve them in righteousness. . . . The love and the sanctity of the home should be zealously safeguarded. . . ."

And she speaks of mothers' obligations—

". . . to make all else in life subservient to the well-being of our homes and families.

* * * * *

"Always in the Church, people have been admonished to marry in the House of the Lord, to establish homes, and bear and rear children in righteousness."

Brigham Young says:

"It is the calling of the wife and mother . . . (to tie) her offspring to herself with a love that is stronger than death for an everlasting inheritance. . . ." (*Discourses of Brigham Young*, p. 198.)

In this important city crime has increased three times faster than it did in the nation during 1962, said our local newspaper. And crime in the past five years increased four times faster than population, four serious crimes per minute recorded on the crime clock.

One authority gave us: "The more the parents approve of each other, the more the child will be welcome, —the most important single factor in the development of the child is the emotional climate prevailing between his parents."

Are music and dancing lessons and camps and clothes justified when it may mean the sacrifice of the home and mother on the altar of employment?

One girl said, "I really don't want to go to the girls' camp. I'd rather stay home with Mother, but Mother is not home to stay with." Are we glamorizing out-of-home activities for our children when they should be home helping or off to work themselves?

Absenteeism of mothers is often linked with idle youth—delinquent youth. When we read of the recent Labor Day escapades by tens of thousands of high school and college young people on their mass invasions of resort towns, we wonder again: Why are they permitted leisure till they become sick with boredom? Home is drab so they resort to destructiveness and immorality.

One judge said: "These mad vacations make their biggest appeal to youngsters who have too little to do. . . . We never have any trouble with kids who have real interests, real hobbies, a radio ham, or a real athlete."

The idle generation! Hours each day and nothing to do. Saturdays and nothing to do. Three long months of school vacation and nothing to do. No one has found a truer adage than: "The idle brain is the devil's workshop."

Another judge states that "Too many kids are loafing. Parents do not make children get jobs. And, this helps them into trouble . . . there is an alarming lack of employment among our young people . . . and idleness among those who come before me. . . ."

He is not talking about the pallid, spindly urchin, working twelve hours a

day in coal mines but of the hulking youth sitting around while his hard-working, doting parents support him.

It is foolish to expect an energetic exuberant youth to live normally when he has his free time largely to himself including three idle months of summer vacation. I quote him further,

"As I see young people of what I consider an employable age sitting around drive-ins or malt shops, on park benches, or at the beaches, cruising around in cars or hanging around on the street corners at all hours of the day and the night, I am amazed at their ability to stay out of trouble as well as they do . . . idleness is a prime factor in most juvenile misbehavior. . . ."

He continues: "I find the average parent of the average employable but unemployed youngster to be weak, over-protective, and overindulgent. Both he and his wife work to afford their child the niceties of life which they now consider necessities. All the comforts of home plus a car and a gasoline credit card. . . ."

This judge says these parents are a generation of well-intentioned ones rearing a generation of sloths—Judge Robert Gardner of the Juvenile Court of Santa Ana, California.

A woman who had not been able to hold a job in spite of the fact that she was well-trained and highly educated explained: "Oh, it's not odd at all. My parents never expected me to work, and for that reason I never expected to either." She seemed to feel unabashed, and that such was reason enough.

The judge proceeds: "This type of parent blindly accepts Junior's plaint: 'I can't find a job.'

"Can't find a job! Well, Junior, I have news for you! These are boom times. A whole generation of us grew up during the depression when there were no jobs, but we found jobs anyway. Oh, they weren't good jobs, but they were jobs. There were always jobs—mean, disagreeable, back-breaking jobs. And many of these jobs didn't pay very much and they were hard and they were long hours and they were not desirable."

Do youth look for work in the cotton fields, in the beet fields, in the hay fields, the jobs that are taken by itinerant workers brought from Mexico and other foreign lands?

Some judges give arrested youth a choice to get a job within thirty days or be locked up, and seldom have had to lock up any. If the alternative is unpleasant enough, somehow Junior finds employment.

To this philosophy, there are rejoinders from many sources which cry there are not enough jobs to go around and that a job for a youngster means a job lost to the head of a family. And the answer of the judge to this is, "Get women out of the factories and put them back into the home where they belong . . . cooking, sewing, cleaning house and doing the traditional woman's work. It would do both for them and their neglected youngsters a world of good."

If a few million of the working mothers who need not work were to go home to their families, there might be employment for men now unemployed and part and full-time work for youth who ought to help in family finances and who need occupation for their abundant energy.

How many children today contribute toward the family living? Parents permit the youth to idle away their time.

"Can't get a job," they say. Why, bless your souls, the world is crying for helpers. Have we spoiled our children paying them for every effort? I heard a fifteen-year-old complaining because he received only sixty cents an hour.

"What can we do?" they cry, "Where can we go?" Listen, youth, go home, roll up your sleeves; pick cotton, hoe the corn, thin the beets. Yes, before and after school and Saturdays and vacation days! It won't hurt you to store your ball and bat and hiking togs. Hang the storm windows, paint the fence, wash the car, pick the fruit, mow the lawn, repair the screen, plant a garden, cultivate flowers, trim the trees.

As we read of delinquency and crime, 2,000,000 serious crimes in this land in a year, and as we note many are committed by girls and boys, we ask ourselves what is the cause and what are

the cures? In an adequate survey it was learned that a majority of youth wish responsibility and will thrive on it.

"What can we do?" they ask again.

Do the shopping, work in the hospital, help the neighbors and the church custodian, wash dishes, vacuum the floors, make the beds, get the meals, learn to sew.

Read good books, repair the furniture, make something needed in the home, clean the house, press your clothes, rake the leaves, shovel the snow, peddle papers, do "baby sitting" free for neighbor mothers who must work, become an apprentice.

J. Edgar Hoover of the FBI said, "Our youthful delinquency is a problem which strikes practically every home in America. It is something to which every parent should give the deepest consideration and the said responsibility for youth law infraction today lies more on the doorstep of the adult than it does on the youth. In the majority of instances the story of juvenile delinquency is the story of shattered homes where parents are neglectful, indifferent, and fail to exercise the proper degree of discipline."

One parent wrote to youth: "Your parents do not owe you entertainment; your villages do not owe you recreation facilities; the world does not owe you a living; you owe the world; you owe it your time, your energy, your talents, yourself. In plain simple words, grow up, get out of your dream world; develop your backbone, a backbone not a wishbone, and start acting like a man or a lady. . . ."

Lawmakers in their over-eagerness to protect the child have legislated until the pendulum has swung to the other extreme. But no law prohibits most work suggested above, and parents can make work.

President David O. McKay said: "We are living in an age of gadgetry which threatens to produce a future generation of softness. Flabbiness of character more than flabbiness of muscle lies at the root of most of the problems facing our American youth."

Are these iconoclasts from normal homes with normal fathers and mothers? Or, are those parents income producers who satisfy their every selfish desire for social life, comforts, golf, parties, travel, drinking at the expense of their children?

Do the families of these window smashers kneel in prayer night and morning before these depredations? Do they have family evenings, family picnics, vacations, and entertainment together? Do these parents of such hoodlums exercise discipline in the home or are the children emancipated from restraint, from duties, and from controls?

To slow down this ever-increasing rate of juvenile delinquency, there is a growing cry: "We must have more detention homes and reformatories. We need more public money appropriated for better facilities, more highly trained specialists, social workers, psychologists and psychiatrists. We need larger jails, more police."

Certainly, it must be apparent that all this is but an attempted control of a malady of epidemic proportions. Have the experts failed? Isn't it time to come back to fundamentals? "We need more money," they say, but we have spent in the last decade $78 billion on elementary and high schools for the children, yet delinquency increases; $110 billion on cars; $127 billion for recreation, and still immorality, hoodlumism, sadism, and vandalism grow apace, and to make it worse, $180 billion in cosmetics, tobacco, and alcohol. No—money is not the answer! Surely we must realize that an ounce of prevention is worth tons of cure.

The Lord has indicated long ago the perfect pattern of prevention. He has organized the family in a home with unified pursuits. It takes no magician nor social authority to know where the error lies, and that the cure is prevention. With the home a sweet religious one with discipline and love and parental bliss and sweet parent-child relationships, there would be few, if any, prodigals. Reformatories and correction institutions could close; social agencies could lock their doors; jails would have few prisoners, and war be outlawed.

All this could come by the building of the homes of the people into spiritual

fortresses. If fathers would give themselves to their families and mothers come home from employment and high society to conserve the smaller incomes and to be real mothers, then the word *delinquency* would cease to terrify us.

May we organize our homes, discipline our children, and create nations of homes such as our Heavenly Father has planned, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Spencer W. Kimball of the Council of the Twelve.

In behalf of all who have listened to the singing during the General Conference sessions today—the General Authorities, the audience here in the Tabernacle, and the large radio and television audience—we express appreciation and gratitude to these Singing Mothers for the beautiful music, inspiring messages. With all my heart I say, Sister Jepperson and mothers, God bless you!

The Saturday morning session will be broadcast direct by numerous radio and television stations, and recorded for transmission on Sunday morning at 10 o'clock, Eastern Daylight Time (9:00 Eastern Standard Time), to many television stations in the eastern part of the United States. Both sessions of our Conference today, and Saturday and Sunday, will be rebroadcast over KSL Radio the following morning starting at one o'clock and will be heard in many parts of the United States and in the world, including Canada, Mexico, Alaska, and in the Islands of the Pacific. A delayed television release will also take the Saturday morning session of Conference to viewers over three television stations in Hawaii. A video tape will be flown from the Mainland and broadcast Sunday morning in Hawaii.

A special meeting under the direction of the Genealogical Society will be held in the Tabernacle this evening at 7:00 o'clock. Those requested to attend are stake presidencies, bishoprics, stake and ward genealogical workers; and anyone else interested in genealogical work is invited.

There will be a Welfare Agricultural Meeting in the Assembly Hall tomorrow morning at 7:30 o'clock. Stake presidencies, bishoprics, agricultural representatives from all stakes, and all others interested in agriculture are invited to attend this meeting.

The Relief Society Singing Mothers will now favor us with, "The Lord Bless Thee and Keep Thee," conducted by Dr. Florence Jepperson Madsen.

After the benediction by Elder Israel I. Bentley, formerly president of the Northern Mexican Mission, the general sessions of this Conference will be adjourned until 10 o'clock Saturday morning.

Singing by the Relief Society Singing Mothers, "The Lord Bless Thee And Keep Thee."

Elder Israel Bentley, formerly president of the Northern Mexican Mission, offered the benediction.

Conference adjourned until Saturday morning, October 5th, at 10:00 a.m.

SECOND DAY

MORNING MEETING

The Conference reconvened Saturday morning, October 5, 1963 at 10:00 a.m.

The music for this session was furnished by the Tabernacle Choir, with Richard P. Condie conducting. Elder Alexander Schreiner, Tabernacle Organist, was the accompanist.

President David O. McKay who presided and conducted the services, opened the meeting with the following introductory remarks:

President David O. McKay:

To all present this morning in the Tabernacle, in the Assembly Hall, and to the vast television and radio audience we extend a hearty welcome to this, the

Third Session of the 133rd Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, under the direction of Brother Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing, "God of our Fathers, Whose Almighty Hand."

Following the singing the invocation will be offered by Elder Merrill A. Nelson, president of the Kearns Stake.

The Tabernacle Choir sang the number, "God Of Our Fathers, Whose Almighty Hand."

Elder Merrill A. Nelson, president of the Kearns Stake, offered the opening prayer.

President David O. McKay:

The invocation was offered by President Merrill A. Nelson.

The Tabernacle Choir will now favor us with, "Sing Unto God With Unmeasured Praise." Following the singing Elder Richard L. Evans of the Council of Twelve will be our first speaker.

The Tabernacle Choir sang the selection, "Sing Unto God With Unmeasured Praise."

President David O. McKay:

Elder Richard L. Evans of the Council of the Twelve will now speak to us.

ELDER RICHARD L. EVANS

Of the Council of the Twelve Apostles

My beloved President, and my beloved brethren and sisters:

For more than a third of a century it has been my privilege to speak to many of you many times through my association with the Tabernacle Choir and its remarkably long series of broadcasts and through other organizations and activities. But I feel a weighty responsibility this morning in speaking to you of some things that are close to my heart and important to my life, and which are vitally a part of the principles and convictions of the Church to which I have the honor to belong—The Church of Jesus Christ of Latter-day Saints, sometimes inaccurately referred to as the "Mormon" Church, whose head and lawgiver is our Lord and Savior, Jesus the Christ, who with his Father—the Father of us all—is the foundation of our faith.

It is God the Father and his Son our Savior whom we worship. This places us on common ground with all sincere worshiping Christians, through our belief in the divinity of the Lord Jesus Christ. It places us on common ground with all other men also who believe in God the Father and Creator of us all, in whose image, as scripture testifies, men are made.

Now since we have this literal relationship with our Father in heaven and his Son, our Lord and Savior, the matter of communication between God and man, between a loving Father and his children, becomes a matter of primary importance—for life is a search for all of us—a search for its purpose and meaning—a search for the answers to questions, to problems—answers that will satisfy the yearnings of our hearts, the reaching of our minds. These are answers that can only come from a divine source.

This brings us to the question of communication between God and man, between a loving, all-knowing Father and his searching, seeking children. This communication includes prayer, inspiration, impressions from the divine source upon the mind of man, the findings of truth through earnest seeking and research, and also what is called revelation, to which the ninth Article of our Faith refers in these words: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

Who knows all the answers or any of the ultimate answers? Since no one

does, they must come from continued revelation—from continued prayerful seeking and search.

There has been among men some suggestion that the heavens are closed, that scripture is closed; that God revealed his mind and will to his prophets in the far past, but for some reason does not do so today.

Do we need his guidance less today than men once did? Do we have fewer problems? Would a just and loving Father love us less than he did his children of the past? What kind and loving father would fail or refuse to respond to his children if they approached him with urgent need and humble hearts?

What gracious and all-wise Administrator of heaven and earth would ignore the problems of the present or leave his children to grope alone in life?

The comforting answer to these questions is that the channels of communication *are* open; that our God and Father is still interested in all our affairs; that he has his prophet on earth; that he gives to his children what in his wisdom they need and seek and are prepared to accept.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) "Where there is no vision, the people perish." (Prov. 29:18.)

This need for prophets and their vision—lest the people perish—prompts us to quote another Article of Faith: "We believe in the same organization that existed in the Primitive Church (i.e. the Church founded by our Savior in the Meridian of Time), viz., apostles, prophets, pastors, teachers, evangelists, etc." (Article 6.) Would not our Savior's Church today be organized as when he was on earth?

The Church of Jesus Christ of Latter-day Saints sustains in this conference President David O. McKay, who has stood before us this morning in his ninety-first year, in his kindly wisdom and far-seeing perception; sustains him as a prophet of God in this latter day, with the same divine commission that was given to the prophets of the past.

Some have asked about our belief in the Book of Mormon. The Book of Mormon is not a substitute for the Bible. We accept the Bible and use the King James Version. But we do not believe that the Lord God confined his communications to the people of ancient Palestine or to any place or period of the past. He has had prophets in other places. The Book of Mormon, which supplements the Bible and is compatible with it, is an account of the counsels and communications of God, as is the Bible, and contains sacred and secular history, given to and preserved by the prophets of ancient America, among whom were some of the ancestors of the American Indians.

God is no respecter of persons and has not confined his communication to one part of his family, to one time of history, or to one land.

Now not only does our Father in heaven communicate by revelation, by inspiration, but he reveals truth also to earnest searching, seeking men in many fields of truth. Knowledge has been poured out upon the earth, the evidences of which are too numerous to dwell upon.

And not only does he reveal his will to his servants the prophets and to sincere searching men, but he responds to a child's simplest prayer—the simplest, sincere desire of the soul. He is mindful of every one of us in all our needs, in all of our decisions, in all our uses of life, in the thoughts of our innermost hearts, and our outermost actions. And aside from revelation as such, there is the impression within—the whisperings of the Spirit to the hearts and consciences of men.

And not only do we need communication with our Father in heaven, but we need communication and understanding with one another. So often we misjudge men. We misjudge motives; we believe rumors, and not only believe them, but sometimes add to them and pass them on. We sometimes believe what gossip and prejudice says of others, rather than going to factual sources of information. We often reach conclusions based on sheer assumptions. "O

mortal men," said Dante, "be wary how ye judge."

Parents need better communication with their children, and children with parents. They need to counsel and respect each other and confide in each other and share with each other the thoughts of their hearts. What more important charge could anyone have in life than to care for and nourish and understand and teach and love a child whom God has given? What greater loyalty can a child have than to confide in a father and a mother with respect and love, sharing hopes and dreams and plans and experiences. And there is safety in this—safety in doing nothing that we would not be willing and proud to confide to parents or to our Father in heaven, who in fact knows all things whether or not we confide.

There is safety in a mother and a father waiting for children to return at whatever hour—safety in these close confidences.

Husbands and wives need to confide and communicate with each other and not withdraw themselves within themselves, but to keep always open between them a gentle and frank and kindly communication.

Those who don't communicate sometimes sit in brooding silence, and let small things seem large, and imagine offenses that were never intended, and misjudge minds and hearts and motives, and pull apart and sever the most sacred ties, and break hearts and homes.

There is so much of misunderstanding that could be cleared with communication, with talking things out—suspicions, offenses, misjudging motives, much of which would disappear with communication and the sincere sharing of confidences with those who have a right to expect us to confide. As a poet so long ago expressed it—

"Not understood. We move along asunder,
Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder
Why life is life, and then we fall asleep,
Not understood.

"Not understood. We gather false impressions
And hug them closer as the years go by,
Till virtues often seem to us transgressions;
And thus men rise and fall and live and die,
Not understood.

"Not understood. Poor souls with stunted vision
Oft measure giants by their narrow gauge.
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mould the age,
Not understood.

"Not understood. The secret springs of action,
Which lie beneath the surface and the snow,
Are disregarded; with self-satisfaction
We judge our neighbors as they often go,
Not understood.

"Not understood. How trifles often change us.
The thoughtless sentence or the fancied slight
Destroys long years of friendship, and estranges us,
And on our souls there falls a freezing blight:
Not understood.

"Not understood. How many breasts are aching,
For lack of sympathy? Ah! day to day,
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away,
Not understood.

"O God, that men would see a little clearer,
Or judge less harshly where they cannot see!
O God, that men would draw a little nearer
To one another! They'd be nearer Thee
And understood."

—Thomas Bracken

I would leave my witness with you

that there is purpose in life, that there is a Father in heaven who made us in his own image; that he did send his Son, our Savior, to redeem us from death; that God has revealed himself to man through the prophets of the latter days even as through the prophets of the far past; that he is interested in his children; that he responds to prayer; that he gives the revelations of his mind and will; that men are immortal and eternal; and that there is everlasting purpose and reason for the righteous living of life, for keeping his commandments, for cherishing, serving, and loving one another.

We would share with you these words from King Benjamin from the Book of Mormon:

"Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

"And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them. . . .

"And ye will not suffer your children . . . that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, . . .

"But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another.

". . . I say unto you, that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent.

". . . O remember, remember that these things are true; for the Lord God hath spoken it." (Mosiah 4:9-10, 14-15; 3:17; 2:41.)

The answers men so much seek are to be found, and to the aching, yearning loneliness of human hearts, and to the anguished agony of the world there can come direction, revelation, comfort, guidance, inspiration, and a finding of the way to the purposeful, happy living of life with the peace and cleanliness of a quiet conscience, and with the blessed assurance of an everlasting life with limitless opportunities, and with our loved ones with us.

May God be with you, my beloved friends, and give you every needed blessing in life, and your loved ones, in peace and health and happiness, in prayerful searching and seeking, in pursuit of the divine purpose, with the assurance that the answers are there. May you have help in your daily pursuits, and in your homes, and in all relationships with your loved ones, and with wise and good choices in all the living of life.

God does live! He is real and reachable and not indefinable. He is mindful of us. He hears us. He is interested in us. He is ever ready to communicate with us. He is our Father and made us in his own image, and as we seek him he will not leave us groping and lonely and alone. His word, his Church, his purposes are here and now on earth. The Creator is still in command. May God bless you and peace be with you—always, I pray in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Richard L. Evans of the Council of the Twelve.

Following a brief Tabernacle Organ interlude, the Tabernacle Choir will sing, "Hosanna, Christ Has Risen," with Albert Fallows as soloist.

Selection by the Choir, "Hosanna, Christ Has Risen," (Albert Fallows, soloist).

President David O. McKay:

We welcome all those who have just joined us by radio and television in the 133rd Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints, convened in the Tabernacle on Temple Square in Salt Lake City.

We shall now hear from Bishop John H. Vandenberg, Presiding Bishop to the Church.

BISHOP JOHN H. VANDENBERG

Presiding Bishop of the Church

The Bible states that our Savior Jesus Christ ". . . gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:14.) The members of The Church of Jesus Christ of Latter-day Saints are known throughout the world as a peculiar people.

We are considered a peculiar people because of our Word of Wisdom—the great youth program, the welfare program, the priesthood, and because of our belief in God—that he is a personal God and is the same yesterday, today, and forever, and that he speaks to his prophets today as he did anciently. We are peculiar because we not only claim but furnish evidence to all people that the gospel of Jesus Christ has been restored to the earth in these latter days. We believe that the same organization that existed in the primitive church of apostles, prophets, bishops, teachers, elders, and seventies, has been restored by direct revelation. It is the duty of those called as apostles ". . . to ordain and set in order all the other officers of the church, . . ." (D&C 107:58.)

"The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, . . . to build up the Church, and regulate all the affairs of the same in all nations, . . ." (*Ibid.*, 107:33.) The Twelve travel throughout the world and under the influence of the Spirit ordain bishops to be "stewards of God."

In connection with the duties of the apostles, I would like to relate an apocryphal story from the writings of Clement of Alexandria:

". . . about John the Apostle, handed down and preserved in memory. When, on the death of the tyrant, he (John) passed over to Ephesus from the Island of Patmos, he used to make missionary journeys also to neighboring gentile cities, in some places to appoint bishops, and in some to set in order whole churches and . . . to appoint one of those indicated by the Spirit. On his arrival then at one of the cities at no great distance, of which some even mention the name, . . . he saw a youth of stalwart frame and winning countenance, and impetuous spirit, and said to the bishop, 'I entrust to thee this youth with all earnestness, calling Christ and the Church to witness.' The bishop accepted the trust, and made all the requisite promises, and the apostle renewed his injunction and adjuration. He then returned to Ephesus, and the elder taking home with him the youth who had been entrusted to his care, maintained, cherished, and finally baptized him. After this he abandoned further care and protection of him, considering that he had affixed to him the seal of the Lord as a perfect amulet against evil. Thus prematurely neglected, the youth was corrupted by certain idle companions of his own age, who were familiar with evil, and who first led him astray by many costly banquets, and then took him out by night with them to share in their felonious proceedings, finally demanding his cooperation in some worse crime. First familiarized with guilt, and then, from the force of his character, starting aside from the straight path like some mighty steed that seizes the bit between its teeth; he rushed towards headlong ruin, and utterly abandoning the divine salvation, gathered his worst comrades around him, and became a most violent, bloodstained, and reckless bandit-chief. Not long afterwards John was recalled to the city, and after putting other things in order said, 'Come now, O bishop, restore to me the deposit which I and the Saviour entrusted to thee, with the witness of the Church over which thou dost preside.' At first the bishop in his alarm mistook the meaning of the metaphor, but the apostle said, 'I demand back the young man and the soul of the brother.' Then groaning from the depth of his heart and shedding tears, 'He is dead,' said the bishop. 'How and by what death?' 'He is dead to God! For

he has turned out wicked and desperate, and, to sum up all, a brigand; and now, instead of the Church he has seized the mountain, with followers like himself.' Then the apostle, rending his robe and beating his head, with loud wailing said, 'A fine guardian of our brother's soul did I leave! Give me a horse and a guide.' Instantly, . . . he rode away . . . from the Church and arriving at the brigands' outposts, was captured without flight or resistance, but crying, 'For this I have come. Lead me to your chief.' The chief awaited him in his armour, but when he recognized John as he approached, he was struck with shame and turned to fly [flight]. But John pursued him as fast as he could, forgetful of his age, crying out, 'Why my son, dost thou fly [flee] from thine own father, unarmed, aged as he is? Pity me, . . . fear not . . . stay! believe! Christ sent me.' But he on hearing these words first stood with downcast gaze, then flung away his arms, then trembling, began to weep bitterly, and embraced the old man when he came up to him, pleading with his groans, . . . but the apostle pledging himself . . . led him back to the Church and praying for him . . . and wrestling with him in earnest fastings . . . did not depart, as they say, till he restored him to the bosom of the Church." (St. Clement of Alexandria, *Quis Divinitus Salv.*, chapter 42.)

In Zion today are apostles like John who have been divinely called to minister the affairs of the kingdom of God in all the world. The Lord has through this apostolic ministry appointed bishops in all stakes of Zion. The charge, "I entrust to thee this youth," which John gave to the bishop is one of the foremost responsibilities of the office and calling of a bishop—to care for the youth. Peculiar to this Church is the authority by which it acts, the priesthood of God. This priesthood or authority to act in the name of God was restored to the earth by direct revelation. The higher priesthood is known as the Melchizedek Priesthood and ". . . continueth in the church of God in all generations, and is without beginning of days or end of years." (D&C 84:17.) Along with the Melchizedek Priesthood, ". . . the Lord confirmed a priesthood also upon Aaron and his seed, throughout all their generations, which priesthood also continueth and abideth forever with the priesthood which is after the holiest order of God." (*Ibid.*, 84:18.) Thus there are two divisions of the priesthood, "namely, the Melchizedek and Aaronic, including the Levitical." (*Ibid.*, 107:1.)

An unusual promise is given in connection with the priesthood. The Lord said: "For whoso is faithful unto the obtaining these two priesthoods (or divisions) of which I have spoken, and the magnifying their calling, are sanctified by the spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the Church and kingdom, and the elect of God." (*Ibid.*, 84:33-34.) It is therefore incumbent upon every eligible male member of the Church to live worthy to receive the priesthood.

The Lord in his great wisdom has placed the priesthood under two divisions, as indicated, the Melchizedek and the Aaronic. Perfection, however, does not come through the Aaronic Priesthood because this priesthood ". . . holdeth the key of the ministering of angels and the preparatory gospel"; (*Ibid.*, 84:26) and is a schooling ministry to prepare the holders thereof for the greater or Melchizedek Priesthood.

The Lord offers the male youth of the Church, twelve years and older who are worthy and eligible, the great privilege of officiating in his work by being ordained to the Aaronic Priesthood. Here they learn the governing principles of the kingdom of God. Through voluntary service in the outward ordinances of the Church, they gain a spiritual stability that can come to them in no other way.

It is the Lord's desire that all should come unto him. "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) There is only one way, as the Bible states, "One Lord, one faith, one baptism." (Eph. 4:5.)

The Lord knows the dangers that

can beset youth without a spiritual guide—just like the youth that John rescued who had been neglected! Worthy young men in the Church have the Aaronic Priesthood conferred upon them. Thus each has the advantage of spiritual growth as he is presided over by a bishop. The bishop is, by revelation, president of the Aaronic Priesthood and president of the priests quorum. Thus the bishop of a ward is the spiritual guardian of the youth. He does not, however, replace the parents in their responsibility to teach, guide, persuade, and discipline their own children. It is the responsibility of parents to develop within their children certain spiritual values such as humility, repentance, a feeling of responsibility, and love for their fellow men. The example of parents, undoubtedly, imposes the greatest influence upon their children. This influence must be for good if parents are to be successful.

The most recent statistics from the FBI indicate an increase in crime as reported in 1962. Approximately fifty percent of all major crimes are committed by young people under the age of eighteen. The school drop-out problem seems acute and more prevalent today. Dr. William Hutchinson says: "For the most part school drop-outs were first church drop-outs. He is a drop-out from his family, . . . drop-out from society. . . . I recognize, . . . that the most important single force in our society is the family. I would first suggest that we prepare our young people to be good parents. Too many of those that I see are weak, immature parents. After dealing with many teen-agers, I have received the impression that adolescent youth is not looking ahead to parenthood. Teen-agers too often think of their father and mother as 'poor Dad' and 'poor Mom' in a condescending way. Their thinking is not oriented ahead with proud anticipation of stepping into the role of a family leader.

"Among parents I see a great many looking back with nostalgia to their youth and trying to relive the 'glorious teens' vicariously through their children.

"The family used to be bound together by economic glue. Historically, the family worked together as a team on the hunt or in the field. It was an essential to existence itself that there be discipline and leadership within the family."

I would also like to read a letter written by a father to his son. The son had been confined in a youth detention home. The father upon learning about his son's confinement went immediately to the detention facilities. Upon seeing his son, the father commenced shouting indignantly, informing his son that he was no good, a disgrace. The boy reacted by forcing shut the door. As the father returned home, he was unable to sleep. He spent the night pondering over the circumstances causing the failure of his son. As a result, he wrote this letter:

"Dear Son, Maybe you won't understand all this. It certainly isn't clear to me yet. All I know is that when you sent me away yesterday I was glad. I thought I was finally rid of a big problem. I was wrong. Son, I have been wrong about you for a long time. I decided to forget you, but I couldn't. The more I tried, the more I thought about you. I prayed for help, but it seemed to do no good. In fact, my thoughts only became more centered around you, like a snowball rolling down hill.

"I don't blame you Son for sending me away. You weren't sending away your dad, only a guy who was always mad at you. When I overcame my drinking problem, I went to all those I had hurt and asked their forgiveness. I never thought to go to you. I should have. I know now that you were one of those I had hurt the most.

"When you needed another chance, I never really gave it to you. Just sat around knowing you would fail and waiting for it to happen. Now I'm asking you for another chance. Not with me setting the terms. Just for the chance to work with you to try to overcome the wrongs done. Hopefully, Dad."

This letter would never have been written if the father had been the spirit-

ual influence in his home that God intended him to be. The boy would never have harbored contempt for his father if their home had been spiritually strong. One might assume that the statistics of broken homes and shattered dreams would be sufficient to compel all people to correct the illusion that they are self-sufficient and have no need of God.

Thomas J. Cahill, chief of the San Francisco Police Department, makes the following observation: ". . . I say to you that the home is a place where the child must be taught from the cradle. Love, understanding, and kindness is something that is built into his heart or her heart as they grow, and it must be done by both the father and the mother carrying out their responsibilities; because when God gives them children or gives us children, he also places upon our shoulders corresponding responsibilities and obligations to see to it that those children are brought up in the proper way. . . ."

I must add that the only proper way is God's way. Spiritual discipline is the most effective means of character development. The influence of the priesthood in the home has the greatest influence for guiding and persuading young people along the path of righteousness. One of the fundamental teachings of The Church of Jesus Christ of Latter-day Saints is that every member should acquire learning by study, by faith, by prayer and by seeking learning wherever it is found. We believe that, "The glory of God is intelligence, . . ." (D&C 93:36.) "And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (*Ibid.*, 130:19.)

This would suggest that spiritual guidance in the home gives the youth not only an advantage in this life but also in the eternity. In addition to the influence in the home, the bishop gives them guidance in the government of the kingdom and in the priesthood of God. In this respect, he is in metaphor, a potter and sculptor of the youth.

The ward bishop cultivates the pure love of Christ in the souls of the youth. His labors inspire hope, and his kindness builds faith. This is today's spiritual challenge to establish faith, hope, and the pure love of Christ, which is charity, (see Moroni 7:47) into the hearts of the young people. Paul declares that these three abideth (see 1 Cor. 13:13) though the image and fashion of the world pass away. It is the precious youth of the Church who must accept this challenge. It is the bishop, as overseer in the household of God, who holds the torch of leadership. The bishop is indeed a true and good shepherd.

It is in the early period of life that youth needs to be cared for, maintained, and cherished. This is the formative period of life. Mr. Vaughn in 1783 wrote to Benjamin Franklin, "Influence upon the private character late in life is not only influence late in life but a weak influence.

"It is in youth that we plant our chief habits and prejudices; it is in youth that we take our party, as to profession, pursuits and matrimony. In youth, therefore, the turn is given, in youth the education even of the next generation is given, in youth the private and public character is determined, and the term of life extending but from youth to age, life ought to begin well from youth, and more especially before we take our party to our principal objects."

No young man can receive the priesthood and participate therein without becoming a better person. The priesthood is character building. It teaches one to have proper concepts and values. As one magnifies his duties in the priesthood, he experiences the challenge and growth that emanate from eternal principles. This challenge prompted the inspired words of the Prophet Joseph Smith, "That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (D&C 121:36.)

In the business affairs of life, it is the application of advantages that con-

tributes to success. If one has the advantage of added training in a certain field or the advantage of more economical production of a product, he usually becomes more successful in his business effort. So it is with the youth. The priesthood of God gives them an advantage for success and happiness and eternal life.

Here we have reason for Peter's declaration: ". . . ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (1 Pet. 2:9.) In the name of Jesus Christ. Amen.

President David O. McKay:

Bishop John H. Vandenberg of the Presiding Bishopric has just spoken to us.

Following a brief organ interlude the Tabernacle Choir and the congregation will sing, "Come, Come, Ye Saints," with Richard P. Condie conducting and Dr. Alexander Schreiner at the organ.

The Choir and congregation joined in singing the hymn, "Come, Come, Ye Saints."

President David O. McKay:

When the Saints first sang, "Come, Come, Ye Saints," those who spoke from this pulpit spoke only to those who were sitting in the audience in the Tabernacle. As apparent to all this program has been given to the millions outside, as well as to you here in the Tabernacle.

We shall now hear from Elder Alvin R. Dyer, Assistant to the Twelve.

ELDER ALVIN R. DYER

Assistant to the Council of the Twelve Apostles

It is always a great spiritual uplift to attend the conference of The Church of Jesus Christ of Latter-day Saints, and I am grateful with you, my brethren and sisters, once again to have this privilege.

President McKay's great message yesterday, which went straight to the heart of the individual, gives encouragement to the remarks that I thought to make about honesty. The great need of the world is for spiritual quality in men, for depth and altitude of soul, for wealth of inward life, out of which good deeds shall come like a stream from the mountains, with power. But this nobility of character is not arrived at in a day. Its source lies far back in the days of youth, in the practices of restraint and the acquisition of honest thoughts and good habits.

We believe in being honest!

Through the efforts of the American Bar Association and Presidential Proclamation, we now have a new day in America. It comes every first of May and is referred to as "Law Day." Efforts are being made to popularize this day by many national organizations of which the following are but a few: The American Heritage Foundation, The United States Conference of Mayors, and The General Federation. The need for such a day to be brought to the attention of America stems from the apparent complacency with regard to the rule of law, devotion to morality, and moral honesty.

In recent weeks, as reported in our newspapers, J. Edgar Hoover, the director of the Federal Bureau of Investigation, based upon statistics compiled by this bureau, stated among other things "that since 1950 the crime rate in America has increased four times as fast as our population. For every dollar our churches cost us, our crime is costing us 12 dollars. Bank robberies and fraud have increased with leaps and bounds." In viewing this appalling situation there are those who say, "Such crimes are committed by the professional criminal, and we will always have them." But, truly, are such deviations into crime and dishonesty expanding only in the so-called ranks of the professional criminal?

In an article appearing in the *Reader's*

Digest not long ago, we learn of the reported inroads of dishonesty made into the ranks of the average person.

A fisherman or a hunter is generally regarded as a "sportsman" with a sense of fairness and of playing the game according to the rules; yet in one month in one of our states, 350 "sportsmen" were fined for violation of the game laws. An officer reported that there would have been many more had there been sufficient wardens to check the infractions.

Access to the daily press releases of the Federal Trade Commission reveals the mendacity of our sellers of goods—lies about origins, lies about qualities, lies about reduced prices!

Recently, a New York newspaper printed many columns about unscrupulous persons on relief who had dishonestly requested and received more money than the law permits.

The revealed facts of employee and customer dishonesty are most startling. Chiseling a big impersonal company is not stealing at all, say some. A report of this was made in *Look* Magazine published the last week of September. A reputable citizen recently told proudly of returning a five dollar bill to a drug-store clerk who had given him too much change; but when he completed a long distance call from a pay booth and the operator returned his five quarters by mistake, he kept the money without any qualms. "The phone company is so big they won't miss it," he said.

The New Jersey Bell Telephone Company not long ago made a big fuss over a ten-year-old girl who had returned several dollars which she had found in the return slot of a public telephone. The company tried upon this occasion to impress the fact by having her picture placed in the paper that when a person faces a machine with a moral question, his answer should be the same as when he faces a human being.

During the first ten months at New York's new Americana Hotel, the well-meaning average guests stole among other things 38,000 demitasse spoons, 18,000 towels, 355 silver coffee pots, 1,500 silver finger bowls, and, believe it or not, 100 Bibles.

Supermarkets are especially vulnerable to the "amateur" thieves, eighty percent of whom are women. One example, 500,000 supermarket shopping carts disappeared last year, at an average cost of $30.00 each, this comes to $15,000,000.00. One expert estimates that fifteen percent of your food bill goes to cover what customers and employees take, salving their conscience with the thought that big companies can afford it. The question is: Can you afford it?

It is estimated that supermarket employees steal the equivalent of $300,000.00 every day. Across the country, employee thefts of money and merchandise are estimated to total two billion dollars a year. Three years ago this was estimated at one billion. Such pilferage has destroyed many companies. An organization has been formed in New York City not to investigate criminal rings, but to suggest methods to big business concerns on how to control employee dishonesty. Much of this is in such innocent quantities that it hardly appears evil at all. Secretaries go home with pencils and carbon paper. Employees use the telephone for personal calls that add up to big money. One executive in a big company said, "If you asked a girl to put down a dime for a phone call, she would think you were crazy."

The fact that moral dishonesty has settled like an evil blanket upon the peoples of all lands is told in an interesting story by Russell Kirk reporting in the *National Review,* having written the story from a country house in Fife, Scotland. "Once upon a time," he wrote, "a strict Calvinism, whatever its defects, did install a high degree of honesty in the typical Scot. But this week, at the raspberry picking here, the gardener remarked to me, that of the thirty or forty people who came to pick on shares, probably everyone would steal a basket or two of berries if he saw the chance."

These examples of moral dishonesty are not those of the hardened criminal, but rather the average everyday citizen we see go to and from work on the streets of our cities. Civilizations may

not fall because of cheating raspberry pickers or dishonest supermarket employees, yet great states do come to an end of their tether when religious sanctions no longer govern the soul of the average citizen.

Well might we ask ourselves this question at this crucial time, "What is it that produces moral and physical dishonesty in the lives of people?" The facts that have been reported here refer to overt acts of moral dishonesty, in a supposedly noncriminal cross section of the people. Can we possibly believe that any act of such dishonesty is born as of that minute when the act is committed? This cannot be true, for it goes back even to childhood where little traits of dishonesty go undetected. I once heard a father jokingly tell of how his little son was always able to find loose change around the house. Perhaps the urge to take something that does not belong to an employee can be traced back to the lack of respect which adolescents have for the property of others, even members of their own families.

That child or adult who is unaccountable for his actions, disregarding repentance and restitution, weaves into his character the trait of dishonor. Here we see the need of righteousness and kind discipline in the home.

The lack of realism on the part of parents in failing to detect and correct innocent acts of dishonesty in their children can lead to disaster later. The passing over of small amounts of money taken by children, the failure to correct stories told by children which are completely false, can lead to acts of a graver nature later. There are many ways in which the unsuspected seeds of moral dishonesty are planted and which will blossom forth in due time.

Generally speaking, moral dishonesty tends towards *insincerity and hypocrisy.* These three are evil companions and can destroy the majesty of the will, nullifying the power of agency. Nothing displeases the Master more than hypocrisy. His frequent denunciations of the Pharisees because of this trait are a matter of biblical record. Of those who are not what they profess to be, the Apostle James has said, "A double minded man is unstable in all his ways." (James 1:8.) Following this declaration with another: "But be ye doers of the word, and not hearers only, deceiving your own selves." (*Ibid.*, 1:22.)

An insincere person lives a strenuous life, says Anne Lindbergh. There must ever be restraints against "putting on" or assuming a superficial front to sway an impression or a credit in our direction. That leader or teacher who is not honest in heart lacks sincerity. Such a one does not live by what he teaches. The very word itself when traced to its origin means to be honest in our relations with others; a negative message will ever emit from an insincere and morally dishonest person. From my own experience in serving with thousands of missionaries, I have come to know that sincerity is the most necessary of all qualifications. Without it a missionary can't hope to succeed.

The Prophet Joseph Smith, while being held without cause in Liberty Jail, was inspired to say concerning those whose insincerity of purpose had led to dishonest membership:

"How much more dignified and noble are the thoughts of God than the vain, (insincere) imaginations of the human heart! None but fools will trifle with the souls of men." (*DHC* 3, 295.)

The Apostle Paul urged the Ephesians to serve God with sincerity of purpose and honest intent. Said he:

". . . Be obedient, . . . with fear and trembling, in singleness of your heart, as unto Christ;

"Not with eyeservice, as men-pleasers; but as the servants of Christ, *doing the will of God from the heart;*

"With good will doing service, as to the Lord, *and not to men*:

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

". . . in the evil day, and having done all, *To stand.*" (Eph. 6:5-7, 11, 13. Italics added.)

Someone has written a paraphrasing of this of those who take much from life but give little:

"He stands having his loins girt about

with religiosity and having on the breastplate of respectability. His feet are shod with ostentatious philanthropy, his head is encased in the helmet of spread-eagle patriotism. Holding in his left hand the buckler of worldly power and in his right hand the sword of influence, and thus shall *he* stand in the evil day."

In conclusion, I quote the thirteenth Article of Faith of our Church:

"*We believe in being honest,* true chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." (Italics added.)

I have spoken of but one phase of this article:

"*We believe in being honest!*"

I bear testimony to the need of this attribute in our daily lives that we may not be deceived by the force of evil in hidden and unsuspecting ways. I bear testimony also of the vitality and truth of the message of the restoration of the gospel of Jesus Christ, which we have for the world. In the words of Joseph Smith the Prophet:

"We say that God is true; that the Constitution of the United States is true; that the Bible is true; that the Book of Mormon is true; . . . that Christ is true; that the ministering angels sent forth from God are true, and that we know that we have an house not made with hands, eternal in the heavens, whose builder and maker is God; . . ." (*DHC* 3, 304.)

I testify of this in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Alvin R. Dyer, Assistant to the Twelve.

The Tabernacle Choir will now sing, "How Beautiful Upon the Mountains Are the Feet of Him That Bringeth Good Tidings." After the singing there will be a two minute organ interlude.

The Tabernacle Choir sang the number, "How Beautiful Upon The Mountains Are The Feet Of Him That Bringeth Good Tidings."

President David O. McKay:

Elder Alma Sonne will be our concluding speaker.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

My brethren and sisters, we have just listened to a stirring message sung by the Choir. "How beautiful upon the mountains are the feet of him who bringeth good tidings."

As I stand here, I feel that mankind today needs to be reassured. Atheism is asserting itself as never before. It is being organized to destroy religion, to dethrone God, and to undermine the standards by which progress in the past has been made. The leaders in all activities of life need much strength, much love, much endurance, and an unbounded courage, and certainly greater faith in God.

As a Church we accept without reservation the divine leadership of Jesus Christ the Lord. Faith in him is the foundation of righteous living. He is the cornerstone of The Church of Jesus Christ of Latter-day Saints. To disregard and to ignore him is to extinguish the brightest light in human history.

A few weeks ago I attended a fast day service in a beautiful ward chapel. I was deeply impressed as I watched and listened to the proceedings. A youthful bishop presided. He made a few preliminary remarks, and the congregation sang a well-known hymn. The prayer that followed was short and to the point. Another hymn was sung, and the bishop arose and told the congregation it was their meeting. He urged the members present to bear their

testimonies and briefly to express their feelings regarding their faith and to acknowledge their blessings. There were no prolonged sermons. The speakers, men and women, manifested the usual fear and timidity, but all in all each one had a message, a message that came from the heart, and what comes from the heart goes to the heart. The words spoken were tinctured with deep conviction. In each case it was a declaration of a positive faith. They told about their prayers being answered and the manifestations of God's power in their homes. Some talked about material blessings which had come through the payment of tithing. Others testified as to the divinity of God's work which had been established in this Dispensation of the Fulness of Times. Some spoke of the divinity of Jesus Christ, and others about the prophetic calling of Joseph Smith. The closing hymn was sung with considerable feeling. A fervent benediction was offered, and the meeting dismissed, but the worshipers stood there in groups as if reluctant to go. I know the good spirit was present in that gathering. It was the spirit of true worship. All were touched and everyone was strengthened and uplifted for the days and weeks ahead.

What is man without an abiding faith in the true and living God? Colonel Ingersoll answered that question many years ago. "Man," he said, "is a stranger wandering hither and thither in a narrow vale between the barren peaks of two eternities," coming and going without guide, compass, or destination to guide him on his way.

But let me say, my brethren and sisters, those peaks about which Ingersoll spoke are not barren, for a man of faith sees beyond the peaks, and he sees a primeval existence. He also sees a land where there are no shadows and where there will be a glorious reunion with loved ones who have gone on before. Earth life is not the beginning of man, and death is not the end. For three years Jesus walked along the shores of the Sea of Galilee, through the towns, villages, and cities of Palestine, teaching and demonstrating the power of faith. But most of his followers remained cynical and doubtful, and when the crucial and testing moment arrived, they were not there. Without faith man is forever in the shadows of doubt and uncertainty. He has no future. He has no program to follow, and when death comes he leaps into the dark and there is no inclination in his heart to turn to God and worship.

Jesus was the greatest advocate of faith the world has known. He not only taught it but he exemplified it in his entire ministry. For many years I have read books on the life and character of Jesus the Christ. Most of them have been very interesting and well-written. The older I get, however, the more joy and satisfaction I receive from the four Gospels written by Matthew, Mark, Luke, and John. These four narratives are a challenge to the world. They are a work of art. They are a strong and irrefutable testimony of the divinity of the Lord Jesus. Whatever is said and done, and whatever is written about him, the fact remains that these writers of his life have pictured for us the greatest figure in universal history. They did not invent him. No one would be capable of doing that, for he was perfect and beyond the creation of man. They recorded what they saw and heard and found nothing to criticize. They accepted him, worshiped him, and some of them died for him. Their testimony is therefore strong, reliable, and trustworthy.

Religious teachers talk about theology, their doctrines of salvation—the resurrection, the virgin birth, and many other things. But without the personal Christ as he appeared among men, their teachings would be meaningless and without purpose, and the urge to worship the Almighty would be lost. He is the voice of authority, the fountain of all grace and truth and the mirror of all perfection for you and me to follow. He made that clear when he said, "I am the way, the truth, and the life: . . ." (John 14:6.) I believe that deep in the heart of humanity is a desire to believe in the divinity of Jesus Christ, for he gives humanity something to hope for,

something to live for, and something to strive for.

Jesus lived with the poor. He appeared as one of them. He cast his lot with the lowly and dejected classes of society. You will recall when John the Baptist sent his disciples to be reassured, Jesus said, "Tell John the poor have the gospel preached to them." (See Luke 7:22.) Can you think of any leader aspiring to greatness and recognition who ever thought of beginning with the poor? Please remember that the higher circles were open to him, but he never deserted the meek and the humble. He remained their friend. Was not this a manifestation of his great love?

The meek will someday inherit the earth. The honest and conscientious worker will be rewarded, and the idler and the schemer will have no place in the ideal commonwealth to be established.

Consider the Savior from any standpoint. He was always a leader. He possessed all the qualifications necessary to lead a world torn asunder by conflict, war, disruption, and contention. He looked ahead. He was prepared for eventualities. He knew, for instance that he would be put to death on the cross. He knew also the reception that would be accorded his disciples. He never wavered in the face of a ruthless and determined opposition. In adversity he was still the leader. A combination of forces assailed him. Strong and powerful they were, but he never lost sight of his appointed mission nor succumbed to the fallacies of men. His objective was before him. He never compromised nor did he sidestep his responsibilities. He was firm and immovable before his assailants, most of whom shriveled and withered in his presence. He could not be manipulated nor confused.

He was qualified, my brethren and sisters, to lead the children of men. He made a bid to do so: ". . . other sheep I have, which are not of this fold: them also I must bring, that they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16.) Jesus is the shepherd. He will succeed, for regardless of man's rebellion every knee shall bow and every tongue confess that Jesus is the Christ. In a world of uncertainty, confusion, and chaos mankind must turn to him. It is inevitable.

And so we worship the Lord and Master. We meet together often to keep alive our faith and to worship him in spirit and in truth. Emerson said, "And what greater calamity can fall upon a nation than the loss of worship. Then all things go to decay. Genius leaves the temple to haunt the senate or the market. Literature becomes frivolous, science is cold."

I testify that Mormonism, so-called, is the gospel of Jesus Christ, which is the power of God unto salvation. It embraces all truth and proclaims the divinity of Jesus Christ. People everywhere are urged to recognize and accept that truth and to introduce it into their daily lives. The angel whom John saw in vision said, "Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth and the sea, and the fountains of waters." (Rev. 14:7.)

May we do so, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

He who has just spoken is Elder Alma Sonne, Assistant to the Twelve.

We shall conclude this Third Session of the 133rd Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints with the Tabernacle Choir singing, "Glory—Glory Unto Our Nation," conducted by Elder Richard P. Condie.

Following the singing the benediction will be pronounced by Elder Harvey H. Taylor, formerly president of the Mexican Mission, and this Conference will then be adjourned until two o'clock this afternoon.

We express our deep appreciation to the owners and managers of the many television and radio stations who have offered their facilities as a public service to make the proceedings of this Conference available to millions throughout

North America, South America, Europe, Africa, and in many other areas of the world.

The Choir sang the selection, "Glory —Glory Unto Our Nation," following which the closing prayer was offered by Elder Harvey H. Taylor, formerly president of the Mexican Mission.

Conference adjourned until 2 o'clock p.m.

SECOND DAY
AFTERNOON MEETING

Saturday, October 5th, 1963.

The fourth session of the Conference commenced at 2:00 p.m.

The music for this session of the Conference was furnished by the Brigham Young University Chorale, Kurt Weinzinger, Conductor. Roy M. Darley, Assistant Tabernacle Organist, was the accompanist.

The President of the Church, President David O. McKay, who presided and conducted the services, made the following introductory remarks:

President David O. McKay:

For the information of those who are tuned in by radio and television, we are pleased to announce that we are assembled in the famous Tabernacle on Temple Square in Salt Lake City, in the Fourth Session of the 133rd Semi-Annual Conference of the Church. These services are being broadcast in the Assembly Hall by television. Those standing in the doorways may possibly find seats in that building. This session of the Conference will be broadcast as a public service over television and radio stations throughout the West. The names of the stations were announced prior to the beginning of this meeting. We appreciate the service that is being rendered by these stations.

Both of the sessions today will be rebroadcast over KSL Radio Sunday morning starting at one o'clock a.m., and will be heard in many parts of the United States and the world, including Canada, Mexico, Alaska, and the Islands of the Pacific. A video tape of our session this morning is now on its way by air and will be telecast tomorrow morning in Hawaii.

We have received the following telegrams:

John B. Chambers, Jacksonville Branch, Arkansas District, of the Gulf States Mission says: "Pleased to inform you that 17 Latter-day Saint servicemen just departed by plane from Lindwalk Air Force Base to join you in this Conference."

And from the Hawkes Bay Stake presidency in New Zealand: "Greetings and Aloha Lei from the Hawkes Bay Stake presidency, New Zealand."

The world is getting smaller.

We are pleased to note the attendance this afternoon of special guests, prominent state and city officials, and leaders in educational circles. We welcome each of you. We are pleased to welcome also our stake, ward, and temple authorities and General Auxiliary officers of the Church. To all, to our vast unseen audience and to all who are gathered in this historic building, we extend a cordial welcome.

The singing for this afternoon's session will be furnished by the Brigham Young University Chorale, conducted by Kurt Weinzinger, with Roy M. Darley at the organ. We are exceedingly pleased to have these young men and women with us this afternoon, and extend a hearty welcome to them.

We shall begin these services by the choir singing, "Come, and Let Us Return Unto the Lord." The invocation will be offered by Elder Donald B. Milne, president of the East Jordan Stake.

The Brigham Young University Chorale sang, "Come, And Let Us Return Unto The Lord."

Elder Donald B. Milne, president of the East Jordan Stake, offered the invocation.

President David O. McKay:

The invocation was offered by Donald B. Milne, president of the East Jordan Stake.

The Brigham Young University Chorale will now favor us with "The One-Hundred-Fiftieth Psalm," conducted by Kurt Weinzinger. After the singing we shall hear from Elder LeGrand Richards of the Council of the Twelve.

Singing by the Brigham Young University Chorale, "The One-Hundred-Fiftieth Psalm."

President David O. McKay:

The first speaker this afternoon will be Elder LeGrand Richards of the Council of the Twelve. He will be followed by Elder Eldred G. Smith.

ELDER LEGRAND RICHARDS

Of the Council of the Twelve Apostles

Dear brothers and sisters and the listening audience:

I thought I would like to discuss with you today briefly what, to me, is the most important thing in a man's life.

Jesus said:

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

Where should one seek to find the kingdom of God today?

The Apostle Paul said:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4:11-14.)

Can the world claim that we have come to a unity of the faith?

In view of the hundreds of churches claiming to be the church of Christ and yet teaching conflicting doctrine, is it not clear that men are being tossed to and fro with every wind of doctrine as the Apostle Paul stated, and is this not because the apostles and the prophets whom God placed in his Church to bring them to a unity of the faith were all put to death, except the Apostle John who was promised that he might tarry to bring souls unto Christ until he should come in his glory.

What became of the Church and kingdom of God after the Savior and his apostles were put to death?

The Apostle Paul warned the brethren of his day not to look for the coming of Christ until there should be a falling away first. These are Paul's words:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, not by letter as from us, as that day of Christ is at hand.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition"; (2 Thess. 2:1-3.)

Could a more positive statement be made that there would be a falling away before men could look for the coming of Christ?

How universal was this apostate condition to be?

When the Apostle John was banished upon the isle of Patmos, the angel of the Lord showed him all things from the war in heaven when Satan was cast out with a third of the hosts of heaven until the final winding up scenes when we would have a new heaven and a new earth, for all former things would have passed away, and the angel said:

". . . Come up hither, and I will shew thee things which must be hereafter." (Rev. 4:1.)

And the angel showed John the power that Satan would have in the world and said:

"And it was given unto him to make war with the saints, (the members of his church) and to overcome them: and power was given him over all kindreds, and tongues, and nations." (*Ibid.*, 13:7.)

In light of these statements it is clear that the Lord permitted his apostles to see the time when his Church and kingdom would not be found upon the earth.

But he also let them see the time when his kingdom would again be restored to the earth.

After the Apostle John was shown by the angel the power given Satan to make war with the Saints and to overcome them and power was given him over all kindreds and tongues and nations (see *idem*), he was shown how the Lord would restore his kingdom to the earth. He said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (*Ibid.*, 14:6-7.)

Thus the everlasting gospel was to be restored to the earth by an angel being sent from the heavens. It was to be preached to every nation, kindred, tongue, and people, showing again how universal the departure from the truth had been or there would have been no need of an angel being sent from heaven to restore the everlasting gospel to the earth.

The Prophet Isaiah also saw the day when men would be teaching for doctrines the precepts of men, and he said:

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:14.)

Our message is to acquaint every lover of truth with this marvelous work and a wonder or the everlasting gospel brought back to this earth by holy messengers sent from heaven in our day.

The Prophet Amos tells us the need of a prophet in these words:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

Thus, he, who would be sent to prepare the way of the coming of the Lord in the latter days, could be none other than a prophet.

We bear solemn witness unto the world that the Lord has raised up a prophet in this dispensation to restore his everlasting gospel or his kingdom upon the earth, and that prophet was Joseph Smith.

When Jesus bore testimony to Nicodemus of what the Lord had done, he said:

"Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness." (John 3:11.)

And we testify that we do know that Joseph Smith was a prophet of God who was visited by God the Father and his Son Jesus Christ when, following the admonition of the Apostle James, if any man lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not; and it shall be given him. (See James 1:5.) He went into the woods near his father's house, when only in his fifteenth year, to ask of God which of all the churches he should join, and the Savior of the world whose right it is to sit in judgment upon all men told him, he should join none of them, for they were all wrong and were teaching for doctrine the commandments of men, thus merely declaring the fulfilment of the prophecies we have already referred to.

Following this glorious vision, other heavenly messengers were sent to restore all things spoken by the mouths of all the holy prophets since the world began as declared by the Apostle Peter which would have to transpire before the Savior would come again. (See Acts 3:19-21.)

Moroni, a prophet who lived upon this land of America about four hundred years after the birth of Christ and who had custody of the records that had been kept, of the hand dealings of the Lord with a people that he led to the land of America six hundred years before the birth of Christ, which record was recorded on gold plates, was delivered by Moroni to the Prophet Joseph Smith with the Urim and Thummim or interpreters by use of which he was able to translate these records which we now have as the Book of Mormon.

John the Baptist, who was beheaded for the testimony of Jesus, brought back the Aaronic Priesthood.

Peter, James, and John, apostles of the Lord Jesus Christ who were with him upon the mount of the transfiguration, restored the Melchizedek Priesthood with the holy apostleship. Thus men were again empowered by ordination to perform holy ordinances here upon the earth necessary for the salvation and exaltation of men so that such ordinances would be binding in the heavens, and again to establish the Church and kingdom of God upon the earth.

When Jesus, as he sat upon the Mount of Olives, told his disciples that the temple at Jerusalem would be destroyed so there would not be left one stone upon another, his disciples said unto him:

"Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3.)

Then Jesus told his disciples of the judgments that would befall the nations, of wars and rumors of wars and pestilences and earthquakes and famines, and then he adds:

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." (*Ibid.*, 24:9.)

Then he adds:

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (*Ibid.*, 24:14.)

This is the only gospel, through obedience, to which men can obtain membership in the Church and kingdom of God here upon this earth.

So, if we understand the scriptures, we would know that the truth, the everlasting gospel, the marvelous work and wonder Isaiah spoke of, would be found with a people who have been hated by all nations. Such has been the history of this people and this Church.

The Prophet Joseph Smith and his brother Hyrum were shot in cold blood by a wicked mob, and many of the Saints were killed for their testimonies, and the Saints were driven from their homes time and time again until they were driven beyond the borders of the United States.

Recently, I sent a copy of a book explaining the teachings of this Church to a distant relative in the East, an intelligent man. He wrote back indicating that it was the first book he had ever read in favor of the Mormons. He said, "I doubt if you have any conception of the erroneous ideas the people of New England have regarding the Mormon people. I sometimes wonder if they believe the tales they tell."

But though the Lord had said that his people would be hated of all nations, nevertheless, he promised the Prophet Joseph Smith and his associates:

". . . power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually—" (D&C 1:30.)

It is gratifying to us to have lived long enough to see the realization of this promise.

Last year 115,000 new converts joined this Church because they believed through the power of the Holy Spirit in answer to their prayers that Joseph Smith truly was a Prophet of God.

On May 17 of this year (1963) the "Ten Commandments Award" of the Fraternal Order of Eagles of Milwaukee, Wisconsin, was presented to President McKay. It was the third time in fifty-six years the award had been presented by the organization.

The award, an engraved copper

scroll mounted on walnut, read:

"To President David O. McKay—for leadership and strengthening the moral and spiritual fabric of American life."

Then, Mr. Thacker, representing more than a million members in the United States said:

"We wish to express our appreciation for your leadership as head of one of the great religions and faiths of our country. We present it in honor to your church and faith, and to you personally. May you reign forever."

How appropriately he expresses our feelings toward our great prophet and leader of today.

On March 29, 1960, a youth conference was held in Washington, at the call of President Eisenhower. Some seven thousand delegates from all over the United States attended that conference. President Marion D. Hanks of the First Council of the Seventy of this Church was asked to give the keynote address at that conference, and as he sat down, the man conducting the same made this statement:

"As I sat here, I reflected that Mr. Hanks comes from people that were driven from our region of the country because of the things they believed and suffered bitter persecution for their ideals; that went finally to the far reaches of the country where they thought themselves away from all this.

"Now we have invited a leader of that people to come here to talk to us of the same ideals and principles for which we drove them away."

It takes truth a long time to travel.

In a book recently published by Marcus Bach entitled *Strange Sects and Curious Cults* he devotes one chapter to the Mormons. I quote the following therefrom.

"Mormonism has outlived its persecutors and outlasted most of its critics and with good reason. It is the most truly American of all America's religions. Its founders, its miracles, its holy books, its prophets, its martyrs, and its spirit grew out of American soil. Across America from coast to coast are the credentials of its faith, and it is in America that it has built its holy city and its sacred state."

During the summer of 1959, the president of the Deep Springs College near Bishop, California, a member of the Episcopal Church, taught at the Brigham Young University Summer School.

In an interview with a newspaper reporter, he said:

"It may well be that the Mormon people have the key that will eventually save this country."

We knew that, but we didn't know that he did. Then he adds:

"I am impressed with the extremely high level of intellect I encounter in the students here and even more important the character of the students."

And is this not the true test of true Christianity?

I have a son-in-law in Los Angeles who has interested a retired minister in the accomplishments of the Mormon Church. He said to my son-in-law a short time ago, "I would like to do something worthwhile before I die. I would like to write a book in favor of the Mormon Church." While my wife and I were there during our last summer's vacation, my son-in-law had fifty typewritten pages prepared by this man under the title *A Methodist Preacher Likes Some Things about the Mormon Religion.* I was asked to read the fifty pages which I did, and there were many very complimentary things said about our Church. I quote just a few paragraphs taken at random from the fifty pages:

"The Mormons need to know that what has been good for the development and practice of the Welfare state in Utah has fundamental principles that God designed for the world at large as well as for the Mormon Church. If Mormon principles of the Welfare state have been good for the Mormon people —it is also a good thing to give it out to the whole world without stint or favor."

* * * * *

". . . The despised Mormon Church has something in its makeup, the church world needs and no amount of dodging this fact will furnish escapement from our theological muddle of the present hour."

* * * * *

". . . Joseph was irregular like all prophets of God, and I believe he was a prophet of God, in spite of any proven blunders that might be suggested on the part of his enemies."

* * * * *

". . . The Mormon church has something that the world needs, and ignorance of Mormon truth will not help us solve the problems of our national life."

* * * * *

". . . No two men in the religious history of America were hated like Joseph Smith and Brigham Young, but they had something the world needed in spite of any personal faults they might have had in life."

* * * * *

". . . It is high time that some honest scribe wrote about the importance of the truth that Joseph Smith and Brigham Young preached while being the most brutally opposed men in American religious life."

* * * * *

It is wonderful to note how the Lord is fulfilling his promise that he would bring his work forth out of obscurity and out of darkness.

To all who are listening to me this day, I say unto you, that God the Eternal Father has restored his Church and kingdom to the earth, that he has built his Church again upon the foundation of apostles and prophets with Christ our Lord as the chief cornerstone; and no matter what your faith may be, I promise you that if you will investigate and join this Church with sincerity of heart, that it will enrich your lives beyond anything that you could purchase with the wealth of this world. Hence, I repeat, the greatest thing in this world is to seek first the kingdom of God and his righteousness and all other blessings will be added. I prize my membership in his Church and kingdom above all other things I have in this world, even to my life itself. May God bless you all, I pray in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder LeGrand Richards of the Council of the Twelve has just spoken to us. We shall now hear from Elder Eldred G. Smith, Patriarch to the Church.

ELDER ELDRED G. SMITH

Patriarch to the Church

One morning on my way from the parking lot to my office in the Church Office Building I stopped momentarily at the large excavation behind the building. A young man stepped over by me and asked what was going on. I told him it was the excavation for a large multistory church administration building. He replied as he turned and went down the street, "*That's too much to spend on religion.*" Obviously he didn't place much value on religion.

I've been thinking since then, *how much is too much?*

In this busy world, are we so concerned with other things that we have not time for God? We need to stop and ponder—Where are our values centered?

"There is something very remarkable about what we have to give under the gospel plan," said President J. Reuben Clark, Jr. "No matter how much we give of *truth*, of *good example*, of *righteous living*, our stores, our blessings *increase*, not *decrease* by that which we give away. . . .

"We are expected to give out of our store all that we possibly can give away, and in proportion as we give unto others, we become thereby more and more enriched ourselves."

In serving our fellow men we are also serving God. As he has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) The more we serve, the more we are blessed. King Benjamin in addressing his people said, "I say unto you that if ye should serve him who has created you from the beginning, and is preserving

you from day to day, by lending you breath, that ye may live and move and do according to your own will, and even supporting you from one moment to another—I say, if ye should serve him with all your whole souls, yet ye would be unprofitable servants.

"And behold all that he requires of you is to keep his commandments; and he has promised you that if ye would keep his commandments ye should prosper in the land; and he never doth vary from that which he hath said; therefore, if ye do keep his commandments he doth bless you and prosper you.

"And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him.

"And secondly, he doth require that ye should do as he hath commanded you; for which if ye do, he doth immediately bless you; and therefore he hath paid you. And ye are still indebted unto him, and are, and will be, forever and ever; therefore, of what have ye to boast?" (Mosiah 2:21-24.)

Have you ever tried to get the Lord indebted to you? He has offered that challenge to you.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.)

We are indebted to God for our very life: the air we breathe, our sight, speech, hearing.

Typical of many other such cases is the lady who was born blind. Through the goodness of the missionaries who provided her with the Braille and talking records necessary to teach her the gospel, she became converted to the Church. She told me she had two sisters who had their sight, but she wouldn't trade places with either one of them. They had their sight, but they didn't see. She had the gospel and a testimony of its divinity, but they did not.

Another typical example is the man who was grateful for the accident which caused him to be paralyzed from the waist down. He said if it had not been for the accident he would not have received the gospel. He had been too busy before to be interested in religion. After the accident he had plenty of time to think and set his values straight. Then the missionaries called on him. He accepted the gospel and now has been to the temple and had his wife and family sealed to him for time and all eternity, without which he wouldn't have his family after death. For this he was most grateful. *What price is too great for the blessings of exaltation and eternal life,* and what is there in this world that is more precious than the gospel of Jesus Christ?

In early days of the Church it was not uncommon for converts to be rejected by family and friends and forced to make a choice between loved ones and the gospel of Christ. They chose the gospel because it gave them a joy and security which could not be found in any other way. There are still some converts who are forced to make this choice. On the other hand, some of us who have been given blessings in such abundance have no time for God. Our search for wealth and riches means more to us, and we are sufficient unto ourselves. We no longer depend upon God.

The Lord has said in the section called the Word of Wisdom:

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures"; (D&C 89:18-19.)

How can one set a price on the "hidden treasure" of knowledge of the gospel of Jesus Christ?

And again the Lord has declared:

"And also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." (*Ibid.*, 84:35-38.)

What price is too high? Can you ap-

preciate the blessing which belongs to you priesthood holders to take your child in your arms in the congregation of the Church and give it a name and blessing, or to baptize and confirm the members of your family, or others who may be worthy?

Count your many blessings, see what God has done.

Someone has said, "True faith is that which teaches that things which matter most, should not be at the mercy of things which matter least."

Let us not be like the man in the parable Christ gave who filled his storehouses with the riches of the world. When they were filled to overflowing he said, "I shall tear them down and build greater." (See Luke 12:18.)

"But God said unto him, Thou fool, this night thy soul shall be required of thee: . . ." (*Ibid.*, 12:20.)

None of us knows when our soul may be required of us. *It may be later than we think.*

May we more fully appreciate the great and wonderful blessings which the gospel offers to us, and may we show that appreciation by righteous living and service to our fellow men and unto God, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us. The Congregation will now join the Brigham Young University Chorale in singing "High On the Mountain Top," conducted by Elder Kurt Weinzinger.

Following the singing we shall hear from Elder Boyd K. Packer.

The Brigham Young University Chorale joined with the congregation in singing the hymn, "High On The Mountain Top."

President David O. McKay:

We shall now hear from Elder Boyd K. Packer, Assistant to the Twelve. He will be followed by Elder Bernard P. Brockbank.

ELDER BOYD K. PACKER

Assistant to the Council of the Twelve Apostles

Between sessions I was speaking to Brother Alma Sonne, whom I affectionately call my "big brother." He was the concluding speaker at this morning's session, and sensing some apprehension on my part about this moment, he said: "Don't worry, little brother. I promise you this: There is a good spirit when you get up there." And I confess that I am totally dependent upon that good spirit and plead with the Lord for his blessings during the few moments allotted me here at this pulpit.

Some time ago I stood at the bedside of an aged little Danish woman. She was near the close of her life. There was a serenity and anticipation, even a beauty about her as she talked of what soon would be. There stood with us her middle-aged son, a pathetic figure. He had lost his wife and family through self-indulgence and for the past number of years had been living at home with his aged mother. Tearfully he pleaded, "Mama, you can't go. Mama, you've got to live. Mama, you can't die."

Now, as the last person who seemed to care much for him at all was about to go home, his pleadings became almost frantic as he demanded, "Mama, you can't go." And then he said with emphasis, "Mama, I won't let you go."

I shall not forget. The little mother looked up at her son, and in her broken Danish accent she said, "But vher iss yoa powah?" It is to her question, "Where Is Your Power?" that I would speak.

Her son had brought no honor to the family name. As a father he had failed. How sharper than a serpent's tooth is failure such as this! I address my remarks to every father who has a son—not to the exclusion of fathers who have daughters only, for much of

what I say will suit them, too—but pointedly to every man who has a son to carry on his name.

The Church of Jesus Christ of Latter-day Saints is a family-centered Church. I bear fervent, solemn witness that The Church of Jesus Christ of Latter-day Saints was divinely instituted; that there stands at the head of this Church today a prophet of God, and that the program of the Church is ordered by revelation from on high. In the Church there is reverence for family relationships. Family relationships are sacred. The family is eternal.

I speak to the father simply in recognition of his place at the head of the home. Recently a priesthood home teaching program was inaugurated in the Church. It reaffirms to every father his responsibility. It brings to every father new opportunity.

The responsibilities of fatherhood cannot be delegated to social agencies, nor even to the Church, for a father may unwittingly erase all of the good effects of those outside the home who seek to build for him a worthy son.

Parents frequently call upon the General Authorities of the Church and anxiously argue that we are the last hope to rescue a wayward son or daughter. They seek a blessing we cannot always bestow, for often we find it is the parent and not the child that needs reproof. How wise was the prophet when he said:

". . . The fathers have eaten sour grapes, and the children's teeth are set on edge." (Ezek. 18:2.)

One cannot, I repeat, escape the obligation of fatherhood. The father who neglects his son may suffer the condemnation that the Lord placed upon the Prophet Eli when he said:

"For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." (1 Sam. 3:13.)

I would remind you that the father is first of all a husband, and essential to rearing of fine stalwart sons is proper regard for the wife and the mother of the family. O how important it is for a son to have a proper relationship with his father and with his mother, and for him to know that his father and his mother live together in love. There are some hideous things that can happen to a boy—ugly, abnormal, perverted things. A proper parental pattern is the greatest insurance against tragedy such as this.

The Prophet Jacob, in accusing wayward fathers of his day, said:

"Behold, ye have done greater ininquities than the Lamanites, our brethren. Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you. . . ." (Jacob 2:35.)

If the father does not honor the priesthood he holds, rest assured that the son will do more than duplicate the inactivity. He will likely magnify the mischief he sees in you, father. Fortunately, the same may be true of your virtue and activity also.

Give careful, prayerful, conscious thought and consideration to your family. Do not bury your life in merely providing a living. Many men play the role of fatherhood just by ear. They only react to what is, rather than to strive with conscious, prayerful effort for what ought to be.

A necessary and important discovery with reference to a boy is that he is an individual. Boys must be taught to work, but boys are not miniature men, and the Lord has urged:

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.)

A boy is not born to know that his father loves him. He must be told and shown and shown and told a thousand times or more. A father must be wise and patient, but most of all he must be consistent, and his expectations must be reasonable. For as the poet said:

"What unjust judges fathers are, when
in regard to us they hold
That even in our boyish days we ought
in conduct to be old.
Nor taste at all the very things that
youth and only youth requires;

They rule us by their present wants,
not by their past long-lost desires."
(Terence—*The Self-Tormentor,*
Act I, Scene 3,
F. W. Ricord's Trans.)

Recently in California a church leader described a lecture he had given his children. He had forcefully affirmed to them how he had been self-sufficient as a youth, how dependable he had been, how hard he worked. His tiny daughter brought him back to earth by saying, "Daddy, when you were a little baby, did you fix your own bottle?"

Where is your power to rear children to bring honor to your name? Each father would do well to recognize that he is himself a son. This is true in an eternal way. It is my testimony that the word "father" in the scriptures means father; that we have a child-parent relationship with God; that we were created in his image; that we are his children, and each one of us, particularly those who hold the priesthood, will one day have to answer to him.

The late President George Albert Smith once lay critically ill. Those close to him despaired of his life. He later recorded: "One day, under these conditions, I lost consciousness of my surroundings and thought I had passed to the other side. I found myself standing with my back to a large beautiful lake, facing a great forest of trees. There was no one in sight, and there was no boat upon the lake or any other visible means to indicate how I might have arrived there. I realized, or seemed to realize, that I had finished my work in mortality and had gone home. I began to look around, to see if I could not find someone. . . .

". . . soon I found a trail through the woods which seemed to have been used very little, and which was almost obscured by grass. I followed this trail, and after I had walked for some time and had traveled a considerable distance through the forest, I saw a man coming toward me. I became aware that he was a very large man, and I hurried my steps to reach him, because I recognized him as my grandfather. . . ." (I say parenthetically here that his grandfather was George A. Smith, First Counselor to President Brigham Young.) President Smith continues: "I remember how happy I was to see him coming. I had been given his name and had always been proud of it.

"When grandfather came within a few feet of me, he stopped. His stopping was an invitation for me to stop. Then—and this I would like the . . . people never to forget—he looked at me very earnestly and said:

" 'I would like to know what you have done with my name.'

"Everything I had ever done passed before me as though it were a flying picture on a screen—everything I had done. Quickly this vivid retrospect came down to the very time I was standing there. My whole life had passed before me. I smiled and looked at my grandfather and said:

" 'I have never done anything with your name of which you need be ashamed.'

"He stepped forward and took me in his arms, and as he did so, I became conscious again of my earthly surroundings. My pillow was as wet as though water had been poured on it—wet with tears of gratitude that I could answer unashamed."

This vision or dream of President Smith reminds each of us of the responsibility we bear with reference to the name that has been given us. We have taken upon ourselves the name of Christ and have entered into a covenant to remember him always and to keep the commandments which he has given us, and in consequence of keeping the commandments there comes a promise that we shall have his Spirit to be with us.

Our measure will not depend on academic degrees or political preference or property or influence so much as simply how we lived at home. To be a worthy father is to be a faithful son. The formula for either is the same.

Where is your power? It is in the power of example. Where is your power to raise sons to do honor to your name? It is in the power of the priesthood.

In closing I quote a few lines from Jane Terry written to teachers, applicable to fathers who are the teachers of their sons:

"You are called to be true under-shepherds,
To keep watch o'er the lambs of the fold;
"And to point out the way to green pastures,
Of more value than silver or gold.

"Unto you are entrusted the children
Priceless treasures from heaven above,
You're to teach them the truth of the Gospel
Let them bask in the warmth of your love.

"Do you ask for the help of our father
In teaching his children so dear?
Do you put forth a true, honest effort?
Is your message impressive and clear?

"Are you living a worthy example?
Is your character what it should be?
When the children have gathered around you,
Can you say, 'Come, follow me'?

"Earnest effort is always rewarded,
Righteous lives are inspiring to all,
You can render your thanks to our Savior,
By making the most of your call."

In the name of Jesus Christ. Amen.

President David O. McKay:

Elder Boyd K. Packer, Assistant to the Twelve, has just spoken to us. Elder Bernard P. Brockbank, also an Assistant to the Twelve, will now speak to us. He will be followed by Elder S. Dilworth Young.

ELDER BERNARD P. BROCKBANK

Assistant to the Council of the Twelve Apostles

Brothers and sisters, it is always a joyful and honored occasion to look in the faces of so many priesthood bearers, to be in the presence of our prophet, twelve apostles, and so many fine people desiring to enjoy and know the spiritual things of life.

I would like to just mention that in the passing of President Henry D. Moyle, working so close with him in the mission field, I learned to appreciate his great strength and his power and his interest in taking the gospel to every soul. He knew no limit, and he always had an open door to everyone. He always had time for the right things. I have never experienced an individual like President Moyle, a man of leadership, capacity, and strength, and with so many varied interests.

Also working in the mission field with President Tanner, I used to marvel at how he could make so many interviews. I am sure that he tired the same as the rest of us, but it never seemed to show. Courage and strength—he has only one real desire and interest and that is to further the work of the Lord. It was good to share missionary blessings and to have friendship with these two great missionaries.

I enjoy reading the scriptures. You know, they seem to have quite a human touch. You remember Peter saying after the Savior's resurrection, and in his absence, "I go a fishing." (John 21:3.) That is just about as brief as you can put it. The Savior appeared while Peter and the disciples were fishing. After the Savior had shown them how to catch fish by casting their nets under his direction—casting the net under his counsel and his guidance —that is the way to fish. He taught them how to be fishers of men, to cast their nets under the direction of the Savior. I would like to take the next part of this great message that the Savior left with Peter on how to be an effective missionary. This was now the third time that Jesus showed himself to his disciples after that he was risen from the dead. Jesus saith to Simon Peter, "Simon, son of Jonas, lovest thou me?"

These scriptures are well known to

all. This is a very important question for each one of us. May I ask each of you, "Do you love the Lord?" The answer almost without exception would be, "Yes." Let us place ourselves in the position of Peter.

". . . Simon, son of Jonas, lovest thou me? . . . He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, *Feed my lambs.*" The Lord can tell if we love him.

"He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, *Feed my sheep.*

"He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he saith unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, *Feed my sheep.*" (*Ibid.*, 21:15-17. Italics added.)

Can you picture this great scene of that powerful Peter being asked these simple questions? And the Lord had a way of knowing how deep the love was within Peter and how to teach him the way to show his love for Jesus Christ.

We show and prove our love by *feeding the lambs and the sheep.* There are over three billion people on the earth today, and at the present rate of teaching, over two and a half billion of God's children will never be taught the gospel of Jesus Christ. What if you were to live on this earth and never had a chance to hear and be taught the true way of life?

Our task is great. Teachers are needed. Every member of this Church that has a testimony and is converted is urgently needed. The lambs and the sheep are hungry for the bread of life, for the gospel of Jesus Christ. We can show our love by following the prophet of God, "by every member being a missionary" to bring one or more souls into the Church each year. It is great to have a prophet. Have you followed the prophet?

I find people occasionally worried and concerned about whether someone else's convert is fully converted. They are more concerned sometimes about this than about feeding and teaching their own friends and neighbors the gospel. I learned a lesson about this point in the mission field.

The missionaries baptized a little Scottish boy, very shabbily dressed, from a very poor home, family conditions almost as bad as you could find. I asked the missionary, "Why did you baptize this boy?" "Well, he is a good boy." The boy brought his entire family into the Church. His father was an alcoholic. He failed to bring his money home. Well, the story has a beautiful ending. Today the boy's father is the bishop. I learned not to judge the conversion of someone else. The Lord will hold the person that improperly brings someone into this Church, and him alone.

Now what have we to teach the people? You know, the Savior gives us this great message. We don't have to guess at what to teach. The Savior said ". . . Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; . . ." (Mark 16:15-16.) And then he gives us the key. Jesus said: "Teaching them to observe all things whatsoever I have commanded you: . . ." (Matt. 28:20.)

Our job is to teach the people to observe all things whatsoever Jesus Christ has commanded. We are to teach every nation, kindred, tongue, and people the commandments given by Christ.

The Prophet Ether in the Book of Mormon is an excellent example of a good effective missionary. ". . . he could not be restrained because of the Spirit of the Lord which was in him.

"For he did cry from the morning, even until the going down of the sun, exhorting the people to believe in God unto repentance lest they should be destroyed, saying unto them that by faith all things are fulfilled—" (Ether 12:2-3.)

Here are some of the things that Jesus commanded:

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

Teach them to search the scriptures;

they contain the program that God has provided for his children.

Teach your fellow man to have faith in the Living Personal God as found in the scriptures.

Teach your neighbors and friends that they were created in the image and likeness of God, their Heavenly Father.

Teach them to have faith in Jesus Christ, the Son of God and the Savior and Redeemer of the world.

Teach them to repent from sin and evil and to seek first the kingdom of God and his righteousness.

Teach them baptism—the same baptism that Jesus exemplified as he went down into the water at the river Jordan under the hands of God's authorized servant, John the Baptist.

Teach them that they must be born of the spirit and receive the Holy Ghost. Jesus said, ". . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

Teach them to love God and neighbor.

Teach them to pray from their hearts to a Living God and a Heavenly Father.

Teach them that revelation from God to man has never ceased if man desires to know and receive the heavenly blessings and witnesses.

Teach the people to pray to God and ask for his blessings through the Savior Jesus Christ.

Teach them to be kingdom builders. Remember the Lord's Prayer— ". . . When ye pray," the Lord said, "After this manner therefore pray ye . . .

"Thy kingdom come." Anyone praying after the manner of Jesus Christ prays to be a kingdom builder. "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:7, 9-10.)

Teach them to have joy and happiness; long suffering, goodness, meekness, temperance, love, peace, and faith; these are the fruits of the Spirit.

Teach them the value and power of the priesthood of God, and that it has been restored to the earth.

When you teach, follow the Savior's counsel and "let your light shine." Pray always before you teach for faith, wisdom, and the inspiration of the Holy Ghost. What a marvelous experience to teach the gospel under the inspiration of the Holy Spirit! What great joy comes from *feeding the lambs and the sheep.*

I would like to just mention in closing a little about the World's Fair as a great missionary venture. I would like to mention that the Church of Jesus Christ's pavilion and exhibit at the New York World's Fair will help to show the world that we are Christians after the order of Jesus Christ's program and teachings, that we literally accept the living personal God of the Holy Bible, that we accept the living personal Jesus Christ as the Son of God and as the Redeemer and our Savior.

The church pavilion and exhibits will have the beauty and atmosphere of sacred Christian love and peace. The building, I am sure the architect was inspired by God. It has an atmosphere of peace and sacredness, the way the golden light enters the building, the way the extension of the building is designed. It is worth a trip to the fair just to see this marvelous building and the exhibits.

The church pavilion and exhibits will have the beauty and atmosphere of Christianity. The theme is "Man's Search for Happiness." We hope to show that happiness comes from Christian righteousness. We hope to show many of the fruits of the Church. Jesus said, "by their fruits ye shall know them." (See Matt. 7:16.) We will show the restoration of the gospel of Jesus Christ back to the earth again, the same as it was when Jesus lived upon this earth.

The fair will be for two years, 1964 and 1965. It is estimated that over seventy million people will attend. In my estimation it will be the finest World's Fair ever held because of the two-year period.

Our task is great as members of The Church of Jesus Christ of Latter-day Saints, but with two million full-time missionaries and Saints, we can teach the people, our neighbors, as Jesus said, "to observe all things whatsoever I have commanded you." (*Ibid.*, 28:20.)

May we all follow our prophet and be missionaries and show our love for

God by *feeding the lambs and the sheep,* I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Bernard P. Brockbank, Assistant to the Twelve, has just spoken to us. We shall now hear from Elder S. Dilworth Young of the First Council of Seventy. He will be followed by Elder Henry D. Taylor, our closing speaker.

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy

So the translators may be forewarned, I am going to say two things which are not on the paper in front of me. The first is that I fully and completely support President Tanner and Brother Monson in their positions. I am sure they know this already. But for any others who have any doubt about it, I want them also to know that I do.

The second thing is with regard to some desirable attributes mentioned just now by Brother Brockbank. He named a number of things we must teach our young folk if we expect to have them stay true in the Church and have proper acceptance before the Lord in his kingdom. It has been my observation as a leader of youth that one does not teach youth in "lumps," if I may use the word—in bulk. Each thing one teaches to a boy must be taught to him separately from other things. May I illustrate:

I can teach a boy to make a fire with two matches, to care for it and to put it out. This is one of the tests that used to be in the Boy Scout *Handbook* when I was in that movement. I can teach him so that I can leave him while he does it, and I can have confidence that he will perform the test without my having seen him do it. But the fact that I taught him that much of honor will not necessarily carry over to his schoolwork, and the next day he may cheat in an examination. I now must retrace my steps and teach that boy not to cheat in examinations, and then having taught him not to cheat in examinations, I must take any other virtue I want him to possess, center on it, and teach him that. I may not assume that because I have generalized on the code of conduct which I expect him to live by that he will get any of that code into his system, except as I detail it one item at a time. That has been my experience in teaching boys.

That explains, to me at least, why we teach thoroughly the Word of Wisdom, and then discover to our sorrow that often times the person who would not disobey one phase of the Word of Wisdom sometimes doesn't have much conception of the moral code. Or we teach him the moral code, and he does not seem to have any conception of the Word of Wisdom. We cannot allow ourselves to assume that a boy, or girl either, is going to learn more than one thing at a time.

Henry Van Dyke, an author read very much by the past generation, but little known to this one, once wrote a story concerning a man who lost the word which could save him. Until he could remember it, say it, and put it into his life once more, he found no peace—that's how the story went.

Well, there is a word which many of the present generation have not learned to know in the first place. It is not lost, for it has not yet been learned. Yet without it we cannot go very far in our progress toward the kingdom of heaven. Like Mr. Van Dyke, I shall leave the word until the last part of what I shall say—but I shall talk to it.

I found a suggestion of it in the words of President Heber C. Kimball when he wrote his feelings about first hearing the gospel. He wrote: "The family of John Young, Senior," (who incidentally is my great-great-grandfather) "of five sons and five daughters and two sons-in-law, John P. Greene and Joel Sanford, had moved to Mendon a few years previously." Brother Kimball was in Mendon at this time. "They had the same principles in their breasts that I

had in mine; truth was what we wanted and would have; and truth is what we did receive."

I call to your attention these words: "Truth was what we wanted and would have." Nothing could change that. Their lives were a witness to what they "would have" for in spite of persecution, loss of property—several times in succession—the truth they found they "would have"—in spite of all obstacles.

In explaining the principle of the second comforter, the Prophet Joseph Smith said these words: ". . . After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands) which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him and finds that the man is determined to serve him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter. . . ." (*DHC* 3, 380.)

I call to your attention the words "he finds that a man is *determined* to serve him at all hazards." That is the word, and that is what we need today— *determination*—voluntary determination to serve him at all hazards. This is the lost word which is not lost, but which many of us have not known.

This involves a man in his higher nature, too, in the realm of his free agency to do as he will.

This generation of youth and we parents will find the key which opens the door to the solution of its problems by the practice of this simple but potent word—determination. Without it the gospel will not affect us very much.

The past generations to which we point with solemn pride were determined to stand pure before the Lord. Each generation must in its turn show equal determination if it is to be accepted. Our present generation, young and old, is now making this choice. I pray that we may be determined in our turn to obey the commandments and to teach each of our children, one by one, each commandment, both by precept and example, and to stand true to the prophet of our generation, concerning whom I bear witness that he is a prophet. I also bear witness to the fact that the Lord Jesus Christ is our Savior and has given us his gospel to see if we will obey it. May the Lord help us to do it I pray in his name. Amen.

President David O. McKay:

Elder S. Dilworth Young has just spoken to us. Elder Henry D. Taylor, Assistant to the Twelve, will be our concluding speaker.

ELDER HENRY D. TAYLOR

Assistant to the Council of the Twelve Apostles

About two weeks ago a great and good man, who had completed his mission here on the earth, was called "home" by our Heavenly Father. Tributes were paid to President Moyle by his associates, recounting his many acts of devotion, generosity, and service to God and his fellow men. President McKay in his eulogy remarked: "Measured by the standards of true nobility, President Henry D. Moyle was truly a great man."

The scholar Carlyle once observed: "The history of this world is written in the lives of its great men." We pay honor and respect to men and women whom we consider to be great by observing the anniversaries of their birth, by erecting monuments and statues to their memory, by visiting their tombs and laying wreaths thereon, and by engraving their names on stones and sepulchers. But more important still is the manner in which they linger and live in our memories; how well we remember their teachings and the way they have influenced our lives for good.

Well might we ask the question: "What made these men or women

great? What constitutes greatness?" The Greek philosopher Pericles, many centuries ago, pondered this problem and finally arrived at the conclusion that: "Men who are longest remembered, and whose memories are most highly revered, are not those who made the most money, but those whose hearts were gentle, whose sympathies were broad, and who best served humanity."

We are often prone to judge men hastily and to consider them great if they accumulate or amass a substantial amount of wealth. Ofttimes during this acquiring process, such men become self-centered and lose sight of things spiritual and neglect opportunities to help others.

The Lord, who is aware of the weaknesses of men, sounded a note of warning against these tendencies when he questioned: "For what is a man profited, if he shall gain the whole world, and lose his own soul? . . ." (Matt. 16:26.) Then later he proclaimed: "Behold, there are many called, but few are chosen. . . ." (D&C 121:34.) He then explained why they are not chosen, giving this reason: "Because their hearts are set so much upon the things of this world, . . ." (*Ibid.*, 121:35.)

The possession of wealth and the things of this world are not objectionable if used for righteous purposes. The ancient Prophet Jacob made it clear when he gave this sage counsel on the proper use of wealth:

"But before ye seek for riches, seek ye for the kingdom of God.

"And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted." (Jacob 2:18-19.) In a word, to assist fellow men and to serve God.

While we realize that wealth cannot buy happiness nor eternal life, one has humorously suggested: "Money may not bring happiness, but it can surely make being in misery a lot more enjoyable." To work and to earn a comfortable living is important. Latter-day Saints are taught that everyone, insofar as possible, should be self-supporting, maintaining his own economic independence, and looking to no one but himself for assistance. A man also has the responsibility of providing for his family. To earn a livelihood and at the same time live within one's income become both a challenge and a goal.

But while doing these important things, does man have no responsibility to his neighbor or to God? Can he not provide for his family and at the same time serve his fellow men?

The Church of Jesus Christ of Latter-day Saints is composed of lay members. The leaders and workers are called from the ranks. Every single member is a potential leader, and every day throughout the Church certain individuals are called and chosen to fill positions of importance. In accepting these callings they are recognizing the words of the Savior, when he said: "He that is greatest among you shall be your servant." (Matt. 23:11.)

This attitude of humility was evidenced by a former Vice-President of the United States who rose to great heights of prominence, even aspiring to become President, although unsuccessfully. Later he was elected to a more humble office as a junior Senator from his home state. In accordance with Senate protocol, he took his seat on the rear row. His associates and fellow Senators, over whom he had presided, offered him, out of love and respect, a desk on the front row. He modestly declined, uttering this classic statement: "I am willing to be a junior and sit on the back row, for I had rather be a servant in the house of the Lord, than sit in the seats of the Mighty."

It is interesting to note the varying ways in which individuals respond to calls made of them. When the Lord told Moses that he was the one chosen to become the leader of Israel and was to lead his people out of captivity and bondage, Moses was startled and began to offer one alibi and excuse after another, stating that his people would not believe that he was the one that had been called to become their leader. The Lord gave him many assurances, but

Moses was still doubtful, and finally said, "O my Lord, I am not eloquent . . . but I am slow of speech, and of a slow tongue." (Exod. 4:10.) Noting his reluctance after the many promises and assurances given, the anger of the Lord was kindled against Moses, and he was instructed to call Aaron, his brother, to assist and serve as his spokesman.

During the Savior's ministry upon the earth, he thrilled and uplifted those who listened to his teachings. Many had a desire to follow and hear more of his inspired utterances. One disciple expressed his intention of following and gaining more information, but made the request: ". . . Lord, suffer me first to go and bury my father." This would seem to be a reasonable request. But Jesus answered and said unto him: "Follow me. . . . Let the dead bury their dead." (Luke 9:59-60.)

In contrast to these instances of hesitation and lukewarmness it is refreshing to note how some of the apostles responded to the calls Jesus made of them. The Savior, while ". . . walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

"And he saith unto them, Follow me, and I will make you fishers of men.

"And they straightway left their nets, and followed him." (Matt. 4:18-20.) Here there were no questions asked, no alibis offered, no arguments given.

Going on a little farther, the Savior saw two other men, James and John, who were also fishermen. They were assisting their father Zebedee in mending their nets. When he called them, they immediately and without hesitation left their ship and their father and followed Jesus. (See *ibid.*, 4:21-22.) Were they not filled with the spirit of obedience and service?

As calls come to us for church service by the Lord's representatives, it is natural for us to wonder why we have been selected. The Lord has made it plain that every individual has been blessed and endowed with certain gifts and talents. And while there are many gifts, yet "To some is given one, and to some is given another, that all may be profited thereby. (D&C 46:12.)

"And all these gifts come from God, for the benefit of the children of God." (*Ibid.*, 46:26.)

Now it was intended that these gifts and talents should be shared with others, for the purpose of rendering service to fellow men and making their lives happier. Every week the Tabernacle Choir thrills, inspires, and uplifts us, their listeners, with beautiful music, just as this chorus today has thrilled us.

Many of us are not blessed with musical talents, but there are other gifts that we do possess, and other services that we can render. The poet, Edward Everett Hale, aptly expressed this thought:

"I am only one,
But still I am one.
I cannot do everything,
But still I can do something;
And because I cannot do everything
I will not refuse to do the something
that I can do."

There is a joy that comes from working and rendering service in the Church and in being a servant to our fellow men. King Benjamin taught: ". . . when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.)

To every faithful member of the Church will come opportunities to serve in some capacity, for the need for service in the fields of missionary work, temples, home teaching, instructing classes, choirs, and musical groups, work on welfare projects, administrative positions, and many other activities, still remains great.

If we would meet the Savior's standard for greatness, we will readily and humbly accept the callings that come and become servants in the house of the Lord, remembering that "He gives best who serves most." Then we may rest assured that if we do our best, the Lord will do the rest.

I testify from personal experience that joy and happiness have come to me through opportunities to serve in building up God's kingdom here upon the earth, and I humbly pray that this

same joy and happiness can come to every member of the Church, all of which I humbly pray for in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder Henry D. Taylor, Assistant to the Twelve, has been our concluding speaker.

The Brigham Young University Chorale will now sing, "Hallelujah, Amen," conducted by Kurt Weinzinger.

The benediction will be offered by Elder Grant K. Patten, president of the Missoula Stake, after which this conference will then be adjourned until seven o'clock this evening when the general meeting of the Priesthood of the Church will be held in the Salt Lake Tabernacle. Only those holding the priesthood are invited to be present. Persons not holding the priesthood will please refrain from attempting to enter the building. This Priesthood Meeting will not be broadcast publicly. However, in addition to the overflow meeting in the Assembly Hall the proceedings of the Priesthood Meeting will be relayed by closed circuit broadcast originating in the Tabernacle to members of the Aaronic and Melchizedek Priesthood assembled in 370 separate locations in all parts of the United States, including Alaska and Canada. It is estimated that approximately 12,000 holders of the priesthood will be on Temple Square and more than 70,000 others will gather in other locations from coast to coast.

The Sunday morning session will be broadcast by many radio and television stations in the West, and short-waved to millions over Station WRUL, beamed by five transmitters at Boston, to Europe, South America, Central America, Africa, and parts of Asia. For the second time the General Conference will be televised by Canadian stations from the Salt Lake Tabernacle. The cooperating Canadian stations will be serviced by the CTV network, which will take the Sunday morning session and transmit it across Canada. We thank and express appreciation to our Canadian broadcasting friends for their cooperation.

Both sessions of our Conference today will be rebroadcast over 50,000 watt clear channel KSL radio early tomorrow morning starting at one o'clock, and will be heard in many parts of the United States, Canada, Mexico, Alaska, and the Islands of the Pacific.

The CBS Radio Network Tabernacle Choir Broadcast tomorrow morning will be from 8:35 to 9:00 a.m. Those desiring to attend this broadcast must be in their seats no later than 8:15 a.m. Elder Gordon B. Hinckley of the Council of the Twelve will be the speaker on the Church of the Air Broadcast on CBS Radio tomorrow morning at 7:35 o'clock.

There will be large crowds attending the services on Sunday, and we ask you please to be courteous and gracious at all times—when driving your automobiles, and when standing at the entrance to the Tabernacle.

The singing for this session has been furnished by the Brigham Young University Chorale with Kurt Weinzinger conducting, and Roy M. Darley at the organ. I am sure this great gathering in the Tabernacle and our radio and television audience would wish me to express for them our heartfelt appreciation for the excellent singing this group of young Brigham Young University students have rendered for us this afternoon. It is good just to have them with us, especially to have them sing so well. It is good to have young people. You can't get too old not to enjoy their company. I speak from experience.

"How beautiful is youth! How bright it gleams
With its illusions, aspirations, dreams!
Book of Beginnings, story without End,
Each maid a heroine, and each man a friend!" (Longfellow)

We thank you very much.

We also express appreciation to the members of the Tabernacle Choir, to Richard P. Condie, conductor, and Alexander Schreiner, organist, for the glorious music rendered by them on the broadcast this morning!

The Brigham Young University Chorale will now sing "Hallelujah, Amen." The benediction will be offered by Elder Grant K. Patten, president of the Missoula Stake, and this Conference will

be adjourned until seven o'clock this evening.

The Brigham Young University Chorale sang the anthem, "Hallelujah, Amen."

The closing prayer was offered by Elder Grant K. Patten, president of the Missoula Stake.

Conference adjourned until 7:00 p.m.

GENERAL PRIESTHOOD MEETING

The General Priesthood Meeting of the Church convened in the Tabernacle at 7:00 p.m., Saturday, October 5, 1963 with President David O. McKay presiding and conducting the services.

The Men of the Tabernacle Choir furnished the choral music for this meeting. Elder Richard P. Condie was the conductor; Alexander Schreiner was at the organ console.

President David O. McKay:

This is the General Priesthood Session of the 133rd Semi-Annual Conference of the Church. You will be interested to know that these services are being relayed by closed circuit wire to members of the Priesthood gathered in the Assembly Hall and in 370 other separate gatherings from coast to coast, in Alaska and Canada. It is estimated that 70,000 will participate in this meeting by direct wire. This does not include those in this building nor in the Assembly Hall.

The singing during this session will be furnished by the men of the Tabernacle Choir with Richard P. Condie as conductor and Alexander Schreiner at the organ. We shall begin these services by the Chorus singing "The Spirit of God Like a Fire is Burning," Brother Condie conducting.

After the singing Elder Glen P. Umberger, president of the Salt Lake Stake, will offer the invocation.

The Men Of The Tabernacle Choir sang the hymn, "The Spirit Of God Like A Fire Is Burning."

Elder Glen P. Umberger, president of the Salt Lake Stake offered the invocation.

President David O. McKay:

The men of the Tabernacle Choir will now favor us with, "Thou Wilt Keep Him in Perfect Peace," directed by Elder Richard P. Condie.

The Men of the Tabernacle Choir sang "Thou Wilt Keep Him In Perfect Peace."

President David O. McKay:

The dominating theme of this Priesthood Meeting, particularly the first part of it, will be "Self Control." We have asked two young priests to speak on that subject. Our first speaker will be Brother David Cragun, a young priest of the Pleasant View Ward, Ben Lomond Stake.

DAVID CRAGUN

Priest, Pleasant View Ward, Ben Lomond Stake

Dear Brethren: A week ago this morning the voice of President McKay came into my room, by telephone, requesting that I appear here and represent the youth of the Church. This is the most cherished moment of my life, for the prophet to speak to me. I pray that the Lord will bless and strengthen me with this most humbling experience.

I tremble—but I'm not afraid. I stand here—a priest representing thousands of young men of the Church who bear the Aaronic Priesthood. We love

the Church; we want to do right; we hope to prepare ourselves for service to others.

Since all normal boys want to be doing things, we constantly face two magic words that every boy must know. They are—Self-Control. These were the words that proved to be a challenge to Father Adam. They have been a challenge to all his posterity ever since. The smartest boys and girls since the beginning of time—in every dispensation, are those who have appreciated and respected the meaning of these two magic words early in life—Self-Control. Long ago King Solomon pleaded with his son to hear the instruction of his father, and to forsake not the law of his mother, to get wisdom and understanding. Solomon knew the might of man's will, when he said, "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

Self-Control. I hold the priesthood. I am a priest. How well these must go together. As a child of God I must be sure to develop personal self-control, and be able to stand by my own decisions. I do not want regrets. I do not want tears. Repentance is a God-given principle and so important to all, but it's so often associated with regrets and tears.

As I grow up and struggle for more independence, others do not know exactly what I may be thinking. I alone hold the key to thoughts which are mine, when I am with others, alone, in Church, at a football game, in the great outdoors, at a dance, in a movie. Yet, am I really alone? Is a priest alone when he has prayed for strength, lived the commandments, listened to the whispering of the spirit, been obedient to his parents? Followed and respected the leadership of the Church?

I know that Satan tempts priests. He never misses a chance to ride our backs and whisper in our ears. His tricks are numerous. His tools fit our emotions, tastes and passions, and are labeled popular and what everyone does.

This is when the magic words must ring in my ears, shine in my eyes. I am a priest. I want a mission. I want celestial blessings. I want happiness. Thanks for "self-control."

Thanks, President McKay, for reminding us so many times that the Lord has intended that every man have happiness. Thanks, Brethren, for your words of wisdom. I have heard you say that times change but good and evil do not. Beware, our young people, for times may have changed but the commandments of God haven't—and neither have the consequences for disregarding them. The Lord has made it clear that blessings are based upon obedience. "I am bound when ye do what I say, but when ye do not what I say, ye have no promise."

The philosophy of this great Church endorses education and knowledge as powerful instruments, but we also hasten to recognize that the chain with which we can bind Satan must be spiritual. A spiritual chain is necessary because Satan has no body. The strongest link in that spiritual chain is "Self-Control."

Our life's mission calls for us to hearken unto the Lord and turn from temptation and sin—to conquer self—to prove and improve ourselves, to serve others. Do we hearken, when we are slow to resolve the questions of liquor, honesty, tobacco, Church attendance, partaking of the Sacrament worthily, a full tithe? A young fellow who knows and acts not what he knows is like the man who plows and plows, but never sows.

Have we resolved a firm position for ourselves concerning friends we choose, girls we date, the risks of petting? Life is a dress rehearsal for eternity and we will play the part we have rehearsed, for no one is born into the world whose work is not born with him. So when the final curtain is drawn we still see ourselves as we know ourselves to be—the maker and judge of our own records.

I'm so grateful that both my mother and father have placed the Church first in their lives, that they and all my grandparents never forgot why the saints, including my ancestors, withstood so many heartaches—stood firm to the law of all laws—the Gospel of Jesus Christ—and came to Zion. I'm grateful for the wonderful leadership in

the Ben Lomond Stake. Ever since I was a deacon I know that each Sunday evening when the Sabbath is drawing to a close that every bishop in our stake confers by telephone with the stake presidency and reports to them on the activity of each and every young man and woman in his ward, and the contacts made in their behalf. I'm sure that this special interest in us has influenced now the lives of the youth in our stake.

My ideal is my brother Brent who is a missionary in the French East Mission. All of my life I have wanted a mission too. I want to be worthy and ready next April when I become nineteen. My thoughts and actions must be firmly disciplined. Full Church activity, study, prayer, a full tithe and love for building the Kingdom will strengthen my testimony. It is surely safe to predict that the future quorum leaders, missionaries, bishops, high councilmen, stake presidents and General Authorities are boys of today. Boys will be boys, but we cannot overlook the fact that boys of today will be men of tomorrow. It is likewise safe to say that the great leaders of the future must first have developed within themselves a full measure of "self-control." If these preparatory requirements are not for me and all priests, then who are they for? And if we priests do not prepare for them now, then when?

Fellow members of the Aaronic Priesthood, the time is here and now for us to develop a safe measure of self-control, to lay foundations for our eternal happiness. I trust that every young man bearing the Aaronic Priesthood will pray for moral strength and spiritual guidance, for parents and leaders who will stay close to us and give us direction and encouragement. My testimony is strong. I know the story of this great Church is true. I know that God, our Father, stands at the head; that you, President McKay, you are the Lord's agent and prophet holding the keys of authority. The young men of my age sustain you, and all our wonderful leaders. Now we also pledge ourselves to the building of the Kingdom, in the name of Jesus Christ. Amen.

President David O. McKay:

Brother Matthew Simmons, a young priest of the University Sixth Ward, University Stake, will be our next speaker.

MATTHEW SIMMONS

Priest, University Sixth Ward, University Stake

"And when they were come to the place which is called Calvary, there they crucified Him, and the malefactors, one on the right hand and one on the left. Then said Jesus, Father, forgive them, for they know not what they do." (Luke 23:33-34.)

In these simple words is given one of the most impressive examples of self-control in human history. The Savior's mind was occupied with the most important issues at stake and not with the personal mistreatment he was receiving.

We were put on the Earth for a testing period. We were given free agency. Just as a hub is at the center of a wheel and spokes radiate out in every direction, so does free agency place us in a hub. We can move any way we desire. But going from this hub, there is only one spoke that leads to eternal perfection. This spoke is marked well—its guidepost is self-control.

To the rest of the world, self-control is the key to building a stronger character—to a Latter-day Saint it is the way to salvation. We have approximately 70 years on the earth to determine what degree of exaltation we shall receive for eons upon eons to come. When we are placed on the earth, every one of us is spotless. We have no faults. Then we are baptized, and after this point we are held accountable for our every action. From this point forward, we have to use the utmost restraint in every deed in order to follow the path to eternal perfection. The Master gave us the direction to this path when He said, "Enter ye in at the strait gate because

strait is the gate and narrow is the way that leadeth unto life and few there be that find it."

We as priesthood bearers have the additional responsibility to discipline ourselves because the foundation of the Church rests upon us. I think the poem of Carl Sandberg portrays the warning of the lack of discipline when he said,

"It has happened before,
Strong men put up a city and got nations together
And paid singers to sing and women to warble:
We are the greatest city; the greatest nation;
Nothing like us ever was.
And while the singers sang and the strong men listened
And paid the singers well, . . .
There were rats and lizards who worked
And the only listeners left now
Are the rats . . . and the . . . lizards."

We have the only Church—we have the only priesthood, but it happened before, and if we pay our singers to sing and our women to warble and we as priesthood holders aren't upholding our priesthood, the rats and the lizards of Sandberg's poem will be working. The world asks more of us than it does the average man. We are being watched—we are being looked to for leadership, leadership to Eternal Life. We can't afford to let down our standards.

We have the very same cravings, the same appetites, the same urges as do other men, but we must learn to discipline ourselves. We must learn to stand up in the storm, but to have compassion on those who fall, to master ourselves before we master others; to have a heart that is clean, a goal that is high; to learn to laugh yet never forget how to weep; to reach into the future, yet never take ourselves too seriously; to be humble so that we will remember the simplicity of true greatness.

Mahatma Ghandi said, "How can I control others if I cannot control myself?" And then so controlled himself that when he died, Prime Minister Nehru went on the radio and said, "The light has gone out of our lives and there is darkness everywhere, for our beloved leader, the father of our nation is no more."

Restraint can bring with it strength. This strength is a quiet courage that needs no trumpets to announce its coming. There is an old saying: "If one man conquers in battle a thousand times a thousand, and if another conquers himself, he is the greatest of conquerors." In the book of Proverbs it says, "He that ruleth his spirit is better than he that taketh a city."

I am a priest in the Aaronic Priesthood. From this point on in life, self-control needs to be more than a principle for me to speak about. From this point forward, it needs to be a way of life—a guidepost through which I can go to find the Celestial Kingdom. I am on the threshold of life. I have very definite goals which I want to accomplish, but I'm reaching the point where this takes discipline and control. This is a minute by minute thing. We as holders of the priesthood can't put this off any longer. You can't walk south, or even east or west if you want to go north. "He who picks up one end of the stick also picks the other."

The prisoner in Sing Sing surely didn't plan to go there; he merely waited just a little too long to start curbing his appetites and desires or he practiced control on the easy habits to break, but the hard ones he decided to wait on. How did he know when he had crossed that fine line over which he couldn't turn back. How can anyone know when they have crossed this line? When they smoke that extra day and never stop after that, or take that extra drink because they are sure that they are going to be quitting tomorrow.

How many times have we said to ourselves, "I know I won't have this habit later on in life; I'm just getting it out of my system now." It's too late in our lives to be experimenting. We have to decide right now that we can master ourselves completely. It will be hard, but everything that is worth having is hard to get. The coach of one of our great college football teams used to tell his men, "When the going gets tough, the tough get going!" At times it will get tough, terribly tough. This life of

ours is a championship game; we're up against a rugged opponent—his forces are laziness, procrastination, disappointment. There are no time outs in this game; every minute counts. Every action is recorded in the score book and the final score of this game will be with us through eternity.

A lifetime, 70 years, a long time? Not really, when you consider the centuries upon centuries of what will follow this life. Seventy short years in which to prove ourselves. This makes self-control pretty important, doesn't it?

Joan of Arc, as she was put to death by fire at the age of 19 because she wouldn't deny what she believed in, said, "One life is all that we have. We live it as we believe in living it and then it is gone. But to surrender what you are and to live without belief is more terrible than dying—even dying young." If we fail to control ourselves, we fail to live our lives as we believe we should, and this is more terrible than dying young.

Once we have begun to master ourselves, to discipline our bodies, to curb our habits, then we are on our way. How wonderful it would be to have completely controlled ourselves so that we could wake up each morning and look at ourselves and say, "I have 100 per cent self-control. I have no problems. I can overcome anything!" We can do this. God has given every one of us the ability to practice restraint. Some of us have never gotten around to trying it.

"You are the person who has to decide
Whether you'll do it or toss it aside. . . .
You are the person who makes up your mind
Whether you'll lead or will linger behind—
Whether you'll try for the goal that's afar,
Or just be content to stay where you are."

—Edgar A. Guest.

I know that we can all restrain ourselves. I know this just as assuredly as I know that this Church is the Gospel of Jesus Christ and that we have here tonight prophets and leaders, sustained by God, that David O. McKay is a divinely inspired prophet of God.

Restraint at times will be hard, and at times we will be discouraged. Even Christ, as He was on the cross, for a minute was overcome with horrible pain and torment, and cried out, "My God, my God, Why hast thou forsaken me?" But this too will pass, and if we struggle, if we toil, if we pray, we can reach that point at which our lives become that which dwells in the ocean of Truth, beneath the waves, beyond the reach of tempests, in the Eternal Calm!

"God give me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference."

Predicated upon the principles of discipline, restraint, control, forever shall we reign, kings and priests to the Most High, redeemed, sanctified, and exalted through our Lord and God, Jesus the Christ. Amen.

President David O. McKay:

Those two young men represent over 100,000. God bless them. Elder Sterling W. Sill, Assistant to the Twelve, will now speak to us.

ELDER STERLING W. SILL

Assistant to the Council of the Twelve Apostles

My brethren, I appreciate this privilege of having a part with you in the general priesthood conference of the Church. I have been greatly stimulated as I am sure you have by the messages of these fine young men who have talked to us so interestingly about the importance of controlling our own lives.

One of the most inspiring messages in all sacred scripture is the story of the sixth day of creation when God made man in his own image. He also endowed him with a set of his own attributes. Then, as the very climax of creation, God gave man dominion over everything upon the earth, including himself. The

dictionary says that "dominion" means control or the power to govern. The most important part of the dominion given to man was self-dominion. In all of creation, it was only to man that God said, ". . . thou mayest choose for thyself. . . ." (Moses 3:17.)

On one occasion Joseph Smith was asked to explain the unusual harmony existing among his large group of church members, though they differed so greatly in background, nationality, and experience. The Prophet replied, "I teach the people correct principles and they govern themselves." (Cited by John Taylor, *JD* 10:57-58.)

One of the most important parts of real religion is to qualify ourselves to govern our own lives effectively and righteously. Someone has said, "He that would move the world, must first move himself." We talk a great deal about the fact that we have been given the priesthood. The priesthood is the authority to act in the name of the Lord. But by itself that is not enough. We must also develop the "ability" to act in the name of the Lord. The authority can never be of very great consequence without the ability. That is, how much benefit would be derived from having the authority to make converts without the ability to make converts.

The most inspiring thing about the life of Jesus was not his ability to quiet the storm or control the tempest, but his absolute control of himself. The Master did not need to make a single mistake in order to find out that it was wrong. We have developed a fairly good control over some of our body members; for example, I have great authority over my finger. If I tell it to bend, it bends. If I tell it to unbend, it unbends. If I give my feet an order, they obey immediately, and we will have succeeded in our religious responsibility when we get that same kind of control over our thoughts, our emotions, our tongues, our industry, our faith, and our desire to serve God. Some of us have mistrained our appetites to a point where we tend to "think" with our stomachs; that is, our appetites frequently have more influence in directing our lives than our reason or even the commandments of God. This same misuse of our powers frequently gives our fears, our doubts, our prejudices, our hates, and our sex impulses the control of our lives. Before we can be successful in our God-given dominion, our emotions must be brought under the direction of the spirit.

St. Augustine said, "Wouldst thou have thy flesh obey thy spirit? Then have thy spirit obey thy God. Thou must be governed, if thou wouldst govern." And only when we properly govern ourselves according to what is right, can we escape the destructive rule of our moods and appetites.

Sir Walter Raleigh said, "A man must first govern himself, ere he be fit to govern a family; and his family, ere he is fit to bear the government in the commonwealth."

Each of us has been given a magnificent instrument called a brain, which was intended to play a much more prominent part in our religious life than it sometimes does. The brain, not the feelings or the passions, was designated by God to be the presiding officer of the personality. And when we honor the authority of the mind, we become masters instead of slaves.

A. Bertha Kleinman has written the following verse about self-mastery.

SELF-MASTERY

"What tho I conquer my enemies,
And lay up store and pelf,
I am a conqueror poor indeed,
Till I subdue myself.

"What tho I read and learn by heart
Whole books while I am young,
I am a linguist in disgrace,
Who cannot guard my tongue.

"What tho on campus I excel
A champ in meet and fight
If trained efficient still I can't
Control an appetite.

"What tho exemptions write my name
High on the honor roll
Electives, solids fail me if
I learn no self-control.

"And tho I graduate and soar
And life is good to me,
My heart shall write me failure till
I learn self-mastery."

Our human nature is made up of an interesting duality, which Jesus referred to as the spirit and the flesh, and most of us permit a constant conflict to rage between the two. Plato refers to this duality as an upper soul and a lower soul. He describes the lower soul as the dwelling place of weakness, sin, and appetite, whereas the upper soul is the residence of the intellect; it is the headquarters of reason and the operational base of judgment and righteousness. On this battle ground the fate of each of us is being decided daily. Each individual is tending toward his natural status of king or slave. As we overcome the unworthy elements within ourselves, we become masters, capable of ruling our lives in wisdom with righteous power. As we surrender to our appetites, we become slaves. The alcoholic, the immoral, the dishonest, the profane, and the idle are losing the battle to the lower soul by allowing themselves too many lower soul experiences.

The one business of life is to succeed, and one of our greatest Christian duties is to organize and supervise ourselves for righteous accomplishment. We must be more successful in disciplining the mind and training the will. Someone has pointed out that "planning" is the place where man shows himself most like God. Who could be more Godlike than one who intelligently plans his own life? He is the one who blueprints accomplishment and builds the roadway of success. The highest paid man in the army is the general. He is the one who "thinks" and "plans" for the army. But each of us is the general of his own life, and each is also his own soldier. As generals, our job is to work out a better program for ourselves as soldiers, and the more skilful we are as generals, the more successful we will be as soldiers.

Sometime ago I spent a few hours with a group of missionaries. We were discussing missionary work under the two great headings of the "message" and the "messenger." We are halfway to success when we understand the tremendous importance of the message that the gospel of Jesus Christ has again been restored to the earth with the authority to officiate in all of the principles and ordinances of the gospel having to do with the celestial kingdom. But no great message is ever delivered without a great messenger. Inasmuch as the professional approach to any accomplishment is first to isolate the problem, I said to the missionaries, "Before I can be of much help to you, I need to know what your problems are. Will each of you tell me in one word why you're not ten times as effective as you are?"

As the answers were given, we wrote them on the blackboard. However, when we analyzed them we found that every single one of them had to do with the "messenger," none of them was about the message. I said to them, "I'm going back to church headquarters in the morning, and I would like to be able to report what's wrong with the message." But no one had any complaint with the message. Their only problems involved changing the messenger.

One missionary said, "I can't be a good missionary because I am not friendly."

I said, "What do you mean?"

He said, "Well, my companion loves everyone, and everyone loves him. Our contacts all gather around him, but because I am not that kind of a person I am left by myself."

I said, "Would you show me what you mean by going down this aisle and shaking hands with these people the way you ordinarily do it?"

In complying he did his usual unimpressive job. Then I said to him, "Now, will you go down this other aisle and shake hands with these other people the way your companion does it?"

Then he squared his shoulders, got a little different look in his eye and a little different tension in his muscles as he tried to demonstrate to me how his companion did it. He seemed to be an immediate success while following the example of his companion. I told him about the famous "*As If*" principle of William James. Mr. James said if you want to have a quality act "*As If*" you already had it. If you want to be friendly, act "*As If*" you are already friendly. How long does it take one to learn to be friendly? It takes just

one-quarter of a second, just long enough to make up your mind to practise the *"As If"* principle. If you want to be brave, act *"As If"* you were already brave, don't go around telling everyone how scared and weak you are. It is the axiom of the theater that each actor should live his part.

On one occasion Theodore Roosevelt was decorating one of his generals for bravery. He said, "This is the bravest man that I have ever seen." He said, "He walked right behind me all the way up San Juan Hill." Theodore Roosevelt was a sickly child. He began life as a weakling, not expected to live; but he trained himself to think courage, strength, health, and vitality, and that is what he got. One of the things that frightens me most as I go about a little bit is to hear so many people talking weakness, failure, and sin. The most widespread disease in the world is the inferiority complex. And when we think inferiority, that is what we get. Another missionary described his problem by saying, "I can't concentrate." I said, "What do you plan doing about it?" He said, "There's nothing I can do; I just can't concentrate." One of our most unfortunate weaknesses is that we sometimes think we are under sentence to remain forever as we presently are. Yet one of the most exciting ideas in life is the possibility of changing ourselves for the better.

William James said, "The greatest discovery of my generation is that we can change our circumstances by changing our attitudes of mind." A lot of people want to change their circumstances, but few are willing to change themselves. It is very interesting, however, that the problem that these missionaries seemed to have the most difficulty with, was that of getting the beds off their backs in the morning. I brought away a mental picture timed at 6:00 am showing these missionaries pulling and struggling trying to get up, with the mattress being successful in holding them down. Isn't it ridiculous that we sometimes live through an entire lifetime and never learn to get up in the morning? The Church is now 133 years old, and some of us have barely made a start in living the "message" because we have exhausted our strength struggling with the messenger. So far as I know almost every problem that holds us back involves a misuse of this God-given dominion. Certainly we need a better mastery of the message, but we also have a lot more work to do on the messenger.

Solomon said, "With all thy getting, get wisdom." (See Prov. 4:7.) And then someone that must have been much wiser than Solomon said, "With all thy getting, get going." George Bernard Shaw touched our problem when he said that the primary occupation of life is taking a mob of appetites, and organizing them into an army of purposes and ambitions.

It is a very significant point of view that every human being has been given two creators. One is God, and the other is himself. That is, the creation of man is not something that was finished and done with in the Garden of Eden. The creation of man is still going on. It is taking place today, and it took place last week, and it will take place next month, and you are the creator. That is, you are currently creating the enthusiasms and the industry and the courage and the faith that will determine what your lives will be throughout eternity. Someone has asked this interesting question: "How would you like to create your own mind?" But isn't that exactly what everyone does?

William James said, "The mind is made up by what it feeds upon." The mind becomes what God intended it should be, only when it is fed on enough upper soul experiences. It has been said that "the mind like the dyer's hand, is colored by what it holds." That is, if I hold in my hand a sponge full of purple dye, my hand becomes purple, and if I hold in my mind and heart great ideas of honor, righteousness, industry, and the love of truth, my whole personality is colored accordingly. And our self-dominion is made more effective when we make love to the right kind of ideas, and refuse all lower soul experiences. While Cain was training himself to ". . . love Satan more than God . . ." (Moses 5:18), he was giving dominion to his lower soul. This is a process that many frequently fol-

low. Sometime ago a young man discussed with me an improper marriage which he was contemplating. I asked him why. He said he was in love. But love alone is an insufficient basis for marriage. Anyone can fall in love with anything. Many people have fallen in love with idleness, profanity, adultery, and drunkenness. Cain fell in love with Satan.

A chain smoker was recently ordered by his doctor to give up smoking. He had fallen in love with cigarets, and he felt very sorry for himself that he was now being forced to give up his bad habit. He said, "What good could it possibly do me to quit smoking when I have to stand over myself like a policeman with a club, ordering myself to do something that I don't want to do?" It is pretty difficult to force ourselves to be decent or successful while we are in love with sin and failure.

There is a lower soul psychology that says that the way to develop the personality is to give expression to our desires. It says that parents should not say "no" to their children because of the possibility of dwarfing their personalities. If a child feels like slamming the door, he should slam it. If he feels like sowing some wild oats, he should sow them. It says that desires should be expressed, otherwise the child's growth may be inhibited and his personality distorted. This philosophy has made a great contribution to our upsurge in juvenile and adult delinquency. We might bring some upper soul philosophy to bear on this point by a review of the Ten Commandments. Yet, a prominent minister recently said that the Ten Commandments should no longer be used as the basis for religious training. He said that the Ten Commandments gave young people the idea that the church was a wet blanket. He said the dictatorial "Thou shalt nots" were not in good taste any more. He said, "In my church I no longer refer to the Ten Commandments." He didn't say whether or not he thought chastity, honesty, and worship should be done away with, or whether God had changed his mind about these values, but only that he had convinced himself that the Ten Commandments were outmoded and no longer useful.

Another religious leader said that the stern command "Thou shalt not" was much too harsh for our present-day sensitivity, and he suggested that the form of the commandments should be modified and some softer word such as "advise" or "suggest" or "recommend" be used. We make one of our most serious mistakes when we become too soft to accept truth unless it is highly sugar coated. We settle too many of our problems by compromise, or how we feel, rather than by what is right. Frequently we would rather be ruined by praise than saved by criticism. It is pretty serious business when we turn our backs on good merely because we don't like someone's tone of voice or because what is said doesn't quite suit our fancy.

The story is told of a father and a son riding down the highway. The son was explaining to the father what he didn't like about the Ten Commandments. He said they were negative and besides that he didn't like anyone telling him what not to do. Soon they came to an intersection in the highway. There was one signboard telling where the left-hand road led, and another signboard telling where the right-hand road led. The father took the wrong road. This greatly disturbed the son. He couldn't understand how the father could make such a ridiculous mistake. The father admitted that he had read the signboard, but he said, "I just don't want any signboard telling me where to go."

For our benefit God has erected some signboards of right and wrong, and when we are headed toward destruction the sign is flashed saying, "Thou shalt not." What we do from there on, however, is strictly up to us. Sometime ago I read one of Lincoln's antislavery debates. Lincoln's opponent had said, "You can't afford to free the southern slaves, because there are some four million of them. Each has a value to his owner of approximately $1,000. That is, if you free the slaves you will upset the economy of this little group of slave owners by some four billion dollars which they can't afford, but in addition who will take care of the

corn, the cotton, and the tobacco crops."

When Lincoln came to the platform, he brushed all of these considerations aside as immaterial. He said, "There is only one question that we need to answer about slavery, and that is this: Is slavery right or is it wrong? Is it right for some men to hold other men in bondage?" Now I hope that sometime when you have a problem that is causing you difficulty, you will remember Lincoln's formula of right and wrong.

Sometime ago it was reported that an engineer was discharged from his employment. He asked his employer for the reason. The employer said, "You allowed us to make a wrong decision which cost us considerable money." The engineer said, "But certainly you remember that I advised you against making that decision." The employer said, "Yes, I know that you did, but you didn't pound the table when you did it."

The Lord didn't make that mistake when he gave the Ten Commandments. He pounded the table and tried to make the occasion as memorable as possible, and he expects us to be equally forceful in carrying out his instructions. I would like to read to you a description of the setting in which the Ten Commandments were given. It gives us an atmosphere for shaping our own dominion.

The scripture says, "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceedingly loud; so that all the people that was in the camp trembled.

"And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

"And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." (Exod. 19:16-18.) I seriously doubt that the Lord has changed his mind since then.

God himself cannot look upon sin with the least degree of allowance. He permits none of it in his presence. But he has said, ". . . nevertheless thou mayest choose for thyself." (Moses 3:17.) He has given us dominion that we might develop our own lives. Aristotle once told Alexander the Great that the most dangerous enemy that ever confronted an army was never in the ranks of the foe, but always in your own camp. And that is a good thing for us to remember. Suppose we ask ourselves who is the greatest enemy of America? It isn't Russia or China or Cuba; that is ridiculous. Who causes our strikes and brings about our racial strife? Who robs our banks and causes our many kinds of delinquency? Who is it that makes our political blunders, gives us a bad name abroad, and causes our weaknesses at home? Or who is responsible for our individual sins and keeps us ignorant, lethargic, and unsuccessful?

The Lord suggested the answer, when on September 22, 1832, he gave a great revelation in which he said in part, "And now I give unto you a commandment to beware concerning yourselves, . . ." (D&C 84:43.) Our own signs say, "Beware of the dog" or "Beware of the train" or "Beware of the communists," but the Lord gets nearer to our problem when he says ". . . beware concerning yourselves. . . ." The chief characteristic of sin, and the chief characteristic of lack of success is our failure to manage our thoughts, our attitudes, and our ambitions. Pythagoras said, "No man is free who cannot command himself." And we might add that no man is capable of making the most and the best of his life who cannot command himself. We will have happiness in our homes, success in our work, righteousness in our personal lives, and eternal life in God's presence, only as we learn self-mastery and develop the will-power to put it in force. It is the responsibility of the priesthood to prepare the way before the glorious second coming of Christ. It is our personal responsibility to prepare our families and our individual lives for celestial glory, and we will fail or succeed in exact proportion as we get dominion over our own lives. The Lord has said, ". . . let virtue garnish thy thoughts unceasingly; . . .

"The Holy Ghost shall be thy con-

stant companion, . . . and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (*Ibid.*, 121:45-46.)

Carl Erskine, the great former Dodger baseball pitcher, once said, "I never pray to win, I just pray to be in my best form." What a thrilling accomplishment if every bearer of the priesthood was always in his best form; for even one man can, if he will, change the morale of a whole community. Edward Everett Hale once said,

"I am only one,
But still I am one.
I cannot do everything,
But still I can do something;
And because I cannot do everything
I will not refuse to do the something
that I can do."

My brethren in the priesthood, that the Lord will help us to get dominion over our lives, is my prayer which I ask in the name of Jesus Christ. Amen.

President David O. McKay:

Brother Richard P. Condie will now lead the congregation and Chorus in singing "Redeemer of Israel."

The congregation and the Tabernacle Choir Men's Chorus joined in singing the hymn, "Redeemer Of Israel."

President David O. McKay:

We shall now hear from the man whom you have sustained as Second Counselor in the First Presidency of the Church, Elder Nathan Eldon Tanner.

PRESIDENT NATHAN ELDON TANNER

Second Counselor in the First Presidency

Brethren, if I had the authority, I think I would dismiss this meeting. I have certainly enjoyed the messages given by these two young men and Brother Sill. I was thrilled, inspired, and encouraged, and my testimony was strengthened.

There are 370 places in which our young men, and men not so young, holding the priesthood are meeting tonight. If there are 20 young men in each place, and I think I am being conservative, we have 7,500 young men holding the Aaronic Priesthood assembled out away from this Temple Square. When they heard the messages of these two boys, I am sure they were happy to be one of those holding the Aaronic Priesthood.

The priesthood is the power of God delegated to man to act in his name. What a thrilling thing that is to think about; our young men throughout the Church, their fathers and their older brothers having that authority! I think of the young deacon passing the Sacrament, the emblems of the great sacrifice that was made by our Savior. You know, when the Savior was here upon this continent, he asked the apostles to pass the Sacrament, and then others were called and appointed and given the authority to do this and other things as well—then think of our boys who are deacons, passing the Sacrament to the people! Then think of the teachers out teaching the gospel to the people, warning them, helping them, and encouraging them to live the gospel teachings! I think of these young priests holding the priesthood, which is the power of God, going into the waters of baptism to baptize a person. They have the same power and authority to baptize that the apostles, and even Christ himself, had. These young men at the age of 19 and 20 are ordained elders. They are then called to go out into the mission field. They are commissioned by Jesus Christ, through those having authority, and are ordained and set apart as ambassadors of the Lord. There are 12,000 of these young men in the field today, holding the priesthood, and as they baptize a person, that baptism is accepted by our Heavenly Father. As they confirm a person, he is confirmed a member of the Church, and it is binding through time and all eternity. As those young men 19 or 20 years of age lay their hands upon the head of an

individual and ordain him a deacon, teacher, priest, or elder and bestow upon him all the authority and power pertaining to that office and calling in the Melchizedek Priesthood, he is accepted by Jesus Christ and becomes a member of his Church and his kingdom.

I wonder how many businessmen here tonight would be prepared to say to those 12,000 young men, "You go out into the world, and I will accept your judgment. You make any deal that you think is right with anybody you think you can depend upon and whom you can trust, and I will honor the agreement—I will pick up the tab." I would just like to ask some of you businessmen how many men you could pick out that you would be prepared to send out into the world and say, "This is your assignment, and I will honor whatever you do." There wouldn't be many, but still the Lord is saying to these young men who hold the priesthood, as they go out into the field, "Anything you do in the power of the priesthood and in my name, I will honor."

Then I see these young men—these deacons, these teachers, and these priests present here tonight—all preparing themselves for this call as missionaries. I was proud of these two young men, and I could just see thousands of them throughout the world, preparing themselves to accept that great responsibility as missionaries.

Boys, keep this in mind. It is a great honor; it is a great privilege; it is a great blessing to hold the priesthood of God. You are the only people in all the world who hold the priesthood. What a privilege! And I say, following what Brother Sill said tonight, it is so important that you not only want to do what is right, but you have to determine what you wish to do, and make up your mind that you are going to do it, and then set about to discipline yourselves as these two young men told us we should discipline ourselves. That is simple. That is all that you have to do—decide what you want to do to be happy and to be worthy of the priesthood, so that you can speak in the name of the Lord Jesus Christ and have that accepted.

So, boys, as you go into this great program of the Church and into the great challenges that are given to you as you go into life, make up your minds what you want to be. Of course, you must honor your parents. They are the ones that gave you life. They looked after you when you couldn't do anything but cry and squirm. They fed and clothed you. They have given you the education that you have and the opportunities that are yours. You are mighty poor sports and not very good citizens if you won't honor your parents.

But, when it comes to determining what you are going to do in life, you make up your own minds. They have given you plenty of teaching. Obey them, but when it comes to this decision, "Just what do I want out of life?" you determine what you want and set about to do what you want to do. But sit down and be sure you have decided what you want to do. I don't think there is a young man within the sound of my voice tonight that would choose to do wrong. As this young man said, those men that are in Sing Sing didn't want to be there, that isn't what they set out to do. But, they had not made up their minds strongly enough as to what they did want to do to go about it with a determination to discipline themselves and do the things that would make life really what they wanted.

So, talk to yourselves and say to yourselves, "Just what do I want out of life?" Make up your mind and have the courage and the strength, the determination and the discipline to do it. Don't let the devil, himself, get in your way. He is certainly going to try, and he will be there all the time, watching for a place to interfere with your program. But, how successful and how happy you will be, and what joy you will experience, as you follow the program that you have set out for yourself. Be man enough to say, "This is what I am going to do."

I have a definition of will power which I use, and will power is so important in the program you have chosen. Will power is the power to do what you want to do when you don't want to do it. Brother Sill said these missionaries want to get up at six o'clock;

but when six o'clock comes in the morning, they don't want to do it. And will power is the power to do it then, and you will find that as you go on through life.

I would like to say to you young men that you have a great influence in the world. How much greater your influence would be if everyone of you would just follow the advice of these two young men who spoke to you tonight. I need not add anything to what they have said, but to encourage you to realize that the things that these young men have said are the things that will bring joy and happiness into your lives. Set about to do it—we want you to be happy.

I love these young people in our Church. I love young people wherever I find them, and if there is anything I can do to help them be happy, to be successful in life, to accomplish the things that they want to accomplish, that is the thing I would like to help them do. We are cognizant of the fact that you are going to have temptations as you go through life—all kinds of temptations. Your young friends told you about them tonight. They didn't go into detail, but you are going to have them. But make up your mind now what you are going to do and what you are not going to do.

I have talked to hundreds of young people who have had problems, and with very few exceptions, yes, with very few exceptions, it is because they have not made up their minds what they would do under certain circumstances. I would like to make this appeal to young men. Honor your parents, honor your mother, and honor womanhood. I would like to say to you young men who hold the priesthood of God, any girl with whom you go has a right to expect you to protect her, to look out for her interests, to honor her, to honor the womanhood in her, and to treat her as you would want your mother or your sister to be treated. She has a perfect right to expect that and to feel sure that you will protect her virtue with your lives.

Brethren, it is a great honor to hold the priesthood of God. Magnify your priesthood, and it will magnify you. You will have joy and happiness while you sojourn upon this earth, and as you finish your mission here, you will be worthy to go back into the presence of our Father. That is my testimony to you, and my prayer for you in the name of Jesus Christ. Amen.

President David O. McKay:

Our next speaker will be President Hugh B. Brown, First Counselor in the First Presidency.

PRESIDENT HUGH B. BROWN

First Counselor in the First Presidency

Like Elder Tanner, I have thoroughly appreciated what has been said here tonight. We have all been inspired by these young men and by the forthright, inspired talk of Elder Sill and the wonderful testimony of President Tanner. I shall not attempt to add to the subject which has been so well discussed tonight except to give you a few quotations, and then for a few moments discuss another phase of our work.

From Sir Walter Scott: "Teach self-denial, and make its practice pleasureable, and you can create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer."

And Robert Louis Stevenson wrote: "You cannot run away from a weakness. You must sometime fight it out or perish, and if that be so why not now, and where you stand."

And another has said, "Decision determines destiny. There is absolutely no greatness that is not buffeted with goodness. Brace to the splendid day's work. Keep fit. Be a man."

Many times I have quoted, and no doubt many of you have memorized the clarion call for men to match our message and our times:

"God give us men! A time like this
demands

Strong minds, great hearts, true faith and ready hands.
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;

"Men who possess opinions and a will;
Men who have honor—men who will not lie;
Men who can stand before the demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking; . . ." (Josiah Gilbert Holland.)

Each one of us must live with himself throughout eternity, and each one is now working on the kind of man he must live with throughout eternity. Let us determine for ourselves the kind of man our eternal companion is to be. I say now is the time to act: It is neither too early nor too late.

Some young men say, "When I get older, I will do something worthwhile but let me enjoy my carefree youth." Let me bring to your attention a few examples of young men who did things while they were young.

Jefferson was 33 years old when he drafted the Declaration of Independence.

Benjamin Franklin was 26 when he wrote *Poor Richard's Almanac.*

Dickens was 24 when he began his *Pickwick Papers* and 25 when he wrote *Oliver Twist.*

McCormack was only 23 when he invented the reaper, and Newton was 24 when he formulated the law of gravitation.

May I add to this quotation, Joseph Smith was less than 15 when he had his first vision, 23 when he translated the Book of Mormon, 24 when the Church was organized, and he died a young man at 38—yet he left an imprint upon this world second only to that of Christ the Lord.

Jesus Christ himself was only 30 when he began his transcendent mission which lasted only three years but affected the whole world and will yet redeem it.

Well, now, you older men, has your chance passed? You high priests, seventies, and elders, is it too late for you to do something worthwhile? Let me bring you another set of figures:

Immanuel Kant was 74 when he wrote his finest philosophical work.

Verdi was 80 when he produced *Falstaff* and 84 when he produced "Ave Maria."

Goethe was 80 when he completed *Faust.*

Tennyson was 80 when he wrote "Crossing the Bar."

Michelangelo completed his greatest work at 87.

Titian, at 98, painted the historic picture, "The Battle of Lepanto."

Justice Holmes was 90 when he was still writing brilliant opinions.

George Bernard Shaw was 88 and was superbly chauvinistic.

President David O. McKay, past 90, is recognized world-wide as a dynamic and inspired religious leader. He is carrying a load which would buckle the knees of many younger men. At his advanced age he still leads us, shows us the way, and sets the pace.

But perhaps some of you say, "Well, I have some handicaps." Sarah Bernhardt had as her motto, "In spite of everything." Paul Speicher writing in one of the magazines about what happens to men who refuse to be stopped, reminds us of some statistics, reminds us of what can happen to a man if he has the will to do, and knows what he wants to do.

"Cripple a man and you have a Sir Walter Scott; put him in prison and you have a Bunyan; bury him in the snow at Valley Forge and you have a George Washington; have him born in abject poverty and you have an Abraham Lincoln; load him with bitter racial prejudice and you have a Disraeli; afflict him with asthma until as a boy he lies choking in his father's arms and you have a Theodore Roosevelt; stab him with rheumatic pains until for years he cannot sleep without an opiate and you have a Steinmetz; put him in a grease pit in a locomotive round house and you have a Walter P. Chrysler; make him a second fiddle in an obscure orchestra in South America and you have a Toscanini."

History rests on the shoulders of those who accepted the challenge of difficulties and drove through to victory in spite of everything. I want to add this thought on self-control, decisions, determination, faith in God and in yourself.

"You may be what you will to be,
Let cowards find their false content
In that poor word, environment,
But spirit scorns it and is free.
"It conquers time; it masters space;
It cows the boastful trickster, chance,
And bids the tyrant circumstance
Uncrown and fill a servant's place.

"The human will, that force unseen,
The offspring of a deathless soul,
Can hew its way to any goal,
Though walls of granite intervene."

I wish all the priesthood members of the Church would obtain and read and study the masterful address of President David O. McKay delivered last Friday morning. It will be published in the Church Section of the *News* and in other periodicals, the Era later, and in the *Conference Report*. Obtain it, study it, read it. Do you know how long it took President McKay to prepare that talk? I haven't asked him, but I think it took him 90 years, because what he said came right out of his heart, and what is in his heart he has been building into that heart for 90 years. Now if it took him 90 years to prepare it, do you think you can get all there is in it in one reading? Get it, study it, apply it in your lives.

I suggest you read the talks of other General Authorities who have spoken here today in the other meetings. Study them, follow the counsel, and you will be blessed. May I suggest especially that you read the talk of Elder Critchlow on priesthood—one of the best I have heard. And then obtain and read, especially you fathers, what Brother Packer said this afternoon about the responsibility of fatherhood. On that subject may I read what many of you have heard before. It applies to every father and to you young men who will be fathers. Fatherhood is next to Godhood, and therefore it takes a lifetime to become a good father. This is a confession of a father at the bedside of his sleeping child.

"I am saying this to you as you lie asleep, one little paw crumpled under your cheek and the blond curls stickily wet on your damp forehead. I have stolen into your room alone. Just a few minutes ago, as I sat reading my paper in the library, a hot, stifling wave of remorse swept over me. I could not resist it. Guiltily I came to your bedside.

"These are the things I was thinking, son: I had been cross to you. I scolded you as you were dressing for school because you gave your face merely a dab with a towel. I took you to task for not cleaning your shoes. I called out angrily when I found you had thrown some of your things on the floor.

"At breakfast I found fault, too. You spilled things. You gulped down your food. You put your elbows on the table. You spread butter too thick on your bread. And as you started off to play and I made for my train, you turned and waved a little hand and called, 'Good-bye, Daddy!' and I frowned, and said in reply, 'Hold your shoulders back.'

"Then it began all over again in the late afternoon. As I came up the hill road, I spied you down on your knees playing marbles. There were holes in your stockings. I humiliated you before your boy friends by making you march ahead of me back to the house. Stockings were expensive—and if you had to buy them you would be more careful! Imagine that, son, from a father! It was such stupid, silly logic.

"Do you remember, later, when I was reading in the library, how you came in, softly, timidly, with a sort of hurt, hunted look in your eyes? When I glanced up over my paper, impatient at the interruption, you hesitated at the door, 'What is it you want?' I snapped.

"You said nothing, but ran across, in one tempestuous plunge, and threw your arms around my neck and kissed me, again and again, and your small arms tightened with an affection that God had set blooming in your heart and which even neglect could not

wither. And then you were gone, pattering up the stairs.

"Well, son, it was shortly afterwards that my paper slipped from my hands, and a terrible sickening fear came over me. Suddenly I saw myself as I really was, in all my horrible selfishness, and I felt sick at heart.

"What has habit been doing to me? The habit of complaining, of finding fault, of reprimanding—all of these were my rewards to you for being a boy. It was not that I did not love you; it was that I expected so much of youth. I was measuring you by the yardstick of my own years.

"And there was so much that was good, and fine, and true in your character. You did not deserve my treatment of you, son. The little heart of you was as big as the dawn itself over the wide hills. All this was shown by your spontaneous impulse to rush in and kiss me good-night. Nothing else matters tonight, son. I have come to your bedside in the darkness, and I have knelt there, choking with emotion, and so ashamed!

"It is a feeble atonement; I know you would not understand these things if I told them to you during your waking hours, yet I must say what I am saying. I must burn sacrificial fires, alone, here in your bedroom, and make free confession. And I have prayed God to strengthen me in my resolve. Tomorrow I will be a real daddy! I will chum with you, and suffer when you suffer and laugh when you laugh. I will bite my tongue when impatient words come. I will keep saying as if it were a ritual: 'He is nothing but a boy—a little boy.'

"I am afraid I have visualized you as a man. Yet as I see you now, son, crumpled and weary in your cot, I see that you are still a baby. Yesterday you were in your mother's arms, your head on her shoulder. I have asked too much, too much.

"Dear boy! Dear little son! A penitent kneels at your infant shrine, here in the moonlight. I kiss the little fingers, and the damp forehead, and the yellow curl.

"Tears came, and heartache and remorse, and also a greater, deeper love, when you ran through the library door and wanted to kiss me!

"I do not know of a better shrine before which a father or mother may kneel or stand than that of a sleeping child. I do not know of a holier place, a temple where one is more likely to come into closer touch with all that is infinitely good, where one may come nearer to seeing and feeling God. From that shrine come matins of love and laughter, of trust and cheer to bless the new day; and before that shrine should fall our soft vespers, our grateful benedictions for the night. At the cot of a sleeping babe all man-made ranks and inequalities are ironed out, and all mankind kneels reverently before the living image of the Creator. To understand a child, to go back and grow up sympathetically with it, to hold its love and confidences, to be accepted by it, without fear or restraint, as a companion and playmate, is just about the greatest good fortune that can come to any man or woman in this world—and, perhaps, in any other world, for all we know.

"And I am passing this 'confession' along to the fathers who may be privileged to read it, and for the benefit of all the 'little fellers'—the growing, earth-blessing little 'Jimmies' and 'Billys' and 'Marys' and 'Janes' of this very good world of ours."

—Author Unknown

God bless you, my brethren of the priesthood. From the very center of my heart I bear witness to the divinity of the gospel of Jesus Christ. I do not claim to have had visions or revelations, but I do claim that he has stamped upon my soul a knowledge of the divinity of this work which did not come through my natural senses but through the Holy Ghost.

I bless you fathers that you may be real fathers to your children. I bless you young men that you may be honorable sons of your fathers. I bless all the priesthood here tonight and all those who are listening in in far places that all may go home from this meeting resolved that they are going to exercise self-control and fight their way through

in spite of everything and be worthy to bear the Holy Priesthood. May it be so I pray in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

The strict attention that you thousands paid to the remarks of David Cragun and Matthew Simmons tonight bears testimony to your pride in these young men who represented the young men of the Church, and you got their message. The remarks given by Brother Sill confirming the value of self-control sank deep in your hearts. The testimonies of the Presidents of the Church left a lasting impression upon us all.

In conclusion, I have just a word on the topic that the boys of the priesthood have given to us tonight.

A man who cannot control his temper is not very likely to control his passions, and no matter what his pretensions in religion, he moves in daily life very close to the animal plane. Religion is supposed to lift us on a higher level. Religion appeals to the spirit in man, your real person, and yet how often, notwithstanding our possessing a testimony of the truth, we yield to the carnal side of our nature.

The man who quarrels in his home banishes from his heart the spirit of religion. A man or a mother in this Church who would light a cigaret in the home is yielding to the carnal side of his nature—far, far below the ideal of the Church. Any quarreling in the home is antagonistic to the spirituality which Christ would have us develop within us, and it is in our daily lives that these expressions have their effect.

Man is making great progress in science and invention, greater perhaps than ever before, but he is not making comparable progress in character and spirituality.

A while ago I read the remarks of General Omar N. Bradley, formerly Army's Chief of Staff, who on one occasion said, and I quote:

"With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescence. Our knowledge of science has clearly outstripped our capacity to control it. We have too many men of science, too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. *Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death.*" (Italics added.)

I am still quoting the general: "The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace; more about killing than we know about living."

Our living comes hourly and daily in the home, in our association in business affairs, and in our meeting of strangers. It is the *attitude* of the person during the daily contacts by which we show whether we are appealing to the carnal or to the spiritual within us and within those with whom we associate. It is a daily matter. I do not know whether we can get the thought over or not. It is within the power of each one, especially members of the Church who make such pretensions. You cannot imagine a real true Christian, and especially a member of the Mormon Church, one who holds the priesthood, swearing at his wife. It is inconceivable that such a thing as that could be in a home, and especially with children around. How can anyone justify parents quarreling in front of children? Such a thing should never be a part of the life of church members.

Christ has asked us to develop the spiritual within us. Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul, upon things which contribute to the comfort and gratification of his physical nature, or whether he will make as his life's pursuit the acquisition of spiritual qualities.

"Every noble impulse, every unselfish expression of love; every brave suffering for the right; every surrender of self to something higher than self; every loyalty to an ideal; every unselfish devotion to principle; every helpfulness to humanity; every act of self-control; every fine

courage of the soul, undefeated by pretense or policy, but by being, doing, and living of good for the very good's sake—that is spirituality."

God help us as members of the priesthood to make that life ours individually, in the home, in the towns, in our nation, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

The men of the Tabernacle Choir will now sing, "I Need Thee Every Hour," conducted by Richard P. Condie, following which Elder John O. Simonsen, formerly president of the Southern Australian Mission, will offer the benediction.

We indeed thank the Men's Chorus for the inspiring music they have rendered this evening. We deeply appreciate the efforts they have put forth in preparation for this event. Thank you, Brother Condie and brethren, and God bless you!

Many television stations will carry Conference proceedings Sunday morning to a nationwide audience, including Hawaii and Canada. The international short-wave station WRUL will broadcast the Sunday morning session of Conference to all parts of Europe, parts of Asia, Africa, South America, Central America, Mexico and the Caribbean area. It is reported that we shall have a potential listening audience this Conference of many, many millions.

The CBS Radio Tabernacle Choir Broadcast will be from 8:35 to 9:00 o'clock Sunday morning. Those desiring to attend the Tabernacle Choir Broadcast must be in their seats at 8:15 a.m. It is requested that the audience remain quiet during the broadcast.

Elder Gordon B. Hinckley of the Council of the Twelve will be the speaker on the Church of the Air on CBS Radio tomorrow morning at 7:35 o'clock (from 7:35 to 8:00 a.m.).

As thousands leave this priesthood meeting tonight let us keep in mind the admonition that is constantly being given us to drive carefully. Let us have courtesy in the city and on the highways. Thoughtfulness and alertness are necessary if we are to reduce the number of automobile accidents. Please obey traffic rules.

The Choir will now sing, "I Need Thee Every Hour." Elder John O. Simonsen will offer the benediction, and we will be adjourned until 10 o'clock tomorrow morning.

The Men of the Tabernacle Choir sang the hymn, "I Need Thee Every Hour."

The closing prayer was offered by Elder John O. Simonsen, formerly president of the Southern Australian Mission.

Conference adjourned until Sunday morning at 10:00 a.m.

THIRD DAY

MORNING MEETING

The Conference reconvened in the Tabernacle Sunday morning, October 6, 1963 at 10:00 a.m.

The *Church of the Air* service was presented at 7:35 a.m., with Elder Gordon B. Hinckley as the speaker.

The *Tabernacle Choir and Organ* broadcast was presented in the Tabernacle from 8:35 to 9:00 a.m. (For a full report of these broadcasts see pages 127 to 132.)

The Tabernacle Choir was present and furnished the music for this session of the Conference. Elder Richard P. Condie, Conductor of the Choir, directed the singing. Frank W. Asper, Tabernacle Organist, was the accompanist on the organ.

President David O. McKay presided and conducted, and made the following introductory remarks:

President David O. McKay:

We have telegrams and messages from members of the Church in all parts of the world. Time will not permit reading them. There is one, however, from

missionaries and members of the Church in Samoa. They extend greetings and thanks for inspiring Conference messages. "We are enjoying excellent reception by special KSL rebroadcast." President and Sister J. Philip Hanks.

Another from Albuquerque: "Reception of the Conference television broadcast is great and tremendous in Albuquerque. Members of four stakes and Western States Mission received the broadcast over KGGM-TV." I. F. Munson, Publicity Director.

We welcome all present this morning in the Tabernacle, which is crowded to the doors, those in the Assembly Hall, and particularly the vast television and radio audience in this, the Sixth Session of the 133rd Semi-Annual Conference of the Church.

The Tabernacle Choir, under the direction of Richard P. Condie, with Frank W. Asper at the organ, will open these services by rendering "With A Voice of Singing," following which the invocation will be offered by Elder Lloyd R. Hunsaker, president of the Logan Stake.

The Tabernacle Choir sang, "With A Voice Of Singing."

Elder Lloyd R. Hunsaker, president of the Logan Stake, offered the opening prayer.

President David O. McKay:

The invocation just offered was by President Lloyd R. Hunsaker of the Logan Stake. The Tabernacle Choir will now sing "Blessed He That Comes in the Name of the Lord." Our first speaker, following the singing, will be President Hugh B. Brown, First counselor in the First Presidency.

Singing by the Choir, "Blessed He That Comes In The Name Of The Lord."

PRESIDENT HUGH B. BROWN

First Counselor in the First Presidency

As one beholds the thousands who are assembled here and is aware that hundreds of thousands are listening by means of radio and television, the responsibility of directing the thinking of so vast an audience would be overwhelming were it not for the knowledge that divine assistance is available through prayers of faith.

During recent months, both in Salt Lake City and across the nation, considerable interest has been expressed in the position of The Church of Jesus Christ of Latter-day Saints on the matter of civil rights. We would like it to be known that there is in this Church no doctrine, belief, or practice that is intended to deny the enjoyment of full civil rights by any person regardless of race, color, or creed.

We say again, as we have said many times before, that we believe that all men are the children of the same God, and that it is a moral evil for any person or group of persons to deny any human being the right to gainful employment, to full educational opportunity, and to every privilege of citizenship, just as it is a moral evil to deny him the right to worship according to the dictates of his own conscience.

We have consistently and persistently upheld the Constitution of the United States, and as far as we are concerned this means upholding the constitutional rights of every citizen of the United States.

We call upon all men, everywhere, both within and outside the Church, to commit themselves to the establishment of full civil equality for all of God's children. Anything less than this defeats our high ideal of the brotherhood of man.

Attending a Mormon conference is, no doubt, to some a new experience. Perhaps some may wonder, as did Nathanael in the days of Christ regarding Nazareth, and ask, "Can any good thing come out of 'Mormondom'?" For the moment we reply in the words of Philip, who simply said to Nathanael, "Come and see." (See John 1:46.) We welcome all of you and hope the time

you spend with us will be enlightening and profitable.

In this fantastically changing world, where old methods, old models, and old ideas are being replaced by new and revolutionary substitutes, it is well that church leaders everywhere re-examine and reappraise their creeds and courageously seek for the causes of the waning interest in religion.

We are passing through a period of radical intellectual reconstruction and spiritual unrest. We must think about religion in order to formulate an intellectual understanding of it. And intellectual understanding is just as needful in religion as anywhere else. We must not permit the surface of the waters of religious life to become fixed and crystallized by the freezing of religious thought.

For a moment may we consider the divine and historic basis of the Church of Jesus Christ, its present status, and its prophetic destiny.

On biblical authority we affirm that a divine plan for man's salvation was formulated by God the Father before the foundations of the earth were laid when all the sons of God shouted for joy at the prospect of mortality. (See Job 38:7.)

At a time far antedating Eden, the spirits of all men had a primeval existence and were intelligences with spirit bodies of which God was universal Father. In the Bible we read, "Then shall the dust return to the earth as it was: and the spirit shall return unto the God who gave it." (Eccles. 12:7.)

The Lord told Jeremiah that he knew him before his body was formed and sanctified him and ordained him a prophet unto the nations. (Jer. 1:4.) And the Apostle Paul testified:

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12:9.)

During this antemortal existence in a council in the heavens with God the Father on the throne, there was one who challenged God, desiring to usurp his power and force all men to do his bidding. He coveted Godhood and said to the Father, "Give me thy glory." He would have had a dictatorship in heaven ruled by tyrants with all spirit children bondmen.

Chief among that vast assembly was Jehovah, the same who would become the Christ Child, the Redeemer. He was the Firstborn among the spirits, and by birthright was both heir and leader. He opposed the plot to rob men of their freedom and espoused the counter proposition with free agency as the watchword.

All who favored the Messiah would be given mortal bodies with the seeds of death implanted in them. They would have the right to choose their course in life and accept responsibility for their conduct. Their bodies would return to the dust from which they came. Through the voluntary atonement of Christ, a member of the Godhead, resurrection from the dead was guaranteed to all. Another blessing of mortality would be the Godlike power of procreation.

Against this plan the proud, defiant Lucifer led a great rebellion, and one-third of all the spirits followed him. John tells us in the book of Revelation:

". . . there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

"And prevailed not; neither was their place found any more in heaven.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." (Rev. 12:7-9.)

The Prophet Isaiah knew of this when he wrote:

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

"For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

"I will ascend above the heights of the clouds; I will be like the most High." (Isa. 14:12-14.)

Adam, because of disobedience, was evicted from the Garden of Eden; the

door was closed behind him and his posterity, and the tree of life was guarded by a flaming sword as we read in Genesis. (Gen. 3:24.) Mortal birth erases recollection of that spiritual preexistence and the memory of premortal life is as a feeble echo, and yet, as we sometimes sing, "a secret something whispers you're a stranger here, and we feel that we have wandered from a more exalted sphere."

The fate of all seemed hopeless when sin and death joined hands to shut them out forever, and Satan leered in triumph at what seemed to be Christ's failure. Men had no power to conquer death, and without divine assistance would sleep forever in their graves.

The atonement was foreshadowed when Adam offered sacrifice, and each prophet who succeeded him was told about Christ's mission. The scene of battle shifted, but the war between good and evil still continues among the sons of men.

Christ had power to conquer death by himself becoming mortal. He would reach across the valley and build a straight and narrow highway by which men could pass from death to life. He built a bridge, one end of which was anchored in mortality and the other fixed in heaven. ". . . no man cometh unto the Father, but by me," he said (John 14:6); and again, "I am the way and the life."

So Christ was born in Bethlehem and entered the world of mortal men which Beelzebub had thought belonged to him alone. The battle lines were drawn again with the Messiah and the loyal sons of God on one side and Lucifer and his cohorts on the other.

At the moment of Christ's birth, Satan plotted his destruction and tried by force to thwart his divine mission. But the rule of force, so far as his Son was concerned, had been vetoed by the Father. The devil has always had willing tools on earth, and at this time Herod was his agent. He was cruel and wily like his master; he sought to kill the Christ Child, and in his slaughter of the infants, he set a new low mark for even Satan.

But this Babe of mortal mother was also the Son of God the Father and could not be defeated by mortal men or devils. Satan, failing in his vile attempt, cunningly decided to bide his time until the Child had grown to manhood, and then he hoped to win by artifice where force had failed him.

But here again Satan blundered in thinking Christ was only mortal. He thought his own power would more than equal that of his young opponent.

After forty days of fasting, Jesus met this wily tempter who suggested that he satisfy his hunger by making bread of stones and thus manifest his power. He tried to sow seeds of pride and arrogance, two vices of his own. But Christ disclaimed dependence upon bread alone. He lived "by every word proceeding from the mouth of God."

Having failed to make appetite and pride a strong temptation, Lucifer thought promise of power would be appealing—love of power, the very rock on which he himself had foundered. But Christ disdained this offer, too, and refused to flaunt his matchless power. The third and last attempt to lure him was to offer worldly wealth in exchange for his allegiance. And Satan heard the final words:

". . . Get thee behind me, Satan: . . ." (See Luke 4:4-8.)

Satan found his next ally among those who followed Jesus. Judas thought, like many since, that worldly wealth is gain, no matter how procured. He sold his Master for a price and transferred his allegiance for which he received full pay in Satan's coin of misery and death.

The fight went on, and Christ was crucified, but he was not defeated, for he held power over death. He yielded to physical death of his own volition that, dying, he might conquer death and thereby open the door which Adam had closed in Eden. But in death Christ was victorious, for he achieved the purpose of his earth life, viz., to break the bonds of death, to come forth from the grave and insure man's resurrection.

His little band of loyal followers continued faithful unto death, and death it was for most of them, including the apostles. Apostasy became universal, and Satan reveled throughout

the Dark Ages when it seemed that his sovereignty was established.

But special messengers were sent to earth to effect a relormation and prepare the way for the final scene and the promised restoration.

The message of Mormonism is that the plan of salvation of which we've spoken is the gospel of Jesus Christ. It was taught in every dispensation from Adam to Malachi and reached its climax in the Meridian of Time when Christ was resurrected from the dead. From the beginning he had been the central figure of salvation's plan. The Jews had looked forward through the centuries to the coming of Messiah, to a deliverer of the line of David sent of God, but despite the prophecies and the signs that were given them, they failed to recognize, and therefore they rejected him when he came.

The same prophets who so accurately foretold the earthly advent of Messiah were also given visions and revelations regarding his second coming. Their warning messages are recorded in the Holy Bible, and they are the signs by which the people of the latter days might be forewarned and guided.

For instance, in Psalms we read that fire should devour before him, while Joel saw as signs of his coming that the moon should be darkened and the stars withdraw their shining. To Zachariah it was revealed that his feet should stand upon the Mount of Olives, which should cleave in the midst thereof toward the East and the West, and Malachi predicted that he would suddenly come to his temple and that he should be like a refiner's fire and like fuller's soap. Job referred to our day when he said:

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." (Job 19:25.)

While these and many other prophecies were made prior to the birth of Christ in Bethlehem, certainly most of the events to which they refer did not occur before his birth, nor were they fulfilled during his lifetime.

Many men have tried to appraise Christ since his transcendent ministry began. Their estimates of him have ranged from blasphemous denunciation to self-sacrificing worship. Some ask whether such a man ever really lived or was he just a myth; was he an opportunist, sentimentalist, or social revolutionist; or possibly a man of genius, a wise man, a doer of wonderful works, or a great teacher? But if we consult the men who were closest to him, the men who followed him onto the Mount of Transfiguration, we shall learn that he was ". . . the Christ, the Son of the living God." (Matt. 16:16.) We ask each and all who are listening today to make his own appraisal of Jesus of Nazareth and determine whether or not he is the Christ, the Son of God. For ourselves we humbly bear witness to this transcendent fact. In the gospel of John he is referred to as the Word, who was with God in the beginning, who was God, by whom all things were made. He was the life and the light of men who was made flesh and dwelt among us. (See John 1:1-3, 14.)

The Apostle Paul declared:

"God, . . .

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;" (Heb. 1:1-2.)

And in the eighth verse of the same chapter he said:

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." (*Ibid.*, 1:8.)

It is doubtful if his divinity, his power, and his leadership were ever challenged with such audacity and ferocity as they are being challenged now. Never in history have the common people of the world felt the need of divine leadership as they feel it in this bewildered world. There never was a time which needed him more, as false ideologies and scientific miracles are leading the world to the brink of annihilation.

There are men and nations today who are attempting to displace God, to ban religion, and to make this a godless world. The present war between Christ and anti-Christ is in fulfilment

of prophecy and is itself a harbinger or forerunner of the millennium.

We plead with all Christians everywhere to attest their faith in him by keeping his commandments. His work of redemption is not complete nor will it be until his gospel is written in the lives and hearts of men. The fact that he was resurrected from the dead—the best attested fact in history—assures us that he still lives. He has promised that he will come again. All who read the prophecies of scripture and note the signs of our own times must be convinced that we are living in the last days, that the great events foretold by the prophets have been and are being enacted on the stage of contemporary history. Let us recognize in current events the portents, or prognosis of the great finale.

John, while on the Isle of Patmos, saw in vision things to come; heard ten thousand angels singing praises to the Son of God. And they joined with every creature in earth and heaven—all with one accord were saying:

". . . Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. 5:13.)

And he saw another angel flying in the midst of heaven, saw him bring to earth the gospel for every nation, kindred, tongue, and people. He saw the lake without a bottom, and the dragon bound with chains, saw one thousand years of concord, peace, and rest. And he saw the holy city, new Jerusalem, coming down from God out of heaven, with his earthly kingdom to be joined.

Then he saw the small and great ones stand before the throne of God to be judged out of the records, each according to his merits. Death and hell released their captives, and the sea gave up its dead, while the angels sang hosannah to the Prince of Peace, their Lord.

We bear humble testimony that Jesus of Nazareth is the Savior and Redeemer of the world and that he will return and reign personally upon the earth. At that time the people on the earth will join with the hosts of heaven and sing: "The kingdom of this world is become the kingdom of our Lord, and of his Christ: And He shall reign for ever and ever, King of Kings, and Lord of Lords." (Handel, George Frederick, *The Messiah.*) This testimony we bear to all the world in the name of Jesus Christ. Amen.

President David O. McKay:

He who gave this address is President Hugh B. Brown, First Counselor in the First Presidency of the Church.

The Tabernacle Choir will now favor us with "Father In Heaven, In Thy Love Abounding." Following the singing, Elder Thorpe B. Isaacson will speak to us.

The Choir sang the selection, "Father In Heaven, In Thy Love Abounding."

President David O. McKay:

We shall now hear from Elder Thorpe B. Isaacson, Assistant to the Twelve. He will be followed by Elder Howard W. Hunter.

ELDER THORPE B. ISAACSON

Assistant to the Council of the Twelve Apostles

President McKay, our beloved President and God's choice prophet, President Brown, President Tanner, brethren of the General Authorities, my dear brothers and sisters and friends everywhere. One cannot stand at this pulpit without feeling humble and very dependent upon the Spirit of the Lord. I can assure you that much fasting and much praying precedes a general conference. I sincerely pray that what I might say will be helpful and I trust encouraging.

This beautiful choir this morning and every Sunday morning is a great pride and a blessing to the people of the Church and for the people of the world. What a great missionary group of won-

derful people—these choir members and their officers and their choristers and organists. I am sure we little sense the great good that they are doing.

We all recognize that there are three important institutions that greatly affect the life of a boy, and when I use the term boy I should like to also have it understood that I include the girl. The home, the church, and the school—all are important, but perhaps not all in that order.

We recognize, however, that the home should be in first place and directly responsible for the welfare, the training, and the future of a boy. But what if the home fails, and what if the parents cannot succeed?

True, the church plays an important part in the life of a boy. Yet, we must recognize that the church has the boy under its jurisdiction but a very small percentage of his time, while the teacher and the school have a very close association with him. Perhaps more of the boy's time is spent with the teacher than that he spends in the home. Therefore, it might be said that the teacher and the school will play a bigger part in the welfare and the training and the character and the future of a boy than perhaps the home or the church.

Parents have such little time to spend with their boy. Parents take too little time with their boy; therefore, we should be more concerned than ever that he is properly taught, supervised, and disciplined while we are with him.

Now, teacher and school, I wonder if you are willing to assume the welfare and the training of the character of the boy, remembering that you have him under your direction more of his awake time than anybody else. So much depends upon you—the teacher and the school. Yes, parents expect the teachers and the school to make sure that their boy is properly taught, not alone that he is taught to read and write and the arts and the sciences, but that he is taught the fundamentals of life and the building of character. Some would say, "Yes, Teacher, his future depends largely on you." I wonder if you are willing to accept this responsibility?

Of late years we have had much said about the teacher and the school. Regardless of what may have been said, the fact still remains that the teacher has the association and the responsibility for a greater portion of his time than anybody else. Parents are justified in being anxious about their boy, and they are anxious that the teacher and the school give him everything that he needs. They are anxious that he is properly taught because his future life and how he conducts himself will in a large measure be the result of some teacher and the school.

Teachers, do you realize that the boys today under your direction may be the doctors of tomorrow, they may be the businessmen of tomorrow, they may be the teachers to take your place tomorrow, the legislators of tomorrow, the public office-holders, church leaders. Yes, they may be the men who may go to the moon; some may be great artists and authors. Some may be great industrial tycoons, and some may be the leaders America will need so badly to survive in this puzzled world. Yes, teacher, you have their future in your hands. Don't let any boy fail because of you, his teacher.

Great teachers are always underpaid. Probably it can never be said that a great teacher is paid enough, but a poor teacher is paid too much, regardless of what he is paid. Teachers, you may be underpaid; yes, you may be unappreciated at times, and you may be overworked, but you will gain that pay in secret satisfaction and blessings of God in heaven, and many boys will rise up and call you blessed.

Recently, I asked a beautiful little granddaughter, Becky, how she liked school, and she answered and said, "O Grandpa, it is the greatest! I love my teacher." I wonder what that is worth to a teacher. Certainly you teachers must be proud of your profession. Jesus was the greatest teacher of all, and what he taught lived long after him and still lives. May teachers teach those things that will live long after you! Yes, you should be proud of your profession. Many great men in America, many great men in this audience, men who are

listening by television and radio, have been teachers. Our great prophet was a teacher; he has been a teacher; he is still a teacher. Certainly, teachers, you should be proud of your profession. Secretly, you must admit that you have the greatest job in all the world because you hold the history of the world in the palm of your hand—*you are a teacher!*

Many of us can and do constantly pay tribute to the teachers whom we were fortunate enough to have. As parents, taxpayers, and citizens, it might be well if we took a little more interest in our schools and in our boys and girls and extended greater appreciation for our teachers. It would be well if we never speak disparagingly about a teacher.

Teachers, make sure that you teach as you would like to mold. Teachers, be sure that you teach so that there will never be any justifiable reason to criticize your profession. Teachers, remember that there is a divine spark in every boy and girl that never goes out. You may help to kindle that spark. Children are like the flowers of God, and they must have time and room to bloom.

May I dedicate this to teachers, and when I speak of teachers I speak of them in the broadest sense because every one of us is a teacher—teachers by example and precept. I refer to parents, and I refer to teachers in the auxiliary organizations. I would like to include teachers in the elementary schools, high schools, public schools, colleges, and universities.

Teachers, into your hands we daily commit the dearest that we have. As you make our children, so shall future years see them, so be careful.

Teachers, may you have an abiding consciousness that you are co-workers with God, the great teacher of humanity, and that he has charged you with the great duty of bringing forth from the budding life of the young the mysterious stores of character and ability which he has hidden in them.

The miracles and teaching of the Man of Galilee are considered by many to be the brightest illumination of all that has come to bless man. He taught individual responsibility, and his parables concerned each person's fulfilling his own capacity.

In Proverbs 20, verse 27, I quote, "The spirit of man is the candle of the Lord, . . ." Teachers, remember to reverence the young lives, clean and plastic, which have newly come from God and to realize that generations still unborn will rue your sloth or rise to higher levels through your wisdom and faithfulness.

May God, the Father of us all, gird you for your work with his patience and tranquility, with great fatherly and motherly love for the young, and with special tenderness for the backward and the afflicted and the poor. Save them from trouble, from loneliness, and discouragement, from the numbness of routine, and from all bitterness of heart.

Here are some thoughts expressed to teachers, which might be said by all fathers and mothers to all teachers:

"To you the teacher and the school, my son will start school. It's all going to be so very strange and new to him for awhile, and I wish that you would sort of treat him gently.

"You see, up to now, my little boy has been the king of the roost. He's been boss of the back yard. His mother has always been around to repair his wounds, and I have always been handy to soothe his feelings. Now things are going to be different.

"This morning he is going to walk down the front steps, he is going to wave his hand to his mother, and he is going to start out on a great adventure. This is an adventure that will probably include much tragedy and sorrow and disappointment.

"Our boy will have to live his life with you and with the world that he now has to live in. It will require faith and love and courage. So teacher and school and world, I wish you would sort of take him by his young hand and teach him the things that he ought to know, but be careful with him.

"Please teach him, but gently, if you can. He will have to learn, I know, that all men are not just, and all men are not true, but please teach him that for every scoundrel there is a hero, and for every disloyal politician, there is a dedicated public leader. Let him un-

derstand, teacher, that you are one of those dedicated leaders. Teach him that for every enemy he may have, there will be wonderful friends, and teach him that you are that wonderful friend.

"It will take time, teacher, school, and world, I know, but teach him, if you can, that a nickel earned is far more valuable than a dollar found. Teach him to learn to lose but also teach him to enjoy winning. Steer him away from envy if you can, and teach him the secret of quiet laughter.

"Let him learn early that the bullies are the easiest people to lick. Teach him, if you can, the wonder and greatness of good books. But also give him quiet time to ponder the eternal mystery of birds in the sky, bees in the sun, and flowers on the green hill.

"In school—teacher and world—teach him it is far more honorable to fail than to cheat. Teach him to be honest. Teach him to have faith in his own ideas even if others tell him that his ideas are wrong. Teach him to be gentle with gentle people, but teach him to be tough with tough people.

"Try to give my son the strength not to follow the crowd just because everyone is getting on the band wagon. Teach him to listen to all men, and then teach him also to filter and separate all he hears on the screen of truth and take only the good part that comes through. Teach him to choose that which will be good.

"Teach him if you can how to laugh when he is sad. Teach him there is no shame in tears. There is a sacredness in tears. They are not the mark of weakness but of power. They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, deep contrition, and unspeakable love, and when tears course down his cheek for any of these three causes, remember he is standing close in the presence of God.

"Teach him to work and study. Let him know that the price of success is high, but not nearly so high as the price of failure. Teach him there can be glory in failure, but also teach him there can be despair in success.

"Teach him to scoff at cynics and to beware of too much sweetness. Teach him to sell his brawn and his brains to the highest bidder but never to put a price tag on his heart and his soul.

"Teach him to close his ears to the howling mob. Teach him to stand and fight if he thinks he is right. Treat him gently, teacher and world, but don't coddle him because only the test of fire makes fine steel. Abraham Lincoln once said, 'to sin in silence when protest is good makes cowards out of men.'

"Let him have the courage to be impatient, but let him have the patience to be brave. Teach him always to have sublime faith in himself and complete faith in God. Do you mean to say this is teaching religion? Why, this is teaching truth, because then he will always have sublime faith in mankind. And teach him to love his fellow men.

"This is a big order, teacher and world, but see what you can do for my little boy. He is such a nice fellow—my son!"

God bless all teachers, that parents and sons and daughters will not be disappointed in you, and that you will be able to lift them to the highest level. Yes, even beyond their own natural abilities. That is real teaching. May God reward teachers with the glad sense of their eternal worth as teachers.

O Lord, in the heat of day, show them the spring by the wayside that flows from the eternal silence of God and gives new light to all who drink of it. May God give you teachers the brave heart to teach what is true, even to your own hurt, following in the footsteps of the great Creator of our life, Jesus Christ, the Savior.

I bear testimony to you that God is our Father, that we can partake of his Spirit, that Jesus Christ is the Son of God, that the gospel is the greatest power in the earth. This testimony I bear to all men everywhere regardless of your station in life. I pray that you can understand the restoration of the gospel because if it is made a part of your life, and if you can realize it and accept it, that God still governs in the affairs of men—I bear testimony to you that if you will accept that, you will have more peace and comfort from this

source than from any other source in the world.

Yes, I love to bear testimony to you that President McKay is a prophet and that this Church is led by divine guidance by this great prophet. I bear testimony to you that Joseph Smith is a Prophet of God, called of God as his mouthpiece to bring forth the restored gospel in this day and age. I plead with you, my friends, to accept the teachings of the gospel of Jesus Christ. I promise you in the name of the Lord that it will bring you more happiness, more satisfaction, and more peace of mind than you have ever known in your life. It will help you solve your problems. It will help you carry your burdens. It will help you make for you and your family a new and better life. I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

He who has just addressed us is Elder Thorpe B. Isaacson, Assistant to the Twelve, a former teacher himself.

Probably you noticed my hesitancy before announcing the next speaker, especially my counselors. It was because we have this brief interlude before the Tabernacle Choir and congregation sing, "The Morning Breaks, The Shadows Flee."

The Choir and the congregation joined in singing the hymn, "The Morning Breaks, The Shadows Flee."

President David O. McKay:

We welcome those who have just joined us by radio and television.

We shall now hear from Elder Howard W. Hunter of the Council of the Twelve. He will be followed by Bishop Robert L. Simpson.

ELDER HOWARD W. HUNTER

Of the Council of the Twelve Apostles

As one turns the pages of the Old Testament, there appear the writings of great men of ages past who are referred to as the prophets. The books of the New Testament contain, among other things, the writings, teachings, and history of men of a later dispensation, who have been designated as prophets. We also have the record of the prophets of the western part of the world, who raised their voices, proclaiming the word of the Lord, protesting unrighteousness, and teaching the principles of the gospel. All of these have left their witness.

A prophet is one who has been called and raised up by the Lord to further God's purposes among his children. He is one who has received the priesthood and speaks with authority. Prophets are teachers and defenders of the gospel. They bear witness of the divinity of the Lord Jesus Christ. Prophets have foretold future happenings, but this is not the most important of their responsibilities, although it may be some evidence of prophetic power.

Righteous leadership has been needed in each dispensation of time, and God chose prophets for this purpose long before they came to this mortal existence. We remember the Lord spoke to Abraham and showed him the intelligences which existed before the earth was created and said: ". . . Abraham, thou art one of them; thou wast chosen before thou wast born." (Abr. 3:23.)

In speaking to Jeremiah the Lord said: ". . . before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:5.)

After the formation of the earth and the creation of man, Adam became the patriarch to the human family and the first prophet. He previously sat in the council that planned the creation of the earth and participated under Christ in the execution of the prearrangement. According to the plan, the fall of Adam from immortality created the condition by which all men may be saved from mortal death and live again by reason of the atoning sacrifice of Christ. In

spite of the teachings of Adam, people turned from righteousness.

In the seventh generation a dispensation was given to Enoch. God called him to prophesy unto the people and call them to repentance. He went forth in the land among the people and cried with a loud voice against their iniquities. Enoch understood the doctrine of the fall and the atonement and taught the gospel as it had been given to Adam. He gathered a great multitude of people into a city known as the City of Holiness, which, because of the righteousness of the people, was lifted from the earth.

Corruption soon filled the earth again and God raised up Noah as a prophet to teach the gospel.

"And it came to pass that Noah called upon the children of men that they should repent; but they hearkened not unto his words." (Moses 8:20.)

The Lord then caused the earth to be covered by water, destroying the wicked population except the family of Noah, and Noah became the prophet to a new generation, holding the keys of the priesthood.

As we continue to trace history, we come to another period when apostasy swept over the peoples of the earth. God spoke to Abraham, a follower of righteousness and revealed many things through him for the benefit of mankind—the order of the priesthood, a knowledge of the planets in the universe, a vision of the council in heaven before the creation of the earth, and the plan of salvation.

Again the people turned to darkness rather than light. Moses was chosen to lead the Israelites from Egyptian bondage. On Mt. Sinai, during the migration to the land of promise, he was given the Ten Commandments for the benefit of his people. In spite of his labors to teach them the gospel, they failed to take heed, so the Lord, through this great prophet, gave them what has been known as the Law of Moses or the Law of Carnal Commandments.

The western world was not without its prophets. From the writings of Ether in the Book of Mormon, we read of the appearance of the Lord to the brother of Jared. As this people ceased to serve the Lord and deteriorated into unfaithfulness, the prophet Lehi was instructed to bring his family to these shores, and a new gospel dispensation was established. The history of his descendants is a series of leadership under great prophets, but as the people ceased to obey their counsel, the Lord withdrew his Spirit from them, and the race was destroyed.

John the Baptist was the forerunner of Christ and proclaimed the same gospel ordinances which had been instituted for the salvation of man before the world was created and which had been taught by the prophets. Then came the Master in the Meridian of Time, fulfilling that which had been spoken by Adam and each of the prophets since his time. The Son of God, the Savior of the world, was born into mortality. Jesus was "God manifest in the flesh." (1 Tim. 3:16.) He taught by precept and lived the perfect life. He made the atonement for sin and gave his life that all mankind may be saved by obedience to the laws and ordinances of the gospel. The Twelve Apostles were the personal witnesses of Christ, but after the death of the last of them, there was a falling away. The priesthood was lost to the world, and there was total spiritual darkness. This condition had been foretold by the ancient prophets.

At the beginning of the nineteenth century there had been no revelation for seventeen hundred years. There had been no heavenly appearances or scripture during that time and the world was in a chaotic religious state. Many times the gospel had been given to the world through the prophets, and each time was lost because of disobedience. In the year 1820 the silence was broken, and the Lord again appeared to a prophet. This prophet, Joseph Smith, could testify of his own positive knowledge that God lives, that Jesus is the Christ, the Son of God, a Resurrected Being, separate and distinct from the Father. He did not testify as to what he believed or what he or others thought or conjectured, but of what he knew. This knowledge came to him because God the Father and the Son

appeared to him in person and spoke to him. Through him and by subsequent events the priesthood and the gospel in its fulness were once more restored to the earth, never again to be removed. The Church of Christ, the kingdom of God on earth, was reestablished and destined, according to scripture, to roll forth and fill the whole earth. Since the death of the Prophet Joseph Smith, each succeeding President of the Church has been sustained as a prophet of the Lord, and there is a living prophet on the earth today.

To peoples of past dispensations and ages, the most important prophet was the one then living, teaching, and revealing the will of the Lord in their time. In each of the past dispensations, prophets have been raised up by the Lord as his spokesmen to the people of that particular age and for the specific problems of that age.

It is the present living prophet who is our leader, our teacher. It is from him we take direction in the modern world. From all corners of the earth, we who sustain him as a prophet of the Lord, express our appreciation for this source of divine guidance. We are grateful for his life, his example, his teachings, his leadership. Ninety years of faith and devotion! His faith has not stood alone but has borne fruit all over the world. If he is tested by the fruits of faith as spelled out in the New Testament, we will find that his life is a manifestation of each of them and can be described by that chain of "linked graces" enumerated in the Second Epistle of the Apostle Peter.

To faith he added virtue. His life demonstrates manly strength, courage, and moral excellence, measured not by his extraordinary efforts, but by his everyday conduct.

To virtue he added knowledge. Since early boyhood he has been a student and a teacher, in both the formal pursuits of education and in the great school of life. His experience, practical skill, understanding, clear perception of truth, knowledge of God and the divine nature of man, distinguish him from other men of the world.

To knowledge he added temperance. He is the master of himself yet submissive to the will of God. He demonstrates self-control and moderation in all things.

And to temperance, patience! There are often occurrences which are apt to harass the temper, but in his sweet, kindly way, he regards them with calm endurance.

And to patience he added godliness. One who works closely with him has said, "There is a spirituality radiating from him that is ofttimes felt by even the stranger who visits him. He keeps himself spiritually tuned to heavenly things." His thoughts, his writings, his teaching, his very appearance indicate the presence of God in his life.

And to godliness he added brotherly kindness. The story is told of a conference concerning a difficult problem when he said, "Human hearts are very tender, and human lives are very precious. Let's solve this problem without hurting a very tender heart."

And to brotherly kindness he added charity. He has a Christian love for all men because they are the sons of God. He is kind, forgiving, and compassionate.

All these things are in him and abound and make him neither barren nor unfruitful. They distinguish him as a prophet of the Lord—our President, David O. McKay.

As the prophets from the beginning to the present day pass in review before our memory, we become aware of the great blessing which comes to us from the influence of a living prophet. History should teach us that unless we are willing to heed the warnings and follow the teachings of a prophet of the Lord, we will be subject to the judgments of God.

I bear witness that God lives, that Jesus is the Christ, that there is a living prophet of God on the earth today, whom I sustain with all my heart. In the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Howard W. Hunter of the Coun-

cil of the Twelve. We shall now hear from Brother Robert L. Simpson, a member of the Presiding Bishopric of the Church.

BISHOP ROBERT L. SIMPSON

First Counselor in the Presiding Bishopric

My brothers and sisters, true greatness has a habit of surviving the years. I am certain that every member of the Church has thrilled to the words of a stalwart young man of Aaronic Priesthood age who lived approximately twenty-six hundred years ago. When faced with a difficult situation, he said, "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.)

This young man, destined to become a great prophet, had a most important quality. He had courage, courage to stand on his own two feet rather than follow the so-called easier way—the more popular way—the beckoning of the crowd, in this case his own brothers.

Let us quickly span twenty-six hundred years and review a story of Aaronic Priesthood courage in our day, 1963. My heart was touched just last month as I had the privilege of reading an excerpt from a serviceman's letter to his parents. Apparently, his training instructor had made it a habit of starting each day's discussion with a few off-color stories.

One morning, quite by surprise, the instructor asked if anyone objected to a couple of "good" stories before starting the day's instruction. This young Mormon boy said that almost as though he had been ejected from his seat by an unseen power, he shot up and said, "Yes, sir, *I* object."

After a long stony silence, the instructor said, "Are there any others?" You can imagine the feelings of this boy's heart as one by one another dozen or so young army recruits stood in defense of what they really believed. Those standing were invited to leave the class, and then halfway out, they were called back with a comment from the instructor, "I guess we can skip the stories this morning."

Wouldn't you like the privilege of shaking hands with that kind of Aaronic Priesthood courage? Isn't it gratifying to know that you don't have to turn the pages of history back twenty-six hundred years to find the courage of a Nephi or a Daniel in the lions' den or a David meeting Goliath? And isn't it also gratifying to know that for every courageous heart with a fortitude to stand up and be counted, there will be a host of others willing to rally to the cause of truth and right?

Perhaps there might be a high school student within sound of my voice who finds himself at the crossroads of decision today; whose circle of closest friends fail to live by the rules of conduct that he or she knows to be right. Might these so-called friends be urging you to take one more step away from all that you believe in, all that is sacred? Could these be the same first easy steps taken by a teenage boy recently who stated to a juvenile judge, "I just didn't realize it was happening—it was so gradual"; or the girl who pleaded, "I wanted so much to be popular with the others—and I was so wrong."

How grateful we can be that these young people had the courage to recognize their misdirection—and then even more courage to do what needed to be done in realigning their lives to correct standards.

Now, courage is an easy word to say. To be effective, there must be action—just like our serviceman a moment ago—positive action in the right direction which can only happen when that courage is inspired through positive, proper motivation.

Now, join with me, young people, through a thought sequence which should prove helpful to serious-minded

church members as a basis for motivation in the right direction:

First, let us reconfirm in our minds that there is a Heavenly Father, that he is the Creator of heaven and earth and directs all that we survey.

Second, let us be assured that his house is a house of order, even to the extent that you and I have come to mortality now, in this day, by specific assignment for a real purpose.

Have you ever asked yourself the question, "Why wasn't I born two hundred years ago, or a thousand years ago?" There is only one reason, young people, because the Lord wanted you born now, in this important day.

Step No. 3, can we know for assurance that a young boy knelt in a grove of trees in the year 1820 and there received a personal visitation from God the Father and his Son Jesus Christ? Have you read the Joseph Smith story lately, with a real desire to *know* its truthfulness?

The fourth step: Why are you a member of this Church and kingdom? Could this be by chance? By your selection only? The Savior has this to say in the fifteenth chapter of John: "Ye have not chosen me, but I have chosen you, and ordained you, . . ." (Verse 16.)

As surely as we meet in this historic tabernacle, I know that foreordination is a real part of the plan—we have a responsibility—a divine commission, if you please, conferred prior to mortal existence that can neither be disregarded nor taken lightly without far-reaching consequences.

The fifth and final point I suggest is that the Lord has given us a most precious gift that we call free agency. And after all is said and done, the final decision is ours with regard to our talents, our divine commission, our choice between left or right, right or wrong.

Youth of Zion, do you have the courage to do right? I sometimes wonder how we could have the courage to do anything but right if we *really* believe in the foregoing steps of logic. Let us just enumerate them again briefly:

1. God lives.
2. His house is a house of order.
3. The heavens have been opened and remain open today.
4. We are here by appointment, by foreordination.
5. And finally, the choice is ours as to what we do about it.

Now not only do we need courage in choosing our way, but we also need help. The best source of help is from those who love us. I would like to reconfirm a truth that has been spoken from this pulpit many times, that no one loves us like our parents, like our bishop, like our Heavenly Father. May we always seek our counsel and guidance from these three sources.

Youth is energetic; youth is aggressive. The mind of youth is inquisitive, sometimes beyond sound judgment which often leads us into dangerous territory. The Prophet Joseph Smith had this to say to Martin Harris in kindly reprimand: "When a man designedly provokes a serpent to bite him, the principle is the same as when a man drinks deadly poison, knowing it to be such. In that case, no man has any claim on the promises of God to be healed." (*DHC* 2, 95-96.) By the same token, can we expect the protection we need when we knowingly step beyond the limits of good judgment? Moroni's reiteration of Mormon's teachings gives us the key for keeping a solid footing.

"For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

"But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him." (Moroni 7:16-17. Italics added.)

Yes, youth of Zion, history is still being made, and whether you like it

or not, you have a hand in it. You will need courage and lots of it. You will need the help of those who love you and the support of loyal friends, real friends, friends who would encourage you in "every thing which inviteth to do good," as stated by Moroni.

Now in conclusion, may I suggest that this Church is not idly named. We are The Church of Jesus Christ of *Latter-day Saints*. These are the latter days; this is the final dispensation of time, and the programs of the Church are all moving toward a sort of finalization or culmination. There is an urgency as never before about what needs to be done; and be sure of this, what needs to be done will be done on schedule, we hope by those initially foreordained to the task. But just as surely as night follows the day, if we choose not to accept our station, or if we grow weary along the way, placing less important things first, there will be substitutes raised to take our place, that the Lord's time-plan and ultimate purposes will not be thwarted.

Youth of Zion, stand up and be counted, have the courage of your convictions, and whatever you do, don't allow someone else to be a substitute for you in the kingdom of your Heavenly Father, in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Robert L. Simpson of the Presiding Bishopric, one of three men holding the presidency of the Aaronic Priesthood. The Tabernacle Choir will now sing "Children of The Heavenly Father," after which Elder Harold B. Lee will be our concluding speaker.

The Choir sang "Children Of The Heavenly Father."

President David O. McKay:

Elder Harold B. Lee of the Council of Twelve will be our concluding speaker.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

I seek earnestly for the Spirit of the Lord by which, hopefully, my humble message might be carried by the power of the Holy Ghost into the hearts of those who may listen this morning.

A few years ago I was touring the North Central States Mission, and in Sioux Falls, South Dakota, a father and a daughter sought me for an interview following the conference sessions. He explained that in his younger years he had joined a church which did not baptize by immersion. Because of his certainty as he studied the scriptures that immersion was the only true mode of baptism, he later joined a church where he was baptized by immersion. And then he had an uncle who belonged to a church who taught that everything in all other churches was evil. He decided to join the church of his uncle.

Later a friend told him about a universal church. It had no organization, needed no authoritative priesthood, no rituals. They had no buildings, they had nebulous formula: "Believe and be saved." And so he joined with this friend.

Recently his daughter had gone to a Bible class, following her school years, and had been graduated just a few days before as an honor student. And in the concluding session the minister who had conducted the course had asked them for any expressions or questions. This bright young honor student began to ask some of the questions that two Latter-day Saint elders, who had been coming to their home, had been asking. The minister became confused and very angry, and in a rebuke he said if she had learned as she should have learned in the course she wouldn't be asking such foolish questions.

They were now being taught by two of our missionaries in the fundamental doctrines of the Church, and he said

to me after this brief introduction: "This time, if I join The Church of Jesus Christ of Latter-day Saints, I don't want to make another mistake. How can I be sure?"

I explained the only way to a convincing assurance by quoting the words of Moroni: ". . . if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5.) Having quoted that, I then said, "Now I might enumerate some of the outward evidences by which one might recognize the divine Church."

The name of the Church itself is significant in one's search for the true Church. When the Master was asked by his disciples by what name his Church should be called, he answered: "And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; . . ." (3 Nephi 27:8.)

In our day, by revelation, the Lord has clearly declared the correct name, I told him: "For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints" (D&C 115:4), thus distinguishing this dispensation from former-day Saints, affixed to the name of the Church of Jesus Christ.

But then I reminded him that even though it bears the Master's name, there must be coupled with the name of the Savior, Jesus Christ, another vital essential in the true Church. After the Master had explained the name by which his Church should be named, he added, ". . . but if it be called in my name then it is my church, if it so be that they are built upon my gospel." (3 Nephi 27:8.)

And then I asked him in turn, what is his gospel? The Lord has said in revelation: "And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom." (D&C 39:6.)

In modern revelation the true Church has been defined as the Church having the authority to confer the Holy Ghost, even the gift of the Holy Ghost which gives to those who make themselves worthy, the right to have all peaceable things of the kingdom revealed to them. This makes clear the meaning of the explanation made by the Prophet Joseph when asked by a President of the United States, "How is your church different from all the other churches?" The Prophet Joseph Smith answered in one significant statement, "We are different from all other churches because we have the Holy Ghost" (see *DHC* 4, 42); in other words, meaning that the principle of continuous revelation by the power of the Holy Ghost is a prime requisite for the true Church.

Paul the apostle I reminded him, made a clear observation in two statements relative to the essentials of the Church. "Know ye not," the Apostle Paul asked, "that so many of us as were baptized into Jesus Christ were baptized into his death?

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:3-5.)

And then he wrote to the Galatians: "For ye are all the children of God by faith in Christ Jesus.

"For as many of you as have been baptized into Christ have put on Christ.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:26-29.)

I told our friend that the true Church was to be patterned after the Master's organization, in the which the Apostle Paul has said we must not be ". . . strangers and foreigners, but fellow-citizens with the Saints, . . ." And the

Church must be ". . . built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;" (Eph. 2:19-20.)

There were other specific signs which the Master said would follow the believers in his Church. "He that believeth and is baptized shall be saved; . . .

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16:16-18.)

I reminded him that there was a need for authority which cannot be just assumed, merely, but must be conferred in the Lord's own way as the Apostle Paul said, "And no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.) This, the Prophet Joseph Smith made plainer when he said, "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof." (Articles of Faith, No. 5.)

And then there was a never, never failing evidence, which might be shocking to him, which evidences the divinity of the true Church. The Master said, in almost his closing remarks to his disciples:

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5:10-12.)

And the opposite of that the Master warned: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." (Luke 6:26.)

Our missionaries are finding thousands each year who are in a state of inquiry and uncertainty as were our friend and his daughter in South Dakota. They bear witness that all these outward evidences of the true Church are readily discernible. They further point out the witness of the Holy Ghost by which all may know the truth of all things.

A short while ago in Philadelphia I was handed a clipping from a Philadelphia newspaper reporting a statement made by the Associate Secretary General of the State of Churches of the Assembly of National Churches representing thirty denominations. The article was entitled "Drift from God in Churches." I shall read but a few sentences:

"American churches in many cases were described today as being too 'public relations conscious'—more eager to please the crowd than to please God."

* * * * *

"Many churches, yielding to secular practice have become public relations conscious. There is as much if not more concern for the attractiveness of the package and the effectiveness of the marketing techniques than for the quality of the product."

* * * * *

"Modern churches too often have put the accent on secular yardsticks of success—size, statistics and outward attractiveness — rather than spiritual dedication."

* * * * *

"Many congregations would rather have a minister who is a 'good administrator and promoter' than one who is 'a loyal and humble disciple of Jesus Christ, a thinker and a fearless prophet of the sovereign and redeeming Lord.'"

* * * * *

"Too many people speak vaguely of the need of 'faith and religion' rather than of the real need—of God, of a 'return to the Father.'"

* * * * *

Then I picked up a clipping also while I was in Philadelphia about a year ago from Dr. Henry P. Van Dusen, president of the Union Theological Seminary, in which he said this, as quoted in the paper:

"A sharp and strange contrast between the upsurge of religion and a decline in

morality was noted by Dr. Henry P. Van Dusen, . . .

"It is a disturbing, confounding contradiction that the revival of religion has no parallel resurgence in morality. If the complex and illusive data could be plotted on a graph, it would show curves of religious vitality and of moral health moving in opposite directions.

"Thus far, the return to religion in our day has produced no corresponding moral fruitage. It raises the question as to the quality and worth of the religion.

"Either there will be moral revival flowering from religious revival, or the latter will fritter into futility. And our final state will be a religious sterility to match the moral anarchy.

"Interest in religion appears to be at an all-time high, with church membership over 100 million, but delinquency, (I remind you) immorality, and social confusion also are at peaks."

As I made note of those articles I thought to myself, it is time for us to make a critical self-analysis of ourselves to see how much of this applies to us as a Church and to us as individuals.

President Wilford Woodruff said something: "The trouble with the Latter-day Saints, we spend too much time confessing the other fellow's sins."

Nephi the prophet warned something about this as he predicted about our day. "Wo unto them that turn aside the just for a thing of naught and revile against that which is good, and say that is of no worth! . . ." (2 Nephi 28:16.) Obviously this was intended for those in Zion or for the pure in heart of the Church.

"For behold, at that day," Nephi said, "shall he (Lucifer) rage in the hearts of the children of men, and stir them up to anger against that which is good.

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell." (*Ibid.*, 28:20-21.)

And then he warns, "Therefore, wo be unto him that is at ease in Zion!" (*Ibid.*, 28:24.)

"Cursed is he," Nephi again said, "that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost." (*Ibid.*, 28:31.)

Moroni finished the record of his father Mormon and then added some inspired observations of his own concerning ". . . things . . . which must shortly come (to pass), . . . when these things (presumably meaning the coming forth of the Book of Mormon) shall come forth among you." Now that means our day. This is what he said (and note the definition of a prophecy): He said, "Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing." (Mormon 8:34-35.)

You remember what the Master said, the devil shall rage in the hearts of men even so much that if it were possible the very elect according to the covenant would be deceived. This is what Moroni said: "And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts.

"For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted." (*Ibid.*, 8:36-37.)

As I read that, I thanked the Lord that for a quarter of a century in our lifetime the Church has, through the welfare program, sought to place the proper emphasis where the Lord has placed it, by putting foremost the love of the poor and the needy.

One of the first revelations the Lord said in our day: "And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a

messenger before my face to prepare the way before me." (D&C 45:9.)

"But" the Lord said, "there is a possibility that man may fall from grace and depart from the living God."

Mark that, you who come in as converts to the Church! "Therefore let the church take heed and pray always, lest they fall into temptation;

"Yea, and even let those who are sanctified take heed also." (*Ibid.*, 20:32-34.)

The more complicated our lives and world conditions become, the more important it is for us to keep clear the purposes and principles of the gospel of Jesus Christ. It is not the function of religion to answer all the questions about God's moral government of the universe, but to give one courage, through faith, to go on in the face of questions he never finds the answer to in his present status.

It was the wise counsel of a thinker who said: "If the time comes when you can no longer hold to your faith, then hold to it anyway. You cannot go into tomorrow's uncertainty and dangers without faith."

Let parents and leaders and church members generally, and hopefully our nonmember friends and relatives take heed of the counsels repeatedly given from our leaders. Allow time to meditate and ponder the things pertaining to our ministry. Live that we might be responsive to divine direction. Let me again, as I close, repeat what I have quoted before from a revelation of the Lord. "Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly before the Lord and keep the covenant wherewith ye have covenanted one with another." (*Ibid.*, 90:24.) This I pray humbly we may all do in the name of the Lord Jesus. Amen.

President David O. McKay:

Elder Harold B. Lee of the Council of the Twelve has been our concluding speaker.

We shall now end the Sixth Session of the 133rd Semi-Annual Conference of the Church with the Tabernacle Choir singing, "Praise Ye The Lord." Following the singing the benediction will be offered by Elder T. Bowring Woodbury, formerly president of the British Mission. This Conference will then be adjourned until two o'clock this afternoon.

We wish to express thanks and appreciation to the owners and managers of the many television and radio stations throughout the United States and Canada who have offered their facilities as a public service to make the proceedings of this Conference available to millions throughout North America, South America, Africa, and in many other areas of the world.

The Tabernacle Choir sang as a closing number, "Praise Ye The Lord," following which the closing prayer was offered by Elder T. Bowring Woodbury, formerly president of the British Mission.

Conference adjourned until 2:00 p.m.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference convened at 2:00 p.m., Sunday, October 6, 1963.

The choral music for this session of the Conference was furnished by the Tabernacle Choir, Richard P. Condie, and Jay E. Welch conducting, Alexander Schreiner, organist.

President David O. McKay presided and conducted the services. As an introduction to the meeting he made the following preliminary remarks.

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the seventh and concluding session of the 133rd Semi-Annual Conference. For those who are

unable to enter the building we announce that these services are being seen and heard in the Assembly Hall over television. This afternoon many radio stations throughout the western part of the United States will carry the proceedings of this session. Television stations in Utah, Idaho, Montana will also televise this concluding session. The proceedings of both sessions today will be rebroadcast to far distant places by radio station KSL Monday, October 7, from one o'clock to five o'clock a.m.

The General Priesthood Meeting, which was the fifth session of this Conference, was held in this Tabernacle, with an overflow meeting in the Assembly Hall. The proceedings of this Priesthood Meeting were relayed by closed circuit wire originating in the Tabernacle to members of the Priesthood assembled in 370 locations in all parts of the United States, including Alaska and Canada. It is estimated that 70,000 men and boys participated in this meeting by direct wire, in addition to the 12,000 present in the Tabernacle and Assembly Hall.

We extend a cordial welcome to all present this afternoon—special guests, educational leaders, our stake presidencies from far and near, temple presidencies, bishoprics, members of General Auxiliary Boards, and members of the Church and friends everywhere who are listening in by radio and television.

The music for this session will be rendered by the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting. Alexander Schreiner is at the organ.

We shall begin this service by the Tabernacle Choir singing "Lovely Appear," with Brother Jay E. Welch conducting. The invocation will be offered by Elder Rudger G. Smith, president of the Phoenix North Stake.

The Tabernacle Choir sang as an opening number, "Lovely Appear," conducted by Jay E. Welch.

Elder Rudger G. Smith, president of the Phoenix North Stake, offered the invocation.

President David O. McKay:

The invocation was offered by President Rudger G. Smith of the Phoenix North Stake. The Tabernacle Choir will now sing "Lord, Hear Our Supplication," conducted by Richard P. Condie. After the singing Elder Delbert L. Stapley of the Council of the Twelve will address us.

Selection by the Choir, "Lord, Hear Our Supplication."

President David O. McKay:

Elder Delbert L. Stapley of the Council of the Twelve will be our first speaker. He will be followed by Elder ElRay L. Christiansen.

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles

My brothers and sisters and friends:

Because of disturbing trends and alarming conditions in this country of ours which are of great concern to every loyal, patriotic citizen, I desire to draw related analogies between the nation of ancient Israel and our own nation in the light of the revelations of Almighty God concerning both nations.

To each nation, God gave promises of blessings or cursings, depending upon the faithfulness of the people. In all the recorded history of man upon the earth, the God of heaven has established only two nations with basic divine purposes. One is the nation of Israel which the Lord by his mighty power led out of Egypt under the guidance of his prophet Moses.

The other nation is the United States of America. Prophets in early times foretold the events leading to the establishment of this mighty gentile nation and its promised destiny among the nations of the earth—if its people are

faithful in keeping the commandments of God.

Moses counseled the newborn nation of Israel to serve the Lord and to keep his laws and statutes. He informed them of God's plans and purposes concerning his chosen people and also outlined his promises for faithful obedience to his laws and commandments and the cursings which would befall them if they became disobedient and sinful.

From Deuteronomy, I quote the following teachings and admonitions of Moses to the children of Israel:

"Behold, I set before you this day a blessing and a curse;

"A blessing, if ye obey the commandments of the Lord your God, . . .

"And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way . . . to go after other gods, which ye have not known." (Deut. 11:26-28.)

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth:

"And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; . . ." (*Ibid.*, 28:1, 13.)

Regardless of the many prophets, Israel was periodically blessed with following the death of the great lawgiver, Moses, the continued disobedience and the contentions among its tribes not only divided them as a people but also destroyed them as a nation; and true to his warning, God scattered Israel among all the nations of the earth.

With these few pronouncements of God to Israel in mind, I turn to the second nation of destiny, the United States of America—a nation established by God in these latter days in fulfilment of prophecy, with wonderful promises for obedience to the commandments of the Lord and cursings if it fails to keep his commandments.

There were two groups of people before the time of Christ who were led away from eastern lands by the Lord to the Americas, and they became, in time, quite numerous. Eventually, however, because of disobedience and wickedness, they were destroyed, except a remnant of the second group who are the progenitors of the American Indian. These two migrations of people to the Americas received knowledge by revelation through their prophets concerning a powerful gentile nation which was to be established in the latter days upon this land by the hand of God.

Now let us briefly examine the revelations and prophecies as recorded in the Book of Mormon, foretelling America's discovery, its peopling from the European gentile nations, the events leading to the break with Great Britain, the Revolutionary War which secured independence for the colonies from the tyranny of oppression of an unjust king and nation. An angel showed to Nephi, an American prophet who lived about six hundred years before Christ, the many waters which separated the gentile nations from the seed of his brethren. He recorded this vision as follows:

"And it came to pass that the angel said unto me: Behold the wrath of God is upon the seed of thy brethren.

"And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and . . . the Spirit of God . . . came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

"And . . . I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.

"And . . . I beheld many multitudes of the Gentiles upon the land of promise; . . .

"And I beheld the Spirit of the Lord, that it was upon the Gentiles, and they did prosper and obtain the land for their inheritance; . . .

"And . . . the Gentiles who had gone forth out of captivity did humble themselves before the Lord; and the power of the Lord was with them.

"And I beheld that their mother Gentiles were gathered together upon the

waters, and upon the land also, to battle against them.

"And I beheld that the power of God was with them, and also that the wrath of God was upon all those that were gathered together against them to battle.

"And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations.

"And it came to pass that I, Nephi, beheld that they did prosper in the land; . . ." (1 Nephi 13:11-20.)

From your knowledge of early American history, you will recognize Columbus as the man who went forth upon the many waters and discovered the Americas. The other facts of this prophecy and its fulfilment are also known to you from America's recorded history. This same prophet, speaking of the house of Israel being scattered and confounded, predicted:

". . . that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; . . ." (*Ibid.*, 22:7.)

Lehi, the father of Nephi, and himself a prophet, speaking to his descendants and followers, declared that the land of America is a land of promise, choice above all other lands.

"Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, *that there shall none come into this land save they shall be brought by the hand of the Lord.*

"Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever." (2 Nephi 1:6-7. Italics added.)

Jacob, the brother of Nephi, in an inspirational discourse to his people, reaffirmed the Lord's promises to the gentiles upon this land. He declared:

". . . the promises of the Lord are great unto the Gentiles, . . .

". . . and the Gentiles shall be blessed upon the land.

"And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

"And I will fortify this land against all other nations." (*Ibid.*, 10:9-12.)

During the Savior's visit to the Nephites in the Americas after his resurrection and ascension to glory, he, speaking of the gentiles upon this land, promised that he would pour out the Holy Ghost upon the gentiles, "*which blessing upon the Gentiles shall make them mighty above all. . . .*" (3 Nephi 20:27. Italics added.)

When God confounded the language of the people at the tower of Babel, he separated a group known as the Jaredites, and under the direction of a prophet, led them to the land of the Americas. He revealed to this ancient prophet:

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under *heaven, if they will but serve the God of the land, who is Jesus Christ,* who hath been manifested by the things which we have written." (Ether 2:12. Italics added.)

The Lord also emphasized to this early prophet that whatsoever nation shall possess this land of promise shall serve God or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity. "This," said the prophet, "is an everlasting decree of God." (*Ibid.*, 2:8-10.)

Thus, from ancient American prophets, we learn that this United States of America was established by God for a divine purpose, and that great blessings, which all must admit, as we review the history of this nation, have so far been literally fulfilled; yet the fulfilment of future promise of blessings is conditional upon the continued righteousness of its people. A great challenge is presented to the citizens of this land if God is to be on our side and give us power as a nation to overcome our

enemies and not be brought down into captivity.

This nation did not come into being by chance. God declared that the gentiles who came here were to be brought out of captivity by his hand. The prophecies previously quoted concerning the establishment of this nation have been fulfilled to the letter. The people coming here in the beginning did so to find religious freedom. Nevertheless, they were subjected to tyrannical rule, unjust demands, and no representation. They had lost the opportunities, the privileges, the religious freedom and liberty which impelled them to settle in this new land. The colonists became an aroused group because of oppression; therefore, the time had arrived in the economy of God for the people to break off the yoke of domination which subjected them to these unjust and intolerable conditions. The Lord, knowing beforehand the events which would set the pattern for independence, raised up strong and valiant men to meet this hour of crisis and challenge. The Declaration of Independence came from a determined people. The successful Revolutionary War which followed united the colonies; and the gentile nation of destiny and of divine purpose, as foretold by the prophets, was born. A Constitution was needed to set forth the purposes, obligations, and the guide lines for the new nation. God was prepared and ready and did not neglect this newborn nation which he had ordained to be established thousands of years previously.

I now turn to latter-day scripture to substantiate this statement, which revelations are not only important for Latter-day Saints to know and understand, but also for the entire citizenry of this favored country. The Lord, through the Prophet Joseph Smith in December of 1833, counseled in the midst of their afflictions that "the Saints should continue to importune for redress, and redemption, by the hands of those who are placed as rulers and are in authority over you—

"According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

"That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

"Therefore, it is not right that any man should be in bondage one to another.

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (D&C 101:77-80.)

God gave the men chosen to formulate the Constitution the inspiration of heaven to guide them. It becomes, therefore, an enduring document for this nation. It is not the prerogative of man to change its basic and fundamental principles and concepts.

The dynamic statesman, Daniel Webster, in his last public address before the New York Historical Society in 1852, said:

"Unborn ages and visions of glory crowd upon my soul, the realization of all which, however, is in the hands and good pleasure of Almighty God; but, under His divine blessing, it will be dependent on the character and the virtues of ourselves, and of our posterity.

"And let me say, gentlemen, that if we and our posterity shall be true to the Christian religion—if we and they shall live always in the fear of God, and shall respect His commandments—if we and they shall maintain just, moral sentiments, and such conscientious convictions of duty as shall control the heart and life—we may have the highest hopes of the future fortunes of our country, and if we maintain those institutions of government and that political union, exceeding all praise as much as it exceeds all former examples of political associations, we may be sure of one thing—that, while our country furnishes materials for a thousand masters of historic art, it will afford no topic for a Gibbon. It will have no decline and fall. It will go on prospering and to prosper.

"But if we and our posterity reject

religious instruction and authority, violate the rules of eternal justice, trifle with the injunctions of morality, and recklessly destroy the political constitution which holds us together, no man can tell how sudden the catastrophe may overwhelm us, that shall bury all our glory in profound obscurity."

How applicable today are these splendid sentiments and warnings by this valiant statesman and patriot!

When God established the nation of Israel, he gave them the Ten Commandments, written on tablets of stone by his own finger. Man, through the centuries, has not altered or changed the Ten Commandments. The Constitution of this nation was not written on tablets of stone like unto Israel, but wise men were raised up and inspired for the important task of writing a constitution of government which guaranteed the God-given rights of free men.

In the revelation to Joseph Smith previously quoted, he was told that the Constitution should be maintained for the rights and protection of all flesh, according to just and holy principles, that it is not right for man to be in bondage one to another. It guarantees what God has always bestowed upon his children—the rights, privileges, and honor of a free people. So important is this latter-day gentile nation established by God that he required the land to be redeemed by the shedding of blood. The blood of the Revolutionary patriots was freely spilled upon the field of battle to insure independence and to redeem the land and make it sacred to those who possessed it. When the North and South became divided over state rights which included slavery, it was most important in the plan for this nation that it remain united and strong. Only by so doing could the nation fulfil its destiny and God's purposes and work. The Civil War resulted in the death and misery of many souls, and thus for the second time the land was redeemed by the shedding of blood.

Truly, God rules in the affairs of men and nations. This nation has always been a beacon light to the world, exemplifying the principles of democracy, freedom, opportunity, achievement, and happiness. It now wields tremendous influence and power in the affairs of men and will continue to do so according to the promise of God as long as the people of the land serve the God of the land who is Jesus Christ.

The Constitution made provision for an expanded nation, but the founding fathers and God had no thought of changing or altering its basic principles, rules, and concepts.

President Woodrow Wilson defined the Constitution of the United States as "Not being a mere lawyer's document. It is," said he, "a vehicle of life, and its spirit is always the spirit of the age. The explicitly granted powers of the Constitution are what they always were; but the powers drawn from it by implication have grown and multiplied beyond all expectation."

To interpret this valued document understandingly, we need to remember the conditions and circumstances which confronted the founding fathers, who, under the inspiration of the Lord, brought this wonderful instrument of government into being. So important was God's will respecting this nation as revealed to Joseph Smith the Prophet, that in his prayer offered at the dedication of the Kirtland Temple, he included this appeal to Almighty God:

"Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles, which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever." (D&C 109:54.)

With the knowledge of God's declaration that the Constitution of this land is inspired of him, it behooves every citizen to analyze the meaning, importance, and significance of this profound document and give loyal support to its spirit and purpose. We cannot afford to become complacent, forsake vigilance, and thus lose the benefits of the Lord's promise of blessings upon the people of this goodly land. Also, we must see to it that the principles, the standards, the ideals, the rights, the privileges, and the protection guaranteed by the Constitution are upheld by those who represent us in the executive,

legislative, and judicial branches of government.

A wise and understanding God had all this in mind when he gave the following revelation to the Prophet Joseph Smith in August 1833:

"And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

"Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

"And as pertaining to law of man, whatsoever is more or less than this, cometh of evil.

"I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

"Nevertheless, when the wicked rule the people mourn.

"Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil." (*Ibid.*, 98:5-10.)

If wickedness prevails and wicked men rule, then we will be as other nations. We will stand alone without the guiding influence and power of God to sustain us in time of trouble and in meeting the challenge and threat of internal and external Satanic ideologies, also the evil designs and intrigues of men and nations.

I quote from a talk given by National Commander James E. Powers of the American Legion which appeared in the *American Legion* magazine of September 1963:

"America's deepest roots are spiritual. This is the most important historical fact of American life. To ignore it is to miss the essence of the heritage, the character, and the destiny of the American people. Today, with international and domestic tension tightening, I believe it is well that we see clearly the spiritual core of that creed. . . . The American colonies and nation were established in turn by men and women who acknowledged openly their reliance upon almighty God."

Continued righteousness and dependence upon God therefor are the only guarantees we have for the constant enjoyment of his blessings upon us, for he has warned: ". . . my law shall be kept on this land." (D&C 58:19.)

The Constitution of the United States is to this gentile nation what the Ten Commandments were and still are to the nation of Israel.

What a strength and comfort it would be to the people of this land for God to fight for this nation if the need arises as he fought for Israel during their struggle to build and maintain a nation. However, Israel's persistence in disobedience and wickedness destroyed them as a nation. This fact stands as a warning to us. What happened to the nation of Israel can happen to this nation also if we as a people in this chosen land fail to obey the laws and the counsels of God. It will be profitable to all of us in the light of the promises and warnings to this nation to read again the biblical history of the nation of Israel. It will help us avoid the pitfalls which befell them.

I earnestly pray that we shall always stand firm and stedfast and immovable in upholding and sustaining the Constitution of this favored land. May we also selectively and wisely choose those who are equally valiant and patriotic to represent us in the top echelons of government—men who are upright, honest, and willing to keep the commandments of God in their personal lives.

These truths and considerations I bear humble witness and testimony to in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Delbert L. Stapley, who recently was hospitalized. We are glad he is able to be with us and give us that fine discourse.

Elder ElRay L. Christiansen, Assistant to the Twelve, will now speak to us. Elder Christiansen will be followed by Elder Antoine R. Ivins.

ELDER ELRAY L. CHRISTIANSEN

Assistant to the Council of the Twelve Apostles

My beloved brethren and sisters, I have not forgotten the statement made in one of the recent general conferences by Elder Richard L. Evans, who reminded us that to know is not enough. As we draw near to the close of this great and uplifting conference, it seems to me that the thing that remains is for us to go to our homes and conform our lives to the teachings of the Lord Jesus Christ as they have been expounded here, lacking not in determination and in moral courage to do it, for "to know is not enough."

One of the greatest demonstrations of moral courage ever shown in this day was when in the dead of winter, 1846, the first of the Saints, living in the city of Nauvoo, rolled their loaded wagons onto flatboats to be ferried across the broad, icy Mississippi River. That marked the beginning of the exodus of modern Israel. Later in the month, according to the historians, long caravans crossed the river on a solid floor of ice.

These people had been living in substantial and comfortable homes. They had farmed their fertile lands; they had completed the construction of the sacred Nauvoo Temple and had developed an attractive city, which they proudly referred to as "Nauvoo the Beautiful." All these they left behind to move their families, with what household goods and provisions that they could take with them, to make an almost superhuman trek thirteen hundred miles into an almost unknown western land.

With a background of culture and refinement, they were not accustomed to the hardships of improvised shelters erected against the wintry blasts of February winds; yet, because of their faith and their courage, they resolutely met the challenge, and turning their backs upon their beautiful homes and their faces toward the west, they met whatever was to come. These exiled people, with implicit trust in their leaders, chose to ". . . seek ye first the kingdom of God, and his righteousness; . . ." (Matt. 6:33.) Their physical courage was equaled only by their moral courage.

In our day there is a crying need for this same quality in each of us, especially the moral courage to resist the ever-increasing pressures and insidious influences that are constantly at work, distorting the truth, tearing down the good and the decent, and attempting to substitute therefor the vain and shallow philosophies and practices of a carnal world. There is need for the moral courage to uphold correct principles in our personal lives and to defend right and truth and decency and honor, and above all, to have faith in and honor God our Father.

It seems to me that moral courage is made of a firm desire, coupled with determination to accept and to do what is right and to shun the wrong. It is the outgrowth of moral conviction. Moral courage may not be dramatically displayed. Seldom does it receive public acclaim, nevertheless, it is an indispensable attribute of noble character. It must be exercised if worthwhile principles and institutions are to be preserved and perpetuated.

He who stands stedfastly for that which is right must take the risk of becoming at times disapproved and unpopular, or even shunned by others—sometimes by his closest friends. Indeed, some have become martyrs. Knowing what is right and true and honorable, they have had the courage to do, not what is *easy* but what is right; not what is *expedient* but what is best.

I think of a young boy with whom I am acquainted, who, rather than join his companions one night in an escapade that was not in harmony with the training he had received in his home and in the Church, chose to walk more than six miles to his home while his companions in the car proceeded to carry out their plans. I imagine that boy, for more reasons than one, slept well when he finally arrived at home. And no doubt his parents were proud

of him. Truly, "A wise son maketh a glad father." (Prov. 10:1.)

It requires no moral courage to drift with the multitude or to run with the "pack," so to speak. The real test is in choosing and pursuing the right, even though it appears that in so doing, one is alone.

Jesus, the personification of this quality, disagreed with the powerful and influential Jewish governing body—the Sanhedrin. He referred to certain unrighteous Pharisees as ". . . hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, . . ." (Matt. 23:27.)

And Matthew records him saying plainly, ". . . for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation." (*Ibid.*, 23:14.)

With righteous fervor he drove out the money changers, because he could not bear to see them desecrate the temple. He was fearless in defense of correct principles, and although he was falsely and maliciously accused—even though he was subjected to railings and mockery of the worst kind—he stood majestically and composed before Pilate and again before Herod, while the howling mob cried, "Crucify him, crucify him!" (Luke 23:21.)

He was not concerned with his own security nor with the indignities he suffered at the hands of foul men. His great desire was to do the will of the Father, even though it meant his crucifixion.

While we in our day may or may not be called upon to suffer unduly or to test our moral courage in the great issues of the world, there is, nevertheless, always need for each of us to exercise self-discipline and moral courage in our everyday living.

It was Lincoln that reminded us that, and I quote: "We must return to idealism—the idealism of character and truth; of integrity in private and public (affairs) . . . no people can ever become greater by lowering their standards, no society was ever improved by adopting a looser morality."

Someone has said our physical fitness program is wonderful and is needed, but we have also a need in our lives for a moral fitness program. It takes moral courage, for instance, to apologize, to put aside pride and say, "I was wrong," or to explain a misunderstanding which, if ignored, would hurt another person; or to defend a person when slighting remarks are made against his character. It takes courage to stand up and be counted when you may not agree with the crowd; for example, to plan, and to live, and to qualify to go to the house of the Lord when the time comes to be married even though some of our associates may do otherwise.

It requires moral courage to tell the truth regardless of the situation or the consequences, but it pays great dividends in peace of mind.

It takes courage to resist envy and hate and anger, the destroyers of happiness. The Bible says: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16:32.)

Have we the moral courage to forgive or to ask forgiveness? Never is the human soul more noble and so courageous than when it forgives and then forgets. Jesus said in a revelation to Joseph Smith: "Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D&C 64:9-10.)

And Matthew records: "For if ye forgive men their trespasses, your heavenly Father will also forgive you." (Matt. 6:14.)

The religious life of a Latter-day Saint should be based not upon obligation and duty alone, but upon a genuine desire to be honorable, to do good, to do what is right, to love God, and to love one another.

We ought to think right and do right simply because it *is* right. If there is to be any moral perfection for us in this life, it will come because we consistently and automatically do what is right.

I bear solemn testimony to the fact that Jesus is the Christ, that God our

Father lives, that Joseph Smith was indeed the Prophet of this dispensation through whom the gospel, the divine pattern for living, was restored, and that President David O. McKay is presently the prophet, seer, and revelator of the Lord Jesus Christ.

Let us go from here with the determination and the moral courage to say as Job said, ". . . while my breath is in me, . . .

"My lips shall not speak wickedness, nor my tongue utter deceit.

". . . till I die I will not remove . . . integrity from me." (Job 27:3-5.)

I pray for this in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder ElRay L. Christiansen, Assistant to the Twelve. Elder Antoine R. Ivins of the First Council of Seventy will be our next speaker.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

Brethren and sisters:

As I stand before you today, I seek an interest in your faith and prayers that, perhaps, I may say something that may be of help to some of us.

My life span covers nearly sixty-two percent of the lapsed time since the Church was re-established on the earth through the instrumentality of the Prophet Joseph Smith, Jun. For nearly forty percent of my life I have had opportunity to observe the forward movement of the Church as a member of the First Council of the Seventy. Quite naturally, I have been able to check, in a way, the responses of the priesthood members of the Church to the programs instituted, from time to time, for their encouragement and aid. In this I have reached a conclusion that what we, the bearers of the priesthood, most need is faith.

We declare in the Articles of Faith, "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." Also, "We believe that the first principles and ordinances of the Gospel are; first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; and fourth, Laying on of hands for the gift of the Holy Ghost." (Articles 1 and 4.)

To me this means that we believe that God exists; that he is our Eternal Father and the Father of Jesus Christ; and we believe in the Holy Ghost. We believe also that Jesus Christ, the Son of God, took upon himself mortal life, accepted death, and rose from death to be the first evidence to man of the resurrection—"the first fruits of the resurrection." In so doing he overcame the effects of Adam's act which introduced mortality into the world. It was then possible, through death and the resurrection, for man to re-enter the presence of God in an exalted estate.

That man might be exalted, a plan of life was given him, and this we call the gospel.

Recurring to the fourth Article of Faith we learn that the first principle of this plan is that man should have faith in God and in our Redeemer Jesus Christ.

Faith is defined in one biblical passage as follows: ". . . faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:2.) Faith gives our yearnings substance and evidences to us the possibility of actual accomplishment. With this possibility before us, we undertake things new to us, gaining strength and courage, both physical and spiritual. In other words, faith in its broadest sense prompts every act of our lives. We increase faith in ourselves by the exercise of our faculties; we gain faith in our neighbors when our mutual interchanges accord with the gospel plan. We gain faith in the gospel plan—which means faith in God—by doing the various things required by it, and this means service. The only way I have discovered to serve God is to help his work along among his children. As we serve, we gain

greater power of understanding and appreciation. Man is that he may have joy, and the greatest joy I have experienced has come through serving others.

Service, then, becomes a measuring stick for faith. If men serve faithfully and willingly, it is an indication of faith.

If we apply this measure to the service of the many men who hold the Melchizedek Priesthood, we discover that too many of us fail to measure to a high standard of service. Shall we call it a lack of faith?

I like to believe, and this comes from my experience and observation, that many men fail in their interest in the work of the priesthood from lack of responsible opportunity and application. How can a man enjoy doing a thing in which he is not experienced and familiar?

The program of the Church is sufficiently broad to offer opportunity for most men to serve in some interesting capacity—this must be in a friendly atmosphere, for most people respond to friendship.

The purpose of the program awaiting initiation at the beginning of the new year is to surround these inactive brethren and sisters with an atmosphere of friendship and sincere interest, finding opportunity for attractive and friendly fellowship and service.

There is in the Church a veritable army of men who hold only the Aaronic Priesthood, hold no priesthood at all, or who, holding the Melchizedek Priesthood, fail to honor it by active service. Many of these men are burdened with, and struggle to overcome, habits which make them feel out of harmony with the program of the Church. When this may be the case, we should give them every possible aid in their struggle. There are few things more powerful than habits. When they are good, they become a great safeguard; when they are not, they reduce their capacity according to the seriousness of the affliction. Our problem is to aid with as little embarrassment as possible. Many men of my acquaintance have made this battle with themselves successfully and attained to greater happiness.

Changing from a life of inactivity in the Church, or even opposition to the teachings and program of the Church, implies the need of repentance. It need not be offensive to suggest to a person that he change his ways to be more happy. That is what repentance means: a Godly sorrow for acts, improper or even just not wisely performed, and a change to a life filled with proper and correctly performed activities. This not only results in one's contentment and happiness but increases his interest in others and his service in their behalf. This change brings about a closer relationship with the Spirit of the Lord under whose influence one corrects his private life and his social relationships. Why should it be offensive to a person to be told that if he will, of his own volition, prove victor over his unfortunate habits, he will be happier and more useful?

This, brethren and sisters, is one of our major problems. Salvation is the objective of the Church. May God help us to realize this purpose.

In the name of Jesus Christ. Amen.

President David O. McKay:

Elder Antoine R. Ivins of the First Council of the Seventy has just spoken to us.

The Choir and congregation will now sing "How Firm a Foundation." Brother Jay E. Welch will lead us. Following this singing we shall hear from Sister Annette Richardson Dinwoodey. She will sing "I Know That My Redeemer Liveth."

The Tabernacle Choir and congregation joined in singing the hymn, "How Firm A Foundation," Elder Jay E. Welch, Assistant Tabernacle Choir conductor, directing. Sister Annette Richardson Dinwoodey then sang a solo, "I Know That My Redeemer Liveth."

President David O. McKay:

Thank you, Sister Dinwoodey. We shall now hear from Elder Victor L. Brown of the Presiding Bishopric, and he will be followed by Elder Mark E. Petersen.

BISHOP VICTOR L. BROWN

Second Counselor in the Presiding Bishopric

I believe I have a clearer meaning of what it means to endure to the end than I did earlier. [Laughter.]

Michael is now sixteen years of age. His parents were members of the Piute Indian tribe. Michael was born without his eyesight. On the Indian reservation, this was considered a terrible handicap. His family was very poor, and a blind boy was more than they could cope with. So, when Michael was about seven years old, he was left on the desert to die. Fortunately, some passing tourists found him and took him to a hospital. It took a year for the doctors and nurses to save his life and restore his health.

During this experience of being left on the desert all alone without food and water, unable to see, Michael's basic animal instincts for survival became so strong that he almost became an animal, fearing and hating everybody and everything. Eight years later, when I first met him, he told me he could remember the horror of being all alone—hungry, thirsty, and lost.

When he became well enough, Michael was sent to school. He was incorrigible. Because of his tragic experience, he destroyed everything he could get his hands on—paper, pencils, record player. Everything was his enemy. I suppose the school authorities despaired of ever reaching this boy. One day, they placed a call to a wonderful Latter-day Saint woman and asked her if she would mind taking an Indian boy into her home. She readily agreed.

Michael's nature had not changed. He still considered everyone his enemy. He continued to destroy almost everything that came in his way. One day one of the neighbor boys, a white boy by the name of Richard, became acquainted with Michael. Richard was about fifteen years old. He was a teacher in the Aaronic Priesthood. He took an interest in Michael and fast became his friend.

Richard came to the Presiding Bishopric's Office one day and asked about the cost of the Book of Mormon in Braille. He had been saving his money for a long time so that he might purchase a Book of Mormon in Braille as a birthday present for his blind Indian buddy. The cost was more than Richard had saved. However, a kind person made it possible for him to obtain the book. As Michael read with his fingers, Richard followed along in his own Book of Mormon reading out loud, thus helping Michael over the more difficult words. As I visited with Michael, he said he had never read such wonderful stories. He said that everything he had read in the past was kid stuff, but the Book of Mormon was different. I asked him what the greatest desire of his heart was. This fifteen-year-old Indian boy replied: "To become sixteen years old so I can be baptized a member of The Church of Jesus Christ of Latter-day Saints." He explained that he must wait until his sixteenth birthday because of the requirement of the agency responsible for him.

Michael had his sixteenth birthday just this August and was baptized by his buddy, Richard, who is now a priest. Just four weeks ago, Michael was ordained a deacon in the Aaronic Priesthood by his foster father.

Michael told his mother that as he was being confirmed a member of the Church, the brightest feeling went through his entire body. He said, "I know now what 'white' looks like." This sixteen-year-old Indian boy who has never seen the light of day now knows what "white" looks like. The Holy Ghost has borne witness to him.

This last school year, Michael, the boy who was incorrigible, was honored for his excellence in school effort—excellence in deportment, scholarship, and progress—the only boy so honored by his school this year. He hopes someday to teach other blind children as he has been taught.

Bill is now fifteen. His parents are Navajo. When Bill was a child, he was stricken with polio, which left him

without the use of his legs. Bill and Michael are brothers in this foster home. They are both Boy Scouts. A year ago, they needed money to go to Scout camp, so they decided to sell toothbrushes and toothpaste. They didn't have much luck in their own neighborhood, so Michael pushed Bill in his wheelchair seven miles to another community where they had some success. They said that the most interesting and funniest experience of the day was when they sold a toothbrush and some toothpaste to a man who didn't have any teeth.

Three weeks ago at a stake quarterly conference, I invited Bill to come to the front of the chapel and bear his testimony to over twelve hundred people. I wish you could have seen this fifteen-year-old Navajo Indian boy. Immaculate in his appearance and with all the dignity and majesty of a great chief, he sat in his wheelchair and humbly expressed his gratitude to his Heavenly Father for his many blessings, for his parents, his brothers and sisters, his membership in the Church and the blessing of holding the office of teacher in the Aaronic Priesthood. Bill is a fine artist and hopes someday to become a great architect.

Bill and Michael have two lovely, blond, fair-skinned sisters and a baby brother, Ronnie. Let me tell you about Ronnie. As far as we know, he is also a Navajo Indian boy. When the agency called this same good mother and asked if she would take a three-year-old Indian baby into her home, they said that the child was totally incapacitated. He could not walk; he could not talk. They explained the outlook for him as almost hopeless. Notwithstanding this, she accepted him into her home. When I met Ronnie the other day, he had a mischievous twinkle in his eye and a smile on his face as he ran and tried to escape from one of his sisters—as normal a four-year-old as I have ever seen.

A blind boy, a crippled boy, a child who was a complete invalid—each one destined to a life of misery and hopelessness, but for the love, compassion, charity, and understanding of a wonderful woman—a woman who had the support of a good and faithful husband—a woman who wanted children more than anything else in the world and who was not blessed with any of her own. She wanted them so badly it didn't matter what their handicaps nor that their skin was copper color. The love she gave them was the love she had missed so desperately during her childhood. The compassion she blessed these children with was the compassion she longed for and sought but failed to find as she was growing up. To me she typifies the saint as described by Felix Adler as he makes the distinction between a hero and a saint. Paraphrasing this statement:

"The hero (heroine) is one who kindles a great light in the world, who sets up blazing torches in the dark streets of life for men to see by. The saint is the man (woman) who walks through the dark paths of the world, himself (herself) a 'light.'"

I suppose that most of the teachings of the Master can be gleaned from the lives of this family, also from Richard, the white boy, a priest in the Aaronic Priesthood, impervious to the taunts of the other boys as he held Michael's hand while they walked down the streets, a boy who so loved the Lord that he wanted to share the gospel with his friend. What a wonderful example of living the first two great commandments as found in the twelfth chapter of Mark, verses thirty and thirty-one:

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first comandment.

"And the second is like, namely, this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."

There is such a desperate need in the world today for this kind of love, for each mother to want her children, to want them so badly that her love transcends all else. A mother's love is one of the basic instincts God has implanted in a woman's heart. It is so basic that it exists in all animals that

bear offspring, and yet there are those who fail to use this love wisely.

From studies made by social workers, they find that when children get into trouble it is altogether too often because:

1. Mother's social status is reflected through her child.

2. Mothers push their children into mature social experiences far beyond their age.

3. There is a feeling on the part of parents of getting the child out of the home so they can have more freedom, so they can be to themselves, and so they can travel and not be hampered by having children in the home.

4. All too often the child is not taught dependability and self-reliance. He is left on his own.

5. Another major contributing factor is that the parents are not home enough.

Mothers, you most of all have the destiny of this generation in your hands. Surely, we fathers have a part as do we leaders of youth, but nothing we can do will compare with a mother's love if it is wisely placed.

Now, may I just mention a group of mothers. I think there are about four thousand of them. These mothers have a special place in my heart. They are the mothers whose husbands are bishops in this great Church. The other day a lovely young mother, the wife of a bishop, wrote me a sweet letter. She expressed, among other things, a need for encouragement so she would always be an inspiration to her husband, so that she would have the strength to suppress the normal feelings of loneliness and discouragement, of being left alone so much of the time, of having to shoulder a great share of the responsibility of rearing her children than would otherwise be the case, and of being the last one to know what is going on in the ward. I suppose this runs contrary to the basic nature of most women.

We want you to know that you are not forgotten for a moment. We meet your husbands more often than we do you, and perhaps we talk about them more. We want you to know that we are fully aware that behind every good bishop in this Church is a good woman, a woman who, through sharing her strength, is instrumental in making a good man.

May God bless all good women everywhere that their love may bless mankind, in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Bishop Victor L. Brown, a member of the Presiding Bishopric.

We shall now hear from Elder Mark E. Petersen, of the Council of the Twelve, and President of the West European Mission, who has just recently left the sick bed, but we are glad he is able to say a few words to us before he goes back to Great Britain.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

President McKay is always so gracious and so wonderful. I love him with all my heart, as you do, and with all my soul I sustain him as our great prophet leader. I am grateful for his courtesy at this time.

I have been greatly stirred by this conference. I have been stirred more than normally, I suppose, because of the experiences my wife and I have had in the last eight or nine months. I now see the Church in a new perspective. I am a different man from what I was a year ago. I am a different kind of Latter-day Saint. I have come to realize that the great mission of this Church is that which President McKay has taught us so often in our council meetings—that we must bear testimony to the divinity of the Lord Jesus Christ.

It has taken me eight months now to realize how far the world has drifted away from belief in the Savior. It has taken newspaper articles and books and sermons, all from clergymen of various faiths, in which they deny the existence

of God, in which they declare they no longer believe in the divinity of the Savior, in which they say they do not believe the Bible is the word of God any more.

It has taken newspaper articles telling of the iniquities of the world, the sins, the diseases from the sins that have come upon the people of the world, to make me realize how far the world has drifted away. And it has taken all of this to make me realize that there is only one cure for the world. It is not in political parties. It is not in the philosophies of men. There is only one cure for the evils of this world, and for the broken hearts of men and women, and that is faith in the Lord Jesus Christ, and the living of that faith by obedience to the commandments of the Lord our God. There is nothing that can compare with it. There is no other answer. It is obedience to Christ, or it is dissolution.

Now, as I have been stirred by these remarkable addresses that we have listened to, and as I have looked about over this great audience, I have come to realize more and more that there is only one voice in all the world that can bear testimony to these groping nations that Jesus is the Christ. I mean only one voice of authority, and that is the voice of the Latter-day Saints. We are the only authoritative voice declaring to the world that Jesus is the Christ.

We know that God lives because our prophets have seen him and talked with him. We know that Jesus is the Christ because our prophets have communed with him, and we know that he lives because of the testimony of the Holy Ghost that burns within us.

We, therefore, as a united people must declare to all mankind that he lives and that he is a power in the world and that he is our only salvation from the destruction that is sure to come upon this evil world unless they repent. We must raise the voice of testimony. We must raise the voice of repentance.

But how strong a voice can you raise? How strong a testimony can you bear? Your testimony is no stronger than your obedience. I wonder how much your testimony has been watered down by your disobedience even in little things here or there. But God expects that you will bear a mighty testimony to the world that he lives, that he has spoken in our day, that Jesus is the Christ, and that destruction will come upon the world unless we obey him and keep his commandments.

How strong is your testimony? I would have you know that your words alone are not enough. I would have you know that it is only your word supported by your righteous lives that can give testimony to the world in such sincere tones that men and women will pay attention to you.

Oh, how I admire your sons and your daughters who are traveling through the countries of Europe as well as the rest of the world, humbly bearing testimony of this great truth. How sincere they are! How many of our converts say, "The thing that impressed me was the sincerity of the missionaries," and that is the thing that is going to impress all the world from you.

So my brief message here today is, brothers and sisters, let us live the gospel so that our living will give meaning to our words, and that when we bear testimony that we know that he lives, that they will feel it by the sincerity of our words and our lives.

I bear you testimony that I know he lives, and I am raising my voice as loudly and as strongly as I know how to declare it to everyone who is willing to listen. Jesus lives. He is the Christ. He is the Son of God. He is the Divine Redeemer. He is the Creator of the worlds, and if we will but follow him, great will be our joy—salvation in this life and eternal life in the world to come.

This testimony I bear to you in the name of the Lord Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

We are nearing the end of a great conference, as usual, the best ever.

I should just like to say a word now about our responsibility to carry these

great messages to which we have been listening since last Friday morning—carry them to our homes and not let it stop when we say "Amen" this afternoon.

We are told that God so loved the world that he gave his Only Begotten Son, that whosoever believeth in him should not perish but have everlasting life. Let us, therefore, follow our Heavenly Father's example and bring up our own sons and daughters in the faith of the gospel of Jesus Christ.

There is a greater responsibility resting upon us now than perhaps ever before in the history of this country. The testimony to which we have just listened from Brother Petersen is reaching into the homes of millions throughout the world.

Last night we listened to two young men give sermons on the power of self-control. I am sure their parents are very proud of them, and so are we all. The tens of thousands of men holding the priesthood sat silently and almost breathlessly as they listened to the sermons of those two young men. I hope all who are within the sound of my voice will have the same pride as those parents have for those two boys—that your sons will bear the same testimony and accept the same ideals that a hundred thousand whom those two boys represented last night have in their hearts to attain.

There comes to my mind now a poem about a father who paid this tribute to his son, or rather felt pride in his boy and the responsibility of rearing him as these hundred thousand boys last night. It runs something like this—

"We've never seen the Father here, but
we have known the Son,
The finest type of manhood since the
world was first begun,
And summing up the works of God, I
write with reverent pen.
The greatest is the Son He sent to cheer
the lives of men.

"Through Him we learned the ways of
God, and found the Father's love;
The Son it was who won us back to
Him who reigns above.
The Lord did not come down Himself
to prove to men His worth,
He sought our worship through the
Child He placed upon the earth.

"How can I best express my life? Where-
in does greatness lie?
How can I long remembrance win,
since I am born to die?
Both fame and gold are selfish things;
their charms may quickly flee,
But I'm the father of a boy who came
to speak for me.

"In him lies all I hope to be; his splen-
dor shall be mine;
I shall have done man's greatest work
if only he is fine.
If some day he shall help the world
long after I am dead,
In all that men shall say of him my
praises shall be said.

"It matters not what I may win of
fleeting gold or fame,
My hope of joy depends alone on what
my boy shall claim.
My story must be told thru him; for
him I work and plan,
Man's greatest duty is to be the father
of a man."

—Edgar A. Guest
"Thoughts of a Father"

One of our greatest duties as we leave this great conference is to have the spirit of the gospel in our homes. Fathers, set a proper example to your boys. And mothers, teach them in accordance with the Doctrine and Covenants, faith in God, repentance, and baptism.

One man, not in our Church, suggests this to his son:

"I have no wealth to leave you, and no
fame.
This must be your inheritance: My
name.
It has not been my fate, in life's sharp
struggles,
To win the honors other men have won.
Mine has not been a life of great
achievements;
I have not done the deeds some men
have done.
But I have kept unsullied and un-
tarnished

That thing—a name—entrusted to my care;
I have not let dishonor dim its luster,
Nor have I let shame leave its black mark there.
I have not let my name be classed with malice
Nor fear, nor moral cowardice, nor greed,
Nor bigoted intolerance towards others
Nor lack of charity for those in need.
But I have made, instead, my name synonymous,
In all men's minds, with things the most worthwhile;
With strength to do the right, though none might see me;
With grit to meet disaster with a smile;
With loyalty to those with claims upon me;
With justice equally toward foe and friend;
With honor, truth, integrity, square-dealing,—
'My word my bond,'
Now, as I reach the end,
Too well I know that I have failed in efforts
Where I have wanted greatly to succeed;
Too oft I've seen my dreams, bright in the forming,
Prove naught but vain imaginings, indeed.

"But this I do believe; *when I have traveled*
Life's twisting road, and worked out Life's great plan,—
When I have gone beyond Life's praise or blaming,
It will be said of me, 'He was a man!'
And so, because of this, I feel no shame,
When I bequeath to you, my son, my name."

That is the duty of every father in Israel—every man who has a son or daughter. Let us make our homes places in which the Spirit of God will be pleased to dwell. And may each boy who bears his father's name, live to honor it, not bring disgrace upon a mother who loves you and a father who has given you a name.

This has been a great conference, great messages and glorious singing have made it so. The responsibility with us now is to carry the spirit of the gospel of Jesus Christ in our homes. Do not break them up through divorce. Make good your promises in the temple, hold them sacred and be true to every covenant. This is every father's responsibility.

Our homes are the seedbeds of faith in Christ our Lord, who stands at the head, and who is God's Beloved Son. In his name I bless the members of the priesthood, the entire membership of the Church in all countries. God's peace and happiness be with you in your hearts and in your homes everywhere, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have been blessed with marvelous singing by the Choir, and I have said so many times, "Thank you," that maybe you are getting tired of it, but we are not tired of your singing, and we are not tired of saying "God bless you, brethren and sisters, for your excellent singing here in the Tabernacle and in all the world." Thank you, and God bless you!

On the evening of September 4, 1963, through the kindness of KSL, whose representatives had placed a wire extension in our apartment at the Hotel, Sister McKay and I listened to the New York Philharmonic Orchestra and the Tabernacle Choir make recordings for a new album of Christmas Carols. We want to thank those who were kind enough to let us join in that great testimonial. We sat up until ten o'clock listening to Mr. Bernstein's masterful conducting of the 375 singers and 115 musicians in rehearsing and recording the 16 Christmas Carols. We were thrilled with what we heard.

I said to Sister McKay at the time that I thought it was remarkable how the Tabernacle Choir cooperated with Mr. Bernstein and the Orchestra in their work. It was a good illustration to me of what this Choir will do to furnish music for the Church, and I went to bed that night with a higher appreciation of what the Tabernacle Choir is doing for the Church and for hundreds

of thousands outside of the Church with their beautiful music. I felt then that Mr. Bernstein could not have found another body of singers equal to our own great Tabernacle Choir.

We express our thanks and appreciation to all who have furnished the singing throughout this Conference—first to the Relief Society Singing Mothers from the Phoenix-Mesa (Arizona) area, Sister Florence Jepperson Madsen conducting the two sessions on Friday; second, the Tabernacle Choir under Brother Condie for the broadcast session Saturday morning; to the Brigham Young University Chorale with Kurt Weinzinger conducting, who furnished the music for Saturday afternoon. The men of the Tabernacle Choir, with Brother Condie conducting who furnished the music for the Saturday evening Priesthood session; and again today the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting.

We express appreciation and gratitude to all who have in any way contributed to the success and inspiration of this great Conference. We appreciate the attention given by national press representatives, and by representatives of radio and television in reporting the sessions of this Conference. We appreciate the cooperation of City officials, the City traffic officers handling carefully and ably the increased traffic; the Fire Department, the Red Cross, who have been on hand to render assistance and service whenever and wherever needed.

We are also grateful for what our Tabernacle ushers do in rendering quiet, efficient service in seating the great audiences at this Conference. We are most grateful, as I previously mentioned, to the many owners and managers of radio and television stations throughout the nation and our own City, who have carried the sessions of this Conference from Coast to Coast, to Alaska, Hawaii, and Canada, and by short-wave to listeners in over 100 countries in many parts of the world. This extensive radio and television coverage has given this 133rd Semi-Annual Conference the widest dissemination in the history of the Church. We are thankful and grateful to the Lord that millions have been given the opportunity to tune in on the proceedings of this General Conference.

Tonight the Deseret Sunday School Union Conference will convene in this building at 7:00 o'clock. All Sunday School workers will wish to be in attendance, and the public is cordially invited.

Ward Sacrament meetings will be held this evening in the various wards.

The Tabernacle Choir will now sing "Blessed Jesu, Fount of Mercy." The benediction will be offered by Elder Ray Engebretsen, formerly president of the Norwegian Mission, after which this Conference will stand adjourned for six months.

The Tabernacle Choir sang "Blessed Jesu, Fount Of Mercy," following which they sang in conclusion, "God Be With You 'Til We Meet Again."

Elder Ray Engebretsen, formerly president of the Norwegian Mission, pronounced the benediction.

Conference adjourned for six months.

The Relief Society Singing Mothers from the Phoenix-Mesa area furnished the music for the morning and afternoon sessions on Friday. Florence Jepperson Madsen conducted the singing of these sisters.

The musical numbers for the Saturday morning session were furnished by the Salt Lake Mormon Tabernacle Choir, with Richard P. Condie conducting.

At the Saturday afternoon meeting, the Brigham Young University Chorale, Kurt Weinzinger conductor, presented the musical numbers.

The Men of the Salt Lake Mormon Tabernacle Choir furnished the musical selections for the General Priesthood Meeting Saturday evening, with Richard P. Condie conducting.

On Sunday the Salt Lake Mormon Tabernacle Choir furnished the music for the morning and afternoon sessions, with Richard P. Condie and Jay E. Welch, Conductor and Assistant Conductor respectively, directing the singing.

Richard P. Condie directed the singing of the Salt Lake Mormon Tabernacle Choir on the *Church of the Air* program

and also the *Tabernacle Choir and Organ* broadcast.

Accompaniments on the great organ were played by Alexander Schreiner and Frank W. Asper, Tabernacle organists, and Roy M. Darley, Assistant Tabernacle organist.

JOSEPH ANDERSON
Clerk of the Conference

CHURCH OF THE AIR

Columbia Broadcasting System's *Church of the Air* was presented at 7:35 a.m. Sunday, October 6, 1963. The program was as follows:

The Tabernacle Choir, under the direction of Richard P. Condie, furnished the music for this service. Richard L. Evans was the announcer.

Music: Organ and humming choir: "Sweet Is The Work."

Announcer: The Church of the Air is presented by CBS Radio so that representatives of many faiths may address a nation-wide congregation. Today's service, presented by the Church of Jesus Christ of Latter-day Saints, comes to you from the Mormon Tabernacle on Temple Square, through the facilities of Radio Station KSL in Salt Lake City, Utah. Our speaker is Elder Gordon B. Hinckley, member of the Council of the Twelve Apostles of the Church. Music is by the Salt Lake Mormon Tabernacle Choir, directed by Richard P. Condie.

From a southern hymn tune, Virgil Thompson has arranged a setting for words suggested by the 23rd Psalm: "My Shepherd will supply my need. Jehovah is his name. In pastures fresh he makes me feed beside the living stream."

(The Choir sang: "My Shepherd Will Supply My Need."—Arr. Thompson.)

Announcer: And now from the Salt Lake Mormon Tabernacle Choir we hear Charles Gounod's setting for a text paraphrased from Psalm 137—"Here by Babylon's Wave." "Though heathen hands have bound us, though afar from our land, the pains of death surround us; Sion! Thy mem'ry still in our hearts we are keeping, and still we turn to Thee, our eyes all sad with weeping."

(The Choir sang: "By Babylon's Wave."—Gounod.)

Announcer: We hear now on this Church of the Air service Elder Gordon B. Hinckley, who has had a distinguished career in Church and Civic Service, and who is a member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the Mormon Church. Today's talk is titled: "Except the Lord Build the House. . . ."

ELDER GORDON B. HINCKLEY

Of the Council of the Twelve Apostles

As I speak to you I am aware that I have come into your homes as your guest. I should like to talk with you about our homes. I am confident that you feel some concern, as do I, for the homes of America.

Recently I thumbed through the summary of the FBI Uniform Crime Report for 1962. In a few words and with a few charts it told a disturbing story—a six percent increase in serious crimes in the period of a single year, a nine percent increase in auto thefts, arrests of young people under 18 up nine percent, with female arrests increasing at a faster rate than male arrests. The question that came to mind immediately was how long can we go on with a nine percent increase in youth arrests each year?

One of our national magazines recently carried these words on the cover: "Morality U.S.A. Do we need a new code to solve our crisis of immorality? Have our churches failed? Has money become God? Is sexual morality gone?" (*Look*, September 24, 1963) I read this provocative article. I have read others of similar tone written by men of government, industry, and education who have expressed themselves with deep concern over the moral crisis that evidently is sweeping across the land.

I am not one to believe that all was good in the long ago, and that all is bad today. I think this is the greatest age the world has known. But I am also confident that there is trouble in the land.

The article referred to above states: "We are witnessing the death of the old morality . . . The established moral guidelines have been yanked from our hands. We are left floundering in a

money-motivated, sex-obsessed, big city dominated society. We must figure out for ourselves how to apply the traditional moral principles to the problems of our times. Many find this burden too heavy." (*Idem*, p. 74.)

I should like to add that many of our youth will not and cannot figure out for themselves how to apply the traditional moral principles. They find this burden much too heavy. They must have help. They must have guidance. They must have example.

Private and public morality are rooted in the homes of the people. No nation is stronger than its homes. It is in the home that examples of virtue are best caught and lessons of virtue are best taught.

It was said of old, "Except the Lord build the house, they labor in vain that build it." (Psalm 127:1.)

And so I welcome this opportunity to talk with you, and particularly you parents of the youth of America, on a theme on which I have expressed myself previously, and one which I feel is timely.

All agree that we need a new emphasis on honesty, character and integrity. All agree that only as we build again into the fiber of our lives the virtues which are the essence of true civilization will the pattern of our times change. The question that confronts us is, *Where shall we begin?*

I am satisfied that it must begin with recognition of God as our Eternal Father, of our relationship to Him as His children, with communication with Him in recognition of His sovereign position, and with daily supplication for His guidance in our affairs.

I submit that a return to the old pattern of prayer, family prayer in the homes of the people, is one of the simple medicines that would check the dread disease that is eroding the fiber of our character. We could not expect a miracle in a day, but in a generation we would have a miracle.

A generation or two ago family prayer in the homes of Christian people throughout the world was as much a part of the day's activity as were the meals. As that practice has diminished, our moral decay has ensued. I fear that as the quality of our housing has improved, the spirit of our homes has deteriorated.

The discipline that is needed in our lives is the discipline that comes from within. Many are crying for more legislation and stricter law enforcement. I do not disparage these as expedients, but I fear they are only expedients. Virtue, integrity, honesty do not come of imposition from without. They are the fruits of good teaching and good example, and that teaching and that example are best followed when they are found in the home.

Paul of old declared to Timothy: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . blasphemers, disobedient to parents, unthankful, unholy, without natural affection, . . . despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God." (II Timothy 3:1-4.)

His words fit in a remarkable way the conditions described in the magazine article to which I have referred. Simple as it may sound, I think daily prayer in the homes of the nation would in a generation lift our heads above the flood that evidently is engulfing us.

I feel satisfied that there is no adequate substitute for the morning and evening practice of kneeling together before the Lord—father, mother, and children. The very practice of kneeling together with thankful hearts evaporates some of those qualities described by Paul: "Disobedient to parents, without natural affection."

There is something in the very posture of kneeling that contradicts some of the attitudes he noted: "Proud, heady, highminded."

The inclination to be unholy, as Paul described it, to be unthankful, is erased as together the family thank the Lord for life and peace and all they have. And as they thank the Lord for one another there is developed within the family a new appreciation, a new respect, a new affection one for another.

I know of nothing that will ease family tensions, that in a subtle way will bring about that respect for parents which leads to obedience, that will

effect a spirit of repentance which will largely erase the blight of broken homes, than will praying together, verbally confessing our weaknesses before the Lord, and invoking the blessings of the Lord upon the home and those who dwell there.

In remembering together before the Lord the poor, the needy, and the oppressed there is developed, unconsciously but realistically, a love for others above self, a respect for others, a desire to serve the needs of others.

One cannot ask God to help a neighbor in distress, without feeling motivated to do something oneself. What miracles would happen in the lives of the children of America if they would lay aside their selfishness and lose themselves in the service of others. The seed from which this sheltering and fruitful tree may grow is best planted and nurtured in the daily supplications of the family.

I know of no better way to inculcate love for country than for parents to pray before their children for the land in which we live, invoking the blessings of the Almighty upon it that it may be preserved in liberty and in peace. I know of no better way to build within the hearts of our children a much-needed respect for authority than remembering in the daily supplications of the family the President and the Congress and others who carry the burdens of government.

On the route I travel daily is a signboard which reads: "A world at prayer is a world at peace." You have seen others like it. I believe it speaks a fundamental truth. I am satisfied that we shall not have peace unless and until we request it in the name of the Prince of Peace and then reform our lives to be worthy of it.

The hall from which I speak, the great Mormon Tabernacle on Temple Square in Salt Lake City, was constructed by a people who loved freedom, who worshipped God, and who prayed in their simple pioneer homes, as did most of the pioneers who laid the foundations of all that we in America today enjoy.

In 1872 Colonel Thomas L. Kane of Philadelphia visited Utah with his wife and two sons. They traveled by wagon some three hundred miles to the southern part of the state, stopping each night in the homes of the people in the little frontier settlements along the way. Mrs. Kane wrote a series of letters to her father in Philadelphia. In one of them she said: "At every one of the places we stayed on this journey we had prayers immediately after the dinner-supper, and prayers again before breakfast. No one was excused . . . The Mormons kneel at once. while the head of the household, or an honored guest prays aloud . . . They spend very little time in ascriptions, but ask for what they need, and thank Him for what He has given . . . (They) take it for granted that God knows our familiar names and titles, and will ask a blessing on (a particular individual by name). I liked this when I became used to it."

It was so in the pioneer homes across the land. With the faith that came of these daily invocations these people grubbed the sagebrush, led the waters to the parched soil, made the desert blossom as the rose, governed their families in love, lived in peace one with another and with the world, and made their names immortal as they lost themselves in the service of God.

We cannot pray in our public schools, but we can pray in our homes, and in so doing we shall reweave into the character of our children the moral strength which will become the fiber of a better society. "Seek ye the Lord while he may be found." (Isaiah 55:6.)

This simple practice, a return to family worship, spreading across the land and over the earth, would in a generation do much to lift the blight that is destroying us. It would restore integrity, mutual respect, and a spirit of thankfulness in the hearts of the people.

We do not need a new moral standard in our modern society. The laws of God have not been abrogated. They were not given to one generation to be laid aside by another. Their disregard can result only in trouble, misery, and insecurity as witness the fruits of the erosion of morality among us. Their application is the way of life and peace and progress.

And so to you, who sit in your homes in this great land, established and pre-

served under the hand of the Almighty, I plead for a return to recognition of Him, and daily supplication to Him. The Master declared, "Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you." (Matthew 7:7.)

I give you my testimony that you shall not go away unrewarded. The changes may not be readily apparent. They may be extremely subtle. But they will be real, for "God is a rewarder of them that diligently seek Him." (Hebrews 11:6.)

As we change ourselves and our children, developing within them a new respect, a spirit of gratitude, a becoming humility, we shall reform our society.

God bless us with the faith to call upon Him, at the altar of our homes, I pray in the name of Jesus Christ. Amen.

(The Choir sang: "Lovely Appear." Gounod.)

Announcer: With the music of Charles Gounod we have heard the Salt Lake Mormon Tabernacle Choir sing these words taken from two Old Testament texts: "Lovely Appear over the mountains, the feet of them that preach, and bring good news of peace. Ye mountains, ye perpetual hills, bow ye down. Over the barren wastes shall flowers now have possession."

From the Salt Lake Mormon Tabernacle Choir we hear a hymn of solid, fervent faith: "How firm a foundation, Ye saints of the Lord, Is laid for your faith in His excellent word! What more can He say than to you He hath said, You who unto Jesus, for refuge have fled?"

(The Choir sang: "How Firm a Foundation."—Anon.)

Announcer: In closing the Salt Lake Mormon Tabernacle Choir recalls the words of John Henry Newman and the music of John B. Dykes: "Lead, kindly light, amid the encircling gloom; Lead thou me on! The night is dark, and I am far from home; Keep thou my feet; I do not ask to see The distant scene—one step enough for me."

(The Choir sang: "Lead, Kindly Light."—Dykes.)

Announcer: You have been attending CBS Radio's Church of the Air. Today's service came to you from the Mormon Tabernacle on Temple Square, through the facilities of Radio Station KSL in Salt Lake City, Utah. Our speaker was Elder Gordon B. Hinckley, member of the Council of the Twelve Apostles of the Church of Jesus of Latter-day Saints.

Music was by the Salt Lake Mormon Tabernacle Choir, directed by Richard P. Condie.

SALT LAKE MORMON
TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 8:35 to 9:00 a.m. Sunday, October 6, 1963, through the courtesy of Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

(The organ played, "As The Dew From Heaven Distilling," and on signal the Choir and organ broke into the Hymn, "Gently Raise The Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard P. Condie conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist, and the Spoken Word by Richard Evans.

With the music of Charles Gounod, the Tabernacle Choir sings first a sacred song of our Lord and Savior, "O Divine Redeemer."

(The Choir sang: "O Divine Redeemer."—Gounod.)

Announcer: With Frank Asper at the Tabernacle Organ on Temple Square we hear a melody of the quiet closing of another day of life: "Evensong" by Robert Schumann.

(Organ selection: "Evensong."—Schumann.)

Announcer: The Tabernacle Choir turns now to a Welsh hymn tune by John Hughes, CWM Rhonda, with the words of Robert Robinson: "Guide Us, O Thou Great Jehovah, guide us to the promised land, We are weak but Thou art able, hold us with thy pow'rful hand . . . When the earth begins to tremble, bid our fearful tho'ts be still; When Thy judgments spread destruction, Keep us safe on Zion's hill."

(The Choir sang: "Guide Us, O Thou Great Jehovah."—Hughes.)

Announcer: We cite once more these words of Winthrop Aldrich: "It must be the aim of education to teach the citizen that he must first of all rule himself. . . ."[1] This question of self-control is a compelling question, and includes control of thoughts, of appetites, of actions; control of attitudes; control of what we do with time, and the direction in which we point our lives into eternity. There is a significant sentence from John Locke, which says: ". . . every man must sometime or other be trusted to himself."[2] When God gave us our free agency, we were in a sense trusted to ourselves, and we became accountable. But whenever someone does something he shouldn't he is inclined to justify himself, to seek to shift responsibility, to say that pressures or outside influences moved him to do what he did, and that he is not responsible for his own actions. If this were so, no law would in fact have any force or effect, because essentially we would be saying that we cannot be held accountable. Some become enslaved with compulsive habits or yield to appetites or to improper actions, and plead that they are helpless before their habits—that they are compelled, persuaded; that temptation was stronger than their will to resist. But we *can* choose. We *do* choose—in many things—and we can choose in others also. We *can* break *bad* habits; we *can* acquire *good* habits; we *can* choose what we *think* by the sheer determination to do so. God has given us our agency, the right and obligation to choose between right and wrong. This is one of life's prime purposes, and the person who says he hasn't self-control is saying something much more serious than he supposes—because if we can't control our thoughts we can't control our actions—so how could we be trusted in any circumstance or assignment. The Commandments are still in force. So are the laws of life, the laws of health, the laws of the land, and they must be lived. Blessedly we can repent; we can turn from a wrong road. But we are responsible, we are accountable for our thoughts, our words, our actions, and we must have the character and the conviction to keep self-control. "Conviction," said Carlyle, "is worthless unless it is converted into conduct."[3] "Confirm thy soul in self-control, Thy Liberty in law."[4]

(Organ Selection: "The Lord My Pasture Will Prepare."—Bortniansky.)

Announcer: With Frank Asper at the organ we have heard a hymn melody by Dimitri Bortniansky: "The Lord My Pasture Will Prepare."

And now the Tabernacle Choir recalls a majestic chorus from Mendelssohn's "Elijah": "And then shall your light break forth as the light of morning breaketh and your health shall speedily spring forth then; And the glory of the Lord ever shall reward you. Lord our Creator, how excellent thy Name is in all the nations. Thou fillest heav'n with glory."

(The Choir sang: "Then Shall Your Light."—Mendelssohn.)

Announcer: "Jesus, Savior, pilot me Over life's tempestuous sea; Unknown waves before me roll, Hiding rock and treacherous shoal; Chart and compass came from thee: Jesus, Savior, pilot me.

---

[1]Winthrop W. Aldrich, *Voluntary Action and Governmental Compulsion in Democracy*, delivered at Columbia University, August 16, 1939.
[2]John Locke, *Some Thoughts Concerning Education*.
[3]Accredited to Carlyle.
[4]Katherine Lee Bates, *America, the Beautiful*.

As a mother stills her child, Thou canst hush the ocean wild; Boisterous waves obey thy will, When thou say'st to them, 'be still!' Wondrous Sovereign of the sea. Jesus, Savior pilot me."

(The Choir sang: "Jesus, Savior, Pilot Me."—Gould.)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you this day —and always.

This concludes the seventeen hundred and eighty-first presentation, and continues the 35th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

Richrd P. Condie conducted the Tabernacle Choir. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard again from the Crossroads of the West.

Index

Page

Anderson, Elder Joseph, Clerk of the Conference 1, 126
Authorities and Officers Present 1
Authorities and Officers Sustained 9
Benson, Elder Ezra Taft 15
Brockbank, Elder Bernard P. 65
Brown, President Hugh B. 9
(Presentation of General Authorities and Officers)
Brown, President Hugh B. 85
(General Priesthood Meeting)
Brown, President Hugh B. 91
(Sunday Morning Address)
Brown, Bishop Victor L. 119
Choir and Organ Broadcast 130
Christiansen, Elder ElRay L. 115
Church of the Air Broadcast 127
Cragun, David 73
Critchlow, Elder William J., Jr. 26
Dyer, Elder Alvin R. 49
Evans, Elder Richard L. 41
Evans, Richard L., Announcer 127
(Church of the Air Broadcast)
Evans, Richard L. 130
(Choir and Organ Broadcast)
First Day—Morning Meeting 3
First Day—Afternoon Meeting 19
General Authorities and Officers Present 1
General Authorities, Officers and Auxiliary Officers Sustained 9
General Priesthood Meeting 73
Hinckley, Elder Gordon B. 127
Hunter, Elder Howard W. 99
Isaacson, Elder Thorpe B. 95
Ivins, Elder Antoine R. 117
Kimball, Elder Spencer W. 34
Lee, Elder Harold B. 104
Longden, Elder John 30
McKay, President David O. 5
(Opening Address)
McKay, President David O. 89
(General Priesthood Meeting)
McKay, President David O. 122
(Closing Address)
McKay, President David O. ..... 3, 5, 9, 12, 14, 15, 19, 20, 22, 26, 30, 32, 34, 40, 41, 44, 49, 52, 54, 55, 56, 60, 62, 65, 68, 69, 72, 73, 75, 77, 83, 85, 89, 90, 91, 95, 99, 101, 104, 108, 109, 114, 117, 118, 121, 122, 124.
Monson, Elder Thomas S. 14
Packer, Elder Boyd K. 62

Page

Petersen, Elder Mark E. 121
Presentation of General Authorities and Officers 9
Priesthood Meeting, General 73
Richards, Elder Franklin D. 32
Richards, Elder LeGrand 56
Romney, Elder Marion G. 23
Salt Lake Mormon Tabernacle Choir and Organ Broadcast 130
Second Day—Morning Meeting 40
Second Day—Afternoon Meeting 55
Sill, Elder Sterling W. 77
Simmons, Matthew 75
Simpson, Bishop Robert L. 102
Smith, Elder Eldred G. 60
Smith, President Joseph Fielding 20
Sonne, Elder Alma 52
Stapley, Elder Delbert L. 109
Sustaining of General Authorities, Officers and Auxiliary Officers 9
Tabernacle Choir and Organ Broadcast 130
Tanner, President Nathan Eldon 12
(Friday Morning Address)
Tanner, President Nathan Eldon 83
(General Priesthood Meeting)
Taylor, Elder Henry D. 69
Third Day—Morning Meeting 90
Third Day—Afternoon Meeting 108
Vandenberg, Bishop John H. 45
Young, Elder S. Dilworth 68

Printed by

in the United States of America

ONE HUNDRED THIRTY-FOURTH
ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

APRIL 4, 5, 6, 1964

WITH REPORT OF DISCOURSES

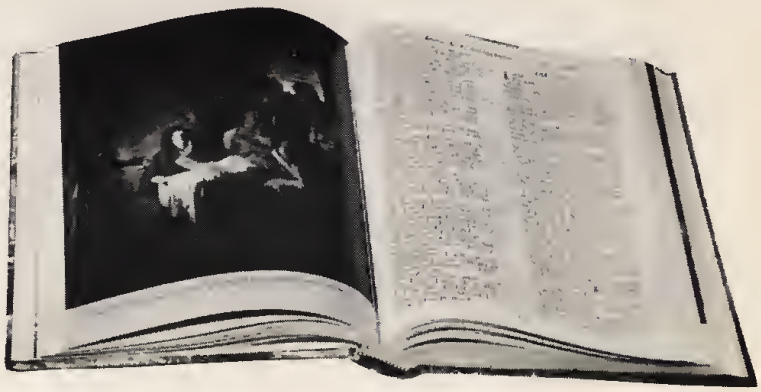
Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

Deseret Book Presents . . .

New, Large Print, Illustrated Editions of the STANDARD WORKS

NEW TESTAMENT

Illustrated Large Print Edition



■ The King James Version in large, easy-to-read type! ■ A big 7″ x 10¼″ volume with full color lithographed cover! ■ Forty-eight pages of full color illustrations including 15 reproductions of famous Carl Bloch "Life of Jesus" paintings! ■ Eight pages of Hammond's New Testament Maps! ■ Full Bible Concordance (Old and New Testaments)! ■ Full Bible Index! ■ Plus many additional helps including "From the Beginning of the Gospel Record," "Some Old Testament Prophecies," "From Malachi to Matthew," "Jewish Sects and Their Beliefs" "Items of Information Concerning the Bible" and others.

ONLY **$3.95**

OLD TESTAMENT, Illustrated Large Print Edition

■ Large 7″ x 11″ volume with easy-to-read print! ■ More than thirty pages of illustrations in full color and sepiatones ■ Eight pages of Old Testament maps! ■ Reader's helps include "Old Testament Chronology," "The Ancient Versions of the Old Testament," "Hebrew Festivals," "Weights, Money, and Measures," and "The Languages of the Bible."

ONLY **$5.95**

BOOK OF MORMON, Illustrated Large Print Edition

■ Large 7″ x 11″ volume with easy-to-read type! ■ Forty pages of beautiful color illustrations! ■ Twelve full color plates of Arnold Friberg Book of Mormon paintings! ■ Color illustrations of ancient American ruins and artifacts! ■ Sepiatone portrait of the Prophet Joseph Smith!

ONLY **$3.95**

Deseret Book
COMPANY
44 EAST SO. TEMPLE AND AT COTTONWOOD MALL
SALT LAKE CITY
2472 WASHINGTON BLVD., OGDEN
777 SO. MAIN ST., ORANGE, CALIFORNIA

The One Hundred Thirty-fourth Annual Conference of The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-Fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, Saturday, Sunday and Monday, April 4, 5, and 6, 1964.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Saturday, Sunday, and Monday, and the General Priesthood Meeting was held in the Tabernacle Saturday evening, April 4, at 7:00 p.m.

For the first time this April, Conference was heard and seen in every state in the United States and was televised by 189 television stations volunteering their time and facilities to bring this Conference to millions. Also 12 television stations in Canada released portions of the Conference sessions.

The Saturday morning session was carried by direct wire to Montevideo, Uruguay and transmitted in Spanish over Radio CARVE and beamed by shortwave through all of South America and Spain, Sunday afternoon.

Tape recordings of the Saturday morning session were carried by jet airliner to Europe for transmission in both English and German over Radio Luxemburg and were heard throughout Europe and in Great Britain, Tuesday and Wednesday evenings following the Conference.

The five WRUL shortwave transmitters near Boston, broadcast the Saturday and Sunday morning sessions direct to Europe, Africa and South America. In addition, the session of Saturday morning was broadcast in both Spanish and Portuguese to all of South America and in German to Europe, Sunday afternoon.

For the first time, daily sessions of Saturday and Sunday were broadcast during early morning hours over KIRO Radio at Seattle. These broadcasts could be heard by members of the Church in New Zealand, Australia and many islands of the Pacific.

Daily sessions of the three day Conference were again recorded and broadcast over KSL Radio during early morning hours to islands of the Pacific, Alaska, Hawaii, Canada, Mexico and the Caribbean area and many states within the United States.

In an effort to bring Conference to an even greater number of members abroad, television films were provided missions in Germany, Great Britain and South America for showing in chapels and other Church meeting places where Saints gather to see and hear the proceedings.

The General Priesthood meeting was relayed by closed circuit to members of the Priesthood gathered in the Assembly Hall and in 391 separate gatherings from coast-to-coast and in Canada.

President David O. McKay was president and presided at each of the sessions and conducted the services of each meeting.

A full report of the Sunday morning *Tabernacle Choir and Organ Broadcast* is included in this record.

Elder Joseph Anderson was clerk of the Conference.

General Authorities of the Church Present

The First Presidency: David O. McKay, Hugh B. Brown, Nathan Eldon Tanner.

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve Apostles: Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Henry D. Taylor, William J. Critchlow, Jr., Alvin R. Dyer, Franklin D. Richards, Theodore M. Burton, Thorpe B. Isaacson, Boyd K. Packer, Bernard P. Brockbank.

The First Council of the Seventy: *, Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, **, A. Theodore Tuttle, Paul Harold Dunn.***

Presiding Bishopric: John H. Vandenberg, Robert L. Simpson, Victor L. Brown.

General Officers and Other Authorities Present

Church Historian and Recorder: Joseph Fielding Smith, with A. William Lund, Assistant.

Members of the General Church Priesthood Committees.

Members of the Church Board of Education and the Acting Chancellor of the Church School System; also Directors and Associate Directors of Institutes, and Seminary Instructors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, and quorum presidencies and members of the Melchizedek and Aaronic Priesthood.

Auxiliary Officers, General, Stake, and Ward, from all parts of the Church.

---

*Elder Levi Edgar Young passed away December 13, 1963.

**Elder Marion D. Hanks was absent, presiding over the British Mission.

***Elder Paul Harold Dunn was sustained a member of the First Council of Seventy, to fill the vacancy caused by the death of Elder Levi Edgar Young.

FIRST DAY

MORNING MEETING

The opening session of the One Hundred Thirty-Fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints, which Conference was held in the Tabernacle on Temple Square in Salt Lake City, Utah, convened Saturday morning, April 4, 1964, at 10:00 a.m., with President David O. McKay presiding and conducting.

The Tabernacle Choir was present and furnished the musical numbers for this session. Richard P. Condie directed the singing. Elder Alexander Schreiner was the organ accompanist.

President McKay made the following introductory remarks:

President David O. McKay:
(Opening Remarks)

Never before, I think, have I felt so happy to greet my brethren and sisters assembled in this Tabernacle. I am especially glad to see Sister McKay in her usual place. I thank all of you in her behalf for your faith and prayers.

The proceedings of this Annual Conference, through radio and television, will reach a potential audience of ninety million people. We are living in the most enlightened age of man's history. Scientists, inventors, and others have been inspired during the past ages by an overruling Providence. We owe a debt of gratitude to the dedicated men and women who have applied these inventions and discoveries for the guidance, convenience, and blessing of mankind. Now, because of this service and dedication, we are able to transmit in a brief period the messages of the General Authorities of the Church to millions throughout the world.

We express appreciation to the men—experts in the field of communications—who are assisting the Church today in its efforts to bring the glad tidings of the Gospel to the peoples of the earth. May God help us to appreciate fully all the blessings he has bestowed upon us, and to take advantage of all the light and knowledge he has revealed to us.

The Tabernacle Choir, here in full numbers this opening session, will now favor us with "The Wintry Day Descending To Its Close." The opening prayer will be offered by Elder Gerald G. Smith, formerly President of the Eastern States Mission.

The Tabernacle Choir sang: "The Wintry Day Descending To Its Close," following which the opening prayer was offered by Elder Gerald G. Smith, formerly President of the Eastern States Mission.

President David O. McKay:

Elder LeGrand Richards while attending a stake conference in Cedar City was stricken with a slight heart attack. We all join in the prayer that was offered for his comfort and speedy restoration.

Yesterday at about five o'clock Sister Dilworth Young passed to her great reward. She is now relieved from all her suffering, and our sympathy goes out to Brother Young in his bereavement, and our commendation for his close attention to his loved wife.
(No song) (Pres. McKay gives Opening Address)

PRESIDENT DAVID O. McKAY

"*Blessed are they who do His Commandments.*" (Rev. 22-14.)

Many years ago there was a story told in one of our early school books about some young people who were sailing down the river towards Niagara Falls. A man on the shore cried out to them: "Young men, Ahoy, the rapids are below you!"

But they heeded not his warning call until they realized too late that they

were in the midst of the rapids. With all the power at their command they failed to turn their boat upstream, "So," said the man who tried to warn them, "shrieking and cursing, over they went!"

The lesson left an indelible impression upon me; but today it seems incomplete. It is one thing to stand on the shore and cry, "Young men, Ahoy—there is danger ahead," and it is another thing to row into the stream, and, if possible, get into the boat with the young men, and by companionship, by persuasion, by legitimate force, when necessary, turn the boat from the rapids. Too many of us are satisfied to stand on the shore and cry, "There is danger ahead."

This morning, I have in mind giving a warning to all young people relating to three dangers threatening the success and happiness of Youth:

First, the pernicious habit of smoking cigarets.

Second, the increasing number of divorces.

Third, the tendency to hold less sacred the moral standards.

The Habit of Smoking

One Hundred and thirty-one years ago the Prophet Joseph Smith received a revelation "showing forth the order and will of God in the temporal salvation of all saints in the last days." (D&C 89:2.) It relates to the physical, the intellectual, the moral, and the spiritual nature of man. It deals particularly with the relation of man's appetite to health and vigor. A person's reaction to his appetites and impulses when they are aroused gives the measure of that person's character. In such reactions are revealed the man's power to govern, or his forced servility to yield. That phase of the Word of Wisdom, therefore, which refers to intoxicants, drugs, and stimulants, goes deeper than the ill effects upon the body, and strikes at the very root of character building itself.

Strong Drinks and Tobacco are Not Good for Man

The revelation says that strong drinks and tobacco are not good for man. This is a clear, definite statement which has stood the test of well over a century. It was made by a man only twenty-seven years of age, who from the standpoint of human learning, knew but little about physiology, hygiene, or the relation of mind and body to character and spirituality. His knowledge came from inspiration. With a conviction unwavering, with an assurance that the statement would stand all tests and experiments, he declared that strong drinks and tobacco, excepting only when used externally, are not good for man.

During the last one hundred years, the marvelous advance of science has made it possible for man to determine by experiments the ill effect of intoxicants and drugs upon the nerves and tissues of the human body. Observation and experiment have demonstrated their effects upon character. All such experiments and observations have proved the truth of the young man's statement: "Strong drinks and tobacco are not good for man.

Respect for another's rights and property is fundamental in good government. It is a mark of refinement in any individual; it is a fundamental Christian virtue. Nicotine seems to dull, if not to kill completely this trait of true culture, and women unfortunately have become its pitiable victims, and the worst offenders in society. There are still a few public conveyances that carry non-smoking compartments; a few eating places with signs, "No Smoking." In violation of such placards, it is not infrequent, however, to see a woman with utter disregard for the feelings of her fellow-passengers, among the first in an airplane or on a train to light a cigarette.

Many public buildings are often littered with burnt-out matches and stubs of cigarets and cigars. Many costly fires in hotels, apartment houses and homes are started by burning cigarets carelessly dropped or thrown aside.

If men and women must smoke, and it seems that many are now slaves to that habit, then for the sake of cleanliness and neatness, as well as of consideration for others, let them refrain from marring furniture, carpets, etc., and from strewing ashes and cigarette stubs in buildings where people assem-

ble either for pleasure or instruction.

But aside from all this, science has now proved that there is a far greater danger associated with cigaret smoking.

Dr. George James, Health Commissioner of New York City, said on March 17, 1964 that he "knows that within the next six months one thousand cigarette smokers in New York will die of lung cancer, throat cancer, and other diseases because of their tobacco habit."

On Saturday, January 11, 1964, newspapers throughout the country published the following statement:

"A special government scientific team Saturday linked cigarette smoking to five forms of cancer, and termed the habit a health hazard which needs 'appropriate remedial action.'" This long-awaited report by ten scientists and physicians declared that a series of studies showed that "the mortality ratio of cigarette smokers over nonsmokers was particularly high for a number of diseases."

I appeal to young men and women everywhere to refrain from this obnoxious habit, not only for the effect it has on their character, but also because of the alarming proofs from doctors and scientists that it is one of the chief causes of cancer.

Increasing Number of Divorces

Another threat to our society is the increasing number of divorces and the tendency to look upon marriage as a mere contract that may be severed at the first difficulty or misunderstanding that may arise.

One of our most precious possessions is our families. The domestic relations precede, and, in our present existence, are worth more than all other social ties. They give the first throb to the heart and unseal the deep fountains of its love. Home is the chief school of human virtues. Its responsibilities, joys, sorrows, smiles, tears, hopes, and solicitudes form the chief interests of human life.

"To make a happy fireside clime
To weans and wife,
That's the true pathos and sublime
O' human life."—Robert Burns

When one puts business or pleasure above his home, he that moment starts on the downgrade to soul-weakness. When the club becomes more attractive to any man than his home, it is time for him to confess in bitter shame that he has failed to measure up to the supreme opportunity of his life and flunked in the final test of true manhood. No other success can compensate for failure in the home. The poorest shack in which love prevails over a united family is of greater value to God and future humanity than any other riches. In such a home God can work miracles and will work miracles.

Pure hearts in a pure home are always in whispering distance of heaven.

In the light of scripture, ancient and modern we are justified in concluding that Christ's ideal pertaining to marriage is the unbroken home, and conditions that cause divorce are violations of his divine teaching.

Some of those conditions I name as unfaithfulness on the part of either the husband or wife, or both—habitual drunkenness, physical violence, long imprisonment that disgraces the wife and family, the union of an innocent girl to a reprobate. In these and perhaps other cases there may be circumstances which make the continuance of the marriage state a greater evil than divorce. But these are extreme cases—they are the mistakes, the calamities in the realm of marriage. If we could remove them, I would say there never should be a divorce. It is Christ's ideal that home and marriage should be perpetual—eternal.

Marriage is a sacred relationship entered into for purposes that are well recognized—primarily for the rearing of a family.

I know of no other place where happiness abides more securely than in the home. It is possible to make home a bit of heaven. Indeed, I picture heaven as a continuation of the ideal home. Some man has said: "Home filled with contentment is one of the highest hopes of this life."

An ever-decreasing birthrate, and an increasing divorce rate are ominous signs threatening the stability of the home and the perpetuity of any nation.

In order to lessen the breaking-up of homes, we should substitute the present tendency toward a low view of marriage by the lofty view which Jesus Christ gives it. Let us look upon marriage as a sacred obligation and a covenant that is eternal or that may be made eternal.

Young people of both sexes should be taught the responsibilities and ideals of marriage so that they may realize that marriage involves obligation and is not an arrangement to be terminated at pleasure. They should be taught that pure love between the sexes is one of the noblest things on earth and the bearing and rearing of children the highest of all human duties. In this regard, it is the duty of parents to set an example in the home that children may see and absorb the sacredness of family life and the responsibility associated therewith.

The number of broken marriages can be reduced if couples realize even before they approach the altar that marriage is a state of mutual service, a state of giving as well as of receiving, and that each must give of himself or herself to the utmost.

The most vicious enemy to home life is immorality.

Of this evil, Victor Hugo writes impressively:

"The holy law of Jesus Christ governs our civilization; but it does not yet permeate it; it is said that slavery has disappeared from European civilization. That is a mistake. It still exists; but it preys now only upon woman, and it is called prostitution."

This corroding evil is just as demoralizing to men as to women. In The Church of Jesus Christ of Latter-day Saints there is no double standard of morality. The young man should approach the marriage altar just as fit for fatherhood as his sweetheart is worthy of motherhood.

Chastity, not indulgence during the pre-marital years, is the source of harmony and happiness in the home, and the chief contributing factor to the health and perpetuity of the race. Loyalty, dependability, confidence, trust, love of God, and fidelity to man are associated with this diadem in the crown of virtuous womanhood and virile manhood. The word of the Lord to his Church is: "Keep yourself unspotted from the sin of the world." (See James 1:27; D&C 59:9.)

The foundation of a noble character is integrity. By this virtue the strength of a nation, as of an individual, may be judged. No nation will become great whose trusted officers will pass legislation for personal gain, who will take advantage of public office for personal preferment, or to gratify vain ambition, or who will, through forgery, chicanery, and fraud, rob the government, or be false in office to a public trust.

Honesty, sincerity of purpose, must be dominant traits of character in leaders of a nation that would be truly great.

"I hope," said George Washington, "that I may ever have virtue and firmness enough to maintain what I consider to be the most enviable of all titles—the character of an honest man."

It was Washington's character more than his brilliancy of intellect that made him the choice of all as their natural leader when the thirteen original colonies decided to sever their connection with the mother country. As one in eulogy to the father of our country truly said: "When he appeared among the eloquent orators, the ingenious thinkers, the vehement patriots of the Revolution, his modesty and temperate profession could not conceal his superiority; he at once, by the very nature of his character, was felt to be their leader."

Let us in The Church of Jesus Christ of Latter-day Saints, as citizens of this beloved land, use our influence to see that men and women of upright character, of unimpeachable honor, are elected to office; that our homes are kept unpolluted and unbroken by infidelity; that children therein will be trained to keep the commandments of the Lord, to be honest, true, chaste, benevolent, and virtuous, and to do good to all men. (See Thirteenth Article of Faith.)

Cherishing such ideals, we can with all our hearts say with the poet Longfellow:

"Thou, too, sail on, O Ship of State
Sail on, O Union, strong and great!
Humanity with all its fears,

With all the hopes of future years,
Is hanging breathless on thy fate!"

May members of the Church of Jesus Christ, preaching the restored gospel to the peoples of the earth, ever remember the Savior's injunction: "Ye are the light of the world. . . .

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:14, 16.) That we may sense this responsibility, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Following a brief Tabernacle Organ Interlude, the Tabernacle Choir will sing, "Holy, Holy, Hosanna in the Highest," with Brother Albert D. Fallows as soloist.

Selection by the Choir, "Holy, Holy, Hosanna In The Highest." (Solo by Albert D. Fallows)

President David O. McKay:

We welcome all those who have just joined us by radio and television in this session of the One Hundred Thirty-fourth Annual Conference of the Church, convened in the Tabernacle on Temple Square in Salt Lake City.

We shall now hear from Elder A. Theodore Tuttle, of the First Council of Seventy, and president of the South American Mission.

ELDER A. THEODORE TUTTLE

Of the First Council of the Seventy

I want to testify, my brothers and sisters and friends, that he to whom we have just listened is indeed a prophet of the Living God, and if we can follow and comprehend this inspired message it will bring a solution to the evils that beset us in this day and age.

Greetings from 40,000 Members

Two years ago from this pulpit I brought you greetings from 20,000 members of The Church of Jesus Christ of Latter-day Saints in South America. Today, because of the bounteous blessings of the Lord and the dedicated efforts of missionaries and members alike, I am privileged to bring you greetings from more than 40,000 members of the Church. Thirty-three years were required to convert the first 10,000 members in South America. Only two more years were required to convert the next 10,000. Since I reported two years ago, 21,000 more converts have found the truth in the seven missions of South America.

In an atmosphere unfriendly to the biblical doctrines of continued revelation, a Church founded on prophets and Apostles, belief in a Personal Father in heaven, and Jesus Christ as the actual and divine Son of God, how can a Church that teaches these biblical doctrines grow so rapidly? What is it that brings people into the restored gospel in such unprecedented numbers in these South American countries?

Return with me to this great land to get some feeling of the people among whom the Spirit of the Lord is working.

We find ourselves on a plane flying between Porto Alegre, Brazil, and Buenos Aires, Argentina. Seated next to me is an executive of a large international corporation. Upon learning that I was a representative of the Mormon Church, he asked, "What would a man like me have to do to join the Mormon Church?"

Conversions in South America

Since he was smoking as he drank his cocktail, I commenced by suggesting that he would first have to give up both of these habits and abstain from the use of tea and coffee as well. I started to mention such other necessary requirements as faith, repentance, and baptism, when he interrupted by saying, "Under those restrictions, can you get anybody down here to join your church?" "Yes," I replied. "Thousand of people join the Church in these lands; in fact, in Uruguay the ratio of conversion to population is as great as any place in the world. In fact I know a member who has helped to bring ninety-three other

persons into the Church since she joined a year ago. But you made a mistake by calling it my church. It is not my church, nor is it any man's church. In reality it is the actual Church of Jesus Christ and the only one on the earth of which he is the head. When you come to know that, my friend, and you can gain that certain knowledge, then, changing your life to conform to the revealed word of the Lord is not as difficult as at first it might seem."

He then asked, "If your church is growing so fast, what do you do with all the people?"

"The Church is a perfect organization," I explained, "founded upon prophets and apostles, and it expands in an orderly way under pressure of numbers.

"It does not require a professionally trained nor paid ministry to administer it. Ordinary people like yourself are called, instructed, and empowered to conduct the affairs of the Church, as in ancient times; for instance, I am an educator, our mission president in Buenos Aires is an automobile salesman by occupation, and our president in Brazil is a contractor. Men are ordained to the priesthood of God. They are endowed with the power of the Holy Ghost and led by personal revelation. A living prophet guides the Church today. It is the practice of the leaders in the Church to call people to work in a position suitable to their talents and capacities. Here in South America, for instance, we use new members in one of the organizations shortly after their baptism. Work in the Church is both a means to an end, as well as an end in itself. People are called to fill positions in order to grow and develop personally, as well as to make the organization function more effectively to bless others. This personal growth is the great benefit one receives through service."

I further explained to my friend that because of the increasing numbers in the Church in South America, we have in operation an extensive training program, the express purpose of which is to give specific training to every person newly called to a position in the Church. This is to make certain that each new officer knows his duty. It is our goal to fill every position in the church organization. This gives members opportunity to develop through an on-the-job training program. This training touches every facet of one's personality. He becomes not only more effective as a church official, but a better, more capable citizen as well.

"Therefore, with a steady stream of people joining the Church," I continued, "the organizations can expand in an orderly fashion. Leadership training can benefit and bless more and more of your fellow countrymen. I even have the temerity to suggest that this kind of people—people who have been trained to think, who have had experience in solving problems, who have accepted and discharged leadership responsibility —are the people you ought to be seeking to staff your corporation."

Promises Being Fulfilled

I bore testimony to this man that the Lord is now hastening the fulfilment of his promises and prophecies concerning this choice land and its people. They are receptive to the message that God lives and that he directs, through revelation, his perfectly organized Church.

Our next stop is at El Cuzco, the ancient capital city of the Incan empire, situated at 11,000 feet in the tops of the Andes Mountains. We are in a press conference, and a reporter asks, "What *is* the difference between The Church of Jesus Christ of Latter-day Saints and other churches?"

Authority by Direct Revelation

We quote from a living prophet to explain one of the major distinguishing features of the Church. President David O. McKay has said, ". . . we believe in divine authority by direct revelation rather than by descent." The power and authority came to this Church through the visitation of angelic messengers: Peter, James, and John, the Apostles of old, who as resurrected beings, conferred their authority and power upon Joseph Smith and Oliver Cowdery in this dispensation. We explained that this doctrine is both scriptural and logical, for the Bible itself is a compilation of revelations. They were given at different periods of time

through various prophets over approximately 4,000 years. Just as each prophet in times past left scripture as evidence of the divinity of his calling, so we offer to the honest in heart today additional scriptures, both ancient and modern. These additional revelations form the scriptural basis for the doctrine of The Church of Jesus Christ of Latter-day Saints.

Next, stand with me in Chile at the doorway to a school, recently opened by the Church. Bright-eyed youngsters march past into a new and marvelous world of learning that they have never known before, of books and methods that are the newest and finest. We see a skilled and experienced teacher willing to go at her own expense to teach these eager children and to lead them to a testimony that the glory of God is intelligence and that truth will make them free.

Journey next to a city nestled in the center of the Brazilian coffee plantations (an industry, incidentally, that we have been accused of trying to put out of business in Brazil). We are here to attend a district conference. A fine-looking man, not a member of the Church two years ago, is speaking: "The first time I entered the chapel I could actually feel a good spirit here—a spirit of warmth and friendliness, one of concern and love for one another, and of brotherhood. I also felt that I must clean up my life in order to associate with you people. You made me feel welcome and needed."

Like all those who visit our meetings, he was welcome and is needed. He is particularly needed today because he now presides as the president of the branch he once visited. He holds the authority and has the power to share with all men the same spirit that so influenced and blessed his life.

Brotherly Kindness

The feelings of fraternity in this Church and the functions of its priesthood quorums bind men together in a bond of brotherhood. It brings warmth of companionship that delights the soul and makes life worthwhile. Love of fellow men penetrates from heart to heart across national borders. It becomes the only effectual process that erases men's artificial boundaries and unites them in a cause greater than their own political nationalism.

Finally accompany me as we become junior companions to some of the missionaries over whom I preside. Recently, down in Argentina, my companion and I, at the invitation of a member, went to visit his friend. Evidently we entered the wrong apartment building because the man who responded to our knock was not the person whom we sought. My young companion, typical of today's energetic and dedicated youth, promptly introduced us as representatives "*de la Iglesia de Jesucristo de los Santos de los Ultimos Dias*" and asked the man if he would like to know something about the Church. Our new-found friend said, "Yes," but after a short conversation when my companion offered to leave him a tract, he refused to take it saying, "My church forbids me to read anything of a religious nature like this."

Search for Truth Brings Freedom

How grateful I am, my friends, that the enlightened search for truth by this Church frees a man from fear and teaches him that life is to learn, that truth is to be sought and accepted from any source—scientific or revealed. It teaches that God is our Father and teacher, that we are son and pupil, and that we can actually become like him, this by learning and keeping his commandments and doing his revealed will. The Church of Jesus Christ of Latter-day Saints teaches that man's pursuit of truth is his eternal quest:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3.)

And now as we return from South America, I speak to all who can hear. Perhaps for the first time you have heard the glad message that the gospel of Jesus Christ has been restored. Perhaps you have had friends or neighbors who have recently joined The Church of Jesus Christ of Latter-day Saints. You have probably wondered why their lives changed so much; why they seemed to be happier and busier, why they seemed to live more purposefully. Should you, too, not seek information

about this marvelous and sacred message?

"Prove all things," Paul admonished, "hold fast that which is good." (1 Thess. 5:21.)

You, father and husband, as head of your household, should you not find release from the sins of the world that beset you, through faith, sincere repentance, and baptism by immersion for the remission of sins? Should you not find the strength to complete the change in your life, for the strength will come through receiving the gift of the Holy Ghost? Should you not possess the priesthood and experience its power? Should you not have the joy of certain knowledge that Jesus is the Christ, that God lives? The Lord will not withhold this blessing from any who sincerely seek it.

Look at that sweet companion by your side. Should your wife not find an outlet for sharing her heaven-endowed gifts in unison with other good women? Would you deny her the influences which strengthen her as a wife and mother?

And your most priceless possessions, what of them? I see that teenager at your side. Should your teenager not have the opportunity to participate in a youth organization where youth mutually improve one another?

And your little ones, what of them? How pliable, how susceptible to all the influences of life! Should they not have the protection and the advantage of training in child-centered organizations which teach them: "I am a child of God. My Heavenly Father loves me."

Should your entire family not kneel night and morning and receive the additional strength that comes through a Wise and Loving Father? Should you and all members of your family not seek and find the supreme joy and the abundant life that the Savior taught in his Church restored again?

Search for Better Life

While men have been blinded by men and prejudiced by tradition in the lands of South America, nevertheless, when they hear explained the doctrines of this Church, when they understand its teachings, and when they see its programs in action, they are not antagonistic to its message. Rather, they respond to the opportunity to hold the priesthood, to give service freely, to exercise the power of leadership, to do something and be somebody, because the promises of the Lord and the prophecies of his servants concerning these lands and this people are now being fulfilled.

I bear my witness that this Church is indeed the restored Church of Jesus Christ, that he is at its head directing it today by direct and authoritative revelation to his living prophet, President David O. McKay. I know there is a great awakening among the people of South America and a yearning for a better life—not only a desire for the material blessings but a deep searching and longing for the spiritual heritage which they have been promised, to which they are entitled. The Lord has set his hand to bless this choice land and this people of promise and destiny. I invite all men everywhere to seek within this gospel the supreme joy that comes from the certainty of this testimony, and I do it in the name of Jesus Christ. Amen.

President David O. McKay:

Elder A. Theodore Tuttle of the First Council of Seventy and president of the South American Mission has just spoken to us.

Following a brief organ interlude, the Tabernacle Choir, with the congregation joining when indicated by the leader, will render the anthem, "Hosanna to God and the Lamb." Richard P. Condie will conduct, Alexander Schreiner is at the organ. Brother Sterling Sill will be our next speaker.

The Choir and the congregation joined in singing the Hosanna Anthem —Hosanna to God and the Lamb.

President David O. McKay:

How thankful we are that millions on the outside as well as those here in the Tabernacle had the opportunity of hearing that beautiful anthem, in praise of God the Father and His Son Jesus Christ. It was not too long ago that those who sang in this building or who

spoke from this pulpit were heard only by those sitting in the audience in the Tabernacle. Today, as announced, millions are listening.

Brother Tuttle of the First Council of Seventy was the latest speaker to this audience. Elder Sterling Sill will now address us.

ELDER STERLING W. SILL

Assistant to the Council of the Twelve Apostles

My brothers and sisters, I appreciate very much this privilege of having a part with you in this great general conference of the Church. This is one application of that interesting custom had among us, whereby we set aside special days to think about special things. That is, we set aside the second Sunday in May as Mother's Day. And on that day we let our minds reach up and try to understand the purpose for which that day is set apart. We set apart the third Sunday in June as Father's Day for the same reason.

Days Remembered

And someone has said that the human mind has some of the qualities of the tendrils of a climbing vine. It tends to attach itself and draw itself upward by what it is put in contact with.

Then we have some other wonderful days in which we put our minds in contact with other important ideas. We have Memorial Day, and Easter, and Christmas, and the Fourth of July. We set aside the fourth Thursday in November as Thanksgiving, and on that day we try to build gratitude and appreciation into our lives. And as we recount our blessings, we increase them.

Suppose that at this special time we put our minds in contact with the wonderful days in our lives and single out those with the greatest significance to us personally. You may think that your most important day is the day of your birth. That is the day when an important new life came into being. Or it may be the day of your baptism. That was the day when you repented of your sins and made a covenant with God that you would live your life at its best. You may think that your most important day is the day of your marriage. That is when a new family was born. Certainly the day of your death will be a very interesting day.

Someone has said that the most important event in life is death. Death is the gateway to immortality. We live to die, and then we die to live. Ordinarily we don't like to think about death because it is associated with unpleasantness.

But death does not cease to exist merely because it is ignored. The ancient Egyptians had a much more logical procedure for handling this situation. On their important festive occasions they kept constantly on display before the revelers a great image of death. They wanted to remind themselves that someday they would die. Now I don't want to frighten anyone unduly here today, but I would just like to point out in passing that someday each one of us is going to die. Someone has said that judging from the past there will be very few of us get out of this world alive, and certainly one of the wisest ways to spend life is in an effective preparation for death.

Greatest Day

Branch Rickey, the famous baseball manager, was once asked to name his greatest day in baseball. He replied, "I haven't had it yet." And I would like to invite you to consider this important question. How could you employ your life more constructively than in getting ready for those exciting experiences that you haven't yet had?

H. G. Wells gave us some stimulating self-improvement help, when many years ago he wrote an interesting fantasy entitled *The Time Machine.* Out of his imagination he invented a machine that could carry people through time much as an airplane carries us through space. In his time machine Mr. Wells could go thousands of years back into the past in just a few minutes. Being a historian he took great delight in witnessing the im-

portant events of history while they were actually taking place.

He made a trip back to the year 1066 to verify personally some of the details of the Battle of Hastings. Then he went still farther back for a visit in the Golden Age of Greece, and he personally discussed philosophy with Socrates 400 years BC. With his mission completed, his time machine would bring him back into the present. Then by pushing the lever in the other direction, this time scientist could with equal speed go up into the future to study civilizations and institutions as they would someday actually be. And his speedometer always indicated which year of time he was in.

Time in Mind

While this story is only a fantasy, it contains the germ of a great possibility. Actually our minds have been equipped with some significant time-traveling abilities. In thought, we can go backward or forward across time faster than any missile can travel through space. In President McKay's great book, *Gospel Ideals,* he has one paragraph in which he says, "Last night I dreamed about my mother." And then he said, "I would like to dream about my mother more often." In his dream he went back into his own past and relived those important days at his mother's knee, when he learned the lessons of life that brought him to the presidency of the Church. Upon awaking he found that his ideals had been renewed and his ambitions greatly strengthened. He had revitalized his life by reabsorbing the original good from the greatest experiences of his own past.

Past and Future

Whether we refer to this process as reflection, meditation, or assimilation, a great source of strength may be had from reliving the past. An even greater source of strength can come from preliving the important events of our own futures. This ability to look ahead might be called vision or foresight or the utilization of that wonderful power of imagination, which is like a giant radar beam searching the skies of future years. Someone has said that one of the greatest gifts that God has ever given to man is an imagination.

When in our minds we pre-live our marriage, we help to determine the kind of person that we would like to be when that event arrives. As we pre-live our success, we develop the abilities necessary to bring it about. And with the information and direction given us in the Holy Scriptures we can even pre-live that important period that lies beyond the boundaries of this life.

"Time Travelling" by Prophets

In a very literal way, God has given important time-traveling abilities to the prophets; for example, Abraham was permitted to go back thousands of years into the past to review his own premortal existence and learn something about the purposes of God, even before this earth had been created. In telling of this experience Abraham said, "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he . . . said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abraham 3:22-26.)

Then when Abraham came back into his own present, he was more thor-

oughly fortified for his future adventure in life. On the other hand, Moses was permitted to preview the entire history of the earth from the beginning to the end thereof. On that memorable occasion when Moses met God face to face on the mount, he was given a great vision, in which he beheld all of the earth. The record says there was not a particle of it which he did not behold, discerning it by the Spirit of God:

"And he beheld also the inhabitants thereof, and there was not a soul which he beheld not; . . ." (Moses 1:28.)

In large part the Holy Scriptures are made up of great revelations which God has caused to be written down for our use in preparation for those great days which we haven't yet had. For what advantage it may give us, just suppose that we practise pre-living our own resurrection. A recent newspaper article told of some Russian prisoners of war returning to their families after a twenty-year absence. We can imagine the pleasure of being reunited with loved ones after a long separation, but what a thrilling experience it will be to be reunited with ourselves.

We do not like to think about our spirits and bodies being even temporarily separated at death. But in the resurrection what will be the joy of the faithful when the spirit and the body will be inseparably joined together in celestial glory. Next to the human spirit, the human body is the greatest of all God's creations, without which we could never have a fulness of joy. Our spirits were begotten of God in heaven, and one of the most important purposes of our mortal lives is to be "added upon" with a body of flesh and bones.

This was also one of the important purposes of the earth life of Jesus. It has always been something of a mystery to me why some people are so insistent in depriving God, the greatest of all, of his body. This is especially hard to understand when we know that it was a part of the punishment for Lucifer's sin that he could never progress beyond the status of a spirit. If a body of flesh and bones were not necessary, it never would have been created in the first place. If it were not necessary for eternity, the resurrection never would have been instituted. If a body were not necessary for God the Father, then there would have been no point in God the Son being resurrected. Certainly a glorious resurrection day will be one of our most thrilling days.

Day of Judgment

One of the most important days of World War II was D Day. D Day was a term used to indicate an unspecified day on which some crucial military operation was to take place. D Day in World War II was on June 6, 1944. That was the day on which the Allied Invasion Forces swarmed onto the beaches of Normandy to reestablish their foothold in western Europe. D Day was the beginning of the end of the World War II. August 15, 1945 was called "VJ Day" or Victory in Japan Day. But the day that will probably be the most exciting of all of our days will also be a "J Day" or Judgment Day.

This is a term frequently used in the scripture to indicate another unspecified day on which the most crucial operation of our existence will take place. This is the world's "settling-up day." It is the day when the books are going to be balanced. This is the day that the prophets have looked forward to and talked about since the world began. In the scripture this day has been called by various names including "The Day of Reckoning," "The Day of the Lord," "The Great and Terrible Day." For some it will be doomsday, but many scriptural passages mention this day as though it needed no qualifying phrase. They merely call it "The Great Day." It is very interesting that at any important race the spectators usually congregate at the finish line. And what could be more exciting than to be at the finish line in the race of life. This is another interesting reason why we should be ready for "J Day." In our own time the Lord has said, "Therefore . . . labor diligently . . . to bind up the law and seal up the testimony, and to prepare the saints for the hour of judgment which is to come"; (D&C 88:84.)

We know quite a lot about "J Day," and apparently it is going to be quite a day. We know the purpose of Judgment Day. We know what action is contemplated. We know who will be in court. We know that God will be there. We know that all of us will be there. We know that all of the members of the Church will be there, and that all of the nonmembers of the Church will be there. Even Satan, and all of his angels will be there. The Prophet Jude said, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." (Jude 1:6.)

Revelation of John

In an interesting "time-machine experience," John the Apostle was permitted actually to preview the judgment. This revelation was of such great consequence that thereafter he has been called John the Revelator. However, this revelation was not given for John's benefit alone. The Lord specifically instructed him to write down what he saw so that we might see it also. John says that while he was in the spirit on the Lord's day, he heard a voice behind him. It was a great voice as of a trumpet "Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, . . ." (Rev. 1:11.)

John says that he turned to see who spoke to him and he saw ". . . one like unto the Son of man, clothed with a garment down to the foot, and girt about . . . with a golden girdle.

"His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

"And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sounds of many waters." (*Ibid.*, 1:13-15.)

The Redeemer Lives

This was such a glorious personage that John said, "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

"I am he that liveth, and was dead; and behold, I am alive forevermore . . . and have the keys of hell and of death." (*Ibid.*, 1:17-18.)

What a tremendous point to have clearly in mind, that the Redeemer is alive. And that he is alive forevermore. During the last few hundred years, the world has been flooded with the crucifix. It pictures a dead Christ upon a cross of pain. But Christ did not remain upon the cross. Neither is the tomb his dwelling place. He is alive, and he has the keys of death and hell. He also has the keys of eternal life and celestial glory. To make sure that we should understand, this glorious being said to John, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter"; (*Ibid.*, 1:19.)

Pictures Communicate

Anciently men communicated with each other by means of pictures. Now we usually use words to express thought, but we still think in pictures. If someone tells us his experience, we can understand it best when in our mind's eye we can actually see him doing it. The movie film and television have become popular because pictures are one of the best ways to get ideas into our minds. John didn't just get the facts about the judgment, he actually saw it as it will someday take place. Then he transmitted these ideas to us in words, so that we could reconstruct the picture in our own minds. How well we dedevelop this mental picturing power will largely determine our future.

Former Prime Minister Disraeli once said, "Genius is the power to visualize the objective." This is especially true of eternal objectives. If we lack this ability, we will certainly have trouble. Recently a friend said to me, "I just can't see myself being active in the Church." Neither can he see himself getting down on his knees before God. There are some people who can't see the advantages of honesty or morality or complying with the other commandments of God. This is not because they lack eyes. What they lack is the picturing power of a great faith. It will help us to live more effectively if we project John's words upon the screen of our

minds so that we will be able to see the picture of our greatest day as we will someday actually experience it.

John said, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." (*Ibid.*, 20:12-13.)

Even hell will be emptied for judgment day. The problem that troubles our civil courts is that those involved cannot frequently agree as to the facts. But probably no one will be disposed to argue on J Day. If God could show Abraham a rerun of his experience before the earth was created and if he could show Moses the entire history of the world before it happened, we can be sure that he can show us every detail of our lives exactly as they took place, with nothing left out.

An ancient American prophet asks this important question. He said, ". . . can ye imagine yourselves brought before the tribunal of God with your souls filled with guilt and remorse, having a remembrance of all of your wickedness, yea, a perfect remembrance of all your wickedness, yea a remembrance that ye have set at defiance the commandments of God?" (Alma 5:18.)

Imagine Judgment Day

That calls for an important ability, and the best way to avoid possible tragedy is to focus our imagination upon J Day before we actually get there. We can be absolutely certain that we will all want to be a faithful, devoted, hard-working, enthusiastic, full tithepaying member of God's kingdom when we stand before the judgment bar. But we must get the impulse to faithfulness ahead of time; as someone has said that hell is "truth seen too late."

Concerning those who fail to pass the final test on J Day, John says, "And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:15.) What an experience that is going to be!

"New Heaven and New Earth"

Then for the benefit of the faithful, John says, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

"And I John saw the holy city, [the] new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (*Ibid.*, 21:1-7.)

My brothers and sisters, what a lot of thrilling experiences we haven't yet had! May God help us to be prepared for them when they arrive, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Sterling W. Sill, Assistant to the Twelve.

The women of the Tabernacle Choir will now sing, "O Lift Thine Eyes to the Mountains." Following their singing there will be a two-minute organ interlude, then we shall hear from Elder Mark E. Petersen, of the Council of the Twelve, and president of the West European Mission, who will be our concluding speaker.

Selection by the women of the Tabernacle Choir, "O Lift Thine Eyes To The Mountains."

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

Living in the great city of London, Sister Petersen and I feel as if we are in the middle of the stage of the world watching a tremendous drama move forward. We are living in a most interesting period of the world's history. Sweeping changes are taking place, and events are moving forward with tremendous speed.

Revolution

Actually we are passing through a world-wide revolution in thought, education, politics, science, and religion. Values have changed; aims and objectives are widely different.

In no area is there a more interesting adjustment going on than in the field of religion. We are passing through a modern reformation, literally. In many respects it is similar to that of the sixteenth century, and yet it is totally different in other ways.

The most astonishing thing about it is that both Catholics and the major Protestant groups want it and agree that it is needed. Both are working to bring it about, each group trying to reform its own rituals and dogmas at first, with serious intentions toward a union of some of the denominations afterward.

Modern Reformation

It is significant and encouraging that in this modern reformation both Catholics and Protestants have in mind one great goal: to remodel their creeds and practices in order to bring them back to the teachings of Christ and the Bible.

That Christendom needs such a change, no one will deny. The churches themselves are the first to admit it, and are more vocal than any other group in calling for whatever steps are necessary to bring spirituality back to the people and the people back to the churches. But even some of the clergy have contributed to the weakened Christian position, which now makes this reformation necessary.

Clergy-weakened Religion

An archbishop in one great church recently challenged the miracles of Christ. A bishop wrote a book in which he repudiated the Christian concept of Deity and earned for himself the title: *A Bishop without God.* Another preacher warned his parish not to believe the book of Genesis, and certainly not to accept the story of Adam and Eve.

A Brooklyn pastor read to his congregation and recommended as good literature, excerpts from a book which was pronounced obscene by the New York State Supreme Court. Another pastor refused a request to read the 23rd Psalm at the funeral service of a mother because it was not in the printed liturgy. A group of divinity students at Oxford University told newspapers in England that the dominant church needed a "shock treatment," and they proceeded to provide it with a book entitled *Objections to Christian Belief.* As this sort of thing has grown in the world, it has become more than ever apparent to the leaders of Christendom that a change is urgently needed to save their crumbling structure.

Reformation, How Accomplished

The puzzling question is: How shall it be accomplished? Among the proposals are:

First—consolidate the denominations so that the strong will bolster the weak.

Second—Make the scriptures more readable. This point has resulted in a rash of new translations of both Protestant and Catholic versions of the Bible in modern English.

Third—Reform and modernize the teachings and rituals originating in the Middle Ages, which are ineffectual now in holding the interest of space-age worshipers.

One of the great Roman Catholic cardinals, taking a leading part in promoting this movement, publicly announced that a reformation of his own church is definitely required to meet the modern challenge.

His Eminence Julius Cardinal Dopfner, who governs the powerful See of Munich in Germany, was one of the four prelates chosen by Pope Paul VI

to guide the debates in the last session of the Vatican Council. He recently voiced the most direct statement yet made by any high Catholic official on the necessity of extensive reforms in that church. In fact, he asserted, the reformation has already begun, for that is the principle aim of the Vatican Council.

Speaking in Munich's Congress Hall, following his return from the meetings in Rome, he told an audience of 2,800 people that the time has come for the church to change, and that the adjustment must be both a reformation and a renovation.

He said that many church members have been lost to Catholicism because in their eyes the church appeared to be a "superannuated souvenir of a past age" which opposes the principle of human freedom.

The church speaks to its members in an ancient tongue through incomprehensible rituals, he explained, adding that its preaching has little relation to present-day life. And then he said: "The reformation of the church must be based on the teachings of Christ and the Holy Scripture."

You may read a detailed account of his address in the Atlantic edition of *Time* magazine for February 7, 1964.

Newsweek magazine for March 30, 1964, reports that twenty-seven priests of the Protestant Episcopal Church in the United States have joined in writing a new book about the failure of the churches. They point to what they call "worn-out practices and attitudes" and call for a reformation "from top to bottom."

When the Douay Version of the Bible was revised and published in London in 1947, a special introductory note was included to explain that a number of changes had been made in the footnotes and annotations because those published in earlier editions "reflected the mentality of the reformation period."

Revisions of Doctrines at Variance with the Bible

The Church of England recently published a book called *This Church of England*. It is intensely interesting and illuminating. After asserting that extensive reforms are urgently needed, it cites specific instances where doctrines and practices of the church are at variance with the Bible; for instance, it points out that the baptism of infants is not taught in the scripture. It says further that baptism in the days of Jesus was performed by immersion, usually in a river, and that it was symbolic of the burial and resurrection of Christ.

A modern interpretation of the Ten Commandments is called for, as well as a revision of the prayer book, which is the basic liturgy of the church. As it now stands the prayer book is regarded as being too characteristic of the sixteenth century.

Phases of the reformation of that church are being debated currently in Parliament which has the last word on changes in the form of worship.

The Central Advisory Council of the Anglican Church is presently attempting to reform the parish system which it says is "quaint" since it dates back to the seventh century.

Infant Baptism

The attitude of some of the clergy in regard to returning to Bible practices, especially with respect to infant baptism, is shown in the publication of the *Woodford Parish* magazine in England for February 1964. In this issue the rector of that church said:

"Generations of English babies have been nurtured on this hypocrisy. Their first contact with Christ and his church, through infant baptism, is an unreal mixture of humbug and nonsense. As one vicar said to me, 'I have no desire to increase the number of baptized pagans walking about in this parish.'"

And then the rector continues: "It is high time honesty began again in the House of God. And where better than in the service of Christian initiation, baptism? Why not keep it for grown-ups as in New Testament times, and have some simpler, more genuine service for babies?

"We never read in the New Testament of our Lord baptising babies. But we do read of him blessing them.

Blessing of Babes

"Why then don't we adopt this New Testament practice, the practice of the

Lord himself, and bring children to church for blessing?

"In my church at Woodford we have just such a service. I call it an order of infant naming and blessing, with thanksgiving of parents."

And then the good rector continues:

"Do we cling to infant baptism because we are too superstitious? Let us never forget that God is as sweetly reasonable as we are. If we think that a dying baby must be baptized, we must look carefully to see whether we have not gone over the border of true religion into the realm of superstition and magic."

Products of Dark Ages

When the doctrines of Christendom are studied carefully, it is seen that much of our present-day worship is a product of the Middle and Dark Ages, with relatively little of it going back to the time of Christ.

As a result, any return to Jesus and the Bible will be revolutionary in its effect because most of the liturgies of today originated long after Christ and centuries after the Bible was compiled.

They would, therefore, have to be discarded if a literal return to the early Christian Church is seriously considered. When today's religious scholars speak of returning to Christ and the Bible we are inclined to ask:

Return to Bible?

Will the church membership respond to the radical adjustment that will be required to return to Bible practices, steeped as they are in tradition?

Does the Bible contain enough detail to instruct them fully regarding the original Christian Church and its doctrines, so that they really may accomplish this return?

On this latter point, the clerics say that the Bible is sufficient, for it contains all of God's word. And yet the Bible itself admits that it is an incomplete record and does not contain all of God's word. It mentions other books of scripture which are not within its covers and therefore are not available for study by anyone seeking the full truth of the gospel.

Missing Books

Moses spoke of the "Book of the Covenant," which we do not have. He also mentions the "Book of the Wars of Israel," which has never been found.

We might not miss reading about their wars, but it would be most helpful in a return to God if mankind had the book of the sacred covenants which the Almighty made with his people.

The "Book of Jasher," referred to by Joshua, is not in the Bible. The same is true of the "Book of the Acts of Solomon," referred to in First Kings.

The books of Nathan and Gad, both of whom were prophets and seers, are missing. As inspired men, their writings would be an enlightening guide on the way of truth.

Ahijah and Iddo were prophets and seers likewise. Would their works not inspire modern people if they were available? But where are they? Can we say that our Bible is actually complete without them?

The "Book of Jehu" is mentioned in the Old Testament but is not included in it. Isaiah wrote a second book known as the "Acts of Uzziah," but where is it? Will anyone say that Isaiah's writings are not inspirational? His second book might prove to be most invaluable if we had it.

"The Sayings of the Seers," another book of sacred writings, is referred to in the Bible. Where is it now? Would it not be good for today's Christians in their spiritual meanderings?

Paul wrote letters, in addition to those we have in our Bible, and speaks of them. He wrote a third letter to the Corinthians, and at least another one to the Ephesians. Where are they? He also wrote an Epistle to the Laodiceans, but it is not in our possession. Is the Bible then complete? Does it contain all of God's word?

Jude wrote another Epistle in addition to the one in the New Testament. He also mentions a volume of scripture known as the "Prophecies of Enoch" to which he evidently had access, but which we do not have today.

The Saviour's Teachings

Then there is the matter of the Savior's teachings. He lived an inten-

sive and full life during the three years of his public ministry. He preached to multitudes repeatedly. He conversed with individuals almost constantly, and gave many intimate instructions to the Twelve.

Can anyone say that his three years of instruction are contained in the Bible? May they be read in the few hours it takes to peruse what he said in the four Gospels? Can three years of the Savior's eloquent teachings be condensed into three hours of reading material? The Apostle John says twice in his Gospel that not a fraction of the Savior's ministry is recorded.

Much as we love it, sincerely as we believe it, can we in all truth say that the Bible is complete, that it contains all of God's word, or even the full text of the Savior's instructions?

Obviously the Lord gave other revelations anciently. He had prophets in addition to those usually mentioned in the Bible. They spoke for him. They gave enlightenment to ancient men, and they would give us light, too, if only we had their writings.

Since men have strayed so far in the past with the Bible in their possession, is it likely that this same Bible by itself can bring them back to Christ?

The reformers of the sixteenth century had the Bible, but it did not keep them from drifting in different directions and disputing violently among themselves as to which way was right.

Can the reformers of today do any better?

Revelation Needed

Have they any more light and understanding? If so, where did they get it?

Further enlightenment, dependable enough to guide men back to God, must come from God. That means revelation—prophecy—today.

If our learned men really believe their Bibles to which they now hope to return, they will also believe that modern revelation must come to rescue them from the morass into which they have fallen, for that is what the Bible teaches.

When they seek a return to Christ and the Bible, they publicly and honestly admit that they have strayed from him and his teachings, and that the doctrines which they have taught all these years differ from the revealed word.

The scriptures predicted this departure from early Christianity; and when men return to the Bible, we hope they will read those predictions in it, for they are many.

But the Bible also foretells a new revelation in latter days—the actual revelation which is so greatly needed now to lead men back to Christ. A reformation cannot lead them back, but this new revelation can!

New Revelation

We Latter-day Saints have that new revelation. We have a new prophet and new scriptures also, which, added to the Bible, now point the way. This new revelation brought with it the true understanding of the nature of God and a restoration of primitive Christianity. That restoration is Mormonism. It came about through the ministry of the Prophet Joseph Smith, Jun. He saw God and communed with him, even as did Moses. He received revelations from heaven, as did Isaiah. Angelic ministers commissioned him for the work, giving him divine authority.

Through him the Church of Jesus Christ, as it was originally organized on the earth, has been restored in our day, with all its powers and blessings. And it is true. It is the beginning of a modern ministry of Jesus the Christ, whom we declare to be the Divine Son of God; that he lives, and that he has been seen of modern men in modern times in modern America. And this is the testimony which we bear in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Mark E. Petersen of the Council of the Twelve, and also the president of the West European Mission.

We shall conclude this opening session of the one hundred and thirty-fourth Annual Conference of the Church with the Choir singing, "Thanks Be To God," conducted by Elder Richard P. Condie. Following the singing the benediction will be pronounced

by Elder Warren E. Pugh, formerly president of the Northern California Mission. This Conference will then be adjourned until two o'clock this afternoon.

We are most grateful for the cooperation of the owners and managers of the many television and radio stations in offering their facilities as a public service to make the proceedings of this Conference available to millions throughout North America, South America, Europe, Africa, and many other areas in the world.

We are grateful for those who are with us on television and radio. May God bless them that the spirit of this session will bring comfort and peace to their hearts.

We appreciate the attendance here of educators, government officials, church officials, and all visitors and members who have attended this service this morning.

We express thanks and deep appreciation for these beautiful flowers which decorate the rostrum. The orchids—one thousand of them—have come from the San Jose West Stake in California. The daffodils are from the Tacoma Stake through the courtesy of the Puyallup Valley Daffodil Committee. The calla lillies are from the high priests quorum of the Oakland-Berkeley Stake. All have come to us by airplane.

After the singing by the Choir the benediction will be offered by Elder Warren E. Pugh and this Conference will be adjourned until two o'clock.

As a closing number the Choir sang the anthem, "Thanks Be To God."

President David O. McKay:

The Choir will not be here this afternoon, so we take this opportunity of saying "Thank you for your inspiring presence and these beautiful anthems." The benediction will be by Elder Pugh.

Elder Warren E. Pugh, formerly president of the Northern California Mission offered the closing prayer. Conference adjourned until 2:00 p.m.

FIRST DAY

AFTERNOON MEETING

The Conference reconvened promptly at 2:00 p.m., Saturday, April 4, with President David O. McKay presiding. At President McKay's request President Hugh B. Brown, First Counselor in the First Presidency, conducted the services of this session.

The music for this afternoon's meeting was furnished by a selected youth choir from Salt Lake and Davis Counties, with Jay E. Welch, (Assistant Director of the Tabernacle Choir) conducting, and Roy M. Darley (Assistant Tabernacle Organist) at the organ console.

President Brown made the following introductory remarks:

President Hugh B. Brown:

We should like to express again our appreciation for the lovely flowers which were mentioned this morning.

We are pleased to announce that a Selected Youth Choir from Salt Lake and Davis Counties will furnish the music for this session. Jay E. Welch, Assistant Tabernacle Choir Conductor, will conduct, and Roy M. Darley will be at the organ.

President McKay has written a note here regarding these young people which I should like to read. He said: "I never look at the bright faces of young people that I am not reminded of the poet Longfellow's words—

'How beautiful is youth, how bright it gleams
With its illusions, aspirations, dreams
Book of beginnings, story without end
Each maid a heroine and each man a friend."

It is a great pleasure to have these young people with us today. They have

practiced for many months so that they could sing their very best for us.

We should like to recognize also some of our special visitors who are with us today—United States Senators, Wallace F. Bennett and Frank E. Moss; United States House of Representatives, Sherman P. Lloyd and Laurence J. Burton; Governor George D. Clyde; Secretary of State, Lamont Toronto; Chancellor of the Unified Church School System, Dr. Harvey L. Taylor; Acting President of the B. Y. U., Earl C. Crockett; President of the University of Utah, Dr. A. Ray Olpin; Superintendent of Salt Lake City Schools, Lynn M. Bennion; President of Weber College, William T. Miller; President of Ricks College, Dr. John R. Clarke; and President of the Church College of Hawaii, Dr. Richard T. Wooten. There may be some whom we have not recognized.

We shall begin this session, under the presidency of President David O. McKay, who has asked me to conduct this service; and may I express on behalf of all of us our sincere gratitude to God that the President is able to be with us and was able to handle the Conference so wonderfully well this morning, but he feels that he would rather we would proceed this afternoon.

We shall begin this session by the Chorus rendering, "Behold, God the Lord Passed By," from "Elijah." The invocation will be offered by Elder J. Vernon Sharp, formerly president of the Andes Mission.

Singing by the Youth Choir, "Behold, God the Lord Passed By" (From the Elijah).

Elder J. Vernon Sharp, formerly President of the Andes Mission, offered the invocation.

President Hugh B. Brown:

The invocation was just offered by Elder J. Vernon Sharp.

The Selected Youth Chorus will now favor us with "The Lord's Prayer."

The Youth Choir sang, "The Lord's Prayer."

President Hugh B. Brown:

Elder Harold B. Lee of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder Bruce R. McConkie of the First Council of Seventy and President of the Southern Australian Mission.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

For the next few minutes I should like to direct your thinking upon one of the great quotations from our Lord and Master, a quotation which has been the text for many a discourse throughout the years. The Master said:

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

"Wherefore by their fruits ye shall know them." (Matt. 7:15-20.)

I pray that what I may say about that quotation may be in harmony with the great keynote address, inspired as it was and delivered to us so masterfully by our beloved President.

Sometimes those who have discoursed upon this text have interpreted this parable or figure of speech, as you may call it, as the fruits by which a people or a person might be judged, applied primarily to temporal growth or to material gain. This concept is well illustrated by a recent article about the Church which appeared in a national magazine known as the *Christian Century.* This is what the article said:

"Looking at the phenomenal growth of the Church of Jesus Christ of Latter-day Saints (Mormon) in recent years, other churches which view many Mormon beliefs and some Mormon practices as unbiblical and bizarre ask, 'What does it have that we don't?' " (Jan. 23, 1963, p. 102.)

The "Fruits"

Then the article goes on to enumerate the membership growth, the number of missionaries, the number of missions, the new congregations, the number of hospitals, the educational programs, church members occupying high posts in government. Then they go on to explain that while proclaiming disbelief in many teachings and disciplines they suggest a reappraisal of methods and programs such as house-to-house evangelism, relief programs for the poor, education, recreation, and employment for those who cannot provide for themselves, the requiring of two years of missionary service without compensation, and the extensive use of laymen to keep to a minimum the number of professional church leaders as possible explanations of the growth of the Church.

True "Fruits"

The article then concludes with this very significant statement from a book written by Frank S. Meads entitled *Handbook of Denominations in the United States*, who declared that the Mormons' "missionary experience strengthens both them and their Church, and offers a model of church service and zeal equalled in very few of the other larger churches in America." (New York: Abingdon Press, 1956, p. 126.)

This last comment suggests the true fruits by which the Church and its disciples may best be judged.

"He, the Omnipotent Guide"

This last quotation recalls something that was written by Dr. Mosheim in his *Ecclesiastical History* relative to the mark of the true disciples of the period following the crucifixion of the Savior. He said, "Historians testify that even after the Master's death, he was still their omnipotent protector and their benevolent guide." Dr. Mosheim speaks of the fulfilment of the Master's promise that he would send to them the gift of the Holy Ghost, the Comforter, who would "teach them all things, bring all things to their remembrance and show them things to come. He would guide them into all truth and would testify of him." (See John 14:26; 15:26; 16:13.)

Then the doctor explains that this fulfilment came on the day of Pentecost. He records a remarkable change noticeable in the disciples after this great event in these words: "The consequences of this grand event were surprising and glorious, infinitely honourable to the Christian religion, and the divine mission of its triumphant author. For no sooner had the apostles received this precious gift, this celestial guide, than their ignorance was turned into light, their doubts into certainty, their fears into a firm and invincible fortitude, and their former backwardness into an ardent and inextinguishable zeal, which led them to undertake their sacred office with the utmost intrepidity and alacrity of mind. This marvellous event was attended with a variety of gifts; particularly the gift of tongues, so indispensably necessary to qualify the apostles to preach the gospel to the different nations. These holy apostles were also filled with a perfect persuasion, founded on Christ's express promise, that the divine presence would perpetually accompany them, and show itself by miraculous interpositions, as often as the success of their ministry should render this necessary. And, indeed, there were undoubted marks of a celestial power perpetually attending their ministry. There was in their very language an incredible energy, an amazing power of sending light into the understanding, and conviction into the heart." (J. L. von Mosheim, *Ecclesiastical History*, pp. 61, 67.)

The Greatest Strength of the Church

Today, as it was then, it might well be said that the greatest miracles we see are not the healings of sick bodies, but the miraculous changes that come into the lives of those who become members of the Church, as all missionaries

will testify. The greatest strength of the Church is not the number of units we have, not the amount of tithing that is paid, nor the congregations, but the greatest strength is the united and fervent testimonies that are in the hearts of church members. And by that same token, we might say that the greatest weapon against all untruth, whether it be in science, so-called, or in the philosophies of the world, or in communism, or what not, the greatest weapon is the truth of the gospel of Jesus Christ, which preached in power will be a bulwark against these false ideas in the world today.

The Master made some applications of the meaning of these spiritual gifts as "fruit" or "fruits." He said, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." (John 15:5, 16.)

Speaking of these same gifts, the Prophet Alma says: "Yea, after having been such a highly favored people of the Lord; yea, after having been favored above every other nation, . . .

"Having been visited by the Spirit of God; having conversed with angels, and having been spoken unto by the voice of the Lord; and having the spirit of prophecy, and the spirit of revelation, and also many gifts, the gift of speaking with tongues, and the gift of preaching, and the gift of the Holy Ghost, and the gift of translation"; (Alma 9:20-21.)

From the beginning, our prophet-leaders have declared, as did the Apostle Paul, ". . . that your body is the temple of the Holy Ghost which is in you, . . ." (1 Cor. 6:19) and then he said, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (*Ibid.*, 3:17.)

And again in a revelation in our day, the Lord said, "For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace." (D&C 93:20.)

In other words, these scriptures are repeating what the Master had declared: If we would have the good fruits of these spiritual gifts, we must make sure that we keep the tree good.

An interesting distinction between those who bring forth good fruit and those who do not is well illustrated in the parable of the sower, as you recall, where the Master described the three categories of presumably church members—those who brought forth fruit—"some an hundredfold," he said, "some sixtyfold, some thirtyfold." (Matt. 13:8.)

And in the interpretation of Lehi's dream in the Book of Mormon, he has four categories: those who partook of the fruit, you will recall, and remained stedfast; those who did partake and then were blinded by mists of darkness which arose from the river and lost their way; those who went so far as to taste the fruit and then fell away because they were ridiculed by those living in spacious dwellings, representing the riches of the world; and finally those who refused to partake of the delicious fruit of the tree. (See 1 Nephi 8.)

"Almost, but not quite . . ."

We were back East a short time ago, and a good bishop made an interesting comment about what he called the saddest words that he knows of a man in high station. He read from the words in the days of the Apostle Paul when Paul before King Agrippa had borne his powerful testimony of his conversion. King Agrippa's reply was, "Almost thou persuadest me to be a Christian." (Acts 26:28.) Then the bishop said, "The king knew the truth but he lacked the courage to do that which would be required; and he could only say then, 'Almost thou persuadest,' almost persuaded under certain circumstances to do the thing the Lord would want him to do."

And then he characterized some things that he discovered in his own ward in a short but powerful sermon. "In response to the Master, 'Come . . .

follow me' (Mark 10:21), some members almost," he said, "but not quite, say, 'thou persuadest me almost to be honest but I need extra help to pass a test.'"

You young people in the choir might think of that.

"Almost thou persuadest me to keep the Sabbath day holy, but it's fun to play ball on Sunday.

"Almost thou persuadest me to love my neighbor, but he is a rascal; to be tolerant of others' views, but they are dead wrong; to be kind to sister, but she hit me first; to go home teaching, but it's so cold and damp outside tonight; to pay tithes and offerings, but we do need a new color TV set; to find the owner of a lost watch, but no one returned the watch I lost; to pass the Sacrament, but I've graduated from the deacons now; almost thou persuadest me to be reverent, but I had to tell my pal about my date last night; almost thou persuadest me to attend stake leadership meeting, but I know more than the leader on that subject, so why should I go. Thou persuadest me almost to go to Sacrament meeting, but there is going to be such an uninteresting speaker tonight. Almost! Almost! Almost! but not quite, not able quite to reach."

How to Cultivate Good "Fruit"

There are incidents which illustrate how good fruit can be developed by proper cultivation of the seeds of faith through keeping fully the commandments, and I want to cite just two very briefly, even though at first the quality of the fruits of the Spirit was not so.

I have on my desk a letter, and I shall not tell the name, of course, and no one excepting her will know of whom I speak, a mother of four who has gone through illness, pain that was alleviated by what was discovered later to be habit-forming pills, and then came the fight to overcome these devastating drugs until she almost despaired of life. Then she went to visit a friend, and to her surprise she found that her friend was paralyzed by some cancerous affliction and the severe medical treatments which had followed. After visiting this faithful, devoted friend, she went home. She said, "I had a long talk with the Lord, and I started to count my blessings instead of thinking that the Lord was persecuting me personally. Now I go to Sacrament meeting. Now I go to Relief Society. I am visiting the sick, and I am taking something that I have cooked when I visit. I am taking church books to friends from whom I had previously been estranged." Then she wrote, "I have now climbed from the dark depths of despair to the brink where I can now see the sun. I am trying to follow the counsel, 'Keep your eyes fixed on the stars.'"

A short while ago, Elder Franklin D. Richards and I late at night were asked by a fine young bishop and his stake leaders if we would participate in administering to him. He was facing the possibility of an operation for a fatal malady. They had in obedience to the Lord's command sought in the Lord's way for help. He was giving all the service he could as a bishop. He and his wife had been married in the temple, and with his wife they had been faithful in having a little family; and now he had come asking the Lord for help. We heard no more about it until this last week there came a letter from his wife that said this:

Rededication

"They operated and while they found masses of what had appeared by X-ray to be malignant tumors in the chest cavity, amazingly they were all found to be benign. As for my husband and me, one word describes our feelings now—rededication—to each other, to the Lord, and to our part in building up his kingdom upon this earth. My husband asked me to mention in this letter to you that the bishop who returns to the people of his ward is a more humble, compassionate, and dedicated servant than ever before. It has taken this experience, though frightening as it has been, to bring me to the full realization of how precious life itself is and how glorious is this gospel which unites a love like ours for all time and eternity."

Through their surmounting sickness, heartaches, and disappointments, their experiences had resulted in better fruit. They had proved their fruit by

their works. By their fruits, the Lord has proved them. Life and service have taken on an altogether different meaning.

Development of Spiritual Qualities—The True Fruits

On a missionary program that I read the other night, words of President McKay were quoted that seem appropriate to what I am talking about. President McKay was quoted as having said: "Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul, upon things that will contribute to the comfort and gratification of his physical nature, or whether he will make as his life's pursuit the acquisition of spiritual qualities."

In short, the President has said to us, the development of one's spiritual qualities will determine whether or not his has been a good tree, and that to be determined only by the quality of the fruit, or the spiritual gifts which come therefrom.

Mortality: Always Pain

A young mother went through the trying experience of having a little child who was killed in an accident, and she came and sought a blessing for comfort. She asked through her tears, "Must there always be pain in this life?" I thought a few minutes, and then said, "The Apostle Paul said of the Master, the Lord and Savior, 'Though he were a Son, yet learned he obedience by the things which he suffered.' (Heb. 5:8.) I suppose that the answer is yes; there must always be pain in this life of travail and sorrow, and there is a purpose in it all."

"The road is rough, I said
  Dear Lord, there are stones that hurt me so.
And he said, Dear child, I understand,
  I walked it long ago.

"But there is a cool green path, I said
  Let me walk there for a time.
No child, He gently answered me,
  The green road does not climb.

"My burden, I said, is far too great,
  How can I bear it so?
My child, said he, I remember its weight,
  I carried my cross, you know.

"But, I said, I wish there were friends with me
  Who would make my way their own.
Ah, yes, he said, Gethsemane
  Was hard to face alone.

"And so I climbed the stony path,
  Content at last to know
That where my Master had not gone,
  I would not need to go.

"And strangely then I found new friends
  The burden grew less sore
As I remembered—long ago
  He went that way before."

("In His Steps"—Leona B. Gates)

God help us to understand how we shall develop sometimes through heartache, sorrow, and tears those spiritual qualities except for which none of us can achieve to the place of kinship to him who suffered more than any of us may understand, and this I pray and bear you my solemn witness in the name of the Lord Jesus Christ. Amen.

President Hugh B. Brown:

He to whom you have just listened is Elder Harold B. Lee of the Council of the Twelve. Elder Bruce R. McConkie of the First Council of Seventy and president of the Southern Australian Mission will now speak to us.

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy

To all who love the Lord and desire salvation in his kingdom, I pose this question: Was Joseph Smith called of God? In every age the great question is whether the prophet of that day was sent of God. Those who faced the peril of a world-destroying flood were required to answer this question: Was

Noah called of God? Those seeking escape from slavery in Egypt were forced to decide: Was Moses called of God? Those among whom our Lord himself ministered had to decide, at the peril of their own eternal salvation, whether Jesus of Nazareth was the promised Messiah, the very Son of God.

And so it is today. In an age when some people assume that Deity no longer speaks through prophets as he did anciently, the great question facing honest truth seekers is: Was Joseph Smith called of God? If Joseph Smith was called of God, the gospel plan restored through his instrumentality is the mind and will of the Lord and the only way whereby men can gain full salvation in the kingdom of heaven.

God has Spoken Again

Accordingly, we announce that God has spoken again in our day; that the heavens are no longer sealed; that revelation has commenced anew; that the promised era of restoration and gathering has begun. We teach and testify that God has restored the fulness of his everlasting gospel; that the Church of Jesus Christ—in all its glory, beauty, and perfection—has again been set up on earth; that the very kingdom of God is again here among men.

He has Conferred Power from "On High"

We speak with surety of angels coming to earth to confer priesthood, to bestow keys, to minister to men. We proclaim that an unchangeable God, in whose sight a soul is just as precious today as it ever was, has again poured out upon his Saints the same signs, the same gifts of the Spirit, the same miracles enjoyed of old. We are witnesses that the plan of salvation is revealed anew, and we are doing all in our power to teach its terms and conditions to our Father's children everywhere, so that they can gain peace in this life and eternal life in the world to come.

If all this is true—and we so testify (as did the prophets of old of the truth and divinity of their messages)—there neither is nor can be any message to compare with it. If the voice of God is heard again; if angels are descending again from the courts on high; if the gift of the Holy Ghost is again poured out upon men—what is there in all the earth to compare in importance with it?

And it all began, for our day, with Joseph Smith and other faithful souls associated with him. In the spring of 1820 a spirit of religious revivalism swept the frontier areas of America. Contending professors of religion were crying, "Lo, here is Christ," or "Lo, there."

Finding himself "In the midst of this war of words and tumult of opinions," Joseph Smith was led by the Spirit to ask: "Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?" (Joseph Smith 2:10.)

He read in the Epistle of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

Guided by the Spirit, he did ask of God. And since the time had come for the opening of this final great gospel dispensation, and because he was the one chosen from eternity to commence the work, he received a transcendent heavenly manifestation.

The First Vision

". . . I saw a pillar of light exactly over my head, above the brightness of the sun," he says, "which descended gradually until it fell upon me.

". . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!" (Joseph Smith 2:16-17.)

Then from the lips of the Resurrected Lord, the young Prophet received the command to join none of the sects of the day, and also the promise that if he remained true and faithful he would be the instrument in the Lord's hands to restore again to earth the fulness of the everlasting gospel.

In due course, amid testings and trials, other revelations came. The

Book of Mormon was revealed, translated, and published as a new witness of Christ and his gospel—an inspired record of God's dealings with the ancient inhabitants of America. Angels restored the priesthood and keys so essential to the work of the Lord on earth. The doctrines of salvation, as preserved in the Bible, were confirmed and clarified by modern revelation. New light and knowledge, new revelation, to meet all the challenges of a modern world, were added to the canon of scripture.

The Church Organized

On April 6, 1830, by revelation and commandment, the Church of Jesus Christ, the same organization set up and perfected by Jesus and his Apostles of old, was again established among men. In it the Lord placed Apostles and prophets, revelation and visions, signs and miracles, the gift of the Holy Ghost, the true doctrines of salvation—indeed, all that was enjoyed by those of old who wrought righteousness, obtained promises, and gained eternal life.

To this newly set-up kingdom of our Lord, the command came to carry the restored message of salvation to all men. With this commission came the revealed promise that the gospel would roll forth, as the stone cut from the mountain without hands, until it filled the whole earth. The present Church of Jesus Christ of Latter-day Saints, with its millions of members and tens of thousands of missionaries, is continuing the work which will some day see the fulfilment of this divine promise.

Now, what of all these things? Are they true or false? In the very nature of things there is no middle ground. Our position is not like that of other organizations or churches. We are a peculiar people.

Covenants and Commandments

We say God has spoken from heaven giving us covenants and commandments.

We say angels have come from the presence of the Lord giving the same priesthood possessed by prophets of old.

We say Joseph Smith was called of God to commence the promised restitution of all things and the latter-day gathering of Israel.

We say there are on earth today Apostles and prophets in the same literal sense in which such men graced this globe in generations gone.

We say The Church of Jesus Christ of Latter-day Saints is the kingdom of God on earth and that in and through it men may gain the kingdom of heaven hereafter.

Now, these things are either true or false. Either God has spoken again or the silence of centuries remains unbroken. Either angels have come or they have not. Either the gospel has been restored or the diverse and variant forms of a waning Christianity remain the best hope of the world. Either Joseph Smith was called of God or he was not.

If Joseph Smith was a Prophet, our professions are true. From that spring day in 1820 to the present moment, Joseph Smith's name has increasingly been the center of religious inquiry. Hosts of men have sought to learn about his prophetic calling.

Once when he was in dire and perilous circumstances the voice of God comforted him with this assurance: "The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee;

"While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand." (D&C 122:1-2.)

His Atoning Sacrifice

Certainly salvation centers in and comes because of Christ and his atoning sacrifice. He is the Lord God Omnipotent, the Creator, the Redeemer, the Savior of the World. But Christ is known by and revealed through his prophets. Joseph Smith was the revealer of Christ and his gospel to the world for this age. When the ends of the earth inquire after the name of Joseph Smith, it is because they seek the knowledge of Christ and of salvation that was revealed through him. Indeed, the revealed decree of Christ to Joseph Smith is: ". . . this generation

shall have my word through you." (*Ibid.*, 5:10.)

Further: To the newly established Church in this dispensation the Lord said, speaking of Joseph Smith: ". . . thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith." (*Ibid.*, 21:4-5.)

The Divine Mission of Joseph Smith

Thus when we bear record of the divine mission of Joseph Smith, we are also certifying to the divine Sonship of him whose servant the Prophet was. And when men of sobriety and sense testify, in all humility and with deep conviction, that they know by personal revelation that Joseph Smith was a Prophet, an obligation rests upon all who hear to investigate and learn for themselves whether that testimony is true.

When Philip learned for himself that Jesus was the promised Messiah, he sought out Nathanael and bore this testimony: "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, . . ." Nathanael was skeptical. "Can there any good thing come out of Nazareth?" he asked.

"Philip saith unto him, Come and see."

Nathanael came, investigated, learned for himself, and, speaking directly to Jesus, bore this testimony: ". . . thou art the Son of God; thou art the King of Israel." (See John 1:41-51.)

Restitution of All Things

Similarly, we say to all men everywhere: "We have found the mighty prophet of the latter days, the one called of God to bring to pass the promised restitution of all things spoken by the mouths of all his holy prophets since the world began." (See Acts 3:19-21.)

We know some will be skeptical. They will say: "Can it be that there are actually prophets of God on earth again? Is it possible that God gives revelation today?" To which we say: "Come and see. Inquire. Investigate. Learn for yourself. Ask God. Remember the promise: 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.' " (James 1:5.)

In issuing this invitation we know full well that "the pure in heart, and the wise, and the noble, and the virtuous," among all nations will gain personal testimonies of the divinity of this great latter-day work. They will know as we know that Joseph Smith was called of God, for the Spirit will bear record to them, as it has to us, and as it did to the modern Apostle who, in announcing for the Church the martyrdom of the Prophet, wrote these words:

"Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it." (D&C 135:3.)

In the name of the Lord Jesus Christ. Amen.

President Hugh B. Brown:

Elder Bruce R. McConkie of the First Council of Seventy has just addressed us.

The Chorus and congregation will now join in singing, "Come, O Thou King of Kings," conducted by Jay E. Welch, with Roy M. Darley at the organ.

After the singing Elder William J. Critchlow, Jr., Assistant to the Twelve, will address us.

The Selected Youth Choir and the congregation joined in singing the hymn, "Come, O Thou King of Kings."

President Hugh B. Brown:

Elder William J. Critchlow, Assistant to the Twelve, will now address us, and he will be followed by Elder Howard W. Hunter of the Council of the Twelve.

ELDER WILLIAM J. CRITCHLOW, JR.

Assistant to the Council of the Twelve Apostles

Once, as my wife and I were observing our wedding anniversary quietly at home I called across a room to her facetiously: "Mama, where will we be one million years from now?"

"Oh, pshaw," she said—just like that, without as much as a glance in my direction. She was busy frosting a cake. Then, all of a sudden, she startled me. Laying down her spatula, she turned and came toward me, and, grasping the lapels of my coat, she pulled herself up on her toes and with her lips close to mine, she said tenderly: "I only know I want to be with you, one million years from now. And may I have the boys (our two sons) home for breakfast every Tuesday, just as we do now? And may I have all of the grandchildren home for Thanksgiving? And may I have a big Christmas tree and logs in the fireplace and all of the family home for Christmas —just as we do now? And may I have a big home with lots of rooms in it? And will you keep saving up for it—just as you are now? Promise me, promise me, say yes, say yes, right now say yes."

So, I said "yes." I was trapped—and I promised, and I sealed the promise with a kiss. Well, she fairly pounded the promise out of me with her fists, still clenching the lapels of my coat. Besides, a promise with a million years to make it good didn't seem to bother me at that moment and, thinking out loud, I said, "If I save only one dollar a year over a million years, I could save a million dollars and that should buy a mansion."

"That's what I want;" she said, "a mansion. Jesus said 'In my Father's house are many mansions: . . .' (John 14:2) and we'll need one—a big one for our spirit children. I hope we have many of them. Daddy, your family may not all be raised—one million years from now. You see, dear,"—she was still talking, and now there was no trace of facetiousness in her speech—"my love for you is eternal, as is my love for our children—those with us now and those to come hereafter. I want an eternal family. I want to share with you eternal life. Please build for all of us a 'mansion in the sky.' Save up for it please."

Eternal Life

Those last three short sentences:—

My love for you is eternal. . . .
I want an eternal family.
I want to share with you eternal life.—

comprise the prettiest speech my wife ever meant to make. Factually she didn't speak them—save in her heart, but she did inspire them. The melody was hers; I added the lyrics. What a melody of love for couples contemplating marriage vows—husbands and wives—others—who will pause to ponder on what eternity may hold for them, future-wise.

President McKay must have pondered on eternity, else why did he write: "love is as eternal as the spirit of man . . . if earthly things are typical of heavenly things, in the spirit world we shall recognize our loved ones and know them as we loved them here . . . for each of you husbands will recognize your wife . . . and you will love her there as you love her here. . . . Why should death separate you when love will continue after death?" (Dedicatory speech—Swiss Temple.)

The Prophet Joseph Smith, pondering eternity, said he expected "to take his relatives and friends by the hand, and embrace them. Father, son, mother, daughter, brother, sister, wife, children —these all would be as dear in the Hereafter as here." (*Joseph Smith an American Prophet*, John Henry Evans, p. 261.)

Parley P. Pratt, also pondering eternity, wrote: "The order of God's government, both in time and in eternity, is patriarchal; that is, it is a fatherly government. Each father who is raised from the dead and made a partaker of the celestial glory in its fulness will hold lawful jurisdiction over his own children and over all the families which

sprang of them to all generations, forever and ever." (The Improvement Era, August 1961, p. 580.)

President McKay, Joseph Smith, and Parley P. Pratt were obviously speaking of souls who faithfully observe the laws and ordinances of the gospel.

My bride and I, pondering eternity, decided, of course, on a temple marriage. Our children came to us under that marriage covenant. The plans for building a "mansion in the sky" we found in the gospel plan—and in that plan we learned how to build, also how to save to insure eternal love and eternal life.

My wife, in her pretended pretty speech, pleasingly disclosed what the gospel may do for faithful, covenanted children hereafter, or future-wise.

Pertinent to that future state, the Apostle Paul made this cheerful comment: ". . . God, that cannot lie, promised before the world began"; ". . . in the hope of eternal life" things that "Eye hath not seen, nor ear heard, neither have entered into the heart of men, the things which God hath prepared for them that love him." (Titus 1:2; 1 Cor. 2:9.)

Suppose we now come down out of the "clouds of heaven" and pull our thoughts away from "mansions in the sky" and focus them for a minute or two on the blessings which the gospel holds for us present-wise, right here and now.

Blessings of the Present

First on my list I've placed:

The privilege of associating and fellowshiping with good friends and you great leaders. This is a blessing we usually take for granted. I have found such leaders and friends in every stake and mission in which I've visited. And how I have enjoyed them.

Opportunities for service is another very special privilege and blessing.

Happiness, a by-product of service, naturally follows opportunity for service. Only those who have served will appreciate this blessing. Returned missionaries attest this enthusiastically.

Health through obedience to the gospel's law of health, the Word of Wisdom—is a blessing sometimes lightly appreciated.

Ministrations of the Holy Ghost, to acquaint me with truth and to comfort me in trials and sorrows, are blessings I wish I had time to explore with you.

Peace of mind is another blessing which I must explore briefly.

Once when Dr. Joshua Loth Liebman was a young man, he "undertook to draw up a catalogue of the acknowledged 'goods' of life . . . I set down," he said, "my inventory of earthly desirables: health, love, beauty, talent, power, riches, and fame. . . . When my inventory was complete I proudly showed it to a wise elder. . . .

" 'An excellent list,' he said, 'and set down in not-unreasonable order. But . . . you have omitted the most important element of all . . . lacking which . . . your list [becomes] an intolerable burden.'

"With a pencil stub he crossed out my entire schedule. Then . . . he wrote down three syllables: *peace of mind.*

Peace of Mind

" 'This is the gift that God reserved for His special proteges,' he said. 'Talent and health He gives to many. Wealth is commonplace, fame not rare. But peace of mind . . . He bestows it charily.'

" 'This is no private opinion of mine,' he explained. 'I am merely paraphrasing from the Psalmist . . . God, Lord of the Universe . . . heap worldly gifts at the feet of foolish men. . . . Give me the gift of the Untroubled Mind.' " (Liebman, Joshua Loth, *Peace of Mind,* New York: Simon and Schuster, 1946, p. 3-4.)

Dr. Liebman may yet discover that the gift of an untroubled mind, like happiness, is a by-product of gospel living. I do sincerely believe the gospel of Jesus Christ is a certain, a sure, and a true source of peace of mind.

Our Heavenly Father wants his children to be happy, to have joy and untrouble minds. He didn't send us to earth to be rid of us. He loves us. He doesn't always love the things we do, but he does love us, and he has provided for us a program, a recipe, if you please, for our happiness and peace

of mind. We call it the gospel of Jesus Christ, a few clear, concise, simple laws which if observed will provide the joy he intended for us.

". . . men are, that they might have joy," said an ancient prophet. (2 Nephi 2:25.)

Fulness of Joy

Jesus said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John 15:11.)

The great American prophet Joseph Smith wrote: "Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; . . . (*Teachings of the Prophet Joseph Smith,* p. 255.)

Trodding that gospel path I have found happiness and peace of mind. I commend that path to Dr. Liebman and to others as a "sure fire" remedy for troubled minds.

The gospel answers satisfactorily for me problems which have piqued man's curiosity and peace of mind throughout the ages, such as why I am here, from whence I came, and my status after death. The gospel has resolved these problems for me—it will for all who accept it.

Blessings of the Priesthood

The opportunity to have the priesthood is, in my humble opinion, perhaps the greatest blessing to accrue to me by virtue of the gospel and my membership in the Church. Appraising this blessing our Lord and Savior said:

". . . all they who receive this priesthood receive me. . . .

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given him." (D&C 84:35, 37-38.)

Obviously, all that the Father hath will not accrue to men here in this mortal sphere of everlasting life, but when did our Father ever place a limit on the number of blessings mortal men might receive in time and place of need provided they honor their priesthood?

To Jesus was given the assignment of organizing or creating the world. He was also given the responsibility of carrying out his Father's program here on earth. To assist him in his administrative duties he has chosen administrative assistants and made them officers in his kingdom. These are they who hold the priesthood. He has also provided, all through the ages, direct lines of communication to his prophets, the higher officers in his kingdom, for conveying instructions in matters concerning his kingdom. He has also set up transmission lines and service leads through which the power of God (priesthood) may flow to all of his officers.

The power of priesthood is not in his officers but through them just as the power of electricity is not in the wire but through it. Carelessness around electric power lines can be suddenly lethal. Carelessness around priesthood power lines can be slowly lethal, producing a lingering, withering, spiritual death.

The genius of man, employing the great power called electricity, has made possible the transmission and reception of sound and sight all over and around the world—perhaps beyond—who knows. The sets employed are the telegraph, the telephone, radio, and TV. But the genius of man is dwarfed by the omnipotence of God, who, employing that great power of God—priesthood, has created sets that are truly "out of this world," for out of this world and far beyond, even nigh unto Kolob where God dwells, their messages are beamed. We call these marvelous sets, mortal bodies, my body, your bodies.

These souls can dial God in anytime, anyplace, in any circumstances by merely saying, "Our Father who art in heaven." And there will never be a busy line, never any interference, never a line out of order. God always hears and answers the prayers of the faithful.

His messages to his children usually come by inspiration or revelation. Oral messages are not always exclusively for his prophets.

When these human receiving sets are energized with priesthood, by the laying on of authoritative hands, the

communication lines are activated and the transmission lines are opened to permit the flow of priesthood power. And by that power the sick are blessed, the sorrowful are comforted, the abilities of officers to serve are strengthened. Men are thus empowered and magnified in their callings.

The gospel and my church membership afford me the opportunity to have the priesthood. It is a very choice blessing.

My list of gospel blessings is not exhausted—far from it. Time, however, forbids exploring them.

I began this talk with a fanciful little speech by my wife on what the gospel may hold for her future-wise. I added a few things, but only a few, to show what the gospel has done for me and may do for you present-wise. May I conclude with a word or two about what the gospel teaches about our blessings, past-wise, pre-natal, or pre-earth. A comment by Father Abraham, uttered nearly 4,000 years ago, should suffice:

Intelligence Before the World Was

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

"And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first.

"And the second was angry, and kept not his first estate; and, at that day, many followed after him.

"And then the Lord said: Let us go down, And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth." (Abraham 3:22-28; 4:1.)

The Prophet Joseph Smith has supplemented Abraham's comment with this informative sentence:

"Every man who has a calling to minister to the inhabitants of the world was ordained to that purpose in the Great Council of heaven before the world was." (*Teachings of the Prophet Joseph Smith*, p. 365.)

"Minister to the Inhabitants of the World"

These comments by Abraham and Joseph Smith give unspeakable joy to my soul, and they firm up my peace of mind no end because they give assurance that: I, along with you, was judged worthy to come to earth in the flesh. We were reserved to come in the greatest dispensation of them all—the "Dispensation of the Fulness of Times."

We who bear the priesthood were ordained in the Great Council of Heaven "to minister to the inhabitants of the world." Thus the gospel has taught me about great blessings which accrued to me before I came to earth—pre-natal, pre-mortal, pre-earth or past-wise as I have already called it.

So past-wise, present-wise, future-wise or any-wise or way I look at it, the gospel is very dear to me. It truly is a program for happiness and peace of mind. It is the Great Physician's unfailing prescription for troubled souls. It's precious. I love it. I love its author, and I bear my solemn witness that he is the Son of God, in the name of Jesus Christ. Amen.

President Hugh B. Brown:

Elder William J. Critchlow, Assistant to the Twelve, has just addressed us. We shall now hear from Elder Howard W. Hunter of the Council of the Twelve.

ELDER HOWARD W. HUNTER

Of the Council of the Twelve Apostles

In the twenty-fourth chapter of Second Samuel is an interesting story which contains a great lesson. King David had caused a census to be taken of all the people under his rule. The principle reason for taking the census was his pride in military strength and power. Because of this sin of pride, the Lord sent a pestilence upon Israel and 70,000 men perished from Dan to Beersheba. The Prophet Gad came to David and said to him:

"Go up, rear an altar unto the Lord in the threshingfloor of Araunah the Jebusite.

"And David, according to the saying of Gad, went up as the Lord commanded." (2 Sam. 24:18-19.)

When Araunah saw King David coming with his servants, he went to meet them and bowed down to the ground.

"And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the Lord, that the plague may be stayed from the people." (*Ibid.*, 24:21.)

In a great display of generosity, Araunah offered to give the threshingfloor to the king so that he might erect the altar. He also offered him oxen for the burnt sacrifice, the threshing instruments, and the yoke of the oxen for wood. All of these things Araunah offered to give to the king without any cost. David refused the gift and we read his classic reply:

"And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver.

"And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was intreated for the land, and the plague was stayed from Israel." (*Ibid.*, 24:25.)

Gift of No Value, No Gift

David would not make an offering unto the Lord of that which cost him nothing. He no doubt reasoned that unless the gift cost the giver something of value, it was not fit or appropriate to be an offering for the Lord.

Christ said it is more blessed to give than to receive, yet there are some who will give only if it costs them nothing. This is not according to the teachings of the Master who said: "If any man will come after me, let him deny himself, . . ." (Matt. 16:24.)

There are some who will not live the law of tithing because of the cost. This is in contrast to the reasoning of David who would not make an offering unto the Lord unless it cost him something. The great moral principles encompassed in the law of tithing are overlooked by those who are not tithepayers, and they lack the understanding of the law and the reasons for it.

"Tithe," for Sacred Uses

The word "tithe" is derived from the Anglo-Saxon meaning "a tenth." It may be defined as a tenth of property or income which is paid over or dedicated for sacred uses or purposes. The history of the word, as traced through biblical and extra-biblical history, focuses our attention upon some very interesting information.

The "Tithe" of Abraham

The first distinct mention of the word "tithe" in the Bible is in the very first book of the Old Testament. Abram, returning from the slaughter of the four kings, was met by Melchizedek, king of Salem and priest of the Most High God. Melchizedek blessed him, and Abram "gave him tithes of all." (Gen. 14:20.)

Of Jacob

A few chapters later in the same book, Jacob, at Bethel made a vow in these words:

"If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

"So that I come again to my father's house in peace; then shall the Lord be my God:

"And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." (*Ibid.*, 28:20-22.)

The third mention is in connection with the Levitical law. The Lord spoke through Moses:

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." (Lev. 27:30.)

Of the Levites

Under this Levitical law the tithes were given to the Levites for their maintenance, and they in turn were charged with the paying of tithes on that which they received as shown by the words of the Lord as he instructed Moses:

"Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe." (Num. 18:26.)

This clearly indicates that the law of tithing was a part of the Levitical law and paid by all people—even the Levites themselves who were directed to pay tithing on the tithes which were received by them.

A Universal Law

There are some who take the position that the law of the tithe was only a Levitical institution, but history confirms the fact that it has been and is a universal law. It was basic in the Mosaic law. It had existed from the beginning and is found in the ancient Egyptian law, in Babylonia, and can be traced throughout biblical history. It was mentioned by the Prophet Amos and by Nehemiah who was charged with the rebuilding of the walls of Jerusalem. Shortly thereafter Malachi began an even greater task of rebuilding the faith and the morale of a nation. In his supreme effort to strike out against the covetousness of those who were religious only in name, he lashed them with the accusation of a crime against God.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

"Ye are cursed with a curse: for ye have robbed me, even this whole nation.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:8-10.)

Malachi's Charge

The words of Malachi in which he accused the people of robbing God bring back to my mind the memories of my class in crimes in law school. Larceny is the unlawful taking and carrying away of things personal with intent to deprive the owner of the same. Embezzlement is defined as the fraudulent appropriation of another's personal property by one to whom it has been entrusted. The distinction between larceny and embezzlement lies in the character of acquiring the possession of the property or money. In larceny there is an unlawful acquisition of the property, while in embezzlement the property which belongs to another is acquired lawfully and then fraudulently converted to the possessor's use.

In order to memorize these distinctions, I pictured in my mind, to represent larceny, a masked burglar, sneaking about under the cover of darkness, taking that which was not his. To represent the theory of embezzlement I thought of a nontithepayer. The Lord's share came into his hands lawfully, but he misappropriated it to his own use. This seems to be the accusation of Malachi.

Universal Law Reiterated

The words of Malachi close the Old Testament with a reiteration of the law of tithing, indicating there had been no abrogation of this law which had existed from the beginning. The New Testament dispensation, therefore, commenced under this admonition which continued in effect unless denounced by the Savior. He said in his Sermon on the Mount: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5:17-18.)

There are some who make the assertion that Jesus denounced tithing in his last public discourse in the temple court when he struck out against the practices and teachings of the Pharisees. He said:

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." (*Ibid.*, 23:23.)

This is not a denunciation of tithing, but a rebuke of the Pharisees and their legalisms. They were paying a tithing of their herbs and vegetables, while overlooking the great gospel principles of judgment, mercy, and faith.

The Law for the Latter-day Saints

Not long after the gospel was restored in this dispensation, the Lord gave a revelation to his people through a latter-day prophet defining the law and requiring that surplus property be put into the hands of the bishop:

"And after that, those who have thus been tithed shall pay one tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord." (D&C 119:4.)

The law is simply stated as "one-tenth of all their interest." Interest means profit, compensation, increase. It is the wage of one employed, the profit from the operation of a business, the increase of one who grows or produces, or the income to a person from any other source. The Lord said it is a standing law "forever" as it has been in the past.

Obedience Voluntary

The tithe is God's law for his children, yet the payment is entirely voluntary. In this respect it does not differ from the law of the Sabbath or from any other of his laws. We may refuse to obey any or all of them. Our obedience is voluntary, but our refusal to pay does not abrogate or repeal the law.

If tithing is a voluntary matter, is it a gift or a payment of an obligation? There is a substantial difference between the two. A gift is a voluntary transfer of money or property without consideration. It is gratuitous. No one owes the obligation to make a gift. If tithing is a gift, we could give whatever we please, when we please, or make no gift at all. It would place our Heavenly Father in the very same category as the street beggar to whom we might toss a coin in passing.

Tithing and Debt

The Lord has established the law of tithing, and because it is his law, it becomes our obligation to observe it if we love him and have a desire to keep his commandments and receive his blessings. In this way it becomes a debt. The man who doesn't pay his tithing because he is in debt should ask himself if he is not also in debt to the Lord. The Master said: "But seek ye first the kingdom of God and his righteousness: and all these things shall be added unto you." (Matt. 6:33.)

We can't walk east and west at the same time. We can't serve both God and mammon. The man who rejects the law of the tithe is the man who has not given it a fair try. Of course it costs something. It takes work and thought and effort to live any of the laws of the gospel or any of its principles.

The Gift of Value

Are we willing to keep God's commandments even though it costs us something? King David refused the gift of the threshingfloor and the oxen for the burnt offering because it cost

him nothing. He wanted to be in the position of having made the gift, the sacrifice, himself. Even tithing is not sufficient if it costs nothing for the giver.

It may be that we make a gift and also pay an obligation with our tithes. The payment of the obligation is to the Lord. The gift is to our fellow men for the upbuilding of God's kingdom. If one thoughtfully observes the proselyting done by the missionaries, the teaching program of the Church, the great educational system, and the building program to erect houses of worship, there will come a realization that it is not a burden to pay tithing, but a great privilege. The blessings of the gospel are shared with many through our tithes.

The Gift, With Love

The principle of tithing should be more than a mathematical, mechanical compliance with the law. The Lord condemned the Pharisees for mechanically tithing herbs without coming into the circumference of spirituality. If we pay our tithes because of our love for the Lord, in complete freedom and faith, we narrow our distance from him and our relationship to him becomes intimate. We are released from the bondage of legalism, and we are touched by the spirit and feel a oneness with God.

The Gift, With Faith

The payment of tithing strengthens faith, increases spirituality and spiritual capacity, and solidifies testimony. It gives the satisfaction of knowing one is complying with the will of the Lord. It brings the blessings that come from sharing with others through the purposes for which tithing is used. We cannot afford to deny ourselves these blessings. We cannot afford not to pay our tithing. We have a definite relationship to the future as well as to the present. What we give, and how we give, and the way we meet our obligations to the Lord has eternal significance.

Giving, Receiving a Testimony

A testimony of the law of tithing comes from living it. Like all other of God's laws, when we live them we receive the blessings. I know God lives, that Jesus is the Christ, and that blessings do come to us by living the law of the tithe. In the name of the Savior. Amen.

President Hugh B. Brown:

We have just heard from Elder Howard W. Hunter of the Council of Twelve. Elder Gordon B. Hinckley, also of the Twelve, will be our concluding speaker.

ELDER GORDON B. HINCKLEY

Of the Council of the Twelve Apostles

My beloved associates in the work of the Lord: I seek the inspiration of the Spirit. My heart has been warmed, and my testimony has been strengthened by the things to which we have listened.

I would be remiss in my duty if before I get into my text I do not say a word in behalf of my faithful associates in the distant missions of the Far East. I was delighted with the reports of President Tuttle and of Elder Petersen concerning the work in South America, the Isles of Britain, and the lands of Europe.

The Gospel to Ancient Asia

I should like to add that a great work is going on among the people of the ancient lands of Asia. I have an appointment in the next few days in Hong Kong, where we shall meet in a conference of the Chinese Saints. There will be approximately a thousand of them gather in that city, and as I look into their faces, there will come into my mind renewed faith and increased testimony in the power of God to touch men's hearts everywhere.

My heart skipped a beat this morning when I looked into this group and saw a man from Korea, one of my beloved brethren. The Lord is pouring out

his Spirit upon that part of the world, and I thank him for that manifestation. Now to my text.

Faith in Revelation

I believe all that God has revealed, all that he does now reveal, and I believe that he will yet reveal many great and important things pertaining to the kingdom of God. (See ninth Article of Faith.)

This paraphrase of a statement from the Prophet Joseph Smith is the creed and the guide of my life. It is the foundation of the faith of all members of The Church of Jesus Christ of Latter-day Saints.

The "Fount" of Inspiration

God is the one sure source of truth. He is the fount of all inspiration. It is from him that the world must receive direction if peace is to come to the earth and if goodwill is to prevail among men. This earth is his creation. We are his children. Out of the love he bears for us, he will guide us if we will seek, listen, and obey. "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." (Amos 3:7.)

Our world is changing. We live in an age of great material progress. Can religion remain static when all else is moving forward?

It is true that man's essential nature does not change, and that principles laid down centuries ago by the prophets are as applicable today as they were when they were first enunciated; but the world evidently knows not how to apply them. Today that application needs the direction of the Almighty as certainly as when Jehovah spoke to Enoch and Moses and Isaiah and Elijah.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.) And prophecy, which is revelation, comes not now, nor will it come in the future, by the will of man, but only as men of God speak as they are moved upon by that same spirit.

How poverty-ridden is our world in the wisdom of living one with another. The stresses, the strains, the tensions in human relationships, the wars and rumors of wars that constantly afflict us all become evidence that ". . . the wisdom of the wise has failed and the understanding of the prudent is hid." (See Isa. 29:14.) Religion, to be effective, must be a vital and timely force in the lives of men.

The people today need a prophet as surely as Israel needed a prophet when it groaned in the toils of Egypt, and Moses was called to lead it from bondage.

Channels of Communication Open

Israel today has a prophet, and we give our witness to the world that the channel of communication is open between God and his appointed servant.

We would not take from men of goodwill anywhere the standards of truth by which they live. But we say to all, "Come, feast upon that which the Lord has offered in our day. To that which you have and cherish, we invite you to add that which your Father has further offered, for there is a prophet in the land today as certainly as there was in ancient Israel."

There are those who have declared that the canon of scripture is full, that revelation ceased with the ancient Apostles, that the heavens are sealed. Well might we ask such, "Why, then, do you pray? If God is unwilling to speak, is unwilling to guide, if there can be no revelation, why seek him?" The fallacy of this position is evident; yet the world would deny the possibility of modern revelation.

Opening of Mission in the Philippines

Three years ago I had the opportunity of participating in the opening of our mission in the Philippines. It was an inspirational experience. We gathered at dawn in the American military cemetery on the outskirts of the city of Manila. There before us stood "row on row" the crosses that mark the graves of more than 17,000 American dead, and inscribed on marble tablets we saw the names of some 36,000 more who died in the battles of the Pacific and whose remains were never found—a grim and solemn reminder of man's foolish inhumanity to man.

Among those who spoke on that sacred occasion was a young Filipino. He recounted the story of how, when he was a child, he had found an old magazine in a pile of trash. It contained an article on the history of our people. It spoke of Joseph Smith. It described him as a prophet. That word "prophet" caught in his consciousness. It impressed him. It raised questions in his young mind. "Could there really be a prophet in the earth in this time of the world?" he asked himself.

A Filipino Seeks a Prophet

Years passed. There came to his land the terrible tragedies of Corregidor and Bataan and the death march to Tarlac; the strafing and bombing of Clark Field near his home; the hunger and fear and oppression of the enemy occupation; and then, finally, the liberation of the Philippines and the re-establishment of Clark Field as an American air base. He secured employment there. One day he heard that one of the American officers for whom he worked was a Mormon. There flashed again into his mind the word "prophet." He found courage to ask the man if a prophet really stood at the head of his Church. Without equivocation the officer replied yes, and there followed an explanation, a recounting of the simple and beautiful story of the appearance of God the Eternal Father, and his Son, the Lord Jesus Christ, to a boy who had come in faith and prayer to find wisdom. That testimony touched this young Filipino's heart. His life has been changed by the conviction that revelation from God is available to man in our time. Today he holds the priesthood and walks in the dignity of that priesthood, a leader of the Church in his own land.

Can one doubt the need for revelation in this day of complex human problems? Some weeks ago news was broadcast over the country that at a particular hour on a particular day the surgeon general of the United States would issue a report on the effects of smoking. The release time was carefully planned, presumably to affect the stock market least seriously. Then, as President McKay indicated this morning, at the appointed hour radio, television, and the news services dramatically announced the finding of causal relationships between the smoking of cigarets and lung cancer. Lengthy tables of statistics, page upon page of data, were enumerated to produce the conclusion that cigaret smoking is harmful to health.

"Tobacco Is Not Good for Man"

I thumbed through that 387-page report, and then I turned to the revelation of the Lord given through the Prophet Joseph Smith wherein he said simply but unequivocally, ". . . tobacco . . . is not good for man." (D&C 89:8.)

I am grateful for the work of those scientists who made the report on smoking. I am confident that their discoveries will save untold suffering and add untold years of useful living to those who will heed their counsel. But how much suffering, how many deaths upon which their conclusions were based, might have been avoided had those who became statistics for a government report listened to the word of revelation given by a prophet of God.

As I reflected on that situation—the months of research by able men of science, the vast calculations of electronic computers, the great fanfare of announcements, the background stories, the editorials, the debates, all of this and more, in contrast with the simple, revealed word of the Lord—there came to mind the experience of Elijah on Mt. Horeb, as sung so beautifully by this chorus at the opening of this meeting: ". . . and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:

"And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." (1 Kings 19:11-12.)

Such almost invariably has been the word of God as it has come to us, not with trumpets, not from the council halls of the learned, but in the still small voice of revelation. Listening to those who seek in vain to find wisdom and who declaim loudly their nostrums for the ills of the world, one is prone to reply with the Psalmist,

"Be still, and know that I am God: . . ." (Ps. 46:10) and with the Savior, "He that hath ears to hear, let him hear." (Matt. 11:15.)

Wisdom by Revelation

I wish to make it clear that I do not disparage education, research, study, counsel. I believe most strongly in these. But I believe more so that this troubled world would do well to listen to the source of all true wisdom, to accept all that God has revealed, all that he does now reveal, and to believe that he will yet reveal many great and important things.

Let it be remembered that "the things of God are understood by the Spirit of God," and that revelation is fruitless unless it be listened to and obeyed.

We have a simple and marvelous hymn among us. It came from the pen of an English convert, an orphan boy, a man of Sheffield, a cutler in the steel mills, who more than a century ago wrote out of the testimony of his soul this great song of gratitude, "We thank thee, O God, for a Prophet to guide us in these latter days."

Revelation for the Atomic Age

To the world we give our witness that there is revelation of the word of God as certainly in the atomic age as there was in the age of Jeremiah. It is just that simple and just that true.

Joseph Smith was the anointed of the Lord to this dispensation. Well might we repeat the words of the Lord: ". . . What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints." (D&C 121:33.) Knowledge has been and is being revealed. Those who accept it and obey it find that peace which passeth understanding and that growth which leads to eternal life.

As surely as Joseph was a Prophet, so also is his successor in office, President David O. McKay, who has stood before us this day. Who, seeing this man of God this morning standing at this pulpit and speaking to the world words that would save them, could doubt that God is manifesting his will through him?

God help us to be obedient to his counsel.

Of these truths we testify and invite men of goodwill everywhere to listen and learn and partake of that peace and that growth which our Father would have us enjoy, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

Elder Gordon B. Hinckley of the Council of the Twelve has just concluded speaking.

We have received many telegrams from many parts of the world. They are all fully appreciated, but too numerous to read. However, the President has asked me to read the following from President and Sister Quealy, missionaries, and members of the Southern Far East Mission:

"The First Presidency: We send our love and greetings to all assembled. Our thoughts and prayers are with you in your great conference. May the Lord bless you, President McKay, with health and strength." And they have added to it a list of names who join them.

As stated, there is a large number of these telegrams and we would like those who have sent them to know that they are greatly appreciated.

After some further announcements the Selected Youth Choir will sing, "God of Our Fathers," conducted by Jay Welch, and the benediction will be offered by Elder M. Vernon Coombs, formerly president of the Tongan Mission, after which this Conference will be adjourned until seven o'clock this evening when the general meeting of the Priesthood of the Church will be held in the Salt Lake Tabernacle. Priesthood members only are invited to be present. This priesthood session will not be broadcast publicly.

In addition to the overflow meeting in the Assembly Hall, the proceedings of the Priesthood Meeting will be relayed by closed circuit broadcast originating in the Tabernacle, to members of the Aaronic and Melchizedek Priesthood assembled in 410 separate locations in all parts of the United States and Can-

ada. It is estimated that approximately 12,000 holders of the priesthood will be on Temple Square and that more than 58,000 others will gather in other locations from coast to coast.

The Sunday morning session will be broadcast by many radio and television stations in the West, and short-wave in English over Station WRUL, beamed by five transmitters near Boston to Europe, South America, Central America Africa, and parts of Asia. For the first time the General Conference will be televised by Canadian stations from the Salt Lake Tabernacle. The cooperating Canadian stations will be serviced by CTV network, which will take the Sunday morning session and transmit it across Canada, and we express appreciation to our Canadian broadcasting friends for their cooperation.

The CBS Radio Network Tabernacle Choir Broadcast, tomorrow morning, will be from 9:35 to 10:00 a.m. Those desiring to attend this broadcast must be in their seats not later than 9:15.

There will be large crowds attending the services on Sunday and we ask you to please be courteous and gracious to each other at all times.

The singing for this session has been furnished by a Selected Youth Group from Salt Lake and Davis Counties, with Jay E. Welch conducting and Roy M. Darley at the organ. We are sure this great audience and our unseen audience would wish us to express to these young people our heartfelt appreciation for the excellent singing this afternoon. Their singing and presence has thrilled us.

We also express appreciation to members of the Tabernacle Choir, to Richard P. Condie, conductor, and Alexander Schreiner, organist, for the glorious music rendered by them for the broadcast session this morning.

The Youth Choir will now sing, "God of Our Father," and the benediction will be offered by Elder Vernon Coombs.

The Youth Choir sang the hymn, "God Of Our Fathers."

The benediction was pronounced by Elder M. Vernon Coombs, formerly President of the Tongan Mission.

Conference adjourned until 7:00 p.m.

GENERAL PRIESTHOOD MEETING

The General Priesthood Meeting of the Church convened in the Tabernacle at 7:00 p.m., Saturday, April 4, 1964, with President David O. McKay presiding and conducting.

The choral music for this meeting was furnished by the men of the Tabernacle Choir, Richard P. Condie, Conductor; Alexander Schreiner, Organist.

President McKay made the following introductory remarks:

President David O. McKay:

The men of the Tabernacle Choir will furnish the music tonight. It promises a great treat for all of us, with Brother Condie conducting and Brother Alexander Schreiner at the organ.

The chorus will sing, "Sweet Is the Work, My God, My King." Brother Wayne A. Reeves will offer the opening prayer. He is president of the San Bernardino Stake.

The Men of the Tabernacle Choir sang the hymn, "Sweet Is The Work, My God, My King."

Elder Wayne A. Reeves, President of the San Bernardino Stake, offered the invocation.

President David O. McKay:

The invocation was just offered by Elder Wayne A. Reeves, president of the San Bernardino Stake.

The chorus will now sing "Seek Thy God."

Singing by the Men of the Tabernacle Choir, "Seek Thy God."

That was glorious. (Referring to number by the Chorus)

There are approximately 50,000 men and boys assembled in priesthood meeting tonight—50,000 men imbued with the spirit of this Church, manifesting by their presence the theme of this great Priesthood Meeting—"Advancement in the Aaronic Priesthood Means Greater Moral Responsibility." Perhaps never before in the history of the Church have so many men and boys in united faith and cleanliness in mind, been so willing to show by actions, as well as by pretense that they wish to prepare their lives for a far more and greater service to our God, that they may better represent the Lord and Savior Jesus Christ who is the head of this great priesthood movement.

Young men who accept Him as their ideal will unite with those who will present the theme of this Priesthood Meeting. I do not suppose that there ever has been, since a few people met and organized the Church, such a united effort on the part of the male members of the Church to maintain high standards that the Lord himself has given through the Prophet Joseph and Oliver Cowdery as a guide to the priesthood of his Church.

Two young men have been chosen to represent the Lesser Priesthood under the direction of the Presiding Bishopric of the Church. Brother Ronald G. Plumb, a teacher in the Studio City Ward, Burbank Stake, will speak to the theme which I shall read again, "Advancement in the Aaronic Priesthood Means Greater Moral Responsibility." He will be followed by Brother Douglas Cowie, a priest from Idaho Falls 28th Ward, South Idaho Falls Stake. After these two speakers Bishop John H. Vandenberg will speak to the same theme applying it to all the priesthood of the Church.

Brother Ronald G. Plumb, a teacher, will now address us. May the Lord bless you, Brother Plumb.

BROTHER RONALD G. PLUMB

(*A Teacher, Studio City Ward, Burbank Stake*)

The greatest opportunity that the Lord can bless a twelve year old boy with is the Aaronic Priesthood. Herein the Lord gives us certain responsibilities and as he advances his responsibilities are increased.

Advancement in the Aaronic Priesthood means more to me than going from a Deacon to a Teacher or Teacher to a Priest. I am sure that the Lord intended that the duties given to us with the priesthood be a means to prepare for greater responsibility. Each assignment we receive and each duty we perform will develop our ability to do our part in this plan that the Lord has created for his children here on earth.

As a Deacon we are assigned to pass the Sacrament, collect fast offerings, and take care of the chapel and grounds. We can learn to pass the Sacrament, collect fast offerings, and hoe the weeds out of the church lot, and we could complain about any one or all of these assignments. But the Lord intended that we learn more from passing the Sacrament than knowing which rows to go to or how to handle the trays. He intended, I am sure, that we receive a thrill inside when we pass the Sacrament and assist the people in our ward to renew their covenant with him. He intended that we feel that we become his disciples in this small way.

When we go to collect fast offerings we learn that we are not merely out passing envelopes and asking for donations, for we are assisting the bishop in the Welfare Program which takes care of the needy.

A young deacon was given his fast offering assignment section which included some new families. After this meeting one of the other deacons said, "Hey, Bob, I'm sure glad you got old Brother Jones. With his attitude about donations I sure hated to go up and knock on his door."

Just then Bob's father walked up and Bob said, "Dad, will you take me over to the other side of the ward to collect my fast offering?" Bob's father was like all the other good fathers of the Church,

and he said, "Sure, Bob, I'll take you as long as we are back in time for dinner."

On the way over to his district Bob asked his father about Brother Jones. His father said to him, "Well, Son, some people are so tight that they won't wear rubber heels because they give. But you needn't be afraid of Brother Jones. You are doing what the Lord wants you to do. When the bishop asked you to assist him in this it is just the same as if the Lord were asking you personally to do it."

As they were riding along Bob thought about this and when his Dad let him out in front of Brother Jones's house he went right up and knocked on the door. Brother Jones opened the door with, "What do you want?"

Bob said, "The Lord has sent me here to ask you if you will help him assist the needy people."

"You mean to tell me the Lord sent you here?"

"Yes, through the bishop the Lord has sent me around to collect fast offering."

"Oh, I thought I had scared you boys all off, but I guess if you feel that the Lord sent you here nothing I could say could keep you from coming. So maybe I had just better help the Lord out a little."

Every time the bishop calls me in, sits me down, looks me in the eye and asks me if I am living the gospel I know that that good man thinks of me as a son. I know that he wants me to become the finest man and the best member of the Church that it is possible for me to become. These confidential interviews with the bishop make me know the things I should do to prepare for my advancements in the priesthood. He listens to my problems and encourages me to plan ahead.

When I reached my fourteenth birthday I was old enough to be advanced to a teacher. I know that when the bishop called me in to see if I was worthy that he would know through the spirit of revelation if the Lord wanted me to have more responsibility and more opportunity to use his priesthood. I went over all the things in my mind that the bishop had told me and that I had learned from my parents and teachers. I hoped that God would forgive me for the things I had failed to do and the mistakes I had made. I was able to answer yes truthfully to the bishop's questions, and was thrilled when I was ordained a teacher.

Now I have the opportunity to go with my father as a home teacher. As my father and I discussed our families we decided that if we were to be a good influence on their lives that they must trust us, and in order for them to trust us we would have to be sure that we were completely trustworthy, not only in the things we tell them about the Church but in every other way.

A man went one evening to steal corn from a neighbor's field and he took his small son along to sit on the fence as lookout. The man jumped over the fence with a large bag over his arms. Before taking any corn he looked all around, first one way and then the other. Satisfied, he was just ready to fill his bag. "Father," said the boy, "there is one way you haven't looked yet." Startled the man turned around and saw his son pointing up. Conscience stricken the father took his son by the hand and hurried home. The small boy had reminded his father that the eyes of the Lord were always on him beholding good and evil.

I have learned many things in my activities in the priesthood. I am grateful that I know about the Word of Wisdom, for it will help me keep my body clean and strong. As I tried for basketball and other sports it made me realize how important it is to have a strong physical body. These sports have also given me the thrill of competition with other boys.

I have come to realize that the Lord will always do better for me than I can do for myself. If I am honest with him in my tithing and fast offerings he will see that my efforts are successful.

I hear every day how delinquent young people are but I have learned from my priesthood leaders that if I respect my parents and all those who are in authority over me that I will never be considered a delinquent.

The priesthood program has taught me respect for the rights and properties of others. I have found that everybody

isn't trustworthy, and some of my friends tell me that they can't trust anyone. But as I have worked and advanced in the priesthood I have learned that there are those I can trust—my bishop, my stake president, and my father. I know these men would never lead me astray. I can depend on them even though I can't rely on everything my school teacher says.

Even when I am alone I have a source of truth. The Holy Ghost will always let me know right from wrong.

Once there was a soldier whose job was to fire a cannon every evening at precisely six o'clock and who often boasted that his timing was correct to the split second. "But how do you know your watch is always right?" his friend asked.

"Because," he replied, "every afternoon I check it at the village watchmaker's shop which is the most accurate clock I have ever seen."

Because the soldier talked so glowingly about the clock his friend finally went to see it. The watchmaker proudly displayed this wonderful mechanism and was asked, "How do you know it keeps perfect time?" He answered, "Because I check it every single night with the gun that is fired at the fort."

When we have a reliable source of truth we have a security in the end.

I feel that when we hold the priesthood we are set apart from the rest of the world. We have more strength to stand alone if necessary. We develop this strength automatically if we honor the priesthood. We will not be swayed by the opinion of the crowd. When the gang says yes we have the courage to say no if they are wrong.

More than half a century ago Elder Thomas E. McKay, then president of the Swiss-German Mission, later Assistant to the Council of the Twelve, told his missionaries: "Elders, there is no wind that can ever blow a tree down in the forest until it has decayed inside, rot begins in the center. I want you to keep your hearts pure, your hands clean and there will never be any temptation that will overcome you."

When we have family prayers at home my parents always ask the Lord to bless us children that we will live worthy to fill missions and accomplish other things. I include these same requests in my private prayers. In order for the Lord to hear our prayers we must be humble and sincere.

A farmer and his son were loading hay for market. They were to be paid for this hay according to its weight. A few minutes of water could add several hundred pounds, and if put in the center of the load would not be easily detected. The farmer said to his son who was just finishing the load, "John, throw a few more buckets of water in the hay and come in to family prayers."

We should not be hypocrites and expect the Lord to hear our prayers.

I am looking forward to going on a mission and finishing school. I know that I can have, through the priesthood, access to the powers that created heaven and earth. I know that this power come from God himself. I know that through this and because of the atonement of Christ that I may become like God if I do my best. I feel within my heart that these things are true, and I give you this testimony in the name of Jesus Christ. Amen.

President David O. McKay:

For those who are keeping notes, he spells his name P-L-U-M-B, Ronald G. Plumb. He is a teacher from the Studio City Ward, Burbank Stake.

Our next speaker will be Brother Douglas Cowie, C-O-W-I-E, a priest from the Idaho Falls 28th Ward, South Idaho Falls Stake.

BROTHER DOUGLAS COWIE

(A Priest, Idaho Falls 28th Ward, South Idaho Falls Stake)

President McKay, President Brown, President Tanner, and brethren in this body:

It is one of the most humbling experiences I know to stand before you this evening, and I pray that the Spirit

of the Lord may be with me tonight that I may express what is in my heart.

I know that the priesthood was given to us by resurrected beings. John the Baptist, in answer to the prayers of Joseph Smith and Oliver Cowdery, came to this earth, and he gave to them the authority and the power to act in the name of the Lord. With this power and authority came the thought that they should act not as masters but as servants. As stated in Matthew, "And whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister." (Matt. 20:27-28.)

We might even regard the priesthood we hold as a sacred ambassadorship. We represent our Heavenly Father here upon this earth just as an ambassador would represent his country in a foreign land. He is given the power to transact the business of his country, and in his letter of assignment to a particular foreign country, he is given all the power and the authority to act in behalf of the country he represents, just as if the president of this country himself were there. Whether good or whether bad, his actions and his attitudes reflect upon the country and the president he represents.

So it is with us. We are delegated as spokesmen of our Heavenly Father, and we must live up this moral challenge.

As young men of this Church, we are given three major responsibilities in the priesthood and as members of the Church:

One, and above all, to serve our Heavenly Father.

Two, to work in the service of our fellowmen, to work in the service of our brethren in the Church, in the priesthood.

Three, to work toward the betterment of ourselves; to work towards our goals and towards our ideals.

We are watched as young men of this Church, watched by members and non-members alike. They watch to see if we as holders of the Aaronic Priesthood live up to the authority which has been delegated to us here upon this earth,—the wonderful authority and responsibility to act in the name of our Father in Heaven. We are the ambassadors of our Heavenly Father and we must live up to this challenge.

This challenge affects me as a priest, and all of us as Aaronic Priesthood bearers. This is a moral challenge and responsibility, and through our advancement in the priesthood we can learn to follow the right road and the right path to eternal salvation. Our responsibility as young men of this Church to keep ourselves on the right path and to gain eternal salvation is as important today as it was in the time of David, as stated in Ecclesiastes: "Rejoice, O Young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." (11:9.)

If we live a life full and rich in service, if we follow the responsbilities that are ours as bearers of this priesthood, what a blessed day we will have when Christ comes again, what a blessed day we will have on our day of judgment.

As a priest, the responsibilities of deacon and teacher are multiplied threefold, and I know the full responsibility that the Aaronic Priesthood brings to bear upon us as priests. As I say the prayer on the bread and water, a wonderful feeling comes over me, and I feel it deep inside. "Keep his commandments which he hath given them, that they may always have his Spirit to be with them." What a wonderful promise that can be if we but keep the commandments of our Heavenly Father.

The office of a priest, to which I have been called, is the crossroads to me. It is at once the culmination of the Aaronic Priesthood and the opening of the door to the Melchizedek Priesthood. I am at the crossroads in many ways in my life, and many people regard my age group as a crucial age. I am seventeen years old, an age regarded as crucial because I am not a boy, and I am still in the process of becoming a man, an age regarded as crucial because we as youth are thought to be swayed so easily. I pray to my Heavenly Father that we my have the moral courage as the youth of Zion that we will not be

swayed by petty desires, that we will not be swayed by petty actions or petty thoughts. Joshua said, "Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord." (Joshua 24:15.)

I am proud of this gospel. I am proud of The Church of Jesus Christ of Latter-day Saints, and I am proud of the priesthood I hold. And Moses stood before the gate and said to them, "Who's on the Lord's side, and the sons of Levi came unto him."

I know that through moral courage and responsibility we as Aaronic Priesthood bearers will not be swayed by the pitfalls that might await us. Through serving in our priesthood in our Church is the only way we can gain eternal salvation in the celestial kingdom.

When I first was ordained to the office of a deacon I went to my first priesthood meeting and I heard a talk and it was on "Goals and Challenges." I came home from priesthood meeting and decided that now was the time for me to set up a list of my goals, a list of my challenges so that I might live and work towards these goals in the years to come. I reached for a sheet of paper and entitled it "Goals to Gain," and I listed my goals on this sheet of paper and pasted it on the wall in my bedroom where I could see it every day so that I might know what I had to accomplish here upon this earth. You know my mother doesn't like sticky things on her wall and I had to use the tape rather sparingly, and you would be surprised with what regularity that chart would blow off my wall. But as it fell I would pick it up off the floor and tape it up again, because I knew that these are goals that I must gain.

The first goal on my list is simply the word "Mission." My mission is predicated upon my living up to all of the goals that I have set for myself. I count the time now. I have one year, seven months and eighteen days until I can have the opportunity to be called to go on a mission, and I pray humbly that I might be able to preach the gospel to the people of this earth. I am on the threshold of this wonderful experience, as we all are as Aaronic Priesthood bearers. We have a moral responsibility to keep ourselves alert for the right paths and the right roads to follow.

The second goal on my list is that of gaining an education. "The glory of God is intelligence." We as members of this Church seek after truth, we seek after light and beauty, and we seek after intelligence. To gain knowledge and success in any field, we must depend upon our Heavenly Father. I know that the power of prayer is great in our lives and without our Heavenly Father's help and without the knowledge that you can get on your knees and pray to your Heavenly Father and know within yourself that he answers your prayers, nothing would be possible.

My third goal on the list is that of temple marriage. Temple marriage is necessary if we are to reach the highest place in the celestial kingdom. Along with temple marriage comes the thought that I must associate with the highest caliber of individual. I must associate with members of this Church. I don't think I have ever had a year where I have had such a full association. I have the opportunity one hour a day of leaving school and going across the street and conversing and talking and learning from some of the most wonderful brethren I know. They are my seminary teachers. And here in seminary, in my priests cottage meetings, in MIA, and in this Church I have the opportunity of associating with the highest type individuals. I know a fellow at my high school. He will be nineteen in four months, he is a senior this year, and he has prepared himself for his mission. He has worked and studied and learned. These are the kind of people I want to associate with. I feel that I should associate with the highest caliber of young women in this Church. I should associate with young women who have as their only ideal that of virtue and modesty, and whose beauty comes from within in the fact that they have a testimony of this gospel.

These goals are challenges to me as I advance in the priesthood. I can always strive a little bit harder and aim a little higher. If we aim for the stars, the world is ours in conquering them. We have goals and we have moral obligations as members of the Aaronic Priest-

hood, and we must better ourselves through attaining these goals.

And so we have a task here upon this earth. What is our task?

God says, Your task is to build a better world; I answered how
This world is such a large, vast place, so complicated now,
And I so small and useless am, there is nothing I can do.
But God in all his wisdom said, Build a Better You.

This is our responsibility as priesthood bearers, as members of this Church, to build a Better You, to make our one goal here upon his earth the celestial kingdom. And let us remember too that

Heaven is not gained by a single bound,
That we build the ladder by which we rise
From the lowly earth to the vaulted skies
And mount its summit round by round.

Our obligation as young men of this Church is to build this ladder and build it well and build it sturdily; build it through our advancement in the priesthood; build it through an honest life; build it on service in this Church; build it upon prayer and build it upon the commandments that the Lord has set for us to keep; build it upon a life that has been untarnished by unclean thought, unclean speech or unclean actions. Build it for the good, remembering always that advancement in the priesthood means greater moral responsibility.

Brethren, I have a testimony of this gospel. I know it to be the truth, and I pray to my Heavenly Father that we as the youth of Zion will not falter, that we will accept this Gospel, that we will use it in our lives, that we will build on it and that we will work and work and work to gain the celestial kingdom and eternal salvation. I am thankful for this priesthood which I hold and for the opportunity it gives me of serving in the Church, and I say these things humbly, in the name of Jesus Christ. Amen.

President David O. McKay:

Thank you, young men, for your messages this night. You will never forget this experience! It almost seemed to overwhelm Brother Plumb. But didn't you admire him as he stood there facing an audience of approximately 50,000? He gave a very lovely talk. So did Brother Cowie. But the experience of overcoming the fear and timidity will stay with Brother Plumb all his life, and he will be thankful for his achievement.

I remember that same feeling in facing a smaller audience than he faced tonight. I couldn't remember the prayer on the Sacrament. I could say it alone from memory, and intended to ask the blessing on the bread until I looked at the audience. It was only a Huntsville audience, but it was a big audience (laughter), but the memory of that achievement—going through with it—has remained all through the years.

Thank you again. You have overcome fear and you succeeded in giving the messages, just as I did.

Bishop John H. Vandenberg, Presiding Bishop to the Church, will now address us.

BISHOP JOHN H. VANDENBERG

Presiding Bishop of the Church

Two weeks ago I was flying over the Hoover Dam as a passenger in a jet airliner. The person sitting next to me peered out of the window, viewing the vast reaches and expanse of Lake Mead below, and then narrowing his attention to the Hoover Dam, exclaimed, "It seems incredible that such a small dam could control and hold in check such a vast supply of water."

Marvels of Men, How Achieved

We marvel at the works of man, but sometimes fail to remember the planning, the engineering, and the designing which is necessary to build a structure such as the Hoover Dam. Construction of such a work requires the careful placing of each bar of steel, the perfect mixing of each batch of concrete, the proper control of temperatures, and the exact performance of other manifold and critical details to achieve the necessary built-in strength to insure endurance and permanency to such a gigantic project. Now, just as it is necessary to carefully "build in" the needed strength to protect the safety of a material structure—so it is necessary to build into the souls of men the moral strength that helps mould character that will protect the safety of the individual.

Priesthood an Active Force for Character Building

Tonight, we have heard excellent addresses given by two young men holding the Aaronic Priesthood. [Ronald G. Plumb, Douglas Cowie]* They have shown evidence of having built moral strength into their character, as they have touched the hearts of this vast priesthood assemblage. The priesthood which we bear should be an active force to develop a more effective application of moral principles, thereby strengthening our powers to subdue the adversary.

The great Archimedes of Syracuse exclaimed to his king, "Give me a lever and a place on which to rest it, and I will move the world." (*100 Great Lives*, p. 526.)

It is the Holy Priesthood, likened unto a lever, placed upon and entrusted to worthy men, that is bringing forth the mighty work of God.

"Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; . . ." (D&C 13.) Thus spoke John the Baptist as he conferred the Lesser Priesthood upon Joseph Smith and Oliver Cowdery.

This was the beginning—as the Lord has said, "To prepare the weak for those things which are coming on earth, and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two shall put their tens of thousands to flight.

"And by the weak things of the earth the Lord shall thrash the nations by the power of his Spirit." (*Ibid.*, 133:58-59.)

The Aaronic Priesthood, with its various offices of deacon, teacher, and priest, is conferred upon worthy men and boys in the Church over twelve years of age. It is expected that everyone thus ordained will officiate in his respective office and calling with dignity and devotion. The office of bishop is conferred by ordination to those especially called to administer all of the affairs of the Aaronic Priesthood in the ward.

The Office of Bishop

The office of a bishop is one of the great offices in the priesthood. It is highly important that every bishop in the Church recognize as a prime responsibility his calling and ordination in the Lesser Priesthood. The bishop is familiar with God's purposes, for God has said: ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39), and the true bishop will resolve, "this is my work and my glory to bring to pass the immortality and eternal life of each boy and girl entrusted to my care." To do this requires not only dedication and singleness of purpose but also the necessity of being an example in his own personal conduct. Paul counseled Titus, ". . . a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

"But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers." (Titus 1:7-9.)

Attitude of Bishop

The attitude of a bishop with respect to his calling may bring about the

rise or fall of Aaronic Priesthood bearers in his ward. Advancement in this priesthood should warrant greater moral responsibility. Advancement to the office of a bishop means the greatest of moral responsibility not only to his own life but to the life of each boy and girl in his ward.

Assignments of Responsibility

I believe every boy looks forward to being ordained to the office of a deacon. He has prepared himself to the best of his youthful ability to receive the Aaronic Priesthood. From this point forward, if he fails to carry out the responsibilities involved, it is usually due to his own father's or to his bishop's neglect. This poses an awesome thought, but remember the boys must not stand alone, they ". . . need to have firm limits set for them as they grow," counseled Graham B. Blaine, Jr., "for only in this way can they learn to impose discipline upon themselves; without such limits they grow into irresponsible, selfish, and conscienceless adults." (*Journal of National Association of Women's Deans and Counselors,* Nov. 1, 1963, Blaine, Graham B. Jr., "Stress and Distress and Identity Formation in College and High School.")

A Testimony from Life

I believe every boy should feel as Elder James E. Talmage did when he was ordained a deacon. He said: "I was called and ordained one Sunday morning, without any previous notice; and that afternoon was placed as a sentinel at the door of the house in which the Saints had met for worship. As soon as I had been ordained, a feeling came to me such as I have never been able to fully describe. It seemed scarcely possible, that I, a little boy, could be so honored of God as to be called to the priesthood. I had read of the sons of Aaron and of Levi who were chosen for the sacred labors of the Lesser Priesthood, but that I should be called to do part of the service that had been required of them was more than my little mind could grasp. I was both frightened and happy. Then, when I was placed on duty at the door, I forgot that I was but an eleven-year-old lad; I felt strong in the thought that I belonged to the Lord, and that he would assist me in whatever was required of me. I could not resist the conviction that other sentinels, stronger by far than I, stood by me though invisible to human eyes.

"The effect of my ordination to the deaconship entered into all the affairs of my boyish life. I am afraid that sometimes I forgot what I was, but I have ever been thankful that ofttimes I did remember, and the recollection always served to make me better. When at play on the school grounds, and perhaps tempted to take unfair advantage in the game, when in the midst of a dispute with a playmate, I would remember, and the thought would be as effective as though spoken aloud—'I am a deacon; and it is not right that a deacon should act in this way.' On examination days, when it seemed easy for me to copy some other boy's work or to 'crib' from the book, I would remember again, 'I am a deacon, and must be honest and true.' When I saw other boys cheating in play or in school, I would say in my mind, 'It would be more wicked for me to do that than it is for them, because I am a deacon.'

"Nothing that was required of me in the duties of my office was irksome; the sense of the great honor of my ordination made all service welcome. I was the only deacon in the branch, and had abundant opportunity to work.

"The impression made upon my mind when I was made a deacon has never faded. The feeling that I was called to the special service of the Lord, as a bearer of the priesthood, has been a source of strength to me through all the years. When later I was ordained to higher offices in the Church, the same assurance has come to me, on every such occasion,—that I was in truth endowed with power from heaven, and that the Lord demanded of me that I honor his authority. I have been ordained in turn a teacher, an elder, a high priest, and lastly an apostle of the Lord Jesus Christ, and with every ordination there has come to me a new and soul-thrilling feeling which first I knew when I was called to be a deacon in the service of the Lord." (*Course of*

Study for the Quorums of the Priesthood: Deacons 1914, pp. 135-136.)

I am sure this testimony of Elder Talmage will make us appreciate more fully the great privilege it is to hold the priesthood.

Youth Wants to Be Strong

There is much evidence to indicate that young people want to learn and to be strong. A recent report in *The British Journal of Educational Psychology* said: "School children may be more eager to learn than teachers are to teach them. More than 800 British primary and secondary school children were given a list of qualities of good teachers that had been compiled from student essays. They were asked to grade these qualities in order of importance. The children rated the teacher's ability to teach above all other qualities and also put disciplinary skills above such personal skills as friendliness, patience, kindness, and good humor."

The Body a Sacred Blessing

Basically, the right and responsibility of teaching a boy or girl the sacredness of their bodies is an obligation of parents. Fathers should be so close to their sons that many discussions can be held on the subject. It is unfortunate when a boy holding the priesthood of God does not feel free to initiate such a discussion with his father and must satisfy his curiosity by listening to others.

Cooperation of Parents and Bishops

Bishops should encourage parents to learn the moral standards that have been established by God and urge them to teach such to their children when the children's comprehension level is such that it does not become suggestive. We have recommended to the bishops, for a number of years, that they meet with the parents of every boy who is approaching twelve years of age to explain the programs, opportunities, and moral obligations of priesthood service.

This conference with parents is necessary to bring about greater parental encouragement to the boys. It would seem that a wise bishop might profitably explain to the parents at such a time the Lord's fiats on chastity and urge them to explain these things to their sons whenever their maturity level would justify.

In the book of Samuel there is an interesting account of the high priest Eli. Eli was a judge, a devoted servant of the Lord in ancient Israel. He was a descendant of Aaron through his younger son. Most often we think of Eli through his connection with the child Samuel in the temple. But the sons of Eli were evil and did not keep the commandments of the Lord. They, therefore, knew not the God of Israel but worshiped wickedness. The account reads: "Now Eli was very old, and heard all that his sons did unto all Israel; . . ." (1 Sam. 2:22.)

As a result of their evil acts, they were not privileged to administer the ordinances of the Lesser Priesthood. It would have been their right to continue in offering the outward ordinances of the Lesser Priesthood after their father's death. Instead, they lost not only the privileges of priesthood service but also eternal life.

The Lord condemned Eli, and he was no longer among the chosen because as a father he did not discipline and control his sons. ". . . I will judge his house for ever for the iniquity which he knoweth;" said the Lord, "because his sons made themselves vile, and he restrained them not." (*Ibid.*, 3:13.)

Someone has said: "There is no need of searching out your genealogy if you did not know where your children were last night." There is no calling in this Church that supersedes that of being a father. No assignment in the Church should ever be considered as an excuse to neglect the home. The home is the basic unit of the Church. Teach your sons by example to be loyal and faithful to the law, to the officers, to the priesthood, and to the authority of God. Your family needs your allegiance and fidelity to the Church which includes the home. Refrain from evil speech; your language should at all times be clean and elevating.

The late Elder Albert E. Bowen said: ". . . one of the marvelous things about the gospel is that when a command has been given, or otherwise to state it, a

principle of progress is revealed, there is always incorporated a means for effecting its purpose." (*The Welfare Plan*, p. 142.)

Aaronic Priesthood, Effective Principle of Progress

Now to you boys, we want the Aaronic Priesthood to be an effective principle of progress in your lives to prepare you for leadership in the Church. This year we included some additional goals for you to achieve in the priesthood program. One of these is the memorization of specific scriptures. We chose them because we believe they will be helpful for you better to understand some basic tenets of the gospel. There is no doubt that you can learn them if you will just apply yourselves to the task.

The other evening, Sister Vandenberg and I were walking down Main Street. We were about fifteen feet behind two young men in their early teens. The smaller of the two was reciting with vigor part of Anthony's "oration over Caesar's body." I could not help but overhear—he did it so well. As I listened I thought how wonderful is the exuberance of youth with its ability to learn and absorb— I also thought of the goals we had set for the Aaronic Priesthood and felt good in the thought that if this youngster could recite literature on the street, certainly there would be no difficulty for the boys who bear the priesthood of God to memorize and recite the scriptures as assigned.

As I close, let us ponder the promise of the Lord: "Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law to govern my church;

"And he that doeth according to these things shall be saved, and he that doeth them not shall be damned if he so continue.

"If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peaceable things—that which bringeth joy, that which bringeth life eternal." (D&C 42:59-61.)

"Young Men, God Loves You"

Let me assure you young men that God loves you. You are a thousandfold more valuable than the works of men over which we frequently marvel. God, therefore, expects you to discipline yourselves and to build into your character virtues that will endure forever.

May God bless the Aaronic Priesthood of this Church is my humble prayer which I ask in the name of Jesus Christ. Amen.

President David O. McKay:

Brother Richard P. Condie will now lead the congregation and chorus in singing, "Do What Is Right."

The Men's Chorus and the congregation joined in singing the hymn, "Do What Is Right."

President David O. McKay:

President Nathan Eldon Tanner will now address us.

PRESIDENT NATHAN ELDON TANNER

Second Counselor in the First Presidency

My brethren: To me it is a great privilege and blessing to be able to meet with the priesthood, and as President McKay said this evening, the largest body of priesthood that has ever met in the history of this Church.

"Seek ye first. . . ."

What an inspiration it is to hear these young men bear their testimonies as to what the priesthood means to them and how they are determined to strive to live worthy of the priesthood which they bear. It makes me believe that they sincerely mean and understand that if they seek first the kingdom of God and his righteousness, all these things which will be for their good will be added unto them. (See Matt. 6:33.)

Bishop's, Father's, Advice and Example

As I look back over my life, I should like this evening to pay tribute to and thank my father and my bishop, who is the same man, for the direction and help and guidance and example he gave me all the time I was going through the Aaronic Priesthood quorums. He taught me all the time, ". . . seek ye first the kingdom of God and his righteousness: and all these things, my boy, will be added unto you."

I remember when I was a deacon, we had no cars, no trucks. We had wagons and buggies—we usually had a democrat. When we went to priesthood meeting, we had to travel about eight miles, and we never missed the general stake priesthood meeting which was held once a month. My father used to try to make those meetings pay both ways; for instance, he would have a team and wagon full of wheat, and I would have a team and wagon full of wheat following him for about eight miles, which would take us just a little better than two hours to get to our priesthood meeting. And we would go early enough so that we could pick up a load of coal to bring back after priesthood meeting. But we never missed priesthood meeting.

As I think back over that experience I had with that wonderful man, I can't help giving him practically all the credit for directing me and teaching me to believe that if I would seek first the kingdom of God and his righteousness, all these things would be added unto me. That was a great lesson for me to learn.

I remember another thing he taught me which was very important. As a bishop he was not able to spend the time at home that some men can who are not bishops. He left us one afternoon while he was going out to look after his flock in the ward, and my brother and I were assigned to do certain things. He came back a little sooner than he had intended, or than we had expected him to come back anyway, and we hadn't accomplished what he had asked us to do. We had some calves in the corral we thought needed riding, and so we went about to accommodate those calves.

I will never forget the whipping my father gave me when he came in and found we had not done the work which we had been assigned. He called me over to him and he said, "My boy, I thought I could depend upon you." That is all he said.

"I Could Depend Upon You"

I made up my mind at that moment that father could never say that to me again as long as I lived and as long as he lived. And I was happy that he gave me that experience. A trouncing wouldn't have done the good that "My boy, I thought I could depend upon you" did. I made up my mind then that no one would ever be able to say, "I thought I could depend upon you."

I thought as these young men were talking here tonight, they should make it a matter in their lives that no one could ever say, "I thought I could depend on you," but could always say, "There is a boy that I can depend on." And we brethren who hold the priesthood should be the kind of men on whom the Lord knows he can depend.

It is an interesting thing that neighbors expect one another to keep their covenants and to keep their agreements, and if a neighbor makes an agreement with another neighbor and he doesn't live up to that agreement, his neighbor immediately rates him way down. But this same neighbor might be and very possibly is not keeping his covenants with his Heavenly Father. And I wonder if his Heavenly Father is saying to him, "Son, I thought I could depend on you."

Again I wish to say, if you seek first the kingdom of God and his righteousness, all these things will be added unto you.

I was pleased with this young man when he was telling what his goals are. Now he has set those goals with a certain class of persons with whom he wishes to associate. There will be some young people who will listen to that who will sneer. But I want to tell those young people that only as they live the way they should will they enjoy life. Never has any person at any time found joy in sin or doing that which is wrong.

"Have a Good Time"

I have a little story that I have told all over the Church; probably most of you have heard it. My daughter and her girl friend were at our house, and they were going to a party; then two young men came and called for them. I sat and talked to them. I love young people. As I was talking to them, talking about different things, I enjoyed my visit with them, and just before they were ready to go, I said, "Now, have a good time, kids." But just as they were going out of the door, I stepped over to my daughter and said, "Now, behave yourself."

And she said, "Well, Dad, make up your mind."

And I said to those young people so they could all hear me, "Have a good time, kids, the best time you will ever have in your lives, really have a good time tonight, but have the kind of time, such a good time, that tomorrow, next week, a month from now or a year from now, ten years from now, you can look back on tonight and say, 'I had a good time,' and have nothing to regret or be sorry about."

And I think they went and had a good time.

And that was my slogan for our missionaries in the West European Mission—to have a good time. One young man, after I had been talking to a group of missionaries over in Germany, came up to me and said, "President Tanner, I don't think it's right for you to tell these missionaries to have a good time because the only way they can do it is to do their work."

I said, "Go, and have a good time." He was right.

The story is told of another missionary over there who was discussing the gospel with one of the reverends, and the reverend wasn't making the progress that he thought he should, and finally he turned to the missionary and said, "Well, at least you will agree that we are both trying to serve the Lord." The missionary looked at him for a moment and said, "Yes, I think I would—you in your way, and I in his." Now, brethren, that might sound impudent, and maybe it was, if the story is true. But right there is a real lesson to me.

"Serve the Lord in His Way"

If I can serve the Lord in his way, and I am saying this to all the boys who can hear me wherever they may be tonight, then I am going along the path where I will have the greatest success and the greatest joy, if I can serve him in his way.

Too many of us, probably some sitting here tonight, would like to change the rules, and would like to serve him in our way, not his way. Some of us wonder why we have to go to church and keep the Sabbath day holy. Some of us wonder about paying a full tithing. Some of us wonder about the Word of Wisdom. Some of us wonder about other things—moral living. In fact a young woman came to me the other day and said, "President Tanner, I have tried to live the gospel just as nearly as I could possibly live it, as I understand it. I am a little older now. I am a teacher. I am still single. But I think you should know that too many of our young men today are saying, 'Oh what's the difference? What does it matter? That is a lot of nonsense.' And I know young men who are returned missionaries, I know young men who come from some of the best families who are saying the same thing."

I would like to say to you young people tonight that such an attitude is just as far from right as it can possibly be. You cannot do those things and enjoy the Spirit of the Lord and make progress and be the kind of person who will have joy in your future life, and the Spirit of the Lord cannot be with you, as it is if you are clean-living young people.

"The Power of God"

Let us never be ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation (see Romans 1:16), and let us never hesitate to call upon the Lord as these young men told us tonight that we should do. Stay close to the Lord, show your appreciation of the priesthood that you hold. Honor that priesthood and thank God that you have the priesthood. Imagine the priesthood being taken away from you tonight, any young man or any older man, because you are not prepared to live

in the Lord's way, because you won't honor and respect and magnify your priesthood.

Brethren, it is a great privilege to magnify the priesthood, and to do the things that the Lord has asked us to do, and as you do them, you will find joy as you live here, and you will be working out your salvation and eternal life.

A Boy Taught by Heavenly Beings

As I think of that young boy, fourteen years of age, I would like you to imagine yourself being that young boy, when he went into the grove and prayed to his Heavenly Father, and imagine how he felt when God the Father and his Son Jesus Christ appeared to him and God said, "Joseph, this is my beloved Son, hear him." (See Joseph Smith 2:17.) Now that young man after he left that grove was left alone for three years. He had no bishop, and he had no teacher. He had no Sunday School; he had no one except his family, who believed in him, to help him live according to the knowledge that he had. He remained true to the faith, he tried to serve God, and because he did, he proved true and worthy to accept the other blessings that the Lord had in store for him.

This young man referred tonight to John the Baptist appearing, and I wonder how those two young men, Joseph Smith and Oliver Cowdery, felt then, as he who baptized the Savior came and placed his hands upon their heads and gave them the priesthood; and then as Peter, James, and John, Christ's senior Apostles, came to them. Brethren, it was because they lived close to the Lord. They asked the Lord for guidance and sought first the kingdom of God and determined to keep his commandments.

Then, as I see that same young man standing up there, twenty-four years of age, saying to those who were associated with him, his friends and neighbors, "The Lord has chosen me and ordained me an apostle, a prophet, a seer, a revelator, and president of His Church here upon the earth." (DHC 1:75-79.)

Brethren, he could not have said that if the Lord had not chosen him. To that point he had received the priesthood, the Aaronic and the Melchizedek; he had been visited by the Angel Moroni; he had had the privilege of translating the Book of Mormon under direct revelation, and he gave us the priesthood that the Lord gave to him; and he, as you read in the twentieth and twenty-first sections of the Doctrine and Covenants, told the people what the responsibilities of the different quorums of the priesthood were, how transgression should be dealt with, how to administer the Sacrament, how to baptize, and he gave the prayers.

Brethren, he was inspired of the Lord. There is no question about it. And when we think of his receiving the revelation regarding the Word of Wisdom, and how many young people have ridiculed that Word of Wisdom and said, "You are old-fashioned; everybody is using tobacco." And now one hundred years later, scientists have proved beyond any doubt that tobacco is not good for man. It is harmful and is taking the lives of thousands of people.

"Be Obedient"

Brethren, let us be obedient to the Lord; let us be obedient to the priesthood. Let us magnify our calling so that it can magnify us. Let us not cheat as we go along and try to do it halfway, serve in our way; but let us serve in his.

The Folly of Cheating

As I think of the young men and the older men who do this part way, I think they are cheating. And I wonder "how can we think to earn a great reward if we now shun the fight?" How many of you would like to have a doctor diagnose your case, if it were a serious case, and then operate on you, if he were one who cheated his way through school? How many of you would like to have a pilot who got his flying license by cheating take you in one of these big jets today? How many of you would like to have a pharmacist who cheated prepare your prescription, given by a doctor, when your life depended on it?

How many of us can feel that we are

safe if we now shun the fight and fail to honor our priesthood and magnify the calling that is given to us?

"Honest with Yourself"

Brethren, we have to live with ourselves. I have a little poem that I would like to read to you. Keep this in mind:

"I have to live with myself, and so
I want to be fit for myself to know,
I want to be able, as days go by,
Always to look myself straight in the eye;
I don't want to stand, with the setting sun,
And hate myself for the things I've done.

I don't want to keep on a closet shelf,
A lot of secrets about myself,
And fool myself, as I come and go,
Into thinking that nobody else will know
The kind of man that I really am;
I don't want to dress up myself in sham.

"I want to go out with my head erect,
I want to deserve all men's respect;
But here in the struggle for fame and pelf,
I want to be able to like myself.
I don't want to look at myself and know
That I'm bluster and bluff and empty show.

"I never can hide myself from me;
I see what others can never see;
I know what others may never know;
I never can fool myself, and so,
Whatever happens, I want to be
Self-respecting and conscience free."

"Myself"—Edgar A. Guest

(From *Collected Verse* by Edgar A. Guest. Copyright Reilly & Lee.)

Brethren, it is a great privilege to hold the priesthood of God. You are the only people in all the world who are given the privilege to speak in the name of the Lord, who have been given that authority. I plead with you young men to live so that you can enjoy your own self-respect, the respect of others, and so that the Lord will be able to say, "There is a young man that I can depend on. He is a man who can hold any office in the Church and be a leader."

Let us go forward this night and always, seeking first the kingdom of God and his righteousness, knowing that it will bring joy, success, and all things for our good. This is my prayer for you, as I bear my testimony to you that this is the Church of Jesus Christ, that the priesthood has been restored, and we are privileged to hold it, which is the power of God delegated to man to act in his stead. May we all be worthy of it and magnify our calling that it may magnify us, I ask in the name of Jesus Christ. Amen.

President David O. McKay:

President Hugh B. Brown will now address us.

PRESIDENT HUGH B. BROWN

First Counselor in the First Presidency

Brethren, I feel as weak and humble as did Brother Plumb when he looked out at this vast congregation and imagined all of you out there who are listening in. I would like to say to these young men by way of encouragement that if they will continue, as they have started, to respond to every call made of them to stand before congregations for the next sixty years, as I have been doing, at the end of that time they will still be scared to death.

These young men have instructed young men of their age in certain activities and held up to them certain ideals, but they have in fact been talking to all of us. Whatever our age, whatever priesthood we hold, whatever position in the Church we may occupy, these simple rules of conduct apply to us.

Names and Their Connotations

Did you ever wonder what men think when they think of you. Of what do you think when I say the words, "George

Washington"? You think of leadership and honesty and honor. Of what do you think when I say, "Abraham Lincoln"? You think of courage, of humility, of leadership. Of what do you think when I say, "Winston Churchill"? You think of one gifted with oratory which enables him to weld a nation into a fighting machine. You think of one with an underslung jaw and a big cigar, but you get an idea, and you think of something when these men's names are mentioned.

I ask you tonight, "What do your friends think when they think of you?" If they do not think accurately, if they know something that would cause them to be ashamed of your acquaintanceship, you can change it. Whatever a man is at any time in his life is a result of all the past thoughts and words and deeds that have come into his life. I am thinking tonight in terms of one of the problems which confronts all of us, deacon, teacher, priest, elder, seventy, high priest. I am thinking of one of the problems that confronts the world and is being introduced among us at an alarming rate. I am thinking of a certain course of conduct which is malignant, dangerous, death-dealing, and contrary to the law of God. I am thinking of chastity, or its opposite.

Consecrated Manliness

Let us get a vision of consecrated manliness and then conform our lives to that manliness in such a way that we will never yield to the temptations that would lead us away from virtue and honor and honesty and manliness. "He who profanes the source of life," someone has said, "sins against that which is indispensable to the very existence of life." Let us then never forget the sanctity of life. With every gift of power that comes to us, there comes a temptation to dishonor it, abuse it. You remember when Christ was on the earth the adversary tempted him, tried to get him to yield to the temptation to use his power to get bread when he had been fasting for such a long time, and the Savior reminded him that man does not live by bread alone. Satan took Christ then to a height on the pinnacle of the temple and tempted him to show his power and authority by casting himself down and said the angels would hold him up. Jesus resisted that temptation to abuse his power. Then Satan took him onto a high mountain and showed him all the wealth of the world and said, "All this I will give to thee if you will fall down and worship me," and Christ said, "Get thee behind me, Satan." (See Matt. 4:9-10 and Luke 4:8.)

Power—Uses and Abuses

I repeat, with every gift of power comes the temptation to abuse it. Each man has within himself the power that can destroy him, and that is a fact that each man under the sound of my voice tonight should keep in mind. Each man or boy, whatever his age or his station in life, is subject to the temptation to destroy himself by reason of a God-given power which all of us have. All of us who know good sometimes feel within ourselves the possibility of evil, and while we may condemn sincerely and without any hypocrisy the evil in us, we are conscious that at times we ourselves are tempted to do the very thing we hate, and in doing it we hate ourselves as well as the thing we do. I think this caused Paul to admit, ". . . the good that I would I do not: but the evil which I would not, that I do." (Rom. 7:19.)

Real character is formed in the midst of the battles for the soul. Christ offered peace, not in the sense of freedom from disturbance, but in the midst of disturbance. What we need is to develop within ourselves the kind of self-control that will enable us, in the midst of disturbance, to find the peace that comes into the soul of a man who is living as he knows he ought to live.

Charles Wagner said, "Why shrink from responsibility? Can we buy this great honour at too dear a price . . . ? Do you know what degradation means to a soldier? It is to see his rank, his decorations, his epaulets, torn from him; to see these signs of his former value thrown at his feet! What is death in comparison with this dishonour? It is true that in the future this unfortunate soldier can sleep; he will never again mount guard; he will

no longer cry, 'to arms; here is the enemy!' he will never again make an assault nor hear the bullets whistling round him. . . . Very well; to declare that a man is irresponsible is to degrade him! Death were better." (Wagner, Charles, *Courage,* Dodd, Mead, and Co. New York, 1904, pp. 73-74.)

Power of Purity

And so I repeat, my plea to the men of the priesthood of the Church is to keep yourselves clean. Older men are yielding to temptation, to sin. Younger men are struggling with themselves. It is difficult sometimes for them to understand themselves because this God-given power of procreation carries with it a power of destruction. But it has, because of its life-giving nature, the possibilities of the greatest glory and joy that can come to a living soul. I believe that every man who is tempted to sin, to commit adultery, to become unclean in his habits, should examine himself and see whether he is harboring things that will destroy him.

I would like to leave with you tonight an appeal—especially to you stake presidents, high councilmen, bishops and counselors, heads of quorums, all in presiding positions—I would like to leave a plea that you get closer to your young people—and older people—under your jurisdiction and teach them the beauty of purity and let them know that purity is power. Sometimes some of us get the idea that certain people are not worth our attention. They have gone beneath and beyond what we thought to be worth saving. I would like to give you one little story to illustrate how sometimes we misjudge one another, and sometimes we are guilty of assuming that the one we are thinking of is not as good as we.

Find Good in Men

It was during World War I. We had a man in our regiment who was as tough as any man in the regiment; he was known as the unsentimental cuss; he was the kind of man that nobody liked. We thought he had no sense of emotion or of sympathy or of understanding. He could see his comrades shot down by his side and never bat an eye, and we didn't think he had in him anything that would indicate that he had any sentiment at all. I was guilty of saying in my heart, though I think I didn't speak it out loud, "I thank thee, God, that I am not like that man." (See Luke 18:11.) There was another Pharisee once who said that, and this time I was the Pharisee.

We were in France. This man was called on duty to examine the mail, incoming and outgoing mail. (That is quite an interesting job; you read some very interesting letters. For instance, I remember reading a letter from a young fellow to his girl, it was undoubtedly very sincere, in which he told her of the good time he was having and how he missed her and how he loved her. Then, undoubtedly, he was called suddenly to duty, because he said, "I am feeling fine, but I am as lousy as a pet coon," and then underneath he scribbled, "Hoping this finds you the same.")

Well this unsentimental cuss was on duty reading mail, and he read a certain letter, a letter from a Mrs. Jock Anderson out in London, Ontario, Canada. She was writing to her beloved Jock, and she said to him, "We are getting on all right, my dear. The ten little bairns are coming along. I have had to wean the baby because I have to work to support the others, but we are mighty proud of you and proud of where you are. But, Jock, dear, our neighbor three months ago received word that her husband was missing. She said she had rather heard he was dead—she said she could hardly stand the uncertainty of it." And then she added, "Jock, my dear, join with me and pray God that I may never get word that you are missing."

This unsentimental officer read that letter but said nothing about it. That night there was paraded before him a sergeant and six men who were going out into no-man's land. They called the roll; the officer heard the name of Jock Anderson among those who were going out. They went out, and in the morning the sergeant and three men came back. Again they called the roll, and Jock Anderson did not answer. The officer said to the sergeant, "Do

you know where Jock Anderson fell?"

The sergeant replied, "Yes, sir, he fell on an elevation on which is trained the enemy's machine gun."

The officer asked, "Do you think a man could go out to that body and get the identification disc off his neck?"

To which the sergeant answered, "Sir, it would be absolute suicide, but if you say so I will try."

Then the officer said, "I didn't mean that. I just wanted to know."

You know in World War I you could not declare a man dead unless you could produce his body or his identification disc. That night that unsentimental officer was missing, and the next morning there came up to the front lines a large regimental envelope. When it was opened, there fell out an identification disc with the name of Jock Anderson on it and a short note said, "Dear Major: I am enclosing the identification disc of Jock Anderson. Please write to Mrs. Anderson in London, Ontario, Canada, and tell her God heard her prayer—her husband is not missing."

That was the man of whom I had said, "I thank thee, God, that I am not like him." He had the courage which I never had to crawl out on his stomach in the face of almost certain death in order to bring to a woman he had never seen, 3000 miles away, the poor comfort that her husband was not missing.

And on the bottom of his letter he wrote, as though it didn't amount to much, "As for me, I am off for blighty in the morning. The doctor says it is an amputation case and may prove fatal. Cheerio."

Since that experience I have tried to believe that every man has something in him worth saving. Let us go out and help the boys and the men who are not active. Let us find the good in them and bring them into activity, and in the course of all that we do, let us keep ourselves pure and unspotted from the sins of the world. I leave you my testimony and my blessing and ask God to be with all who are in this building and you other thousands out there tonight. Make a resolution as these young men have pleaded for us to do, ". . . as for me and my house, we will serve the Lord." (Josh. 24:15.) God bless you, in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

We have the following telegram from Eugene K. Mangum, first counselor in the Phoenix West Stake: "At Phoenix, Arizona, 590 priesthood holders thrilled at messages over direct wire." Thousands can say the same.

I had in mind saying a word suggested by a visit to two fathers in this room—the two fathers of these two boys who have done so well tonight, and the pride in their sons which they had, the pride which every father has in his sons. My object in doing this was to make boys feel the responsibility of sonship.

Instead of referring to that, however, I am going to follow the thought mentioned by Brother Brown of keeping your manhood clean and unsullied. I do not know whether I can remember the lines or not, but I shall just refer to them and leave the reason of it to each of you.

I said I would have my fling,
  And do what a young man may:
And I didn't believe a thing
  That the parsons had to say.
I didn't believe in a God
  That gives us blood like fire,
Then flings us into hell because
  We answer the call of desire.

And I said "religion is rot,"
  And the laws of the world are nil;
For the bad man is he who is caught
  And cannot foot his bill.
And there is no place called hell:
  And heaven is only a truth,
When a man has his way with a maid,
  In the fresh keen hour of youth.

And the money can buy us grace,
  If it rings on the plate of the church;
And money can neatly erase,
  Each sign of a sinful smirch.
For I saw men everywhere,
  Hot-footing the road of vice!

And women and preachers smiled on them
As long as they paid the price.

So I had my joy of life:
I went the pace of the town:
And then I took me a wife,
And started to settle down.
I had gold enough and to spare
For all of the simple joys
That belong with a house and a home
And a brood of girls and boys.

I married a girl with health
And virtue and spotless fame
I gave in exchange my wealth
And a proud old family name.
And I gave her the love of a heart
Grown sated and sick of sin.
My deal with the devil was all cleaned up.
And the last bill handed in.

She was going to bring me a child,
And when in anguish she cried,
With love and fear I was wild—
But now I wish she had died.
For the son she bore me was blind
And crippled and weak and sore!
And mother was left a wreck.
It was so she had settled my score.

I said I must have my fling,
And they knew the path I would go;
But no one told me a thing
Of what I needed to know.
Folks talk too much of a soul
From heavenly joys debarred—
But not enough of the babes unborn,
By the sins of their father scarred.

("The Price He Paid" by Ella Wheeler Wilcox.—Courtesy Rand McNally & Company.)

Men and boys of the priesthood, every member, the admonition of the Lord is ". . . be ye clean, that bear the vessels of the Lord." (Isa. 52:11.)

President David O. McKay:

The Chorus will sing, "The Lord Bless You and Keep You."

The benediction will be offered by Elder Victor G. Hancock, formerly president of the Central American Mission. We shall then be adjourned until ten o'clock tomorrow morning.

As thousands leave this great Priesthood Meeting tonight let us keep in mind the admonition that is constantly being given us to drive carefully. Please obey traffic rules. Courtesy and patience must be shown by drivers in the city and on the highways.

Selection by the Men of the Tabernacle Choir, "The Lord Bless You And Keep You."

Elder Victor C. Hancock, formerly President of the Central American Mission, offered the closing prayer.

Conference adjourned until 10:00 a.m. Sunday.

SECOND DAY
MORNING MEETING

The Sunday morning session of the Conference convened at 10:00 a.m., immediately following the conclusion of the *Tabernacle Choir Broadcast* program, which was presented from 9:35 to 10:00 a.m. (See pages 140 to 141 for a full report of this broadcast).

The Tabernacle Choir was in attendance and furnished the music for this session. Richard P. Condie conducted the singing; Frank W. Asper was at the great Tabernacle Organ.

President David O. McKay who presided and conducted the services made the following introductory remarks:

President David O. McKay:

It is a glorious privilege to welcome all present this morning in the Tabernacle, the Assembly Hall, together with the vast television and radio audience assembled in this the fourth session of the one hundred and thirty-fourth Annual Conference of the Church. We are pleased to note our representatives from Congress, the Mayor, Presidents of Stakes, Secretary of State, Governor, in this vast audience.

The invocation will be offered by President Reed Bullen of the Utah State University Stake.

The invocation was offered by Elder Reed Bullen, President of the Utah State University Stake.

President David O. McKay:

The invocation was just offered by Elder Reed Bullen, president of the Utah State University Stake. The Tabernacle Choir will now sing, "America the Beautiful."

The Tabernacle Choir sang the song, "America, the Beautiful."

President David O. McKay:

That was glorious! May we ever cherish the ideals for which our country stands—freedom of speech, freedom of action within boundaries that do not infringe upon the liberty of others, all of which are man's inherent rights granted by his Creator—divine gifts essential to human dignity and human happiness.

Our first speaker this morning will be President Nathan Eldon Tanner, second counselor in the First Presidency of the Church.

PRESIDENT NATHAN ELDON TANNER

Second Counselor in the First Presidency

My dear brethren and sisters, it is a blessed privilege to be able to participate with you this beautiful Sabbath morning in this inspirational conference, where yesterday we heard the stirring message of our beloved President, which was an inspiration to all of us, and where we were edified by other General Authorities.

In this historic building we have held these inspiring conferences for nearly one hundred years, where the Saints have been instructed in the ways of the Lord and inspired to better living; and here this famous Salt Lake Tabernacle Choir has sung for over sixty years its songs of glory, influencing the lives of people throughout the whole of this continent and in many countries of the world. We all enjoy their beautiful singing and acknowledge with gratitude the great contribution they make to our conferences.

All of us assembled here today wish to welcome you who are listening in. We send you greetings and pray God's choicest blessings to attend you. In all humility and with a feeling of love I should like to address my remarks to you this morning. I should like to quote and enlarge on two or three of our Articles of Faith and explain what we believe and particularly what *sets us apart from the rest of the world.*

Before doing so, however, I should like to refer briefly to that holy event, the greatest event in the history of mankind, the crucifixion and resurrection of our Savior Jesus Christ, who willingly gave his life for you and me, and which event was commemorated last week in song, prayer, and worship throughout the Christian world.

It reminds us that ". . . God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

And as he said: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

He invited us to pray to him in these words by James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

And he left us with this commitment:

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

The Articles of Faith which I wish to discuss briefly are:

"We believe. . . ."

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

8. We believe the Bible to be the

word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

In God

The God we believe in is a Living God with body, parts, and passions, in whose image we were made, who is the Father of the spirits of all mankind, and under whose direction the world was created and all things therein. He is a Loving Father, who is interested in us and our welfare and who stands ready to answer our call if we will but go to him.

In the Son of God

We believe that Jesus Christ is literally the Son of God, the Only Begotten in the flesh; that he was born of mortal mother; that he dwelt among men; that he gave man the plan of life and salvation; that he was crucified, and that he had power over death and willingly gave his life and was literally resurrected so that man might be saved and resurrected from the dead and enjoy eternal life.

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall *all* be made alive." (1 Cor. 15:21-22. Italics added.)

In the Atonement

And, "We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." (Third Article of Faith.)

Belief in Christ is not sufficient, but obedience to his laws is essential to salvation and exaltation, for, as recorded in Matthew 7:21, Christ himself said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven."

And again: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

And then, as recorded in Revelation: "And I saw the dead, small and great, stand before God; . . .

"And they were judged every man according to their works." (Rev. 20:12-13.)

The Bible

Also, we believe the Bible and the Book of Mormon to be the word of God, and we believe that they contain records of revelations which God gave directly to his prophets in the different dispensations of the gospel. In fact, as stated in our ninth article of faith: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

It is this belief more than any other that sets us apart from the rest of the world. Protestant churches, as you all know, were formed at the beginning of, and during the period of, the Reformation and resulted from the fact that many people were dissatisfied with the teachings and practices of the dominant church, which they claimed had transgressed the laws, changed the ordinances, and broken the everlasting covenant, and therefore had apostatized.

The Protestant churches, therefore, were established by men who were courageous enough to take a stand and risk their lives, and some of them even gave their lives, in an endeavor to correct the malpractices with which you are all so well-acquainted.

I have not the time nor the inclination to go into any details about the malpractices or the Reformation. I do say, however, that these Protestant churches were formed and organized by men who were dissatisfied with and protested against these malpractices. Though they were good men with high ideals and the best of intent, they did not claim any divine revelation or direct authority from God to organize their different sects. In fact, they claimed that there were no such things as visions or revelations in these days: that all such things had ceased with

the Apostles, and that there would *never* be any more of them. On the other hand, Joseph Smith the founder of The Church of Jesus Christ of Latter-day Saints, claimed that he was called by revelation and given divine authority direct from God and Jesus Christ and had received the keys of the priesthood under the hands of Peter, James, and John.

The Bible Reveals the Will of God

Throughout the history of mankind, from Adam down to the present time, God has revealed his will to his chosen prophets; for, as Amos the Prophet taught: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

As we look back over the history of God's dealings with his people and read the revelations which he gave to his prophets to guide and direct them and prepare them for the future, we cannot help marveling at the continued interest he has shown in his people and the patience he has shown and the care that he has taken to see that they were continually directed in the paths of truth and righteousness, if they would but listen to his holy prophet through whom he was speaking.

As we read the Old Testament we realize that he revealed his will to Adam, to Seth, to Enoch, to Noah, to Abraham, Jacob, Moses, and Isaiah, and all the prophets down to Zechariah and Malachi, as they are recorded therein.

The Bible testifies that revelation began with Adam and Eve, who heard the voice of the Lord God while walking in the garden. (Gen. 3:8.) God revealed to Adam his origin, the purpose of mortality, his future destiny, and the requirements for exaltation. He also gave direction in solving the special problems of his dispensation. Though the gospel plan has remained the same from the beginning, important truths have been abandoned and forgotten, and therefore it has been necessary from time to time for God to raise up prophets to restore the gospel truths, to testify to the people, and to instruct them in righteousness. Also, each dispensation faced different problems, and therefore continuous revelation was necessary to cope with them.

I have always been impressed with the way Moses was protected and preserved by the Lord, who had chosen him and through direct revelation prepared and directed him day by day as to what he should do and how he should prepare to lead the children of Israel out of bondage and out of Egypt; how the Lord personally instructed Moses how to deal with Pharaoh and how, through God's commands, plagues were imposed and withdrawn by the Lord; how the Lord protected them as they crossed the Red Sea; and how he continued to lead and guide and direct them as long as they were prepared to listen to the prophet and follow his instruction.

It was Moses to whom the Lord, by direct revelation, gave the Ten Commandments as a set of rules by which the people should govern their lives. These remain today as much the word of the Lord as at any other time and apply equally to the people in these, the latter days. Yet, while he was receiving these commandments directly from the Lord, the people, whom he had led out of bondage and whom the Lord had taught through him, turned away from the true God and began to worship idols.

The Bible is replete in both the Old and New Testaments, with records of revelations given by God to his chosen prophets. God has always stood ready to lead and direct his people if they would but listen to his word.

The Book of Mormon

As recorded in the Book of Mormon, Lehi was warned that Jerusalem would be destroyed, and he was advised to take his family and leave. As he listened to the voice of the Lord and followed his instructions, he and his family were led out of the city to safety and into the new world, later to be known as America, while they who remained were destroyed or taken into captivity.

While the prophets in the old land were receiving revelations from God, the people of Lehi on this, the American continent, were not left without guid-

ance. Prophets were raised up through whom God spoke and directed his people in all their doings as they would listen. He revealed to them also, 600 years before Christ's coming, that he would come, that he was the Savior of the world, that he would be persecuted and crucified, and that he would be resurrected.

This was foretold clearly by Lehi, Nephi, Alma, and others, including Samuel, to whom it had been revealed the exact time that Jesus Christ would be born. They were told of the signs which would be shown on this, the American continent, at the time of Christ's birth and crucifixion. Every word which had been revealed to them regarding these events was fulfilled. Following his crucifixion Christ appeared personally to the people on this, the American continent, and taught them the truths of the gospel.

Many of the revelations recorded in the Old and New Testaments, as well as in the Book of Mormon, refer most clearly to these, the latter days. Some of these are not generally understood by the world and can only be understood through revelations which were received in these, the latter days, by the Prophet Joseph Smith. One example of these is that of John the Revelator who, when looking into the future, said:

Another Angel

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7.)

This revelation was fulfilled and clearly understood when the Angel Moroni did fly in the midst of heaven and appeared to Joseph Smith and told him of the plates which contained the gospel in its fulness. Joseph said that as the Angel Moroni appeared to him, he called him by name and told him that ". . . there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants." (Joseph Smith 2:34.)

The Gospel Restored

Thus we know that the angel, as predicted or prophesied by John the Revelator, has flown; that this great and glorious gospel has been restored in its fulness by the Lord through the Prophet Joseph Smith to be preached to every nation, kindred, tongue, and people.

Another revelation recorded in the Old Testament which refers to these, the latter days, and has reference to the Book of Mormon, is that received by Ezekiel wherein he says:

"The word of the Lord came again unto me, saying,

"Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

"And join them one to another into one stick; and they shall become one in thine hand." (Ezek. 37:15-17.)

As I read this, I went to the *Interpreter's Bible*, which is written in twelve volumes, and is a commentary on all of the Old and New Testaments. This commentary was prepared by thirty-six consulting editors with over one hundred recognized, capable contributors, and deals with all quotations from the Bible, taking them verse by verse and explaining their meaning and application. When I came to Ezekiel, 37th chapter, verses 15 through 17, which I have just read, no feasible explanation was given, but conjectures only were made. This is no reflection on the editors or contributors to this great commentary, as they knew of no way to get the meaning.

Here again, by direct revelation and by direct revelation only, do we understand clearly what Ezekiel meant. Here, the stick of Judah as referred to is the Bible, and the stick of Ephraim, which

is written for Joseph and all the house of Israel his companions, is the Book of Mormon. Through the power of God and by direct revelation, this Book of Mormon, which contains the gospel in its fulness, was translated, and it with the Bible, became "one in thine hand." How clear and simple the words of Ezekiel become if we will but listen to the prophet's voice!

Then again, Malachi records a revelation which refers to these, the latter days, wherein the Lord said: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble." (Mal. 4:1.)

And then he said: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (*Ibid.*, 4:5-6.)

Again I went to the *Interpreter's Bible* to see what they had to say about this passage, and though it had been in the Jewish scriptures for centuries, they did not understand it, and therefore were unable to explain its meaning.

I do not mention this to belittle in any way this very complete and thought-provoking commentary, but to point out that the full meaning and impact of this prophecy and promise could in no wise be understood until Elijah himself actually appeared to Joseph Smith and Oliver Cowdery in 1836.

Appearances of Divine Beings

Joseph records four revelations which he and Oliver Cowdery received in the Kirtland Temple. First, the Lord Jesus Christ himself appeared and talked to them; then Moses, and then Elias appeared and revealed certain things unto them. And then Joseph said:

"After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

"Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

"Therefore, *the keys of this dispensation are committed into your hands;* and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (D&C 110:13-16. Italics added.)

How enlightening, encouraging, and consoling it is to be able to read this revelation and know that Elijah has actually appeared.

The prophecies contained in the three revelations to which I have referred and as recorded in the Bible, wherein John the Revelator said, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth" (Rev. 14:6), and Ezekiel, where it was revealed to him that the stick of Judah and the stick of Ephraim should become "one in thine hand" (Ezek. 37:17), and Malachi, wherein the Lord said, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord": (Mal. 4:5) have all been fulfilled and point up clearly the need of direct revelation in these, the latter days, for the guidance of the people, and that they might know the will of the Lord.

Without modern revelation the world would be left in complete darkness regarding first, the Book of Mormon, which is a new witness for Christ and contains the gospel in its fulness; second, the purpose and importance of temple work; third, vicarious work for the dead; and many other things pertaining to the kingdom of God.

Testimony of the Restoration

It is my testimony to you that God truly lives, that Jesus is the Christ, the Savior of the world, who gave his life for you and me; that the priesthood of God has been restored; that the Church of Jesus Christ has been re-established in these the latter days with the same organization that existed in the Primitive Church, all by direct revelation;

that by direct revelation and the power of God we have the Book of Mormon which contains the gospel in its fulness; that the heavens are as open today as they were in the days of Moses, Abraham, Peter, James, and John, and Paul; God still answers the prayers of the righteous and still revcals his mind and will through his ordained prophets; that David O. McKay is a prophet of God through whom the Lord speaks to his people today.

From the very time that the young boy Joseph at the age of fourteen, went into the grove to ask God which church he should join until today, he and those who have followed him as presidents of this Church have been led by revelation in all things pertaining to the kingdom of God.

May we all hold fast to the iron rod, which is the word of God, and listen to the prophet's voice and serve God and keep his commandments that he may continue to lead us in the paths of righteousness to immortality and eternal life, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to President Nathan Eldon Tanner of the First Presidency of the Church.

The men of the Tabernacle Choir will now favor us with "I Need Thee Every Hour." After the singing Elder Franklin D. Richards, Assistant to the Twelve, will speak to us.

The Choir sang the hymn, "I Need Thee Every Hour."

President David O. McKay:

There are things in every human mind that cannot be expressed in words, but they can be in music, and we have had that message this morning sung in the music by the Choir.

Brother Franklin D. Richards, Assistant to the Twelve, will now speak to us.

ELDER FRANKLIN D. RICHARDS

Assistant to the Council of the Twelve Apostles

My dear brothers and sisters, I am happy to be with you this Sabbath morning in this great conference, and I pray that I may be guided by the Spirit of the Lord in speaking to you.

I have been greatly inspired by the presence and words of our beloved prophet David O. McKay and of President N. Eldon Tanner. I bring you the love and greetings of the missionaries and of the Saints of the nine eastern American missions, and I am pleased to report to you that there is great growth and development in the kingdom in that part of our Lord's vineyard.

In The Church of Jesus Christ of Latter-day Saints we call one another Brother and Sister because we recognize that all mankind are sons and daughters of our Father in heaven, therefore, we are all brothers and sisters.

This spirit of brotherhood is greatly needed in the world today. We are living in a period when one crisis follows another. Faith in mankind is being disturbed and destroyed, and men's hearts are troubled and seem to be failing them. Yet there is a disposition even in Christian countries to rule out of life the mission of Jesus Christ.

The Godhead

The first statement in the declaration of belief of The Church of Jesus Christ of Latter-day Saints is: "We believe in God, the Eternal Father and in His son Jesus Christ and in the Holy Ghost." This belief in God is the life-giving element of the Church. Our conception of God is personal. God in this dispensation has revealed himself to mankind as he has in former dispensations. Through faith and prayer Joseph Smith as a young man gained the great blessing of beholding God the Father and his Son Jesus Christ.

In his own words, Joseph Smith said, ". . . I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the

other—This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.)

I bear witness that God lives, that Jesus is the Christ, the Only Begotten of the Father in the flesh, our Savior and Redeemer. Also that Joseph Smith, in fulfilment of prophecy, was a great prophet of God, an instrument in his hands to restore the gospel of Jesus Christ in its fulness as well as the true knowledge of God and to restore the Church of Jesus Christ in these latter days. The Church has been restored here on the earth with the power to act in the name of God and has been led by prophets since its restoration. A great prophet, David O. McKay, now leads and directs through revelation from God.

The Atonement

Through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel. The Savior said, "Let not your heart be troubled: ye believe in God, believe also in me.

"I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:1, 6.) Jesus taught that all the law and the prophets rested upon the principle of loving God with all of our heart, might, mind, and strength and our neighbors as ourselves.

The gospel of Jesus Christ is the plan of life that will restore peace to the world—remove inner tensions and troubles and bring happiness and contentment—the greatest philosophy of life ever given to man. It is founded upon the basic principles of love of God and man and showing this love in service to our fellow men. All mankind must shape their lives upon the simple principles he taught and lived to comprehend him in his power and majesty.

In the Service of God

King Benjamin, a great prophet, stated: "And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.)

Jesus said, ". . . seek ye first the kingdom of God, and his righteousness; . . ." (Matt. 6:33.)

". . . the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

". . . the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

"Who, when he had found one pearl of great price, went and sold all that he had, and bought it." (*Ibid.*, 13:44-46.)

President Lorenzo Snow, one of the prophets of this dispensation, in speaking to the Saints in 1898 had this to say: "We have found the treasure in the field, we have found the Pearl of Great Price—and now we have got to give all that we have for it—at one time or another. The Lord has said that he will prove us even unto death to see whether we will stand by the covenant we have made with him."

A distinguishing feature of The Church of Jesus Christ of Latter-day Saints is the opportunity for every member to serve in some capacity. Recently while traveling on a plane in the East I asked the man sitting next to me what he knew about the Church. He replied that he had lived in Salt Lake City for a few months some years ago, and became acquainted with several members of the Church. The thing that impressed him most was that every member was given a chance to serve by working in the Church. We are told plainly and unequivocally that our greatest opportunity and responsibility here is building the kingdom of God, Christ's Church on earth. I know this to be true.

In 1894 Elder Francis M. Lyman, one of the leaders of the Church, gave this counsel: "It will be profitable to all Latter-day Saints to make this Church first in their hearts and affections. Why? Because the Lord has told us to seek first the kingdom of God. We have sought the kingdom and have found it —and now that should have our attention before farming, before merchandising, and before literary pursuits and the like.

The Primary Object

"The welfare of the Church of Christ

in the earth and the spreading abroad of the gospel should be our primary object.

"But is this the case with us? If it is not, then we have need of reformation. If the Church of Christ and the principles of righteousness are not foremost in our hearts, then I say all Israel so far as they lack, have need of reformation.

"If we have set our hearts upon property, whether it be little or much (for I presume a man could worship a little property as well as a great deal), then we are idolators, and God has forbidden us to be idolators. He has commanded us not to bow down to worship anything on earth." This counsel is as important and applicable today as it was when it was given seventy years ago, perhaps more so.

The Savior said, ". . . unto whomsoever much is given, of him shall be much required: . . ." (Luke 12:48.)

As I travel throughout the Church I am told by the leaders that the most pressing need today is "Greater dedication on the part of everyone in building the kingdom." In the parables referred to, the price of possession of the hidden treasure and of the pearl of great price is one's all—complete dedication. We might ask, "How does the Lord interpret 'giving our all' or 'complete dedication,' and how will he prove us even unto death as President Snow stated?"

Giving our all or complete dedication means—putting the Church first in our lives. It means to accept every opportunity to serve. As you accept each call, recognize the tremendous opportunity even though the assignment does not appear to be too important, or you may feel your inadequacy.

I heard of a young man who in presenting a diamond to his fiancee remarked, "it isn't very large," whereupon she replied, "it's as big as we make it." So it is with every call to serve that we accept—it's as big as we make it.

Opportunities Many and Varied

Opportunities to serve in building the kingdom are varied and many. Some require giving of our time, others require giving of our talents, others require giving of our means. When we accept any assignment to serve "giving our all" means giving all of the time, talents, and means necessary to accomplish the righteous objective. In being asked to give of our time, few are asked to lay down their lives in building the kingdom, but if this were to be required, we should be willing to do so. In many respects it is better to live for the Church than to die for it. Living for the Church can mean accepting a call as a teacher, a quorum or auxiliary leader, a bishop, a stake officer, a temple or welfare worker, a home teacher, a missionary, or in performing any service for our fellow men.

The Church of Jesus Christ of Latter-day Saints has no paid ministry. As an example: The bishops of the wards throughout the Church are laymen and arrange their time and affairs so that they can provide and care for their families and still shepherd the flocks over which they are placed. This type of service is truly giving one's all.

"Teach All Nations"

Jesus told his disciples in the Meridian of Time that they should, "Go . . . and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: . . ." (Matt. 28:19-20.)

The Savior has given us this same charge in this dispensation through the Prophet Joseph Smith and the prophets that have followed him. The Church of Jesus Christ has always been a missionary Church. At the present time there are approximately 16,000 full time and stake missionaries working throughout the world. Every member of the Church has been charged with the responsibility of giving the gospel message to his friends and neighbors.

There is no greater evidence of giving your all than that shown by dedicated missionaries. We ask that you give heed to their message as you have an opportunity to hear it. The message is—that the heavens have been opened and the gospel of Jesus Christ in its fulness has been restored. It is indeed a message of glad tidings, ". . . the power of God unto salvation to every one that believeth; . . ." (Rom. 1:16.)

Investment of Talents in Service

Some opportunities to serve require the giving of our talents as well as of our time. The Lord has told us, ". . . with some I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man. . . .

". . . Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known." (D&C 60:2, 13.)

Giving our all through the use of our talents is exemplified beautifully by the members of the Salt Lake Tabernacle Choir. These dedicated people spend untold hours rehearsing and preparing for and presenting their regular Sunday morning program and their many special appearances throughout the world. The choir is the means of opening the hearts and doors of millions of people to the gospel message. Their only remuneration comes from the joy they receive in serving the Lord.

Giving our all as applied to our means involves contributing financially to the growth and development of the kingdom. He who pays an honest tithe and makes his other offerings as required is giving his all as far as these matters are concerned. The widow's mite is as acceptable as the rich man's abundance.

Taking care of the poor and needy through welfare projects and in many other ways requires the giving of our means, and each one of these instances is impressive evidence of one's dedication. Building the kingdom also requires the building of chapels, temples, schools, hospitals, and other church buildings in order to take care of the spiritual and physical needs of God's children.

Many throughout the world have left their homes, much the same as the missionaries, to serve in the vast building program of the Church, furnishing much of the supervision and labor needed. Substantial financial contributions as well as time are required to carry on the worldwide building operation. When these buildings are dedicated to the Lord, they are entirely free from debt.

Sacrifice Brings Blessings

Sacrifice brings forth the blessings of heaven, and in this respect financial sacrifice means opportunities for great and varied blessings. Certainly the sacrifices entailed in contributing to the building program of the Church, both of time and means, are outstanding examples of giving one's all.

The Apostle Paul in writing to the Corinthian Saints emphasized the importance of our attitude in giving when he said:

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9:6-7.)

Jesus in teaching his disciples counseled, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

"For where your treasure is, there will your heart be also." (Matt. 6:19-21.)

Building the Kingdom

The message of Christianity is to love and to serve, and we truly show our love by our good works. To attain real greatness, the Savior tells us, one must be the servant of all.

The question is frequently asked, are people as dedicated today in building the kingdom as they were in former times. I feel that generally they are. Giving our all today may in some respects be different from heretofore, but I see evidences every day where men, women, and children are showing their love of God and their fellow men by their complete dedication. They are gladly giving their all in time, talents, and means. I commend them for it. I counsel all others to put the Church first in their lives and reap the peace, happiness, and contentment that come from giving their all through complete dedication.

My brothers and sisters, we are en-

gaged in the Lord's work. God lives, and Jesus Christ is our Savior and Redeemer. I know this to be true. The heavens have been opened, and prophets have been raised up. Joseph Smith was indeed a great prophet raised up to perform a mighty work in establishing God's kingdom in this dispensation. And we have a great prophet at the head of the Church today, our beloved President David O. McKay. All mankind would do well to heed his counsel and advice. I bear this testimony to you in the name of Jesus Christ. Amen.

President David O. McKay:

He who has just addressed us is Elder Franklin D. Richards, grandson of Brother Williard Richards who was with the Prophet during the Prophet's last days.

A number of television and radio stations have just joined us. We welcome all those who have tuned in for this Conference session. We shall now hear from Elder Robert L. Simpson of the Presiding Bishopric. He will be followed by Elder Theodore M. Burton.

BISHOP ROBERT L. SIMPSON

First Counselor in the Presiding Bishopric

I am a father. I share this popular title with millions. I would like to do some thinking with all of the fathers within range of my voice this morning, and we sincerely invite the rest of the family to listen in. Dads, do you realize that we have had one of the truly great compliments of the ages bestowed upon us? It has been wisely stated that "to be trusted is a greater compliment than to be loved."

As choice young spirits have been sent into our charge, the sacred trust that I refer to has been bestowed by Heavenly Father. I would like to have all fathers join me this morning as we contemplate the obligations associated with this great blessing of fatherhood.

Obligations and Blessings

Who among us fathers would not thrill at the prospects of our son recording of us as a boy prophet recorded more than 2500 years ago: ". . . having been born of goodly parents" (1 Nephi 1:1), or perhaps this recording from the pen of our modern-day Prophet, Joseph Smith, Jun., as he said, ". . . I love my father and his memory; and the memory of his noble deeds rests with ponderous weight upon my mind, and many of his kind and parental words to me are written on the tablet of my heart. . . .

"Words and language are inadequate to express the gratitude that I owe to God for having given me so honorable a parentage." (*DHC* 5, see pp. 125-126.)

Such an expression of gratitude from one of our sons could hardly be expected, much less appreciated, without some real effort on our part in order to merit it.

So how about it, dads? Let's put our heads together for just a few minutes and determine some ways to improve our contribution to the partnership we have with God the Eternal Father in guiding the destiny of human souls, in this case, our sons.

Love, the Prime Ingredient

Let us place first things first and mention love as the prime ingredient. I rather think that Heavenly Father would like the idea of love heading our list, for his Only Begotten, the Savior of the world, had unlimited capacity for love. This single trait of love was most typical of his brief mortal ministry.

In this day the Lord has revealed his will to us concerning our approach to one another, and I cannot think of a single reason why it should not apply especially to the father-son relationship. He speaks of using our power and influence, ". . . only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—" (D&C 121:41-42.)

In acknowledging God's patience with the children of Israel, Nehemiah described God as ". . . ready to pardon, gracious and merciful, slow to anger,

and of great kindness." (Neh. 9:17.)

The Savior became upset and overwrought on at least one very trying occasion. Do you remember the episode in the temple as he drove out the money changers? This is compatible with his continued advice as he justifies you and me: "Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy"; (D&C 121:43.)

"Follow the Leader"

All boys seem to have a favorite game. They play it most of the time without even realizing it. It is called "Follow the Leader" and, dads, whether we like it or not, this is the way it is. So maybe we had better decide right here and now to lead right. Can we constantly break promises and teach our sons integrity? Speak an occasional falsehood and expect undeviating truth from them?

When was the last time you found your son looking up at you with that look of complete admiration and confidence? To them, dad is perfection, and we should do nothing to betray the trust and faith that is theirs in us.

We now find ourselves in a great age of acceleration, a turn to the left or right, however slight, can be of great consequence. Surely a five degree deviation traveling down the road behind old dobbin was not a serious miscalculation, and there was plenty of time to pull the reins and set things right. Traveling down the modern highway of life calls for strict attention to detail, for a slight deviation of our course can spell disaster in the fraction of a second. Ours is the most volatile age in the history of the world. How important it is that we train well to follow the white line, to hold fast to the iron rod spoken of by President Tanner.

Respect Free Agency

Our sons are sent to us from our Heavenly Father's presence as free agents to be taught and persuaded—yes, to be forced and driven like cattle—never! It was established even before the foundations of the earth what the pattern should be. In that great council attended by you and me along with the hosts of heaven, we are told that Satan's plan of force and dictatorial power was rejected. Instead a plan of freedom and personal choice was decided upon, and so it must be in all of our human relationships. We have often heard, "You can lead a horse to water, but you can't make him drink."

Persuasion Not Compulsion

No, dads, let's face it. The methods of compulsion and dictatorship are not compatible with the Lord's plan, but rather kindly persuasion through love and patience as expressed by the poet:

"Know this, that every soul is free,
To choose his life and what he'll be;
For this eternal truth is given
That God will force no man to heaven."
—William C. Gregg

Communication, Many Forms

Now getting back to the horse that wouldn't drink, someone has said, "Well, he just didn't know he was thirsty," so we had to convince him. Here we get into the area of communication. If there is one major problem in the world today, it is a lack of proper communication. It is not only the cause of international unrest, but also family disunity.

At this very moment, communication satellites circle the globe, and experimental testing goes on at a feverish rate so that nations will be able to talk to nations both audibly and visually in our day. To eliminate gross misunderstanding that might trigger an atomic bomb without true cause, we read of a hot line from Moscow to Washington, and you can be sure that understanding would be checked very thoroughly before anyone pushes a button that would send the world reeling into an atomic war.

Are we taking as much pain to see that our family communications are unrestricted and static free? Have you ever had the experience of a hurried word that was misunderstood only to find out later that feelings resulted due to a misinterpretation of the true meaning?

I heard of a father who decided to

leave the car home on Sunday morning so he and his boy could enjoy a brisk walk to church. Even more stimulating than the exercise which they both needed very much was the opportunity for casual conversation and the resulting understanding that grew between them. A new warm father-son relationship that had been slipping away rather rapidly was firmly reestablished.

Are we too busy for a Pack meeting, dads? Too little time for a few minutes of ball throwing before dinner perhaps? Is it inconvenient for you to rough it for just one night at a Fathers' and Sons' outing? Maybe we are just too busy—yes, even with church work—sometimes we might become too busy.

Any red-blooded father would throw back his shoulders and say, "I'd give my life for my family," but, dads, are we willing to give up our favorite TV show in the meantime? How about it, dads, are we just a little selfish sometimes when it comes to putting first things first? Let's think in terms of the little day-to-day niceties and not so much about the spectacular gesture "some day." Just as surely as night follows the day, no man will ever make the big sacrifice without first the little sacrifices along the way.

From the beginning of time, dad has been designated as the head of the family. This is further amplified in the teachings of the priesthood. The father who holds the priesthood becomes the president or the head of his family unit as long as he maintains himself worthy of that sacred trust. As president of this most important corporation in the eyes of the Lord, all fathers must find time to give to it.

Time is always so precious. Can we ever find all the hours necessary to earn a living, do our church work, and be a good father? The answer is yes, but not without some organization and planning. As we seek for every available minute to accomplish our important responsibilities, may I pass on just one idea given me by a father who utilizes the dinner hour as a time for better family communications, not in a direct businesslike way but rather in an indirect but preplanned way. The dinner table discussion is guided skillfully into those areas thought most important by mother and dad. The children are not even aware of what is happening, and with proper forethought on some subjects that would be of interest to all, plus perhaps a thought-provoking question to get things moving, this family found itself deeply engrossed in interesting, stimulating conversation with a greater feeling of unity than ever before. It is interesting to note that the mother of this family reports a wonderful by-product of the plan. Conversation became so engrossing and so involved that it completely eliminated the bickering and contention that was usually a part of the dinner hour.

For Boys

Now in all of our talking during these past few moments, most has been said about father and son. Practically everything expressed could also be said about mother and daughter or father and daughter, and as far as that goes, mother and son. As a bishopric, we are always impressed with President McKay's kindly admonition. As we find ourselves at times carried away with the boys' programs of the Church, he leans forward with that twinkle in his eye and in a very kindly way reminds us, "And, brethren, girls of corresponding ages," and so we would remind all of the brethren not to forget girls of corresponding ages.

For Girls

Today is a wonderful day, made possible through thousands of intelligent people with proper attitudes. The world today is the product of mothers and dads of yesterday. Our thinking, our judgment, our spirituality are largely the product of their good example. Now on the horizon we see tomorrow sparkling and bright, offering a challenge to our sons and our daughters, a challenge that exceeds anything the world has ever known. The attitudes, the leadership, the spirituality of that day will be in direct measure a reflection of the effectiveness of the parental guidance we offer today.

To Boys

Boys, "Honour thy father and thy mother: that thy days may be long

upon the land which the Lord thy God giveth thee." (Exod. 20:12.) Dads, let's not wait for the more convenient time that never seems to come. Give that boy the guidance that only you can give as Heavenly Father intended it. Don't think about the great day way off in eternity sometime when you will give your life. That boy will settle for a few minutes here, and an hour there, and every once in a while perhaps a full day. An unknown poet has said it better than I:

"What is this gift you will give your boy?
A glamorous game, a tinseled toy,
A whittling knife, a puzzle pack,
A train that runs on a curving track?
A Boy Scout book, a real live pet?
No, there's plenty of time for such things yet.
Give him a day for his very own—
Just your boy and his dad alone:
A walk in the woods, a game in the park,
A fishing trip from dawn to dark;
Give him the gift to thrill any lad
The total companionship of his very own dad.
Games are outgrown, and toys decay,
But he'll never forget if you give him a day!"

May we provide this time as our Heavenly Father would have us, I pray in the name of his Son Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Robert L. Simpson of the Presiding Bishopric of the Church.

A number of television sets are just changing now, and we will listen to about a minute and a half of organ recital.

We do not know how many millions of people have tuned in on this Tabernacle session. You may guess. A new audience is now listening to us.

We shall hear now from Elder Theodore M. Burton, Assistant to the Twelve.

ELDER THEODORE M. BURTON

Assistant to the Council of the Twelve Apostles

Literal Resurrection

Few things in this world of ideas and men have been so thoroughly accepted and so implicitly believed as was the literal resurrection of Jesus Christ by his disciples. Their belief in the actual resurrection of Jesus Christ led his disciples, rather than to deny him, to give up their very lives. Men do not give up their lives for an idea or concept unless they know in their hearts that the idea is true and worth such sacrifice. The disciples believed and were convinced of the literal resurrection of Jesus Christ. They understood this resurrection to be a reuniting of body and spirit to form an eternal soul, never again to be separated by death.

A question might well be asked: "What happened to the Spirit of Jesus Christ during the period when his dead body lay in the tomb awaiting its resurrection?" Though his body was confined to the tomb, his Spirit was free. What did Jesus do from Friday afternoon until Sunday morning when the two Marys came to the tomb and found it empty?

The great Apostle Peter, who later became the leader and spokesman for the Church, gave a very clear statement of what happened as he wrote:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

"By which (that is, in the spirit) also he went and preached unto the spirits in prison;

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein (which means during the days of Noah) few, that is, eight souls were saved by water (meaning by baptism)." (1 Peter 3:18-20.)

Gospel in Spirit World

Tradition tells us that Noah preached the gospel of repentance and salvation for 120 years among his people, but those wicked ones would not listen to his warning. In the mercy of God, following the death of Jesus Christ, those spirits who had been confined because of their wickedness on earth were given a chance to hear and accept the gospel in the spirit world. It is doubtful that Noah's preaching could have been heard by all the multitude of people then living on the earth. God does love his children and desires that all will accept his plan of salvation so they might be numbered among his children and live as resurrected beings in his presence.

Jesus, therefore, preached to these and other spirits in the spirit world and organized the work of the ministry there. The scriptures are clear on this point that the promise given to David and cited by Luke in Acts 1:17 was literally fulfilled. We might well ask: "Why?" Why was it necessary for Jesus to give the spirits in prison a chance to accept the gospel of salvation? Peter answers the question this way:

"That they might be judged"

"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6.)

Men will be judged by what they do in this life. We will be rewarded for the good we do on this earth, and we must pay dearly for the sins we commit. There is altogether too much disobedience and sin in the world. Sin is a weakness of the flesh. This weakness to some is an excuse to justify their sins, but to the strong it is a challenge to overcome this weakness of the flesh. This is possible by exercising the faith inherent in all men to conquer temptation and live as God intended we should.

Repentance and Covenants

Jesus invited all men everywhere to change from carnal thoughts and actions to a life of righteousness. We call this change of thought and action "repentance." This repentance must make such a mighty change in our hearts that we have no more disposition to do evil, but to do good continually. Such faith and repentance will lead us to make a formal covenant with God to accept Jesus Christ as our Savior, our Redeemer, our Lord, and our Father. This covenant we call baptism and is so necessary that Jesus told his disciples:

". . . Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not (and therefore is not baptized) shall be damned." (Mark 16:15-16.)

The gospel of Jesus Christ has been in the world from the time of Adam. It was preached and taught and practised by the patriarchs and the prophets. Baptism in water was also practised as a token of this covenant from earliest times. However you and I realize that there are many in this world who lived and died without ever having an opportunity to hear the gospel of Jesus Christ. We know that there are many men and women who die unbaptized, because some teacher, missionary, or leader who should have taught them was so poorly trained, so lacking in faith, and so unprepared to bear personal witness of Jesus Christ that the hearer never understood the message as he should have done. Should such people be damned forever for lack of proper instruction, because of an accident of birth, or because of the inadequacies of others? I say: "No!" God is a God of justice and love and mercy. Every man is entitled to a just chance to know and accept Jesus Christ or to reject him if he feels the price of acceptance is too high.

Opportunity to Covenant

Thus either in this life or in the spirit world each man and woman who has lived upon this earth is given an opportunity to covenant with God through baptism to accept Jesus Christ as Lord and Father. However, just as Jesus taught that there is no marrying in heaven, so there can be no baptism in heaven. Both baptism and marriage are earthly ordinances which must be

performed here. Jesus gave Peter and the other Apostles power to seal on earth with the promise that this sealing would then be recognized in heaven. This same power to seal on earth and in heaven has been given us through the laying on of hands by those in authority. Thus baptisms and marriages on earth, sealed by men given such divine authority, are recognized in heaven as valid and are accepted there.

Ordinances Performed Vicariously

For those who are deceased, such ordinances must be performed by the living for and in behalf of those who are dead. This vicarious work of the redemption of others was cited by Paul as another justification for belief in the literal resurrection of Jesus Christ. As Paul explained:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29.)

The reasoning is clear. All men can escape damnation by making such covenants with God to accept Jesus Christ with all that action requires of us by way of sacrifice and devotion. That all would not achieve the same degree of exaltation was made very clear by Paul as he taught of the various heavens prepared for man in accordance with the diligence man shows in earning such glory. Even as one star differs from another in brightness, so shall one man's heaven differ from another's according to the service he renders. But the chance to receive the highest glory which Paul typified by the brightness of the sun must be given to every man and every woman.

Genealogy a Means

People not fully acquainted with this concept cannot understand the concern of The Church of Jesus Christ of Latter-day Saints with genealogy. Our expenditure of time, money, and effort in gathering and organizing the names and vital statistics of our ancestors is done to identify them properly. We only gather and correlate these genealogies for one purpose, so that we can do the necessary ordinance work for our kindred dead in the temples of God erected for that purpose. If our ancestors and kinfolk have the desire to accept the gospel of Jesus Christ even beyond the grave, they are free to accept these redeeming ordinances made in their behalf. There is neither force nor compulsion in the gospel of Jesus Christ, only love, mercy, and opportunity.

Christ, an Example of Vicarious Service

The greatness of Jesus Christ was his selfless sacrifice to assist us who are powerless to assist ourselves. By his sacrifice, he opened to us the door to life everlasting and made it possible for us to resurrect our bodies and so regain the presence of Almighty God, provided, of course, that we live righteous lives to merit this privilege. What Jesus did was done as an example to show us how we too could serve others through our own work and sacrifice. In our vicarious work for the salvation of our dead we do follow our Lord and Savior and become ourselves saviors for those who cannot save themselves. It is a beautiful principle and one which helps to establish this Church as the true Church of Jesus Christ. I know of no other church which understands this principle and which practises those early Christian ordinances taught in the Bible. It did require revelation from God, however, to show us the logic of these practices. With this key of knowledge we presently wonder why those passages which appear so clear to us now should have been so long covered in darkness.

A Work of Love

This work is a work of love and sacrifice and illustrates the finest of Christian virtues in serving others where no thanks is either possible or expected in this earthly life. We invite all men everywhere to join us in this Church as we strive toward Christian perfection. In serving others we save ourselves, for we cannot be saved or be happy without our kindred dead. This is a reward which Jesus promised as he taught:

". . . Inasmuch as ye have done it unto one of the least of these my

brethren, ye have done it unto me." (Matt. 25:40.)

My brothers and sisters and my friends who are watching and listening to this program on the air, I bear you my solemn witness that God lives, that Jesus Christ is his Son who rose from the dead and heads this Church today. I bear my witness to you in love that these same principles of salvation apply not only to us, but to those who are dead, which testimony I bear in the name of Jesus Christ. Amen.

President David O. McKay:

You have just listened to Elder Theodore M. Burton, Assistant to the Twelve.

The Tabernacle Choir will now sing, "Praise to God in the Highest," after which Elder Alvin R. Dyer, Assistant to the Twelve, will speak to us.

Singing by the Tabernacle Choir, "Praise To God In The Highest."

President David O. McKay:

Elder Alvin R. Dyer, Assistant to the Twelve, will now speak to us.

ELDER ALVIN R. DYER

Assistant to the Council of the Twelve Apostles

I most humbly give respect and love to President McKay and all the General Authorities and to the Saints here and abroad and to all who are hearing and viewing this service.

While we are witnessing the turbulences of nature, as predicted, wars, rumors of wars, earthquakes in divers places, the sea leaping beyond its bounds, it is nevertheless in the simple walks of life that the nobility of man or a lack of it is found.

Conviction, A Modern Need

One of the great needs of our modern civilization, perhaps the most important of all, is a sense of conviction—conviction in a cause motivated by divine truth; a conviction that is greater than the mere physical knowledge it may contain.

Through conviction, God can speak to the soul of every individual, giving direction in all phases of life with spiritual and moral courage to meet any situation without surrendering ideals and objectives. Any other type of religion will be cluttered with the apathy and misconcepts of human wisdom. Here is a power that can lead to the highest pinnacle of achievement in mortality and to exaltation in immortality.

The world gropes today for that direction which the Apostle Paul called:

". . . not . . . the spirit of fear; but of power, and of love, and of a sound mind." (2 Tim. 1:7.)

Our civilization today is often referred to as a godless one, primarily because of the ascendancy of worldly learning and the diminishing influence of faith or conviction; but it is not a total loss of faith that we need fear, but rather a weakening of conviction, the watering down of devotion which is taking place.

"Philip E. Jacob, Professor of Political Science at the University of Pennsylvania and author of 'Changing Values in College,' says: 'The vast majority of today's college students profess belief in God. But there is a "ghostly quality" to their religion. It is divorced from present-day concerns, lacking in social responsibility.' Another survey, the Cornell University Values Study, found: '. . . little or no evidence of "absolute conviction or adherence" and ended by calling student belief 'secular religion.' " (*This Week*, James DeFoe, "God on the Campus," March 8, 1964, p. 6.)

"Tobacco is not good for man"

In February of 1833, the Prophet Joseph Smith made a statement to the world which we believe was inspired of God. That statement concerned the harmful effects in the use of tobacco on the human body. His declaration was not made with any malice toward any-

one but simply as a benefit to mankind. Now, after 130 years, we in our present civilization have progressively reached a verdict concerning the deadly effect of this narcotic.

As a Prophet of God, Joseph Smith was led by divine inspiration and heavenly direction to make other statements, many of which are more far-reaching than the one referred to. All have been for the benefit of mankind.

One in particular, which is closely related with faith and conviction, he reiterated many times, as recorded in the Doctrine and Covenants of the Church. In June of 1829, nearly four years before he made the statement concerning the deadly effect of tobacco, he proclaimed these words as they had been revealed to him from the Lord: ". . . the thing which will be of the most worth unto you will be to declare repentance. . . ." (D&C 16:6.)

Recognizing Right and Wrong

This is the need of America! This is the need of the world! In the face of such urgency, it is timely to ask, how shall we face this problem? First, there is necessity for a changed attitude in recognizing the difference between right and wrong. If we cannot recognize this difference, then we cannot know what to repent of. To live in a society that does not recognize the volitional right of choice in two opposites, of choosing right over wrong, can only bring the masses to a state of decay. There seems no question that it is the will of the "evil one" that our choices in life or the exercise of agency shall be in behalf of one of two evils, rather than in right over wrong. I quote from a challenging editorial of a leading weekly magazine:

". . . one of the leading newspapers in London—published on August 8 a remarkable editorial entitled 'The New Morality.' It was prompted by the sex and spy scandals which have stirred the indignation not only of the people of Great Britain, but also of the people of other countries. [Primarily because such modern behavior is not limited in its scope to these scandals.]

"What is significant, however, is the manner in which 'The Telegraph' questions the attitude among so many intellectuals toward right and wrong.

"In America today, for instance, we are being told that, if the end sought is good, it is not unmoral to break the law." (By permission *U.S. News and World Report*, August 26, 1963, David Lawrence, p. 104.)

But Thomas Aquinas wrote that a good intention does not justify an evil. He said: "A man cannot rightly steal because he intends to use the money for a good purpose—to help the poor."

Exemplifying the modern trend, Canon Rhymes of England calls explicitly for a "new moral code" based upon sympathy for the different needs of individuals. These needs may require that individuals "may need to break all Ten Commandments." In turn, the old morality, as it is now being spoken of, would have condemned such needs; the new morality, says he, must respect in them its own essence.

From the classroom, from some Christian pulpits, and from the politician's platform we are hearing today—"all is right" or rather whatever is done must be right. We see the manifest evidence of this tirelessly endorsing whatever actually occurs. Lord Silkin, for instance, apparently distressed at the number of "*Irregular marriages*," recently sought to remedy the situation by calling them *regular*. A Ministry of Education's medical officer describes *unchastity* as not in his view "*unchaste*."

Thus this supposedly new-found morality in our modern day destroys the efficacy of good over bad or of right over wrong. The immutable law of God that man becomes like unto him in knowing the difference between right and wrong or good and evil is lost in the subterfuge of man's unwillingness to repent.

In this regard, William Hard writes of a "split personality" in America. I quote:

"Clearly we have achieved a split personality. We are having a religious revival and a moral decline.

"I think it clear that we have not succeeded adequately in fusing 'worship' and 'the world.' We have not succeeded adequately in fusing ritual and righteousness.

"If a nation would achieve righteousness," challenges William Hard, "let *it first achieve repentance.*" (*Reader's Digest,* William Hard, "How Law Abiding Are We—Really?" May 1959, pp. 39-41.)

In a washed-down type of conviction, we see the image of the unrepentant church member spoken of by Samuel Miller, Dean of the Harvard Divinity School:

"Men who want to be sure that their goodness pays or that there will be a newspaper notice of their heroism, or that there is some profit in believing in God, simply do not know what faith is." (*Look,* Samuel Miller, "What Can I Believe," Dec. 19, 1961, p. 90.)

What then is the greatest need of our present day? Is it not what a prophet of God has proclaimed it to be, that the thing that will be of the greatest worth unto us in this modern day is to recognize and appropriate the principle of *repentance?*

In the areas of mental illness, O. Hobart Mowrer of the University of Illinois makes this statement concerning the benefit derived from repentance on persons that are emotionally frustrated. He says when a person "begins to accept his guilt and his sinfulness, the possibility of radical reformation opens up; and with this, the individual may legitimately, though not without pain and effort, pass from deep, pervasive self-rejection and self-torture to a new freedom, of self-respect and peace." (*The American Psychologist,* O. Hobart Mowrer, "Sin: the Lesser of Two Evils," p. 304.)

First Principles; First Ordinances

One of our Articles of Faith, the content of which establishes the first principles of the gospel of Jesus Christ, reads as follows:

"We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, *Repentance*; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost." (Fourth article of faith. Italics added.)

May we concern ourselves briefly with that phase of this article which the Prophet Joseph Smith has declared repeatedly to be of the most worth unto us, that of *repentance,* which is the forerunner of conviction.

The agency of man is not a power to be left dormant or itself to be moved upon solely by exterior forces for good or evil. Man, if we understand the true meaning and purpose of agency, is to be an agent unto himself, assuming the prerogative of acting as a result of his own volition. Speaking of this the Lord has said:

"For behold, it is not meet that I should command in all things; for he that is compelled . . . the same is . . . not a wise servant. . . .

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will; . . .

"For the power is in them, wherein they are agents unto themselves." (D&C 58:26-28.)

For man to know good and evil, which characterizes him as being in the way to become like unto God, and then by virtue of choice or agency choose the good rather than the evil, he experiences the crowning achievement of inward mastery. In the exercise of true repentance, we vindicate unto ourselves the calling and work of Jesus Christ, for without repentance there is no real purpose to his mission. Here lies the measuring stick of achievement in earth life probation.

Repentance, Basic Principle of Growth

Repentance, therefore, is a basic principle of our Christian faith; for, if a man has a desire in his heart to know the truth, the normal and positive reaction causes him to know that he has participated in acts that are wrong and therefore sinful. In this respect, all are in need of repentance. The Apostle James says that if we say we have no need of repentance, we are liars, and the truth is not in us. It can be our misfortune if we fail to recognize the difference between right and wrong.

Repentance leads to conviction, but is also unalterably connected with forgiveness; and when forgiveness flows into our consciousness, we experience a feeling of great joy, a release of tension and frustration. The Lord has

supplied the simple panacea to happiness through repentance.

"By this ye may know if a man repenteth of his sins—behold, he will *confess them* and *forsake them.*" (D&C 58:43. Italics added.)

There should be no discrimination against that man or woman who may have done wrong in his or her life. Wrong as it may be, unless it is the unpardonable sin, is not always the tragedy. The real tragedy is when one fails to rise above a weakness—to expose that weakness to the light so that emotional stress and the dishonor of sin may be banished forever. The unhappiest people in the world are those who try to hide their sins and then stubbornly will not repent and forsake their ways of wrong.

Forgiveness

I recall several years ago, in line with my responsibilities as a bishop of the Church, of counseling with a middle-aged married couple. Their lives were not happy ones. They wanted to go forward in the Church, but something seemed to mar the way. I finally concluded to talk with each one separately. After a short while, with great difficulty, the wife told me of a transgression in her life which took place during the first week of her marriage. After this terrible mistake, she resolutely tried to save her marriage by hiding her sin, and these many years had not told a soul of this single instance. She succeeded in keeping their marriage, largely because of the sterling worth of her fine husband; but there had built up inside of her, because of the sin she had kept hidden, such an emotional stress that she could not find happiness.

Here then, I determined, was the cause for the lack of complete happiness. What was she to do? I said to her that when she felt up to it she should confide completely in her husband and seek his forgiveness. At first she exclaimed, "I could never do that!" But somehow she got up the courage to do it after biding her time. The husband, of course, was shocked; but he forgave her; and this brought peace and happiness to that home.

Later this woman sought me out to express her gratitude. She said, as I recall, "I have never been so peaceful and happy in my life." And the husband, how did he feel? Well, I do not know fully; but I do recall his words to me upon a later occasion, when he said:

"The thing that provokes me is that she did not tell me this years ago. I would have forgiven her then, just the same as I do now."

I have always been impressed with the fine sensitivity of right that existed in a man that I knew, who, upon his deathbed, sought not to face his Maker with a lie on his lips even though that falsehood which he had perpetrated against a friend was in his youth. This wrong had stayed with him all his life.

When sins are committed, emotional stress is the result. The inward machinery is thrown out of calibration. There is only one way to get a release from it—*and this is through repentance.* True repentance, may I repeat, is "When a man repenteth . . . behold, he will *confess [his sins],* and *forsake them.*" (D&C 58:43. Italics added.)

"I will remember them no more"

Under these circumstances, where the forsaking element is positive and sure, the Lord has said: "Behold, he who has repented of his sins, [and forsaken them] the same is forgiven, and I, the Lord, remember them no more." (*Ibid.,* 58:42.)

Conviction of Truth

To conclude my remarks let me say, what men need today is conviction—yes, conviction in a cause of truth. This we can attain through the doorway of repentance, which leads to the noble life. That person who cannot recognize right over wrong and then by agency choose the right will not see the face of God our Heavenly Father.

Edward Martin wrote a poem which could help us to make the decision. He called it, "My Name Is Legion."

"Within my earthly temple there's a crowd;
There's one of us that's humble, one that's proud,

There's one that's broken-hearted for his sins,
There's one that unrepentant sits and grins;
There's one that loves his neighbor as himself,
And one that cares for naught but fame and pelf.
From much corroding care I should be free
If I could once determine which is me."

(*Masterpieces of Religious Verse*, New York, Harper Brothers, 1948, p. 274.)

Walter Malone in speaking of hope, which could be the ever-present opportunity of knowing the difference between good and evil and then to seek with positive desire to choose the good, has said:

"They do me wrong who say I come no more
When once I knock and fail to find you in;
. . . Each night I burn the records of the day,
At sunrise every soul is born again!"

("Opportunity," *A Book of Living Poems*, New York: Albert Whitman, 1934, p. 55. Italics added.)

This is a message which The Church of Jesus Christ of Latter-day Saints has for the world. Our missionaries from the earliest time, following the sacred consultation which God the Father and his Son Jesus Christ had with Joseph Smith the Prophet in the Sacred Grove near Palmyra, New York, have proclaimed the need of repentance. This they have done and are doing today in nearly every country in the world by the power of *conviction* and the voice of testimony.

It is to be hoped and prayed for that civilization today will heed this call, and that 130 years more will not be needed to render a verdict in its behalf.

I have spoken today of but one phase of the fourth article of faith of The Church of Jesus Christ of Latter-day Saints.

"We believe . . . in repentance . . ." as it is associated with faith and baptism by immersion for the remission of sins and the laying on of hands for the gift of the Holy Ghost.

I bear my testimony of the need of strong convictions and of positive action in forsaking ways of error, of recognizing the issue of right and wrong, and then, through repentance, of choosing the right. And I do this in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Alvin R. Dyer, Assistant to the Twelve, has been our concluding speaker.

We shall conclude this fourth session of the one hundred and thirty-fourth Annual Conference of the Church with the Tabernacle Choir singing, "Beautiful Savior, Lord of Nations." Following the singing the benediction will be offered by Elder A. Gideon Omer, formerly president of the Swedish Mission. This Conference will then be adjourned until two o'clock this afternoon.

We express our thanks and appreciation to the General Authorities who have spoken to us, and to the wonderful Choir for their inspiring singing.

We are also grateful to the owners and managers of the many television and radio stations who have offered their facilities as a public service to make the proceedings of this conference available to millions throughout South America, South Africa, and in many other areas of the world. Just think how different the audience of this annual conference is to what it was fifty years ago! We cannot adequately express how much the Lord has blessed us.

"Beautiful Savior, Lord of Nations." And the benediction will be offered by A. Gideon Omer.

An anthem, "Beautiful Savior—Lord Of The Nations," was sung by the Choir, following which the benediction was offered by Elder A. Gideon Omer, formerly President of the Netherlands Mission.

Conference adjourned until 2:00 p.m.

SECOND DAY

AFTERNOON MEETING

The Sunday afternoon session of the Conference convened in the Tabernacle at 2:00 p.m. April 5th.

President David O. McKay was present and presided at this meeting and at President McKay's request President N. Eldon Tanner, Second Counselor in the First Presidency, conducted the services.

The Tabernacle Choir was present and furnished the choral numbers.

President Tanner made the following introductory remarks:

President N. Eldon Tanner:

Under the direction of our beloved President McKay, and at his request, I am conducting this session of this great conference. Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the fifth general session of the one hundred thirty-fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints.

President McKay has asked me to mention the following: Through the generous cooperation of the owners and managers many television and radio stations have carried and will continue to carry to practically every state in the Union and to many foreign countries the proceedings of some sessions of this Conference. These stations are located from coast to coast. The names of the stations carrying the proceedings of this session were announced to the television and radio audiences just prior to the opening of this meeting.

We appreciate the courtesy of these owners and managers in broadcasting the programs of the Conference.

Saturday evening an inspirational meeting of the Priesthood of the Church was held in the Tabernacle. The proceedings of this meeting were relayed by closed circuit broadcast, originating in the Tabernacle, to members of the priesthood assembled in 410 separate locations in all parts of the United States and in Canada. 83,000 holders of the priesthood participated in this meeting.

This morning's broadcast session was carried by many radio and television stations in the west and by short wave in English over Station WRUL and beamed by five transmitters near Boston to Europe, South America, Central America, Africa, and parts of Asia. We have received word from Indonesia, Arabia, England, Ireland, Italy, South America, Africa, Turkey, and from Communist Cuba, testifying that these broadcasts are reaching the people.

One letter from Cuba said, "We shall never accept Communism, because the Cuban people only believe in God, the only God, true friend of the poor and the oppressed, and neither Communism nor any other system will be able to change our opinion although they employ all the means possible for carrying it out."

The Saturday morning session, in addition to being broadcast direct, was video-taped and released this morning over many television stations. The Saturday morning session was also video-taped and sent by air to Hawaii and was telecast this morning. The Saturday session, therefore, reached the largest audience both in the United States and abroad in the history of the Church.

The service this afternoon is being broadcast in the Assembly Hall by television. Those standing in the doorways and in the galleries may possibly find seats in that building.

The Tabernacle is filled to overflowing this Sunday afternoon and probably many thousands have tuned in on radios and televisions. We extend a hearty welcome to our unseen audience and to all who are gathered in this great hall. The proceedings of both sessions today will be rebroadcast to far distant places by Radio Station KSL, April 6, 1964 from one o'clock to five o'clock a.m.

We again acknowledge with appreciation the presence of our stake presi-

dencies, high councilmen, bishoprics, temple presidents, general auxiliary officers, patriarchs, and others who are here with us today. We also extend a cordial welcome and express satisfaction and pleasure in the attendance of the special guests and prominent men in the nation and the state.

The music for this session will be rendered by the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting. Alexander Schreiner is at the organ.

We shall begin these services by the Tabernacle Choir singing, "O Divine Redeemer" conducted by Jay E. Welch, Assistant Director. The invocation will be offered by Elder Harry Haldeman, president of the Santa Barbara Stake.

The opening number by the Choir was "O Divine Redeemer," conducted by Jay E. Welch, Assistant Director of of the Tabernacle Choir.

Elder Harry J. Haldeman, President of the Santa Barbara Stake offered the invocation.

President N. Eldon Tanner:

The Tabernacle Choir will now favor us with "The King of Glory," with Sister Jessie Evans Smith as soloist, conducted by Richard P. Condie.

After the singing, President Hugh B. Brown, first counselor in the First Presidency of the Church, will address us.

The Choir, with Jessie Evans Smith, soloist, sang "The King Of Glory," Richard P. Condie conducting.

President N. Eldon Tanner:

President Hugh B. Brown, first counselor in the First Presidency of the Church, will be our first speaker this afternoon, and he will be followed by Elder Boyd K. Packer, Assistant to the Twelve.

PRESIDENT HUGH B. BROWN

First Counselor in the First Presidency

Humbly I seek divine guidance.

The Savior said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3.)

Revival of Religion

The remarks yesterday of President Mark E. Petersen and today of President Tanner and others, calling our attention to conditions as they exist in the world, were very challenging.

Leaders in both scientific and religious fields are calling for new light. From a sermon which was recently preached in England by an eminent professor of theology and published to the world by Dean Inge, we read:

"How great is the need in Britain today for a man to arise among us to lead a mighty crusade for the revival of our religion. For years all Christendom has prayed that that revival might be near, and according as the need is great, so great is the opportunity. From end to end of the land, north and south and west and east, the feeling is arising that something more is required today than the advice, however good, of our statesmen, and the ability, however great, of our businessmen, that there are problems to be solved more urgent and more fundamental than those of economics and elections."

And then he adds: "*The organized churches offer no solution to these problems. . . .* Men and women look for an *interpreter of their emotions,* for someone who will give expression to their spiritual convictions and beliefs, submerged too long in a materialistic age. The seed has been sown. It has sprung up under showers and sunshine. The grain is swollen inside the husk. Now the field lies golden and ready for the harvest. Where is the man who will go in and reap?"

In the midst of national and international unrest, confusion, and stress, the questions of theology have acquired a new importance and urgency. Throughout the Judaeo-Christian world, in fact the entire world, there is a soul-stirring search for new meanings in religion

upon which men may ground their lives and establish their personal and social values.

In recent months an intense theological debate has been waged around a volume entitled *Honest to God,* in which Dr. Robinson, the Bishop of Woolwich of the Anglican Church, asks the question whether it is possible for modern men to accept traditional Christian faith, to believe in the established conception of God, and to accept Christ as their Savior. He questions whether Christianity carries with it the trappings of an ancient world and culture, and whether it can be made relevant to the thought and character of modern scientific man, living in a rapidly shrinking technological world.

The bishop says, "Our image of God must go," and the *Church Times* comments: "It is not every day that a bishop goes on public record as apparently denying almost every Christian doctrine of the Church in which he holds office." (*The Honest to God Debate,* Philadelphia: Westminster Press, 1963, p. 7.)

Dr. Alasdair MacIntyre of the University College of Oxford says, "Dr. Robinson's book needs not only to be understood as a symptom of our condition, but to be sympathized with as a desperate attempt that cannot succeed," (*Ibid.,* p. 227) and he adds, somewhat cynically, "The creed of the English is there is no God and it is wise to pray to him from time to time." (*Ibid.,* 228.) This book of which I speak is not just the voice of an individual, but it "testifies to the existence of a whole group of theologies which have retained a theistic vocabulary but acquired an atheistic substance" (*Ibid.,* 227) and one wonders whether they can continue to co-exist.

The Archbishop of Canterbury says, ". . . if Dr. Robinson's argument is right, the traditional views of God are not outmoded, they are simply false." (*Ibid.,* 217.)

A New Birth in Our Time

The argument that has ensued around these and other questions has engaged the leading minds in both Europe and America recently, and they indicate a sense of loss, frustration, and failure that are so much a part of modern life. The hope is expressed that there will be a new birth in our time that will restore something of the meaning and value of human existence.

We have all felt the impact of war and economic depression, the dehumanizing influence of industrialization, the overcrowding of our cities, the ever-present and ominous threat of nuclear war with its total destruction, and the myriad social forces that complicate our lives and affect our values. We share the conscience of a world in which mass murder has been real and in which millions go to bed hungry every night in the presence of abundance.

Absolute Confidence in the Gospel

While we look forward hopefully to the help we may get from science and technology in our attempts to solve our problems, we rely with absolute confidence upon the theology and religion of the Church of Jesus Christ for the inspiration and faith to sustain us in this endeavor, and to this end our spiritual strength is grounded firmly on the foundation of revealed religion and the biblical conviction of the reality of the Living God.

Unlike those whose religious faith is uneasy and precarious in the modern world of expanding scientific knowledge, we are at home with the most advanced truths discovered by scientists and with all competent philosophic thought—with truth wherever found—because our religion enjoins in us a love of knowledge and education, encourages us to seek understanding through the broadening of our vision and the deepening of our insight. This is an eternal quest.

Newly Revealed Truth Accepted

The Church of Jesus Christ of Latter-day Saints accepts newly revealed truth, whether it comes through direct revelation or from study and research. We deny the common conception of reality that distinguishes radically between the natural and the supernatural, between the temporal and the eternal, between the sacred and the secular. For us, there is no order of reality that is utterly different in character from the world of

which we are a part, that is separated from us by an impassable gulf. We do not separate our daily mundane tasks and interests from the meaning and substance of religion. We recognize the spiritual in all phases and aspects of living and realize that this life is an important part of eternal life. We aspire to the best of which we are intrinsically capable and will think our thoughts, fashion our ideals, and pursue every task firm in the faith that in a very real sense we are living in the presence of God here and now.

We accept the testimony of the sacred scriptures that the purposes of God are enacted in human history, that he is primarily interested in man's condition and welfare though he will never trammel our free agency. His work and his glory is, as the prophets have said, to bring to pass the immortality and eternal life of man.

Positive Doctrine of Man

Our doctrine of man is positive and life affirming. We declare unequivocally that by his very nature every man has the freedom to do good as well as evil, that God has endowed him with a free moral will and given him the power to discern good from evil, right from wrong, and to choose the good and the right. We refuse to believe, with some churches of Christendom, that the biblical account of the fall of man records the corruption of human nature or to accept the doctrine of original sin. We do not believe that man is incapable of doing the will of God or is unable to merit the rewards of Divine approval; that he is therefore totally estranged from God and that whatever salvation comes to him must come as a free and undeserved gift. We never tire of proclaiming the inspiring truth of the gospel that man is that he might have joy. For us the so-called fall of man placed the human spirit in a world of experience and adventure where evils are real but can be overcome, where free moral decision is a constant requirement, and where choices, freely made, determine the quality of life and the eventual condition of the soul.

This does not mean that we are oblivious to the evils of the world, the sins of men, and the immeasurable suffering that is daily endured by millions. Ours is not a superficial faith that sees only the bright side of life and denies the fact of human tragedy. Our conscience is wounded by the massive evils that men have perpetrated in our own time, by sins that are unspeakable in the depth of their horror. But we have the positive faith that places the responsibility of these sins squarely upon the individuals and societies who commit them.

Man, A Child of God, Not Alone

In our theology, God did not bring the world into being from nothing. He organized it from existing materials. We accept the scriptural statement that God created man in his own image. ". . . in the image of God created he him; male and female created he them." (Gen. 1:27.) He is engaged in a constant struggle with the evils of the world, to overcome whatever brings pain and suffering, frustration and failure, and he asks that we co-operate with him by keeping his commandments, by obeying the laws upon which all blessings are predicated. This is the meaning of the restored gospel of Jesus Christ, that man as a child of God is not alone in the world, for God shares our suffering and delights in our joys. In this community with him we can overcome the world, achieving the abundant life here, and immortality and eternal life hereafter.

We shall overcome any seeming contradictions between science and religion if and as we learn to adhere to the teachings of the restored Church, which have always been dedicated to the search for knowledge and intelligence, which is the glory of God.

Christianity Relevant to the Modern World

To the question raised by the Bishop of Woolwich, "Is Christianity relevant to the modern world?" we find positive and affirmative answers in the unequivocal declarations of the gospel of Jesus Christ. The gospel does not belong to an antiquated world that has passed away but is a real and power-

ful force in our world here and now. It invests our individual lives with meaning and purpose and will yet transform the course of human history.

When we speak of the unity of the Godhead, we refer to the attributes, powers, and purposes of its members. Jesus testified to the unity existing between himself and his Father on many occasions as is recorded in the Holy Bible and other revealed documents. He referred to this unity in his memorable prayer recorded in the seventeenth chapter of John, where he prayed that he and his followers might be one even as he and his Father are one. (John 17:11.)

Evidence of Intelligence

It will become clear to any unbiased reader of the scriptures that the Father is a personal being, possessing a definite form with bodily parts and spiritual passions. The Son, who was in the express image of the Father, is a separate identity by whom the worlds were made and without whom was not anything made that was made. (See John 1:3.) He was, in fact, a revelation of God.

We see everywhere in nature evidence of cause and effect, of means adapted to an end, which indicate a given purpose. This is evidence of intelligence, and intelligence is an attribute of mind. We must therefore conclude that it was an intelligent mind that built the stupendous universe of God.

Convincing Knowledge of God

Human reason may not of itself lead its possessor to convincing knowledge of God, yet if properly exercised will confirm his inherited instinct toward his maker. Truly "the fool hath said in his heart, There is no God." (Psalm 14:1.)

We know him to be a living being with every essential property and attribute of personality—that he thinks, wills, feels that he is a moral being who demands righteousness and justice —but that in his love he is compassionate, merciful, and longsuffering.

For us God is not an abstraction, he is not just an idea, a metaphysical principle, an impersonal force or power. He is not identical with the totality of the world, with the sum of all reality. He is not an "absolute" that in some way embraces the whole of reality in his being. Like us, he exists in a world of space and time. Like us, he has ends to be achieved, and he fashions a cosmic plan for realizing them. He is a concrete, living person, and though in our finite state we cannot fully comprehend him, we know that we are akin to him, for he is revealed to us in the divine personality of his Son Jesus Christ.

There has been a marked change in the teachings of many of the churches concerning God, and many thinking men and scholars now believe him to be a personal being and not an abstract essence. This is shown in the book *A Century's Change in Religion,* wherein the author, after telling the beliefs of the churches in America at the beginning of the nineteenth century, says, "It is within the last fifty years that this mighty change or extension of belief has come about. The new thought is the kingdom of God on earth in the Christian society. The church is now dominated by this idea. The gospel of the kingdom on earth is the latest, the newest, the oldest, and the truest gospel."

He further adds, "There has been a change in our thought of God from the conception of sovereignty to this conception of Fatherhood. The center of doctrine has shifted from sovereignty to Fatherhood.

"God is a person; He is intelligence, and that is purpose, plan; He is will, and that is realizing purpose; He is love, that is, He is person related to person. Whatever more than personality, as we know it, He may be, He is that in perfect degree which our best is in imperfect degree." (Harris, George, *A Century's Change in Religion,* Boston, Houghton-Mifflin, 1914, p. 251.)

He Is Real and Personal

For ourselves, we reaffirm our conviction that God is real and personal, that Jesus the Christ is his Only Begotten Son. We rejoice to proclaim to the world that he is omnipotent, omniscient, and omnipresent. Our answer, then, to the Bishop of Woolwich is that God is real and personal, and

we are not concerned as he seems to be as to whether he is "up there" or "out there" or whether this is a three-storied universe. We know that he lives, that he can and does appear to men. In fact, the whole structure of Mormonism is based on revelation. The Father and the Son were revealed to a young man in the state of New York in 1820, and since that time many glorious revelations have come to reassure us in our faith that he lives. He declared it to be his work and his glory to bring to pass the immortality and eternal life of man. This is our answer, then, to the question whether it is possible for modern men to accept the true Christian faith. It was established by Jesus Christ in the Meridian of Time and restored by him in the Fulness of Times. Hence, we do not share the fear, uncertainty, and confusion mentioned by Dean Inge or the Bishop of Woolwich. We call attention to the biblical image of God in which he is identified as personal, eternal, unchangeable, and everlasting, to which we humbly bear witness in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

He to whom we have just listened is President Hugh B. Brown of the First Presidency. Elder Boyd K. Packer, Assistant to the Twelve, will be our next speaker, and he will be followed by Elder Eldred G. Smith, Patriarch to the Church.

ELDER BOYD K. PACKER

Assistant to the Council of the Twelve Apostles

There has lingered in my mind since yesterday morning a sentence from the inspired voice of President David O. McKay. "Pure hearts," he said, "in a pure home are always within whispering distance of heaven." This touched my heart. From it, and from the whispered prayer of a little youngster this morning, I took assurance and found an unexpected preface for the subject, "Suffer the little children to come unto me, . . ." (Mark 10:14.)

An associate of mine had a little girl undergo surgery. They arranged for one of the parents to stay with the little youngster during the period of recuperation—for a hospital can be a strange and a frightening place for a little youngster who is injured or ill.

Coincidentally she shared a room at the hospital with another little girl just the same age who had also undergone surgery. During the long, painful hours following the operation, this little girl struggled almost convulsively against the pain, pleading incessantly for her parents. "Mister," she would beg, "will you please go find my mommy?" My friend, and in turn his wife, found themselves more at the bed of this little girl than of their own child, for she seemed to need them more.

Finally in the evening hours her parents appeared. They hurriedly visited for a few minutes in a casual way and then nervously observed that they had a social engagement and left the little youngster to face her agony alone.

How well they had taught the lesson —how enduringly they had impressed upon the pliable little mind that she was an intrusion into their lives. How unfortunately typical they are of many parents who unwittingly, unconsciously, merely endure their children.

It has been my privilege in the past to speak to young people and to fathers. Today I address my remarks to mothers of little children and recall for their contemplation these words from the Gospel of St. Mark:

"And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

"But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." (*Ibid.*, 10:13-14.)

A Sacred Influence

While the responsibility to guide little children belongs to both parents,

motherhood carries with it a special sacred influence. The program of The Church of Jesus Christ of Latter-day Saints will not pre-empt your privileges, Mother. It is structured to strengthen you as a mother. None of it is calculated to diminish your influence in the home. But since there are good mothers—and better mothers—it is patterned to strengthen the very quality of your motherhood. There is a "Home Partnership" spirit in all that is done. How important it is that every mother be enthroned as a queen in her home, teaching the principles of life and salvation to her little ones.

It is a common practice for parents to purchase insurance policies and open savings accounts that the children may attend college or fulfil missions. It is generally a good thing to do. But, mothers, in all of your looking into the future, you may do well to look to the present. For premiums must be paid on character, too, not just monthly or quarterly or semiannually, but moment by moment, day by day, year in, year out. Character must be built little by little ". . . giving line upon line, precept upon precept; here a little, and there a little; . . ." (D&C 128:21.)

Teaching the Gospel to Children

It is not always a solemn and sobering obligation, this teaching of the gospel to the little children; they have a way of making it pleasant. One mother in South Carolina told me of her youngster who was contesting with a neighbor child over the question, Which is the only true church? Her child finally said, "Well, we have a prophet at the head of our Church." The other child conceded finally with the thought, "I guess ours is a non-profit organization."

There is a trend in the world today—and unfortunately in the Church—for women to want to be emancipated. And we wonder at times—emancipated from what? From domesticity? From motherhood? From happiness? And to what are you in slavery? Your children? It is neither necessary nor desirable for the mother of little children to become a drudge or to be relegated to a position of servitude. It is not, however, uncommon to see women—interestingly enough many in the financially well-to-do category—over-surfeiting themselves with activities outside of the home at the expense of their little children.

I have never known a mother to regret in the closing years of her life a sacrifice made for her children or to begrudge the cost of guiding them to fine Christian citizenship.

On the other hand, we find almost universal remorse for neglect of family in the growing years or for over-indulging children, which is symptomatic of the most serious type of neglect.

Mothers, do not abandon your responsibilities! Be reverently grateful for your little children.

For Children Impaired

I speak a word to mothers who have little children who are handicapped, children whose little bodies were born incompletely formed or whose little minds are limited. No one knows the depth of agony that you have suffered. By way of consolation, I read from the Doctrine and Covenants:

"Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation.

"For after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand." (D&C 58:3-4.)

I recall the inspiring words of Elder Lee's message yesterday on this subject and suggest that blessings will be extended to mothers such as you who have given tender and affectionate love to handicapped children. Trials such as these bring a reverence for life, a new depth of compassion and motherhood.

For Fostered Children

There are lovely mothers, also, who have fostered children born by other women. To such the privilege of motherhood is twicefold more precious. And there are many mothers whose love extends beyond their own family. In elementary school I learned a great lesson in this regard. There were in that school several youngsters from a family which was not blessed with an attentive mother at home.

During the school year they were afflicted with impetigo, a common disease of the skin which is now very easily cured. Because they were not bathed and because their clothing was not clean, it quickly spread across their bodies.

The principal of the school asked that my mother, who was the room mother for our class, visit the home in the hope that she could encourage the type of care that these children so badly needed. "The woman's touch," he said, "may be most helpful here."

Although she responded to the request, she failed in her mission, for she found circumstances in that home were pitiable. Well I remember the invitation to bring these little youngsters home from school with us. And, I remember that they were bathed; medication was applied to their little bodies; they were dressed in our clothing; and in the early evening sent to their own home, the next day to return for the same treatment. Night after night after night I remember my mother scrubbing endlessly with a bottle of disinfectant and then boiling clothing against the possibility that her own family might become infected. But her mother's heart would not turn them away, for these were little children, and they were suffering.

The demands made upon mothers, the weariness, the worry, the endless vigil, all take their toll. But there comes to you a special beauty transcending even that of the blushing bride. Such beauty is alluded to in these lines by an unknown poet entitled simply "Beauty."

"Beauty"

"Two pines were born on a hillside grove.
One protected, grew straight and tall.
It bore no time or weather marks.
Its figure was slim and virginal.

"The second showed clearly that time had passed,
For it stood where the winds stormed by.
Its arms knew the tortuous weight of snow.
Its face knew the sting of the sleet-filled sky.

"The first tree, so youthfully beautiful
Was a picture the world could all see.
But the artist who climbed to the hillside grove
Always painted the other tree."

This morning I was compulsively drawn to turn and look over my shoulder to see Sister McKay sitting, her face almost framed by the white orchids that had been set there next to her chair. And to the credit of those who sent those flowers I say that they came near to being as lovely as Sister McKay.

The Sphere of Mother

Mothers, teach your children in the home the principles of the gospel of Jesus Christ. Sustain your husband in his presidency of the home. Draw from the Priesthood Home Teaching program, from the Relief Society, and the other auxiliary agencies of the Church the assistance to bless your family.

Teach your daughters the essentials of homemaking. Teach them to be virtuous. Train your sons for service in the mission field. Teach them to be worthy. Teach them to know that the President of the Church is a prophet of God.

It is easy, mothers, for us to love you, because you see the Lord loves you. Earn, mothers of little children, the witness that Jesus is the Christ, for he lives. The gospel of Jesus Christ is true. In testimony of this, I give you my witness, in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder Boyd K. Packer, Assistant to the Twelve, has just spoken to us. Elder Eldred G. Smith, Patriarch to the Church, will now address us.

ELDER ELDRED G. SMITH

Patriarch to the Church

I bear testimony to you, my brothers and sisters, that I, like others who have talked in this conference, know that this is the kingdom of God, that this is his

Church. I have confidence in this work and in the missionaries who are teaching the gospel, for they are teaching the truth.

A Living, Loving Father

I know that God lives and that he is a Loving Father, and that Jesus Christ is his Son. I know he has patience with me as with all because he is a Loving Father, that he has gone through such experiences previously. Otherwise I would think prayers would be useless if he weren't a Living, Loving Father who could answer them.

His Son, Jesus Christ

I know that Jesus Christ is his Son both in the spirit and on the earth, for Christ himself testified that God was his Father. I know the two both appeared to Joseph Smith, two separate Personages, and the Father said to Joseph, "This is My Beloved Son. Hear Him!" (Joseph Smith 2:17), putting in their proper order of organization which has always been since the time Adam was driven out of the Garden of Eden. Unto Adam was said as he left that he should learn obedience by his own experience. By partaking of the fruit he was shut out of the presence of the Father, but all that he should receive from then on should come through his Son Jesus Christ.

Instructions to Us

And so we, as children of Adam, receive our instructions from our Father through his Son Jesus Christ and are here to learn obedience by our own experience. The Lord gives us opportunity here for trials through difficulties. Many of us think we have a most difficult row to hoe; what comes to us seems to be the hardest; but it helps us because we need that training probably. That's what it takes for us to attain perfection, for we must be able to go through all the trials and difficulties in this life which are necessary to attain perfection.

So the Lord, as a Kind, Loving Father, gives us experiences, stumbling blocks to stumble on by which we may be strengthened; problems to overcome by which we may be strengthened; trials by which we may grow bigger, stronger; so we may attain the perfection he has planned for us through this life in mortality.

Guidance Through Prayer

I would invite all those who are not members of the Church who have a desire to seek God, to seek God through prayer because he will answer their prayers. He is a True and Living God. He will answer their prayers. He may not answer them as you think he may, for our Father has many languages, but he will choose the language which is best for you. It may come to you through experiences. Some may be difficult, yet they will be a lesson to you which will answer your prayers. He may answer your prayer in a way which will make you stronger, help you to progress, and give you the burning in your heart that this is the gospel of Jesus Christ restored in these the latter days.

His Way Best

I testify to you that this knowledge has come to me, not from just one little experience but over a lifetime. I have often said to myself in my younger days, as trials and difficulties came along, "The Lord's way is the best way." As long as conditions are beyond my control, then I leave them up to the Lord. I worry only about those things that are in my control, and those things I try to make better and ask the Lord to help me.

Through those experiences through life with that as my guide and wherein the Lord is my guide, I have learned to know without a doubt that the Father and the Son did appear to Joseph Smith; that these truths which have been referred to by others in this conference were given to the Prophet Joseph Smith and Oliver Cowdery; that the kingdom of God is now established upon the earth in this the last Dispensation of the Fulness of Times, in the Saturday evening of time, never again to be taken from the earth; and that this is the time of preparation for the ushering in of the millennium when Christ himself will come and reign on the earth.

I bear you my testimony that I know this to be true, I know this is the gospel of Jesus Christ, and do so in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Eldred G. Smith, patriarch to the Church, has just spoken to us. The congregation and Choir will now join in singing, "High On the Mountain Top," conducted by Jay E. Welch. After the singing Elder Henry D. Taylor, Assistant to the Twelve, will address us.

The Choir and the congregation joined in singing the hymn, "High On The Mountain Top," conducted by Jay E. Welch.

President N. Eldon Tanner:

Elder Henry D. Taylor, Assistant to the Council of the Twelve, will be our next speaker, and he will be followed by Elder Victor L. Brown of the Presiding Bishopric.

ELDER HENRY D. TAYLOR

Assistant to the Council of the Twelve Apostles

In the year 1842, the Prophet Joseph Smith was invited to submit a statement setting forth the beliefs of the newly organized Church of Jesus Christ of Latter-day Saints. In response to that invitation, he directed a communication now known as the "Wentworth Letter." This inspired document contained among other things, thirteen concise, comprehensive declarations of belief, familiarly called, "The Articles of Faith."

The first of these Articles of Faith states: "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

We Believe in God

Now, if we believe in God with all our hearts and seek to know him as he would have us know him, then he will be an anchor to our lives, giving meaning and purpose to them. The Savior once said, emphasizing this point: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3.)

What do we know about God, our Heavenly Father?

First. We are actually his children. He is the Father of our spirits. In our prayers, we properly address him as our Father in heaven.

Second. We are created in his image and after his likeness.

Third. He is a glorified, immortal, resurrected being, possessing a body of flesh, bones, and spirit.

And fourth. We once dwelt in his presence and may return to be again with him, provided we do the things required to achieve and merit this blessed privilege.

To these truths the scriptures have attested, and inspired men have testified.

"Hallowed be Thy Name"

We have been admonished to "Love the Lord thy God, with all thy heart, might, mind, and strength." (See Luke 10:27.) And with this love also goes a deep respect and reverence for him. Jesus recognized this truth when he taught his disciples how to pray. As he addressed the Father in prayer, he said: ". . . Our Father which art in heaven, Hallowed be thy name." (Matt. 6:9.) When Jesus regarded the name of the Lord as "hallowed," can we do less? Should we in any manner profane that hallowed name?

When the Prophet Moses received the Ten Commandments midst the thunderings and lightnings of Mt. Sinai, the Lord proclaimed: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." (Deut. 5:11; Exod. 20:7.)

Moses, too, knew by revelation that the name of God is hallowed. And yet, everyday, we hear thoughtless, uncouth, irreverent persons violate this commandment as they blaspheme the name of our Heavenly Father in profane oaths.

In ancient times, the Higher Priesthood was called, "The Holy Priesthood

after the order of the Son of God." Out of respect and reverence for the name of the Supreme Being and to avoid the too frequent repetition of his name, they, the Church, called that priesthood after Melchizedek, king of Salem and priest of the Most High God, to whom Abraham paid tithes. (See D&C 107:2-4.) Is it not a striking fact that in all periods of the world good men have held the name of God in highest reverence?

Too often today individuals in fits of rage and uncontrollable anger profane the name of Deity, and too frequently they do it in ordinary conversation. The Lord, through one of his prophets, warned that: ". . . the tongue . . . is an unruly evil, full of deadly poison." (James 3:8.) However, through the exercise of self-control and by engaging in earnest prayer, it is possible to learn to govern one's speech or utterances.

Clean and Simple Speech

In addition to taking the name of God in vain, profanity, cursing, and oath taking are also displeasing to the Lord. We have been counseled to keep our speech clean and simple. The Lord loves a clean mouth as well as a pure heart. This is evidenced by one of the Master's own powerful statements in which he said: "But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

"Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

"Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

"But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." (Matt. 5:34-37.)

A modern-day writer, Frank Crane, has made an interesting observation on the objectionable habit of swearing in these words, which I quote:

"The trouble with profanity is not so much that it is wicked, as that it is just plain dirty.

"It is not so much that you shock religious people, as that you disgust decent people. . . .

"Swearers are behind the times. They are holdovers from a former century.

"Nowadays anybody who swears is set down at once as being coarse and vulgar.

"The young man who wants to succeed needs to take advantage of everything that may help him on. And swearing will be a black mark against him in any job he may have. And if he wants to associate with the right sort of girl, he must keep his talk clean.

"Nobody wants a swearer in the office, nor in the workshop, nor on the train, nor in the hotel. The only place swearing fits is in the saloon.

"Swearing means you don't know how to talk. Your vocabulary is limited. It is a sign of ignorance.

"Swearing means weakness. You will notice that forceful men, whose words carry weight, use simple plain words.

"When you swear it shows your impotence. It is the petty refuge of the helpless. If you can help a thing, help it; if not, keep still; anyway, do not swear.

"Swearing has bad kin. It goes with ignorance, brutality, cruelty, drunkenness, licentiousness, viciousness, and anger. And you can tell a habit by the company it keeps. . . .

"To abstain from swearing does not mean you are a sissy, it simply means you are decent.

"To show you are manly, you don't have to have a dirty face, nor black fingernails, nor greasy clothes, nor touseled hair. You can be manly though clean, and you are not showing any manliness by filthy talk. . . .

"Altogether, swearing is a useless, unclean, and offensive habit.

"Quit it!" (Roy A. Welker, *Preparing for Marriage,* Independence, Mo.: Zion's Printing and Publishing, 1942, pp. 190-91.)

It is difficult to imagine such men as Abraham, Moses, Lincoln, Joseph Smith, or President McKay profaning the name of God. How would you regard them or what kind of opinion would you form concerning them, if they were guilty of such blasphemy?

Try to form in your minds a picture of the mother of the human race, or the mother of the Savior, or your own

mother sprinkling vile oaths through her speech. You shudder to think of such a thing, but by the very laws of decency, it is no worse for them to do it than for you.

Speech Reflects Mind and Heart

The writer of Proverbs in referring to man declares: "For as he thinketh in his heart, so is he." (Prov. 23:7.) What is in our hearts and minds is reflected in our speech.

A person who is striving to pattern his or her life after that of the Savior will be pure in thought and action. His or her speech will then be clean, dignified, and worshipful. Jesus said: ". . . out of the abundance of the heart the mouth speaketh." (Matt. 12:34.) And ". . . thy speech bewrayeth thee," declared someone to Peter, one of the Savior's Apostles. (*Ibid.*, 26:73.) And a heart that is full of goodness, will utter good and kind thoughts through well-chosen words, the symbols that represent one's thoughts.

Now a word of encouragement to you, my young friends of the Church and the world: Make your speech pure and warm and dignified, devoid of vileness and profanity. Let it be of such a nature and character that the world will be attracted to you because of it. Make the Lord Jesus Christ your ideal and pattern after his speech and his ways. And as surely as you do this, he will magnify you and make you mighty before your fellow men, which I promise you, and I testify unto you that God lives, that the gospel is true, in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner:

We have just listened to Elder Henry D. Taylor, Assistant to the Twelve. Elder Victor L. Brown, second counselor in the Presiding Bishopric, will now speak to us, and he will be followed by Elder Spencer W. Kimball of the Council of the Twelve.

BISHOP VICTOR L. BROWN

Second Counselor in the Presiding Bishopric

A. B. Wells describes an experience she had one time: "The great overland bus came to a stop. I looked out of the window to see the fringe of a small town. On the other side of the highway, pastureland stretched in many rolling acres. Cattle nibbled at the grass made green by recent rains.

"Suddenly, I turned from that peaceful scene to see the reason for our stop. One lone passenger entered. The young man, hesitating a bit, looked shyly around. Noting the vacant place beside me, he asked haltingly, 'Do you mind if I sit here?'

" 'Not at all,' I answered, 'I like company when I travel. Do sit down.'

"He removed his cap and slid into the seat. After a moment he inquired, 'Going far, lady?'

" 'Only as far as Fort Worth, that is my home,' I replied. 'We will be there in a little less than an hour.'

" 'Think of that,' he said, with a seeming air of relief. 'I've been hoping I'd run into someone from there. Don't know much about the place; I grew up on a ranch far out beyond where I boarded the bus. I'm on my way to Fort Worth, but I don't know how to find the school, once I am there.'

" 'What school is that? Maybe I can help you,' I said.

" 'It's that real big school; college, I guess you would call it.' Then he went on gravely, 'You see, I'm just out of the Army, and I'll get to start school. Servicemen can go, you know, and Uncle Sam pays for it.'

" 'You will be a student at Texas Christian University?' I asked.

"Attitude Test"

" 'Oh, I don't know just where they'll send me, but I'm all excited over having the chance to go at all. You see I didn't have much schoolin' as I grew up. But before I get started anywhere I have to go to the Fort Worth School, an' take what they call an *'attitude' test.* After I take it, they will know where to send me.'

" 'Poor dear,' I mused, 'he means *aptitude*, but I can't embarrass him by explaining.'

"After a short silence he asked enthusiastically, 'Ain't it wonderful what they are doing for us guys—sending us to school?'

" 'Well,' I suggested, 'the government feels that you did a lot for your country; it is the least the country can do for you.'

" 'Maybe,' he drawled, 'but what's fighting a few battles amount to, if a fellow can get educated? I'm getting the big end of the deal, lady. I've made up my mind to study real hard. I don't want Uncle Sam's money throwed away on me.'

"Later, we stood in the Fort Worth bus station. In his shirt pocket was the slip of paper on which I had written the directions for finding the school that was to give him his '*attitude*' test.

"With a strong calloused hand he gripped mine. 'Thanks a million, ma'am; I feel like I am already on my way to gettin' that schoolin'. Ain't it wonderful?'

"As I settled myself and my bags in a taxi, I began to review in my mind the gratitude and enthusiasm displayed by the prospective student. 'Why,' I thought, 'he has the priceless ingredient for success—a right attitude. Perhaps he used the correct word after all!' " (*Sunshine Magazine*, September 1963.)

With this kind of attitude, this young man will climb to the pinnacle of success. Without it, he could fumble along, living a life of mediocrity.

What kind of attitude do we have? What would happen if we were to take an *attitude test*? May I suggest that each one of us review his attitude. What motivates us into doing the things we do? Are we really happy and enthusiastic about life or is it somewhat of a bore?

"Count Your Blessings"

Dr. C. H. Baylor, assistant medical director of The Texas Company, says that whether one is happy or unhappy is largely a matter of either remembering or forgetting to count one's blessings along the way of life. He lists some of the most common unhealthy thinking habits, which, of course result from *attitude*:

First, to forget the many good things in life you have and overemphasize the few things you lack.

To think that money is more important than it actually is.

To think that you are indispensable.

To think that you have too much to do.

To think that you are exceptional or entitled to special privileges.

To forget that a sense of responsibility is essential to a democratic society.

To forget others.

To cultivate a pessimistic outlook.

To feel sorry for yourself.

Let's take this last one: to feel sorry for yourself. I suppose that almost everyone in this world has one problem or another. As a matter of fact, someone has said that if we should gather all of the problems that we have into a great pile and then be permitted to take back the one we would like to have, we would probably take back our own.

Whether we are bowed down with sorrow and gloom or whether we face each day with a smile depends upon our *attitude*. Let me tell you about a young woman who had a problem and yet she greeted each day with a smile.

This young woman was a high school student, happy, vivacious, loved life. One day, the doctors informed her that it would be necessary to amputate her leg because of cancer. This was done. She went back to school on her crutches, still full of life, loving every minute of it, and then she was informed that her operation had been unsuccessful and that her life was drawing to a close very rapidly.

Now, this young woman's attitude could have been one of bitterness toward everything in life, but rather, she was an inspiration to her family and her friends because of her wonderful attitude. In her own words, she said, "I am thankful for the many blessings I have received throughout my life and for my wonderful parents and family. I am especially thankful for this wonderful gospel and for those who give their time to teach it to us. I truly appreciate the teachers I have had in Sunday School, Primary, and MIA."

And she goes on, "Before my operation, I prayed that my leg might be saved. The Lord told me no, and afterward I thought how selfish and earthly my prayer had been. I could only see the present, and it certainly didn't seem that there could be anything for the best by losing a leg. The Lord can see much more, and he has the best interests of our whole future and eternity in mind."

This was the attitude of a teenager, a lovely girl who had the full knowledge that her life was almost over. She had no way of knowing how far-reaching her glorious attitude would be in helping others improve theirs.

Child of Unusual Talents

Let me tell you about some friends of mine who responded to this test so wonderfully. Just fourteen years ago, they were blessed with their firstborn, a son whom they named Carl. They were living in Germany at the time. Carl's father was a member of the Armed Forces of the United States. They were later transferred to the United States and subsequently moved from one Army post to another. As little Carl began to grow, it became obvious that he was a child of unusual talents. At the age of five, he was able to transpose some of the simple pieces of music from the major to the minor key. At the age of eight, he sang the male lead in the school Christmas musical opposite a girl in the fifth grade. He began to compose his own musical scores and played in a number of concerts. He became a Cub Scout. He won two blue ribbons in the "Pinewood Darbies." He played football with his school team. At the age of eleven, he won the outstanding scholastic award at his school in Ft. Leavenworth, Kansas. He composed several short symphonic pieces and some concertinas. He finished reading the Book of Mormon before his eleventh year. He finished reading the Doctrine and Covenants, the Pearl of Great Price, and almost finished the Bible before he was twelve years of age.

He was ordained a deacon in the Aaronic Priesthood on his twelfth birthday. As his father said, "He looked upon the honoring of the priesthood as a sacred duty and an opportunity second to none."

About six months after Carl was ordained a deacon, it was found that he was afflicted with an inoperable cancerous brain tumor. He was taken to one of the finest hospitals in the entire country in Washington, D.C. It was finally determined that medical science was unable to help him further.

At this time, Carl recognized the seriousness of his illness and the possibility that it might be fatal to him. He refused to be sorrowed by this knowledge and was anxious to pursue all the learning he could get.

He was tutored at home by a most wonderful teacher and was very well along in his eighth grade studies before the disease incapacitated him.

Here was a young man not quite thirteen years of age, endowed with exceptional talent, whose attitude was an inspiration not only to his family but also to all who knew him. As his father said, "After Carl finally understood the seriousness of his illness, he refused to be sorrowed by this knowledge and was anxious to pursue all the learning that he could get."

And what was the attitude of Carl's parents? Their eldest son, the joy of their lives, a boy with brightest of prospects for life taken from them just before his thirteenth year!

Thankful for Thirteen Years

What bitterness could have enveloped them. They could have taken the attitude that the Lord was unjust. They had lived good lives. Why did this have to happen to a boy with such bright prospects? But rather, this was their attitude, in their own words: "We shall be eternally grateful for the thirteen wonderful years that we were privileged to have him in our midst. We know that we are blessed in the knowledge that we are sealed as an eternal family. We know that Carl was preparing to fill a mission. We know that he was prepared for that mission and that he is now filling it." No self-pity here, but rather an attitude of faith and hope and optimism, even under the most trying of circumstances!

Attribute of Spirituality

There are many who could tell just such stories, many whose attitude has carried them and their loved ones through dark pathways into the sunlight. To each of them I express gratitude. They are in very deed an inspiration.

I bear you my witness that God lives and that his Son Jesus Christ is directing this, his work, through our great President and his servant, David O. McKay, and that if we will develop the right attitude toward the Master and his teachings, we will be privileged to return to his presence, in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

He to whom you have just listened is Bishop Victor L. Brown of the Presiding Bishopric. Elder Spencer W. Kimball of the Council of the Twelve will be our concluding speaker.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

My brothers and sisters and friends the world over, we bring you greeting:

As members of The Church of Jesus Christ of Latter-day Saints, we declare in all solemnity the reality of God the Eternal Father and his Son Jesus Christ, as like as any father and son, yet distinct individuals. On more than one occasion the Christ has made known that a knowledge and acquaintance with God is basic to exaltation.

"This is eternal lives—to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he." And then his command: "Receive ye, therefore, my law." (D&C 132:24.)

Neither the Father Elohim nor the Son Jehovah would alienate himself from the children of men. It is they, the men, who cut themselves off if there be estrangement. Both the Father and the Son would gladly commune and associate with men. But men must be Godlike, pure, and perfected to attain such stature. Even with this high degree of worthiness, men must still be protected from the brilliance and glory of the heavenly personages.

Prize of Great Worth

If I were to tell you that in your own back yard you could find an acre of diamonds, would you ignore the suggestion and take no trouble to search? Today, I am telling you that in easy reach there is a prize of inestimable worth. Diamonds can buy one food and shelter. Diamonds can sparkle and glitter. Diamonds can embellish and decorate. But the prize which is within your grasp is more brilliant than jewels. It will not tarnish nor be subject to market trends. I speak of the greatest gift—the gift of eternal life. It may not be obtained through mere wishing; it cannot be purchased with money; hopeful wishing will not bring it, but it is available to men and women the world over. There have been long periods of history when the total truth was not immediately available to the inhabitants of the earth. But in our day, the whole eternal program is here and can carry men to exaltation and eternal life all the way to Godhood.

Jeremiah declared:

"For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2:13.)

And Amos predicted:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos 8:11-12.)

Spiritual Famine Ended

After centuries of spiritual darkness, described by Amos and Jeremiah, we solemnly announce to all the world that the spiritual famine is ended, the spiritual drought is spent, the word of the Lord in its purity and totalness is

available to all men. One needs not wander from sea to sea nor from the north to the east, seeking the true gospel as Amos predicted, for the everlasting truth is available.

Jeremiah the prophet again asked the question: "Shall a man make gods unto himself, and they are no gods?" (Jer. 16:20.) In spite of all the gods which men make for themselves and the confusion incident thereto, the Living and True God is in his heaven and is available to his children.

The Master himself gave the basic truth that eternal life is available to those people only who have a knowledge of the Father and the Son.

The most important question one can ask himself is this: Do I really know God the Father and Jesus Christ his Son? And in the answer is the difference between floundering through indecision or having sureness and certainty.

The Lord promised:

". . . every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, *shall see my face and know that I am;*" (*Ibid.*, 93:1. Italics added.)

The Beatitudes of Christ add: "Blessed are the pure in heart: for they shall see God." (Matt. 5:8.)

The Way to Celestial Life

Celestial life may be had by every soul who will fulfil the requirements. To *know* is not enough. One must *do*. Righteousness is vital and ordinances are necessary.

Jehovah proclaims:

"But no man is possessor of all things except he be purified and cleansed from all sin." (D&C 50:28. Italics added.)

And the Redeemer continues: "And surely every man must repent or suffer. . . ." (*Ibid.*, 19:4.)

" . . . *I, God, have suffered these things for all,* that they might not suffer if they would repent;

"But if they would not repent, they must suffer even as I;

"Which suffering caused myself, even God, the greatest of all to tremble because of pain. . . ." (*Ibid.*, 19:16-18. Italics added.)

"I am Jesus Christ, the Son of God, who was crucified for the sins of the world, . . ." (*Ibid.*, 35:2. Italics added.)

There are three Gods: the Eternal Father, Elohim, to whom we pray; Christ or Jehovah; and the Holy Ghost who testifies of the others and witnesses to us the truth of all things.

Many seem to delight in confusing the matter with their rationalizations and human calculations. The Father and the Son, in whose image we are created, separate and distinct beings, have identifed themselves through the ages.

The Christ declared himself to be the Lord God Almighty, Christ the Lord, the beginning and the end, the Redeemer of the world, Jesus the Christ, the mighty one of Israel, the Creator, the Son of the Living God, Jehovah.

The Father Elohim declares Jesus to be *Mine only Begotten Son, the word of my power.* And twice, at least, at the Jordan baptism and then on the Mount of Transfiguration, he declared: *"This is my beloved Son in whom I am well pleased."* (See Mark 1:11, Luke 3:22) and stated that *"the worlds were made by him: Men were made by him: All things were made by him, and through him and of him."*

The Bible gives much secular and religious history and much in glorious teachings. But even with the scriptures, confusion continues in the Christian world.

To Know God

To know God, one must be aware of the person and attributes, power, and glory of God the Father and God the Christ. Moses declares he ". . . saw God face to face, and he talked with him. . ." (Moses 1: 2.) This experience of Moses is in harmony with the scripture, which says:

"For no man has seen God at any time in the flesh, except quickened by the Spirit of God. Neither can any natural man abide the presence of God, neither after the carnal mind." (D&C 67:11-12. Italics added.)

It must be obvious then that to endure the glory of the Father or of the glorified Christ, a mortal being must be translated or otherwise fortified. Moses, a

prophet of God, held the protecting Holy Priesthood: ". . . and the glory of God was upon Moses; therefore Moses could endure his presence." (Moses 1:2.)

Grease on the swimmer's body or a heavy rubber skin diver's suit may protect one from cold and wet; an asbestos suit might protect a fire-fighter from flames; a bullet-proof vest may save the policeman from assassin's bullets; one's heated home may protect from winter's chilling blasts; deep shade or smoked glass can modify the withering heat and burning rays of the midday sun. There is a protective force which God brings into play when he exposes his human servants to the glories of his person and his works.

Moses explained that he could endure the divine presence because ". . . the glory of God," (*idem*) was upon him.

Jehovah said: "Wherefore, no man can behold all my works, except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh on the earth." (*Ibid.*, 1:5.)

In heavenly glorious vision, Moses ". . . beheld the world . . . and all the children of men. . . ." (*Ibid.*, 1:8.) It is significant to note that when the protection from such transcendent glory was relaxed, that Moses was left weak and near helpless.

The scripture says: "And the presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself. And . . . he fell unto the earth." (*Ibid.*, 1:9.) Many hours elapsed before he could regain his natural strength. He exclaimed: ". . . mine own eyes have beheld God . . . my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him." (*Ibid.*, 1:11.)

The Tempter

There is another power in this world forceful and vicious. In the wilderness of Judaea, on the temple's pinnacles and on the high mountain, a momentous contest took place between two brothers, Jehovah and Lucifer, sons of Elohim. When physically weak from fasting, Christ was tempted by Lucifer: "If thou be the Son of God, command this stone that it be made bread." (Luke 4:3.)

On the temple's pinnacles, the Evil One taunted again, suggesting the unwarranted use of power: ". . . Thou shalt not tempt the Lord thy God." (*Ibid.*, 4:12.)

On a high mountain the devil tantalized the Christ, offering kingdoms, thrones, powers, dominions, satisfactions of urges, desires, passions, the glory of wealth, ease, comfort—all to possess on condition that he worship Lucifer.

The Lord in his mortality was tempted but resisted: "Get thee hence, Satan: . . ." (Matt. 4:10) he said.

Abraham was tempted; Moses and all men must prove themselves.

Now came Satan, contending for the subservience of Moses. Satan, also a son of God, had rebelled and had been cast out of heaven and not permitted an earthly body as had his brother Jehovah. Much depended upon the outcome of this spectacular duel.

And again, could the mastermind, Lucifer, control and dominate this Prophet Moses who had learned much directly from his Lord? "Moses, son of man, worship me," the devil tempted, with promise of worlds and luxuries and power. But, he courageously:

". . . looked upon Satan and said, 'Who art thou? For behold, I am a son of God, in the similitude of his Only Begotten. . . ." (Moses: 12:13.) And Moses knew well his role and was prepared for this master-mind:

". . . where is thy glory, that I should worship thee?

"For behold, I could not look upon God, except his glory should come upon me, and I were strengthened before him. But I can look upon thee in the natural man. Is it not so surely?" he taunted. (*Ibid.*, 1:13-14.)

"Blessed be the name of my God, for his Spirit hath not altogether withdrawn from me, or else where is thy glory, for it is darkness unto me?

"And I can judge between thee and God"; (*Ibid.*, 1:15.) The contrast was compelling. Moses the priesthood bearer must be protected to see Jehovah but

could face this impostor with his natural eyes and without discomfort. What a contrast!

And with full knowledge now and with great fortitude the prophet demanded: "Get thee hence, Satan; . . ." (*Ibid.*, 1:16.)

The liar, the tempter, the devil unwilling to give up this possible victim, now in rage and fury: ". . . cried with a loud voice, and rent upon the earth, and commanded, saying, I am the Only Begotten, worship me." (*Ibid.*, 1:19.)

Moses recognized the deception and saw the power of darkness and the "bitterness of hell." Here was a force not easily reckoned with nor evicted. Terrified, he called upon God, then commanded with new power: "I will not cease to call upon God . . . for his glory has been upon me, wherefore I can judge between him and thee." (*Ibid.*, 1:18.)

". . . In the name of the Only Begotten, depart hence, Satan." (*Ibid.*, 1:21.)

Not even Lucifer, the Star of the Morning, the arch-enemy of mankind can withstand the power of the priesthood of God. Trembling, quaking, cursing, weeping, wailing, gnashing his teeth, he departed from the victorious Moses.

Protected

When properly protected with the glory of God, and when sufficiently perfected, man can see God.

Again, the glory of the Lord was upon him and he heard the promise: ". . . thou shalt deliver my people from bondage. . . ." (*Ibid.*, 1:26.)

". . . and thou shalt be made stronger than many waters; for they shall obey thy command as if thou wert God." (*Ibid.*, 1:25.)

What a promise. What power! As one hears this promise from the God of heaven, one can envision water coming from the rock, manna from the sky, quails from the bushes, and the waters of the sea rolling back to provide dry crossing for the refugee children of Israel.

A heavenly visitor identified himself to Abraham: "I am the Lord, thy God; I dwell in heaven. . . .

"My name is Jehovah. . . ." (Abraham 2:7-8.)

And Abraham: ". . . talked with the Lord, face to face, as one man talketh with another; . . .

"And he said unto me: My son, my son . . . And he put his hand upon mine eyes, and I saw those things which his hands had made . . . and I could not see the end thereof." (*Ibid.*, 3:11-12.)

Abraham was protected so that he not only could withstand the glory of the Lord, but he could see and comprehend. The visions which Abraham saw at this time before his sojourn in Egypt were beyond all description. Perhaps no soul even with the strongest telescopes has ever seen the thousandth part of what Abraham saw as to this universe with all its limitless parts and functions. He also saw the creation of this earth, and the Father is quoted:

"And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten Son." (Moses 1:33.)

How great the power of God, the majesty of God, the glory of God! Again, when Jehovah came to call Saul of Tarsus to his mission, the vision was given to him only.

"And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." (Acts 9:7.)

But Saul of Tarsus saw Jehovah, the glorified Christ, and heard his voice and conversed with him. Even partially protected as he was, the brilliance of the light from heaven in which he centered—greater than the noonday sun—Paul collapsed to the earth, trembling, shocked. The voice said: "I am Jesus whom thou persecutest. . . ." (*Ibid.*, 9:5.)

So intense and brilliant was the light that even with such protection, he was blinded. He said: "And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus." (*Ibid.*, 22:11.)

A priesthood miracle restored sight to Paul after three days of total darkness. The glory of the Lord! How great and magnificent!

Paul told Timothy: ". . . Christ . . .

". . . is the blessed and only Potentate, the King of kings, and the Lord of lords,

"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: . . ." (1 Tim. 6:14-16.)

Enoch also needed protection, for the Lord, speaking to Enoch, said:

"Anoint thine eyes with clay, and wash them, and thou shalt see. . . .

And he beheld the spirits that God had created, and he beheld also things which were not visible to the natural eye; . . ." (Moses 6:35-36.)

The godless dared not touch him ". . . for fear came on all of them that heard him; for he walked with God." (*Ibid.*, 6:39.)

Daniel was worried so much so that he mourned for three weeks and took no pleasant bread nor meat nor wine. Then came his vision which he alone saw:

". . . I retained no strength," he said,

"Yet heard I the voice of his words: . . . then was I in a deep sleep on my face, and my face toward the ground.

"And behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

"And when he had spoken such words unto me, I set my face toward the ground, and I became dumb." (Dan. 10:8-10, 15.)

Another World

There is another world with which we mortals are little acquainted. It may not be far from us. Peter, James, and John, the Presidency of the Church, came to know the power of God. These three central figures climbed the high mountain with the Lord Jehovah, while he was yet in the mortal world before his crucifixion. In the high mountain was solitude, apartness, and privacy.

What a glorious experience! The Son of God, their Master, "was transfigured before them, and his face did shine as the sun, and his raiment was white as the light" (Matt. 17:2) and heavenly beings Moses and Elias appeared to them. ". . . a bright cloud overshadowed them: and behold a voice out of the cloud, which said, *This is my beloved Son, in whom I am well pleased; Hear ye him.*" (*Ibid.*, 17:5. Italics added.)

The glory of the contact was more than they could bear and they collapsed, falling on their faces. While in this state unprintable, unspeakable, unutterable things were said and done. The three mortals thus protected survived even this withering fiery experience.

Realizing that death by martyrdom was imminent and that a verbal witness could be forgotten and that his important knowledge must be perpetuated down through the ages, Peter bore his solemn witness in writing. No fable was this, no conjuring of the imagination was this, no imagination of human minds was this . . . it was real and certain:

"Eyewitnesses of His Majesty"

"(we) . . . were eyewitnesses of his majesty.

"For he (Christ) received from God the Father honour and glory, when there came such a voice to him from the excellent glory, *This is My beloved Son, in whom I am well pleased.*

"And which voice came from heaven we heard, when we were with him in the holy mount." (2 Pet. 1:16-18. Italics added.)

The pattern was established, the chart made, the blueprint drawn. Under special need, at special times, under proper circumstances, God reveals himself to men who are prepared for such manifestations. And since God is the same yesterday, today, and forever, the heavens cannot be closed except as men lock them against themselves with disbelief.

In our own dispensation came another similar grandiose experience. The need was imperative; an apostasy had covered the earth and gross darkness the people, and the minds of men were clouded, and light had been obscured in darkness. The time had come. Religious liberty would protect the seed until it could germinate and grow. And the individual was prepared in the person of a youth, clean and open-minded, who had such implicit faith

in the response of God that the heavens could not remain as iron and the earth as brass as they had been for many centuries.

The Prophet's Vision

This budding prophet had no preconceived false notions and beliefs. He was not steeped in the traditions and legends and superstitions and fables of the centuries. He had nothing to unlearn. He prayed for knowledge and direction. The powers of darkness preceded the light. When he knelt in solitude in the silent forest, his earnest prayer brought on a battle royal which threatened his destruction. For centuries, Lucifer with unlimited dominion had fettered men's minds. He could ill-afford to lose his satanic hold. This threatened his unlimited dominion. Let Joseph Smith tell his own story:

". . . I was seized upon by some power which entirely overcame me . . . to bind my tongue. . . . Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

". . . at the very moment when I was ready to . . . abandon myself to destruction—not to an imaginary ruin but to the power of some actual being from the unseen world. . . . I saw a pillar of light exactly over my head, above the brightness of the sun.

". . . I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:15-17.)

Young Joseph finally recovered his voice and asked the pertinent questions for which he had come and a conversation ensued, most of which was forbidden him to write. He continues: ". . . When I came to myself again, I found myself lying on my back, looking up into heaven. . . ." (*Ibid.*, 2:20.)

Joseph had had the same general experience of Abraham and Moses and Enoch who had seen the Lord and heard his voice. In addition, he heard the Father, bearing witness of the Son, as had Peter, James, and John on Transfiguration's Mount. He had seen the person of Elohim. He had fought a desperate battle with the powers of darkness as had Moses and Abraham. And like them all, he was protected by the glory of the Lord. This young man gave a new concept to the world. Now at least one person knew God without question, for he had seen and heard.

Again the Prophet reports the veil was lifted from their minds and the eyes of their understandings were opened and he and Oliver Cowdery in the temple saw the Lord Jehovah who said unto them:

"I am the first and the last. I am he who liveth, I am he who was slain; I am your advocate with the Father." (D&C 110:4.)

"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of . . . great waters. . . ." (*Ibid.*, 110:3.)

"We Saw Him"

And on another occasion, the prophet speaks of the Only Begotten Son:

"We, . . . being in the spirit. . .

"(we could) see and understand the things of God—

"(and the) Only Begotten Son. . . .

"Of whom we bear record; . . . whom we saw and with whom we conversed in the heavenly vision." (*Ibid.*, 76:11-14.)

". . . and the glory of the Lord shone round about.

"And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

"And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever.

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father." (*Ibid.*, 76:19-23.)

"And this we saw also and bear rec-

ord, that an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son whom the Father loved and who was in the bosom of the Father, was thrust down from the presence of God and the Son,

"And was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning." (*Ibid.*, 76:25-26.)

And eternal life again was made available to men in the earth, for does not the scripture say: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) And so we return to the promise made on the hill in Palestine. "Blessed are the pure in heart: for they shall see God." (Matt. 5:8.)

Men who know God and love him and live his commandments and obey his true ordinances may yet in this life, or the life to come, see his face and know that he lives and will commune with them.

Our friends, I invite further inquiry. I testify to these truths, in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder Spencer W. Kimball of the Council of the Twelve has just given the concluding address.

The Tabernacle Choir will now favor us with the "Hallelujah Chorus" from Handel's "Messiah," conducted by Richard P. Condie. The benediction will be offered by Elder Cashell Donahoe, president of the Virginia Stake.

The music, as you know, for this afternoon has been furnished by the Tabernacle Choir. Again their singing has been inspirational, at both sessions today and also on Saturday morning when their singing was heard by millions. God bless the officers and the members of this great organization. It would be impossible to estimate the good that this group of singers is doing. Letters and messages testify to the happiness and inspiration they bring not only to members of the Church but to music lovers all over the world.

Tonight the Deseret Sunday School Union Conference will convene in this building at seven o'clock. All Sunday School workers will wish to be in attendance and the public is cordially invited.

It is understood that ward Sacrament meetings will be held where practicable this evening in the various wards.

The Tabernacle Choir will now favor us with the "Hallelujah Chorus" conducted by Richard P. Condie. After the benediction by Elder Cashell Donahoe, president of the Virginia Stake, the general session of this conference will be adjourned until ten o'clock Monday morning.

As a concluding number the Tabernacle Choir sang the "Hallelujah Chorus," (Handel's Messiah).

President Cashell Donahoe, President of the Virginia Stake, offered the closing prayer.

Conference adjourned until Monday, April 6 at 10:00 a.m.

THIRD DAY

MORNING MEETING

The General Conference of the Church reconvened Monday morning, April 6, 1964.

President David O. McKay presided and conducted the exercises of the session.

The choral music for this Conference session was furnished by the Brigham Young University Combined Choruses, John R. Halliday, Conductor; Frank W. Asper, Organist.

President McKay made the following introductory remarks:

President David O. McKay:

For the information of those who are tuned in by radio or television we announce that we are assembled here in the famed Tabernacle on Temple Square in Salt Lake City in the sixth session of the one hundred and thirty-fourth

Annual Conference of the Church. These services are being broadcast in the Assembly Hall by television. Those standing in the doorways may possibly find seats in this building, and possibly not. (Laughter)

This session of the Conference will be broadcast as a public service over television and radio stations throughout the West. The names of the stations were announced prior to the beginning of this meeting. We again express appreciation for this service that is being rendered by these stations.

We are pleased to note the attendance on this week-day session of United States Senators Honorable Wallace F. Bennett and Honorable Frank E. Moss; United States House of Representatives, Honorable Sherman P. Lloyd and Honorable Laurence J. Burton. We welcome our Governor, Honorable George D. Clyde; and our mayor, Honorable J. Bracken Lee; and Honorable Lamont F. Toronto, Secretary of State. Educational institutions are represented this morning by Dr. Harvey L. Taylor of the Unified Church School System; Honorable Earl C. Crockett, acting president of the Brigham Young University; President of the University of Utah, Dr. A. Ray Olpin; Dr. James C. Fletcher, who will take charge of the University of Utah after June 1st; President of the Utah State University, Dr. Daryl Chase; Dixie College, Dr. Arthur Bruhn; Superintendent of State Schools, Dr. T. H. Bell.

We welcome all those who are hearing this historic broadcast in the Assembly Hall and on the air.

This session of the conference will be broadcast as a public service over television and radio stations throughout the west. We again express appreciation for this service that is being rendered by these stations. Both of the sessions today will be rebroadcast starting at one o'clock tomorrow morning, and can be heard in many parts of the United States including Alaska and in Canada, Mexico, the Islands of the Pacific, and in many other parts of the world.

We acknowledge the following telegrams: President Finn B. Paulsen of the Brazilian South Mission reports, "Excellent reception Portuguese broadcast. Good reception in English broadcast earlier. Brazilian South Mission members and missionaries are grateful for the inspiration received.

From President Fyans of the Uruguayan Mission: "Thousands of Saints in Uruguayan nation listening to and being inspired by conference. Our hearts are with you."

We are pleased to note the attendance this morning of the special guests named. We are also pleased to welcome our stake and ward officers from far and near, the temple presidencies, and the general auxiliary officers of the Church, and all who are gathered in this historic building and listening in—a vast audience of hundreds of thousands listening!

The singing for this morning's session will be furnished by the Brigham Young University Combined Choruses, conducted by Professor John R. Halliday, with Frank W. Asper at the organ. We are pleased to have these choice young men and women with us today, and want them to know that we deeply appreciate the efforts they have put forth to be with us in this session of the conference, and this afternoon.

We shall begin these services by the chorus singing, "Jesus Christ is Risen Today," under the baton of Professor John R. Halliday. The invocation will be offered by Elder J. Henry Volker, formerly president of the Netherlands Mission.

The Brigham Young University Combined Choruses sang "Jesus Christ Is Risen Today."

J. Henry Volker, formerly President of the Netherlands Mission, offered the invocation.

President David O. McKay:

The Brigham Young University Combined Choruses will now favor us with, "He Is Risen," conducted by John Halliday.

Before we listen to them I wish to make reference once more to the fact that in the year 1820 a young boy between 14 and 15 years of age declared that in answer to sincere prayer he received a revelation from God. His

declaration was simple but positive—he declared that God is a personal Being who communicates His will to man; and second, that no creed of Christendom had the true plan of salvation. It was ten years later, 134 years ago today, that the Church was organized by a group of men and women in obedience to a commandment of God. They assembled in the house of Peter Whitmer, Sr. in Fayette, Seneca County, New York. They administered the Sacrament, and quoting from the minutes of that meeting: "The spirit of the Lord was manifest in a very great degree. Some prophesied, all praised the Lord, and rejoiced exceedingly."

And now, as has been customary since the organization of the Church, we shall sustain the General Authorities of the Church. A few brief statistical and financial reports will be given, just prior to the sustaining of the Authorities. Elder Joseph W. Anderson, Clerk of the Conference, will follow the singing by the Choir, and he will give a few statistics concerning the Church. He will be followed by Elder Orval W. Adams, who will give a report of the Church Finance Committee. Brother Adams' presentation of the finances will be followed by President Hugh B. Brown's presentation of the General Authorities, general officers, and general auxiliary officers of the Church for your sustaining vote; and that will be followed by President Joseph Fielding Smith, President of the Council of the Twelve.

The choir will now sing.

The Combined Choruses sang the number, "He Is Risen."

Elder Joseph Anderson, Clerk of the Conference read the following report:

STATISTICAL REPORT 1963

The First Presidency has issued the following Statistical Report concerning the membership of the Church at the end of the year 1963.

Number of Stakes of Zion at close of 1963		389
An increase of 25 Stakes during the year		
Number of Wards	3,049	
Number of Independent Branches in Stakes	566	
Total Wards and Independent Branches in Stakes at close of year		3,615
Number of Mission Branches at close of year		1,987
Number of Full-Time Missions at end of year (Not including Area Supervisory Missions)		73
Church Membership, December 31, 1963:		
In the Stakes	1,736,567	
In the Missions	380,884	
Total Membership		2,117,451
A net increase of 151,665 Members during the year		
Church Growth during 1963:		
Children blessed in Stakes and Missions		56,205
Children of record baptized in Stakes and Missions		49,640
Converts baptized in Stakes and Missions		105,210
Social Statistics:		
(Based on 1963 data from the Stakes)		
Birth rate per thousand		34.56
Marriage rate per thousand		8.22
Death rate per thousand		5.09
Priesthood:		
Members holding the Aaronic Priesthood, December 31, 1963		
Deacons	98,637	
Teachers	71,596	
Priests	97,602	
Total number holding the Aaronic Priesthood		267,835

Members holding the Melchizedek Priesthood, December 31, 1963		
Elders	180,332	
Seventies	21,196	
High Priests	58,560	
Total number holding Melchizedek Priesthood		260,088
Grand Total, members holding Aaronic or Melchizedek Priesthood		527,923
An increase of 24,370 during the year		

Auxiliary Organizations:

Relief Society (Membership)	262,002
Deseret Sunday School Union (average attendance)	758,335
Young Men's Mutual Improvement Association (enrollment)	220,449
Young Women's Mutual Improvement Association (enrollment)	272,370
Primary (children enrolled)	403,940

Welfare Plan:

Number of Persons assisted during the year	104,686
Number placed in remunerative employment	11,616
Man-days of work donated to the Welfare Plan	114,749
Unit-days of equipment use donated	7,055

Genealogical Society:

Names cleared in 1963 for Temple Ordinances	1,104,017
Genealogical records microfilmed in 15 countries during the year were equivalent to 134,394 printed volumes of approximately 300 pages per volume.	

Temples:

Number of ordinances performed during 1963 in the 12 operating Temples:		
For the living	56,439	
For the dead	3,294,133	
Total number of ordinances		3,350,572

Church School System:

Total 1963 cumulative enrollments in Church Schools, including Institutes, and Seminaries	125,922

Missionaries:

Number of Missionaries who at the close of 1963 were laboring under calls from the First Presidency in the full-time missions	11,653
Number of Local Missionaries (full-time and part-time) who at the close of 1963 were laboring in these missions	129
Number of Stake Missionaries at the close of the year	5,135
Total number of Missionaries at end of year	16,917
Number of Missionaries who received training in the Missionary Home during 1963	5,659

THOSE WHO HAVE PASSED AWAY

Since the 1963 Annual Conference

President Henry D. Moyle, of the First Presidency
Richard R. Lyman, formerly a member of the Council of the Twelve
Elder Levi Edgar Young, of the First Council of the Seventy
H. Loren Allen, President of Mesa Stake
George B. Glade, President of Park Stake
James L. Mortensen, President of Columbus Stake
Golden Romney, President of Lewiston Stake
Gladys Pratt Young, wife of Elder S. Dilworth Young of the First Council of the Seventy

Elder Orval W. Adams read the following report by the Church Finance Committee.

March 30, 1964

The First Presidency
47 East South Temple Street
Salt Lake City, Utah

Dear Brethren:

We have reviewed the report of the 1963 financial operations of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints, as well as of auxiliaries and other organizations for which accounts are maintained in the Financial Department of the Church. Attention was given particularly to the accounting and auditing procedures followed as to funds received and to the manner in which expenditures are controlled. We have determined that the expenditures of such funds are authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve and the Presiding Bishopric.

A continuous audit of the financial records of the Church is conducted by the Church Auditing Department, which is completely independent of all other departments. Professional auditing firms are employed to audit certain businesses owned or controlled by the Church.

Based upon our review of the financial reports of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints and explanations made by the personnel of the Financial and Auditing Departments of the Church, we are of the opinion that the expenditures of funds during the year 1963 were made in accordance with the established procedures outlined herein.

We congratulate the General Authorities and their associates for the manner in which the finances of the Church are administered, and we commend the Church Financial Department and the Church Auditing Department for the expert and careful manner in which all financial records are maintained and audited.

Respectfully submitted,

CHURCH FINANCE COMMITTEE

Orval W. Adams
Harold H. Bennett
Glenn E. Nielson
Wilford G. Edling
Weston E. Hamilton

President Hugh B. Brown:
(Sustaining of General Authorities of the Church)

It now becomes our privilege to exercise a right which is not a pro forma matter but an important function in Church government.

It is proposed that we sustain the following as General Authorities of the Church:

President Hugh B. Brown, First Counselor in the First Presidency, presented for the sustaining vote of the members the General Authorities, General Officers, and General Auxiliary Officers of the Church as follows:

GENERAL AUTHORITIES OF THE CHURCH

The First Presidency

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Hugh B. Brown, First Counselor in the First Presidency.

Nathan Eldon Tanner, Second Counselor in the First Presidency.

President of the Council of the Twelve Apostles

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Alma Sonne
ElRay L. Christiansen
John Longden
Sterling W. Sill
Henry D. Taylor
William J. Critchlow, Jr.
Alvin R. Dyer
Franklin D. Richards
Theodore M. Burton
Thorpe B. Isaacson
Boyd K. Packer
Bernard P. Brockbank

TRUSTEE-IN-TRUST

David O. McKay

as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Antoine R. Ivins
Seymour Dilworth Young
Milton R. Hunter
Bruce R. McConkie
Marion D. Hanks
Albert Theodore Tuttle
Paul Harold Dunn

PRESIDING BISHOPRIC

John H. Vandenberg, Presiding Bishop
Robert L. Simpson, First Counselor
Victor L. Brown, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant.

GENERAL CHURCH PRIESTHIOD COMMITTEES

PRIESTHOOD WELFARE COMMITTEE

John H. Vandenberg. Chairman
Henry D. Taylor, Managing Director
with all members of the committee as at present constituted.

PRIESTHOOD HOME TEACHING COMMITTEE

Marion G. Romney, Chairman
John H. Vandenberg, Vice Chairman

Alvin R. Dyer, Managing Director
with all members of the committee as at present constituted.

PRIESTHOOD MISSIONARY COMMITTEE

Spencer W. Kimball, Chairman of Executive Committee
Gordon B. Hinckley, Managing Director
Boyd K. Packer, Associate Managing Director
with all members of the committee as at present constituted.

PRIESTHOOD GENEALOGICAL COMMITTEE

Howard W. Hunter, Chairman
Theodore M. Burton, Managing Director
with all members of the committee as at present constituted.

CHURCH BOARD OF EDUCATION

David O. McKay
Hugh B. Brown
Nathan Eldon Tanner
Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson
Boyd K. Packer
Marion D. Hanks
Albert Theodore Tuttle
John H. Vandenberg

ACTING CHANCELLOR OF THE CHURCH SCHOOL SYSTEM

Harvey L. Taylor

CHURCH FINANCE COMMITTEE

Orval W. Adams
Harold H. Bennett
Wilford G. Edling
Glenn E. Nielson
Weston E. Hamilton

SENIOR CHURCH AUDITORS

Harold L. Davis
Charles Schmidt

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor
with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent
David Lawrence McKay, First Assistant Superintendent

Lynn S. Richards, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

G. Carlos Smith, Jr., General Superintendent
Marvin J. Ashton, First Assistant Superintendent
Carl W. Buehner, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Florence Smith Jacobsen, President
Margaret Romney Jackson, First Counselor
Dorothy Porter Holt, Second Counselor
with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern Watts Parmley, President
Leone Watson Doxey, First Counselor
Lucile Cardon Reading, Second Counselor
with all members of the Board as at present constituted.

TABERNACLE CHOIR

Isaac M. Stewart, President
Theodore L. Cannon, Vice President
Richard P. Condie, Conductor
Jay E. Welch, Assistant Conductor
W. Jack Thomas, Tour Manager

ORGANISTS

Alexander Schreiner
Frank W. Asper
Roy M. Darley, Assistant

President Hugh B. Brown:

President McKay, as far as I can observe the voting is unanimously in the affirmative.

President David O. McKay:

We have just listened to a report from the Clerk of the Conference, Joseph W. Anderson, giving statistical data; from Elder Orval W. Adams who gave a report of the Church Financial Committee; and from President Hugh B. Brown of the First Presidency who presented for your sustaining vote the General Authorities, general officers, and general auxiliary officers of the Church. We thank you, brethren and sisters, for this sustaining vote. May God bless you and all of us that we may in unity and brotherly love continue in body and spirit in the great work of the Church commenced by Joseph Smith and his associates 134 years ago today.

President Joseph Fielding Smith of the Council of the Twelve will be our first speaker this morning, and he will be followed by Elder Bernard P. Brockbank, Assistant to the Twelve.

PRESIDENT JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

My beloved brethren and sisters: I have chosen a vital subject, that of chastity, if you will give me your attention.

According to the dictionary, chastity means, "The state or quality of being chaste, free from sexual impurity; free in thought, modest and free from vulgarity."

When our Redeemer was with the Nephites on this continent after his resurrection, he emphasized this principle by saying to them: "And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

"Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

"Verily, verily, I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do that shall ye also do; for that which ye have seen me do even that shall ye do;

"Therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day." (3 Nephi 27:19-22.)

Repentance Essential

From what we see as we travel from city to city and from what we read in the public press, we are forced to the conclusion that repentance from sin is extremely essential throughout the entire world. In fact, there is seldom a time in the known history of mankind when sexual sin was not prevalent and the violation of the divine commandments was almost universal. It was not long after Adam and Eve had children who began to pair off and establish families that the influence of Satan was felt, and the sons and daughters forgot the teachings of their parents. We read that Satan came among them saying: "I am also a son of God"; and he commanded them to believe not the teachings of their parents, and the record informs us that from that time forth men became, ". . . carnal, sensual, and devilish." (Moses 5:13.)

Very frequently I have this question asked of me: "When Lucifer, or the devil, was cast out of heaven, why did the Lord permit him to come to this earth to tempt and torment us, rather than to have been sent with his followers to an isolated place?" My answer to this question has been that it seems clear that the Father permitted Lucifer to come here to tempt us and test our faith. The fact is clear that Adam and his posterity were not left without divine commandments and guidance. Angels visited them and instructed them and commanded them to raise their children in light and truth. Moreover, the fall was not the terrible mistake which so many have been led to believe. It is customary in the religious world to speak of the fall as "man's shameful fall," leaving the impression that had Adam refused to partake of the fruit, he and Eve and their posterity would have lived in eternal bliss and harmony. The fact is clear, however, had Adam not partaken he and Eve would have lived alone without posterity. Therefore the fall was a necessity, and this was clearly stated by Mother Eve when she said: "Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." (*Ibid.*, 5:11.)

Mortality Part of Eternity

This mortal life is just an essential part of our eternal existence. We came here to be tested and proved by coming in contact with evil as well as the good. It is necessary that we be tempted and tried, but the Eternal Father did not leave us helpless in the midst of evil. From the very beginning the plan of salvation was presented to our first parents. They taught these principles to their children. It is necessary, however, that we have trials and temptations, as well as the divine commandments.

Therefore the Father has permitted Satan and his hosts to tempt us, but by the guidance of the Spirit of the Lord and the commandments given through revelation, we are prepared to make our choice. If we do evil, we have been promised that we will be punished; if we do good, we will receive the eternal reward of righteousness. Every soul has been given the gift of free agency. It is essential that we learn both good and evil and thus resist and overcome the evil. If we live righteously there will come eternal salvation and exaltation in the kingdom of God.

Cleanliness and Eternal Existence

Cleanliness of life will bring the reward of exaltation and an eternal existence in the kingdom of God. If we choose the evil, the reward will be in punishment. Eventually every sin will have to be righted. Our Savior paid the price of our transgressions if we do not sin a sin worthy of eternal death and humbly keep his commandments; otherwise he has said, we must suffer even as did he.

When the children of Israel came out of Egypt, the Lord gave them many commandments. Among these commandments he taught the Israelites that their bodies were sacred and that they should not be improperly exposed. Among these instructions we find this necessary commandment:

Not a Lovely Sight

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." (Deut. 22:5.)

Today it is a common sight, even on the streets of the cities of the Latter-day Saints, to see women dressed in pants and suits similar to those worn by men. We are forced to declare that this is not a lovely sight. Moreover, it is also frequently the case at parties and places of entertainment that women are arrayed in what I think they call full or party dress, thus exposing a part of the body which should be sacred and not exposed.

The Prophet Isaiah without question saw our day, for he speaks of the daughters of Zion who, in the latter days, would be guilty of all kinds of improprieties in their dress. I will not quote what he said, but if any are curious enough and wish to read it you will find it in the third chapter of Isaiah, verses sixteen to the end.

Now, my good brethren and sisters, I am making a plea for modesty and chastity and for the members of the Church, male and female alike, to be chaste, clean in their lives, and obedient to the covenants and commandments the Lord has given us.

I would like to quote a few paragraphs taken from a discourse by President J. Reuben Clark, Jr.:

"Our very civilization itself is based upon chastity, the sanctity of marriage, and the holiness of the home. Destroy these and Christian man becomes a brute.

Chastity Fundamental

"Chastity is fundamental to our life and to our civilization. If the race becomes unchaste, it will perish. Immorality has been basic to the destruction of mighty nations of the past; it will bring to dust the mighty nations of the present. Every one of us who instructs our youth in whatever place or position, and in whatever capacity, must teach the young people of today to abstain from unchastity." (*CR*, Oct. 1938, p. 137.)

The following counsel is given by President David O. McKay:

"In this day when modesty is thrust into the background, and chastity is considered an outmoded virtue, I appeal to you to keep your souls unmarred and unsullied from this sin, the consequence of which will smite and haunt you intimately until your conscience is seared and your character sordid.

"Remember, too, the significance of the Savior's saying that if any shall commit adultery even in his or her heart, he shall not have the Spirit, but shall deny the faith and shall fear.

"Resist evil, and the tempter will flee from you. If you keep your character above reproach, no matter what others may think, or what charges they make, you can hold your head erect, keep your heart light, and face the world undauntedly because you, your-

self, and your God know that you have kept your soul untarnished." (*Ibid.*, Oct. 1951, pp. 8-9.)

"Precious Above All Things"

Again from President McKay:

" 'My spirit,' says the Christ 'will not dwell in unclean tabernacles.' The corruption that is in the world through lust, as mentioned in one of Peter's Epistles, has its source in thoughts and schemes harbored in the individual mind. A man who takes advantage of his neighbor in a business deal when the opportunity offers has prepared himself for the occasion by dishonest thinking. Young couples do not lose their chastity, named by the Book of Mormon as 'precious above all things' without their having previously in thought justified the act.

"The husband who coolly turns from a loyal wife and family and seeks illicit relationship elsewhere, perhaps with a disloyal wife of a neighbor, has previously poisoned his soul with immoral ideas. Disgruntled members of society, faultfinders in wards and stakes, do not become such merely because of some offense, real or imagined. What they say and do has been preceded by selfish desires or unattained ambition." (*Ibid.*, April 1951, pp. 96-97.)

In the name of Jesus Christ our Savior. Amen.

President David O. McKay:

President Joseph Fielding Smith of the Council of the Twelve has just spoken to us.

Elder Bernard P. Brockbank, Assistant to the Twelve, will be our next speaker.

ELDER BERNARD P. BROCKBANK

Assistant to the Council of the Twelve Apostles

Brethren and sisters: I am thankful for the gift of the Holy Ghost, and I pray for the inspiration of this great comforter. Isn't it humbling and glorious to be an active member of The Church of Jesus Christ of Latter-day Saints? I find it a great joy and blessing to visit the Saints in many parts of the world. It is a privilege to shake their hands and to call them brother and sister. I like the warmth and the joy that come from this great family tie. Happiness truly comes from God and his righteousness.

"Seek ye first . . ."

The first great goal of this life was given by Jesus Christ our Savior, leader, and example, when he said, ". . . seek ye first the kingdom of God, and his righteousness; . . ." (Matt. 6:33.) There is no other goal ahead of this first goal.

I would like to speak briefly about the scriptures and missionary work. No one ever needs to make excuses or apologize for the scriptures. The Apostle Paul said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

"That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16-17.)

I repeat, "All scripture is given by inspiration of God." Anyone changing or placing a personal interpretation that changes the true meaning of the scriptures is placing himself and his abilities above the God-inspired scriptures.

"The field is white . . ."

When the gospel and Church of Jesus Christ were restored to this earth in 1830 by a Prophet of God, the scriptures were again restored to their true light and meaning. Immediately after the restoration, the great missionary program of the Church was commenced. The Savior said in a revelation to the Prophet Joseph Smith, ". . . behold the field is white already to harvest; . . ." (D&C 4:4.) Christ said when he lived upon the earth that there were many people to be brought into the Church "but the labourers are few." (Matt. 9:37.)

Today, 1964, the field is still white and ready to harvest. There are millions waiting today for the restored gospel of Jesus Christ, but the laborers are few. We must find ways to reach

and teach every creature. I sometimes wonder if we have actually taught one percent of God's children. That would be over thirty million. I know that millions have heard about the Church, but there is no substitute for the teacher.

"By their fruits"

Under the inspiration and direction of our Prophet David O. McKay, we have undertaken a great and far-reaching missionary program in the New York World's Fair. Millions of people will have the opportunity to hear testimonies and see fruits of the gospel in the restored Church of Jesus Christ. Jesus said, ". . . by their fruits ye shall know them." (*Ibid.*, 7:20.) The fruits through the exhibits based upon the scriptures will be shown and taught.

The World's Fair

Our pavilion and exhibits are built and designed to give a sacred atmosphere and a spirit of rest and peace. Our theme is "Man's Search for Happiness." We want to show and impress upon all who attend, that happiness comes from seeking first the kingdom of God and his righteousness.

As people enter the pavilion, they will see an Adam and Eve statue and the masterful painting of the ancient prophets. The scriptural messages which will be written in text will show our acceptance of the Old Testament scriptures.

The Messages of the New Testament

The heroic-sized marble statue of Jesus Christ and the inspired painting of the Twelve Apostles will show that we accept Jesus Christ, the Twelve Apostles, and the scriptures of the New Testament. The one-hundred-ten foot mural, picturing the teachings of Jesus Christ, will touch the hearts of the true Christians. Jesus Christ is shown coming up out of the waters of the River Jordan after being baptized by John the Baptist. The Holy Ghost is represented in the form of a dove, and the voice of God the Eternal Father saying, ". . . This is my beloved Son, in whom I am well pleased," (*ibid.*, 3:17)—a picture that even touches the heart of the unbeliever. This is one of the great examples and messages of the New Testament, and the artist under inspiration has created and pictured this glorious occasion when God expressed from heaven that he was pleased with his Son.

Christ-centered

The mural continues with Jesus calling the fishermen, Peter and Andrew. Another picture shows the calling and ordaining of the Twelve Apostles; Jesus is also pictured teaching the multitudes in Jerusalem; Jesus praying at Gethsemane while the apostles slept; Judas and the betrayal kiss; the crucifixion; the meeting of the Resurrected Christ and the apostles after his resurrection; the ascension of Jesus Christ and the two men in white apparel saying, ". . . this same Jesus, which is taken up from you into heaven, shall so come in like manner . . ." (Acts 1:11)—a most impressive mural. The golden-rayed room, built around Jesus Christ, is inspiring, soul-searching, and magnificent. Many will receive their first inspiration of this Church as they enter this pavilion.

We will briefly show the apostasy from the teaching of Jesus Christ, that man in many cases substituted his own doctrines and programs; men did away with the Twelve Apostles, changed the baptism, and substituted an incorporeal and incomprehensible God for our Living, Personal Heavenly Father.

"Another Angel"

The mural continues to show John the Revelator on the Isle of Patmos. John in vision saw an angel and said, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,"—(Rev. 14:6) often quoted and unique to this Church. Our message to the world is that this angel came to the Prophet Joseph Smith and restored the everlasting gospel, and that it is going forward today to every nation, kindred, tongue, and people.

The Restoration

As we walk into the first vision diorama, we see the boy-Prophet,

Joseph Smith, kneeling in humble prayer in the Sacred Grove, and we feel as if we are in that grove of trees witnessing his first vision.

Heavenly Beings

Millions accept Moses, Abraham, Jacob, Isaiah, and all of the ancient prophets of God as prophets of God, and heavenly messengers appeared unto them many times. Millions accept the Apostle Peter, John the Revelator, Paul, and the other Apostles of the Lord Jesus Christ, and they all had heavenly visitations and manifestations. If we stay with the God-given scriptures, heavenly manifestations are part of God's earth program, and the Prophet Joseph Smith's first vision is in harmony with the scriptures.

A twin diorama showing Jesus Christ teaching in and around Jerusalem on the Eastern Hemisphere and in the Americas on the Western Hemisphere is impressive and brings to light his statement that he had other sheep which he must visit.

Scriptures

The Bible contains the God-inspired scriptures of the Eastern Hemisphere. The Book of Mormon contains the God-inspired scriptures of the Western Hemisphere. Today men are looking for evidence of divine power; it can be found in the Holy Bible and in the Book of Mormon, and among the prophets and Apostles of the Lord.

A statue showing the restoration of the priesthood by Peter, James, and John, messengers sent from heaven, upon the head of the Prophet, will portray the restoration of this great power. One hundred back-lighted transparencies have been created and taken from all parts of the world to show the fruits of the Church.

Life Eternal

A diorama showing eternal life has been created around the words of Jesus that have been quoted here several times at this conference, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) An inspired moving picture on eternal life has also been created to inspire and touch the hearts of the truth-seeker.

The Tabernacle Choir, a great missionary, will be at the fair also. Three hundred Singing Mothers will be there.

I heard several fine sermons on Easter from prominent ecclesiastical scholars encouraging the people to return to religion. We already have an abundance of varied religions on this earth, but all of God's children should turn to the God-inspired scriptures and to the gospel teachings of Jesus Christ. They should seek first the kingdom of God.

Brothers and sisters, we sincerely and humbly ask for your prayers for the success of the Lord's work at the World's Fair and for the great missionary program of the Church, that we may more fully teach the gospel of Jesus Christ to every nation, kindred, tongue, and people, and I ask this in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Bernard P. Brockbank, Assistant to the Twelve.

The congregation and chorus will now join in singing, "Praise to the Man Who Communed with Jehovah."

Elder Thorpe B. Isaacson will be our speaker following the singing.

The Choruses and the congregation joined in singing the hymn, "Praise To The Man Who Communed With Jehovah."

President David O. McKay:

Elder Thorpe B. Isaacson, Assistant to the Twelve, will be our next speaker.

He will be followed by Elder John Longden.

ELDER THORPE B. ISAACSON

Assistant to the Council of the Twelve Apostles

President McKay, President Brown, President Tanner, President Smith, my beloved brethren of the General Authorities, my dear brothers and sisters: I would like to testify to you that these brethren are servants and prophets of God our Eternal Father. I know today we miss Elder LeGrand Richards, Apostle LeGrand Richards. I say "apostle" intentionally because truly he is an Apostle of the Lord Jesus Christ. We have missed his sitting here by the side of Brother Romney for these three days. I visited with him this morning. He is home and looks very fine. He sends his love to the people, the Saints, and thanks you for your prayers. He does love the Saints, and I can say to him, "We love you, too, LeGrand. You are a great soul."

The first and great commandment is:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matt. 22:37, 39.)

My Neighbor

Now, just who is your neighbor? We are living in a somewhat complex society, when things sometimes are not quite as they seem. And now as we are facing a state and national election, perhaps we should conduct ourselves and our public statements and accusations a little differently than we have done in the past.

The Lord has said:

"Judge not, that ye be not judged.

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (*Ibid.*, 7:1-3.)

The Opposition's Candidate

We have two great American political parties in this country—the Republican Party and the Democratic Party—and I believe that most citizens believe in the two-party system and desire to preserve it. Sometimes we speak about the opposition candidate as if we would like to destroy one or the other political party. Recently, I heard two men speaking about a certain candidate of the opposite party to which they belonged. One of the men said, "If he runs, before he is through, we will ruin him." Some of us can recall where men have been practically ruined because of treacherous political campaigns. I wonder if any political office is worth that price. Certainly, we can talk principles and policies without degrading the integrity and even the good name and the family reputation of any candidate of either party.

As citizens of this great country and members of both major political parties, we can be thankful for belonging to a nation under God and for a faith which, if practised, can see us through any hour of trouble. The atmosphere of hate and intolerance will likely be partly responsible for sad events occurring in this choice country—a choice land!

Respect His Good Name

We should all be thankful and grateful that this government is an inspired form of government and our personal rights and liberties will continue unabated. Ours is a free country, and freedom requires people to think for themselves and develop their own abilities. Tolerance and respect for the opinion of others should be cherished and practised. Each of us could learn to distinguish between men and their ideas, to disagree without being disagreeable, and to take no pleasure in ruining any man or his good name or his future because most of us, if not all of us, have guilt enough—each in his own way.

Perhaps there is a great lack of tolerance. We should not debase and deprive those with whom we may differ by character or custom but realize that there is a time and place for everything.

The courage to defend the right does not give one the right to destroy those who disagree. The world is in constant conspiracy against brave men. Moral courage has been to a greater or less extent missing or lacking in the American life.

Competition in America is keen but that does not justify the attempt to ruin a man's good name in order to achieve, nor does it justify short cuts in our taking advantage of the other fellow.

Should Americans set themselves one against another in bitterness and suspicion? Are we developing tolerance, moral courage, patience, etc., or have these virtues become de-emphasized in American life? To what degree would we go to defeat another?

Protect His Honor

Some years ago an article written by President David O. McKay was published, entitled "Protecting One Another's Honor." It might be well for each one of us to adapt this article to ourselves. Today that should be emphasized and practised. Yes, it should even become part of our own life. May I quote some statements from that article. President McKay states, and I quote:

"To defend one's country is a worthy deed! Patriotism is a virtue. In protecting the good name and holding inviolate the word of their country, men in the service of their country may rise to the heights of true nobility. . . .

"The same virtue is possessed by him who with unwavering integrity protects the honor and good name of his friends and associates [yes, even his competitors]. It is the best within him expressing itself.

"In upholding the good in others he makes better his own soul. He that looks for the good shall find it; and he who protects another's good name makes bright his own.

"But the opposite is true as well. If every man is the keeper of his brother's good name, he who proves false to his trust weakens his own good character, stains his own soul. There is a mean element in human nature which 'feeds fat' upon seeing weaknesses and faults in others—which secretly gloats upon others' failures. The more one yields to this meanness, the meaner one becomes. . . .

"It is from this base side of humanity that spring slander and backbiting, . . . gross evils in society that produce discord, distrust, and devilishness—that cause . . . sorrow and broken hearts. . . . Families are broken up because of distrust aroused by faults magnified and virtues overlooked. Ties of friendship are broken, societies and organizations weakened by dissension and ill will, and even governments undermined because men fail to defend the honor and good name of their colleagues and governing officials. Much of this is the result of the failure to look for the good and not for the bad in others.

Gossip's Tongue

"Looking for the good does not mean being blind to the bad. Human nature is full of weaknesses and frailties; . . . But in organized society . . . there are means established whereby weaknesses may be corrected and evils overcome. They are only made worse when magnified and multiplied by gossip's idle tongue. It is a deplorable fact that the eye of the gossip and the slanderer sees not only no good in others, but sees 'evil where no evil exists.' Ofttimes, many evil, vicious things that are circulated exist only in the imagination of . . . evil-thinking minds. How sordid must be that person's soul who would defame the honor and good name of an innocent friend or neighbor!

"True religion as exemplified in the gospel of Jesus Christ teaches that every man should be the defender of his brother's good name. It goes even further by requiring everyone to overlook another's trespasses:

" '. . . ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.' (D&C 64:9.)

"To pray for power to see things as they are, not as others imagine them to be; to cherish charity in our hearts for our fellow men; to realize that, next to love, sympathy is the divinest attribute of the human soul, and to manifest it for all things, both great and small; to

strive by righteous endeavor to hasten the day when men of all nations shall live as brothers—these are some of the ideals of life which should be emphasized by all men everywhere. . . ." (*The Instructor,* Vol. 95, June 1960, pp. 177-178.)

"In a world where sorrow"

Most men have plenty of trouble anyway. Why should we add to the humiliation, embarrassment, sorrow, and worry of another? Yes, most men are already carrying a heavy load. Why should any one of us wish to add to that already heavy cross? May we put aside bitterness, hate, jealousy, and quit judging the other fellow! If we could have courage to come to the rescue of the man who is being attacked when he is not present to defend himself, we could save the heartbreaks of one another.

May I quote from William George Jordan:

"The second most deadly instrument of destruction is the gun—the first is the human tongue. The gun merely kills bodies; the tongue kills reputations and ofttimes ruins characters. Each gun works alone; each loaded tongue has a hundred accomplices.

"The havoc of the gun is visible at once, the full evil of the tongue lives through all the years. . . .

Crimes of the Tongue

"The crimes of the tongue are words of unkindness, anger, malice, envy, bitterness, harsh criticism, gossip, lying and scandal. Theft and murder are awful crimes, yet in any single year the aggregate sorrow, pain and suffering they cause in a nation is microscopic when compared with the sorrows that come from the crimes of the tongue.

"At the hands of a thief or a murderer few of us suffer, even indirectly. But from the careless tongue of friend, the cruel tongue of enemy, who is free? No human being can live a life so true, so fair, so pure as to be beyond the reach of malice or immune from the poisonous emanations of envy. The insidious attacks against one's reputation, the loathsome innuendoes, slurs, half-lies by which jealous mediocrity seeks to ruin its superiors, are like those insect parasites that kill the heart and life of a mighty oak.

"Scandal is one of the crimes of the tongue, but it is only one. Every individual who breathes a word of scandal is an active stockholder in a society for the spread of moral contagion. He is instantly punished by nature by having his mental eyes dimmed to sweetness and purity, and his mind deadened to the sunlight and glow of charity.

"A few words lightly spoken by the tongue of slander, a significant expression of the eyes, a cruel shrug of the shoulders, with a pursing of the lips—and then friendly hands grow cold, the accustomed smile is displaced by a sneer, and one stands alone and aloof with a dazed feeling of wonder at the vague, intangible something that has caused it all.

"For this craze for scandal, sensational newspapers of today are largely responsible. [I am not referring to our newspapers.] Each newspaper is not one tongue, but a thousand or a million tongues, telling the same foul story to as many pairs of listening ears. The vultures of sensationalism scent the carcass of immorality afar off. From the uttermost part of the earth they collect the sin, disgrace and folly of humanity, and show them bare to the world.

"They do not even require facts, for morbid memories and fertile imaginations make even the worst of the world's happenings seem tame when compared with their monstrosities of invention. These stories, and the discussions they excite, develop in readers a cheap, shrewd power of distortion of the acts of all around them." (*The Kingship of Self-Control* by William George Jordan.)

When we look at other men, we may think they have no problems, that they have no worries, no sadness; but someone said, "Do not judge another man until you have walked in his shoes for a while!"

"Nay Speak No Ill"

"Nay speak no ill; a kindly word
Can never leave a sting behind;
And, oh, to breathe each tale we've heard

Is far beneath a noble mind.
Full oft a better seed is sown
By choosing thus the kinder plan,
For, if but little good is known,
Still let us speak the best we can.

"Give me the heart that fain would hide,
Would fain another's faults efface.
How can it please the human pride,
To prove humanity but base?
No, let us reach a higher mood,
A nobler estimate of man;
Be earnest in the search for good
And speak of all the best we can.

"Then speak no ill, but lenient be
To other's failings as your own.
If you're the first a fault to see,
Be not the first to make it known,
For life is but a passing day;
No lip may tell how brief its span;
Then, O the little time we stay,
Let's speak all the best we can."

—Anon. Hymns, Church of Jesus Christ of Latter-day Saints, page 116

May God bless us that we may do so, and that we shall never add to the worries of a friend or a brother, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Thorpe B. Isaacson, Assistant to the Twelve, has just addressed us. Elder John Longden, Assistant to the Twelve, will be our next speaker. He will be followed by Ezra Taft Benson of the Council of the Twelve.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve Apostles

Much has been said about the resurrection of Jesus Christ during this conference, and for several weeks past by many peoples of the Christian faith as the Easter season has been commemorated. The resurrection, we testify, is a reality. Every testimony-bearing member of this Church gives this witness.

Today, I should like to speak about a reality yet to come—the second coming of Jesus Christ. The signs and events preceding his second coming are clearly taught in the scriptures and furthermore are being fulfilled now.

By way of review, while the Savior was upon the earth on one occasion he met with:

"The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

"He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

"And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16:1-3.)

I well remember as a boy in England hearing this statement many times, "Red sky at night, sailors take delight. Red sky in the morning, sailors take warning."

Later, the Savior sat upon the Mount of Olives; the disciples came unto him privately, saying: ". . . Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

"And Jesus answered and said unto them, Take heed that no man deceive you.

"For many shall come in my name, saying, I am Christ; and shall deceive many.

"And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

"And then shall many be offended, and shall betray one another, and shall hate one another.

"And many false prophets shall rise, and shall deceive many.

"And because iniquity shall abound, the love of many shall wax cold.

"But he that shall endure unto the end, the same shall be saved.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (*Ibid.*, 24:3-7, 10-14.)

Evidence

Think of the signs and events of the past several weeks—world-wide, bearing on these predictions. We note, then, as the time approached for the Savior's departure from his disciples, he gave them instructions as to their mission, to carry the gospel to all the world. He also instructed them in relation to conditions which would prevail on the earth preceding his second coming. Peoples of the earth would reject him and his mission.

False doctrines would arise and there would be wars and rumors of wars because of the difficulties that would arise in the hearts of men. Nation would rise against nation. Peace would be taken from the earth, but his disciples should endeavor to remain faithful and true to their covenants to the end.

As we review the happenings of the past few years, we realize the most dreadful wars of all time have been fought in this dispensation, and the end is not yet. There are uprisings in many, many countries today. We have signs in the heavens and in the earth. Have they become so common we fail to recognize them? In recent years, around the world, we have had some of the most destructive earthquakes of history. Distress in and among nations is increasing daily. Will anyone say that men's hearts are not failing them? Today, millions of people sit and tremble in fear of what may happen. The wickedness of the world increases. Nations are preparing more earnestly than ever before for the final great struggle.

Among the wonderful signs which would be given to indicate the near approach of his advent, there would not only be wars but also earthquakes in divers places, distress among nations, elements in commotion in tornados and hurricanes, the sea heaving itself beyond its bounds. There would be signs in the heavens as well as in the earth of unusual proportions. To impress his disciples that these events would surely come, the Savior said:

"Heaven and earth shall pass away, but my words shall not pass away.

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (*Ibid.*, 24:35-36.)

Today weapons are being made more dreadful than ever known before, and fear enters into the hearts of all people. Is it so that we are able to see that the sky is red in the morning or in the evening and yet fail to see the signs in the heavens or in the earth? Surely there will be signs among the heavenly bodies before the end shall come. The earth will reel, the sun be darkened, the moon not give its light.

Is the airplane flying in the skies from one country to another a sign? The heavens are filled with them, and people are fulfilling the prophecy of Isaiah 60:8. "Who are these that fly as a cloud, and as the doves to their windows?"

Moreover are not the missiles which are shot into the outer space and which revolve around the earth signs? Will anyone say that these do not, in a large measure, come under the prediction made by the Lord on the Mount of Olives almost 2000 years ago? Surely they are signs in the heavens, and there will yet come other signs as the Lord has promised.

It appears that the trouble brewing in this world in which the hearts of men are failing them is here, and other even greater manifestations of the near approach of the Lord are yet to come. Will we be in a category of the people in the days of Noah as recorded in Luke? "And as it was in the days of Noe, so shall it be also in the days of the Son of man.

"They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

"But the same day that Lot went out

of Sodom it rained fire and brimstone from heaven, and destroyed them all.

"Even thus shall it be in the day when the Son of man is revealed." (Luke 17:26-30.)

Or as Peter predicted in 2 Peter 3:3-4: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

"And saying, Where is the promise of his coming? . . ."

Time Not Known to Man

True, the precise time of Christ's coming has not been made known to man. Yet I have no fear in my heart. Neither has anyone with a testimony of the gospel of Jesus Christ. By learning to comprehend the signs of the times, by watching the development of the work of God among the nations, and by noting the rapid fulfilment of significant prophecies, we may perceive the progressive evidence of the approaching event; but the hour or the day, no man knoweth, neither the angels in heaven nor shall they know until he comes. His coming will be a surprise to those who have ignored his warnings and who have failed to watch. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Likewise, Peter predicted the Saints also shall hardly escape. Nevertheless I, the Lord, am with them. (See 1 Pet. 4:18.) This is a great promise to those who will keep their covenants. Another sure sign to take place before his second coming was the restoration of the gospel and kingdom here on earth of the Lord Jesus Christ. This we testify took place 134 years ago.

Scriptural Evidence

The scriptures are replete with testimonies pertaining to the second coming of Jesus Christ. I would have you note Job and the Prophet Daniel, also the words of the Apostles after the crucifixion of Jesus: ". . . this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

Timothy had this to say: ". . . and unto them that look for him shall he appear the second time. . . ." (Heb. 9:28.) Likewise the Apostle Paul had this firm conviction when he said: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: . . ." (1 Thess. 4:16.)

But the crowning testimony of all is from the Savior of the world himself: ". . . I am Jesus Christ, who cometh quickly, in an hour you think not" (D&C 51:20), given by revelation from the Lord to the Prophet Joseph Smith in May 1831.

May we be in the category predicted by the Savior: "But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matt. 24:43-44.)

I bear witness that the messages of this conference have been to warn, advise, counsel, and encourage everyone to prepare and be ready to meet the Master, whether we are still living in mortality or have completed our missions here.

May we then observe the signs which are so evident and have the desire to labor and watch and so live as if the Savior were going to come today, is my prayer in the name of Jesus Christ. Amen.

President David O. McKay:

Elder John Longden, Assistant to the Twelve, has just spoken to us, Brother Ezra Taft Benson, you may sit down. (Laughter) We shall hear from you this afternoon.

The Brigham Young University Combined Choruses will now sing "Worthy Is the Lamb," conducted by Elder John R. Halliday. The benediction will be offered by Elder John E. Carr, formerly president of the New England Mission, after which this conference will be adjourned until two o'clock this afternoon.

The Brigham Young University Combined Choruses sang the anthem, "Worthy Is The Lamb," following which singing the closing prayer was offered by Elder John E. Carr, formerly President of the New England Mission.

Conference adjourned until 2:00 p.m.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference was held at 2:00 p.m., Monday, April 6th, with President David O. McKay presiding and President Hugh B. Brown conducting.

The Brigham Young University Chorale furnished the choral music for this session. Kurt Weinzinger conducted, Frank W. Asper was at the organ.

President Brown opened the meeting with the following introductory remarks:

President Hugh B. Brown:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the seventh and concluding session of the one hundred and thirty-fourth Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This afternoon many television and radio stations throughout the western part of the United States will carry the proceedings of this concluding session.

We wish to extend a cordial welcome to all present this afternoon—to special guests, educational leaders, stake presidencies, bishoprics and members of general auxiliary boards, and to those listening in.

The music for this session will be rendered by the Brigham Young University Chorale, with Kurt Weinzinger conducting. Frank W. Asper is at the organ. We shall begin this service by the Choir singing, "Pilgrim's Chorus," after which the invocation will be offered by Elder Clifford O. Gledhill, formerly president of the Great Lakes Mission.

The opening selection by the Brigham Young University Chorale was "Pilgrim's Chorus."

Elder Clifford O. Gledhill, formerly President of the Great Lakes Mission, offered the opening prayer.

President Hugh B. Brown:

The Brigham Young University Chorale will now sing, "I Know That My Redeemer Lives." After the singing Elder Ezra Taft Benson of the Council of the Twelve will address us.

The Chorale sang the hymn, "I Know That My Redeemer Lives."

President Hugh B. Brown:

Elder Ezra Taft Benson of the Council of the Twelve and President of the European Mission will be our first speaker this afternoon. He will be followed by Elder Marion G. Romney of the Council of the Twelve.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

Humbly and gratefully I approach this sacred assignment.

As the ancient Apostle declared on the Mount of Transfiguration: ". . . it is good for us to be here: . . ." (Matt. 17:4.)

I am grateful to President David O. McKay, whom I sustain as a prophet of God, for inviting Sister Benson and me to attend this great conference, even though we had not expected it, and even though it is not easy to leave the mission field.

Have you ever attended a mission-wide conference of more than two hundred devoted, enthusiastic, wonderful missionaries? We were in the midst of a series of such inspiring meetings when President McKay's cablegram arrived. In fact, we concluded one of these missionary conferences in Dusseldorf, Germany, only Wednesday, April 1. It was, I believe, the best April First Day I have ever spent.

We bring you the love and greetings of 2100 of some of the finest young

men and women to be found anywhere, your sons and daughters. They are not perfect, but I say to you, they are a credit to their loved ones, their communities, and the Church. I know the Lord loves them and is magnifying them, at times even beyond their natural abilities, which is one of the most soul-satisfying experiences that can come to man.

We bring you warm greetings from twelve dedicated mission presidents and their devoted companions.

We also bring you the love and fellowship of tens of thousands of faithful members—many of them new in the Church—from Norway, Sweden, Finland, Denmark, Switzerland, Austria, and Germany, who love the Lord and his work and rejoice in the brotherhood they enjoy in the Church.

It is a high and sacred honor to bear witness to the divine mission of Jesus Christ; to represent his great Church; to be an ambassador of truth to our Father's children; to be called by a prophet of the Lord to go into the world and proclaim the glad tidings that God has again spoken from the heavens: that the heavens are not sealed, that God still communicates with men on the earth, and that the pure gospel of Jesus Christ has again been restored to the earth in its fulness.

I rejoice in this glorious privilege, thank the Lord for this rich opportunity and blessing, and bear solemn witness to the truth of these things.

We meet here in this great conference with a prayer of gratitude in our hearts and on our lips for the privilege of living in this choice period when the light of truth has burst forth. We meet in a great Christian nation—a nation with a solid spiritual foundation—a nation departing from its basic concepts.

As a people we have just joined with others of the Christian world in the celebration of Easter. Today flags are at half mast as we mourn the passing of a great patriot, General Douglas MacArthur, and the sweet wife of our beloved Brother S. Dilworth Young. It is, therefore, most fitting that we consider together that most glorious event, the resurrection of the Lord Jesus Christ.

Testimony: Jesus Is the Christ

I bear witness to you that Jesus is the Christ, the Savior and Redeemer of the world—the very Son of God.

He was *born* the babe of Bethlehem.

He *lived* and ministered among men.

He was *crucified* on Calvary.

His friends *deserted* him.

His closest associates did not fully *understand* his mission, and they *doubted.* One of the most trusted *denied* knowing him.

A pagan governor, struggling with his conscience after consenting to Jesus' death, caused a sign to be erected over the cross proclaiming him "JESUS OF NAZARETH THE KING OF THE JEWS." (John 19:19.)

He asked *forgiveness* for his tormentors and then willingly gave up his life.

His body was *laid* in a borrowed tomb.

An immense stone was placed over the opening.

In the minds of his stunned followers over and over echoed some of his last words, ". . . be of good cheer; I have overcome the world." (*Ibid.,* 16:33.)

On the third day there was a great earthquake. The stone was rolled back from the door of the tomb. Some of the women, among the most devoted of his followers, came to the place with spices "and found not the body of the Lord Jesus." (Luke 24:3.)

Angels appeared and said simply, "Why seek ye the living among the dead?

"He is not here, but is risen." (*Ibid.,* 24:5-6.)

There is nothing in history to equal that dramatic announcement: "He is not here, but is risen."

"He is Risen"

The greatest events of history are those which affect the greatest number for the longest periods. By this standard, no event could be more important to individuals or nations than the resurrection of the Master. The eventual resurrection of every soul who has lived and died on earth is a scriptural

certainty, and surely there is no event for which one should make more careful preparation. Nothing is more absolutely universal than the resurrection. Every living being will be resurrected. ". . . as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.)

There are those, however, who act as though they do not believe in eternity or a resurrection. They cower at the thought of nuclear war, and to save their own bodies they would have peace at any price. Yet the best assurance of peace and life is to be strong morally and militarily. But they want life at the sacrifice of principles. Rather than choose liberty or death, they prefer life with slavery. But they overlook a crucial scripture ". . . fear not them which kill the body but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." (Matt. 10:28.) The Lord could, I suppose, have avoided the war in heaven over free agency. All he needed to do was to compromise with the devil, but had he done so he would have ceased to be God.

While it is more difficult to live the truth, such as standing for free agency, some of us may in the not-too-distant future be required to die for the truth. But the best preparation for eternal life is to be prepared at all times to die—fully prepared by a valiant fight for right.

Let us act like men, men who are sons of God, men with a sure knowledge that there will be a resurrection and a final judgment.

Yes, the resurrection of Jesus Christ is a glorious reality. He became the first fruits of them that slept. He truly rose from the tomb the third day, as he and his prophets foretold, and became in very deed "the resurrection and the life." He broke the bonds of death for all of us. We, too, will be resurrected. Our spirits will be reunited with our bodies.

Later the Risen Lord appeared to other women, to the two disciples on the road to Emmaus, to Peter, to the Apostles, and "after that," as reported by Paul, "he was seen of about five hundred brethren at once."

"And last of all," continued Paul, "he was seen of me also." (1 Cor. 15:6, 8.)

Resurrection, A Glorious Reality

Yes, Christ's resurrection was abundantly verified. The witnesses are many. Throughout the forty days following his resurrection the Lord manifested himself at intervals and gave instructions in the things pertaining to the kingdom of God. Much that he said and did is not written, but such things as are of record, John assures us, ". . . are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:31.)

He had told his followers that he must soon ascend unto his Father in heaven. And as the time of his ascension drew nigh, the Lord in that last solemn interview gave his parting instructions to his disciples.

And when Christ and the disciples had gone, "as far as to Bethany" where Mary, Martha, and Lazarus lived, the Lord lifted his hands and blessed them. And while he yet spoke he rose from their midst until a cloud received him from out of their sight. As the Apostles stood gazing steadfastly upward, two personages clothed in white apparel appeared by them. They spoke unto the eleven saying, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:9-11, also Luke 24:50-51.)

Worshipfully, and with great joy the Apostles returned to Jerusalem. The Lord's ascension was accomplished. It was truly a literal departure of a material being, as his resurrection had been an actual return of his spirit to his own physical body. Now the disciples began to comprehend more fully that he had truly overcome the world. Not that he had displaced Caesar or even Pilate who ruled over Judea. The great majority of the world's people had still not even heard of him. Not that man's inhumanity to man was suddenly wiped out. But there was victory over the

grave, always, until then, the final conqueror of all men.

His Kingdom Not of This World

Then the realization began to dawn on his faithful followers that his kingdom was not of this world. He had overcome the world of hate, envy, greed, and lust. He had shown the way for man to break the chains of selfishness and vengeance which had bound him, doomed him to mediocrity, a prisoner of his own misconceptions. His disciples were quickened with a realization that this was what he had been teaching them. This was what his life had spelled out to them. More clear became his ringing words, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:43-44.)

Yes, the Lord Jesus Christ liberated man from the world by the pure gospel of love. He demonstrated that man through the love of God and through kindness and charity to his fellows could achieve his highest potential. He lived the plain and sure doctrine of service, of doing good to all men, friends and enemies alike. His charge to return good for evil is still the greatest challenge to the mind of man. At the same time it is man's greatest weapon.

Impact of His Life

No other single influence has had so great an impact on this earth as the life of Jesus the Christ. We cannot conceive of our lives without his teachings. Without him we would be lost in a mirage of beliefs and worships, born in fear and darkness where the sensual and materialistic hold sway. We are far short of the goal he set for us, but we must never lose sight of it; nor must we forget that our great climb toward the light, toward perfection, would not be possible except for his teachings, his life, his death, and his resurrection.

May God hasten the day when people everywhere will accept his teachings, his example, and his divinity, yes, when they will accept as a reality his glorious resurrection which broke the bonds of death for all of us.

Yes, we must learn and learn again that only through accepting and living the gospel of love as taught by the Master, and only through doing his will can we break the bonds of ignorance and doubt that bind us. We must learn this simple, glorious truth so that we can experience the sweet joys of the spirit now and eternally. We must lose ourselves in doing his will. We must place him first in our lives. Yes, our blessings multiply as we share his love with our neighbor.

To the extent that we stray from the path marked out for us by the Man of Galilee, to that extent we are failing in our individual battles to overcome our worlds. But we are not without his help. Again and again he told his disciples, and all of us, "Let not your heart be troubled: . . ." (John 14:1.)

"If ye shall ask any thing in my name, I will do it." (*Ibid.*, 14:14.)

"I will not leave you comfortless: . . ." (*Ibid.*, 14:18.)

"Peace I leave with you, my peace I give unto you": (*Ibid.*, 14:27.)

His Comforting Spirit

We feel his comforting spirit in the sweet prayer of a child and the quiet abiding faith of all who have let his gospel permeate their lives. What a priceless gift it is that we can know him through our own prayers and through the sacred and solemn testimonies of those that have seen him, known him, felt his presence.

On this spring day more than 1900 years after his resurrection, I give you my solemn witness and testimony that I know that Jesus the Christ lives. He was in very deed raised from the dead as we shall be. He is "the resurrection and the life: . . ." He appeared unto many in the Old World after his resurrection and according to modern scriptures, sacred to me and to Latter-day Saints everywhere, he spent three glorious days before his final ascension with his "other sheep" here in America, the new world.

By him and through him and his gospel, God the Father has made it possible for you and me to overcome the world.

Yes, my friends, Jesus is the Christ. He lives. He did break the bonds of death. He is more than "a great moral teacher." He is our Savior and Redeemer, the very Son of God. And he will come again. ". . . this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

His Church Restored

Yes, this same Jesus has already come to earth in our day. The Resurrected Christ—glorified, exalted, the God of this world under the Father—appeared to the boy Joseph Smith in 1820. This same Jesus who was the God of Abraham, Isaac, and Jacob, the God of Moses, the Creator of this earth, has come in our day. He was introduced by the Father to Joseph Smith in these words:

"This Is My Beloved Son. Hear Him!" (Joseph Smith 2:17.)

The appearance of God the Father and his Son Jesus Christ to the boy Prophet is the greatest event that has occurred in this world since the resurrection of the Master. As the restored Church of Jesus Christ we humbly and gratefully bear this witness to all men. This message is a world message. It is the truth. More than two million members of the Church throughout the world bear this solemn testimony.

Today thousands of faithful missionaries at home and abroad freely carry this all-important message to the world. Jesus is the Christ, the Savior of mankind, the Redeemer of the world, the very Son of God. He is the God of this world, our advocate with the Father.

Today 16,000 missionary-messengers of truth, and the more than two million members of The Church of Jesus Christ of Latter-day Saints—the Mormon Church—bear witness that God has again spoken from the heavens, that Jesus Christ has appeared again unto man, that the resurrection is a reality.

Today I testify to the truth of the message which they bear and add my solemn witness, in the name of Jesus Christ. Amen.

President Hugh B. Brown:

The moving testimony to which we have just listened was given by Elder Ezra Taft Benson of the Council of the Twelve and President of the European Mission.

Elder Marion G. Romney of the Council of the Twelve will now speak to us. He will be followed by Richard L. Evans of the same Council.

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

I would like to say a few things this afternoon about revelation, which underlies all that God has done in the earth with his children. I invite you to join your prayers with mine that while I speak, you and I may both enjoy the spirit of inspiration. That we do so is imperative, because to talk about revelation without the spirit of inspiration would be futile.

God Communicates with Men

First, as to the Principle:

Prayer is the means by which men communicate with God. Revelation is the means by which God communicates with men. Revelation is indispensable to an understanding of the gospel of Jesus Christ. The very nature of the gospel is such that without the active and constant operation of the principle of revelation, it could not be understood nor could it be had.

The gospel deals with total truth—". . . knowledge of things as they are, and as they were, and as they are to come." (D&C 93:24.) Such truth is not to be had through man's ordinary learning processes. His sensory powers

are calculated and adapted to deal only with the things of this earth. Without revelation, man's intellect is wholly inadequate for the discovery of the ultimate truth with which the gospel deals.

Paul spoke of this to the Corinthians when he said:

". . . my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

". . . your faith should not stand in the wisdom of men, but in the power of God.

"For what man [continues Paul] knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:4-5, 11.)

Opens the Mind and the Spirit

The principle of revelation is the key which opens the mind and spirit of man to an understanding of the gospel. There is no other key to such knowledge. Thinkers have philosophized; poets have dreamed; and scientists have experimented; but only God speaks with a sure knowledge of all truth.

Some years ago I listened to a lecturer who argued long and deviously and came to the conclusion that there was no such thing as religious knowledge. Within his premises, he was right. He had no religious knowledge, and he could not obtain any because he had ruled out revelation.

It is my witness to you, however, that by the power of God, truth concerning the eternal verities with which the gospel deals has been in the past, is now being, and will in the future continue to be communicated to men from heaven by revelation. "Revelation" is the "governing law of conduct"—the age-old established rule of action or principle by which God communes with men.

Man Must be Born Again

Now a word as to the Nature of Revelation:

Since revelation is by nature spiritual, man, to receive it, must be spiritually born again. You will recall how earnestly Jesus sought to put this point over to Nicodemus, repeatedly telling him that except a man be born again, he could neither see nor enter the kingdom of God.

Man is a dual being. He is composed of a spirit and a body. His body came into being with his entrance into this world of mortality. His spirit as an individual person was begotten unto God in the spirit world. Through a long period of growth and development, each person's spirit came to know God and spiritual things, including the gospel, obedience to which is a prerequisite to attaining eternal life. Men, however, enter mortality spiritually blind. Never in this life do they recover memory of pre-mortal spiritual things. What they here learn of them must be revealed anew.

"To see if they will do . . ."

One of God's purposes in granting men mortal life is that they might be tested ". . . to see if they will do all things whatsoever the Lord their God shall command them; . . . they who keep their second estate [meaning this mortal estate] shall have glory added upon their heads for ever and ever." (Abraham 3:25-26.)

Since attaining this glory is conditioned upon obedience to the laws and ordinances of the gospel, and since men come into life ignorant of these principles and ordinances, justice demands that they be given opportunity to learn about them. God, being not only just but merciful, provided revelation as the means by which man might be so advised.

Moral Agency

The Lord also saw to it that men were so constituted that by the proper exercise of their moral agency with which he also endowed them, it would be natural for them to respond to revelation. Otherwise, it would not be just to hold them accountable for their failure to respond thereto.

I know the scriptures say that "the natural man is an enemy to God, . . ." (Mosiah 3:19.) And so he is when he rejects the promptings of the Spirit and follows the lusts of the flesh. But he

is not an enemy to God when he follows the promptings of the Spirit.

I firmly believe that notwithstanding the fact that men, as an incident to mortality, are cast out from the presence of God and deprived of past memories, there still persists in the spirit of every human soul a residuum from his preexistent spiritual life which instinctively responds to the voice of the Spirit of Christ until and unless inhibited by the free agency of the individual. If I had time, I could cite many authorities on this point.

Manifestations of Revelation

Now, as to the Manifestations of Revelation:

Revelation comes to men in an unlimited number of ways. Three separate mediums are mentioned in the first recorded account of revelation—the spoken word, the visitation of angels, and the power of the Holy Ghost. As a consequence of his transgression Adam was cast out from God's presence. But he was not forsaken. As he and Eve toiled and prayed, ". . . they heard the voice of the Lord from the way toward the Garden of Eden, . . ." (Moses 5:4.)

"And after many days an angel of the Lord appeared unto Adam, . . ." (*Ibid.*, 5:6.)

The Holy Ghost

"And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, . . ." (*Ibid.*, 5:9.)

The spoken word has been heard on many occasions. Moses heard it from the burning bush; Samuel in the temple. The Nephites heard the voice of the unseen Jesus.

Visitations of Angels

As to the visitation of angels, we have many examples. One which moves me as much as any is the record in the third chapter of Ether of the appearance of Jesus in his spirit body to the brother of Jared.

You will remember how, as Alma was traveling from Ammonihah to Aaron, an angel appeared to him and said, referring to the time of Alma's conversion, "I am the same angel that appeared to you before." (See Alma 8:15.)

We read in the 110th section of the Doctrine and Covenants about the visitation to the Prophet and Oliver of Moses, Elias, and Elijah.

The Unspoken Word

Another manifestation of revelation is the unspoken word, a good illustration of which is given us by Enos. He says: ". . . while I was thus struggling in the spirit, behold, the voice of the Lord came into my mind again, saying: . . ." (Enos 10.) Then he tells us what the voice of the Lord put in his mind. This is a very common means of revelation. It comes into one's mind in words and sentences. With this medium of revelation I am personally well acquainted.

Impelling Impulse

Another medium is an impelling impulse of the nature received by the Prophet when he read James 1:5. "Never [said he] did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart." (Joseph Smith 2:12.)

Dreams

Another means is dreams—Jacob's ladder, for example, Joseph's dream of the sheaves, Pharaoh's dream of the lean and fat years. There were Nebuchadnezzar's dream, Daniel's dream, Lehi's dream. Joseph, the husband of Mary, was warned in a dream to take Mary and Jesus into Egypt.

Visions

Another medium of revelation is visions. You know about Nephi's vision, the Prophet's great vision recorded in the 76th section of the Doctrine and Covenants, and President Joseph F. Smith's vision of work for the dead in the spirit world.

Flashes of Ideas

Flashes of ideas that come into one's mind represent another type or manifestation of revelation. Listen to this statement of the Prophet Joseph:

"A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus." (*Teachings of the Prophet Joseph Smith*, p. 151.)

"Study it out"

One of the most familiar types of revelation is the one which the Lord took so much pains to teach to Oliver Cowdery. The lesson begins in the 6th and 8th sections of the Doctrine and Covenants and concludes it in the 9th section. Oliver wanted to translate, and the Lord finally gave his consent. But Oliver didn't translate because he didn't work hard enough. When he complained about it, the Lord said:

"Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner.

"Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

"Ask if it be right . . ."

"But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

"But if it be not right you shall have no such feelings, but you shall have a stupor of thought. . . ." (D&C 9:6-9.)

This is the kind of revelation we can all live by. One need not make serious mistakes in life. Such can be avoided by following this formula. It will guide us in all our activities if we will become sensitive to it.

The foregoing are but some of the means of revelation.

In connection with this principle of revelation, the Prophet Joseph Smith further said:

"We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; . . . the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker, and is caught up to dwell with Him." (DHC 2:8.)

The Great Exemplar

In qualifying to receive revelation, as in all righteousness, Jesus is our great exemplar. He so qualified himself that he received through revelation "a fulness of the glory of the Father."

With respect to this point, John the Beloved bore this witness:

". . . I beheld his glory, as the glory of the Only Begotten of the Father, . . .

"And I, John, saw that he received not of the fulness at the first, . . .

". . . but continued from grace to grace, until he received a fulness; . . .

"And I, John, bear record that he received a fulness of the glory of the Father." (D&C 93:11-13, 16.)

Keep Commandments

To me, among the most inspiring passages of all scripture is the comment of Jesus on this testimony of John's, which, as you will remember, was dictated to the Prophet by the Savior. After quoting John's testimony, Jesus said to the Prophet Joseph Smith:

"I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.

"For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace." (*Ibid.*, 93:19-20.)

Now this is Christ's promise to the Prophet, and it is his promise to us.

". . . no man receiveth a fulness unless he keepeth his commandments.

"He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things." (*Ibid.*, 93:27-28.)

Receive Light and Truth

We receive a little revelation; we obey it; we receive a little more, obey it, and repeat the cycle over and over again.

This is the pattern by which the promise of the first paragraph of this great revelation may be obtained. As you now listen to this promise, let your souls be filled with hope.

"Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (*Ibid.*, 93:1.)

In these remarks I have, as you of course have noted, omitted any reference to revelation in connection with the great advances of science in our age. This I have done deliberately. I know that all men live and learn by the light of the Spirit of Christ; I know that all progress in science and other fields of secular learning is made possible by the light of Christ. I do not, however, think that our distinctive message about revelation lies in such fields of learning but rather in the field of religion.

"God Has Opened the Heavens"

Our message is that we are living in the great and last dispensation of the gospel of Jesus Christ; that God has opened the heavens anew; that by direct revelation through the means we have been considering, he has revealed himself, restored his gospel, set up his Church with power and authority to preach the gospel and administer the saving ordinances thereof; and that he is now, today, continuing to direct by revelation his great program for the blessing and the salvation of the human race.

Our great mission is to declare this message with such simple clarity and inspired conviction that men of all lands will hearken, investigate, and prayerfully seek until, through personal revelation to themselves, they obtain a saving witness for themselves. That we may successfully discharge this mission, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

He to whom you have just listened is Elder Marion G. Romney of the Council of the Twelve. Elder Richard L. Evans of the same Council will now speak to us.

ELDER RICHARD L. EVANS

Of the Council of the Twelve Apostles

President McKay and my beloved brethren and sisters:

From the time of President McKay's opening address until this moment, we have been strengthened and refreshed in spirit. We have heard our President's appeal against pernicious, enslaving habits and for preserving the integrity of the home and maintaining moral standards. Last night late, I reread the President's opening address, which I feel was one of his finest. These sentences I have taken from his text:

". . . that our homes are kept unpolluted and unbroken by infidelity; that children therein will be trained to keep the commandments of the Lord, to be honest, true, chaste, benevolent, and virtuous, and to do good to all men."

". . . the Word of Wisdom . . . goes deeper than the ill effects upon the body and strikes at the very root of character. . . ."

"No other success can compensate for failure in the home."

"The most vicious enemy to home life is immorality.

"The word of the Lord to his Church is: 'Keep yourself unspotted from the sins of the world!' "

We have heard Brother Lee's appeal

not to be "almost" only but altogether what we ought to be.

And we have heard Brother Hunter's most interesting analysis of the obligation and privilege of tithing. I recall in this connection a quotation from President Moyle, given in the Manti Temple not many months before he left us, in which he was quoting as I recall partly himself and partly President McKay. He said, "Tithing is as much a law as is baptism itself. We are no more compelled to keep the one than the other." And then quoting President McKay: "We have been praying for this day for a hundred years, and if we have the faith to meet the needs of the growth of the Church, the Lord will provide a way for us to do so. The Lord sets the times and seasons of this great growth."

Each of the brethren who has spoken, in his own way and in his own time, has added to our reminder of the fundamental position of the Church and its mission among men and has reminded us of our obligations and opportunities.

We have been reminded of the principles that will solve mankind's problems and that will lead us to everlasting life.

Repentance—the Principle of Progress

Now, why all this effort and exhortation? Because time moves swiftly and is short, and because people are of everlasting importance, and because there never comes a time when we do not need to be taught! There never comes a time when we do not need to know that repentance is the great principle of progress and that there is room for all of us to improve.

And since these things are so, what a person believes becomes exceedingly important, because what he believes determines how he lives. A person will prepare much differently for a short journey than he will for a long one, and he will prepare much differently for an everlasting journey than he will for one that ends after a short season.

Now since eternity is forever, and since life is going to be lived one way or another everlastingly, and since what we do here has its effect on our eternal opportunities, we ought frequently to do some self-searching—and that is what we have been doing these past three days.

One of life's greatest lessons is to learn that there are causes and consequences. God has given us our free agency and will not violate it, but everything we do has its effect on our everlasting life. As Samuel Johnson said it: "The future is bought with the present."

President McKay and several others have mentioned the surgeon general's report on tobacco and its adverse effects on human health and length of life. We may now expect to see much maneuvering to set aside the effects of these findings.

When the evil of an unrestrained indulgence is under attack, there will be a plea for moderation, for half steps, as if to say that a little of something that isn't right is all right. It comes down in another sense to this "almost" that Brother Lee spoke of. To quote some words from Nephi: "And there shall also be many which shall say: . . . there is no harm in this; . . ." (2 Nephi 28:8.) This is in error. If it isn't good—let it alone. If it isn't right—avoid it, not "almost," but altogether.

It has been over 130 years since the answer was given on this subject and on many other subjects. Why do we so long wander in the wilderness?

Now there are those who would ask what all this has to do with religion. In the Church and kingdom of God, the practical and the physical are intermingled with the spiritual. We *are* a practical Church. Life *is* a practical matter. So is eternal life. There are laws and commandments and physical facts that pertain to peace and progress and health and happiness, and I cannot conceive of a Loving Father's not being interested in everything that pertains to his children—what they do, what they eat, what they think, what they learn, how they live, their health, their happiness, their character, their conduct. Conscientious fathers are interested in all these things, or should be, and so is our Father in heaven. This is part of the gospel. It is part of life. It is part of religion—to give us peace and

health and happiness and to qualify us for the highest opportunities of everlasting life.

To Enlarge Life

In all of life, as Phillips Brooks put it, there are the "fulfillers" and the "destroyers"—those who build up and those who pull down, and the measure of what is good for man is what it does for him. What isn't good isn't good. What is good is good. And why should we vacillate between the two?

I heard President Brown ask this question not long ago. I can't recall the occasion, but I remember the words. I hope he will pardon me for using them from him. "Do you want to repent or rationalize? Repenting means pulling yourself up to a set of standards, and rationalizing means letting your conduct down to your appetites and to a less worthy inclination."

We ought to turn our attention to those things that enlarge and fulfil life and not those things which enslave and destroy.

"Man's success or failure, happiness or misery," President McKay has said, "depend upon what he seeks and what he chooses."

Last June in St. Louis at a Rotary International Convention, Willy Brandt, Mayor of Berlin, came to speak there at our invitation, and in a significant and challenging talk made this among other observations: "Nobody, no system, no ideology can prevail over the future unless the central interest is humanity. . . . The world is not to be won by disregarding people."

What he was saying, in his own way, was, in speaking of communism as he was, that unless it changes to serve the highest possibilities of mankind, it cannot survive, and if it changes to do this, it would not be communism.

What this says to me is that, here and hereafter, what is good for man is the measure of what is good and the ultimate in our Father's plans and purposes, and we must have the wisdom, the strength, the discernment to shape our lives toward this end and to choose between what is and isn't good.

"Another angel . . ."

At our World's Fair site in New York a few days ago, with Brothers Lee and Stapley and Brockbank and others, we saw raised atop the center tower of the temple a beautiful gold-leafed replica of the Angel Moroni. Earnestly we asked for a variance of the World's Fair building code so that our temple spires could reach to a height that would be symbolic and significant and would appear in proportion—and as we saw the angel put in place and contemplated our exhibit with all its planning (the product of many minds and many men, to whom should be paid personal tribute, and they will receive their everlasting credit where it counts, even if they worked somewhat behind the scenes), we could not help recall these words from the book of Revelation, already more than once quoted at this conference:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7.)

To the literal fulfilment of this event, we bear witness, and we have an obligation to live according to the witness that we bear.

Joseph Smith Told the Truth

Some days ago I was searching in an autobiography of Dr. John A. Widtsoe, one of my beloved mission presidents many years ago—scientist, scholar, educator, and Apostle. And in this book called *In a Sunlit Land,* published shortly before his death, he reviews his beginnings in a far country, on a rocky island off the North Sea coast of Norway; his birth into another church; the coming of the missionaries; the conversion of his mother and later his own conversion; his going to Harvard as an immigrant lad; his going later to Germany to acquire his doctor's degree in chemistry; his study of the sciences and of the religions and philosophies of

men; his serving as president of two universities. And then on about the last page of that book he says:

"During this long life, I have had occasion to test, time and time again, the verity of the foundations of The Church of Jesus Christ of Latter-day Saints. The answer has always been the same: Joseph Smith told the truth." (Salt Lake City: Deseret News Press, 1952, pp. 243-244.)

Joseph Smith did tell the truth. This is the witness that I would leave with you, my beloved brothers and sisters, my beloved family and friends, along with the witness that Jesus is the Christ and that God our Father did make us in his own image and that it is his purpose to bring to pass our immortality and eternal life, and this I do in the name of Jesus Christ. Amen.

President Hugh B. Brown:

Elder Richard L. Evans of the Council of the Twelve has just addressed us. The Choir and congregation will now sing "We Thank Thee O God For A Prophet," conducted by Kurt Weinzinger. After the singing Elder Thomas S. Monson of the Council of the Twelve will speak to us.

The Brigham Young University Chorale and the congregation joined in singing the hymn, "We Thank Thee, O God, For A Prophet."

President Hugh B. Brown:

Elder Thomas S. Monson of the Council of the Twelve will be our next speaker. He will be followed by Elder Delbert L. Stapley of the Council of the Twelve.

ELDER THOMAS S. MONSON

Of the Council of the Twelve Apostles

"Trust in the Lord with all thine heart; and lean not unto thine own understanding.

"In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:5-6.) So spoke the wise Solomon, the son of David, king of Israel.

On this the American continent, Jacob, the brother of Nephi, declared: ". . . Look unto God with firmness of mind, and pray unto him with exceeding faith. . . ." (Jacob 3:1.)

In this dispensation in a revelation given to the Prophet Joseph Smith, the Lord said, "Look unto me in every thought; doubt not, fear not." (D&C 6:36.)

"Have You Tried Prayer?"

This divinely inspired counsel comes to us today as crystal clear water to a parched earth.

We live in troubled times. Doctors' offices throughout the land are filled with individuals who are beset with emotional problems as well as physical distress. Our divorce courts are doing a land office business because people have unsolved problems. Personnel workers and grievance committees in modern industry work long hours in an effort to assist people with their problems. One personnel officer assigned to handle petty grievances concluded an unusually hectic day by placing facetiously a little sign on his desk for those with unsolved problems to read. It read, "Have you tried prayer?"

What that personnel director did not know when he placed such a sign upon his desk was that he was providing counsel and direction which would solve more problems, alleviate more suffering, prevent more transgression, and bring about greater peace and contentment in the human soul than could be obtained in any other way.

A prominent American judge was asked what we as citizens of the countries of the world could do to reduce crime and disobedience to law and to bring peace and contentment into our lives and into our nations. He carefully replied, "I would suggest a return to the old-fashioned practice of family prayer."

Family Prayer

As a people, aren't we grateful that family prayer is not an out-of-date practice with us? There is no more beautiful sight in all this world than to see a family praying together. The oft-repeated phrase is ever true, "The family that prays together stays together."

The Lord directed that we have family prayer when he said, "Pray in your families unto the Father, always in my name, that your wives and your children may be blessed." (3 Nephi 18:21.)

Will you join me as we look in on a typical Latter-day Saint family offering prayers unto the Lord? Father, mother, and each of the children kneel, bow their heads and close their eyes. A sweet spirit of love, unity, peace fills the home. As father hears his tiny son pray unto God that his dad will do the right things and be obedient to the Lord's bidding, do you think that such a father would find it difficult to honor the prayer of this precious son? As a teenaged daughter hears her sweet mother plead unto the Lord that her daughter will be inspired in the selection of her companions, that she will prepare herself for temple marriage, don't you believe that such a daughter will seek to honor this humble, pleading petition of her mother whom she so dearly loves? When father, mother, and each of the children earnestly pray that these fine sons in the family will live worthy that they may, in due time, receive a call to serve as ambassadors of the Lord in the mission fields of the Church, don't we begin to see how such sons grow to young manhood with an overwhelming desire to serve as missionaries?

I am sure that family prayer prompted a letter written by a young Latter-day Saint girl attending a Denver, Colorado, high school. The students had been asked to prepare a letter to be written to a great man of their choice. Many addressed their letters to Mickey Mantle, the New York Yankee star of baseball; John Glenn, America's first astronaut; the President of the United States; and other celebrities. This young lady, however, addressed her letter to her father, and in the letter she stated, "I have decided to write this letter to you, Dad, because you are the greatest man that I have ever known. The overwhelming desire of my heart is that I might so live that I might have the privilege of being beside you and mother and other members of the family in the celestial kingdom." That father has never received a more cherished letter.

Prayer is the Language of Faith

As we offer unto the Lord our family and our personal prayers, let us do so with faith and trust in him. Let us remember the injunction of Paul to the Hebrews: ". . . for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.) If any of us has been slow to hearken to the counsel to pray always, there is no finer hour to begin than now. William Cowper declared, "Satan trembles when he sees the weakest Saint upon his knees." Those who feel that prayer might denote a physical weakness, remember that a man never stands taller than when he is upon his knees.

We cannot know what faith is if we have never had it, and we cannot obtain it as long as we deny it. Faith and doubt cannot exist in the same mind at the same time, for one will dispel the other.

If our desire is to discard all doubt and to substitute therefor an abiding faith, we have but to accept the invitation extended to you and to me in the Epistle of James.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (Jas. 1:5-6.)

This promise motivated the young man Joseph Smith to seek God in prayer. He declared to us in his own words,

"At length I came to the conclusion that I . . . must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

"So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. . . . It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally." (Joseph Smith 2:13-14.)

Now if we have hesitated in supplicating God our Eternal Father simply because we have not as yet made the attempt to pray, we certainly can take courage from the example of the Prophet Joseph. But let us remember, as did the Prophet, our prayer must be offered in faith, nothing wavering.

It was by faith, nothing wavering, that the Brother of Jared saw the finger of God touch the stones in response to his plea.

It was by faith, nothing wavering, that Noah erected an ark in obedience to the command from God.

It was by faith, nothing wavering, that Abraham was willing to offer up his beloved Isaac as a sacrifice.

It was by faith, nothing wavering, that Moses led the children of Israel out of Egypt and through the Red Sea.

It was by faith, nothing wavering, that Joshua and his followers brought the walls of Jericho tumbling down.

It was by faith, nothing wavering, that Joseph saw God our Eternal Father and Jesus Christ his Son.

Now the skeptic may say that these mighty accounts of faith occurred long ago, that times have changed.

Source of Spiritual Power

Have times really changed? Don't we today, as always, love our children and want them to live righteously? Don't we today, as always, need God's divine, protecting care? Don't we today, as always, continue to be at his mercy and in his debt for the very life he has given us?

Times have not really changed. Prayer continues to provide power—spiritual power. Prayer continues to provide peace—spiritual peace.

Wherever we may be, our Heavenly Father can hear and answer the prayer offered in faith. This is especially true in the mission fields throughout the world. While presiding under the direction of President McKay over the Canadian Mission, Sister Monson and I had the opportunity of serving with the finest young men and women in all this world—your missionary sons and daughters. Their very lives exemplified faith and prayer.

There sat in my office one day a newly arrived missionary. He was bright, strong, filled with enthusiasm and a desire to serve, happy and grateful to be a missionary. As I spoke with him I said, "Elder, I imagine that your father and mother wholeheartedly support you in your mission call." He lowered his head and replied, "Well, not quite. You see, President, my father is not a member of the Church. He doesn't believe as we believe, so he cannot fully appreciate the importance of my assignment." Without hesitating and prompted by a source not my own, I said to him, "Elder, if you will honestly and diligently serve God in proclaiming his message, your father will join the Church before your mission is concluded." He clasped my hand in a viselike grip, the tears welled up in his eyes and began to roll forth down his cheeks, and he declared, "To see my father accept the truth would be the greatest blessing that could come into my life."

Faith Generates Action

This young man did not sit idly by, hoping and wishing that the promise would be fulfilled, but rather he followed the example of Abraham Lincoln, of whom it has been said, "When he prayed, he prayed as though everything depended upon God, and then he worked as though everything depended upon him." Such was the missionary service of this young man.

At every missionary conference I would seek him out before the meetings would ever commence and ask, "Elder, how's dad progressing?"

His reply would invariably be, "No progress, President, but I know the Lord will fulfil the promise given to me through you as my mission president." The days turned to weeks and the weeks to months and finally, just two weeks before we ourselves left the mission field to return home, I received a letter from the father of this mission-

ary. I would like to share it with you today.

"Dear Brother Monson:

"I wish to thank you so much for taking such good care of my son who recently completed a mission in Canada.

"He has been an inspiration to us.

"My son was promised when he left on his mission that I would become a member of the Church before his return. This promise was, I believe, made to him by you, unknown to me.

"I am happy to report that I was baptized into the Church one week before he completed his mission and am at present time Athletic Director of the MIA and have a teaching assignment.

"My son is now attending BYU and his younger brother was also recently baptized and confirmed a member of the Church.

"May I again thank you for all the kindness and love bestowed upon my son by his brothers in the mission field during the past two years.

"Yours very truly,
"A grateful father."

The humble prayer of faith had once again been answered.

There is a golden thread that runs through every account of faith from the beginning of the world to the present time. Abraham, Noah, the Brother of Jared, the Prophet Joseph, and countless others were obedient to the will of God. They had ears that could hear, eyes that could see, and hearts that could know and feel.

They never doubted. They trusted.

Through personal prayer, through family prayer, by trusting in God with faith, nothing wavering, we can call down to our rescue his mighty power. His call to us is as it has ever been, *"Come unto me. . . ."* (Matt. 11:28. Italics added.)

In the name of Jesus Christ. Amen.

President Hugh B. Brown:

We have just heard from Elder Thomas S. Monson of the Council of the Twelve. We shall now hear from Elder Delbert L. Stapley of the same Council.

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles

My brethren and sisters and friends: This has been a glorious conference. The messages have been fitting for this particular day and time in which we live. I have been uplifted, benefited spiritually, and encouraged to go forward in the progress of the great work of our Lord.

When Jesus uttered the words: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3), he expressed a truth at once profound and eternal.

But truth must be sought and understood and lived—otherwise, it is useless. It does not impose itself; it waits to be discovered. It waits to be acted upon by intelligence, wise judgment; but when discovered and utilized, it places one on the road to God—to enjoy a life like unto that of God, which is eternal life. When truth is known in its entirety, it makes one more Godlike, for God knows and understands all things. This blessed condition is what God wants for all his children, for he has declared: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Truth leads to Eternal Life

Now, where shall we go to discover the truth, that, when utilized, will bring eternal life? Shall we go to the world's halls of learning, the laboratories of the sciences, the studios of art, the dens of metaphysical speculation? Was it from such institutions that Jesus derived his wisdom respecting mortal life, his understanding of eternal life? No, indeed! Although he did not condemn these interests of men, he never used them. He never even referred to them as essential to life ever-

lasting. He did refer often to the kingdom of God as the repository of that truth which makes men free, that provides one with means of well-being, perhaps important, yet incidental to the greater matters of the kingdom of God.

Jesus declared: "And ye shall know the truth, and the truth shall make you free." (John 8:32.) Did he mean philosophy or the scientific theories propounded by man? Surely he was not opposed to truth no matter from what source derived, but his source of truth was divine—and it belongs to the kingdom of God. This, no doubt is the reason for his great admonition, ". . . seek ye first the kingdom of God, and his righteousness; and all these things [material goods] shall be added unto you." (Matt. 6:33.)

The Kingdom of God

The Master places great significance upon the "kingdom of God." And properly so. Was he not responsible for establishing it, with its divine character, here among men—for their good, for their glory and their final exaltation? He surely knew how ineffectual the institutions of men are when compared with that divine institution, the kingdom of God, as the means of ultimately perfecting mankind.

Reading the four Gospels, one is led to marvel at Jesus' numerous references to the kingdom of God. It was ever in his mind. He was constantly anxious that God's children should know of it and its significance. He is just as anxious to have his disciples and all others everywhere know and understand it in this last Dispensation of the Fulness of Times.

Truly, then, the kingdom of God is most important for all mankind to seek after. "But what is that kingdom?" one may ask.

In the Holy Scriptures, both ancient and modern, the terms "kingdom of God," "kingdom of Christ," "kingdom of heaven," are frequently used interchangeably. Yet, specifically, there are distinctions for each. It is well to be acquainted with these distinctions.

From the writings of Elder James E. Talmage we read:

"In this prospective ministration among His gathered saints, Jesus Christ is to be at once their God and their King. His government is to be that of a perfect theocracy; the laws of righteousness will be the code, and control will be administered under one authority, undisputed because indisputable." (*Articles of Faith*, p. 363, see pp. 365-368.)

Commenting upon verse 55 of section 10 of the Doctrine and Covenants: "Therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven," the Prophet Joseph Smith had this to say:

"The Kingdom of Heaven is the Church. Sometimes the 'Kingdom of Heaven' means the entire domain in which the government of God has been established—the kingdom in which God is acknowledged to be the Supreme Ruler. This kingdom is, and has always been, in 'heaven.' It is now on Earth in the Church and will be extended over the whole Earth during the Millennium, and during its glorified state. But in this passage the Church especially seems to be meant. The Prophet Joseph uses the term in that sense, when he says, 'The Kingdom of heaven is like unto a mustard seed. Behold, then, is not this the Kingdom of heaven that is raising its head in the last days in the majesty of its God, even the Church of the Latter-day Saints?'" (*D&C Commentary*, p. 57.)

President Brigham Young, discussing verse 11 of section 29 of the Doctrine and Covenants: "For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand," says:

"It may be asked what I mean by the Kingdom of God. The Church of Jesus Christ has been established now for many years, and the Kingdom of God has got to be established, even that Kingdom which will circumscribe all the kingdoms of this world. It will yet give laws to every nation that exists upon the Earth. This is the kingdom that Daniel, the Prophet, saw should be set up in the last days." (*Ibid.*, p. 147.)

The late President Joseph F. Smith, defining the kingdom of God, says:

"What I mean by the kingdom of God is the organization of The Church of Jesus Christ of Latter-day Saints, over which the Son of God presides, and not man. That is what I mean. I mean the kingdom of which Christ is the King and not man." (*Gospel Doctrine*, p. 72.)

These great authorities make clear and dear to us the nature of the kingdom of God.

Now, what should God's children on earth expect to find in this kingdom to recognize it as his kingdom with proper authority to act?

Since Jesus has been chosen king to rule and reign in the kingdom of God, we may do well to note the character of that kingdom established by him while dwelling here among men. Having prepared the way by teaching principles necessary to man's advancement toward God-likeness, accompanied by a few simple, yet necessary, ordinances, he effected an organization devoid of pomp and pageantry, of appeal to passions, of images, idols, or prelates motivated by selfish interests or desire for the plaudits of men. He chose twelve disciples, called Apostles, with himself at the head. In due time other officials were chosen, set apart, and given authority to act in the name of the Savior, in his kingdom. (See Eph. 4:11-12.)

During his ministry, the Savior indicated that Peter was to give leadership in the kingdom after he no longer would be personally in their midst. Peter was endowed by Christ with power and authority to act for and in his name, which he did courageously and effectively. This divine organization endured until the so-called "great apostasy" when the Lord found it necessary to remove his Church from the earth.

We may expect to find in the kingdom of God today the same type of organization that Christ established when he was here among men with like officers possessing the same divine authority that those original officers received. With such an organization the kingdom of God was surely destined to prosper. The organization alone, however, was the outward manifestation of the kingdom. In the kingdom of God there must always be found the principles, doctrines, and ordinances which belong to the kingdom established by the Savior and which must be fully accepted for citizenship therein. Without attempting to list all the principles, doctrines, and ordinances, here are a few by way of illustration:

Principles, Doctrines and Ordinances of the Kingdom

1. All people should have an adequate understanding of God and his Son Jesus Christ, who stands at the head of his kingdom on earth.

2. They must have faith in the actuality of both God and Christ, as distinct and separate individuals but united in purpose.

3. They must recognize their own status, that, having the right of choice in this finite life, they will err in judgment. To rectify such erring, it is important everyone practise the principle of repentance—that profound principle of progression and the one which, when fully achieved, guarantees God's forgiveness.

4. Willingness to submit to the divine ordinance of baptism.

5. Seek the guidance and direction of the Holy Ghost in order that harmony with God's will and purposes might be established and preserved in the personal life of every soul.

6. An ardent desire to love God and his Beloved Son with all one's heart and soul and to love one's neighbor as one's self.

7. In divine authority bestowed by the kingdom of God one must find divinely authorized agents, otherwise, the kingdom is one of men, not of God.

Stemming from these essentials are other principles and ordinances, simple in application, yet divine, of unchangeable character, and ever-enduring. Unbiased attention to and consideration of them will disclose convincing evidence of their divine origin—their belonging to the kingdom of God.

What, now, is the function and power of that kingdom?

The kingdom of God may not be regarded as an end in itself. It is rather

a means in the hands of God and Christ to help bring about "the immortality and eternal life of man." (Moses 1:39.)

Since we testify that The Church of Jesus Christ of Latter-day Saints is the kingdom of God on earth, we understand that the function of one is also the function of the other, and that which is the power of one is also the power of the other.

President David O. McKay, discussing the function of the Church or kingdom of God, said:

The Function of the Kingdom

"The mission of the Church is to establish the kingdom of God upon the earth, which, in the words of Thomas Nixon Carver, 'is not a mythical but a real kingdom. It is a body of people dominated by ideals of productivity, which is mutual service. We do not strive for the things which satisfy but for the moment and then leave a bad taste. We strive for the things which build us up and enable us and our children to be strong, to flourish, and to conquer. We strive to make ourselves worthy to receive the world by fitting ourselves to use the world more productively than others. We believe that obedience to God means obedience to the laws of nature, which are but the manifestations of his will; and we try by painstaking study to acquire the most complete and exact knowledge of that will, in order that we may conform ourselves to it." (*Gospel Ideals*, p. 102.)

And again, President McKay has said:

"There are those in the world who say that jealousy, enmity, selfishness in men's hearts will always preclude the establishing of the ideal society known as the kingdom of God. No matter what doubters and scoffers say, the mission of the Church of Jesus Christ is to eliminate sin and wickedness from the hearts of men, and so to transform society that peace and good will will prevail on this earth." (*Ibid.*, p. 103.)

President Brigham Young, speaking upon the same subject, says:

"As this Kingdom of God grows, spreads, increases, and prospers in its course, it will cleanse, thoroughly purge, and purify the world from wickedness. . . .

"When the Kingdom of God is fully set up and established on the face of the earth, and takes the preeminence over all other nations and kingdoms, it will protect the people in the enjoyment of all their rights, no matter what they believe, what they profess, or what they worship. If they wish to worship a god of their own workmanship, instead of the true and living God, all right, if they will mind their own business and let other people alone." (*Discourse of Brigham Young*, p. 440.)

The late President Joseph F. Smith, following in the same channel of thought, remarked as follows:

Our Mission is to Save

"Our mission is to save, to preserve from evil, to exalt mankind, to bring light and truth into the world, to prevail upon the people of the earth to walk righteously before God, and to honor Him in their lives and with the firstfruits of all their substance and increase that their barns may be filled with plenty, and, figuratively speaking, that 'their presses may burst out with new wine.' " (CR, April 1907, p. 118.)

Kingdom of Peace

On another occasion, with the kingdom of God in mind, he said:

"We carry to the world the olive branch of peace. We present to the world the love of God, the word of the Lord, the Truth, as it has been revealed in the latter day for the redemption of the dead and for the salvation of the living. We bear no malice or evil towards the children of men. The spirit of forgiveness pervades the hearts of the Saints of God, and they do not cherish a desire or feeling of revenge toward their enemies or those who hurt or molest them or seek to make them afraid; but, on the contrary, the Spirit of the Lord has possession of their spirits, of their souls and of their thoughts; they forgive all men, and they carry no malice in their hearts toward any, no matter what they have done. . . ." (CR, April 1902, p. 2.)

Examples of such messages could be multiplied many times, illustrating the function of God's kingdom in the earth.

To Stand Against the Adversary

Making authoritative and mighty, beyond the power of evil to hinder or frustrate, is the divine authority of the priesthood inherent in the kingdom. It is so organized as to induce unity of purpose and when righteously used by those who possess it, guarantees the safety of the kingdom against all incursions of the adversary.

The present-day world is threatened by agencies of destruction. Darkness of mind, hearts shaken by impulses of selfishness, the prevalence of error, evil, ignorance of that which is the right and the wrong, corruption, sin, and wickedness, all these and more, now, as in the historic past, constitute the means by which human society could destroy itself. That such may not come to pass is the ardent hope of all who seek righteousness as their way of life. Their seeking will not be in vain if they turn to ". . . the kingdom of God and his righteousness . . ." (Matt. 6:33.) for a realization of their aspirations. All that the kingdom represents is opposed to the destructive forces which I have enumerated. The righteous, we are told, will inherit the earth. That condition will only be attained when the kingdom of God, through its saving power will triumph over evil and wickedness.

Truly everyone desiring salvation and exaltation are obligated sincerely to seek the kingdom of God and his righteousness.

Christ in his time of mortal existence did not select the churches of the Pharisees or Sadducees nor the Sanhedrin or any other contemporary church or organization as a basis or framework to set up the kingdom of God on earth. He referred to such religious bodies with scathing denunciation for having so far departed the right way that only a dead form of worship remained. (See Matt. 23.)

Christ's church is distinctive and apart from man-made religious institutions. In all ages his work has been established by revelation and the opening of the heavens from which source angels descended to instruct the prophets and to confer the keys and authority of priesthood unto leaders chosen of God.

The restoration of his Church and gospel in this last dispensation is no exception as thousands of faithful men and women can and do testify.

The Gospel "for every nation, kindred, . . ."

Many thousands have testified that the kingdom of God, with its inclusion of the laws and principles provided for guidance of life towards salvation and exaltation, is that pearl of great price of which Jesus spoke in his story of the man who sold all his possessions to purchase it.

This thought suggests the value of the kingdom to every living soul. In it is nothing to sadden, to lead astray, or to degrade the children of men. Rather, therein is everything to gladden, to guide aright, to uplift the lives of all who accept it. It provides for satisfactions and joys of group and individual life alike. And that is the destined end of life, for a prophet of the Lord has said, ". . . men are, that they might have joy." (2 Nephi 2:25.) Possessed of that joy furnished by observing the laws, principles, and ordinances of the kingdom, everyone belonging to it may experience, unhindered, an enlargement of soul, a development which will be its own evidence and witness of life growing toward Godlikeness. Is this not a consummation devoutly to be wished? This surely must be the value of God's kingdom in the lives of all people.

Brothers and sisters and friends, I bear humble witness that The Church of Jesus Christ of Latter-day Saints is God's kingdom on earth. It is here for a purpose, and in this last dispensation of time that purpose is a tremendous one. The obligation upon us as members of the restored Church of Jesus Christ is to see to it that this gospel is preached to every nation, kindred, tongue, and people, that they may be left without excuse in the day of judgment. I bear you this witness in the name of Jesus Christ. Amen.

President Hugh B. Brown:

We have just listened to Elder Delbert L. Stapley.

I am going to presume to read some words which the President has penned —words of appreciation to various ones—and I am doing this in order that the voice of the Prophet of God, President McKay, may be the last voice to be heard from this pulpit at this Conference, except the prayer of benediction.

The music, as you know, for this afternoon's session, has been furnished by the Brigham Young University Chorale and this morning by the Brigham Young University Combined Choruses. In behalf of all who have been privileged to listen to their singing we express appreciation and thanks to these choice young students for the beautiful music they have rendered in these Conference sessions today. With all our hearts we say to them, "God bless you." We pray that the spirit of this occasion will remain with you always!

We express thanks and deep appreciation to all who have furnished the singing for the sessions of this Conference—to the Tabernacle Choir, with Elders Condie and Jay E. Welch conducting, Elders Frank W. Asper and Alexander Schreiner as organists, for their participation in the Saturday morning broadcast session, the General Priesthood Session Saturday evening with the Men's Chorus from the Tabernacle Choir, the Sunday morning broadcast session, and also the Sunday afternoon session; the Selected Youth Choir from the Salt Lake and Davis Counties who furnished the singing for the Saturday afternoon session with Brother Jay E. Welch conducting and Roy M. Darley at the organ; the Brigham Young University Combined Choruses and the Brigham Young University Chorale who furnished the music for the Monday sessions with John R. Halliday and Kurt Weinzinger conducting and Frank W. Asper at the organ.

We express appreciation, also, to all who have in any way contributed to the success and inspiration of this great Conference:

We wish to express appreciation to our beloved associates, the General Authorities, who have delivered such timely and inspirational messages.

We appreciate the attention given by the local and national press representatives, and by representatives of radio and television in reporting the sessions of this Conference.

We deeply appreciate the cooperation of city officials and city traffic officers who have handled carefully and ably increased traffic; also the Fire Department and the Red Cross who have been on hand.

We thank the Tabernacle ushers for their courtesy and consideration in seating the great audiences of these Conference sessions.

As heretofore mentioned, we are most grateful to the owners and managers of the many radio and television stations throughout the nation and our own city, who have carried the sessions of this Conference from coast to coast, to Alaska, Hawaii, and Canada, and by short-wave to listeners in many countries of the world. Through the extensive radio and television coverage of this annual Conference, we have had a potential audience of ninety million people. How grateful and thankful we are to the Lord for the enlightenment and knowledge He has revealed to man in this age, making it possible to bring the truths of the Gospel to millions almost the same instant that we ourselves hear it.

Just a reminder to be careful as you drive on the highways.

We wish to express again our thanks and deep appreciation for these beautiful flowers that decorate this rostrum—the orchids, one thousand of them, have come from the San Jose West Stake in California; the daffodils are from the Tacoma Stake; the calla lilies are from the high priests quorum of the Oakland-Berkeley Stake; and the vases in which some of these flowers are seen have been placed here by Indian members of the Polaca Ward in Arizona. We thank these, our brethren and sisters, and pray God's choicest blessings may be with them.

The Brigham Young University Chorale, after President McKay has spoken and left us his admonition and his blessing, will sing without any

further announcement, "Glorious Everlasting," and the benediction will then be offered by Elder Percy K. Fetzer, formerly president of the North German and Berlin Missions, after which the Conference will be adjourned for six months.

It will now be our privilege to listen to the President of the Church, David O. McKay.

PRESIDENT DAVID O. McKAY

I thank Brother Brown for expressing appreciation for those who have participated and made memorable this great conference.

I sat here looking at the number of men and boys who occupy the center of this Tabernacle audience. Twenty-five or thirty years ago you were just boys, anticipating serving the Church. You are still just boys. The dearest thing in your life now is your boy. I hope that these young boys, who in twenty years from now will be occupying your seats, will give you the satisfaction that you have given your fathers.

I am overwhelmed with the thought of the thousands, tens of thousands of young men who were in this Tabernacle on Saturday night, and the other halls on closed-circuit television and direct audio line, through the service made possible by KSL and kindred means of communication.

These young people from Brigham Young University, occupying the seats in the choir and furnishing the music, have a great obligation upon them that they may grow up as conscious of their responsibility of being sons and daughters as you would have them realize that responsibility. We also had a group of young people from Salt Lake and Davis counties, appreciation for whose attendance Brother Brown has already expressed.

It is a great thing to be a father of boys and girls. I think it is a precious thing for our boys and girls to realize their responsibility, to carry their father's name in love and honor. Carlyle, I think it was, said: "In this world there is one Godlike virtue, the essence of all that ever was or ever will be Godlike in this world—the veneration done to human worth by the hearts of men."

Ninety million people possibly have in their hearts an appreciation of your attendance at this conference—three days of joy and satisfaction!

Let us go from this conference with a prayer of appreciation that we have sons who will take our places some day, as you have taken the position now that your father wished you would take.

I think I cannot do better than to quote to these young people here who have furnished us such inspirational music, to the thousands of others who were present Saturday, and to the young boys and girls in all the world, a poem by Edgar A. Guest in which he expresses appreciation for a son. I think it is about one of the best things he has written. He starts out by saying:

"We've never seen the Father here, but
we have known the Son,
The finest type of manhood since the
world was first begun.
And, summing up the works of God,
I write with reverent pen,
The greatest is the Son He sent to cheer
the lives of men.

"Through Him we learned the ways of
God and found the Father's love;
The Son it was who won us back to
Him who reigns above.
The Lord did not come down himself
to prove to men His worth,
He sought our worship through the
Child He placed upon the earth.

"How can I best express my life?
Wherein does greatness lie?
How can I long remembrance win, since
I am born to die?
Both fame and gold are selfish things;
their charms may quickly flee,
But I'm the father of a boy who came
to speak for me.

"In him lies all I hope to be; his splendor shall be mine;
I shall have done man's greatest work
if only he is fine.
If some day he shall help the world
long after I am dead,

In all that men shall say of him my praises shall be said.

"It matters not what I may win of fleeting gold or fame,
My hope of joy depends alone on what my boy shall claim.
My story must be told through him; for him I work and plan,
Man's greatest duty is to be the father of a man."

—"Thoughts of a Father" in *The Path to Home* by Edgar A. Guest

Boys in the Mormon Church, boys all over the world, remember the obligations of sonship, the obligation to make your father and mother happy and proud of you.

We have had a wonderful conference, and it now draws to a close. Let us take with us our appreciation of being a father, appreciation of being a mother. And boys and girls, go with the responsibility that you have to bring comfort and gladness and thankfulness to the hearts of your fathers and mothers.

God bless you, fellow workers, you boys and girls of yesterday; may you set a proper example to the boys and girls of today, I pray in the name of Jesus Christ. Amen.

Singing by the Brigham Young University Chorale, "Glorious Everlasting."

Elder Percy K. Fetzer, formerly President of the North German and Berlin Missions, offered the closing prayer.

Conference adjourned for six months.

The Salt Lake Tabernacle Choir furnished the musical numbers for the Saturday morning, and Sunday morning, and afternoon sessions of the Conference, Richard P. Condie, Conductor, and Jay E. Welch, Assistant Conductor.

The Men of the Tabernacle Choir furnished the choral music for the General Priesthood Meeting Saturday evening, Richard P. Condie conducting.

Saturday afternoon the musical numbers were furnished by a selected youth choir from Salt Lake and Davis Stakes, with Jay E. Welch, Assistant Director of the Tabernacle Choir, conducting.

The choral music for the Monday morning session was furnished by the Brigham Young University Combined Choruses, John R. Halliday conductor.

Monday afternoon, the Brigham Young University Choral furnished the musical numbers.

Richard P. Condie directed the singing of the *Tabernacle Choir* on the *Tabernacle Choir and Organ* broadcast Sunday morning.

Accompaniments on the organ were played by Alexander Schreiner, and Frank W. Asper, Tabernacle Organists, and Roy M. Darley, Assistant Tabernacle Organist.

JOSEPH ANDERSON,
Clerk of the Conference

SALT LAKE MORMON
TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:35 to 10:00 a.m. Sunday, April 5, 1964, through the courtesy of Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

(The organ played, "As The Dew From Heaven Distilling," and on signal the Choir and organ broke into the Hymn, "Gently Raise The Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard P. Condie conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist, and the spoken word by Richard Evans.

From the Old Testament account of the Creation, as God looked out and saw what He had made and it was very good—the voices of Joan Ottely, Glen Johnson and Henry Anderegg sing, with the Choir from Franz Joseph Haydn: "The Heavens are Telling the glory of God; the wonder of His works display the firmament. . . ."

(The Choir sang: "The Heavens Are Telling"—Haydn.)

Announcer: Frank Asper, Tabernacle Organist continues on Temple Square with a theme arranged from Haydn: "Truth Divine."

(Organ Selection: "Truth Divine"—Haydn.)

Announcer: The Tabernacle Choir now recalls one of the hymns of Parley P. Pratt, sung to a tune by John Tullidge: "An Angel from on High the long, long silence broke."

(Choir: "An Angel From on High"—Tullidge.)

Announcer: We spoke last week of the certainty of everlasting life. But what about the quality, the conditions of everlasting life? ". . . who can predict the quality of the life which is coming to us in the great hereafter?" questioned one quoted source. "Does it not depend on the quality of this present life? Are we not today determining, not so much *whether* we shall live forever, as *how* we shall live forever? Are we not now making for ourselves the heaven to which our hopes climb . . . ? There stands the open door . . . but when we have entered, how far shall we go and what shall our possession be?"[1] In his Epistle to the Corinthians, Paul said: ". . . the glory of the celestial is one, and the glory of the terrestrial is another. . . . There is one glory of the sun, and another glory of the moon, and another glory of the stars."[2] Obviously there will be differences hereafter depending upon our deservingness. Somewhere we have heard this said: If you would be comfortable in heaven, you would be there. This would seem true to this extent: Evil men would not be comfortable in the company of good men, and good men would not be comfortable in the company of evil men. The company we seek and enjoy and choose is exceedingly significant. But there is yet another very different side to this subject, and that concerns the kind of company we are when we are solely with ourselves. We cite this question from an ancient source: "Why should we move to find countries and climates of another kind? What exile leaves himself behind."[3] The answer is that no one leaves himself behind. We ourselves are constantly in our own company, and should make of ourselves the best possible kind of company. We ought to seek knowledge so that we can carry on intelligent

[1]Editorial. The Outlook: "An Easter Meditation." April 22, 1905.
[2]New Testament. 1 Cor. 15:40, 41.
[3]Quoted by Montaigne. *Of Solitude*, accr. to Horace.

conversation with ourselves. And we ought always to live so as to have a quiet and comfortable conscience. It isn't comfortable to carry on a conversation with a bad conscience. Said Richardson Packe: "There is nothing that a man can less afford to leave at home than his conscience or his good habits. . . ."[4] This is true of traveling in time or in eternity. "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection."[5] The company of others is important, but there is nothing more important than our own company and companionship because now and always and everlastingly we are inseparably with ourselves.

(The Choir sang: "He Died, the Great Redeemer Died"—Careless.)

Announcer: Dr. Asper has recalled a hymn tune by George Careless which takes its title from the words of Isaac Watts: "He Died, the Great Redeemer Died."

And now the Tabernacle Choir recalls these stirring fervent words of Daniel C. Roberts, sung to the music of George William Warren: "God of our fathers, whose almighty hand leads forth in beauty all the starry band of shining worlds in splendor through the skies, Our grateful songs before thy throne arise."

(The Choir sang: "God of our Fathers"—Warren.)

Announcer: Cyril Jenkins, contemporary British Composer, has given us this setting for words selected from the 112th Psalm, and the 7th Chapter of Revelation: "Unto the upright there ariseth light in the darkness. . . . These are they which came out of great tribulation . . . they shall hunger and thirst no more and God shall wipe away all tears from their eyes. Therefore are they before the throne of God, and serve Him day and night in His Temple."—"Light in Darkness."

(The Choir sang: "Light in Darkness" —Jenkins)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the eighteen hundred and seventh presentation, and continues the 35th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

Richard P. Condie conducted the Tabernacle Choir. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard again from the Crossroads of the West.

---

[4]Richardson Packe (1680-1728). Eng. Author.
[5]Doctrine and Covenants 130:18.

Index

Anderson, Elder Joseph, Clerk of the Conference 1, 139
Statistical report 101
Auditing Committee Report 103
Authorities and Officers Present 1, 2
Authorities and Officers presented and sustained 103, 106
Benson, Elder Ezra Taft 118
119—Testimony: Jesus is the Christ; 120—Resurrection, a Glorious Reality; 121—His Kingdom Not of this World; 121—Impact of His Life; 121—His Comforting Spirit; 122—His Church Restored.
Brockbank, Elder Bernard P. 109
109—"Seek ye first . . ."; 109—"The field is white . . ."; 110—"By their fruits . . ."; 110—The Messages of the New Testament; 110—Christ-centered; 110—"Another Angel"; 110—The Restoration; 111—Heavenly Beings; 111—Scriptures; 111—Life Eternal.
Brown, President Hugh B. (Sunday Morning Address) 80
80—Revival of Religion; 81—A New Birth in Our Time; 81—Absolute Confidence in the Gospel; 81—Newly Revealed Truth Accepted; 82—Positive Doctrine of Man; 82—Man, a Child of God, Not Alone; 82—Christianity Relevant to the Modern World; 83—Evidence of Intelligence; 83—Convincing Knowledge of God; 83—He is Real and Personal.
Brown, President Hugh B. 20, 21, 25, 28, 33, 36, 39, 118, 122, 126, 129, 132, 137
Brown, President Hugh B. 54
54—Names and Their Connotations; 55—Consecrated Manliness; 55—Power—Uses and Abuses; 56—Power of Purity; 56—Find Good in Men.
Brown, President Hugh B. (Presentation of General Authorities and Officers) 103, 106
Brown, Bishop Victor L. 90
90—"Attitude Test"; 91—"Count Your Blessings"; 92—Child of Unusual Talents; 92—Thankful for Thirteen Years; 92—Attribute of Spirituality.
Burton, Elder Theodore M. 71
71—Literal Resurrection; 72—Gospel in Spirit World; 72—"That They Might Be Judged"; 72—Repentance and Covenants; 72—Opportunity to Covenant; 73—Ordinances Performed Vicariously; 73—Genealogy a Means; 73—Christ, An Example of Vicarious Service; 73—A Work of Love.
Cowie, Brother Douglas 43
Critchlow, Elder William J., Jr. 29
29—Eternal Life; 30—Blessings of the Present; 30—Peace of Mind; 31—Fulness of Joy; 31—Blessings of the Priesthood; 32—Intelligence Before the World Was; 32—"Minister to the Inhabitants of the World."
Dyer, Elder Alvin R. 74
74—Conviction, A Modern Need; 74—"Tobacco is not good for man"; 75—Recognizing Right and Wrong; 76—First Principles; First Ordinances; 76—Repentance, Basic Principle of Growth; 77—Forgiveness; 77—"I will remember them no more"; 77—Conviction of Truth.
Evans, Elder Richard L. 126
127—Repentance—The Principle of Progress; 128—To Enlarge Life; 128—"Another Angel . . ."; 128—Joseph Smith Told the Truth.
Evans, Elder Richard L. (Choir and Organ Broadcast) 140

First Day
Morning Meeting 3
Afternoon Meeting 20
General Authorities Present 1, 2
General Authorities and Officers Presented and Sustained 103, 106
General Priesthood Meeting 40
Hinckley, Elder Gordon B. 36
36—The Gospel to Ancient Asia; 37—Faith in Revelation; 37—The "Fount" of Inspiration; 37—Channels of Communication Open; 37—Opening of Mission in the Philippines; 38—A Filipino Seeks a Prophet; 38—"Tobacco is Not Good for Man"; 39—Wisdom by Revelation; 39—Revelation for the Atomic Age.
Hunter, Elder Howard W. 33
33—"Tithe," for Sacred Uses; 33—The "Tithe" of Abraham; 34—Of Jacob; 34—Of the Levites; 34—A Universal Law; 34—Malachi's Charge; 35—Universal Law Reiterated; 35—The Law for the Latter-day Saints; 35—Obedience Voluntary; 35—Tithing and Debt; 35—The Gift of Value; 36—The Gift, With Love; 36—The Gift—with Faith; 36—Giving, Receiving a Testimony.
Isaacson, Elder Thorpe B. 112
112—My Neighbor; 112—The Opposition's Candidate; 112—Respect His Good Name; 113—Protect His Honor; 113—Gossip's Tongue; 114—"In a world where sorrow . . ."; 114—Crimes of the Tongue; 114—"Nay, Speak No Ill."
Kimball, Elder Spencer W. 93
93—Prize of Great Worth; 93—Spiritual Famine Ended; 94—The Way to Celestial Life; 94—To Know God; 95—The Tempter; 96—Protected; 97—Another World; 97—"Eyewitness to His Majesty"; 97—The Prophet's Vision.
Lee, Elder Harold B. 21
22—The "Fruits"; 22—True "Fruits"; "He, The Omnipotent Guide;" 22—The Greatest Strength of the Church; 23—"Almost, But Not Quite . . ." 24—How to Cultivate Good Fruit; 24—Rededication; 25—Development of Spiritual Qualities—The True Fruits; 35—Mortality: Always Pain.
Longden, Elder John 115
116—Evidence; 117—Time Not Known to Man; 117—Scriptural Evidence.
McConkie, Elder Bruce R. 25
26—God Has Spoken Again; 26—He has Conferred Power from "On High"; 26—The First Vision; 27—The Church Organized; 27—Covenants and Commandments; 27—His Atoning Sacrifice; 28—The Divine Mission of Joseph Smith; 28—Restitution of All Things.
McKay, President David O. (Opening Remarks) 3
McKay, President David O. (Opening Address) 3
3—"Blessed Are They Who Do His Commandments . . ."; 4—The Habit of Smoking; 4—Strong Drinks and Tobacco are Not Good for Man; 5—Increasing Number of Divorces; Chastity.
McKay, President David O. (General Priesthood Meeting) 57
57—"The Price He Paid."
McKay, President David O. (Closing Address) 138
138—"Thoughts of a Father."
McKay, President David O. 3, 4, 5, 6, 7, 10, 15, 19, 20, 39, 43, 50, 54, 57, 58, 64, 67, 71, 74, 78, 88, 106, 109, 111, 115, 117, 129
Monson, Elder Thomas S. 129
129—"Have You Tried Prayer?"; 130—Family Prayer; 131—Prayer is the Language of Faith; 131—Source of Spiritual Power; 131—Faith Generates Action.

Packer, Boyd K. 84
84—A Sacred Influence; 85—Teaching the Gospel to Children; 85—For Children Impaired; 85—For Fostered Children; 86—"Beauty"; 86—The Sphere of Mother.

Petersen, Elder Mark E. 16
16—Revolution; 16-Modern Reformation; 16—Clergy-Weakened Religion; 16—Reformation, How Accomplished; 17—Revisions of Doctrines at Variance with the Bible; 17—Infant Baptism; 18—Products of the Dark Ages; 18—Return to Bible?; 18—Missing Books; 18—The Saviour's Teachings; 19—Revelation Needed; 19—New Revelation.

Plumb, Brother Ronald G. 41

Richards, Elder Franklin D. 64
64—The Godhead; 65—The Atonement; 65—In the Service of God; 66—Opportunities, Many and Varied; 66—"Teach All Nations"; 67—Investment of Talents in Service; 67—Sacrifice Brings Blessings; 67—Building the Kingdom.

Romney, Elder Marion G. 122
122—God Communicates with Men; 123—Opens the Mind and the Spirit; 123—Man Must Be Born Again; 123—"To see if they will do . . ."; 124—Manifestations of Revelation; 124—The Holy Ghost; 124—Visitations of Angels; 124—The Unspoken Word; 124—Impelling Impulse; 124—Dreams; 124—Visions; 124—Flashes of Ideas; 125—"Study it Out"; 125—"Ask if it be right . . ."; 125—The Great Exemplar; 125—Keep Commandments; 126—Receive Light and Truth; 126—"God Has Opened the Heavens."

Salt Lake Mormon Tabernacle Choir and Organ Broadcast 140

Second Day, Morning Meeting 58

Afternoon Meeting 79

Sill, Elder Sterling W. 11
11—Days Remembered; 11—Greatest Day; 12—Time in Mind; 12—Past and Future; 12—"Time Travelling" by Prophets; 13—Day of Judgment; 14—Revelation of John; 14—The Redeemer Lives; 14—Pictures Communicate; 15—Imagine Judgment Day; 15—"New Heaven, and New Earth."

Simpson, Bishop Robert L. 68
68—Obligations and Blessings; 68—Love, the Prime Ingredient; 69—"Follow the Leader"; 69—Respect Free Agency; 69—Persuasion not Compulsion; 69—Communication, Many Forms; 70—For Boys; 70—For Girls; 70—To Boys.

Smith, Elder Eldred G. 86
86—A Living, Loving Father; 86—His Son, Jesus Christ; 87—Instructions to Us; 87—Guidance Through Prayer; 87—His Way Best.

Smith, President Joseph Fielding 107
107—Repentance Essential; 107—Mortality Part of Eternity; 108—Cleanliness and Eternal Existence; 108—Not a Lovely Sight; 108—Chastity Fundamental; 109—"Precious Above All Things."

Stapley, Elder Delbert L. 132
132—Truth Leads to Eternal Life; 133—The Kingdom of God; 134—Principles, Doctrines and Ordinances of the Kingdom; 135—The Function of the Kingdom; 135—Our Mission is to Save; 135—Kingdom of Peace; 136—To Stand Against the Adversary; 136—The Gospel "for every nation, kindred. . . ."

Statistical Report 101

Sustaining of General Authorities, Officers and Auxiliary Officers 103, 106

Taylor, Elder Henry D. 88
88—We Believe in God; 88—"Hallowed Be Thy Name"; 89—Clean and Simple Speech; 89—Speech Reflects Mind and Heart.

Tanner, President Nathan Eldon (General Priesthood Meeting) 50
51—Bishop's, Father's Advice and Example; 51—"I could depend upon you."; 52—"Have a Good Time"; 52—"Serve the Lord in His Way"; 52—"The Power of God"; 53—A Boy Taught by Heavenly Beings; 53—"Be Obedient"; 53—The Folly of Cheating; 54—"Honest with Yourself."

Tanner, President Nathan Eldon 59
59—"We believe—"; 60—In God; 60—In the Son of God; 60—In the Atonement; 60—The Bible; 61—The Bible Reveals the Will of God; 61—The Book of Mormon; 62—Another Angel; 62—The Gospel Restored; 63—Appearances of Divine Beings; 68—Testimony of the Restoration.

Tanner, President Nathan Eldon 79, 80, 84, 87, 88, 89, 99

Tuttle, Elder A. Theodore 7
7—Greetings from 40,000 members; 7—Conversions in South America; 8—Promises Being Fulllled; 8—Authority by Direct Revelation; 9—Brotherly Kindness; 9—Search for Truth Brings Freedom; 10—Search for Better Life.

Third Day, Morning Meeting 99

Afternoon Meeting 118

Vandenberg, Bishop John H. 46
47—Marvels of Men, How Achieved; 47—Priesthood, An Active Force for Character Building; 47—The Office of Bishop; 47—Attitude of Bishop; 48—Assignments of Responsibility; 48—A Testimony from Life; 49—Youth Wants to be Strong; 49—The Body a Sacred Blessing; 50—Aaronic Priesthood, Effective Principle of Progress; 50—"Young Men, God Loves You."

All Leather Bound

POCKET EDITIONS FROM DESERET BOOK

Handy editions of all foremost LDS works that fit neatly in the pocket.

BIBLE, *Pocket King James Version*.....**$8.50**

TRIPLE COMBINATION, *Book of Mormon, Doctrine and Covenants, and Pearl of Great Price*.....**$6.50**

THE ARTICLES OF FAITH *by James E. Talmage*.....**$5.50**

JESUS THE CHRIST *by James E. Talmage*.....**$6.50**

A MARVELOUS WORK AND A WONDER *by LeGrand Richards*.....**$3.95**

LDS HYMN BOOK.....**$3.95**

Deseret Book
COMPANY
44 EAST SO. TEMPLE AND AT COTTONWOOD MALL
SALT LAKE CITY
2472 WASHINGTON BLVD., OGDEN
777 SO. MAIN ST., ORANGE, CALIFORNIA

Printed by

in the United States of America

ONE HUNDRED THIRTY-FOURTH
SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

OCTOBER 2, 3, 4, 1964

WITH REPORT OF DISCOURSES

Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

Deseret Book Presents . . .

New, Large Print, Illustrated Editions of the STANDARD WORKS

NEW TESTAMENT

Illustrated Large Print Edition

■ The King James Version in large, easy-to-read type! ■ A big 7″ x 10¼″ volume with full color lithographed cover! ■ Forty-eight pages of full color illustrations including 15 reproductions of famous Carl Bloch "Life of Jesus" paintings! ■ Eight pages of Hammond's New Testament Maps! ■ Full Bible Concordance (Old and New Testaments)! ■ Full Bible Index! ■ Plus many additional helps including "From the Beginning of the Gospel Record," "Some Old Testament Prophecies," "From Malachi to Matthew," "Jewish Sects and Their Beliefs" "Items of Information Concerning the Bible" and others.

ONLY **$3.95**

OLD TESTAMENT, Illustrated Large Print Edition

■ Large 7″ x 11″ volume with easy-to-read print! ■ More than thirty pages of illustrations in full color and sepiatones ■ Eight pages of Old Testament maps! ■ Reader's helps include "Old Testament Chronology," "The Ancient Versions of the Old Testament," "Hebrew Festivals," "Weights, Money, and Measures," and "The Languages of the Bible."

ONLY **$5.95**

BOOK OF MORMON, Illustrated Large Print Edition

■ Large 7″ x 11″ volume with easy-to-read type! ■ Forty pages of beautiful color illustrations! ■ Twelve full color plates of Arnold Friberg Book of Mormon paintings! ■ Color illustrations of ancient American ruins and artifacts! ■ Sepiatone portrait of the Prophet Joseph Smith!

ONLY **$3.95**

Deseret Book
COMPANY
44 EAST SO. TEMPLE AND AT COTTONWOOD MALL
SALT LAKE CITY
2472 WASHINOTON BLVD., OGDEN
777 SO. MAIN ST., ORANGE, CALIFORNIA

The One Hundred Thirty-fourth Semi-annual Conference of The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-Fourth Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, Friday, Saturday, and Sunday, October 2, 3, and 4, 1964.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m. Friday, Saturday, and Sunday, and the General Priesthood Meeting was held Saturday evening, October 3, at 7:00 p.m.

Conference again was widely heard and seen in the United States and parts of Canada over 155 television and 30 radio stations, giving time and facilities to bring the Conference to millions without charge.

The Friday morning session was carried by direct cable to Montevideo, Uruguay and transmitted in Spanish over Radio CARVE and Radio RIVERA and beamed by shortwave to all of South America and Spain Sunday afternoon.

For the first time, this October one session of Conference was televised in South America over Channel 10—SATAE, Montevideo, Uruguay to viewers of the Rio De La Plata area. The telecast was made from film of the Saturday morning session last April.

Spanish translation of the Saturday morning session was broadcast for the first time by tape at Fajardo, Puerto Rico and beamed to a northeast section of Mexico from Mission, Texas.

Jet airliner carried tape recordings of the Saturday morning session to Europe for transmission in both English and German over Radio Luxembourg, and was heard throughout Europe and Great Britain Wednesday and Friday evenings following the Conference.

The five WRUL shortwave transmitters near Boston broadcast Saturday and Sunday morning sessions direct to Europe, Africa, and South America. In addition, the session of Saturday morning was broadcast in both Spanish and Portuguese to all of South America, and in German to Europe Sunday afternoon.

For the second time, daily sessions of Saturday and Sunday were broadcast during early morning hours over KIRO-Radio at Seattle, these broadcasts being heard by members of the Church in New Zealand, Australia, and many islands of the Pacific.

Daily sessions of the three-day Conference again were recorded then broadcast over KSL-Radio during early morning hours to islands of the Pacific, Alaska, Hawaii, Canada, Mexico, and the Caribbean area, and many states within the United States.

To bring Conference to a number of members abroad, films were provided Missions and Stakes for showing in Ward and Branch gatherings in Australia, Germany, Holland, France, Great Britain, and South America. Sound track translations in German, French, Dutch, and Spanish were provided respective foreign speaking areas.

The General Priesthood meeting was relayed by closed circuit to members of the Priesthood gathered in the Assembly Hall and in 400 separate gatherings from coast to coast and in Canada.

President David O. McKay's messages to the Conference were read by his sons: to the opening session, by Elder Robert R. McKay; and to the Priesthood Meeting, Saturday evening, by Elder David Lawrence McKay.

A full report of the Sunday morning Tabernacle Choir and Organ Broadcast and the CBS Church of the Air Broadcast is included in this record.

Elder Joseph Anderson was clerk of the Conference.

General Authorities of the Church Present

The First Presidency: Hugh B. Brown and Nathan Eldon Tanner, First and

Second Counselors respectively. President David O. McKay was confined to his apartment on account of illness, where he watched and listened to the proceedings of the Conference by television.*

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve Apostles: Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Henry D. Taylor, William J. Critchlow, Jr., Alvin R. Dyer, Franklin D. Richards, Theodore M. Burton, Thorpe B. Isaacson, Boyd K. Packer, Bernard P. Brockbank.

The First Council of the Seventy: Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion D. Hanks, A. Theodore Tuttle, Paul Harold Dunn.

Presiding Bishopric: John H. Vandenberg, Robert L. Simpson, Victor L. Brown.

General Officers and Other Authorities Present

Church Historian and Recorder: Joseph Fielding Smith, with A. William Lund, Assistant.

Members of the General Church Priesthood Committees.

Members of the Church Board of Education and the Acting Chancellor of the Church School System; also Directors and Associate Directors of Institutes, and Seminary Instructors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, quorum presidencies, and members of the Melchizedek and Aaronic Priesthood.

Auxiliary Officers, General, Stake, and Ward, from all parts of the Church.

*President David O. McKay absent because of illness.

FIRST DAY

MORNING MEETING

President Hugh B. Brown

This is the opening session of the 134th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square. You who are present have noted, and you who are listening in should be advised that President David O. McKay is not able to be with us this morning. Reluctantly he has yielded to the insistence of his physicians.

I know of no man in the Church, no man in the world, more universally loved, respected and admired than President David O. McKay. He would like to be here. He is here in spirit. He will follow the sessions of the Conference on television in his apartment and he will preside at this session and all sessions of the Conference. He will ask some of us to direct certain sessions.

For the benefit of you men who were not invited to the meetings during the week may I announce that more than 10,000 Relief Society sisters held their annual conference in this building. We commend the sisters for the remarkable work they are doing and we want them to know of our love and blessing.

We are pleased to announce that all of the General Authorities of the Church are in attendance at this morning session.

You will be interested in knowing that by radio and television the proceedings of this Conference will reach a world-wide audience of millions. One hundred and fifty television stations and many radio stations will join in presenting either all or part of the Conference proceedings from coast to coast in the United States and Canada and through special arrangements portions of the Conference will be televised in Hawaii. We are grateful to the owners and managers of the television and radio stations for their cooperation in bringing the proceedings of this Conference to a vast audience of people throughout the world. KSL Radio and Television will broadcast all the sessions of the Conference and will be joined by other stations in carrying it to the world.

For the sixth consecutive time Conference sessions will be released over international short-wave station WRUL, with its five short-wave transmitters near Boston, Massachusetts by way of its New York studios. WRUL will carry the Conference in English to Europe, Africa, Central and South America, and parts of Asia. Spanish translations will be broadcast to Central and South America and also to Mexico and the Carribean areas. Short-wave transmitters will include German and Portuguese in translations.

For the second time we are pleased to announce that Radio CARVE will beam Spanish translations of the Conference to all of South America and to Spain from Uruguay. Also, for the second time Conference sessions will be broadcast over Radio Luxemberg to Europe.

All of the sessions of this Conference then will be broadcast over Radio Station KSL from one o'clock a.m. to five o'clock a.m. following each Conference day, and can be heard in many parts of the United States and throughout the world including Alaska, Canada, Mexico, and the Islands of the Pacific; and for the second time it is anticipated that these broadcasts will be heard in New Zealand and Australia over KIRO at Seattle.

Coverage by television and radio will permit tens of thousands to hear in their homes the proceedings of this Conference. We are grateful to the Lord that we are now able to transmit in a brief period the message of the General Authorities of the Church to millions throughout the world. We are also deeply grateful for the dedicated men trained in the field of communications who are assisting the Church today in its efforts to bring the message of the Restored Gospel to the people of the earth.

We have assembled here in the Tabernacle representatives of the Church who have come from many areas of the world. To all of those gathered here in the Tabernacle, to the overflow gathering in the Assembly Hall, the radio and television audiences, in behalf of the First Presidency, the Council of the Twelve, and other General Authorities, we extend a cordial and hearty welcome.

For the convenience of those who are unable to enter this Tabernacle which is crowded to capacity we announce that these services and all general sessions of the Conference will be seen and heard in the Assembly Hall by television. Any important messages that come to us for persons attending the Conference will be announced at the dismissal of the meeting over a public address system.

These beautiful flowers which you see on the stand have been arranged on the rostrum by our Church gardeners under the able direction of Brother Irvin T. Nelson. We thank him and them for their thoughtfulness.

We have received many messages and telegrams from various parts of the world, but time will not permit reading them. We appreciate them nonetheless We welcome all the general and local authorities of the Church who are in attendance and trust that the Spirit of the Lord will direct all of us and especially be with our beloved President during these sessions.

We would like to recognize the presence of some United States Senators, representatives from the House of Representatives, also the Governor, the Mayor and other officials who have honored us by being present. We acknowledge also the presence of the heads of educational institutions throughout the state and nation.

The singing for this morning's session will be furnished by the Relief Society Singing Mothers from the Juab, Sanpete and Richfield areas, with Sister Florence Jepperson Madsen conducting, Frank W. Asper at the organ.

We shall begin this session by the Relief Society Singing Mothers singing "The Twenty-Third Psalm," conducted by Sister Madsen, and the invocation will be offered by William Grant Bangerter, formerly president of the Brazilian Mission.

President Hugh B. Brown

The invocation was just offered by Elder William Grant Bangerter, formerly president of the Brazilian Mission.

The Relief Society Singing Mothers will now favor us with "O Savior of the World:"

I am very pleased to announce that there will be a message from the President of the Church, read by his son, Robert, immediately after the singing. And after his reading of the message President Joseph Fielding Smith, President of the Council of the Twelve, will address us.

PRESIDENT DAVID O. McKAY
(Read by his son Robert McKay)

My dear brethren and sisters:

Only at the last moment have I given in to the pleas of the doctors and members of the family not to put the added strain on my heart by attempting to go over to the Tabernacle to meet with you in this conference. However, I am with you in spirit and watching the proceedings of the meeting over television.

It is over fifty-eight years ago that I stood at the pulpit in the Tabernacle for the first time as one of the General Authorities of the Church. I remember well then my trembling and humility at facing such an audience and accepting a position as one of the General Authorities. The passing of over one half a century has made it no easier to discharge the responsibility that one holds as a General Authority. This morning, as then and during the intervening years, I ask for your sympathy and prayers.

Blessings of the Decade

Evidences of progress in the Church give us true cause for rejoicing. The Lord has blessed us with eventful and prosperous years during the past decade.

The loyalty of the members to the ideals and teachings of the Man of Galilee has been evidenced in many ways: by the response of tens of thousands to the message of the restored gospel as proclaimed by messengers at home and abroad; by ready and willing response to "calls" and "assignments"; and by increased tithes and offerings. Surely with these and other equally meritorious services the Lord is pleased, for he has said, ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Eternal Vigilance and Righteous Effort the Price of Peace

But let us ever remember that peace and progress are attained only at the price of eternal vigilance and constant righteous efforts. The forces of evil and misery are still rampant in the world and must be resisted. The powers of darkness have increased in accordance with the spread of the gospel. Whole nations are declaring atheism to be the law of the land. Atheism has become the greatest weapon Satan has to use, and its evil influence is bringing degradation to millions throughout the world. Even at this moment as the sun throws warm, genial rays on snowcapped summits and frost-covered valleys of this western land, the public press tells of increasing activity on the part of the evil one. Warlike activities and international misunderstandings prevent the establishing of peace and divert man's inventive genius from the paths of science, art, and literature, and apply it to human retardation and the holocaust of war.

Peace When; . . .

The rising sun can dispel the darkness of night, but it cannot banish the blackness of malice, hatred, bigotry, and selfishness from the hearts of humanity. Happiness and peace will come to earth only as the light of love and human compassion enter the souls of men.

"With Healing In His Wings"

It was for this purpose that Christ, the Son of righteousness, "with healing in his wings," came in the Meridian of Time. Through him wickedness shall be overcome, hatred, enmity, strife, poverty, and war abolished. This will be accomplished only by a slow but never-failing process of changing men's mental and spiritual attitude. The ways and habits of the world depend upon the thoughts and soul-convictions of men and women. If, therefore, we would change the world, we must first change people's thoughts. Only to the extent that men desire peace and brotherhood can the world be made better. No peace, even though temporarily obtained, will be permanent, whether to individuals or nations, unless it is built upon the solid foundation of eternal principles.

Men may yearn for peace, cry for peace, and work for peace, but there will be no peace until they follow the path pointed out by the Living Christ. He is the true light of men's lives.

The Mission of the Church to Establish Peace

The mission of The Church of Jesus Christ of Latter-day Saints is to establish peace. The Living Christ is its head. Under him tens of thousands of men in the Church are divinely authorized to represent him in variously assigned positions. It is the duty of these representatives to manifest brotherly love, first toward one another, then toward all mankind; to seek unity, harmony, and peace in organizations within the Church, and then by precept and example extend these virtues throughout the world.

I pray that each day may find members of the Church truer, purer, nobler than the last, that they, with intellect and hearts united, may hasten the day when ". . . the Lord will bless his people with peace" (Psalm 29:11) that they may ". . . lift up an ensign of peace, and make a proclamation of peace unto the ends of the earth." (D&C 105:39.)

Blessings of Peace for the Righteous

I invoke upon the righteous everywhere our Father's blessings that peace may be in their hearts and in their homes, that unity may strengthen their ranks, that they may be blessed with the desire and means to teach others, that goodness may come into the lives of men throughout the earth, that our Father's kingdom may be enlarged and

magnified, that his sons and daughters in all the world may find fellowship with the Saints, that the designs of the wicked may be frustrated and the purposes of the sinful come to naught, that unrighteous dominion shall be broken, and that truth shall govern the earth, that God's people—those who keep his commandments—may become as a light set upon a hill, an ensign to the nations, in anticipation of the long-awaited day when the Prince of Peace shall reign as King of Kings and Lord of Lords. This is my prayer, in the name of Jesus Christ. Amen.

President Hugh B. Brown

President McKay, we have all been thrilled and inspired by this wonderful message and we thank you for the blessing you have pronounced upon us and pledge to you our continued love and support and obedience to the commandments of God.

President Joseph Fielding Smith, President of the Council of the Twelve will now speak to us, and he will be followed by the Patriarch to the Church, Eldred G. Smith.

PRESIDENT JOSEPH FIELDING SMITH
Of the Council of the Twelve Apostles

I am very grateful for the message from President McKay and pray that the blessings of the Spirit of the Lord may continue with him that he may be raised and be able to meet with us again.

Father Asked Me to Read The Book of Mormon

When I was a small boy, too young to hold the Aaronic Priesthood, my father placed a copy of the Book of Mormon in my hands with the request that I read it. I received this Nephite record with thanksgiving and applied myself to the task which had been assigned to me. There are certain passages that have been stamped upon my mind, and I have never forgotten them. One of these is in the 27th chapter of 3rd Nephi, verses 19 and 20. It is the word of our Redeemer to the Nephites as he taught them after his resurrection. It is as follows:

"And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

"Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day."

The other passage is in the 10th verse of chapter 41 in the book of Alma and is as follows:

"Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold, I say unto you, wickedness never was happiness."

Fundamental Teachings of the Prophets

These two passages I have tried to follow all the days of my life, and I have felt to thank the Lord for this counsel and guidance, and I have endeavored to stamp these sayings on the minds of many others. What a wonderful guide these teachings can be to us if we can get them firmly fixed in our minds! These thoughts are of course not peculiar to the Book of Mormon. They are fundamental teachings of the gospel of Jesus Christ and have been expressed many times by the prophets of old and our Redeemer when they were upon the earth. It is a fact beyond successful dispute that no unclean thing can inherit the kingdom of God and obtain what is known as eternal life. This is to say that the Redeemer of this world, through the great sacrifice which he made, opened the graves and restored all mortal things, both mankind, fowls of the air, fishes of the sea, and every creature that partook of death through the "fall" of Adam. In the 5th chapter of John, verses 28 and 29, we have the definite statement of our

Redeemer proclaiming this truth as follows:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

"Old Things Shall Pass Away"

Permit me to quote some other passages of scripture from the revelations that have come to us by divine decree in this dispensation. This is from the Doctrine and Covenants, section 29, verses 22 to 25:

"And again verily, verily, I say unto you that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season;

"And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth.

"For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea;

"And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand."

Again the Lord spoke to the Prophet Joseph Smith in a revelation in answer to the question:

"Q. What are we to understand by the four beasts, spoken of in the same verse? (See Rev. 4:6.)

"A. They are figurative expressions, used by the Revelator, John, in describing heaven, the paradise of God, the happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created." (D&C 77:2.)

The Resurrection A Complete Restoration

There is a strange doctrine in the world concerning the resurrection even among those who believe there will be a reuniting of the spirit and body, which is to the effect that only the righteous will come forth to receive rewards of exaltation. This, however, is a misunderstanding. Through the atonement wrought by the Son of God, our Savior, the resurrection is a complete restoration of all things mortal, even of this earth itself on which we stand. The earth is to be purified and become the abode of the righteous. Peter understood this doctrine and in his second epistle made the following statement:

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

"Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter 3:10-13.)

Earth to Receive Resurrection from Mortality

Let us not misunderstand this expression. The new heaven and new earth will be the same heaven and the same earth on which we now sojourn, for this earth is to receive the resurrection after this day of mortality and be the abode of the righteous in eternity. Without the revelations of the Lord given to men, this truth would not be made known. Neither would we have knowledge of the final glory to which this earth will be assigned. Even now, where men are without divine guidance and revelation, this truth is unknown.

Darkness Covered the Earth

I am very grateful to my Father in heaven for the privilege that has been granted to me to come into this world in this dispensation when once again the fulness of the gospel has been revealed. I have been grateful and have thanked the Lord many times for the privilege which came to me to live in the present dispensation and that I was not born two or three hundred years ago during the great period when the fulness of the gospel was not had among men and they were running, as the scriptures say, "to and fro" seeking for the truth which could not be found because of the deep spiritual darkness which covered the entire earth. This condition was not the fault of the Lord but the fault of mankind, for they had been offered the fulness of the gospel, but in course of time they refused to have it, and their teachers turned away and caused to enter into the Church false doctrines and false ordinances and, worse than all, a false conception in relation to God our Eternal Father and his Son Jesus Christ.

It was a day when there was not one left in mortality with the divine power to officiate in the vital and saving ordinances of the gospel—a day when false teachings, false ordinances, and false instructors came upon the scene. This condition left the entire Christian world in a state of confusion, without divine inspiration, so that the notion prevailed universally that the heavens were closed. Contact with the Father and his Beloved Son had ceased, and the angels for a long, long past had ceased to visit mortal man on the face of the earth. Under such conditions it was a natural thought encouraged by clergy that our Eternal Father had ceased to commune with his children on the earth. Moreover, the false notion became prevalent that mortal man was left with the teachings of the Bible and that it contained all of the revelation that mankind needed to insure his salvation in the kingdom of God. Under such conditions and practice no doubt Satan rejoiced; false teachers arose, and the people, no matter how devout they were, found themselves in spiritual darkness. Moreover, for a long time the edict went forth that mortal men who had not been prepared for the clergy should not seek for knowledge or search the scriptures, for this was the sole responsibility of the clergy. Therefore I am exceedingly grateful for the Prophet Joseph Smith and the coming of the Father and the Son to him and their directing him in the course he should take. Moreover, I am thankful that the time came for the restoration of divine truth and the power of the Holy Priesthood so that the inhabitants of the world could find the path to eternal life, and the ordinances of the Holy Priesthood could again be exercised in behalf of the salvation of all mankind.

The Plan of Salvation Heaven's Gift to Mankind

On January 22, 1834, the Prophet Joseph Smith said:

"The great plan of salvation is a theme which ought to occupy our strict attention, and be regarded as one of heaven's best gifts to mankind. No consideration whatever ought to deter us from showing ourselves approved in the sight of God, according to His divine requirement. Men not infrequently forget that they are dependent upon heaven for every blessing which they are permitted to enjoy, and that for every opportunity granted them they are to give an account. You know, brethren, that when the Master in the Savior's parable of the stewards called his servants before him he gave them several talents to improve on while he should tarry abroad for a little season, and when he returned he called for an accounting. So it is now. Our Master is absent only for a little season, and at the end of it He will call each to render an account; and where the five talents were bestowed, ten will be required; and he that has made no improvement will be cast out as an unprofitable servant, while the faithful will enjoy everlasting honors. Therefore we earnestly implore the grace of our Father to rest upon you, through Jesus Christ His Son, that you may not faint in the hour of temptation, nor be overcome in the time of persecution." (*DHC* 2, 23-24.)

I would like to quote a few remarks of divine truth from the lips of President David O. McKay, taken from *Gospel Ideals,* p. 383.

"No man can disobey the word of God and not suffer for so doing. No sin, however secret, can escape retribution. True, you may lie and not be detected; you may violate virtue without it being known by any who would scandalize you; yet you cannot escape the judgment that follows such transgression. The lie is lodged in the recesses of your mind, an impairment of your character that will reflect sometime, somehow in your countenance or bearing. Your moral turpitude, though only you, your accomplice, and God may ever know it, will canker your soul."

I will close my remarks by reading a poem which I think is very appropriate, entitled "The Guy in the Mirror."

When you get what you want in your struggle for self,
And the world makes you king for a day,
Then go to the mirror and look at yourself
And see what that guy has to say.

For it isn't a man's father, or mother, or wife,
Whose judgment upon him must pass;
The feller whose verdict counts most in his life
Is the guy staring back from the glass.

He's the feller to please, never mind all the rest
For he's with you clear up to the end.
And you've passed your most dangerous, difficult test,
If the guy in the glass is your friend.

You may be like Jack Horner and 'chisel' a plum,
And think you're a wonderful guy,
But the man in the glass says you're only a bum,
If you can't look him straight in the eye.

You can fool the whole world down the pathway of years,
And get pats on the back as you pass,
But your final reward will be heartaches or tears
If you've cheated the guy in the glass.

May the Lord bless you, my good brethren and sisters, and all, in the name of Jesus Christ. Amen.

President Hugh B. Brown

We have just listened to President Joseph Fielding Smith, and will now be addressed by Elder Eldred G. Smith, Patriarch to the Church.

ELDER ELDRED G. SMITH
Patriarch to the Church

One of the outstanding characteristics of members of this Church is testimony bearing. Nearly all church speeches include the bearing of testimony. This is our mission, as members of the Church, to testify of the truthfulness of the gospel to our fellow men.

What Is a Testimony?

What is a testimony? We speak of it as a valued possession, which it truly is. Webster says it is evidence, proof, a solemn declaration. Then a testimony of the gospel is your solemn declaration of the truthfulness of the gospel according to your knowledge thereof.

Blessings Predicated Upon Obedience

To have a testimony of God and his Son Jesus Christ can bring about the greatest blessing you can attain in this mortal existence. Each blessing is obtained by fulfilling the law upon which that blessing is predicated. The law upon which this blessing is predicated is given extensively throughout the scriptures.

In Matthew we read: "*Ask*, and it shall be given you; *seek*, and ye shall find; *knock*, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7-8. Italics added.)

Moroni also promises: ". . . I would exhort you that ye would ask God, the Eternal Father, in the name of Christ,

if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"By the Power of the Holy Ghost Ye May Know"

"And by the power of the Holy Ghost ye may know the truth of all things.

"And whatsoever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is.

"And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same today and tomorrow, and forever." (Moroni 10:4-7.)

What does it mean to knock or seek? This is a way of saying, "It requires effort on your part." Study, pray, act—do something about it! Knowledge alone saves no one. Lucifer knows, and it is this knowledge which is to his damnation. Without proper action, it can be the same to anyone else.

Moroni said: ". . . by the power of the Holy Ghost ye may know the truth of all things." (*Ibid.*, 10:5.) One may ask, "How does one receive a message from the Holy Ghost?"

A Personage of Spirit

The Holy Ghost is a Personage of Spirit. We also have a spirit body as well as a mortal body. We were personages of spirit before we came upon this earth.

The Lord said to Job: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

"Who hath laid the measure thereof, if thou knowest? or who hath stretched the line upon it?

"Whereupon are the foundations thereof fastened? or who laid the corner stone thereof:

"When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4-7.)

Are we not the sons of God who at that time shouted for joy?

Abraham also tells us the following:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born." (Abraham 3: 22-23.)

Before we came on the earth, we were all spirits. What is a spirit? We use the word "spirit" to describe anything and everything, all elements that are not mortal—so we had a non-earthly body. We were nevertheless individuals. We had the power and ability to see, think, act, make decisions. We even took part in that great war in heaven, as a result of which Lucifer was cast out of heaven.

Our spirit body has the same shape and form as the physical body. The spirit body then has arms, legs, a head, and a mind.

When we came to earth, we took upon us a physical or mortal body of flesh and bones. The separation of these two bodies we call death. Through the atonement of Christ these two bodies will be reunited again. This we call the resurrection.

In coming into mortality we forget all from the previous life for a wise purpose in the Lord. In effect, a barrier or veil is placed between the spirit mind and the mortal mind.

Analogies

Now, I think if we will apply some of the laws of electronics, that is, radio and television, we will be aided in a possible understanding of how we can receive a message from the Holy Ghost. We have a spirit mind and a mortal mind. Our spirit mind can receive messages from the Holy Ghost, who is a spirit.

In this room now there are many waves going by of sound, of pictures, and even of colored pictures. We cannot detect them with our mortal eyes or ears, but if we set up a receiving set and put it in tune, then we pick up the

sound or pictures by the mortal ears or eyes. Similarly, the Holy Ghost may be constantly sending out messages like a broadcasting station. If you put yourself in tune, that is, knock or ask or seek, you may receive the message. It may be as if you were to open an imaginary window or door between your spirit mind and your physical mind and permit the message to come through. Spirit can talk to spirit, and you are part spirit—just open that imaginary door and let the mortal mind receive. To open it requires study, prayer, action or works, or knock, and it shall be opened unto you.

There is no salvation with just knowledge alone—for ". . . the devils also believe, and tremble," says James (James 2:19), then adds, "But wilt thou know, O vain man, that faith without works is dead?" (*Ibid.*, 2:20.)

Knowledge From the Holy Ghost is Sure

Get that knowledge that you may have a testimony. Knowledge from the Holy Ghost is *sure*. When it comes to you, you know and cannot deny it. Moroni said: "And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:5.)

Testimony By Divine Revelation

It is the primary function of the Holy Ghost to testify of the Father and his Son Jesus Christ. Therefore, we bear testimony that we know, and so I testify that I know that God lives, that Jesus is the Christ, that God is literally my Father in heaven. I testify that by divine revelation through the Prophet Joseph Smith, the gospel has been restored on the earth in this the last dispensation or the Dispensation of the Fulness of Times.

I testify that this same authority to hold the keys of the priesthood of God has been continued on to the present prophet, seer, and revelator, and President of the Church, President David O. McKay, in the name of Jesus Christ. Amen.

President Hugh B. Brown

The Chorus and congregation will join in singing "We Thank Thee, O God, For a Prophet," after which Elder Bernard P. Brockbank will address us, and he will be followed by Elder Paul H. Dunn of the First Council of Seventy.

ELDER BERNARD P. BROCKBANK

Assistant to the Council of the Twelve Apostles

Brothers and sisters: It is a wonderful blessing and privilege to be present at this great general conference of The Church of Jesus Christ of Latter-day Saints, and I am thankful that the Lord placed the "The" in the name of his Church. It is not the Church of some nation or some normal outstanding individual, but it is the Church of Jesus Christ.

The Church at the World's Fair

We are overjoyed that The Church of Jesus Christ of Latter-day Saints is represented with other churches at the New York World's Fair. The comparison has aroused a great deal of interest and comment.

As you know, the Mormon Pavilion is one of the greatest and most effective missionary opportunities the Church has undertaken. The entire image and acceptance of The Church of Jesus Christ of Latter-day Saints have greatly improved in the eastern part of the United States and throughout the world. Millions have been impressed and spiritually uplifted by the exhibits, the missionaries, and their testimonies.

God Inspired Teachings of Ancient Prophets

The exhibits and program at the Mormon Pavilion are built around the God-inspired teachings of the ancient prophets, around Jesus Christ the Son of the Living God, around the Apostles, and around eternal life as given in the scriptures. Great emphasis is placed on

the restoration of the Church of Jesus Christ through a Prophet of God, Joseph Smith.

Great emphasis is also placed on the passage of scripture given by the Apostle John in the book of Revelation, wherein he said, ". . . I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, . . ." (Rev. 14:6.)

Heavenly Messengers to Ancient and Modern Prophets

We are bearing witness that the Angel Moroni came and restored the everlasting gospel again to the earth through the Prophet Joseph Smith. God and heavenly messengers appeared to Adam, Moses, Abraham, Jacob, and all of the ancient prophets. Heavenly messengers appeared to the Apostles Peter, John, and Paul. At the pavilion we teach and emphasize that heavenly messengers, appearing to God's chosen prophets, are part of God's earth program.

Comments of World's Fair Visitors

I would like to read a few of the comments written by visitors to the pavilion:

"Very impressive, very beautiful, so inspiring to see such dedicated young missionaries."

"I enjoyed my visit to the Mormon Pavilion second to no other exhibit."

"Like an oasis in a desert."

"Interesting and makes more sense than any other religion."

"After seeing your movie on eternal life, I no longer have a fear of death."

"The paintings of the teachings, experiences, and examples of Jesus Christ are revealing and inspiring."

"Beautiful pavilion and a religion I would like to know more about."

"Enjoyable pavilion, and it shows to me that there is still a strong belief in God among the people of the earth."

"A moving Christian tribute; such a pity more people are not exposed to your doctrines and missionaries."

"This is a splendid witness to the message of God."

"The missionaries do great credit to your Church."

"This was a beautiful experience for our entire family. Even the children enjoyed it."

"The scriptural truths are simply beautiful."

"I am awed at the beauty of life and eternity through the teachings of Jesus Christ."

"I came in as a skeptic, but my desire to know more has been stimulated."

"Inspiring, magnificent, dignified, and sublime, truly witnessing to the Jesus Christ of the Bible."

"I think this pavilion is breathtaking."

"Your exhibit and missionaries show the teachings of Jesus Christ and the Apostles as they taught and exemplified them and as they are found in the Holy Bible."

Mr. Robert Moses, president of the New York World's Fair, said, "You have brought to us from across the mountains a breath of the pioneering spirit and fresh air of the West. Your temple facade dominates the main entrance to the Fair and is the cynosure of all eyes, and gives a noble first impression to visitors. We thank you for your contribution, congratulate you on your success, and hope you will remain permanently in our midst."

Mr. Charles L. Petze, III, of Maryville College said in a letter, "I would like to congratulate you on having what I feel was the best-organized pavilion at the New York World's Fair. It was truly a pleasure to find someone who had something to say and knew how to say it."

Norman Vincent Peale wrote this in the *Philadelphia Inquirer* (July 19, 1964): "I will defy anyone, however callous, to come unmoved out of the Mormon exhibit. They show a marvelous motion picture done by top-flight actors that depicts the journey of the human soul from birth to immortality. So glorious is it that the viewer comes out with tears in his eyes, but walking on air."

Statistics of Fair Communication

The New York World's Fair will have over 33,000,000 attendance in 1964, and we will have over 3,000,000

attend our pavilion. Approximately ten percent of all the people attending the World's Fair have attended the Mormon Pavilion. Our attendance has been with the upper ten percent of all the exhibits. This we feel has been a remarkable achievement for the Church. We have had over 255,000 referrals and registrations to send to the missions of the Church. We have distributed over 2,000,000 pamphlets to interested people. Over 1,000,000 have seen the eternal life film on *Man's Search for Happiness*. We have distributed over 36,000 copies of the Book of Mormon, and we have had over 40,000 inches of favorable newspaper and magazine publicity. It is estimated that over 160,000 pictures and movies have been taken by visitors of the exterior and the interior of the pavilion.

Hunger for Teachings of Christ

With millions coming to the Mormon Pavilion we have found many who are hungry for the pure, unchanged teachings of Jesus Christ. Many are enthusiastic and happy to hear about a church that has Twelve Apostles, a church that has a living prophet, a church that has the same baptism practised by John the Baptist and administered to Jesus Christ at the River Jordan.

Many are anxious to know more about a Living God who created man in his own image and after his own likeness. Many desire to know more about the living, resurrected, immortal Jesus Christ and not a God of mystery. Many desire to know more about the heavenly messengers who appeared to the Prophet Joseph Smith.

Seeking Evidence of Divine Power and Purpose

We have found many who are seeking for evidence of divine power and eternal purpose. Many are now wondering about the private interpretations men have placed on the God-inspired scriptures wherein they discontinued the Twelve Apostles, changed the water baptism. They have discontinued the Bible teaching of laying on of hands to bestow the Holy Ghost. The law of tithing was discontinued by many, and there are many other changes made by men.

Needed: Teachers by Example

Fellow Saints and missionaries, the Church needs teachers who will literally live Christianity as exemplified and taught by Jesus Christ. We need to teach and love people into The Church of Jesus Christ of Latter-day Saints. There are millions awaiting our witness and testimony.

As a tribute to our beloved prophet, David O. McKay, the greatest missionary of our time, let us follow his prophetic counsel and bring one or more souls into the Church each year. With love and righteousness in our hearts and the help of God, we can achieve this kingdom-building goal.

May this be our great blessing and privilege, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Bernard P. Brockbank, Assistant to the Twelve, has just spoken to us. Elder Paul H. Dunn of the First Council of Seventy will be our next speaker, and he will be followed by Elder Thomas S. Monson of the Council of the Twelve.

ELDER PAUL H. DUNN

Of the First Council of the Seventy

My brothers and sisters, this is indeed humbling. I am grateful for this opportunity to stand in your presence, to feel of your spirit, and to partake of the sweet message from our living prophet this morning. For many, many years I have listened with you to the counsel and inspiration of these brethren who sit before us, and particularly to our living prophet, as they have sought an interest in our faith and prayers and have asked that our Heavenly Father give them the guidance and direction that is needed. Now

I know in a small way why this is so significant as I attempt to relate to you a few of the inner feelings of my heart concerning this great gospel of Jesus Christ. I was deeply touched by the message of our prophet this morning as he conveyed to us the inner feelings of his heart, acquired through not only many years of experience but also knowing and loving people and being in constant tune with the living God.

Have you ever noticed that whenever a person seems out of sorts or somewhat cantankerous, we often say, "He got up on the wrong side of the bed." Were you ever accused of having such an attitude? A few months ago I was close to having "one of those days." It came about in this way:

A Chain of Events Shatters Rest

About midnight I received a telephone call from one of the teachers in our Institute of Religion program, which I was co-ordinating at the time, and he reported that he couldn't possibly teach his early morning class the next day because of ill health. He wondered if I would teach it for him. I assured him I would and told him not to worry, though I wondered how adequately the material could be prepared in the time left that night to meet the challenge of the group. After hanging up, I immediately started to prepare my lesson and finally at 2 am, not being able to see the words on the page, I went to bed. Needless to say I was tired and in need of a good night's sleep. I didn't stand much chance of getting it, however, since the class next morning met at 7 am and was thirty miles from home, all of which required that I get up at five o'clock. This meant only three hours of sleep at the most.

Shortly after going to bed, and not having quite fallen asleep, I was brought back to reality by my four-year-old youngster who insisted that she have a drink of water—she simply could not get along without it until morning. So, after a hard struggle, I pulled myself together, secured the drink of water, and went back to bed only to be awakened a few moments later by another daughter who had just experienced a horrible nightmare. Her anxious summons brought me to my feet in a hurry, and in my excitement to answer her call, I failed to turn on the hall light. As I made my way in the dark, I was suddenly stopped in my journey by a door that had been left ajar. After a few seconds and with a newly acquired bump, I hastened to her side and gave the comfort that was needed.

Once again I crawled back between the warm covers with a hope that the remaining hours would give peace and rest, only to be brought slyly and slowly back to life by my wife who had been awakened by the previous interruptions. She had just remembered that she needed the car the next morning for her church assignment and was wondering what arrangements could be made in order that we both might meet our appointments. When the problem was finally solved, it was three o'clock, and when, shortly after, the alarm rang at five, you can imagine how I felt. After such a night I was getting up on the wrong side of the bed, and my attitude was not the kind that should be taken into a class of religion.

Gloom Dispelled—Brightness Restored: "You Are the Best Daddy"

And then it happened—the little thing that changed the gloom of the night into the brightness of a beautiful day. As I was leaving the house, the four-year-old who had started the series of events the night before, appeared at the door, pulled on my coat-tail and then, with my help, climbed into my arms, took hold of both of my ears with her little hands and without any warning kissed me as hard as she could right on the nose and said, "Daddy, I sure do love you. You are sure a good sport." "A good sport, eh!" and I tried to smile away the frown that had settled throughout my whole system. "Yep! you're the best daddy in the whole world," and planting another kiss on my neck, she slid to the floor and ran back to her bed.

Count Your Blessings

What was about to be a bad morning for me turned out to be one of my best. As I drove to my assignment with a

song in my heart, I thought of my many blessings: my lovely, dedicated wife and family, the fact that I belong to Christ's Church in reality, that I am a member of this great country of ours, a citizen indeed, that I enjoy the freedoms that we all so often take for granted. And it was all brought back to my remembrance by a simple kiss on the nose. This little four-year-old with tender love and appreciation had restored my perspective of life and brought to my attention once again the real values we all seek.

Then I began to think how easy it had been for me to let such a little thing as a sleepless night make me forget for a moment these same values and how everything I would have done that day might have been affected by my resulting attitude. Luckily I was brought back to reality, but how often do all of us let the "get up on the wrong side of the bed" attitude become a habit that dominates our everyday thoughts and lets problems or the desire for instant and usually temporary satisfactions become so important that long-range goals and objectives are forgotten. While certain problems must be worried about and temporal satisfactions must be met, these things are only important to us as a means to an end—as the means of getting where we eventually want to go. Ultimate happiness, the kind we all want, does not come from continuously being temporarily satisfied, continuously seeking the physical and emotional comforts of life and being so dissatisfied with anything else that we permit ourselves to forget our blessings and responsibilities, to forget the Lord and his love for us and his willingness to help us in our pursuit of life and happiness. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36.)

Value of Objective

Someone has said, "Life is of value only when it has something valuable as its objective." What objective? The Lord through the Prophet Joseph Smith told David Whitmer, one of the three witnesses to the Book of Mormon, that eternal life was the greatest of all the gifts of God. (See D&C 14:7.) What better objective is there than this for our lives? Knowing this to be true as I do through personal testimony, I would like to speak especially to you young people who are in the vital planning stage of your lives, and to those parents and teachers who guide you, about the importance of properly focusing your values. We all, as well as you, yourselves, want the best for you now and forever. The best is a knowledge of and love for our Heavenly Father and his Son Jesus Christ and a life of happiness here on earth that will eventually lead you to the desired objective of eternal life. How do we determine the values that will accomplish this? Through religion which encompasses all the principles that give us strength, determination, and faith to push forward. Living as we do today in a world that seems to be becoming more godless by the moment, an occasional or even weekly visit to church is not often enough to gain us the knowledge we need. Religion must be a daily affair, entering into every phase of our existence. It was to provide this daily education and exposure to religion that the seminaries, institutes of religion, and church colleges were established, and this is why they should play such an important role in the lives of you young people today.

Youth Need Religion

Today more than ever before our youth need religion. Some years ago our beloved Prophet David O. McKay in an editorial gave a number of reasons for giving proper religious training to our youth. I'd like to refer to three of his points:

First, he said, "Youth need religion to maintain a proper equilibrium during the formative period of their lives." (*Treasures of Life*, p. 493.) Young people tend to be impetuous and sometimes, in trying to formulate their conclusions, have a tendency to look upon parents as old-fashioned, but they give confidence to others who seem to be leading them into new realms and higher planes. Now when, under these conditions, the young person receives something which seems to conflict with

his previous notions of religion and right, he is likely to be swayed beyond his proper equilibrium. Youth today are thinking more than ever before, and they need to have a daily influence which will keep them in proper balance.

Second, President McKay said, "Youth should have religion in order to stabilize our society." (*Ibid.*, p. 495.) It was Goethe who observed that "The destiny of any nation at any given time depends on the opinion of its young men under five and twenty." (Cited *idem.*) Speaking of the need of stability in our society makes me remember, thinking as a soldier during World War II what a tragedy that so much destruction, pain, and suffering had to exist in a world that had achieved such brilliance in so many fields, for instance, the sciences. I can't help recalling the magnificent M-1 rifle that was placed into my hands when I was an infantryman and how grateful I was for the protection it gave me. The brilliance that went into creating this weapon of war is outstanding, and yet its utilization was a sad commentary on life, for many times I was required in the defense of this country to pull the trigger to take the life of a fellow human being because of this very thing that our beloved prophet has indicated to us in his editorial.

Robert A. Millikan, himself a renowned scientist, has said this about his own field: "Science without religion obviously may become a curse rather than a blessing to mankind. But science dominated by the spirit of religion is the key to progress and the hope of the future." (Cited *idem.*) This suggests that scientific leaders of the future, as well as leaders in all fields, will need spiritual understanding and training.

Third, youth need religion to satisfy the innate longing of the soul. "Man," President McKay has said, "is a spiritual being, and sometime or another every man is possessed with a longing, an irresistible desire to know his relationship to the infinite. He realizes that he is not just a physical object that is to be tossed for just a short time from bank to bank, only to be submerged finally in the ever-flowing stream of life. There is something within him which urges him to rise above himself, to control his environment, to master the body and all things physical and live in a higher and more beautiful world."

Three Great Needs

He goes on to give three great needs associated with the spiritual urge which have been felt throughout the centuries: "1. Every normal person yearns to know something of God. What is he like? Is he interested in the human family or does he disregard it entirely? 2. What is the best life to live in this world in order to be most successful and to get the most happiness? 3. What is that inevitable thing called death? What is beyond it? If you want your answer to these longings of the human soul, you must come to the Church and come often to get it." (*Ibid.*, pp. 495-496.)

Youth need religion. The world needs it—in fact, it is the world's greatest need. It is my humble prayer that you young people everywhere, along with your parents, will see the need for constant, daily exposure to religious education and that you will support it with interest and enthusiasm. By keeping your energies and values properly focused, you, as well as we, can in reality inherit eternal life.

How grateful I am this morning for the testimony I have of the gospel of Jesus Christ and the meaning and understanding that this gives me that God really lives, that Jesus is the Christ, that the Prophet Joseph Smith was called and ordained of God to establish again his Church in these latter days, and to have the full assurance and knowledge that David O. McKay is a living prophet of the Lord. And while I have been a member of this Church all my life, I have had that glorious opportunity of standing in his presence and having spirit touch spirit, giving me the complete verification that these things are true. I bear you my witness humbly and gratefully in the name of Jesus Christ. Amen.

President Hugh B. Brown

He to whom you have just listened

is Elder Paul H. Dunn of the First Council of Seventy. Elder Thomas S. Monson of the Council of the Twelve will be our concluding speaker, please.

ELDER THOMAS S. MONSON
Of the Council of the Twelve Apostles

My brothers and sisters, the responsibility of standing before you humbles me, and I sincerely seek an interest in your prayers that I might have the help of the Lord.

This morning as Sister Monson and I drove down here to this beautiful Tabernacle, I heard a familiar sound. I heard a school bell ring, and I saw scores of boys and girls of every age hurry this way and scurry that way to the classrooms of learning. They were in search of truth. This is the season of the year, too, when the colleges and universities throughout the land open wide their doors that eager students might continue this search for truth. Their teachers and scientists of all fields pursue their constant labor of studying, experimenting—ever continuing this same search.

Yearning for Truth

Is the search for truth really this important? Is it so vital? Must it span the ages of time, encompass every field of endeavor, and penetrate every human heart? President David O. McKay has said, "Fortunately, there is a natural feeling which urges men and women toward truth. It is a responsibility placed upon mankind."

Even the law of the land jealously safeguards the principle of truth. In our courts of law, before a witness takes the stand to testify, he is placed under solemn oath ". . . the testimony you are about to give . . . is the truth, the whole truth and nothing but the truth, . . ."

The poet captured the real significance of the search for truth when he wrote these immortal lines:

". . . say, what is truth?
'Tis the brightest prize
To which mortals or Gods can aspire;
Go search in the depths where it glittering lies
Or ascend in pursuit to the loftiest skies.
'Tis an aim for the noblest desire.
"Then say, what is truth?
'Tis the last and the first,
For the limits of time it steps o'er.
Though the heavens depart and the earth's fountains burst,
Truth, the sum of existence, will weather the worst,
Eternal, unchanged, evermore."
(John Jaques, *Hymns*, p. 143.)

Truth Defined

The Prophet Joseph Smith received the definition of truth in a revelation from the Lord at Kirtland, Ohio, May 6, 1833. ". . . truth is knowledge of things as they are, and as they were, and as they are to come. . . ." (D&C 93:24.)

Preceding almost every declaration of eternal truth has been a universal question; for instance, what man has not asked himself as did Job of old, "If a man die, shall he live again? . . ." (Job 14:14.) And what man has not found comfort in the answer which the angel gave to Mary Magdalene and Mary, the mother of James, when they approached the tomb to care for the body of the Master. He said, "Why seek ye the living among the dead?

"He is not here, but is risen: . . ." (Luke 24:5-6.)

"If Any Lack Wisdom, Let Him Ask of God"

Thousands of honest, searching souls continue to be confronted by that penetrating question which coursed through the mind of Joseph Smith as he surveyed the declarations made by the churches of his community concerning who was right and who was wrong. Joseph said: "In the midst of this war of words and tumult of opinions, I often said to myself: . . . Who of all these parties are right; . . . If any one of them be right, which is it, and how shall I know it?

". . . I at length came to the determination to 'ask of God,' . . ." (Joseph Smith 2:10, 13.) He prayed. The results

of that prayer are best described in Joseph's own words:

". . . I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (*Ibid.*, 2:17.) Joseph listened. Joseph learned. His question, "What is truth?" was answered.

Perhaps one of the most significant exchanges of question and answer occurred when Jesus was taken before Pilate. Pilate asked the Master, "Art thou a king . . . ? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37.)

The True Church

Is the voice of the Lord heard today? How does it come to man? Can your search for truth be guided by his voice? Can mine? Today, as always when the true Church of Christ is on the earth, there stands at its head a prophet. And just as the voice of the Lord came to Jeremiah, Ezekiel, and Isaiah, it has likewise come to latter-day prophets.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

Do we need a prophet today? Does God regard his children today as dearly as he did when Amos, Jeremiah, and Ezekiel were on the earth? One of the foremost educators in America, Dr. Robert Gordon Sproul, described the need in these words: "We have the peculiar spectacle of a nation, which to a limited extent, practices Christianity without actively believing in Christianity. We are asked to turn to the church for enlightenment, but when we do we find that the voice of the church is not inspired. The voice of the church today is the echo of our own voices. And the result of this experience already manifest is disillusionment. The way out is the sound of a voice, not our voice, but a voice coming from somewhere not ourselves in the existence of which we cannot disbelieve. It is the task of the pastors to hear this voice, cause us to hear it and tell us what it says. If they cannot hear it or if they fail to tell us what it says, we as laymen are wholly lost. Without it we are no more capable of saving the earth than we were capable of creating it in the first place."

From still another field of endeavor, Sir Winston Churchill described the need: "I have lived perhaps longer experience than almost anyone and I have never brooded over a situation which demanded more patience, composure, courage and perseverance than that which unfolds itself before us today—the need of a prophet."

The Channel of Truth is Open

How grateful we should be that revelation, the clear and uncluttered channel of truth, is still open. Our Heavenly Father continues to inspire his prophets. This inspiration can serve as a sure guide in making life's decisions. It will lead us to truth.

You do not find truth groveling through error. Truth is found by searching, studying, and living the revealed word of God. We learn truth when we associate with truth. We adopt error when we mingle with error.

The Lord instructed us concerning how we might distinguish between truth and error when he said: ". . . that which doth not edify is not of God, and is darkness.

"That which is of God is light; . . ." (D&C 50:23-24.)

Recently, I attended a large youth conference at Edmonton, Alberta, Canada. A part of the conference was a testimony meeting where the young men and young women could express the feelings of the heart.

A shy boy from Saskatchewan, standing before such an imposing audience for the first time, said, "Before I attended this youth conference I could say, 'I think the gospel is true.' Then I received instruction, participated in the activities, and felt of the spirit of all of you. Today, at the conclusion of these inspired events, I proudly, yet humbly, declare 'I know the gospel is true.'" He had been edified. He had been enlightened. He had found the truth.

In July I visited the World's Fair at New York City. I found the fair most

interesting and took special note of the religious exhibits. At the Mormon Pavilion I sat by an alert young man of perhaps thirty-five years. We spoke about the other exhibits at the fair. Then the lights dimmed. The picture, "Man's Search for Happiness," commenced. At the conclusion of this portrayal of the plan of salvation, the lights again brought the present to our view. The crowd silently filed out, some stopping to wipe a tear from a moist eye. Others were visibly impressed. My visitor did not arise. I asked if he enjoyed the film. He answered, "This is the truth." One man's search for truth had just ended.

For those who humbly seek, there is no need to stumble or falter along the pathway leading to truth. It is well marked by our Heavenly Father. We must first have a desire to know for ourselves. We must study. We must pray. We must do the will of the Father. And then we will know the truth, and the truth will make us free. Divine favor will attend those who humbly seek it.

One week ago last Wednesday I was privileged to set apart William Agnew for his mission. I reviewed with him his conversion and that of his family, some five years ago in eastern Canada. The family had been seeking truth. The missionaries called and presented the teachings of the gospel. The members of the family studied. They loved what they learned. They were approaching the decision to be baptized. One Sunday morning the family, by previous appointment, were preparing to attend the "Mormon" Sunday School. Mother and the children readied themselves but were disappointed when Dad concluded not to attend. They even argued somewhat about the decision. Then Mother and the children went to Sunday School, and Dad angrily stayed at home. He first attempted to forget the misunderstanding by reading the newspaper, but to no avail. Then he went to his daughter Isabelle's room and turned on the radio which occupied her night stand, hoping to hear the news. He didn't hear the news. Rather, he heard the Tabernacle Choir. Elder Evans' message, it seemed, was directed personally to him. Brother Agnew realized the futility of his anger. He was now overpowered by a feeling of gratitude for the message he had just received. When his wife and family returned home, they found him pleasant and happy. His children asked how this change had come about. He told them how he had turned on the radio, hoping to get the news, only to be humbled by the message of the choir in word and song. His daughter said, "Which radio did you use, Dad?" He answered, "The one on your night stand." She replied, "That radio is broken. It hasn't played for weeks." He led them to the room to prove that this radio did indeed function. Hadn't he just heard the choir and a message that had inspired and humbled him? He turned the proper dial. But that radio didn't play. Yet when an honest seeker after truth needed the help of God, that radio did play. The message which led to conversion was received. Needless to say, the family became stalwart members of the Church.

There will be those who doubt, who scoff, who ridicule, who scorn. They will turn from the pathway leading to eternal truth and rather travel the slippery slopes of error and disillusionment.

But to those who honestly seek, those to whom so much has been given, to the faithful, the Lord our God has promised:

"For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they . . . shall abide the day." (*Ibid.*, 45:57.)

May we be wise; may we persevere in search of truth and always take the Holy Spirit for our guide, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Thomas S. Monson of the Council of the Twelve has been our concluding speaker. The Relief Society Singing Mothers from the Juab, Sanpete, and Richfield areas, will now favor us with the beautiful anthem, "Eternal Life."

The benediction will be offered by Elder Horace A. Christiansen, formerly president of the Western States Mission, after which this Conference will stand adjourned until two o'clock this afternoon.

FIRST DAY

AFTERNOON MEETING

President N. Eldon Tanner

Our beloved leader and Prophet, President David O. McKay, who is presiding over all sessions of the Conference, has asked me to conduct the service this afternoon. He sends his greetings and blessings to all assembled here and God's children everywhere.

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the second general session of the 134th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. Through the generous cooperation of their owners and managers a total of 150 television and 30 radio stations will carry to practically every state in the union and many foreign countries the proceedings of some sessions of this Conference. The names of the stations carrying the proceedings of this session were announced to the televisison and radio audience just prior to this meeting. We appreciate the courtesy of these owners and managers in broadcasting the program of this Conference.

These services are also being broadcast in the Assembly Hall. Those who may be standing in the doorways may possibly find seats in that building. The Tabernacle is filled to overflowing this Friday afternoon. Probably many thousands who are not able to attend are listening in on their radios and televisions. We extend a hearty welcome to our unseen audience and to all who are gathered in this great hall.

We again acknowledge with appreciation the presence of stake presidencies, high councilmen, bishoprics, temple presidencies, general auxiliary officers, patriarchs, and others, and also extend a hearty welcome and express satisfaction and pleasure in the attendance of special guests, prominent men in the nation and state.

This afternoon we are favored again by the presence of the Relief Society Singing Mothers from the Juab, Sanpete, and Richfield areas, with Florence Jepperson Madsen conducting and Frank W. Asper at the organ. We shall begin these services by the Relief Society Singing Mothers singing "God of All Nature."

The invocation will be offered by Elder E. Carlyle Bunker, president of the Orem West Stake.

The Relief Society Singing Mothers will now favor us with this song, "God of All Nature."

President N. Eldon Tanner

The Relief Society Singing Mothers will now favor us with "Go Ye Forth With My Word," conducted by Sister Florence Jepperson Madsen.

President N. Eldon Tanner

President Hugh B. Brown, first counselor in the First Presidency will now present the General Authorities, the General Officers, General Auxiliary Officers of the Church for the sustaining vote of this Conference.

President Hugh B. Brown

(Sustaining of General Authorities)

My brethren and sisters, as President Clark so often said, this is not a mere pro forma matter. It is not mere routine, but it is the exercise of a right which the Lord gave to the people of his Church to indicate their willingness to support those who are asked to preside in various positions in the Church. This privilege, of course, is accompanied by a responsibility, namely, that we will support these officers by carrying out the work assigned to us in our various capacities from time to time.

It is now proposed that we sustain David O. McKay as Prophet, Seer, and Revelator and President of the Church of Jesus Christ of Latter-day Saints. All who favor this proposal please make it manifest. . . .

GENERAL AUTHORITIES OF THE CHURCH

The First Presidency

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.
Hugh B. Brown, First Counselor in the First Presidency.
Nathan Eldon Tanner, Second Counselor in the First Presidency.

President of the Council of the Twelve Apostles

Joseph Fielding Smith

Quorum of the Twelve Apostles

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson

Patriarch to the Church

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

Assistants to the Twelve

Alma Sonne
ElRay L. Christiansen
John Longden
Sterling W. Sill
Henry D. Taylor
Wm. J. Critchlow, Jr.
Alvin R. Dyer
Franklin D. Richards
Theodore M. Burton
Thorpe B. Isaacson
Boyd K. Packer
Bernard P. Brockbank

Trustee-in-Trust

David O. McKay
as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

The First Council of the Seventy

Antoine R. Ivins
Seymour Dilworth Young
Milton R. Hunter
Bruce R. McConkie
Marion D. Hanks
Albert Theodore Tuttle
Paul Harold Dunn

The Presiding Bishopric

John H. Vandenberg, Presiding Bishop
Robert L. Simpson, First Counselor
Victor L. Brown, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant.

GENERAL CHURCH PRIESTHOOD COMMITTEES

PRIESTHOOD WELFARE COMMITTEE

John H. Vandenberg, Chairman
Henry D. Taylor, Managing Director
with all members of the committee as at present constituted.

PRIESTHOOD HOME TEACHING COMMITTEE

Marion G. Romney, Chairman
John H. Vandenberg, Vice Chairman
Alvin R. Dyer, Managing Director
with all members of the committee as at present constituted.

PRIESTHOOD MISSIONARY COMMITTEE

Spencer W. Kimball, Chairman of Executive Committee
Gordon B. Hinckely, Managing Director
Boyd K. Packer, Associate Managing Director
with all members of the committee as at present constituted.

PRIESTHOOD GENEALOGICAL COMMITTEE

Howard W. Hunter, Chairman
Theodore M. Burton, Managing Director
with all members of the committee as at present constituted.

CHURCH BOARD OF EDUCATION

David O. McKay
Hugh B. Brown
Nathan Eldon Tanner
Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson
Boyd K. Packer
Marion D. Hanks
Albert Theodore Tuttle
John H. Vandenberg

ACTING CHANCELLOR OF THE CHURCH SCHOOL SYSTEM

Harvey L. Taylor

CHURCH FINANCE COMMITTEE

Orval W. Adams
Harold H. Bennett
Wilford G. Edling
Glenn E. Nielson
Weston E. Hamilton

SENIOR CHURCH AUDITORS

Harold L. Davis
Charles Schmidt

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor
with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent
David Lawrence McKay, First Asisstant Superintendent
Lynn S. Richards, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

G. Carlos Smith, Jr., General Superintendent
Marvin J. Ashton, First Assistant Superintendent
Carl W. Buehner, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Florence Smith Jacobsen, President
Margaret Romney Jackson, First Counselor
Dorothy Porter Holt, Second Counselor
with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern Watts Parmley, President
Leone Watson Doxey, First Counselor
Lucile Cardon Reading, Second Counselor
with all members of the Board as at present constituted.

TABERNACLE CHOIR

Isaac M. Stewart, President
Theodore L. Cannon, Vice President
Richard P. Condie, Conductor
Jay E. Welch, Assistant Conductor
W. Jack Thomas, Tour Manager

ORGANISTS

Alexander Schreiner
Frank W. Asper
Roy M. Darley, Assistant

The voting, as far as I can note, is unanimous in the affirmative.

President N. Eldon Tanner

President Hugh B. Brown, first counselor in the First Presidency, has just presented the General Authorities and general officers and general Auxiliary Officers of the Church for your sustaining vote. We thank you, brethren and sisters, for this unanimous sustaining vote this afternoon. We are grateful to you for your faith and loyalty to the great cause in which we are engaged.

Elder Spencer W. Kimball of the Council of Seventy and President of the speaker this afternoon, and he will be followed by Elder A. Theodore Tuttle of the First Council of Seventy.

ELDER SPENCER W. KIMBALL
Of the Council of the Twelve Apostles

A Parable

May I preface my talk with a parable. "Then shall the kingdom of heaven be likened unto a certain man. . ." (See Matt. 20:1.)

John and Mary were married by their bishop in his palatial home, and the ceremony included the phrase, "so long as you both shall live." Relatives and friends exclaimed, "What a handsome, promising couple!" Life seemed to offer everything two delightful people could hope for.

It was a civil ceremony, but they promised themselves that they would soon get their house in order and go to the Lord's temple to have their marriage eternalized. They loved each other intensely. They had some knowledge of and faith in the principle of eternal marriage, but carelessness in their pattern of living and bad habits precluded their conscientiously asking the bishop for a recommend to enter the sacred precincts of the temple.

Time passed. Children came. John was active in community life. His pleasing personality made him many friends. Mary grew more lovely as the children came, and sweet motherhood and wifehood expanded her vision and enlarged her soul. The love she bore for her husband grew constantly, and as their lives grew together, she came to realize how she wanted him forever. She came to sense her predicament. Shadows gathered. He was not religiously inclined, he said; some day he would move toward the temple.

She took some part in church activity but when there came conflict between church service and his Sabbath interests, she felt that she should be with her husband—she loved him so very much. The children grew and were happy in the Church until teenage activities brought carefree, leisurely Sabbaths—rides, dates, skiing—and they also began to bypass their religious duties.

One day the clouds lowered, and trouble came. It was on one of those Sunday canyon picnics. An excellent driver, John was not at fault for the crash when a drinking driver left both cars junk and two loved ones mangled and lifeless.

When the bodies of his beloved Mary and sweet little Alice had been buried with all solemnity and every tender affection, John found his life lonely indeed. The nights were so long, the house so empty, the days so barren, life so vain and desolate. He devoted himself to his work and to his other children, but his world seemed to have been buried in a hillside grave.

At the table the circle was incomplete. There were two vacant places. Social life had no interest for him. No one knew how he suffered. No one knew how his heart ached. His thoughts were constantly of Mary, his companion, his beloved, the mother of his children. When he returned from his work, it seemed she should be there to slip into his arms; when he awakened in the morning, it seemed he could not get over expecting to find her by his side. His first and last conscious thoughts were of Mary.

Then this night came the dream, or

was it a dream, for he seemed to be so much awake. Unlike hundreds of his other dreams which had faded into oblivion with the coming of the dawn, this impressive one lingered all the day.

It seemed he was in a world where he had never been before. He was looking through a wide, heavy, open gate leading into a beautiful area in which the central figures were a woman and a little girl. Gradually, he became conscious of their identity, and he felt a warm glow as he recognized little Alice with her mother. Mary was more lovely than ever; her charm and beauty had been accentuated. She was captivating, heavenly, and as both his loved ones smiled and beckoned to him, he wanted, oh, how he wanted, to go to them. They seemed anxious that he join them. He tried to go to them, but he could not seem to move, and as he struggled it appeared that the great gates were closing. Mary and Alice seemed conscious of this also and beckoned frantically, but he was powerless to do that which at this moment he wanted so much to do. The movement of the gates was almost imperceptible, but the aperture was definitely narrowing. He tried desperately but futilely to reach them. If he could but join them! They, too, were eager for reunion. He caught a final glimpse and saw terror registered on Mary's face as she, too, must have realized that the door was nearly closed. As the lock clicked, it was like thunder in his sensitive ears, and he felt he would give anything, everything, even life itself to see her again, to be with her again, to have her always with him.

The alarm clock clanged. He was back in the world. Ah! It was *only* a dream! *Or was it?* Had he missed the mark? Had the great door really slammed shut? Had he lost his loved companion forever because he had failed to meet requirements?

And, we sadly recall the couplet, ". . . of all sad words of tongue or pen, The saddest are these, 'It might have been!'" (Whittier, *Maud Muller.*)

May I address my remarks to the numerous happily married couples who were united for the relatively short period of time as stated by the bishop, "so long as you both shall live," and to those millions of well-adjusted couples in the world who were united by their ministers, priests, rabbis, or other prelates for the period stated "until death do you part."

I plead with you peace-loving, sincere, but uninformed couples who love your companions and children, but who, in your vaunted false security, permit the days to pass, and the months and the years without protecting your precious marriages against sure dissolution, when certain efforts and activities could preserve through eternity your warm and pleasant family relationships.

A few of you know the requirements but have ignored or rejected them. The great majority of you have never known the facts, so veiled in mystery they have been, and so long absent from the earth, and so little understood even by Bible students.

Man is Eternal: Marriage and Family Can Be

These are absolute facts:

Life is eternal. Death does not terminate the existence of man. He lives on and on. Man will be resurrected whether good or evil. His spirit will be reunited with his body from the grave, and if he has perfected his life and magnified his God-given opportunities, that spirit and body will be brought together in a new, fresh, never-ending immortality.

The greatest joys of true married life can be continued. The most beautiful relationships of parents and children can be made permanent. The holy association of families can be never-ending if husband and wife have been sealed in the holy bonds of eternal matrimony. Their joys and progress will never end, but this will never fall into place of its own accord.

The way is well-defined and clear. Eternal marriage was known to Adam and others of the prophets, but the knowledge was lost from the earth for many centuries. God has restored the truths and has provided the way. With the restoration of the gospel came also the genuine priesthood, and God has

given to his prophet all keys, powers, and authorities held by Adam and Abraham and Moses and the early-day Apostles.

God has restored the knowledge of temples and their purposes. On the earth this day are thirteen holy structures built to this special work of the Lord, and each is the "House of the Lord." In these temples, by duly constituted authority, are men who may seal for all eternity, husbands and wives and their children. This is a fact even though unknown to the masses, and it is available as folks acquaint themselves with the need. This is one of the mysteries spoken of by the Redeemer, who taught the multitude in parables, saying:

". . . I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." (Matt. 13:35.)

These priceless truths are not understood by the casual reader of the scriptures:

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God." (1 Cor. 2:11.)

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (*Ibid.*, 2:14.)

It is inconceivable that otherwise intelligent, astute, and highly educated people should ignore or wilfully disregard this great privilege. The doors can be unlocked. The gap can be bridged. And men can walk safely, securely to never-ending happiness, making their marriages timeless and eternal.

Explaining the use of parables, the Savior said:

"Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (Matt. 13:11.)

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (*Ibid.*, 13:15.)

And then speaking to those disciples who were near him and who understood, he said:

"But blessed are your eyes, for they see: and your ears, for they hear.

"For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." (*Ibid.*, 13: 16-17.)

The Lord knew that those who were sincere in heart and who really wished to know the mysteries of the kingdom would seek and search prayerfully until they informed themselves.

It will be remembered how the Lord answered the hypocritical Sadducees who, trying to trap him, propounded this difficult problem:

The husband died leaving no posterity, and the wife married his brother who also died without seed. She in turn married a third brother, a fourth, a fifth, a sixth, and a seventh, all in accordance with the law of Moses, and then the woman of the seven husbands died also. Now the frustrating question is:

"In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife." (Mark 12:23.) The Redeemer's answer was clear and concise and unmistakable:

"Do ye not therefore err, because ye know not the scriptures, neither the power of God." (*Ibid.*, 12:24.)

And now, we ask you, what does this mean? The Sadducees were discussing matters about which they knew little or nothing. Was there accusation in his voice? Was he saying to the Sadducees, "Open your blind eyes and see? Open your stony hearts and understand?"

My friends, do you understand the implications and truth of this statement of the Lord? Though somewhat veiled in scripture, it is clear and understandable when supported by modern revelation.

An Ancient Example

Dr. James E. Talmage writes: "The Lord's meaning was clear, that in the resurrected state there can be no question among the seven brothers as to whose wife for eternity the woman shall be, since all except the first had married her for the duration of mortal life only. . . . In the resurrection, there will be no marrying nor giving in marriage; for all questions of marital status must be settled before that time, under the authority of the Holy Priesthood, which holds the power to seal in marriage for both time and eternity." (*Jesus the Christ*, p. 548.)

Undoubtedly, the first husband married the woman for eternity by a ceremony which was not limited by time. She became a widow at his demise until she should also die and join her husband. Now, she married brother number two, "until death do you part," and it definitely parted them even before posterity, and he went into the spirit world through the veil and with no wife, for their contract also had been terminated by death. And brothers number three and four and five and six and finally number seven in turn—all married her in temporary marriage, in which ceremonies were the limitations, "so long as you both shall live." And death terminated what happiness they had had and their promise of future bliss.

How sad! How gloomy!

I knew of one young couple whose promising marriage was ended by a car crash one hour after the ceremony which included those perilous words, "till death do you part."

Civil marriage is an earthly contract, completed in the death of either party. Eternal celestial marriage is a sacred covenant between man and woman, consecrated in the holy temple by servants of God who hold authoritative keys. It bridges death; it includes both time and eternity.

Paul's Testimony

The Apostle Paul told the Corinthians:

"If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:19.)

And we could paraphrase it to say: "If in this life only our marriages are firm, our marital bliss real, and our family life happy, we are of all men most miserable."

Paul continues, "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

"So also is the resurrection of the dead. . . ." (*Ibid.*, 15:40-42.)

Paul understood, as undoubtedly did many of the Saints, but millions of Christians today do not understand these vital truths which have been veiled in parabolic language. Heaven is not a single place nor one single condition. It is as diverse as men's behavior patterns are different, for men will be judged "according to their deeds done in the flesh."

Modern Revelation

In our modern revelation, the Lord said: "Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same.

"For behold, I reveal unto you a new and an everlasting covenant . . . ." (D&C 132:3-4.)

Though relatively few people in this world understand it, the new and everlasting covenant is the marriage ordinance in the holy temple by the properly constituted leaders who hold the genuine, authoritative keys. This glorious blessing is available to men and women on this earth. The deep underlying purpose is clarified by the Redeemer himself:

"And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God." (*Ibid.*, 132:6.)

Paul spoke of telestial, terrestrial, and celestial areas, and people are assigned in accordance with their righteousness and their compliance with

eternal laws. Even this celestial kingdom has three heavens or degrees. We quote our Lord further:

"And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

"And if he does not, he cannot obtain it.

"He may enter into the other, but that is the end of his kingdom; he cannot have an increase." (*Ibid.,* 131: 2-4.)

The Lord then further clarifies the eternal marriage:

"All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, . . . are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead." (*Ibid.,* 132:7.)

The marriages then which are made only "so long as you both shall live" or "until death do you part" are sadly terminated when the last mortal breath is gasped.

The Lord is merciful, but mercy cannot rob justice. His mercy extended to us when he died for us. His justice prevails when he judges us and gives us the blessings which we have duly earned.

". . . no one can reject this covenant and be permitted to enter into my glory," says the Lord.

"For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world." (*Ibid.,* 132:4-5.)

Civil Authority—Divine Authority

A civil marriage may be performed by any of the numerous people approved by laws of the respective countries, but the eternal marriage must be solemnized by one of the few properly authorized. Christ says:

"Will I accept of an offering, saith the Lord, that is not made in my name?

"Or will I receive at your hands that which I have not appointed?" (*Ibid.,* 132:9-10.)

It is the Redeemer who postulates:

"Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world." (*Ibid.,* 132:15.)

"I am the Lord thy God; and I give unto you this commandment—that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord." (*Ibid.,* 132:12.)

He then reiterates that: " . . . everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God." (*Ibid.,* 132:13.)

How final! How frightening! Since we know well that mortal death does not terminate our existence, since we know that we live on and on, how devastating to realize that marriage and family life, so sweet and happy in so many homes, will end with death because we fail to follow God's instructions or because we reject his word when we understand it.

Filfillment the Blessing for Obedience

It is clear in the Lord's announcement that righteous men and women will receive the due rewards of their deeds. They will not be damned in the commonly accepted terminology but will suffer many limitations and deprivations and fail to reach the highest kingdom, if they do not comply. They become ministering servants to those who complied with all laws and lived all commandments.

He then continues concerning these excellent people who lived worthily but failed to make their contracts binding:

"For these angels did not abide my law; therefore, they cannot be enlarged,

but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever." (*Ibid.*, 132:17.)

How conclusive! How bounded! How limiting! And we come to realize again as it bears heavily upon us that this time, this life, this mortality is the time to prepare to meet God. How lonely and barren will be the so-called single blessedness throughout eternity! How sad to be separate and single and apart through countless ages when one could, by meeting requirements, have happy marriage for eternity in the temple by proper authority and continue on in ever-increasing joy and happiness, growth and development toward Godhood.

Listen to the Lord again:

"Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory.

"For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me.

"But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am ye shall be also.

"This is eternal lives—to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he. Receive ye, therefore, my law.

"Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, neither do they abide in my law." (*Ibid.*, 132: 21-25.)

If a man receives the Lord, he believes in him, lives his commandments, and performs the ordinances which he has required.

And now, we return to John and Mary and all the Johns and all the Marys who live together in peace and joy, who love each other, who appreciate spouses and love their children.

Eternities are Jeopardized by Non-Compliance

Brothers and sisters and friends, are you willing to jeopardize your eternities, your great continuing happiness, your privilege to see God and dwell in his presence? For the want of investigation and study and contemplation; because of prejudice, misunderstanding, or lack of knowledge, are you willing to forego these great blessings and privileges? Are you willing to make yourself a widow for eternity or a widower for endless ages—a single, separate individual to live alone and serve others? Are you willing to give up your children when they die or when you expire, and make them orphans? Are you willing to go through eternity alone and solitary when all of the greatest joys you have ever experienced in life could be "added upon" and accentuated, multiplied, and eternalized? Are you willing, with the Sadducees, to ignore and reject these great truths? I sincerely pray you stop today and weigh and measure and then prayerfully proceed to make your happy marriage an eternal one. Our friends, please do not ignore this call. I beg of you, open your eyes and see; unstop your ears and hear.

An eternal marriage plus a worthy continuing consecrated life will bring limitless happiness and exaltation.

May I conclude with the words of the Lord of Hosts:

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." (Rev. 3:18.)

In the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Spencer W. Kimball of the Council of the Twelve has just spoken to us

Elder A. Theodore Tuttle of the First council of Seventy and President of the South American Mission will now address us.

ELDER A. THEODORE TUTTLE
Of the First Council of the Seventy

My dear brothers and sisters, the beautiful singing of this lovely chorus both this morning and this afternoon has called to mind a statement about music which the Lord made in section 25 of the Doctrine and Covenants. He said: "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (D&C 25:12.) I pray that we all might be the "righteous" and receive the promised blessing of the Lord.

For the past three years the fabric of our lives has been interwoven with the life and culture of the peoples of South America. These are great countries with tremendous potential for bringing the abundant life to their people. The people are indeed a people of promise and destiny, and "their day" is near at hand.

We return at this conference time with a firmer conviction that God lives and rules in the affairs of men and nations and that he has not forsaken the promise he has made concerning Zion and its people and its protection.

Changes in South American Peoples

During our sojourn in South America we have witnessed some significant changes among both men and nations. But of all of the changes that occur in the lives of the people whom the gospel touches, perhaps the greatest change occurs in the life and experience of the family—the basic unit in the Church and society.

A recent convert expressed it this way: "Prior to the visit of the missionaries to my home, I lived what I considered to be the normal role of a husband. I held a job and provided for my wife and children. When I came home from work, I considered myself free from further responsibility to them. If I wanted to stay home, I did. If I did not want to stay home, I did not. Usually it was the latter. Much of my time was spent outside of the home. I considered it my wife's responsibility to rear the children. She was to see to it that they were fed and clothed and cared for. Occasionally she would take them to her church, but I felt that they should be completely free to make up their own minds about religion, as I had been. While I did not openly oppose their religious activity, I gave them no encouragement whatsoever.

"My wife and I must have loved each other, but I confess, I gave little evidence of it. I really considered that ours were two separate worlds; I had mine and she and the children had theirs. I thought that when the boys were older, they could join me in my activities. But until then they belonged in their mother's world. It was her duty to administer what discipline was necessary. I did not meddle in her affairs, except occasionally when the situation needed my husbandly authority, and it usually did not take me very long to settle that. Well," he concluded, "that was what I called my 'family life.' As I look back on it now, it seems as though I were almost a stranger in my own house and a part-time husband to my wife."

After such an admission, I pressed him for a description of the changes that had lately occurred in his life. He gladly explained it this way: "While I was being taught the restored gospel, I did not think that I could or would or even wanted to change my way of life. Only after I began to study and pray did I realize that a change would shortly be inevitable.

The Turning Point—My Testimony

"At length I received a testimony that the gospel of Jesus Christ had indeed been restored and that there is a living prophet on the earth today. This was the turning point. It was after my baptism that the changes really began to occur in my, or more properly said, in our lives. For somehow, now, the oneness that we were supposed to have in our life and marriage actually became a reality. I think the reason was that I began to understand the sacredness of marriage and the need of honoring my marriage vows. In church I was taught the importance and joy of being faithful to my wife and honorable and worthy before

my children. You know," he said, "no one ever told me before that I would find joy in everyday living merely by keeping the commandments of the Lord. I had been taught that our lot in this life was sorrow and pain and poverty, that only in the next life would we find the joy we longed for here.

"As we continued to attend the meetings of the Church, we learned the practical application of active church membership and how the principles of theology actually find their expression in everyday life. And now," he added, "we have plenty of opportunity to practice all of the virtues we were being taught by accepting calls of service in the Church.

I Taught My Sons

"For the first time," he continued, "I realized what my sons could become. I realized that they could be reared in the kind of atmosphere that produced the missionaries who brought the gospel to my home. So I set about to teach my sons moral principles. I taught them that it was wrong to lie, to swear, to steal, to break any of the Ten Commandments. I taught them love of neighbor, because now I understood its application. I taught them reverence for sacred places and things. I now encouraged them in their church activity. I taught them that religion was not just for women, that character and faith in God were the hallmarks of a real man. We began to have fun together. I became a part of their world. I'm even beginning to speak and understand their language.

"I Know the Way to Eternal Life"

"I cannot begin to tell you," he said, "all of the new things I have learned about life since becoming a member of this Church. I now know the purpose of life. I know the way to eternal life—the teachings of the Church, even in a short time, have taught me that.

"But it has been in our home that the major changes occurred. I go to work, as usual, but now I always come home. I am not only an active participant in our family life, but I also preside by right of holding the priesthood. And I think I am learning something about exercising authority in love and patience and understanding.

"And you won't believe this," he continued, "but even though I am busier than I ever was (I am presently a counselor in the branch presidency), I seem to have more time than ever before. Why, I even find myself occasionally helping my wife in the kitchen, and that's something I thought I'd never do. Knowing that the family unit is to be eternal has given me a completely new view of the importance and purpose of family life.

"Well," he concluded, and his eyes were moist with tears of gratitude, "perhaps you can understand now why I am willing to serve the Lord, work in the Church, help my fellow man, and share the message that has brought such happiness to my life."

One of the Miracles of Mormonism

We have seen this change occur not in just this one family but in literally hundreds of families. In fact, the missionaries have told me that it is a common experience for them to notice that the homes of the people they visit get cleaner each time they call to teach them more about the gospel, and yet, they have said nothing about cleaning the house. This is one of the miracles of Mormonism. This and similar manifestations occur continually.

In Job we read: ". . . there is a spirit in man; and the inspiration of the Almighty giveth them understanding." (Job 32:8.) What the light of the sun is to the flower, causing it to unfold from within and turn to the source of light, so the gospel light is to the soul of man. It touches the inner life of man and without compulsion turns him to the source of light and truth.

And yet, one cannot find the cause for this by looking at the unfolding of the flower; rather one must look to the source of light which works the miracle of growth and change. Indeed, it is the refulgence of the First Vision, the belief and acceptance of which touches the spirit of man, and he responds to the inspiration of the Almighty.

Family life changes, not because of any outward conditions, but because of inner convictions. And those who look

for the reason for this change in outward evidences look in vain. It is not to be found there. It lies not in the new buildings being erected. It is not in the schools we have built throughout the world. It is not found in the church organization, perfect as it is. It is not in the youth program, the Primary, or Relief Society where social and cultural programs without peer are carried on. Nor does it lie in the fraternity of the priesthood quorums. Whoever looks for the key to change in the exterior manifestations looks in vain, as did Elijah. He heard the voice of the Lord not in the wind, nor in the earthquake, nor in the fire, but in the still, small voice.

The power that changes a man's heart is inherent in the testimony that distils upon the souls of men, witnessing to them that the First Vision of the boy Prophet Joseph Smith was indeed a divine reality. I quote a part of the Prophet's marvelous vision. He said:

". . . I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:16-17.)

Key to Improvement of Family

Herein lies the key to improvement of the family. Herein lies the reason for expectation of success. Herein lies the contribution of this Church to the world—the ideal family.

I bear humble witness that God the Father and his Son Jesus Christ actually appeared to Joseph Smith the Prophet. I bear testimony that they live, that Jesus Christ is the actual Son of God, that he is the head of this Church, that he directs it through his chosen prophet and mouthpiece, President David O. McKay. I bear this witness humbly in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder A. Theodore Tuttle of the First Council of Seventy and President of the South American Mission has just spoken to us.

Sister Florence Jepperson Madsen will now lead the congregation and Chorus in the song, "O say, What Is Truth?" after which Elder Theodore M. Burton, Assistant to the Twelve, will address us.

President N. Eldon Tanner

Elder Theodore M. Burton, Assistant to the Twelve, will be our next speaker, and he will be followed by Elder Bruce R. McConkie of the First Council of Seventy.

ELDER THEODORE M. BURTON

Assistant to the Council of the Twelve Apostles

Near the beginning of the ministry of Jesus Christ, he came one day to the city of Nazareth where he had grown up as a lad. As was his custom on the Sabbath day he went to the local synagogue to worship. As he stood up to read, he was given the book of Isaiah from which he read as follows:

"The Spirit of the Lord God is upon me; because the Lord hath ar.ointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

"To proclaim the acceptable year of the Lord. . . ." (Isa. 61:1-2.)

Then he closed the book and sat down to speak. As all eyes were fastened upon him to see what interpretation he would give to these words, he said:

"This day is this scripture fulfilled in your ears.

"And all bare him witness, and wondered at the gracious words which proceeded out of his mouth." (Luke 4:21-22.)

Deliverance to the Captives

I am interested in the words of Isaiah,

or as Jesus gave them as quoted by Luke:

". . . he hath sent me . . . to preach deliverance to the captives, and . . . to set at liberty them that are bruised." (*Ibid.*, 4:18.)

Bible interpreters have said that the original words from Isaiah have reference to the release of the Jewish captives from Babylon, but that Jesus applied them to the release of sinners from the guilt and bondage of sin, through his ministry. But was this Jesus' intent, and what sinners were held prisoners through the guilt and bondage of their sins?

I claim that Isaiah and Jesus were speaking of specific prisoners as given in the following quotations from Isaiah:

"And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

"And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." (Isa. 24:21-22.)

"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

"To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (*Ibid.*, 42:6-7.)

Jesus, the Deliverer

There is no question but that Jesus was to be the Deliverer and that they that sit in this prison were to be in the bonds of darkness, which must refer to spiritual darkness rather than to political prisoners here upon the earth. The work of Jesus definitely was not confined solely to those of his own earthly generation who heard his voice in person as on this occasion when he spoke in the synagogue at Nazareth. His work was a greater work, a universal work, and applied not only to the whole wide world of those then living, but also to all who ever lived or ever would live upon this earth.

True Scope of His Ministry

One of the mistakes of Christendom today is thinking that Christ's ministry began at the Meridian of Time following his birth upon the earth. At the Meridian of Time he began his earth ministry as he was born among men as the Only Begotten Son of God in the flesh. It is not generally understood that Jesus was the Firstborn of the spirit children of God and that as Jehovah, the Creator, he was the God of this earth before he became manifest in the flesh as Jesus Christ. He is the Eternal God of this earth who gave his laws and commandments to the prophets of old before he came to earth as the Son of Man.

Eternal Principles of the Gospel

The principles of the gospel which Jesus taught were eternal. They were given and taught to the prophets and seers of old. They in turn preached and taught them to the people of their day. Did they not understand that the Redeemer would come? Wasn't Isaiah, for example, a witness of the coming Lord as he proclaimed:

"Who hath believed our report? and to whom is the arm of the Lord revealed?

"For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

"He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." (*Ibid.*, 53:1-7.)

Dare we say that the prophets did not

know all about Jesus and his coming? Did they not testify, often with their lives, of the divinity of God and urge their hearers to turn to him and live?

Priesthood, Key to Exaltation

Just as authority in the priesthood had been given to Adam and his sons, the patriarchs, so also were they given the principles of the gospel of Jesus Christ and participated in the blessings and ordinances and covenants that pertain to exaltation in the acceptance of Jesus Christ as Lord and King. Only when the people refused to accept this higher priesthood and higher law at the time of Moses were they given the lesser priesthood and the lesser law which was to be a taskmaster to lead them eventually to accept Jesus Christ and the higher law which he had given to the prophets of old and which he gave again in his earthly ministry.

Eternal and Universal Nature of the Ministry of Jesus Christ

Failure to understand the eternal and universal nature of the ministry of Jesus Christ has caused considerable consternation among students of divinity. With the study of the mystery religions came the knowledge that a virgin birth of a Redeemer and a death and resurrection of the same was claimed by several such religions hundreds of years before the birth of Jesus Christ. Baptism by immersion was a fairly common ritual long before the coming of Jesus. The discovery of the manuscript rolls from the caves at Qumran near Jerusalem brought to light teachings and practices later used in Christianity two hundred years before the birth of Jesus Christ. This has led certain students of Christian religion to deny the divinity of Jesus Christ. They have regarded him only as a great and gifted teacher who simply adopted and adapted these thoughts and practices of the Essenes priests. So they claim he established a new philosophy of the brotherhood of man based on these concepts and in defense of which he even gave his life as a martyr.

Such denial of Jesus Christ as a divine being is the result of not understanding the eternal nature of the gospel Jesus taught. If one understands that the gospel was taught and practised from the very beginning, one can understand how its doctrines and practices can be found in apostate forms in the mystery religions of Greece and Egypt and can account for the knowledge of Christian teachings before the birth of Jesus Christ.

Gospel Preached in Anticipation of His Coming

Knowing then that the gospel was preached by the prophets of old in anticipation of the coming of the Savior and that it is now preached in confirmation of his atonement, we can ask a pertinent question. What happened to those who heard the gospel and rejected it, or, perhaps better said, who failed to accept it while on the earth? What happened to those who lived on the earth when through apostasy and wickedness they never had a chance to hear the gospel of Jesus Christ preached? What happens to those we call heathens who never heard of Jesus Christ?

At the death of these people, who never made a covenant to become the sons and daughters of Jesus Christ, their spirits went to a spirit prison where they were forced to wait until they could be released. This Peter explained when he told how Jesus went to minister among those who were dead, for, as the scriptures inform us, Peter taught:

"And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick *and* dead.

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:42-43. Italics added.)

That this salvation through belief in Christ is open to the dead as well as to the living is evident as Peter taught:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

"By which also he went and preached unto the spirits in prison;

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Pet. 3:18-20.)

The reason for this Peter explained as follows:

"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (*Ibid.*, 4:6.)

Savior's Redeeming Power Universally Available

Thus, the redeeming power of Jesus Christ is made possible to every person who ever lived or will live upon the face of the earth. In view of the scriptural confirmation of this doctrine that Christ did visit and minister among the spirits who had been disobedient and who because of unpardoned sin were held in a spirit prison, we may well ask, what was the scope and purpose of our Lord's ministry among them? His preaching was purposeful and positive, not to further condemn, but to bring relief and mercy. To them came the Redeemer to open the way that leads to life. He came not to intensify their darkness and their grief, but to bring relief from despair and suffering.

The Atonement

The most significant sacrifice of all, the greatest work ever done for mankind and the turning point in the history of man, is the atonement of Christ, which was a vicarious offering made by Jesus for us who were estranged from God. He gave his life voluntarily as a foreordained sacrifice that we might live eternally. This God accepted as a propitiation for broken law and it is the means whereby we as God's children may obtain salvation.

Through the ministrations of Jesus for us, we may pass by the angels and regain the presence of God the Eternal Father but only as we obey the ordinances of the gospel. Paul taught:

"For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." (Rom. 14:9.)

How it is possible to save the dead already departed from this earth is explained by Paul as he spoke of baptism for the dead:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29.)

The Gospel and Ordinances for the World of Spirits

It is evident that the gospel must be preached in the spirit world and that provisions for vicarious work for those who are dead must have been provided for. The Church of Jesus Christ of Latter-day Saints is the only organization on earth which confirms by actual practice the necessity of administering baptism for the dead and which claims divine authority therefor.

Seek After and Identify Ancestors

Thus, the responsibility rests upon every one of us to seek after and identify our deceased ancestors who had no opportunity of hearing the gospel of Jesus Christ. After we have identified them, it is our privilege to go into the temples of God and perform vicariously these ordinances for them which they cannot perform for themselves. By these sacrifices we participate in small part in the redeeming power of Jesus Christ and share with him the joy of doing something for others to prepare the way for them also to reach the presence of God the Eternal Father.

So important is this work that Malachi the prophet testified:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, *before* the coming of the great and dreadful day of the Lord.

". . . And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming." (Joseph Smith 2:38-39. Italics added.)

I pray that we may not waste our inheritance on the earth by neglecting this privilege of participating in the work of redemption. As we are grateful for the redeeming grace of Jesus Christ our Savior, let us assist him by showing grace and mercy to those who sit in spiritual darkness waiting for us to turn the key in the lock of their prison door

to bring them out into the light of spiritual day. Whether this work is opening the door for the living or for the dead, let us bear our witness by the actions we perform in testifying with our lives that God lives and that Jesus is his Son who rose from the dead and lives today. This testimony I bear to you in the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom you have just listened is Elder Theodore M. Burton, Assistant to the Twelve. Elder Bruce R. McConkie of the First Council of Seventy will now speak to us and he will be followed by Elder John H. Vandenberg, Presiding Bishop of the Church.

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy

We invite all men everywhere to come unto Christ, to accept him as the Son of God, to obey the laws he has revealed, thereby gaining peace in this life and eternal salvation in the life to come.

We Believe in Christ; His Divine Sonship

We believe in Christ. We testify of his divine Sonship. President McKay, in the inspiring message which opened the conference, testified that "Christ the Son of Righteousness came with healing in his wings in the Meridian of Time," that "he is the true Light of men's lives," and that as "the Prince of Peace" he "shall reign as King of kings and Lord of lords."

We believe as the Book of Mormon says, ". . . that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent." (Mosiah 3:17.)

We believe again in the language of the Book of Mormon, ". . . that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent." (*Ibid.*, 3:18.)

We believe as John the Baptist said: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36.)

We believe in the language of Paul, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10:9.)

Sure Foundation of Christian Faith

Belief in Christ is basic and fundamental to the Christian faith. He is the one sure foundation. By him all things are, and upon him all things rest. As Paul said: ". . . other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:11.)

But we deplore and are saddened by the lack of unity among professing Christians, lack of unity as to his divine sonship, his atonement and mission and the gospel plan which bears his name. One group of sincere and devout persons believes one thing and another group something else.

We look forward with hope, however, to an eventual day when honest men among all nations shall know who Christ is, what his laws are, and what they must do to be saved in his kingdom.

To aid these sincere seekers after spiritual certainty, may we testify to the world of those things which have been revealed to us concerning this greatest of all men—Jesus, our Lord and Master. May we begin by taking this statement of Paul about confessing Christ, believing in his resurrection, and consequently gaining salvation.

The Testimony of Paul

Here is a man who says he has a message for "all that be in Rome." He announces: I am "Paul, a servant of Jesus Christ, called to be an apostle." I bring you "the gospel of God," which gospel is that "Jesus Christ our Lord" was both "the seed of David according to the flesh," and also "the Son of God." (See Rom. 1: 1-7.)

This man Paul, who speaks for God, then says: ". . . my heart's desire and prayer to God for Israel is, that

they might be saved." (*Ibid.*, 10:1.) He then reveals his fears that they may not gain salvation, for he says: ". . . they have a zeal of God, but not according to knowledge" (*ibid.*, 10:2); that is, they had a system of religion and sought in their way to worship God, but their course was not based on a knowledge of the truth.

And so, to chart the course which they and all men must follow to gain salvation, Paul gave this glorious statement: ". . . if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (*Ibid.*, 10:9.)

He Is the Son of God

Now, if we are to believe in Christ, we must know who he is and what it means to believe in him. True worship presupposes that men know whom they worship and know how to worship.

Is he, as the Mohammedans say, one of the prophets, but not the Son of God?

Is he, as some professors of religion assert, a great moral teacher, but not the Savior and Redeemer?

Is he, as some of old claimed, the carpenter's son, but not the promised Messiah?

Is he, as some creeds recite, an incomprehensible, incorporeal, uncreated spirit which fills immensity, but not the literal offspring of that God in whose image man is created?

Or is he, as we testify, the Son of God, the Firstborn in pre-existence, the Only Begotten in the flesh, the Creator and promised Messiah, the Redeemer and Savior who has manifested himself in our day, and who will soon return in glory to reign on earth a thousand years?

How shall we know who or what Christ actually is?

Paul answers this to the Romans by first saying: ". . . whosoever shall call upon the name of the Lord shall be saved" (*ibid.*, 10:13) and by then asking four questions which grow out of this plea for men to approach their God:

First: "How then shall they call on him in whom they have not believed?" (*Ibid.*, 10:14.) Believe in God, that holy Being in whose image man is created.

Second: ". . . how shall they believe in him of whom they have not heard?" (*Idem.*) The knowledge of God must be revealed, the gospel taught.

Third: ". . . how shall they hear without a preacher?" (*Idem.*) Preachers, Apostles, prophets, teachers, representatives of the Lord must do the teaching.

Fourth: ". . . how shall they preach, except they be sent?" (*Ibid.*, 10:15.) Only those can preach and teach who are actually called of God and sent forth by him.

In other words, if we "call upon the name of the Lord," if we confess the Lord Jesus with the mouth, if we believe in our hearts "that God hath raised him from the dead," it is because we first believe and accept the testimony of the Apostle or prophet who is sent of God to give us the knowledge of salvation. It is not the Lord's program to appear personally to every man and tell him what to believe and how to act to be saved. In this, our second estate, we are to walk by faith, not by sight.

But it is the Lord's program to send legal administrators endowed with power from on high, to send prophets and Apostles to teach his truths and perform the ordinances of salvation.

Paul was one of these. Since he was sent to the Romans, that nation was required to accept him as an Apostle in order to accept Christ as the Savior. If they believed in Paul's divine commission, they could then believe his testimony about Christ and the saving truths of his gospel. If they believed in Christ and accepted him as the Son of God, they of necessity had to believe that Paul was an Apostle, for he was the preacher sent to them to reveal the truth about Christ and the gospel.

Christ and His Prophets

Thus, Christ and his prophets go together. They cannot be separated. It is utterly and completely impossible to believe in Christ without also believing in and accepting the divine commission of the prophets sent to reveal him and to carry his saving truths to the world.

No one today would say: "I will believe in Christ, but will not believe in Peter, James, and John and their testimony of him." In the very nature of things belief in Christ is more than accepting him as a single person standing alone, as one person independent of any other. Belief in Christ presupposes and includes within it the acceptance of the prophets who reveal him to the world.

Jesus said: "He that receiveth whomsoever I send receiveth me. . . ." (John 13:20.) Also: "He that heareth you heareth me; and he that despiseth you despiseth me; . . ." (Luke 10:16.)

To believe in Christ we must not only accept the prophets who reveal him, but we must also believe the scriptural accounts recorded by those prophets. Jesus said to a Book of Mormon prophet: ". . . he that will not believe my words will not believe me—that I am; . . . " (Ether 4:12), meaning that he will not believe that I exist and am the Son of God.

Nephi, another Book of Mormon prophet, invited all men to "believe in Christ. . . . And if ye shall believe in Christ," he said, "ye will believe in these words [that is, in the Book of Mormon account], for they are the words of Christ, and he hath given them unto me; . . ." (2 Nephi 33:10.)

The Spirit of Prophecy

But even the very scriptures themselves can only be interpreted with surety when the spirit of prophecy is present, as Peter said: ". . . no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:20-21.)

Prophets gave the scripture, and prophets must interpret it. Holy men of old received revelation from the Holy Ghost, which they recorded as scripture; now men must have the same Holy Spirit to reveal what is meant by the scripture—otherwise there will be a host of private interpretations and consequently many different and disagreeing churches, which is precisely the condition in the religious world today.

By the Holy Ghost

And finally, to believe in Christ in the full and perfect and saving sense, we must heed the testimony and accept the teachings of the Lord's prophets so that we too may enjoy the promptings of the Holy Spirit and feel the spirit of revelation in our own souls. The Comforter is given to the Saints to bear record of the Father and the Son. ". . . no man," Paul says, "can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12:3.)

The world needs prophets today as much as it ever did—prophets who are the Lord's agents, who stand as legal administrators with power like Peter's to bind on earth and have their acts sealed eternally in the heavens; prophets who speak for God, who reveal his mind and his will to the people; prophets who reveal and interpret the truths about Christ our Lord and his gospel.

And thanks be to God, for through his grace and goodness, prophets have again been called to reveal anew, with power and conviction, the truths about Christ and salvation. As foretold and promised by the prophets of old, the great era of restoration has commenced. Christ has again revealed himself from heaven; priesthood and keys have again been conferred upon living Apostles; revelations, visions, miracles, and all the gifts and graces enjoyed by the faithful of old are again offered to those who will come unto Christ, confess his holy name before men, and believe in their hearts that God has raised him from the dead and made him both Lord and King.

And so, as legal administrators authorized so to speak, we invite all men everywhere to come unto Christ and be perfected in him, to deny themselves of all ungodliness, to accept him as the Son of God, and to gain for themselves peace in this life and eternal salvation in the life to come. In the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

Elder Bruce R. McConkie of the First Council of Seventy has just spoken to us. Elder John H. Vandenberg, Presiding Bishop of the Church will be our next and concluding speaker.

BISHOP JOHN H. VANDENBERG
Presiding Bishop of the Church

"The backslider in heart shall be filled with his own ways: . . ." (Prov. 14:14) is a proverb credited to the ancient King Solomon, who the Bible records was ". . . wiser than all men; . . ." (1 Kings 4:31.) It is assumed that Solomon in this proverb referred to those who had retrogressed in their allegiance to God by failing to give heed to his counsel. Frequently God has sent his prophets to counsel his children in an attempt to arrest them from their wrongdoing, their backsliding, and to point the way to happiness and salvation. The task of persuading man from his carnal ways has always been an arduous struggle, as evidenced by history. The inhabitants of the earth seem eager to be filled with their own ways. Because of this the prophets have, from time to time, suffered much tribulation.

Counsel of the Prophets

Jeremiah was such a prophet. In his day he faced almost continuous opposition and insult as he tried to stem the tide of idolatry and immorality among the people. During his lifetime he tried to teach the multitude that true worship of Jehovah required more than devotion to external forms of worship. His message was: One must live and dedicate oneself to keeping all of God's commandments. At last, many, too blind to see that they were heading for destruction and captivity and no longer of a mind to listen to Jeremiah, were the cause of his being stoned to death. His tragic death, however, did not nullify or stay his decreed counsel, for soon the people passed through all of the adversity that he foretold would transpire if they did not repent of their evil ways.

In contrast, in this same period we learn of a refreshing episode wherein the Lord told the Prophet Jeremiah to go into the house of certain men called Rechabites and to invite them into the house of the Lord and give them wine to drink. When wine was placed before them, however, they refused to drink because their father had counseled them never to drink wine. "Thus have we obeyed the voice of . . . our father in all that he hath charged us, . . ." (Jer. 35:8), they said. After these young men had reaffirmed their steadfastness in following the counsel of their father, the Lord through his prophet pronounced upon them a special blessing. He decreed that members of this family and their seed would always be numbered among the righteous.

The determination to follow good counsel, to obey divine law, is paramount for true success and happiness in life. In the era in which we live, as anciently, the Lord has sent us his prophets and has reaffirmed the need to adhere to his precepts. The Prophet Joseph Smith, on April 2, 1843, said, "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.) Paralleling this revealed truth is the admonition:

". . . let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty . . . shows himself not approved. . . ." (*Ibid.*, 107:99-100.)

To Ignore Counsel is to Invite Failure

It seems that one of the great weaknesses in man's character is the tendency to shun good counsel and instruction. Men do, in fact, set up barriers for themselves, for they seem to want to become laws unto themselves. Jacob understood this when he warned, ". . . O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. . . .

"But to be learned is good if they hearken unto the counsels of God." (2 Nephi 9:28-29.)

Some years ago the MIA theme was, ". . . seek not to counsel the Lord, but

to take counsel from his hand. For behold, ye yourselves know that he counseleth in wisdom, and in justice, and in great mercy, over all his works." (Jacob 4:10.)

There have been some noble men who unwittingly sought to counsel the Lord. One such man was Hezekiah, king of Judah, who began to reign when he was twenty-five years old. The scriptures tell us that during his reign ". . . he did that which was right in the sight of the Lord, . . .

"He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent . . . for . . . the children of Israel did burn incense to it. . . .

"He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.

"For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses." (2 Kings 18:3-6.)

It is recorded that in about the fifteenth year of Hezekiah's reign, ". . . Hezekiah [was] sick unto death. And the prophet Isaiah . . . came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live.

"Then he turned his face to the wall, and prayed unto the Lord, saying,

"I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. . . ." (*Ibid.*, 20:1-3.)

The Lord then spoke to Isaiah the Prophet and said to him, ". . . tell Hezekiah . . . Thus saith the Lord, . . . I have heard thy prayer, I have seen thy tears: behold, I will heal thee: . . .

"And I will add unto thy days fifteen years, . . . " (*Ibid.*, 20:5-6.)

Thus the Lord granted Hezekiah's request to extend his life. This, no doubt, was enjoyed by Hezekiah, for during these additional years he did many things. But there was one unforeseen occurrence that destroyed much of the good he had accomplished. Hezekiah sired a son who was twelve years of age when his father passed away. This son, whose name was Manasseh, became king and ". . . did that which was evil in the sight of the Lord, after the abominations of the heathen. . . .

". . . he reared up altars for Baal, . . .

". . . used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger.

". . . Moreover Manasseh shed innocent blood very much, . . . [and] filled Jerusalem . . . in doing that which was evil in the sight of the Lord." (*Ibid.*, 21:2-3, 6, 16.)

As one reviews this account, one wonders, would it not have been better for Hezekiah to have submissively accepted the Lord's first decree, ". . . Set thine house in order; for thou shalt die, . . ." (*Ibid.*, 20:1.)

Father Adam Accepted Counsel

Father Adam set us a splendid example of following counsel. After Adam and Eve were driven out from the Garden of Eden, the Lord ". . . gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

"And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

"And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth." (Moses 5:5-7.)

Be Submissive to God

Our attitude should be one of submissiveness to all of God's commandments. We need not indulge in self-sophisticated reasoning to justify our compliance with God's counsel. Our motivation should be based upon a desire to serve.

The late President Joseph F. Smith said if the President of the Church ". . . or somebody else gives counsel to some of our brethren, if it does not suit them exactly, they will begin to whine about it, and shed great crocodile tears, perhaps. I have heard of men shedding tears because they had received counsel from their brethren! And what

is more, the men that shed tears and mourn over having received a little counsel, are the kind that do not carry it out; or, if they do, they tell why they did it—making somebody else responsible for their acts." (*Conference Report*, April 1899, p. 70.)

I believe that God wants his children to be happy and has charted the course through prophets for its attainment. I believe that true happiness will only come in this life by following his counsel. As someone has said, "Doing the will of God leaves no time for disputing about his plan."

An Example from the Old Testament

We can learn another lesson from an incident in the Old Testament concerning a captain in the Syrian army whose name was Naaman. Syria's armies had attacked ancient Israel, and Naaman had brought as a captive an Israelite maid who waited on his wife.

Naaman was a great soldier, but he was afflicted with leprosy. The little Israelite girl told her mistress about the Prophet Elisha who could heal her husband. So Naaman went to the Prophet Elisha, expecting a ceremonious reception. He was bitterly disappointed. Elisha didn't even go to the door to greet him; instead, he sent a servant with a message saying: ". . . Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." (2 Kings 5:10.)

This made Naaman very angry. He was disappointed; he expected Elisha to satisfy his vanity with some ritual in calling upon the Lord. He then questioned indignantly: Why the river Jordan? Are not there other rivers that are better? He turned to go away sullenly. Whereupon his servant spoke to him and said, ". . . if the prophet had bid thee to do some great thing, wouldest thou not have done it?" This question cleared Naaman's thinking, and he resolved to follow the prophet's advice, and he went down and dipped himself seven times in the river Jordan. His flesh came again like unto a little child, and he was clean. Naaman went back to the Prophet Elisha, filled with gratitude, and offered to pay him for making him whole. But Elisha knew it was by the power of God that Naaman was made well and declined the gift. (See *ibid.*, 5:13.)

You can imagine the joy that Naaman and his family experienced as a result of following the counsel and direction of the prophet.

A Modern Example

A few years ago, a bishop from a small agricultural town visited my office to arrange for the dedication of the meetinghouse in his ward. During our conversation he told me that when he was advised by the brethren to build a meetinghouse, he had many doubts, since it was a small community with modest resources. He said, "I didn't have the slightest idea where the money was coming from, but following counsel, we started, and the funds came and now we are ready to dedicate, having all bills paid." Then he added, "And do you know, the tithing paid by those good Saints has increased over 600% during the three-year period!" I have never seen a person filled with more joy and satisfaction than this good bishop, who simply followed counsel.

Recently a member of the church building committee told me about a visit he had made to a new building project. This particular project had been completed with such efficiency and order that everyone viewed the achievement as an unbelievable feat. I was told that they did nothing dramatic to bring about the accomplishment; they simply followed the counsel given through the program. He said further that "on this project, as on many others, the Lord's hand has been plainly manifested in procuring materials and performing the work. These fine people can testify that the building program is inspired of God. The workmanship is excellent, the people have grown spiritually, and there is a unity and oneness in the group, resulting from the united desire to follow direction."

Likewise, all of us should be eager to adopt and follow the suggested programs of the Church, for in this respect we demonstrate our willingness to heed counsel.

I pray that we will continue to cultivate a firm resolve, as demonstrated by

Nephi when he declared, ". . . I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.)

In the name of Jesus Christ. Amen.

President N. Eldon Tanner

Bishop John H. Vandenberg of the Presiding Bishopric has been our concluding speaker

As heretofore announced the singing of this session has been furnished by the Relief Society Singing Mothers from the Juab, Sanpete, and Richfield areas, under the direction of Sister Florence Jepperson Madsen, with Frank W. Asper at the organ. In behalf of all who have listened to the singing during the General Conference sessions today—the General Authorities and the audience here in the Tabernacle and, I am sure, the large radio and television audience —we express appreciation and thanks to these singing Mothers for their beautiful music. God bless them for the service they have rendered in these Conference sessions today.

Our Saturday morning session will be broadcast direct by numerous radio and television stations and recorded for transmission on Sunday morning at ten o'clock, Eastern Daylight Time, and nine o'clock, Eastern Standard Time, by many television stations in the Eastern part of the United States.

Both sessions of our Conference today, and Saturday, and Sunday will be rebroadcast over KSL Radio the following morning starting at one o'clock and will be heard in many parts of the United States and in the world, including Canada, Mexico, Alaska, and in the Islands of the Pacific; and a delayed television release also will show the Saturday morning session of Conference to viewers over three television stations in Hawaii. Video tape will be flown from the Mainland for broadcast Sunday morning there.

There will be a Welfare Meeting—Agriculture Meeting—in the Assembly Hall tomorrow morning, Saturday, at 7:30, from 7:30 to 9:30. Stake presidencies, stake high councilmen, bishoprics, welfare advisers from all stakes, and all others interested in agriculture are invited to attend this meeting.

The Relief Society Singing Mothers will now favor us with the number, "Abide With Me, 'Tis Eventide," conducted by Sister Madsen.

The benediction will be offered by President Max C. Mortensen of the Yellowstone Stake, after which this general session of Conference will be adjourned until ten o'clock Saturday morning.

SECOND DAY

MORNING MEETING

President Hugh B. Brown

(Preliminary singing by Tabernacle Choir: "One of God's Best Mornings.")

We cordially welcome all present this morning in this historic Tabernacle and in the Assembly Hall on Temple Square, together with the vast television and radio audience throughout the world, in this the third session of the 134th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. I am sure I speak for all present, and I am equally sure that all you who are listening in wherever you may be, would join us in expressions of regret that President David O. McKay is unable to be with us. And further, you would join us I am sure, in expressing to God our Father our thanks for his wonderful service and our prayers for his future welfare. He will preside at this session and all sessions. President Tanner and I have just left him. He is feeling reasonably well but has concluded to abide by the decision and advice of his physicians.

The Tabernacle Choir, under the direction of Richard P. Condie, with

Alexander Schreiner at the organ, will open this service by singing "Jesus, Name of Wondrous Love." Following the singing the invocation will be offered by Elder James A. Cullimore, formerly president of the Central British Mission.

President Hugh B. Brown

The Men's Chorus of the Tabernacle Choir will now favor us with "Brightly Beams Our Father's Mercy." Following the singing President Nathan Eldon Tanner of the First Presidency will speak to us.

PRESIDENT NATHAN ELDON TANNER

Second Counselor in the First Presidency

On behalf of the First Presidency of the Church I bring greetings and best wishes to all assembled here in this great Tabernacle, to the vast listening audience, and to all the world, and bear witness to you that ". . . God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16); that the gospel of Christ "is the power of God unto salvation to every one that believeth" (Rom. 1:16); and that Christ's work and his glory, in his own words, is ". . . to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Today I should like to address myself especially to the young people of the Church, and to any others who may be listening in, and humbly pray that the Spirit of the Lord will enlighten our minds and touch our hearts, that we may understand the truthfulness and the meaning of the statement, "For I know that my redeemer liveth, . . ." (Job 19:25.)

The Real Existence of the Father and the Son

Because of the great doubt that exists throughout the world and which has been expressed in many places, even by influential men, including ministers of the gospel, regarding the real existence of God the Eternal Father and his Son Jesus Christ, some of our youth are experiencing doubt and are asking such questions as: "Was Jesus Christ actually the Son of God?" "Was he crucified and literally resurrected?" "Is the gospel any more than just a moral code of ethics?"

Before dealing with these questions I should like to emphasize this one fact, that those who are questioning the existence and power of God and his Son Jesus Christ and the purpose of Christ's mission here upon the earth readily accept the fact that man with his finite mind can put inanimate things into space and keep in touch with them, receive messages from and send messages to them and control them, and that he has directed their courses even to the point of hitting the moon. Yet they doubt that God the Creator of all can speak to man, that man's prayers can be and truly are answered regularly.

The Scriptures Testify of Him

The scriptures have much to say about the coming of Jesus Christ, his mission, his crucifixion and resurrection, the message of peace and love, and the plan of life and salvation which he brought. All of the scriptures which we have are not accepted by all of the people in the world today. The Old Testament is accepted by the Jewish people as the word of God. The Old Testament and the New Testament are accepted by the Catholics and Protestants as the word of God.

We as members of The Church of Jesus Christ of Latter-day Saints, commonly called Mormons, accept the Old Testament and the New Testament and also the Book of Mormon as the word of God, as well as the Doctrine and Covenants and the Pearl of Great Price. These are accepted as the standard works of our Church.

There is no conflict between the teachings of the Old and New Testament or between the Bible and the Book of Mormon, the Doctrine and Covenants, and Pearl of Great Price, all of which contain the gospel message as given by God through his prophets from Adam

down to Joseph Smith, and by Jesus Christ himself as he visited the Old and the New World? It is my intention to refer to all of these scriptures which provide us with irrefutable documented evidence and testimony that Jesus is the Christ, the Son of God, and the Savior of the world.

His Coming Predicted

One of the greatest evidences that he is the Son of God and that he was chosen by God as the Savior of the world is the fact that his coming was foretold centuries before his birth and mission here upon the earth. His coming was seen in vision and foretold by Adam, Enoch, Moses, Job, David, Zechariah, Isaiah, Micah, Lehi, Nephi, Jacob, King Benjamin, Alma, Abinadi, Samuel, and many others, including Mary, the mother of Jesus.

Moses tells us that after they had been turned out of the Garden of Eden into the lone and dreary world, Adam and Eve, his wife, called upon the name of the Lord and offered sacrifice unto the Lord.

"And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

"And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

"Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore.

"And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will. . . .

"And thus the Gospel began to be preached, from the beginning, . . ." (Moses 5:6-9, 58.)

Oral Traditions

Ever since that time this information has been handed down from father to son, and therefore the human family, whether pagans or Christians, have continued to look toward some kind of God and rely upon a Savior to redeem them from the evils of mortality. Because of apostasies and false teachings, men have had distorted views and beliefs regarding Jesus the Christ. However, because of God's interest in the immortality and eternal life of man, he has seen fit to inform his people through his chosen prophets in the different dispensations that Jesus is the Christ and that their salvation can come only in and through him.

Enoch saw the day of the coming of the Son of Man, even in the flesh, and he beheld the Son of Man lifted up on the cross, after the manner of men, and then Enoch beheld the Son of Man ascend up unto the Father. (See *ibid.*, 7:47-59.)

Prophecies of His Coming

It is impossible for me today to refer to or quote from more than a few of the visions and prophecies foretelling the coming of Christ. However, seven hundred years before Christ was born, Isaiah made this prophecy:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6.)

He also predicted that Christ would be born of a virgin, that he would be despised and rejected of men, and that he would go like a lamb to the slaughter and make intercession for the transgressors, and said, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." (See *ibid.*, 53:1-12.)

His Coming Anticipated Through the Centuries

In the Book of Mormon we find that from six hundred years before Christ until the time of his coming many American prophets from Lehi to the Lamanite prophet Samuel had foretold that he would be born of a virgin, that he was the Only Begotten Son of God in the flesh, that he would heal the sick and bless the poor, that he would minis-

ter among the people in power and glory, but that he would be judged and crucified by man; and they predicted that whosoever shall believe in the Son of God, the same shall have everlasting life. "And if ye believe on his name ye will repent of all your sins, that thereby ye may have a remission of them through his merits." (Hela. 14:13.)

And we all know, as recorded in Luke, the angel said unto Mary:

". . . thou shalt . . . bring forth a son, and shalt call his name Jesus.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

"And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1:31-33.)

I am sure that many of you young people wonder how it was that the shepherds and the wise men were looking for and recognized the sign that would tell of the birth of the Savior. They expected a new star. This was because ancient prophets had foretold the signs that would appear. Those who had read of the prophecies were prepared for these signs when they came, and what a thrilling thing it is to know, as recorded in the Gospel of Matthew, that the wise men from the east followed the star to the place of his birth, and as they came to Jerusalem they asked: ". . . Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matt. 2:2.) They were instructed to go to Bethlehem, where he would be born, as prophesied by Micah the prophet. When they arrived at Bethlehem, they saw the young child with Mary, his mother, and fell down and worshiped him.

He Dwelt Among Men

All the scriptures to which I have referred are testimonies of those who were told by angels or by God himself, many years before the birth of Christ, that he is the Son of God; that he would come and dwell among men; that he would be crucified and resurrected; and that all of this was done that all mankind may be saved.

His Ancient Disciples Testify

We also have the testimonies of many of those who walked and talked with him while he was here on the earth among men, who testify that he is the Son of God. In fact, the New Testament gives its readers a beautiful and enlightening story of Jesus while in mortality and of his message of love and salvation and of his crucifixion and resurrection.

We have Peter's testimony as recorded in Matthew, when Christ, speaking to his disciples,

". . . saith unto them, But whom say ye that I am?

Peter's Testimony

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (*Ibid.*, 16:15-17.)

Paul, A Witness

Then imagine Paul, who without fear, but with conviction, pleaded for himself as he stood in chains for trial before Agrippa, saying that he had persecuted the Christians, and when they were put to death he gave his voice against them. He then recited the vision which he received while he was on his way to Damascus to persecute the Saints, saying:

"At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

"And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

"And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest." (Acts 26:13-15.)

Paul then bore testimony that he was directed to tell the people that Christ had appeared to him, that they were to repent and turn to God and do the works meet for repentance, and said:

"For these causes the Jews caught me

in the temple, and went about to kill me." (*Ibid.*, 26:21.)

As he proceeded to plead for himself he said:

"King Agrippa, believest thou the prophets? I know that thou believest.

"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

"And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (*Ibid.*, 26:27-29.)

Other Testimonies of Paul

Paul, when released, continued to bear testimony to the Romans, the Corinthians, the Ephesians, and many others that Jesus is the Christ, the Savior of the world, and that he did appear to and instruct him.

Now let me refer to Christ's own beautiful Sermon on the Mount, in which he admonished mankind:

The Testimony of His Teachings

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

Then he went on to say:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (*Ibid.*, 7:21.)

Another touching testimony of the reality and love of Christ, even as he suffered on the cross, is found in these words: "Father, forgive them; for they know not what they do." (Luke 23:34.)

And when one of the thieves said to Jesus, "Lord, remember me when thou comest into thy kingdom," Jesus replied, "Verily I say unto thee, To day shalt thou be with me in paradise." (*Ibid.*, 23:42-43.)

Finally, he said: "Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." (*Ibid.*, 23:46.)

His Resurrection

On the early morning of the Sabbath following his crucifixion the devoted Mary Magdalene and the other Mary came to the tomb, and the angel who had rolled away the stone said unto the women:

". . . Fear not ye: for I know that ye seek Jesus, which was crucified.

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

"And go quickly, and tell his disciples that he is risen from the dead; . . ." (Matt. 28:5-7.)

His Disciples, Witnesses

Following his resurrection, the disciples were discussing the message that the Lord had risen indeed and had appeared to Simon.

"And as they thus spake, Jesus himself stood in the midst of them, and said unto them, Peace be unto you.

"But they were terrified and affrighted, and supposed that they had seen a spirit.

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

"And when he had thus spoken, he shewed them his hands and his feet." (Luke 24:36-40.)

Thomas, who was not present, did not believe that Jesus had come to them, but after eight days Jesus appeared again to the disciples, and Thomas was with them.

"Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

"And Thomas answered and said unto him, My Lord and my God.

"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:27-31.)

When Jesus had spoken to his Apos-

tles, and while they beheld, he was taken up and a cloud received him out of their sight.

"And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (See Acts 1:9-11.)

Testimony from the Western World

In the Book of Mormon also we have the testimony that Christ appeared to the multitude on the American continent following his crucifixion, and the multitude heard a voice which said unto them:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

". . . and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; . . .

"And it came to pass that he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (3 Nephi 11:7-10.)

And he invited them to come forth and thrust their hands into his side and to feel the prints of the nails in his hands and feet. (See *ibid.*, 11:14-15.)

All Trustworthy Witnesses

All of these testimonies to which I have referred were made by men of integrity who had no reason to lie or deceive or mislead in any way, but who in spite of all threats and danger continued to testify that they had seen Jesus Christ before, at the time of, and following his crucifixion and resurrection. These testimonies then are of the resurrected Lord, not Jesus, the Teacher, nor Jesus of Nazareth, but Jesus the Lord, the Redeemer of mankind.

Why do men doubt the truthfulness of these irrefutable testimonies of these great men and deprive themselves and their families of the guidance of his Spirit? I urge those who have any doubt to do as Moroni admonishes us to do, that is, ". . . ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Moroni 10:4.)

Joseph Smith, a Witness

One of the most outstanding testimonies of all time regarding the divinity of Jesus Christ is that borne by that young boy Joseph Smith in our dispensation just over a century ago, when he, only fourteen years of age, went into the grove alone to ask God in all humility which church he should join. From his own written record we read the experience of this young man:

". . . I kneeled down and began to offer up the desire of my heart to God. . . .

". . . I saw a pillar of light exactly over my head, above the brightness of the sun, . . .

". . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*

". . . I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join.

"I was answered that I must join none of them, for they were all wrong." (Joseph Smith 2:15-19.)

As he left that grove he knew as he knew he lived that God and Jesus Christ live and that in answer to his prayer they had appeared and spoken to him. As he told ministers and others of his experience and the vision that he had seen, though he was an obscure boy of only fourteen years of age, he was persecuted by the great ones of the most popular sects of the day, and ridiculed and tormented. In spite of all this persecution he continued to bear testimony that he had seen a vision; that God knew he had seen it and that he could not deny it. (See *ibid.*, 2:25.)

The "Testimony Last of All"

Another vision to which I should like to refer is that given to Joseph Smith the Prophet and Sidney Rigdon over a year after the Church was organized, which bears further witness that Jesus is the Christ in these words:

"Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior.

"By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God—

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:1, 12, 22-24.)

He is the Christ . . . .

And to you young people today I should like to bear my own personal testimony that by the power of the Holy Ghost I know as I know I live that God lives; that Jesus is the Christ, the Redeemer of the world; that he came and dwelt among men; that he willingly gave his life for you and me; that he was literally resurrected; that he and God the Eternal Father did actually appear to Joseph Smith in answer to his prayer.

If people throughout the world would accept Jesus Christ as the Son of God and keep his commandments, there would be no more war but peace and good will in the world, and we would be assured of immortality and eternal life.

I further bear testimony that David O. McKay is a prophet of God, as were the prophets who preceded him and that he is led and directed by the Lord himself.

It is our responsibility as members of The Church of Jesus Christ of Latter-day Saints who have this testimony to bear it to the world and to keep the commandments of God so that we might all enjoy eternal life, which is God's greatest gift to man. May God bless us all to this end, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

President Nathan Eldon Tanner of the First Presidency has just spoken to us.

The Tabernacle Choir will now sing "I Would Be Worthy" after which we shall hear from Elder Marion G. Romney of the Council of the Twelve.

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

My beloved brethren and sisters, seen and unseen—for I include you all in this salutation. I hope the Spirit will bear witness that I mean it, for I know that we are all brothers and sisters.

The Concept of God Taught by the Church

Under the title "The Living and True God," I purpose this morning to set forth the concept of God as known and taught by The Church of Jesus Christ of Latter-day Saints. The fact that one's understanding of God is the basis of his religion tends to make the subject itself somewhat controversial. This fact will, I hope, to your satisfaction account for any seeming intolerance in what I say. I don't want to be intolerant, and I don't think that I am. I do, however, earnestly desire to convey to you a clear explanation of the "Living and True God." And, although I remember reading of the furor raised by Paul when he attempted to do this same thing in Athens, and that they charged him with being ". . . a setter forth of strange gods . . ." (Acts 17:18), still I feel somewhat as did Peter and John when they were commanded by the rulers of the

Jews not to preach or teach any more in the name of Jesus. You will remember that they answered and said unto them, ". . . Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

"For we cannot but speak the things which we have seen and heard." (*Ibid.*, 4:19-20.)

I have sought, and I now seek and invite each of you to join with me in a prayer for guidance and for communion between the living and true God and you and me that we may all be edified.

The church's doctrine of the living and true God is based upon the experiences and teaching of its prophet founder, Joseph Smith, Jun. Speaking on this most important subject he once said:

The Prophet Speaks of God

". . . we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them;

"And that he created man, male and female, after his own image and in his own likeness, . . .

"And gave unto them commandments that they should love and serve him, the *only living and true God*, and that he should be the only being whom they should worship." (D&C 20:17-19. Italics added.)

This scripture was given in 1830. It is, therefore, modern scripture. However, the teachings in it are not new. That there is a God in heaven who created the heaven and the earth is taught in the first verse of the first chapter of the first book in the Bible. That he created man, male and female, in his own image is taught in the same chapter. That men should love and serve him and that he should be the only being whom they should worship is the substance of the first of the Ten Commandments. "Thou shalt have no other gods before me." (Exod. 20:3.)

What is new and distinctive in this modern scripture is the knowledge claimed by Joseph Smith for himself and for them for whom he spoke. ". . . we *know*," said he, "that there is a God in heaven. . . ." (D&C 20:17. Italics added.) In making this declaration the Prophet spoke from personal experience.

Jesus Speaks of God, His Father

Jesus had described God when he said to Philip, ". . . he that hath seen me hath seen the Father" (John 14:9), and Paul confirmed this truth when he wrote to the Hebrews that Jesus was the express image of his Father's person. (See Heb. 1:3.) The voice of God had been heard at the baptism of Jesus. It had also been heard by Peter, James, and John on the Mount of Transfiguration. But it remained for the boy Prophet Joseph Smith to both see and hear him at the same time. This he did in the great vision which opened this last dispensation.

About the living and true God whom he saw and heard in that vision he wrote:

". . . I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.)

Later the Prophet said of these two personages: "The Father has a body of flesh and bones as tangible as man's; the Son also; . . ." (D&C 130:22.)

The Prophet Joseph Smith learned that the Father, whom he saw in the Sacred Grove at Palmyra, New York, in the spring of 1820, and of whom he claimed such certain knowledge in 1830, is the Father of the spirits of all men. This was made known to him in a revelation in which the Lord said that the inhabitants of the worlds, including this earth, ". . . are begotten sons and daughters unto God." (*Ibid.*, 76:24.) Through this and other modern revelation Joseph came to fully comprehend what Paul was talking about when he said to the Hebrews: ". . . we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12:9.)

Knowledge of God Through the Prophet Joseph Smith

This knowledge of God opened up to Joseph Smith, as it does to all of us, a vision with infinite promise. We all

know that like begets like and that for the offspring to grow to the stature of his parent is a process infinitely repeated in nature. We can therefore understand that for a son of God to grow to the likeness of his Father in heaven is in harmony with natural law. We see this law demonstrated every few years in our own experience. Sons born to mortal fathers grow up to be like their fathers in the flesh. This is the way it will be with spirit sons of God. They will grow up to be like their Father in heaven. Joseph taught this obvious truth. As a matter of fact, he taught that through this process God himself attained perfection. From President Snow's understanding of the teachings of the Prophet on this doctrinal point, he coined the familiar couplet: "As man is, God once was; as God is, man may become." This teaching is peculiar to the restored gospel of Jesus Christ.

The Prophet Joseph considered a knowledge of God to be of such importance that, in setting forth the beliefs of the Church, he placed it at the head of the list—"We believe in God, the Eternal Father, . . ." (Articles of Faith.)

One with such a knowledge is in the way of eternal life, for, according to the teachings of Jesus, ". . . this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) Having such knowledge, one is assured that God, although infinite and eternal, the framer of heavens and the earth and all things that in them are, being the possessor of all power, all wisdom, and all understanding, being more intelligent than all other beings, is, nevertheless, an individual—an understanding, kind, and loving parent ready to hear and minister to the needs of his children—that he is not merely some unthinkable, unknowable, indefinable, far-off, distant force. When one with such a knowledge prays, he knows that he is praying to some *one* and not just to some thing.

For Want of Knowledge of God the World is Dying

For want of a knowledge of the true and living God, this world is today dying. And please do not be deceived. Such a knowledge is not widespread. It is true that, in their great concern about world conditions, men are almost frantically proclaiming from the pulpit, the platform, over the air, and through the press that a return to God is the only way out of our difficulties. The tragedy is their cries, like Paul's trumpet of uncertain sound, are unheeded. Now the obvious reason is that neither the trumpeters nor the hearers know the God to whom we must return. They use the familiar term with which we are all so well acquainted. But when they attempt to define the God to whom they would have us return, they reveal a woeful lack of knowledge concerning the living and true God. Frequently they actually deny him.

As of Old

The present world situation is not unlike that which prevailed in Athens, as portrayed in Paul's great sermon preached on Mars' hill. As he stood there, his spirit stirring within him as he beheld the city given wholly to idolatry, he cried:

". . . Ye men of Athens, I perceive that in all things ye are too superstitious.

"For as I passed by, and beheld your devotion, I found an altar with this inscription, To the Unknown God. Whom therefore ye ignorantly worship, him declare I unto you." (Acts 17:22-23.)

Following this poignant but deserved thrust, Paul declared that God had made the world and all things therein and was therefore Lord of heaven and earth, that both he (Paul) and his hearers were the offspring of God, in whom they lived and moved and had their being.

To us it seems almost incredible that in Paul's day men could have believed that graven images of gold or silver or stone fashioned by men's device were gods. And yet, the evidence indicates that many today are as far afield in their concepts and belief in God as were the Athenian philosophers and populace in that day so long ago when Paul chided them on Mars' hill about worshiping a god whom they admittedly did not know; for instance (and now I cite these examples not by way of contention but to illustrate how the concepts of men of the world differ from the true concepts of the living and true God), in a modern

book an eminent scientist, whose purpose is altogether commendable, wrote the book to prove that there is a God and in that book appears this statement:

"Any effort to visualize God reveals a surprising childishness. We can no more conceive Him than we can conceive an electron." (Lecomte de Nouy, *Human Destiny*, p. 188.)

And then to account for the birth and development of moral man, the author says that he was forced, and I quote, to admit "that the only possible logical interpretation of the facts coincided with that which recognized the existence of God; . . . We therefore," I continue to quote, "used the consecrated name (God), but avoided as much as possible any anthropomorphic idea." (*Ibid.*, pp. 201-202.)

Another writer says this: "Man makes God in his own image. . . . When man believes that God is personal," he says, "he believes rightly. [But] to say that God is 'a person' is no doubt an error." (Maude Royden, *The Garvin Lectures*, 1949, p. 45.)

These statements indicate that their authors and those who hold their views neither know nor believe in the living and true God preached by Paul and Joseph Smith. Is it not a great tragedy for men today to be walking in such darkness when they might be walking in the light if they would but look and see? This situation brings to mind the Savior's statement: "The light shineth in darkness, and the darkness comprehendeth it not; . . ." (D&C 88:49.)

In connection with this statement the Lord adds another phrase which I love. ". . . nevertheless," he says, "the day shall come when you shall comprehend even God, being quickened in him and by him." (*Idem.*)

The Transforming Power of Knowledge of God

This world would be, comparatively, a heaven if men could be brought to understand and know the living and true God. They who are able to receive and who do receive the restored truth concerning God are literally transformed by their knowledge of, and faith in, him. They are drawn upward from the carnal state of fallen man, as it were, and brought back, to a degree at least, into the presence of God. They develop unshakable faith in him. They seek him with certain confidence. They put their trust in him, and he never fails them. In him are their hope and their strength. Envy, greed, hate, lust, and unrighteous ambition flee from them. They grow in virtue, patience, brotherly kindness, charity, and love, and their eyes are single to the glory of God. The principal objective in their lives becomes to keep the commandments of God, thus ridding themselves of sin, for they realize that no unclean thing can enter into his presence; and to return into that presence becomes the supreme faith and hope of their existence.

Into their hearts comes a great concern for the welfare of their fellow men. They set about not to conquer them, not to take advantage of them, not to gain temporal and worldly power at their expense, but to take to them the glorious knowledge of the living and true God which they themselves possess. This they do that their fellows may experience and enjoy the transformation which has come into their lives.

There is nothing other than a knowledge of the living and true God which will give men incentives strong enough to induce them to root out of their lives the wickedness which has brought us to the brink of the cataclysm on which we totter.

God's Revelations of Himself

Earnest attention to God's revelations of himself is of first importance to every human being. To disbelieve in him, in the light of the plain and certain knowledge he has revealed of himself and which is available to us, is a great evil for which men will be held accountable. Full acceptance of him would work in every man the same transformation it worked in the people of Enoch, in Saul of Tarsus, in Alma, in Joseph Smith and his followers—a transformation which will eventually come and which will establish peace on the earth.

"I Personally Know That There is a God"

Now, in conclusion, as a special witness, I want to leave my testimony with

each of you, and I have in mind all of you who are present and you who are beyond the confines of this building. I personally know ". . . that there is a God in heaven, who is infinite and eternal, . . . that he created man, male and female, after his own image and in his own likeness . . . "; that in these latter days he has revealed himself anew; and that he is ". . . the only living and true God, . . ." (*Ibid.*, 20:17-19.)

"By the Witness of the Holy Spirit"

I have obtained this knowledge and testimony through the same means that Peter, Paul, Joseph Smith, and tens of thousands of others have received it—by the witness of the Holy Spirit to my soul. I testify to each of you that you can obtain like knowledge and testimony for your individual selves if you will but humble yourselves and in faith and sincere prayer seek it.

We are all the children of our Father in heaven. It is inherent in our beings to have faith in him, to believe that he is. It was this kind of faith that prompted Joseph Smith, acting upon the assurance of James—"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.) It was this that led the Prophet to seek wisdom in prayer. As a result he received a revelation in which the living and true God appeared to him. He received that revelation not just for himself alone but for you and for me and for every living soul in this earth.

God has not left us to grope in darkness. His words do not fail. If we will but ask him in sincerity and faith, he will make known to each of us the reality of himself. We can, if we will submit to his spirit, know for a certainty that he is the true and the living God.

As one of the least of his humble servants, I bear this witness to you in the name of Jesus Christ. Amen.

President Hugh B. Brown

There will be a brief organ interlude, and then the Tabernacle Choir and congregation will join in singing "Guide Us, O Thou Great Jehovah," after which Elder Thorpe B. Isaacson, Assistant to the Twelve, will speak to us.

President Hugh B. Brown

We shall now hear from Elder Thorpe B. Isaacson, Assistant to the Twelve.

ELDER THORPE B. ISAACSON
Assistant to the Council of the Twelve Apostles

My dear brothers and sisters and friends, as always I deeply need the blessings of the Lord, and may I please plead with you to have a silent prayer in your heart for me.

This great choir always touches us and lifts us up—a great credit to the Church. Many millions every weekend enjoy their beautiful music. It would be difficult to tell how many lives they have truly affected.

We miss President McKay very much, but I know we have his blessings and his prayers and his support. He has taught us very well. Those of us here assembled and those following the conference by radio and television greatly appreciate his leadership and his example. Yes, we recognize him as a prophet of God. Truly, there is a prophet on the earth. There is a prophet in our midst, and we pray for his well-being.

American Citizenship

I ask each of you now to consider with me for a few moments one of our most precious possessions—our citizenship in the United States of America, this nation under God.

A very fine man who came to the United States a few years ago from a foreign country and who now has his citizenship papers remarked to me that next to God and his loved ones, he considered his citizenship in the United States as his most precious and priceless possession. Yes, his most precious and priceless possession! He said he loved the United States and was grateful for the freedom that it afforded him, because,

you see, he had lived in a country where he did not know that freedom. When he said that he loved the United States and that he thanked God for his citizenship in this country, he said it with every fiber of his soul. He said he would fight for this country and this freedom, even if it meant his own life. He said that every citizen of the United States ought to feel that way; and if he did feel that way, talked that way, and loved that way, we would have no problem from within and no fear from without. Yes, this nation under God means exactly what it says.

Let me quote from the Doctrine and Covenants:

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land." (D&C 58:21.)

The Constitution an Inspired Document

The Constitution of the United States is a document from inspired men. On August 6, 1833, the Church received a revelation that has gone far to establish a fixed attitude toward the Constitution and laws of the United States. Then came the word of the Lord:

"And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them." (*Ibid.*, 98:4.)

On December 16 of the same year the Lord again made it known to his people that the law should not be taken into their own hands, and that ". . . it is not right that any man should be in bondage one to another." (*Ibid.*, 101:79.)

Man could not so act save he live in a land of law, for only in a land of law can there be freedom as we know it.

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (*Ibid.*, 101:80.)

This revelation has a powerful influence in shaping the views of Latter-day Saints toward the Constitution of the United States, and it should also have a great influence on every citizen, for the Lord suffered it to be by the hands of wise men.

Section 134 of the Doctrine and Covenants declares the need for civil governments and the necessity that we honor and uphold such governments.

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; . . .

"We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, . . . but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience." (*Ibid.*, 134:1-5.)

Government of Laws

One of our great United States Senators had this to say regarding the laws of the land:

"It is a form of anarchy to say that a person need not comply with a particular statute with which he disagrees. Ours is a government of laws, not men, and our system cannot tolerate the philosophy that obedience to law rests on the personal likes or dislikes of any

individual citizen whether he supports or opposes the statute in question." (Senator Richard Russell of Georgia.)

Now quoting from the Doctrine and Covenants again: "I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free." (D&C 98:8.) Note the stress constantly placed on the word free.

"Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; . . . (*Ibid.*, 98:10.)

This nation under God cannot condone communism in the least degree. There is not such a thing as "a little communism." It is the greatest threat to America today. Belief in God is the foundation of America. Oh, how proud we should be of our Pilgrims, Puritans, and pioneers. It was their belief in God that drove them forward, for without that faith and that belief they could not have continued.

One Nation Under God

One great man recently dreamed of a country where there would be no north, no south, no east, and no west, but where all would be united in the country, where the principles would be for the benefit of all the people.

Recently, there was published the following editorial in the *Deseret News*, and I quote:

"This nation's reliance on a Supreme Being has been acknowledged in such historical documents as the Mayflower Compact and the Declaration of Independence. Lincoln's Gettysburg Address, our National Anthem, and the constitutions of 49 of our 50 states all included direct reference to God.

"More recently the words 'under God' have been added to our Pledge of Allegiance.

"Now there is a proposal before Congress to acknowledge the divine guidance of our nation's Constitution by adding these same words—'under God'—to its preamble. This would be a proper change.

"Lately there has been altogether too much talk about eliminating any reference to deity from our public life. Those who support this notion have received considerable encouragement from the recent United States Supreme Court rulings against Bible reading and the use of the Lord's Prayer in public schools.

"But this must not be allowed to make us forget that we are a nation under God and a nation founded on vital Christian principles. Indeed some 2500 years ago a prophet declared that America will remain free and prosperous only so long as its people are righteous. . . .

"Adding 'under God' to the preamble to the Constitution would be a fitting reminder of the need of spirituality in our public affairs." (Editorial entitled "One Nation under God," *Deseret News*, August 29, 1964.)

Communism does not so agree, and therefore we cannot accept communism in any degree. This is no doubt the feeling of representatives and candidates of both major political parties in this country. They feel the same way. Communism has caused us a great deal of anxiety and concern, and today it is the greatest threat facing the world. We cannot accept or uphold communism in any degree, shape, way, or form.

"Our nation was founded by bold and brave men who were unafraid to speak out." We should not forget that those men were raised up by God himself at that time to perform this great service, which has proved to be such a bulwark of strength to this country." We should not forget that those men who signed the Declaration of Independence were by that act endangering their property and even their lives. . . .

"I often wonder what has become of the great voices of our Judeo-Christian tradition—voices like those of Jeremiah and Ezzekiel, Daniel and Micah, who fearlessly assailed national evils—and specifically, not in generalities. Voices like that of Nathan, who condemned a king's wrongdoing to his face. Voices like that of John the Baptist, who denounced the immorality and corruption of a royal court, even though he knew it might cost him his head.

"Christianity grew because its adherents were not silent. . . ."

Perhaps we as Americans might ask ourselves whether we are displaying moral courage equal to the crying condition of today. "The world is changed

by those like Martin Luther, who cried, 'Here I stand. I can do no other.'

"The power to speak out is ours for the taking. The same Simon Peter who cringed before the servant girl's accusations that he was one of Christ's disciples later became one of those who, the record says, 'turned the world upside down.'" ("A Time for Moral Courage," Billy Graham. *Reader's Digest,* July 1964, p. 49.)

"A Land Choice Above All Others"

Now quoting from the Book of Mormon:

"For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off.

"Behold, this is a choice land, and whatsoever nation shall possess it [Listen to this promise] shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written." (Ether 2:10, 12.)

"And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

"And I will fortify this land against all other nations." (2 Nephi 10:11-12.)

Take note of that promise. That is why we cannot accept communism.

Quoting again from the Book of Mormon:

"And he that fighteth against Zion shall perish, saith God.

"For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words." (*Ibid.*, 10:13-14.)

In the Declaration of Independence our founding fathers deliberately specified why we as individuals have rights:

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."

Powers of Government from the Consent of the Governed

Based on the concept that rights of every individual man, woman, and child on the face of the earth come from God, not from the state, they enunciated that the purpose of government is to protect the God-given rights of the human being. (Not governments as masters, but governments as servants.)

Shortly after the Constitution was signed in Independence Hall, Philadelphia, September 17, 1787, a woman asked Benjamin Franklin:

"What have we got, Dr. Franklin?"

He replied, "Madam, we have a republic." Then he hesitated and said, "If we can keep it."

We speak of peace. "Peace is God on both sides of the table in a conference. It is putting the power of good will to work. It is sanity, maturity, and common sense in human relationships. It is patience. It means keeping our tempers and rising above petty irritations. . . . It is a mighty faith in the goodness of God and the potential greatness of man." (*The New Book of the Art of Living,* "The Art of Peace.")*

Here is a creed that perhaps every one of us might adopt.

An American's Creed

We believe in the United States of America without reservations. This nation under God is my home, my country, my hope, and my concern. Here I work and rest and pray, and here I build and dream. Here my toil is rewarded by an unmatched abundance for my well-being. Here I have freedom to live, to think, to worship. That freedom is mine yet, guaranteed by the law in this nation under God. Here I am a part of the government, able to vote, to serve, and to carry my share of the common load.

God grant us wisdom and strength to safeguard our country's welfare and to develop a devotion to measure up to this country's greatness.

God bless America. May we live in such a way that next to God and our loved ones, as my good friend said to me, this country, this nation under God, will be nearer and dearer to us, I humbly

pray in the name of Jesus Christ. Amen.

*Permission granted by Wilferd A. Peterson and Simon and Schuster, title from above, copyright 1963.

President Hugh B. Brown

The last two speakers were Elder Marion G. Romney of the Council of the Twelve, and Elder Thorpe B. Isaacson, Assistant to the Twelve.

The Choir will now sing, "How Excellent Thy Name," after which there will be a short organ interlude, and then we shall be glad to hear from Elder Ezra Taft Benson of the Council of the Twelve, who is presently serving as president of the European Mission.

ELDER EZRA TAFT BENSON
Of the Council of the Twelve Apostles

Some years ago President Joseph F. Smith, a prophet of the Lord, warned that "There are at least three dangers that threaten the Church within. . . ." (*Gospel Doctrine,* p. 312.) He also counseled the Authorities of the Church to warn the people unceasingly against them.

These dangers are:

Flattery of prominent men in the world,

False educational ideas,

Sexual impurity.

I should like to comment briefly on these three dangers.

Flattery

First, *the flattery of prominent men in the world*:

The Master warned, "Woe unto you, when all men shall speak well of you!" (Luke 6:26.)

As Latter-day Saints we have been driven, mobbed, misunderstood, and maligned. We have been a peculiar people. Now we are faced with world applause. It has been a welcome change, but can we stand acceptance? Can we meet the danger of applause? In the hour of a man's success applause can be his greatest danger.

There is, of course, nothing wrong with being honored by men, if one is being honored for a good thing, if one comes to these honors through righteous living, and if, while holding these honors, one lives honorably. One should strive to have wide influence for good.

However, virtue is not the only basis for being singled out and promoted. As the world gets more wicked, a possible way to attain worldly success may be to join the wicked. The time is fast approaching when it will require great courage for Latter-day Saints to stand up for their peculiar standards and doctrine—all of their doctrine, including the more weighty principles such as the principle of freedom. Opposition to this weighty principle of freedom caused many of our brothers and sisters in the pre-existence to lose their first estate in the war in heaven.

We are far removed from the days of our forefathers who were persecuted for their peculiar beliefs. Some of us seem to want to share their reward but are ofttimes afraid to stand up for principles that are controversial in our generation. We need not solicit persecution, but neither should we remain silent in the presence of overwhelming evils, for this makes cowards of men. We should not go out of the path of duty to pick up a cross there is no need to bear, but neither should we sidestep a cross that clearly lies within the path of duty.

We are in the world, and I fear some of us are getting too much like the world. Rather than continue a peculiar people, some are priding themselves on how much they are like everybody else, when the world is getting more wicked. The Lord, as he prayed for his Apostles, said, ". . . the world hath hated them, because they are not of the world, even as I am not of the world." (John 17:14.) As Latter-day Saints, we too have been called out of the world.

Some things are changeless—priceless. We must anchor ourselves to the eternal verities of life, for life is eternal. The honors of men more often than not are fleeting. Anxious to run after the honors of office or succumb to the pressures of public glamor and worldly acclaim,

some of us are no longer willing to stand up for all the principles of the gospel. We seek to justify our unrighteousness by claiming that if only we can get title or position, then think of the good we can do. Hence we lose our salvation en route to those honors. We sometimes look among our numbers to find one to whom we can point who agrees with us, so we can have company to justify our apostasy. We rationalize by saying that some day the church doctrine will catch up with our way of thinking.

Seeking the applause of the world, we like to be honored by the men the world honors. But therein lies real danger, for ofttimes, in order to receive those honors, we must join forces with and follow those same devilish influences and policies which brought some of those men to positions of prominence.

More and more the honors of this world are being promoted by the wicked for the wicked. We see this in publicity and awards that are given to movies, literature, art, journalism, etc. We see in our own newspapers widely read columnists carried who advocate one-world socialism, who have been consistently caught in falsehoods, and who continually parrot the communist line. Less and less we see the virtuous rewarded by the world, and when they are, ofttimes it almost seems to be done insidiously in order to get us to swallow the many evils for which the wicked are even more profusely honored.

Yes, President Joseph F. Smith was right. Today we are being plagued within by the flattery of prominent men in the world.

False Educational Ideas

Second, *false educational ideas*:

During the past several years many of our institutions of learning have been turning out an increasing number of students schooled in amorality, relativity, and atheism—students divested of a belief in God, without fixed moral principles or an understanding of our constitutional republic and our capitalistic, free enterprise economic system. This follows a pattern which was established years ago at some of our key colleges that produced many of the teachers and leaders in the educational field across the country today.

The fruits of this kind of teaching have been tragic, not only to the souls of the individuals involved but also to the parents and even to our country. We saw these tragic fruits with some of our boys in Korea.

When a survey was recently made among students asking which they would prefer, nuclear war or surrender to the communists, those campuses scored highest for surrender who had been most permeated by these cowardly teachings of false economic principles, atheism, and amorality. On one very liberal college campus over 90 percent favored surrender. Other surveys on moral standards are equally alarming. More disturbing is the fact that the more college courses the students take on these campuses, the worse their thinking seems to become. Freshmen who have just left home or work do not seem as fully permeated with the brainwashing as the seniors.

Some alumni of various schools have expressed concern. One alumnus from Yale wrote a book a few years ago entitled *God and Man at Yale.* Another group (which includes Teddy Roosevelt's hero son Archibald) from Harvard University established the Veritas Foundation and wrote a book, *Keynes at Harvard,* explaining the degree to which the destructive Fabian economic philosophy has permeated educational institutions and government. Concerned educators have begun to write books. Professor E. Merrill Root authored *Collectivism on the Campus* and *Brainwashing in the High Schools.* Dr. Max Rafferty, now state superintendent of schools in California, wrote *Suffer Little Children* and *What They Are Doing to Your Children.*

In the school history textbooks of recent years, some of the greatest phrases in American history have been dropped. *This Week Magazine* recently surveyed history books issued before 1920 and since 1920. Patrick Henry's famous words, "Give me liberty or give me death," appeared in twelve out of the fourteen earlier texts, but in only two out of the forty-five recent texts. Perhaps this might help explain the percentage of students who are willing to surrender to communism.

The whole process can be quite insidious. Young people know that the

best jobs are available to college graduates. They want to do well at school. When exam time comes, they must give back to the teacher what the teacher wants. Now under the guise of academic freedom—which some apparently feel is freedom to destroy freedom—some teachers reserve to themselves the privilege of teaching error, destroying faith in God, debunking morality, and depreciating our free economic system. If questions reflecting the teacher's false teachings appear on the exam, how will the student answer who believes in God and morality and our Constitution? One student put on his exam paper what he knew the professor wanted to see, but then the student added a little p.s. which said, "Dear Professor So and So: I just want you to know I don't believe one word of what I just wrote above."

These kinds of professors are not concerned about the truth or even giving both sides of a question that only has one right answer. They weight the scales on the side of falsehood. If they can see there is another side, it usually gets but passing and belittling reference. To give the impression that they are objective, these professors often invite someone to present a different point of view in one lecture, while the professor spends the whole semester pointing out the other side.

Now truth, if given as much time and emphasis as error, will invariably prove itself. And if our young students could have as much time studying the truth as they and some of their professors have had time studying error, then there would be no question of the outcome. The problem arises when under the pressure of a heavy course of study and the necessity of parroting back what certain professors have said, the student does not have the time or take the time to learn the truth. If he does not learn the truth, some day he will suffer the consequences. Many an honest student, after graduation, has had to do some unlearning and then fresh learning of basic principles which never change and which he should have been taught initially.

Now these false educational ideas are prevalent in the world, and we have not entirely escaped them among teachers in our own system. There are a few teachers within the Church who while courting apostasy still want to remain members in the Church, for being members makes them more effective in misleading the Saints. But their day of judgment is coming, and when it does come, for some of them it would have been better, as the Savior said, that a millstone had been put around their necks and they had drowned in the depths of the sea, than to have led away any of the youth of the Church.

The Lord has stated that his Church will never again be taken from the earth because of apostasy. But he has also stated that some members of his Church will fall away. There has been individual apostasy in the past, it is going on now, and there will be an even increasing amount in the future. While we cannot save all the flock from being deceived, we should, without compromising our doctrine, strive to save as many as we can. For as President Clark said, "We are in the midst of the greatest exhibition of propaganda that the world has ever seen . . . ."

Parents, stay close to your children; you cannot delegate your responsibility to the educators no matter how competent they may be. Parents have a duty to train their children, to talk over their problems with them, to discuss what they are learning at school. And it is neither wise nor safe, as President Stephen L Richards stated, to leave the determination of our educational system and policies exclusively to the professional educators.

Students, study the writings of the prophets. Fortunately, the consistent position taken over the years by the prophets of the Church on vital issues facing this nation have recently been compiled in an excellent book entitled *Prophets, Principles and National Survival* [by Jerreld L. Newquist].

Students, pray for inspiration and knowledge. Counsel with your parents. Let Sunday be the day to fill up your spiritual batteries for the week by reading good church books, particularly the Book of Mormon. Take time to meditate. Don't let the philosophies and falsehoods of men throw you. Hold on to the iron rod. Learn to sift. Learn to discern error through the promptings of the Spirit and your study of the truth.

Yes, false educational ideas are a serious threat today.

Immorality

Third, *sexual immorality*:

Sexual immorality is a viper that is striking not only in the world, but in the Church today. Not to admit it is to be dangerously complacent or is like putting one's head in the sand. In the category of crimes, only murder and denying the Holy Ghost come ahead of illicit sexual relations, which we call fornication when it involves an unmarried person, or the graver sin of adultery when it involves one who is married. I know the laws of the land do not consider unchastity as serious as God does, nor punish as severely as God does, but that does not change its abominableness. In the eyes of God there is but one moral standard for men and women. In the eyes of God chastity will never be out of date.

The natural desire for men and women to be together is from God. But such association is bounded by his laws. Those things properly reserved for marriage, when taken within the bonds of marriage, are right and pleasing before God and fulfil the commandment to multiply and replenish the earth. But those same things when taken outside the bonds of marriage are a curse.

No sin is causing the loss of the Spirit of the Lord among our people more today than sexual promiscuity. It is causing our people to stumble, damning their growth, darkening their spiritual powers, and making them subject to other sins.

Recently, a young man commented that if he quit reading books, watching TV, seeing movies, reading newspapers and magazines, and going to school, there was a chance he might live a clean life. And this explains, in large part, the extent to which this insidious evil has spread, for the world treats this sin flippantly. These evil forces build up your lust and then fail to tell of the tragic consequences. In so many movies the hero is permitted to get away with crime so long as he can joke about it, or explain he was powerless to do anything, or else at the close of the movie show forth one minimal virtue that is supposed to cover over the grossest of sin. Many of our prominent national magazines pander to the baser side, but then try to cover for themselves by including other articles, too.

So garbled in values have our morals become that some youth would not dare touch a cigaret but freely engage in petting. Both are wrong, but one is infinitely more serious than the other.

Parents should give their children specific instructions on chastity at an early age, both for their physical and moral protection. Years ago President David O. McKay, God bless him, read a statement written by Mrs. Wesley to her famous son John. I commend it to you as a basis for judgment pertaining to the matter of chastity. "Would you judge of the lawfulness or unlawfulness of pleasure? Take this rule: Now note, whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, takes off your relish for spiritual things, whatever increases the authority of the body over the mind, that thing is sin to you, however innocent it may seem in itself."

Avoid Pitfalls of Immorality

May I suggest some steps to avoid the pitfalls of immorality:

(1) Avoid late hours and weariness. The Lord said retire to your bed early (D&C 88:124), and there are good reasons for that. Some of the worst sins are committed after midnight by tired heads. Officers in the wards and stakes, branches and missions should not keep our people, especially our youth, up late at night even for wholesome recreation.

(2) Keep your dress modest. Short skirts are not pleasing to the Lord, but modesty is. Girls, do not be an enticement for your downfall because of your immodest and tight-fitting clothes.

(3) Have good associates or don't associate at all. Be careful in the selection of your friends. If in the presence of certain persons you are lifted to nobler heights, you are in good company. But if your friends or associates encourage base thoughts, then you had best leave them.

(4) Avoid necking and petting like a plague, for necking and petting is the concession which precedes the complete loss of virtue.

(5) Have a good physical outlet of some sport or exercise. Overcome evil with good. You can overcome many evil inclinations through good physical exertion and healthful activities. A healthy soul, free of the body-and-spirit-dulling influences of alcohol and tobacco, is in better condition to overthrow the devil.

(6) Think clean thoughts. Those who think clean thoughts do not do dirty deeds. You are not only responsible before God for your acts but also for controlling your thoughts. So live that you would not blush with shame if your thoughts and acts could be flashed on a screen in your church. The old adage is still true that you sow thoughts and you reap acts, you sow acts and you reap habits, you sow habits and you reap a character, and your character determines your eternal destiny. "As a man thinketh, so is he." (See Prov. 23:7.)

(7) Pray. There is no temptation placed before you which you cannot shun. Do not allow yourself to get in positions where it is easy to fall. Listen to the promptings of the Spirit. If you are engaged in things where you do not feel you can pray and ask the Lord's blessings on what you are doing, then you are engaged in the wrong kind of activity.

Yes—avoid late hours; dress modestly; seek good associates; avoid necking and petting; have a good physical outlet; think good thoughts; pray.

May the Lord bless us as a people. We have taken upon us sacred covenants. We must be faithful. We are in the world, it is true, but we must not partake of the evils of the world. Let us be ever on guard against the flattery of prominent men in the world, false educational ideas, and sexual impurity, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Ezra Taft Benson of the Council of the Twelve has given the concluding address.

We shall conclude this session by the Tabernacle Choir singing "Praise Ye The Lord." Following the singing the benediction will be pronounced by Elder Reed H. Beckstead, president of the Midvale Stake, and this Conference will be adjourned until two o'clock this afternoon.

We again express appreciation for the cooperation of the owners and managers of the many television and radio stations in offering their facilities as a public service to make the proceedings of this Conference available to millions throughout North and South America, Europe, Africa, and many other areas of the world.

We are grateful, too, to those who are joining with us on television and radio. May God bless them that the spirit of this occasion will enlighten their minds and bring peace and comfort to their souls.

We appreciate the attendance here of educators, government officials, church officials, many of our service men, and others who are in attendance.

The Choir will now sing "Praise Ye The Lord."

(Postlude singing by Choir: "Abide With Me.")

SECOND DAY

AFTERNOON MEETING

President N. Eldon Tanner

Again, our President has asked that I conduct this session of our Conference. He expresses his regret that his doctors feel he should not attend. If it were left to him there is no doubt but what he would be here. He sends his blessings and greetings to you again and prays that the blessings of the Spirit of the Lord will attend us, and he has expressed his gratitude with the way the Conference has been conducted, the fine talks that have been given and the lovely music that has been rendered, the prayers that have been offered.

For the information of those who are tuned in by radio and television we are

pleased to announce that we are assembled in the famous Tabernacle on Temple Square in Salt Lake City in the Fourth Session of the 134th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. This session of the Conference will be broadcast as a public service over television and radio stations throughout the West. The names of the stations were announced prior to the beginning of this meeting. We deeply appreciate the service that is being rendered by these stations.

Both of the sessions today will be rebroadcast over KSL Sunday morning starting at one o'clock a.m. and will be heard in many parts of the United States and the world, including Canada, Mexico, Alaska, and the Islands of the Pacific. This morning's session, in addition to being broadcast direct, was video taped for release over many television stations tomorrow morning, Sunday, at ten o'clock Eastern Daylight Time to the eastern part of the United States. The video tape of our session this morning is now on its way by air to be telecast tomorrow morning in Hawaii. This morning's session has reached a vast audience of listeners both in the United States and abroad. It is also now being carried by jet airline to Europe for transmission in both English and German over Radio Luxemberg and will be heard throughout Europe and Great Britain Wednesday and Friday evenings. Delayed release of the Saturday morning session will also be broadcast in parts of Canada.

We are pleased to note again the attendance this afternoon of special guests, prominent state and city officials, and leaders in educational circles. We extend a hearty welcome to them.

We also extend a cordial welcome to our vast unseen audience and to all who are gathered in this historic building this afternoon.

The Singing Mothers this afternoon, pardon me, the singing for this afternoon session will be furnished by the Brigham Young University. I hope you do as well as your mothers. (Laughter) It is the Brigham Young University Combined Choruses, conducted by Brother Maughan McMurdie, with Brother Roy M. Darley at the organ. We are exceedingly pleased to have these young men and women with us this afternoon and extend a hearty welcome to them. We are proud of them and of the University from which they come today.

We shall begin these services by the Combined Choruses singing "Lord, To Thee Our Hearts," conducted by Brother Maughan McMurdie.

The invocation will be offered by Elder Marion Turley, president of the Yuma Stake in Arizona.

President N. Eldon Tanner

The invocation will be offered by Elder Marion Turley, president of the Yuma Stake.

The Brigham Young University Combined Choruses will now favor us with "Psalm Eighty-Six," Soloists: Melva Allred, Soprano; Wallace McCloy, Tenor, conducted by Maughan McMurdie.

After the singing Elder Delbert L. Stapley of the Council of the Twelve will be our first speaker.

President N. Eldon Tanner

Elder Delbert L. Stapley of the Council of the Twelve will be our first speaker and he will be followed by Elder LeGrand Richards of the Council of the Twelve.

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles

After Jesus began his earthly mission and acquired a faithful following of devoted disciples, he went up into a mountain and there taught many important principles and truths which touch upon varied but vital matters pertaining to man's temporal and spiritual welfare and happiness.

I desire to discuss with you just one admonition taken from our Lord's renowned Sermon upon the Mount.

Said Jesus to his disciples: "Ye are

the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." (Matt. 5:13.)

For what purpose does Christ refer to his disciples as the "salt of the earth"? This scripture is not an idle nor insignificant statement, but to the contrary is profound and most meaningful. We are all acquainted with the savoring effect salt has in the seasoning of foods to make them more palatable to the taste, therefore, desirable and satisfying to eat.

Is the Savior suggesting to his disciples in this declaration that, abiding fully by the gospel plan of life and salvation, they can acquire a savoring spiritual influence for good in the lives of all with whom they associate and labor?

I have heard men explain this teaching of our Lord by saying that in olden times salt, not refined as we have it today, but acquired in its natural state, was washed out and used to season food. When only the worthless tailings or residue remained, it was tossed upon the walkways to be trodden down by the feet of men.

I have searched the scriptures for a more complete understanding of Christ classifying his disciples as the "salt of the earth" and share with you the essential facts of my study and prayerful meditation.

The Gospel according to Mark contributes this additional thought by Jesus: ". . . Have salt in yourselves, and have peace one with another." (Mark 9:50.) And Luke, the physician, records this same teaching, then cites this further admonition by our Lord: ". . . He that hath ears to hear, let him hear." (Luke 14:35.)

Symbol of Purity and Fidelity

Salt symbolized to the Hebrews purity and fidelity, also an unbreakable league of friendship. It was no doubt with this knowledge that Christ used the metaphor to drive home a doctrinal point his disciples could understand.

The Apostle Paul writing to the Colossian Saints counseled, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." (Col. 4:6.)

The Book of Mormon record of Christ's visit to the Nephites reveals little more concerning the "salt of the earth" status of his disciples. It does, however, confirm the biblical statement and contributes this thought, "but if the salt shall lose its savor wherewith shall the earth be salted? . . ." (3 Nephi 12:13.)

The scriptures which I have quoted or referred to furnish but a glimpse of the meaning of this significant and profound statement of our Lord, but not a fulness of understanding. The fulness of that knowledge was reserved for the Dispensation of the Fulness of Times, or the era in which we live. It is found in a revelation of the Lord given to the Prophet Joseph Smith on December 16, 1833, at Kirtland, Ohio. In this important doctrinal disclosure the Lord said:

"When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth and the savor of men;

"They are called to be the savor of men; therefore, if that salt of the earth lose its savor, behold, it is thenceforth good for nothing only to be cast out and trodden under the feet of men." (D&C 101:39-40.)

This revelation is most enlightening. It is worthy of careful and prayerful study. It is a clear explanation and interpretation of Christ's statement which can be understood and which people accept as a correct guide to improve their personal lives and thus qualify them as the savor of men.

The Power of God Unto Salvation

Now let us carefully analyze the important elements of this revelation and briefly outline the course man must follow to achieve the spiritual strength and personal influence which prepare him to become "the savor of men."

"When men are called," said Jesus, "unto mine everlasting gospel, . . ." (*idem*), which gospel, the Apostle Paul declared, ". . . is the power of God unto salvation to every one that believeth. . . ." (Rom. 1:16.)

God's Saving Plan and Way of Life

The everlasting gospel, then, is God's saving plan and way of life for all his children upon the earth.

The Lord, through personal visits and by the ministration of angels, also by inspiration and revelation of the Holy Spirit, restored through the Prophet Joseph Smith the true and everlasting gospel of our Redeemer.

When an individual truly repents and is baptized by an authorized servant of God into the *true* Church of Christ and receives the Holy Ghost by the laying on of hands by those possessing the Holy Melchizedek Priesthood, he has entered into the everlasting gospel and becomes a member of God's Church and kingdom. By accepting the covenant of baptism, each convert obligates himself or herself to serve the Lord, to do his will, and to keep his commandments. This is the first qualifying step for the application of "the salt of the earth" status.

The second step is to ". . . covenant with an everlasting covenant. . . . " (D&C 101:39.) As we gain knowledge of the revelations, we learn that the gospel contains many covenants vital to the eternal welfare of man. This statement, therefore, has a plural connotation which I will explain.

Everlasting Covenant to Serve the Lord

But again, let me restate, every baptized person into the true Church of Christ enters into an everlasting covenant to serve the Lord, to do his will, and to keep his commandments. Repentance and baptism by water and the receiving of the Holy Ghost afford entrance into the kingdom of God, and the convert, now a disciple of Christ, has entered through the gate into the straight and narrow way which leads to life eternal.

". . . yea," said Nephi, an early Nephite prophet, "ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive."

Then Nephi continues with this warning and counsel:

"And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

"Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.

"And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And now, behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. . . ." (2 Nephi 31:18-22.)

To Gain Eternal Life, Endure to the End

Therefore, my beloved brethren and sisters and friends, after baptism and confirmation into the kingdom of God, according to Nephi, we must press forward with a steadfastness in Christ and endure to the end to gain eternal life. For by these first steps of repentance, baptism, and the receiving of the Holy Ghost, all requirements are not completed to obtain a fulness of glory in the eternal mansions of our Heavenly Father. Baptism alone does not fully prepare a person for eternal glory as many people are wont to believe.

Other Covenants

There are other important covenants of an everlasting nature included in the fulness of the gospel of Christ which vitally concern man's future well-being and happiness. These covenants are eternal in nature. However, they are to be received and accepted in mortal life by all mankind possessing such knowledge and desir-

ing eternal glory. It is also necessary for them to meet all the conditions and requirements and to fulfil every obligation appertaining to each gospel covenant to find joy and happiness both here and hereafter.

The Lord, through Moses, admonished the children of Israel ". . . to observe the sabbath throughout their generations, for a perpetual covenant" with their Israel. (See Exod. 31:16.)

The Ten Commandments given to Moses on Mt. Sinai are referred to in scripture as a covenant with the house of Israel. (See *ibid.*, 34:28.)

Every son of God who receives by ordination the Holy Melchizedek Priesthood is bound by an oath and covenant to keep faithfully all the commandments of God and to magnify his calling in the priesthood, which calling is a personal gift of God's power to him to officiate according to the spirit of his office and calling.

Every worthy church member privileged to enter the temples of the Lord for his or her endowment blessings accepts covenants and obligations of the most sacred nature, revealed of God for the glory of his children.

Every couple kneeling across the altar from each other in the temples of God for holy marriage enters into a covenant of the highest order, which is God's order, and which sealing and covenant is for time and for all eternity.

There are other covenants and obligations growing out of the endowment as well as the marriage contract which are binding upon the individuals concerned, and their obedience thereto assures the sanctifying influence and power of the Spirit and the spiritual renewing of their bodies in preparation for the blessings and glories which are to come.

The Lord Jesus Christ, just before his crucifixion upon the cross, gave the sacred ordinance of the Sacrament, which, in its very nature and purpose, is a covenant. It is an ordinance in which all faithful members of the Church can participate. In partaking of the sacramental emblems, all partakers witness unto God the Father and also unto each other that they will take upon them the name of his Son. They also covenant to always remember him and to keep the commandments which he has given them, and in so doing they have the blessed promise that his Spirit will always be with them.

Covenants Bind to a Course of Righteous Living

I hope these few scriptural quotes and statements, also the following teachings and observations from the revelations, will help us understand more perfectly what the Lord means to covenant with an everlasting covenant. We must keep in mind, however, as I have mentioned before, that in connection with all covenants there are conditions, requirements, and obligations which bind us to a course of righteous living and doing. It is in the meeting and fulfilling of these conditions, requirements, and obligations which build Christlike character in an individual and make possible a savoring effect for good and righteousness in the lives of people. When this sanctified state and spiritual motivation are achieved, we are then accounted, as Jesus said, ". . . the salt of the earth and the savor of men"; (D&C 101:39.)

Christ applied this metaphorical teaching to his disciples to convey a spiritual idea and ideal. ". . . to be trodden under the feet of men" (Matt. 5:13) means to trample divine things underfoot by failure to live according to revealed truth and the light which God has given for the temporal welfare as well as the eternal well-being, joy, and happiness of his people.

"The Salt of the Earth"

Jesus followed the statement to his disciples regarding their being designated "the salt of the earth" by an analogous and associated statement which gives significance and emphasis to the "salt of the earth" status.

Said the Lord: "Ye are the light of the world. A city that is set on an hill cannot be hid.

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

"Let your light so shine before men,

that they may see your good works, and glorify your Father which is in heaven." (*Ibid.*, 5:14-16.)

The Light of the World

Those then who are the "salt of the earth" are also the light of the world, and the radiance of that light, shining through their good works to mankind, glorifies our Eternal Father and strengthens his work and kingdom on the earth.

One of the best compliments an individual can say of another is that he or she is the "salt of the earth." It is most meaningful and suggests unquestioned Christlike character and conduct, uprightness, honesty, spirituality, sincerity of purpose, dignity, and other noble character virtues and qualities patterned after the divine nature of our Heavenly Father.

In another revelation given through the Prophet Joseph Smith at Kirtland, Ohio, on February 24, 1834, the Lord had this to say in admonition and counsel to his people:

"And that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them.

"But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour unto the counsel which I, the Lord their God, shall give unto them.

"And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it forever and ever.

"But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them.

"For they were set to be a light unto the world, and to be the saviors of men;

"And inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men." (D&C 103:4-5, 7-10.)

The World's Need

In the light of this revelation, as we view conditions among men and nations today, we realize the world needs more "salting." Who, then, or which group can help guide the people of the world to freedom and peace? The way to peace, brotherhood, and happiness is for the Saints of the Most High God to set an example in spiritual living and doing as to savor the souls of men in righteousness, truth, and brotherhood. Therefore, we who have membership in the Church of Christ and possess the gospel of peace and salvation have this privilege, responsibility, and challenge.

Let us, therefore, become more faithful, obedient, and exemplary in all our obligations and duties to God and our fellow men, and thus fully qualify to be considered "the salt of the earth" to savor the souls of men everywhere.

I bear witness, my brothers and sisters and friends, to the truthfulness of the work in which we are engaged, to the need the world has for the message of the gospel as we teach it. I pray that we may always be found faithful, true, and obedient in our devotions to our God, and I ask it humbly in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Delbert L. Stapley of the Council of the Twelve has just spoken to us. Elder LeGrand Richards of the Council of the Twelve will speak to us now, and he will be followed by Elder S. Dilworth Young of the First Council of Seventy.

ELDER LeGRAND RICHARDS

Of the Council of the Twelve Apostles

Brothers and sisters, humbly I stand before you here this day, grateful in my heart for the privilege that I enjoy with you of being present at this great conference. I have enjoyed the messages of my brethren, commencing with the wonderful message sent to us by our noble President and read so beautifully by his son Robert. We have been thrilled with the messages that have been given and thank the Lord for our leaders. I thought of the words of the song, "Come, listen to a prophet's voice, And hear the word of God, ¶And in the way of truth rejoice, And sing for joy aloud." (Hymns, 46.) Now we feel like singing for joy when we listen to the words of these prophets and know how much the Lord has given us in our day that is not understood by the world.

"He that Cometh to God. . . ."

I had a conversation with a relative of mine a short time ago. He made this statement which has remained with me and which I have thought a lot about. He said, "No one believes the Lord." I have thought of that, and I thought, wouldn't it be wonderful if all of our Father's children believed him as he talks to us through his prophets. Suppose that he were with us, and we could sit down with him and could be instructed by him personally, as was the Prophet Joseph, and he would tell us the reason for our being here upon this earth and what our mission is to be. Would it make any more difference in our devotion and our willingness to serve him than it does when he speaks to us through his prophets?

You remember what the Apostle Paul said: ". . . he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.) And through the Prophet Joseph, the Lord said, "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

Commandments and Promised Blessings

As I have studied the gospel, and not only through my study but in my observation in the years of experience I have had in this Church, I haven't found any commandment from the Lord without a promised blessing far greater in value than the thing that the Lord asks of us. He puts us to the test to see if we believe him.

Remember when this earth was formed, or ready for forming, the Lord looked down, saw there was space, and said, ". . . we will take of these materials, and we will make an earth whereon these may dwell; . . ." referring to the sons and daughters of God in the spirit world.

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abraham 3:24-25.) Wouldn't it be wonderful if we all believed the Lord enough so that we would be willing to obey his commandments that he gives us?

Action Without Questions

Over fifty years ago I heard Elder James E. Talmage tell this story. It has remained with me all these years. He told about a group of tourists or travelers in the Alps who were snowbound. The Lord sent an angel to a monk and told him about these people, asking him to go and rescue them. The answer was, "Why?" And the minute he said, "Why," the angel disappeared. He went to the second monk and delivered the same message, and the answer was, "How?" And the angel disappeared. He went to the third and delivered the same message, and the monk said, "When?" And the angel remained and delivered his message.

It shouldn't be for us to say, when the call of the Lord comes or when we understand a command that is given to us through the prophets of God, "How can we do it?" or "Why does he ask us to do it?" but "When, oh, God the Eternal Father, as thy son or daughter, wouldst

thou have me do the thing that thou hast commanded?"

Commandments and a Way to Keep Them

And then I thought of the words of Nephi. You remember when he was commanded to go back and get the plates from Laban. He said, "I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.) That is my faith, and that is the faith we all should have.

Speaking now of the promises of the Lord to those who keep his commandments (and there isn't time, of course, in a meeting like this to discuss many of them), you remember what Jesus said: "Blessed are the pure in heart: for they shall see God." (Matt. 5:8.) What a promise! I believe that. I believe every man or woman who lives here in mortality in purity before God will stand in his presence and have his benediction, "Well done, thou good and faithful servant." We have been told in this conference that no unclean thing shall ever enter his presence. I believe that with all my heart.

Examples

Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (*Ibid.*, 5:6.) No man ever hungers and thirsts after righteousness and asks God the Eternal Father in great humility and in faith, that the Lord doesn't grant the righteous desires of his heart. We have been told that here in this conference by a number of the speakers who have already spoken to us.

Repentance and Baptism

And so you can go through the rest of the commandments. Take the one on the law of tithing as an illustration—how the Lord calls us back, saying that Israel had robbed him in the withholding of their tithes and their offerings! Then he said, "Return unto me, and I will return unto you. . . ." What an invitation!

". . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:7, 10.)

What if we just believed the Lord and could accept his word as it comes to us from his prophets? There wouldn't be any argument about "how" or "why," but it would be, "When, oh, Lord, would you have me do the thing that you have commanded through your servants the prophets?"

And so you can go through the list. Take, for instance, the day of Pentecost when Peter stood before the multitude and bore witness that Jesus was the Christ, the Son of the living God. (What marvelous testimonies we have had here in this conference to that effect, particularly from President Tanner this morning.) And what happened to the multitude on the day of Pentecost? They were pricked in their hearts, and they cried out, "Men and brethren, what shall we do?" And you remember the answer.

Peter said, "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:37-39.)

Now, we as Latter-day Saints know the meaning of this promise. We have been baptized in Christ's name. We have received the Holy Ghost, and the evidence of that is in the great sacrifices that are being made all over this Church to carry on this great work of the Father to build his kingdom, to prepare for his coming, to help to make possible the fulfilment of the prayer he taught his disciples: "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10.) And there is no sacrifice that can be asked of the faithful Latter-day Saints that they are not willing to make in order to fulfil the promises of the Lord and to show their faith in him. Wouldn't it be wonderful if all of us believed the Lord?

The Word of Wisdom

I will refer briefly to the Word of Wisdom. We read in the magazines and

in the newspapers today statements by great scientists telling us that tobacco is the cause of lung cancer and other diseases, and yet less than three years after this Church was organized, the Lord in February 1833 gave a Word of Wisdom unto his people for their guidance. He said that it was the mind and will of the Lord. Does anybody need to argue about whether it is to be observed or not when the Lord himself says it is the mind and the will of the Lord? And then he said it is ". . . adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints." (D&C 89:3.) And I always say if there are any of the Latter-day Saints any weaker than that, we ought not to ask them to keep the Word of Wisdom. But think of the promises of the Lord through keeping the Word of Wisdom! And he tells us that ". . . tobacco is not [good] for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill." (*Ibid.*, 89:8.)

Then consider the rest of the Word of Wisdom. There isn't time to discuss it in detail, but we are not to use strong drinks. Strong drink has caused more misery and broken homes and unhappiness than all the wars that have ever been fought, and yet we can't believe the Lord and know that we shouldn't touch these things. If you take the first glass, you never know how soon you will take the second; and if you never take the first one, particularly our young people, you will never need to worry about the second.

Then the Lord indicates that if we keep this Word of Wisdom, we shall run and not be weary and walk and not faint, and the destroying angel shall pass us by and not slay us as the children of Israel. And then he tells us that we shall have knowledge, yea, even hidden treasures of knowledge, and I think that is one of the greatest promises the Lord has made to his people in this dispensation. (See *ibid.*, 89:19-21.)

Companionship of the Holy Ghost

You find boys and girls who keep the Word of Wisdom and remember their prayers, and you will find that they have the companionship of the Holy Ghost, that they have power given them to resist the evils and the temptations of this world, as demonstrated in their lives.

Some of us have had the privilege of attending these youth conferences. A short time ago I was at one back in Carthage where the Prophet Joseph and his brother Hyrum were martyred. We had over five hundred young people there from that mission. Some of them had come a thousand miles to be there, and for three hours there wasn't a minute lost between their testimonies. They took their turns bearing testimony, and with tears in their eyes, most of them testified that they knew that God lives, that they knew that Jesus is the Christ, that they knew that Joseph Smith was a prophet of God; and no reasonable person could have listened to the testimonies of those boys and girls and questioned their sincerity.

Hidden Treasures of Knowledge

Talk about hidden treasures of knowledge! What more could you ask? Is there a father or mother in Israel who wouldn't want his or her boys and girls to make themselves worthy of the blessings that the Lord has promised through observing and keeping the Word of Wisdom? Wouldn't it be wonderful if we could all believe the Lord?

There are many other evidences in this Church of how the Lord is fulfilling his promise. Take the 12,000 missionaries in the field—young men and women giving their time without remuneration. I visited with the vice-president of Brigham Young University last night. They have fifty-six wards and six stakes of Zion. He said it is a thrill on fast Sunday to hear these young people bear their testimonies—hidden treasures of knowledge.

Brothers and sisters, with all my heart and soul I testify that I know this work is true; and I know no man or woman or boy or girl can keep the commandments of the Living God, have faith in him, and be prayerful who will not be blessed with blessings which are more valuable than the wealth of this world. I bear my witness of the truth of this work and ask God to bless you Latter-day Saints everywhere and our friends throughout the world, and above all to

preserve the youth of Zion from the pitfalls and evils of this world that can mar their lives. I leave my blessing upon you all, in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

Elder LeGrand Richards of the Council of the Twelve has just spoken to us. Elder S. Dilworth Young of the First Council of Seventy will now address us.

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy

It is vital that the doctrines of exaltation be taught in this conference. It is necessary that some attention be given to some detail.

Long ago, 129 years to be exact, Joseph the Prophet invited Brigham and Joseph Young to his house at Kirtland to sing for him. The Young brothers had excellent blending voices and were fond of singing together. The songs they sang were the sentimental songs of the New York frontier, coupled with some hymns popular with the Methodists but true enough in sentiment to be adopted by the Church. An old diary of Brigham Young contains two or three of these songs, laboriously copied out in his old-fashioned handwriting.

The Prophet was touched by what they sang and engaged them in a long conversation. He recounted a vision in which he saw the heavenly reward of those who had died during the Zion's Camp march. He wept as he mentioned the beauty and glory of their kingdoms. He told Brigham that he was to be one of the twelve special witnesses, soon to be called, and he appointed him to spread the word that Saturday next a conference would be held at which the Twelve would be chosen. Then he turned to Joseph and said strange words, "Brother Joseph, the Lord has made you president of the seventies."

From that day until now men have been ordained to the "seventies."

The Call of the Seventy

Many have conceived it as a personal call to teach all who would give heed to their declaration of testimony. Others have passively accepted the ordination, responding as called to local office and local service. Some have felt that with the office of seventy comes some special endowment which sets them apart from others in a special way.

The quorums of the seventy in this day number approximately 400. Their total is in the neighborhood of 22,000 men. Each of these men is a member of a ward, presided over by a bishop, and is subject to the call of his stake president to do missionary work. As is the case in all church responsibilities the seventies are subject to call by authority before they take part in the organized missionary work of the Church.

The Missionary Method and Message

Today the missionary system has been carefully organized as to the content of the message and the method of its presentation. The method of presenting the gospel to people in 1840 would be of small avail in this day of sophisticated men and women. Today's method of work fits today.

The seventies, therefore, must be prepared for today. Is a seventy to be called as a teaching missionary? Then he must learn the prepared lessons and the techniques of their delivery. At the same time he must learn to be flexible in the use of the lessons so that he can meet each situation as it arises. This will require both technical training and the guidance of the Spirit of the Lord. Every seventy in the Church who has the ability to teach should prepare himself by practice and training to be ready to teach the gospel should he be called and should make himself available for call. This means that opportunities must be given to him to prepare himself. The quorum presidents are responsible for this opportunity. The quorums should operate schools of preparation. The presidents of quorums should be alert to the progress of their brethren in the preparatory effort, notifying the stake

president when a man is trained and ready. Calls to be teaching missionaries on a mass basis would be bound for failure. Calls to trained seventies would result in success.

Finding Interested Persons

In this new program quorum members not called to be missionaries are to become finders of prospects. I think we call the prospects investigators at times. In this important activity, the seventies go forth to discover people who will be interested and who will listen to the message of the missionaries. This also requires training. Here the prospect is to be persuaded to receive the instruction in gospel principles. The training therefore must be in the art of persuasion. Quorum presidents should prepare these members by training courses in this art.

The enlargement of the effort will depend on these men now called "finders." These discover interested people and arrange with them to hear the lessons taught by the missionaries. You can see that their importance can hardly be overestimated. They assist members to succeed in the program of "every member, every family, a missionary." They go into new territory, seeking the honest in heart. Theirs is the more difficult of the two missionary efforts of finding and teaching.

Stake Presidents Guiding Hands

In all of this work, the stake president's is the guiding hand. He arranges to release the men from ward responsibilities so they can serve the quorum presidents as finders, and he calls personally those to act as missionaries. His reservoir of men for both of these responsibilities should be the seventies quorum. And so it will be if there is an alert presidency preparing its members and making them available.

The gospel is to be preached. Under the direction of the Twelve the seventy are to assist in the preaching. So say the revelations. But an effort must be made by the men involved to prepare for the call. At the present moment the Presidency and the Twelve have placed the responsibility for missionary work in the stakes on the stake presidents and have asked them to call worthy seventies. Then let us become trained and able, and the stake presidents will call us. They will use the best available men for the job. The seventy should fit that description.

As I read the revelations and see the provisions made by the Lord for the work of this dispensation, my feeling for the great overreaching power of the gospel grows stronger and stronger. In the authority of the restoration is the power to implement its success.

Joseph Smith laid the groundwork, and each succeeding president has added to the structure as the need has arisen. President McKay leads this work now and, as the living prophet, has established this present system. It is under his direction and approbation. That he is a prophet I bear witness. I also testify that the gospel was restored through the Prophet Joseph Smith, whose mission was revealed to him in his youth, who spent his maturing years in preparing for the work, and who gave his complete adult life to its restoration, finally sealing his testimony with his blood. The least we can do is to give our complete devotion to it.

Seventies, Special Witnesses

If any man, if any body of men, should stand true, it is the seventies. Specially chosen, called to be special witnesses, let us bear our witness with the knowledge of the truth to spur us on and with the further knowledge that the Lord has called us to it. But let us do it in order and by appointment as the Lord's servants designate.

On behalf of the seventies, we pledge this day to you, President McKay, that we shall give redoubled effort to help implement this call to have the seventies prepared and called to do missionary work, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Brother S. Dilworth Young of the First Council of Seventy has just spoken to us.

The congregation will join with the Chorus in singing "O Ye Mountains High," conducted by Brother McMurdie. Brother Alma Sonne will be our next speaker.

President N. Eldon Tanner

Elder Alma Sonne, Assistant to the Twelve, will now speak to us. He will be followed by Elder Victor Brown of the Presiding Bishopric.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

My brethren and sisters, I feel that the word of God has come to us in rich measure in every session of this conference. We have been reassured; we have been strengthened; we have been edified; and we are happy in our knowledge of the truth.

I want to read to you a sentence written by Charles A. Lindbergh. He said: "It should now be branded on our conscience that unless science is controlled by a greater moral force, it will become the anti-Christ prophesied by the early Christians." He also refers to great spiritual truths which emanate from God. "Unless the actions of a people are guided by these truths," he points out, "it is only a matter of time before their walls will collapse as they did at Berlin, Munich, and Nuremberg."

The Bible Source of Spiritual Truths

The spiritual truths referred to by Colonel Lindbergh are contained in the fulness of the restored gospel and are itemized and emphasized in the Holy Bible. We invite people everywhere to search the scriptures. "We believe the Bible to be the word of God . . ." said the Prophet Joseph Smith. There is and has been much controversy about the Bible. What the world needs today are fewer people to argue and more people to read and think. There are many interpretations and a diversity of opinion, and as a result there is much confusion and division in the religious world. I am sure one of our major difficulties is that mankind has lost guidance and wanders about from place to place and from theory to theory without either guide or compass. Without guidance man lives in a vacuum with no road to the future.

The Bible is the Word of God

Like many of you, I believe in the Bible. It is the word of God. It is reliable and trustworthy. It contains the wisdom of the ages and is the source of all that is best in our modern life. It is an outline of history covering a period about which people generally are not well informed. From the standpoint of literature it ranks among the best, and I have found that among many writers and public speakers are those who are indebted to the Holy Bible for the effectiveness and renown of their literary production. I often think of Abraham Lincoln's appraisal of the Bible and his acknowledgment of its value. It was not an offhand opinion given by him of this sacred volume. Lincoln was qualified to speak on this subject. He said, "This great book . . . is the best gift God has given to man. All the good Savior gave to the world was communicated through that book. But for it we should not know right from wrong. It seems to me that nothing short of infinite wisdom could by any possibility have devised this excellent and perfect moral code." (August 1864.)

Lincoln's quotations from the Old and New Testaments are numerous. These quotations appear not only in his speeches but also in his private correspondence. In his second inaugural address, which is noted for its eloquence and its masterful presentation, scriptural quotations abound, and the name of Deity is frequently used, and religious sentiment runs through the entire speech. President Lincoln, as you know, was a religious man without any church affiliation. He was often on his knees in prayer. Passages like the following are used by him:

"Judge not, that ye be not judged." (Matt. 7:1.)

"Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" (*Ibid.*, 18:7.)

". . . the judgments of the Lord are

true and righteous altogether." (Psalm 19:9.)

Confidence in Spiritual Truths

Lincoln appeared to have unlimited confidence in scriptural teachings. He used them in private correspondence and in his daily conversations. In one of his letters he quotes from the third chapter and the 19th verse of Genesis: "In the sweat of thy face shalt thou eat bread, . . ." In the same letter he quotes the golden rule and alludes to the temptations of Jesus. When asked to repeat his stand on a certain matter, he refused by quoting from the 16th chapter of Luke: ". . . If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Verse 31.)

There can be no question about Lincoln's familiarity with the Bible, or that he read it frequently, and that he memorized large portions of it. His greatest speeches, like his farewell talk on leaving Springfield, his second inaugural, and his masterful oration at Gettysburg, furnish irrefutable evidence of the debt he owes the English Bible. Most people will agree that from the standpoint of greatness and wise statesmanship Lincoln tops the list.

I have spoken as I have about our great American because I believe he is a product of the truths contained in the Holy Bible. These truths were part of him. They entered into his decisions, his philosophy, his contacts with his fellow men, his literary style, and his success as a leader of the nation. And so I urge the reading of the Bible. It is a powerful book and contains treasures of truth which are vital to man's development. It is a strong testimony of the existence of God and the divine mission of Jesus Christ.

Read the Book Itself

May I suggest that you turn to the book itself instead of reading the commentaries of scholars and pretenders of religion. The latter will not satisfy, for the things of God are understood by the Spirit of God. But the Bible should be read searchingly as admonished by Jesus. It is and has been a source of comfort and strength in times of sorrow and disappointment. Its pages are filled with quotable passages concerning the conduct of man and his spiritual and moral well-being.

The influence of the Bible reaches into the laws and the governments of nations, into the art, literature, and folklore of races and communities. No book has wielded a wider influence.

Alters the Lives of Men and of Nations

I need not tell you that there is a peculiar sanctity and force about its words. In it are the messages of mighty prophets who ". . . spake as they were moved upon by the Holy Ghost." (2 Peter 1:21.) History has proved that the Bible has altered the lives of men and nations. It has touched deeply the heart of humanity. Public men who have attained to eminence in our own country have been equipped with a knowledge of its contents. It is a converter of souls to a better life, to a belief in God and a wholesome respect for his laws and commandments.

Green, in his *A Short History of the English People,* gives a marvelous testimony to the effect of the printed Bible during the reign of Queen Elizabeth I. He writes: "No greater moral change ever passed over a nation than passed over England during the years which parted the middle of Elizabeth's reign from the meeting of the long Parliament. England became the people of a book, and that book was the Bible. Its literary and social effects were great, but far greater was the effect of the Bible on the character of the people at large. Its influence called on human action. The whole temper of the nation felt the change. A new conception of life, a moral and religious impulse spread through every class."

It was the Bible that led the Prophet Joseph Smith into the presence of the Father and the Son and opened the door to a new gospel dispensation. Thousands of people have been brought into the Church because of their familiarity with scriptural teachings. It validates the Book of Mormon and establishes its divine origin. It is a bulwark against the tyranny of infidelity and atheism.

Desperate attempts have been made

by its enemies to minimize and discredit its influence. Fortunately, they have failed, and they will continue to fail. "Heaven and earth shall pass away, but my words shall not pass away," said the Savior. (Matt. 24:35.) The Bible will survive the onslaughts of the adversary.

The time-honored volume is a pillar of freedom. From its pages come the doctrines of equal rights; the fatherhood of God and the brotherhood of man; patience, tolerance, and love; the dignity and worth of the human soul; and the right and obligation to worship God and to account to him for all that we do, what we say, and what we think.

I believe most people are searching for standards and beliefs which will sustain them through life, which is not always sunshine and flowers. For some it is hard and cruel, and the burden is heavy. Many of these people believe in God, but they do not have the firm and resolute conviction to carry on. Where shall we go for guidance and inspiration? Where can we find God and spirituality? It cannot be found in the current literature of the day. It cannot be found in statistics or on the financial page of the daily newspaper. Seldom can we find it in the colleges and the universities of the land or in the lecture hall. There is only one source—one only—and that is in the revelations of God to his servants, the prophets. The biblical characters are men who walked and talked with God. There is much to learn from them and the distant past. Five thousand years of human experience should offer a good guideline for the modern world. May we search the Bible diligently, eagerly, and prayerfully, I pray in the name of the Lord Jesus. Amen.

President N. Eldon Tanner

He to whom we have just listened is Elder Alma Sonne, Assistant to the Twelve. Elder Victor L. Brown of the Presiding Bishopric will now speak to us, and he will be followed by our concluding speaker, Elder Franklin D. Richards, Assistant to the Twelve.

BISHOP VICTOR L. BROWN

Second Counselor in the Presiding Bishopric

"One Builds Palaces . . . ."

In President McKay's recent book, *Ancient Apostles,* we read: "Character is built out of circumstances. From exactly the same materials, one man builds palaces while another builds hovels." Evidence of the truth of this statement is found on every hand.

In the current issue [October] of the *Reader's Digest,* there is a thrilling article written by Ira Wolfert entitled "The Most Phenomenal Athletes in History." I should like to quote some excerpts:

"Hot Rodders indeed! Among the boys and girls who were graduated from California's Santa Clara High School in June are four national swimming champions, two of whom have broken four world records. Generally, athletes do not reach their physical peak until they are in their late twenties. But Don Schollander, Donna de Varona, Sharon Finneran and Terri Stickles were still teen-agers when they performed their amazing feats of speed, strength, stamina, and co-ordination.

"What is perhaps most extraordinary is that it isn't extraordinary anymore, but representative of what today's youngsters are doing. . . .

"It will be front-page news around the world this October if no new Olympic records are set at the games in Tokyo. That is because, as athletes, today's young generation is the most phenomenal in history."

Mr. Wolfert goes on to say:

"It's the same story on dry land. Not one Olympic track or field champion before 1932 could qualify on the basis of his winning performance for a place in this year's games.

"What makes the difference? Actually there are two categories of athletic prowess measured by the records. One is inborn, a physical gift that cannot be taught, can only be perfected. The other involves normal physical attributes that have been trained to a high degree.

Olympic events test both kinds of excellence. . . ."

He goes on:

"One night last winter, a 15-year-old boy, Bill McClellon of DeWitt Clinton High in New York City, walked into an armory and, as a novice wearing sneakers, leaped from a hardwood floor to a height of 6 feet, 7 inches. . . . This lad jumped higher in his first competition than *every Olympic champion except one before 1952!*"

He continues:

"But physical genius is still a rarity. Ninety percent of our athletes have only the talent we were all born with. They have transformed the ordinary into the extraordinary by persistent training. . . ."

Or in the words of President McKay:

"From exactly the same materials, one man builds palaces while another builds hovels."

Just two more quotes from the article. Robert Giegengack of Yale, coach of this year's United States Olympic track and field team said of some of his athletes:

"They work about two and a half times as hard as they did ten years ago. . . ."

Finally:

"Amateur athletes generally do not make a career out of their special abilities. The training involves intense, overwhelming preoccupation with oneself, and usually the athlete becomes interested in other things. But meanwhile, the revolution in training methods is giving the kids something much more valuable than a knowledge of their bodily prowess. Coach Giegengack put it this way: Not too long ago, he said, when a 'hopeless' case who obviously didn't have it tried out for one of his teams, he'd take the youth aside and gently advise him to devote his energies to something else. He no longer does that. The indispensable 'it' required for athletic success is in the mind rather than the body. Anyone can be good who's willing to work hard enough." (P. 151.)

"If He is Willing to Work Hard Enough"

Anyone can build a palace rather than a hovel if he is willing to work hard enough. If we applied the principles used in making Olympic champions to all phases of our lives, the transformation in society would be just as phenomenal.

The managing director of one of the largest banking institutions of England, with more than a hundred branches throughout the world, says that out of one hundred men starting on an even footing, only ten ever rise above the surface of the business, and of these ten, not more than one ever proves himself fit to hold a position of grave responsibility. He says that inevitably the cause of failure is the disposition to take things easy, to avoid the hard tasks. Life everywhere consists of hard jobs. Men tackle them, but the aimless crawler will get into his shell and decay.

The great industrialist Andrew Carnegie said:

"I congratulate poor young men upon being born to that ancient and honorable degree which renders it necessary that they should devote themselves to hard work."

And from another pen:

"There is one right which man is generally thought to possess which I am confident he neither does nor can possess, the right to subsistence when his labor will not fairly purchase it." (Thomas R. Malthus.)

Someone has said:

"The man who goes through life looking for something soft can often find it right under his hat."

Examples of Diligence and Faithfulness

Now let us turn to another aspect of life, one that is not limited by time but rather one that is eternal. Just as it is necessary for the athlete to work hard at his training and for the successful executive to work hard at his business, so it is necessary for all of us, no matter what our personal activities may be, to work hard at living the kind of lives that will build palaces and not hovels.

When I was bishop of a ward, we called one of our members to be the general secretary of the Aaronic Priesthood. He was one of the finest general secretaries in the Church. He worked at his assignment. Through his thoroughness and inspired leadership, almost all of the boys earned their Aaronic Priest-

hood awards, became Eagle Scouts, and went on missions.

I recall a former stake president whose business consistently took him far away from home a great deal of the time. He never missed his church meetings. It was often necessary for him to return home, attend his meetings that very night, and then leave again immediately. This meant traveling all night many times. Expense and inconvenience were of little consequence.

I know two counselors to stake presidents who, even though away on business to distant cities, will interrupt their business trips to return just to attend to their church meetings and then return by air to their business appointments. This is the kind of devotion to responsibility that makes a champion of leaders: the women who accepts the call to be the chorister in Primary, even though she feels inadequate, and sticks at it week after week until she succeeds; the Sunday School teacher who is so interested in her class that she spends hours preparing lessons so well that even the disinterested like to come; the drama director who is so patient and understanding in teaching our people to perform on the stage; the Relief Society sister who spends hours scrubbing floors, washing clothes, serving meals for a sick neighbor; the 12,000 young men and women who are serving as missionaries throughout the world for The Church of Jesus Christ of Latter-day Saints, young people who are giving of themselves to their fellow men, champions of the first degree; and, of course, the example of our beloved President who at 91 still does not find time to take a vacation from his responsibilities but continues to work hard without sparing himself for a moment.

Just as the athletes are training so well for the Olympic competition, so are these loyal devoted members of the Church training for a far more important contest. Each in his own way is taking the same material and building palaces rather than hovels.

May God bless each one of us that we may set our sights high and then be willing to work hard enough to be good, good enough to build palaces and not hovels.

I bear my humble witness that Jesus Christ lives and that he directs this, his Church, through his servant and our President and Prophet, David O. McKay, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just heard from Bishop Victor L. Brown. Elder Franklin D. Richards, Assistant to the Twelve, will be our concluding speaker.

ELDER FRANKLIN D. RICHARDS

Assistant to the Council of the Twelve Apostles

My dear brothers and sisters, I appear before you today with a humble heart and rejoice with you in the spirit and proceedings of this great conference. I have recently returned from an assignment to the stakes and missions in Samoa, Fiji, New Zealand, and Australia, and I bring you the greetings and the love of the Saints and missionaries in these wonderful areas.

The Prophet Leads Us

I am grateful for the privilege I have had of meeting with the people of the South Pacific and bearing to them, as I do to you today, my testimony that God lives and is mindful of all of his children; that Jesus is the Christ, our Redeemer and Savior, the Only Begotten of the Father in the flesh; that Joseph Smith was a prophet, commissioned to be the instrument through which the fulness of the gospel and authority to act for God has been restored to the earth in this dispensation. I always rejoice in bearing witness that we are led and guided by a great prophet today, our beloved President David O. McKay; and may the Lord bless and sustain him and strengthen him.

The work of the Lord is progressing in the South Pacific areas at an accelerated rate. I found the same wonderful spirit and the same problems facing the people and the Church there as else-

where. We can be grateful, however, that throughout the ages God has counhas admonished his people through his seled his people and helped them to solve their problems.

Order and Diligence

It is interesting to note that as God prophets, two words have frequently appeared—*order* and *diligence.*

King Benjamin, in concluding a great address to his people, said, "And see that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength . . . it is expedient that he should be diligent, that thereby he might win the prize; therefore, all things must be done in order." (Mosiah 4:27.)

In this dispensation through the Prophet Joseph Smith the Lord has told us that his ". . . house is a house of order, . . . and not a house of confusion" (D&C 132:8), and that every man should learn his duty, and " . . . act in the office in which he is appointed, in all diligence." (*Ibid.,* 107:99.)

When called upon to accept an assignment in the Church which is an important part of building the kingdom of God, many people wonder how they can give the time and attention necessary to fulfil the assignment properly and also meet their family obligations.

Today there are so many things to do so many things crowding us. In this environment the words *order* and *diligence* are key words to success and happiness regardless of the activity we are engaged in.

In meeting with stake and mission leaders and other individuals, I frequently ask them what their greatest needs are. Almost invariably they reply that among their greatest needs is "better organization of their time and work"—or in effect more order and diligence.

And it is not infrequent that many ask the question, "How does one develop the traits of order and diligence?" President McKay has given us some good advice in this connection. He said, "Don't be too busy to meditate, and when the answer comes have the courage to execute it."

Order commences with meditation; and meditation includes thinking, analyzing, prayer, fasting if needs be, and always planning. Meditating requires that time be regularly set aside to consider the things that you think you have to do. Many times you find you have more to do than you can do in the time available.

To develop an orderly pattern you must consider the things facing you, analyze their importance, and list them in the order of their importance. After the things of prime importance are selected, develop a plan to accomplish these more important matters.

Planning involves further analysis and developing of effective ways which will save time and simplify the operation involved. Prayer is always desirable in planning the effective use of time.

Many are prone to do the easy things and give those matters attention that seem to be the most pressing regardless of whether they are the most important or not, but through meditation, prayer, and planning you can select what might be called the first things to do and work out effective ways to do them.

First Things

Undoubtedly the two most important first things for us to do in this life are to provide for our families and to assist in building the kingdom of God. As we select first things and put them in preferred positions and work out a plan to accomplish them, we are developing orderly habits which will make it possible to serve in the Church and properly care for our families.

In building the kingdom of God the Lord has said that we should first learn our duty. (See D&C 107:99.) He has counseled us to seek out of the best books words of wisdom and to seek learning even by study and by faith. (See *ibid.,* 88:118.) Study should be rated among those things of first importance. In organizing our time and work, time should be regularly allotted for personal study as well as study with our families.

In any successful endeavor we learn our duty by having a clear understanding of our responsibilities. Moses in speaking to his people charged them, "And thou shalt write upon the stones all the words of this law very plainly." (Deut. 27:8.) In this manner Israel could learn its duties. Instructions from leaders should be, as Moses said,

plain, in order that those affected might easily learn their duties. Plainness generally incorporates simplicity. Simple things are readily understood. The gospel is simple and was taught by the Savior in a simple and beautiful way. Simplification brings better understanding and provides more time by eliminating unessentials.

We must provide time to be with our families and to do things together. In planning the use of your time, I counsel you to spend as much time as possible regularly with your families—say at least two nights each week. As parents our obligation to our families not only includes seeing that they are fed, clothed, and educated, but that their spiritual needs are taken care of as well. Certainly a good part of this must be done personally, such as having a weekly family night, taking vacations together, and going to Sacrament meeting as a family.

Diligence

By selecting first things to do and working out a plan to do them first, we have taken an important step toward accomplishing them. This is where diligence plays a big part. When the Lord counseled us to perform our assignments in all diligence, he meant whether it was convenient or not.

The Prophet Joseph Smith said, "that a religion that does not require the sacrifice of all earthly things never has power sufficient to produce the faith necessary unto life and salvation." (Sixth Lecture on Faith.)

To perform our assignments diligently, sacrifice of our time, talents, and means is frequently required, but we know that sacrifice brings forth the blessings of heaven. We are entitled to the blessings which are predicated upon obedience to this principle of sacrifice. The Lord has said, "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

To be diligent in our work also means to be effective and not just busy. The Lord recognized this difference between just being busy and being effective when in 1831 the elders were traveling down the Missouri River in canoes. The Lord said at that time, ". . . it is not needful for this whole company of mine elders to be moving swiftly upon the waters, whilst the inhabitants on either side are perishing in unbelief." (*Ibid.*, 61:3.) Just as it was unnecessary for all of the elders to be moving swiftly upon the waters, so it is with us—it is not necessary to do many unessential things that keep us busy but result in little or no real benefit to anyone.

Being diligent also requires faith in the Lord Jesus Christ and in ourselves, and making up our minds to be orderly and diligent is a good part of having faith in ourselves. Even though our assignments seem difficult, as we develop our faith and persevere, we are able to achieve our righteous objectives.

President Heber J. Grant frequently quoted from Emerson: "That which we persist in doing becomes easy to do, not that the nature of the thing has changed but that our power to do has increased."

To be diligent one must learn to persevere—yes, to endure to the end. But we might ask, to the end of what? Can we endure to the end of a day with the same dedication and enthusiasm we had at the beginning of the day even though faced with frustrations and problems. Each year has 365 days, and each day has twenty-four hours, each requiring enduring to the end. However, remember what King Benjamin said: ". . . it is not requisite that a man should run faster than he has strength." (Mosiah 4:27.) He undoubtedly meant mental, physical, financial, or spiritual strength, or all combined.

Survey Large Fields; Cultivate Small

In all phases of my personal experience I have found it wise to survey large fields but cultivate small ones. In surveying large fields one in effect makes a master plan which he later develops in orderly stages. This is a sound way to build and avoid many disappointments which can result from overextending oneself. Surveying large fields and cultivating small ones involves the principles of order and diligence and results in growth and development. These are basic principles of eternal progression.

As we increase our personal effectiveness, we increase our effectiveness in our

church assignments, and one of the great needs today in building the kingdom of God is effective leaders. The Savior has told us that "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father. . . ." (Matt. 7:21.) Note the words ". . . doeth the will of my Father. . . ."

Finally, again I cite the words of King Benjamin, ". . . it is expedient that he should be diligent, that thereby he might win the prize; therefore, all things must be done in order." (Mosiah 4:27.)

I bear witness, and I know that the witness I bear is true, that through order and diligence we can work in the Church and properly take care of our families and win the prize of eternal life—of peace, happiness, and success through eternal progress.

May we this day resolve to apply these basic principles of order and diligence in our lives and win the most worthwhile prize of all—eternal life—I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Franklin D. Richards has been our concluding speaker.

The regular general session meeting of our priesthood of the Church will be held here in the Salt Lake Tabernacle this evening at seven o'clock. Priesthood members only are invited to be present. The priesthood session will not be broadcast publicly, but in addition to the overflow meeting in the Assembly Hall the proceedings of this priesthood meeting will be relayed by closed circuit broadcast originating in the Tabernacle to members of the Aaronic and Melchizedek Priesthood assembled in 400 separate locations in all parts of the United States and in Canada. It is estimated that approximately 12,000 holders of the priesthood will be on Temple Square and approximately 60,000 others will be gathered in other locations from coast to coast and in Canada.

The Sunday morning session at ten o'clock will be broadcast by many radio and television stations in the West, short-wave in England over Station WRUL beamed by five transmitters near Boston to Europe, South America, Central America, Africa, and parts of Asia. This session will also be broadcast during early morning hours over KSL and KIRO radio at Seattle, and will be heard by members of the Church in Canada, New Zealand, Australia, and many Islands of the Pacific.

The CBS Radio Network Tabernacle Choir broadcast tomorrow morning will be from 8:35 to 9:00 a.m. Those desiring to attend this broadcast must be in their seats not later than 8:15.

Elder Thomas S. Monson of the Council of the Twelve will be the speaker on the Church of the Air Broadcast on CBS Radio tomorrow at 7:35 o'clock.

There will be large crowds attending the services on Sunday. We ask you to please be courteous, gracious, to one another at all times, and especially when standing at the entrance of the Tabernacle and when driving automobiles.

The Brigham Young University combined Choruses, who have furnished this lovely music under the direction of Maughan McMurdie, with Roy M. Darley at the organ, will now sing "The Spirit of God Like a Fire is Burning."

The benediction will be offered by Elder Weldon V. Moore, formerly president of the Australian Mission, and then this Conference will stand adjourned until the General Priesthood Meeting this evening and the General Session tomorrow morning at ten o'clock.

President Hugh B. Brown

After the singing of that favorite hymn in such an inspiring manner I am impelled to say just a word to the members of this Chorus. I would like to turn around and face them but if I did they couldn't hear me.

When I listen to the Singing Mothers I am stirred to the depths. When I listen to the Tabernacle Choir I am lifted to the heights. But this afternoon these young people have brought us very close to heaven as they have sung and shouted "Hosanna to God and the Lamb."

I wanted to say just a word, because I know that President McKay invariably has something to say to the young people, and especially to the choruses who sing for us. His heart is with them. You young people have his love, his blessing, and his confidence. God help you and bless you as you compete, not

in the Olympics, but in the greatest game of all, the game of life. God bless you young folk, that you may be equal to any emergency, that you may qualify yourselves for the great mission that lies ahead of you, that you may realize that today there are millions of young people of your age being systematically indoctrinated with the abominable idea that there is no God, that Christ is a myth and religion is an opiate.

We thank you very much for your contribution, and may the spirit of this occasion, climaxed by that last anthem, be with you while you live I pray in the name of Jesus Christ. Amen.

GENERAL PRIESTHOOD MEETING

President Hugh B. Brown

This is the General Priesthood Session of the 134th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. As you can see, and those who are not present will wish to know, President David O. McKay will be presiding at this meeting although he cannot be present. He sends his love and blessing to all and later in the service we will have a message from him.

It may interest you to know that these services are being relayed by closed circuit to members of the priesthood gathered in the Assembly Hall and in 400 other separate gatherings from coast to coast and in Canada. It is estimated that approximately 60,000 will participate in this meeting tonight by direct wire. This does not include the 12,000 gathered in this building and in the Assembly Hall.

The singing during this session will be furnished by the Men of the Tabernacle Choir, with Richard P. Condie as conductor and Alexander Schreiner at the organ.

We shall begin these services by the Chorus singing "Prayer at Evening," Brother Condie conducting, and after the singing Elder Robert S. Taylor, formerly president of the Southern Far East Mission, will offer the invocation.

We have been requested from two different sources to remember the people in the New Orleans Stake. The leadership of the New Orleans Stake has requested that the safety of their people be mentioned in prayer tonight as they are at this moment struggling through a devastating hurricane that has already taken many lives. We will ask Brother Taylor to remember them especially in his prayer this evening.

President Hugh B. Brown

For the benefit of those listening in in various places, the opening prayer was offered by Elder Robert S. Taylor, formerly president of the Southern Far East Mission.

Under the direction of Brother Condie the men of the Tabernacle Choir will now favor us with the "Pilgrim's Chorus."

President Hugh B. Brown

I am sure we all greatly appreciate the efforts of the men of the Tabernacle Choir. Their singing is glorious and inspiring.

Our first speaker this evening will be Elder Harold B. Lee of the Council of the Twelve. The President of the Church has asked Brother Lee to present a message to you tonight of interest and importance to all members of the priesthood. It has the endorsement and support of the First Presidency and the Council of the Twelve, and I am sure you will wish to listen attentively and make some notes, because there will be some responsibility in connection with his discourse.

We shall now be glad to hear from Elder Harold B. Lee.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

A week ago this afternoon I spent a glorious hour in President McKay's apartment office considering the subject about which he wished me to talk: the presentation of what he said our leaders have been talking about for fifty years—the importance of teaching the gospel in the home. He indicated that this would be something of a theme in this general priesthood meeting tonight.

Theme of Fifty Years

With that much of a lead or a guide to what I might say, I thought it wise to take a look backward to pick up the thread of thinking of our leaders over this fifty-year period and glean from the wisdom of the past a guide to our plans for the present as well as the future.

I thought to begin that review most properly we should give to you again what you have heard and read in some of our official handbooks, the letter from the First Presidency a few years ago which actually laid the foundation and indicated the direction that the correlation program should take. And so I thought that probably I should read again one or two paragraphs by which you can follow the plan by which the correlation is being developed. I quote from that letter:

"Home the Basis of the Righteous Life"

"The home is the basis of a righteous life and no other instrumentality can take its place nor fulfil its essential functions; the utmost the auxiliaries can do is to aid the home in its problems, giving special aid and succor where such is necessary, that in aiding the home the auxiliaries may well consider thinking of the home-life of the people as having three periods, the first, from birth to twelve years of age or the childhood period; then the youth period from twelve years up to the early twenties; and then adulthood, from the early twenties on to the end of life.

". . . We feel assured that if the whole Church curricula were viewed from the vantage point of what we might term the total purpose of each and all of these [priesthood quorums and auxiliaries], it would bring about such a collation and limitation of subjects and subject matters elaborated in various Auxiliary courses as would tend to the building of efficiency in the Auxiliaries themselves in the matter of carrying out the purposes lying behind their creation and function.

"We would therefore commend to you Brethren of the General Priesthood Committee the beginning of an exhaustive, prayerful study and consideration of this entire subject, with the co-operative assistance of the Auxiliaries themselves so that the Church might reap the maximum harvest from the devotion of the faith, intelligence, skill and knowledge of our various Auxiliary Organizations and Priesthood Committees." (*Conference Report*, April 1963, pp. 82-83.)

Correlation to Strengthen the Home

That's the end of the quotation.

In those instructions there were four important factors named in developing effective correlation. First, we must see that the whole effort of correlation is to strengthen the home and to give aid to the home in its problems, giving it special aid and succor as needed.

Priesthood Totally Employed

Second, the strength of the priesthood must be fully employed within the total responsibility of priesthood quorums as clearly set forth in the revelations.

Auxiliary Organizations Also

Third, we must survey the purposes lying behind the creation and purpose of each auxiliary organization.

Knowledge of Gospel to be Enhanced

And fourth, the prime and ultimate objective of all that is done is the

building up of a knowledge of the gospel, a power to promulgate the same, a promotion of the faith, growth, and stronger testimony of the principles of the gospel among the members of the Church.

Correlation

Now, to give you just a quick statement as to the progress that has been made up until now. We have endeavored to proceed as a Correlation Committee in an orderly and logical manner: first, by placing the priesthood quorums as the Lord has directed us in his revelations; second, by giving strength to the home in ways that I will presently outline as they have been approved by the First Presidency and the Twelve; and third, by a total correlation of the curricula and activities of all the organizations, priesthood, auxiliaries, institutes, and seminaries. This last phase is now in its final stages of development looking toward full implementation.

Organization and Functioning

One of the musts in this fully coordinated church program is to get our leaders—the General Authorities, general boards, stake, mission, ward, and branch authorities—to "think" correlation through these three heaven-ordained institutions instead of diverting to a fringe committee of some sort for a certain activity or instruction which might well have been encompassed within the boundaries of the completely correlated priesthood, home, and auxiliary responsibilities.

We have witnessed a tendency to use in some cases the correlation program of home teaching, for example, as the "whipping boy" for any deficiencies in the performance of the various organizations as compared to its previous figures, and some would have us believe that it is the home teaching program that has caused that downgrading of comparative statistical figures.

Every auxiliary and priesthood leader in the Church is given a voice in the functioning of each organization with the home teachers to see that every church member is given attention as needed.

The real fault in many cases is with the leader who in the monthly ward council meeting should have aided in perfecting the most effective correlation of his particular organization with home teaching. We would like those things kept in mind by all of you leaders as you move these programs forward.

In all this we recognize that we must teach and reteach with patience and long-suffering until the basic fundamentals of correlation are fully understood and applied in every ward, priesthood quorum, and auxiliary organization, to the end that, hopefully, every General Authority, and stake, and mission authority will catch the vision of the possibilities of a concentrated effort of church organization in a mighty answer to the problems afflicting the world in which we live.

Restatement of Fundamentals

Now, we should make a restatement and recitation of those fundamentals which are essential always to our learning in the Lord's work. In defining the fields in which the priesthood quorums must take precedence: First, by a careful reading of the revelations we have found this:

"The duty of the elders, priests, teachers, deacons, and members of the church of Christ—An apostle is an elder, and it is his calling to baptize; . . .

"And to teach, expound, exhort, baptize, and watch over the church; . . .

"The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament,

"And visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties. . . .

"The teacher's duty is to watch over the church always, and be with and strengthen them; . . .

"And is to be assisted always, in all his duties in the church, by the deacons, if occasion requires." (D&C 20: 38, 42, 46-47, 53, 57.)

After the Lord had given these plain instructions, one of the great revelations on priesthood closed with this

great admonition with which you should be familiar.

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand." (*Ibid.*, 107:99-100.)

"Watching Over the Church"

Home teaching then means "watching over the Church" as the scriptures have defined it. Missionary work is but home teaching to those who are not now members of the Church, and home teaching is nothing more or less than missionary work to church members.

Missionary Function, to the Seventy

The major responsibility in missionary work has been given to the seventies quorums, aided by the Aaronic Priesthood. Quorums of seventy, we have heard during our entire lifetime, are one day to be called out as quorums to preach the gospel, and some of us thought that meant to some faraway country. The day is here when seventies are being called as quorums, where every member of the seventies quorum can engage in some phase of missionary work. We remember again what the Lord said, that the Council of the Twelve should call upon the seventies when in need of assistance to fill the various calls for preaching and administering the gospel instead of any others. This is not to be construed to lessen the feeling of every member of the Church to be a missionary. The missionary plan calls for the Saints to co-operate fully as requested and led by their leaders. In stakes which presently have few seventies, other priesthood holders must be assigned to these prime missionary duties.

First, before I pass this subject, I should call attention to the fact that our Aaronic Priesthood was given a very vital place in the revelations where the Lord told us:

"Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill.

"Behold, this is the way that mine apostles, in ancient days, built up my church unto me." (*Ibid.*, 84:107-108.)

Youth Missionary Assignment

And that becomes now the Aaronic Priesthood youth missionary committee—a priest, a teacher, and a deacon, with the bishopric heading up the Aaronic Priesthood, aided by the girls of comparable ages. They now are to enlist and to, shall I say, proselyte their friends and bring them into church activity programs.

Genealogical Assignment

In the genealogical work, we recall the words of the Prophet Joseph: "The greatest responsibility in this world that God has laid upon us is to seek after our dead." (*Teachings of the Prophet Joseph Smith*, p. 356.) And then in a great revelation the Lord said:

"Now the great and grand secret of the whole matter, and the *summum bonum* of the whole subject that is lying before us, consists in obtaining the powers of the Holy Priesthood. For him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living." (D&C 128:11.)

To provide an effective relationship with the priesthood, the high priests group leader in each ward has been designated as an adviser to the genealogical work. While all quorums have responsibility in genealogical work, the leadership and co-ordination in the ward rest with the bishop and the high priests group leader. Melchizedek Priesthood quorums are right now engaged in studying their place in the genealogical program in their Melchizedek Priesthood quorum classes.

Welfare Assignment

A scripture quoting King Benjamin has long been quoted describing our welfare program. Now we apply it to the priesthood quorums: ". . . I would

that ye should impart of your substance to the poor," he said, "every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants." (Mosiah 4:26.)

Here again, while all quorums are to participate, the great strength of the elders quorums of the Church are specifically charged with advisory co-ordination of church welfare under the direction of the bishop.

Correlation of Curricula

Moving now to a correlated curriculum and the activities of the priesthood quorums, the fundamentals of this program, as I have told you, have already been predetermined; what will be taught, subjects taught from three-year-olds up to the oldest adult, and the general plan have already been approved. Our committees are now working on a fully co-ordinated program to present to the First Presidency. We are hopeful that this will be accomplished within the next year or so.

Parents and the Home

In all of these studies we have never had absent from our minds the responsibilities the Lord has placed upon the parents in the home in the teaching of our children. You recall what the Lord said:

The Divine Charge to Parents

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

"And they shall also teach their children to pray, and to walk uprightly before the Lord.

"And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.

"And the inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord." (D&C 68:25-30.)

"Home Evening" Statement of 1915

The instructions to which I have made reference and about which President McKay spoke were given about fifty years ago. I read from a letter sent out to the Church in 1915 over the signature of President Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose. But I suppose it is something like Mark Twain said about the weather: "We talk a lot about the weather, but we don't seem to do anything about it." Now we have talked a lot about family home evenings, and this is the announcement which was made. After I have given you this I will make a few comments and then outline the program by which we are now to give strength to the teaching of the family by the parents in the home. This is a quote from the letter.

"We advise and urge the inauguration of a 'Home Evening' throughout the Church, at which time father and mother may gather their boys and girls about them in the home, and teach them the word of the Lord. . . . This 'Home Evening' should be devoted to prayer, singing hymns, songs, instrumental music, scripture reading, family topics, and specific instructions on the principles of the gospel, and on the ethical problems of life, as well as the duties and obligations of children to parents, the home, the Church, society, and the nation."

Then to those who would put this family home hour or evening into practice the Presidency made this promise:

"If the Saints obey this counsel, we promise that great blessings will result. Love at home and obedience to parents will increase. Faith will be developed in the hearts of the youth of

Israel, and they will gain power to combat the evil influences and temptations which beset them."

Assignment to Sunday Schools

Our Sunday School organization has been helping to emphasize this important responsibility by articles in *The Instructor* and by a program which they have entitled, "Gospel Living in the Home."

Assignment to Primary Association

Our Primary organization has had what they have called a Primary Home Partnership, by which the lessons taught in Primary are carried into the home, hopefully to become a part of the family home evening.

President Joseph F. Smith, in commenting about the responsibility of parents in teaching their children, said this:

Counsel of the Prophets on Teaching Children

"Do not let your children out to specialists in these things, but teach them by your own precept and example, by your own fireside. Be a specialist yourself in the truth. Let our meetings, schools and organizations, instead of being our only or leading teachers, be supplements to our teachings and training in the home. Not one child in a hundred would go astray, if the home environment, example and training, were in harmony with the truth in the gospel of Christ, as revealed and taught to the Latter-day Saints." (Joseph F. Smith, *Gospel Doctrine*, p. 302.)

About this same matter President Wilford Woodruff said:

"It is one of the greatest blessings that God ever bestowed upon children that they have had parents who were in possession of true principles in relation to their Heavenly Father, salvation, eternal life, and were qualified and capable of teaching and traditionating their children in the same that they may be qualified to fulfil the object of their creation. . . . Ninety-nine out of every hundred children who are taught by their parents the principles of honesty and integrity, truth and virtue, will observe them through life." (*Discourses of Wilford Woodruff*, pp. 266-268.)

And then from President Heber J. Grant:

"I have heard men and women say that they were going to let their sons and daughters grow to maturity before they sought to teach them the principles of the gospel, that they were not going to cram the gospel down them in their childhood, before they were able to comprehend it. When I hear men and women say this, I think they are lacking faith in the principles of the gospel and do not comprehend it as they should. The Lord has said it is our duty to teach our children in their youth, and I prefer to take His word for it rather than the words of those who are not obeying His commandments. It is folly to imagine that our children will grow up with a knowledge of the gospel without teaching. . . . I may know that the gospel is true, and so may my wife; but I want to tell you that our children will not know that the gospel is true, unless they study it and gain a testimony for themselves. Parents are deceiving themselves in imagining that their children will be born with a knowledge of the gospel." (Heber J. Grant, *Gospel Standards*, p. 155.)

Lessons for Teaching in the Homes

This next year will see some definite steps taken to strengthen the hands of the parents in carrying out these great God-given admonitions in placing stress upon the teaching of the gospel in the home. The first step will be to give every parent a set of lessons, one for each week throughout the coming year, for them to teach the gospel to their family in the home. As we have talked about the frequency of this, we are not sure whether one for every week, or three for a month, or two for a month, or one a month may be the desirable, but we call your attention to this. I have studied the proposed lessons which we are going to have studied by the priesthood quorums on the subject of what the father's responsibility is in teaching the gospel in the home. The Relief So-

ciety will teach a similar lesson once a month in the Relief Society for the mothers. As I read these proposed lessons, the more of these weekly home lessons we can have taught in the home, the better we will be able to correlate with the priesthood instruction and the Relief Society lessons.

Auxiliary Supporting Publications Monthly

There will be, we suppose, some optional activity. We are asking auxiliary heads to publish month by month next year suggestions for suitable activities for each age group represented —the Primary for little children, the Era for teenage children, the Sunday School for both old and young, and the Relief Society for mothers primarily. The time has now come when the General Authorities have decided to correlate and co-ordinate all of these efforts under the direction of the priesthood, and we announce, then, a new program to assist parents in the teaching of the gospel in the home. This program, "Teaching and Living the Gospel in the Home," is to be inaugurated throughout the Church in January 1965. As an example, the first four lessons for Primary children are as follows:

"I Am a Child of My Heavenly Father."
"I Am a Child of My Heavenly Father with Special Gifts from Him."
"I Am a Child of My Heavenly Father —His Heir."
"As a Child of My Heavenly Father I Have the Right to Pray to Him."

Melchizedek Priesthood Lessons

The Melchizedek Priesthood lessons, as I have said, will be given throughout the entire year of 1965 designed to help the fathers and every priesthood holder become better fathers and husbands. The general theme of these lessons is "Magnifying the Priesthood in the Home." As an example, the first ten lessons are as follows:

"Why the Church Has Initiated a Family Home Evening Program."
"Studying the Scriptures."
"Carrying Out the Challenge Relating to the Program Given in Priesthood Meeting."
"Activities Outlined in Home Program."
"The Eternal Family Is One of the Most Important Ways to Obtain Lasting Joy."
"The Family and the Patriarchal Order."
"Providing Opportunities and a Proper Environment for the Spirit Children of Our Heavenly Father to Come to this Earth."
"Teaching the Gospel of Jesus Christ to Children."
"A Basic Unit of Society."
"Making Satisfactory Adjustments in Marriage."

Relief Society Lessons for Mothers

I came across one of the lessons for the Relief Society to teach mothers what their role is in teaching the gospel in the home, and I found this rather interesting observation, "How often in past years have we heard a Latter-day Saint mother say, 'I wish my husband could have heard the discussion today. Had he done so, I am sure he would feel differently about a particular problem we have in our home.'" It is a realistic observation that with widely divergent points of view the efforts of one parent often may nullify the efforts of the other parent, sometimes with great detriment to the persons involved and to the problems which need to be resolved. The first Relief Society lesson is entitled "Introduction for Teaching the Gospel in the Home"; the second one, "The Eternal Family."

Home Evening Manual

Simultaneously fathers and mothers will be taught, and the home teachers in their visits to the homes of members in December 1964 will explain the new program and will present the parents with the *Home Evening Manual.* Additional instructions and suggestions will be given to the home teachers during 1965 so that they can be of assistance to the parents in strengthening home relationships.

The Program's Introduction

In order to introduce this program, it is proposed that at one of the first priesthood meetings after this general conference there be a program carried out to introduce to the priesthood in each stake in the Church the family home evening program. We have now material which will be sent to you to give you suggestions on that program.

In introducing the program in each ward we have prepared a filmstrip on the family home evening program which may be available to every stake and through the stake to every ward. The major objectives of the filmstrip are to explain the family home evening program, to interest and motivate parents in implementing the program, and to demonstrate to parents methods by which they can carry out the program in their own families.

These lessons can be adapted, and suggestions will be made in order to fit every age child in the home.

With that much having been said, we would like to call your attention to what the Lord has said:

"How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints." (D&C 121:33.)

The Priesthood to Point the Way

We have discovered an interesting fact at our Mormon Pavilion at the World's Fair in New York: that the great strength of our pavilion as a missionary project is not in the paintings, not in the sculpture work, not in the film, but in the presentation of the missionaries who have the priesthood of God and in the wonderful spirit which our missionaries have.

As you go out tomorrow look to the east, just underneath the west towers of the great Salt Lake Temple, and see a depiction of the dipper pointing toward the North Star, which Truman O. Angell said in an article in the *Millennial Star* was to symbolize to the Church "that through the priesthood of God, the lost might find their way." May every priesthood holder remember that responsibility.

"No Fallen Lighthouse!"

I was at Boston Stake conference a few weeks ago. We installed a young pilot who had served in the Air Force, a fighter pilot, as a counselor in the stake presidency. I was very much impressed by his feeling of responsibility. He said something which I want to impress upon you leaders throughout the entire Church. He said, "I am very fearful of this responsibility now as a member of the stake presidency, because I have come to know that the most dangerous of all traffic aids is a fallen lighthouse, since so many people depend upon it for guidance and for safety."

To Guarantee Success

To have a leader that fails, a "fallen lighthouse" upon whom God depends in a ward or stake or in a general capacity, is the most dangerous thing in the world, because so many are depending on the functioning of that particular man. And so we propose to give out to the Church now these plans which we ask you as stake leaders to be prepared to announce in your stakes as soon as you can after this conference. We will give you materials to help train your ward people and home teachers in order that we may get off at the beginning of the year in this great project of the Lord, that for fifty years has been urged and now is to be strengthened by a set of planned lessons for the parents in the home, actually outlined for the parents to teach their children and to carry out appropriate activities to aid in the strengthening of the home. As I have thought of home night, I have thought of my own family, and I suppose all of you have as you have been listening. When our oldest daughter was to be married to a fine Latter-day Saint boy the two mothers were in the corner of the room talking to each other, and the mother of our oldest daughter said, "You know, from the time my little girl was born, I have been praying all my life that somewhere a mother

would be preparing a son worthy to marry my daughter." And this other mother smiled and said, "Isn't that strange? This is my only son who is being married to your daughter, and ever since he was born, I, too, have been praying that somewhere there would be a mother preparing a daughter worthy to meet and to marry my son."

It is that kind of home attention—mothers preparing daughters, fathers and mothers, sons—that will make us and our homes stronger today.

Four Standard Works for Everyone

One of the hopes we have in this program is that the four standard works will be in the possession of every boy and girl deacons age and older and that on Easter, on birthdays, on Christmas, on New Year's, you make this a part of your family giving to your children, so they may have the joy of personally owning the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, and from these precious pages begin to be instructed in the ways of the Lord.

As I thought of what we are doing now and its possible impact, the words of the Prophet Micah came, "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." (Mic. 4:1-2.)

Unity, the Way

I say to you Latter-day Saint mothers and fathers, if you will rise to the responsibility of teaching your children in the home—priesthood quorums preparing the fathers, the Relief Society the mothers—the day will soon be dawning when the whole world will come to our doors and will say, "Show us your way that we may walk in your path."

May the Lord bless us all. We thank the Lord tonight for a prophet leader who has the vision and courage to continue to guide us and to point the way to the strengthening of the Church through the priesthood of Almighty God which I bear testimony in his power and in his authority for the salvation of all mankind within the limitations as indicated by each setting apart by the laying on of hands. To that I bear humble testimony in the name of Jesus Christ. Amen.

President Hugh B. Brown

I hope we will all heed this enthusiastic address.

We are trying in these priesthood meetings to bring messages from the Lesser Priesthood to all of us. This evening we have arranged to hear from a Deacon and from a Priest. Brother Pace has been chosen. He is a Deacon from the Holladay Fifth Ward, of the Olympus Stake. He will now speak to us on "How Teaching in My Home Has Benefited My Life."

Then, without further announcement, Brother Scott Peterson, a Priest from the Bountiful Thirteenth Ward, of the Bountiful North Stake, will speak to us on the same subject.

BROTHER GRANT PACE

(A Deacon from Holladay Fifth Ward, Olympus Stake)

This is something I will never forget—standing before this great meeting of priesthood bearers. When you think that in this one room there are prophets, apostles, and all the General Authorities and church leaders from all over the world you can see why a 13 year old deacon doesn't feel very big or very important.

But I have been assigned to talk about

my home. In my home I am pretty important. I am the oldest of eight children and my younger brothers and sisters look up to me and my parents depend on me a lot. I have always tried to be a good boy and a good big brother, and now I am trying to be a good deacon and a good scout too. It isn't always easy because sometimes I get lazy or discouraged and feel like giving up. But my Dad reminds me of what President McKay has said. President McKay has said you become great by doing things which are hard to do, by overcoming temptations and problems, not by doing what is the easiest or the quickest.

My folks have been pretty definite about teaching us what is right and what is wrong and have shown us where the line is between the Lord's side and Satan's side. One night, the family night, my Mom made a spectrum out of pieces of cardboard put together at the bottom. It looked like a fan. First, she showed us the top card which was white, which she said represented right. Then she showed us the bottom card which was black, which represented wrong. It was easy for us to see the difference between right and wrong because it was black and white. Then she opened up the spectrum all the way and we could see all the different shades of gray between black and white. The first gray was pretty pale and then they got darker and darker until they were almost black.

Then my Mom asked, "Now where is the line between right and wrong?" Some of us thought it would be about in the middle of the gray. One of my brothers thought it would be where the grays got really dark. But the more we thought about it and talked about it the more we could see that we began doing wrong the minute we left the white, even though it was a pale gray and what we did wrong might not seem very bad.

Lots of things in the gospel are easy for me to do. I like to go to Church and pay my tithing. I like to fill the deacon's assignments that the bishop gives us, like passing the Sacrament and gathering fast offerings. Right now we are building a new stake house in our stake and we have had lots of work assignments as a quorum as well as a family. All of these are easy and fun. But some of the assignments are hard because you get scared—like giving a talk. (laughter) But my parents have told me that these opportunities are blessings, that they help us to learn and grow as well as giving a message to others. My Dad says we will be much better missionaries if we learn to take advantage of every opportunity to speak well. Some kids in my Sunday School class think I am kinda funny because I volunteer for talks when all they want to do is give the Sacrament Gem or the prayer.

But I guess my biggest problem is at home. I am trying to learn to control my temper and be patient and kind. But my little brothers and sisters are always making a mess and getting into my things and breaking or losing them. They always want to do what I am doing and I sometimes get angry.

Our Home Teacher, Brother John Buehner, is a handwriting expert, and last month he analyzed our handwriting. He looked at mine and said, "Hmmmm, there is an indication of a little irritation here. I can tell Grant likes to blow his stack once in a while." I don't know whether Brother Buehner could really tell from my handwriting, or whether he just knew me that well, but he said that when I could control this trait of character that my handwriting would change too. I am trying to improve and he says he will check our handwriting in six months to see if I have made any progress.

One thing I have learned to do pretty well is to work. With a big family there are always jobs to be done in the house and around the yards. The boys came first in our family and we have had to learn how to mop floors, wash dishes, and tend babies. We have a garden and animals to take care of and there is always homework to do. With piano practising, studying, and priesthood activities we keep really busy. Our folks don't have to pay us for doing these things because we know we should help, but this past June I got my first paying job at a neighbor's home. They asked me to take care of their yard while they went on vacation. I was really excited about it and went to their house two or three times before they left to find out really well what I was supposed

to do. My parents told me not to think about the money but to do a really good job; to do more than would be expected of me, not just as little as I could get away with. The people were so pleased with the yard when they came back that they paid me extra and since then I have had lots of jobs this summer—more than I could handle with the work at home.

Until I was trying to prepare this talk I really didn't realize how many things my parents have taught me. Almost everything I do and feel is a result of their teachings and example. For instance, I thought I believed in Heavenly Father and His Son Jesus Christ just all by myself, but now I realize I had to be taught to have faith and to pray. I can remember when we were on our way home from our mission in Argentina. We were in a hotel room alone. My parents had had an appointment and had left me in charge of the children. My little sister was about two years old and she went into the bathroom and accidentally locked herself in. She could not get out and we couldn't get in. She was awfully frightened and beginning to scream. I was really worried because I didn't know how we were going to get her out of there. I got all the other children around and we knelt down by the bathroom door and prayed that my little sister would be able to turn the lock and open the door. Just as we were getting up from our knees my little sister walked out. We were so glad to see her we began crying too.

My father is a lawyer and if there is one thing he is really strict about it is obeying the law, whether it is the law of our home, the Church, the school or the community. He says it doesn't matter whether we agree with it or understand why it is given, we should still respect it and obey it just the same. Some laws made by man may not be perfect but Heavenly Father's laws are and it is especially important that we try to obey these laws. Some people may feel it is a sacrifice to do this, but in our family we believe that Heavenly Father has been very kind to us by letting us know what we should do to be happy. We think it is a privilege to obey his laws.

There is much more I need to know and understand but I am very thankful for the gospel plan and for my parents who have taught it to me and who are helping me to live it. I am grateful for the honor of holding the Aaronic Priesthood and being able to serve in the Church of Jesus Christ, to carry out my assignments knowing that I am acting with authority from Heavenly Father in helping to do his will. I know I would not have this privilege if it were not for the teachings of my parents and their example. They have helped me to have a testimony of the gospel and have given me the desire to do what is right.

I know that the teachings of our Church are the teachings of Jesus Christ. I thank Heavenly Father for my parents and for the blessings of being born in the Church and having the gospel to guide my life. I am thankful for President McKay, his Prophet, and for all the other Church leaders. I know that if I continue to be obedient to the gospel that my faith will grow and my testimony will be stronger and I will be worthy to advance in the priesthood and be of greater service to my Heavenly Father. I say these things in the name of Jesus Christ. Amen.

BROTHER SCOTT PETERSON

(A Priest from Bountiful 13th Ward, Bountiful North Stake)

My brethren, I am grateful to be here tonight and be one of this large assembly of the Priesthood of the Church. There is always great strength and power when the priesthood assembles.

I have enjoyed what has been said by the previous speakers and whenever I have the opportunity to hear these Brethren the thought always comes to me, how much better and how much happier our lives would be if we would but follow the admonitions which they give us.

As President Brown has said, I have been asked to say a few words concerning how gospel teaching in my home

has benefited me in my life. In this regard the Lord was kind to us when he gave us the gospel to enrich our lives, for the gospel contains all truth and must be completely understood and followed if we are to live the kind of life we should as bearers of the priesthood.

Next to the individual the family is perhaps the most important unit in our lives. The family resides in the home where love, unity, and kindness should abide. We know that there is no substitute for the home. Its foundation is as ancient as the world, having been ordained of God and in these times.

We understand that from Abraham came duo-generations represented in Isaac and Ishmael. The one built homes and cherished them while the other became children of the desert wandering to and fro staying only where they pitched their tents. From that day to the present time the home has been the chief characteristic of superior over inferior nations.

It has been said by President Joseph F. Smith that the Latter-day Saint who does not have the desire to build and establish a home does not have, perhaps, a full conception of the sacred duties the gospel imposes upon him. We in the Church, and especially we young people, should be very thankful for the homes that we have. As I think back on the influence that my home has had on me I realize that my home has been the place where I first heard the teachings of the gospel, where the principles of the Church were taught to me. It was in the home where I learned that love, obedience, and service are essential components of our lives, if we are to be happy and joyful.

It is the result of gospel teaching in the home where I first learned of and participated in prayer. It is here where I first learned of Fast Sunday and that we should pay tithes and fast offerings, and learned of the importance of keeping the Word of Wisdom. It is from being taught the gospel in my home that I first learned the necessity of being truthful and of avoiding and overcoming temptation. From gospel teaching in the home I was taught the importance of family unity and learned to love and respect my brothers, sisters, and parents.

It has been my observation that youths who come from homes where the gospel has been taught are better able to make the proper decisions and become more capable of choosing what is right as they approach their priesthood and teenage years. I can truthfully say that I have found that the gospel teachings and training which I have received in my home have benefited me many times in my life, and they have provided me with spiritual goals and objectives which I feel could be achieved in no other way.

I first learned of the existence of God and the reasons we are here upon this earth as a result of being properly taught in the home. I was taught to observe the Sabbath day and to respect the counsel and advice of our leaders. It is in the home that I was taught of the honor I would have of holding the priesthood and it was here I was taught of the responsibility I would have as a bearer of that priesthood. I have a sincere desire to serve the Lord on a full time mission, and I achieved this desire for the most part from the teachings and training which I have received in my home. Everything in my life which has been good up to this point I can greatly account back to the teaching and the training which I have had.

Gospel teaching in the home helps young people in decisions relative to their school work and other activities. Such teaching and training provides a framework that molds and directs our lives toward happiness and eternal life which is the goal of all of us. I have frequently heard it said that there is an answer to all our problems and questions, if we will but look to the Church and its teachings for help. This I truly believe.

In the scriptures the Lord has instructed the parents of the importance of teaching their children the gospel and he has also indicated that blessings would be withheld if they failed to do so. Parents then, if they are responsible, will teach the gospel and its eternal values in the home, and even though we receive similar instruction in priesthood classes and auxiliaries, the instruction must be supplemented through the teaching of the family in the home.

In homes where the gospel is taught,

therefore, it becomes our responsibility as children and particularly as youth, to heed the teachings that we receive. We have a responsibility to our parents and our home to live the standards that have been set and to follow their advice and counsel. It is our duty as young people to uphold and respect our homes, our priesthood, and our Church. This is a charge and assessment which we cannot afford to ignore. Usually when sorrow, despair, and discouragement come into our lives it is because of our failure to abide by the standards of the Church and keep them foremost in our lives and our minds. It is when we fail in these things that the Adversary has the greatest control over us.

I am grateful for my home, where the simple truths of happiness have been taught, where strength of character and spirit is built, where advice and counsel is given to help make the decisions that create joy and happiness; where the true worth of virtue and clean living is taught; and where values are established that if but followed will lead to eternal life; where parents are honored and where the strength of the priesthood is magnified.

It will be gospel teaching in our homes that will help us make the proper adjustment in society and give us the religious foundation which we need.

Again I am grateful to belong to a Church that has the restored gospel of our Lord and that believes and advocates that it should be taught in the home. I have appreciated the strength that it has brought me many times in my life. I am thankful for my parents, my brothers and sisters. I am indebted to those who have taught me in my seminary, school work, and priesthood work. I am thankful for the teachings of the gospel and the priesthood that I bear, and I pray that as young people we will be responsive to the teachings of the gospel, that our lives may become enriched and full of joy, that our service to our Father in Heaven and our fellowmen will become more sincere and that our testimonies will become stronger. I testify that my life has always been happier when I have adhered to the standards and principles of the Church as I know the Church and the gospel to be true.

May the Lord help us to live more fully his teachings I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

We wish to thank these two young men for their splendid addresses. They have spoken not only to young men of their own age but to all of us, and I am sure we will all profit by what they have said to us.

I mentioned earlier that we would have a message from President David O. McKay. Preliminary and introductory to his message, the Chorus will now sing "Jesus, My Savior True, Guide Me To Thee," after which Elder David Lawrence McKay will bring us the message from the President.

PRESIDENT DAVID O. McKAY

(Read by his son David Lawrence McKay)

Charge to the Priesthood

To the seventy thousand or more priesthood members assembled tonight, I should like to quote the truth and the admonition given by Peter the chief Apostle to the members of the priesthood over nineteen hundred years ago. That chief Apostle wrote these lines and addressed them to the elders of that time:

". . . I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

"Neither as being lords over God's heritage, but being ensamples to the flock.

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed

with humility: for God resisteth the proud, and giveth grace to the humble.

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

"Casting all your care upon him; for he careth for you.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

"Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." (1 Peter 5:1-9.)

These instructions are nineteen-hundred-years old, yet new today, and just as applicable as then to the elders of this Church. Peter said they should be "ensamples to the flock." I should just like to ask if that example starts at home. What better place to exercise the lofty ideals of the priesthood?

Gratitude for Parents

The older I grow, the more grateful I am for my parents, for what they did in that old country home. They lived the gospel. Father used to preach it, particularly to visitors who came, more than to us boys and girls; but both Father and Mother lived the gospel. I realize more than ever before that my testimony of the reality of the existence of God dates back to that home when I was a child, and it was through their teachings and their examples that I received, even as a child, the absolute knowledge that God is my Father, that I received then the knowledge of the reality of the spiritual world, and I testify to you tonight that that is a reality.

It is easy for me to accept as a divine truth the fact that Christ preached to the spirits in prison while his body lay in the tomb. It is true. And it is just as easy for me to realize that one may so live that he may receive impressions and direct messages through the Holy Ghost. The veil is thin between those who hold the priesthood and those on the other side of the veil.

Testimony Borne in the Home

That testimony began, was borne in that home, because of the example of a man who lived the priesthood and a wife who sustained him and lived it in the home. I do not know that Peter had that in mind, particularly, when he mentioned "being ensamples to the flock" (*ibid.*, 5:3), but I do know that each home is a part of that flock. The influence you spread in your home will go throughout the ward, the stake, and then will go throughout the city, the state, the country, and the world.

The most precious thing in the world is a testimony of the truth. Truth never grows old, and the truth is that God is the source of your priesthood and mine, that he lives, that Jesus Christ stands at the head of this Church, and that every man who holds the priesthood, if he lives properly, soberly, industriously, humbly, and prayerfully, is entitled to the inspiration and guidance of the Holy Spirit. I know that it is true!

Exemplify Truth in Our Homes

God help us to defend the truth—better than that, *to live it, to exemplify it in our homes.* What we owe to our parents we cannot express. Are you going to have that same influence on your children, you parents—fathers and mothers? Never set an improper example before them. You are men of the priesthood, and you are leaders. Never let them hear a cross word. You should control yourself. He is a weak man who flies into a passion, whether he is working a machine, plowing, or writing, or whatever he may be doing in the home. A man of the priesthood should not fly into a passion. Learn to be dignified.

Home is Transformed by Priesthood Honored

To hold the priesthood of God by divine authority is one of the greatest gifts that can come to a man, and worthiness is of first importance. The very essence of priesthood is eternal. He is greatly blessed who feels the responsibility of representing Deity. He should feel it to such an extent that he would be conscious of his actions and words under all conditions. No man who holds the Holy Priesthood should treat his wife disrespectfully. No man who holds that priesthood should fail to ask the blessings on his food or to kneel with his wife and children and ask for God's

guidance. A home is transformed because a man holds and honors the priesthood. We are not to use it dictatorially, for the Lord has said that ". . . when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man." (D&C 121:37.) That revelation given by the Lord to the Prophet Joseph Smith is one of the most beautiful lessons in pedagogy or psychology and government ever given, and we should read it over and over again in the 121st section of the Doctrine and Covenants.

The Divine Brotherhood

Let us realize that we are members of the greatest fraternity, the greatest brotherhood—the brotherhood of Christ—in all the world, and do our best each day, all day, to maintain the standards of the priesthood.

Let us live honest, sincere lives. Let us be honest with ourselves, honest with our brethren, honest with our family, honest with men with whom we deal, always honest, for eyes are upon us, and the foundation of all character rests upon the principles of honesty and sincerity.

God is guiding this Church. Be true to it. Be true to your families, loyal to them. Protect your children. Guide them, not arbitrarily, but through the kind example of a father, a loving mother, and so contribute to the strength of the Church by exercising your priesthood in your home and in your lives, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

I am sure we all remember this inspiring message from our President. Bishop Robert L. Simpson will be our next speaker, please.

BISHOP ROBERT L. SIMPSON

First Counselor in the Presiding Bishopric

My dear brethren, I feel great strength in the presence of the priesthood. How thrilling it has been to listen to these young men [Grant Pace and Scott Peterson, whose addresses will be published in the *Conference Report*].

The Lord must be very pleased about the prospects for his Church in the future, and, of course, the most gratifying aspect of all is the fact that there are hundreds and hundreds of young men—deacons, teachers, and priests—from all over the Church who could have represented their quorums here tonight with sincerity, with ability, and with a fervent testimony that God lives.

What Gives "Spiritual Dimension"?

What causes a boy to think this way? What is it that gives spiritual dimension during teenage years? Certainly, in the eyes of the world, this type of thinking should come much later in life, but we Mormons seem to be different. These two young men have been obviously well-trained. The academic quality of their talks has been superior. How grateful we are to the public schools and to church activity that have made this excellence possible.

However, the thing that has made these talks truly outstanding is their rich spiritual dimension and sincerity. Truly, this has enabled their messages through the Spirit of the Lord to sink deeply into the hearts and minds of those of us who have been privileged to listen.

Sincere Spirit of Testimony

This is the same sincerity and spirit of testimony that makes a Mormon missionary successful in his field of labor. His discussion, his testimony is not a mere communication of words. It is much more than that. It is a transmittal of the Spirit of God into the hearts of those receptive to his message.

Speaking of this spiritual dimension, may we acknowledge the hand of the Primary teachers, the Sunday School, the MIA, priesthood advisers, seminary instructors, and bishops in helping to mold this spiritual image which is such a vital factor among our youth. But may we, most of all, pay tribute to loving and devoted parents who are not too busy, not too preoccupied to teach their children to pray, to worship, to be unselfish, and to study not only the academic requirements but also those things called spiritual.

Spirituality First Taught

When should parents start teaching spirituality? Spirituality is taught in the first hour of the first day of a babe's mortal existence, for the deepest expression of spirituality is love; and when love is expressed as only a parent can express love, there is a real and definite registration made in the heart and mind of the tiniest babe. Everyone here has seen a babe in a high chair, closing his eyes and bowing his head as the blessing is said on the food, even before he is able to walk. We can't start too soon, brethren. We must start on the very first day of life.

What must we do to give this spiritual dimension to our children? Where do we find time? Is ten minutes a day too much? Few stories from the scriptures would take more than ten minutes to retell in the vocabulary of your children, whatever the age might be. Yes, these stories are told and retold in the auxiliaries of the Church but never with quite the same impact that is found as a parent tells the story in the environment of the home and the fireside.

Just this week a fine bishop who has traveled 8,000 miles to this conference, all the way from New Zealand, told of how he had recently read a Book of Mormon story to his children before bedtime. It was the touching story of Nephi as he suffered persecution at the hands of his own brothers. Bishop Palmer described the tears of sympathy streaming down the cheeks of his young son as the story unfolded.

Children's Capacity for Spiritual Teaching

Yes, brethren, our children have an amazing capacity for spiritual teaching at a most tender age, and somehow it becomes extra special when taught by the parents in the home.

Now, may I divert momentarily to tell you of the great spiritual strength Sister Simpson and I felt from two teenage youngsters who stood at the base of the stairs leading to the glistening New Zealand Temple on the eve before its dedication in 1958. Because it was after dark, the temple appeared to be suspended in space as large floodlights bathed it in a fluorescent, bluish glow. It was beautiful to behold.

The youngsters had just completed a long tedious journey in an open truck, and as they arrived, they ran directly from the truck to the temple steps. This was a dream come true. They were looking at a temple of the Lord for the first time in their young lives. After a moment of silence, one of them finally spoke and said, "Let us go up where we can touch it." After a few short moments the other one said, "Do you really think we should?"

Then following a short discussion, both agreed that it would be better to wait until morning after they had had a chance to clean up and put on their finest Sunday clothes before going up to touch the house of the Lord.

As Sister Simpson and I stood there unnoticed by these two young people, our hearts were overjoyed at the thought of parental teaching that had given this spiritual dimension to the youth of Zion, way down in the South Pacific.

On another occasion in far-off New Zealand, a young Maori boy, who was a teacher in the Aaronic Priesthood, came to our elders' quarters, arousing us in the middle of the night. In his hand was a piece of paper, and in his eyes there were tears. "Elder Simpson, will you please keep my teacher's certificate for me for a few days? Will you keep it for me until I can make myself worthy of it once again?"

I am pleased to say that the infraction was not too serious, and things were all right in a very short time, but

I was grateful once more for parental teachings that gave this boy a conscience. To him, the privilege of holding the priesthood was sacred and was incompatible with his fleeting moment of weakness during the past day or so.

Incidentally, I might report that he found during this episode that it was not possible to lay aside the priesthood for a few days by simply handing over his certificate. I am certain there are many who wish it were this easy.

Oh, what a sad thing it is to see young men compromise their priesthood obligation through the dangerous practice of rationalization. The adversary is quick to help anyone develop the knack of convincing himself that almost anything is okay under certain conditions.

We listened to a good illustration here tonight about the difference between black and white and all the shadings of gray. Sometimes the adversary is sitting there on our shoulder trying to take us into that area of gray just a little farther.

I shall never forget the prime example of rationalization. It was an experience I had during a visit to a prison at the request of the warden. He wanted someone to give a word of encouragement to three boys claiming to be Latter-day Saints. I met these three young men, and found out right away that although they had been baptized, they had not had the benefit of parental teaching. They knew very little about the Church, but they did know they were Latter-day Saints.

An arrangement was made that I might talk to each of them privately. During our discussions, I found out that the first two young men were in prison for stealing. As I turned my attention to the third young man, I said, "I suppose you are in here for stealing?" He stood up to his full stature, and he said, "Elder, I wouldn't steal. My mother taught me never to steal anything from anyone. I wouldn't go into a house or store and take anything that wasn't mine. I'm not in here for stealing. I'm in here for forgery."

Well, now, brethren of the priesthood, how about this gray area? That was pretty dark gray I would say. I think he was over in the black. But I want to tell you we have to be on constant guard for this thing called rationalization.

Father and Son

I see hundreds of fathers in the Tabernacle tonight with their sons. What a glorious sight this is. The Lord must be very pleased, for there are scores of meetinghouses all over this continent with other dads sitting in this priesthood meeting with their sons. Do you realize that there are probably more father-son combinations in this meeting tonight than in any meeting ever held in the history of the world? President McKay has suggested that 70,000 men and boys are assembled all holding the priesthood of our Heavenly Father. Find me the equal to it. It just doesn't exist, for this is his Church, and this meeting tonight is an evidence of it.

We are showing the way to the world, brethren. What more common ground could a father and a son have to start a heart-to-heart talk? You both hold the priesthood of God. You have everything worth having in common so long as you honor it and magnify it.

Means of Motivation

As we preside over the affairs of our homes, dads, it becomes largely a matter of motivating members of the family in the proper direction. I understand from the experts that there are five basic methods of motivation: love, duty, reward, fear, and force. Now fear and force are tools of the adversary and typify organizations of his making. No parent has ever been able to secure a real and long-lasting objective with a child using either of these methods. While the immediate purpose is almost always guaranteed; in terms of eternity, they always fail.

Incentives

Due to the human element in all of us, there is often merit in the reward incentive program. A desire for a Certificate of Achievement, an Individual Award, or a Duty to God recognition has paid handsome dividends through the years in encouraging young people

to greater church activity. On the other hand, we see frequent examples of selfishness being built up in the hearts of children as the reward program is carried to excess by unthinking parents who give too freely to their children and keep giving and giving and giving.

All should be sensitive to duty. We are a part of society, a social organization or a religious group, and as such we have an obligation to the group, not always at our personal convenience. We are sometimes moved to good works simply because it is our duty to do so, and a God-given conscience will not let us rest until our duty is done. We should feel very sorry for people without conscience. It is a manifestation of selfishness, in my opinion.

But first and foremost, at the top of the list, second to none, brethren, is that motivation which is love. "If ye love me, keep my commandments." (John 14:15.) Obedience will always be the result of love. It is an eternal principle. More love in our hearts increases our capacity for love and, consequently, greater devotion and an even greater degree of obedience. And after we are more obedient, we have greater capacity for love and on it goes like an endless spiral upward, terminating in the presence of our Heavenly Father.

My final plea tonight is to all youth of the Aaronic Priesthood and concerns one of the most important of God's commandments. It was given to the children of Israel and has never been set aside nor altered through the ages. "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (Exod. 20:12.) This is our duty. Our spiritual Father has spoken out of his *love* for us. And as we do our duty and keep this commandment the very process of honoring our parents will promote a love and affection that will eventually replace the duty aspect and bring an eternal love into the family circle.

An unkind word of disrespect to a parent is incompatible with the priesthood. If such has been the case, we must seek help from the Lord in fervent prayer to overcome a tendency that, if continued, will assuredly stand between us and the ultimate presence of the Lord.

Now, what about the promise associated with this commandment, ". . . that thy days may be long upon the land which the Lord thy God giveth thee"? (*Idem.*) This is not only a promise of a maximum mortal span but an eternal promise as well. President Joseph Fielding Smith made it very clear yesterday morning that this earth upon which we live will be celestialized. May we not then logically conclude, brethren, that as we honor our mothers and our fathers, we can also think in terms of living on this goodly land forever and ever, provided the other areas of our lives are worthy of a celestial reward. That we might stay long upon the land that God has given us, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Jay Welch, Assistant Choir Chorister, will now lead the Chorus and the congregation in singing one verse of "Do What Is Right," after which President Nathan Eldon Tanner will address us.

PRESIDENT NATHAN ELDON TANNER

Second Counselor in the First Presidency

Brethren, it is truly a great privilege for each and every one of us to meet with the priesthood. I suppose that tonight we have the largest gathering of the priesthood ever recorded in the history of the world—gathered in different places to hear the messages that have been given to us here tonight.

Acknowledgement of Importance of Home

I thought what beautiful messages and instructions we have received and scriptures have been quoted to let us know what our responsibilities are as priesthood holders and members of fami-

lies. And as I listened to President McKay's message to us tonight, I thought of all the work that he has done and the progress he has made, and though he is loved by everyone and respected by everyone regardless of race or creed, he says, through his son tonight, that he gives great credit for that to his family and the teachings that he received in the home.

Priesthood, the Power of God

I am happy to face this body of priesthood tonight and ask you this question: Do you really believe and appreciate the fact that the priesthood which you hold is the power of God, delegated to you to act in his name in the things which you are directed to do when you are ordained to the priesthood you hold and the office therein?

Brethren, if we did nothing more than answer that question and leave the buildings in which we are meeting tonight with a determination that we would keep the covenants we made when we were ordained to the priesthood and let our lives be lives of example to our children, to one another, and to the world, our gathering would be very, very profitable indeed.

Every father present and listening in was a boy who held the Aaronic Priesthood not long ago and the boys that are listening in tonight—these young men who gave us such beautiful talks—will be holding the Melchizedek Priesthood in a very few years and occupying the seats and the offices, carrying the responsibilities that are being held by every man in this building and in the buildings in which you are gathered tonight, even as the President of the Church.

Fathers are for Sons to Imitate

What a wonderful thing to think about, brethren. And it is because of the priesthood which you hold. The future and success of these boys, these young men who hold the Aaronic Priesthood, depend on the way their fathers live and the way the boys determine to live, what they determine they want out of life. I want to tell you, brethren, they want to be like their dads. Some would like their dads to be better, but they still want to be like their dads.

I received a letter from a missionary just the other day, and he said, "I wish you would take time to go and talk to my dad. See just how he feels about the Church. See if he can be ready to go to the temple when I get home." Now his dad is proud to have him in the mission, very happy to support him there, but for some reason he is not prepared to do what he agreed to do, to keep the covenant he took upon himself when he was ordained as an elder in the Church.

We as a group have responsibilities in the home, and I would like to emphasize that tonight. I haven't time to preach to you, for which I am sure you are glad, but I would like to give you two or three experiences, and I hope you don't mind my using my own family. I am going to give you three experiences that we actually had in home night programs, taken from three different families of my daughters and their husbands. The last one I am going to mention first.

Pray Away from Home?

When we were at Waterton Lake this summer, with Grandpa and Grandma there, we had two or three families together. Do you know what those kids wanted to do? They wanted to have family night, and we did. One of the boys who is a deacon was asked to take charge, because their fathers were absent and he was the only deacon there in that group and there was no one who held higher priesthood. But in the discussion the one boy said, "What should you do when you are out with young fellows camping or with a group out away from home fishing or anything of the kind, and when you go to bed you want to pray?"

Someone suggested, "Well, you might go outside and pray, outside the tent. Or if you're in a home, or a building where there is a bathroom, you might go in the bathroom and pray."

Another one said, "Well, couldn't you go to bed and pray?"

One of the girls of the same age spoke up and said, "Why can't you pray where they are?" She said, "I have been out with a group of girls, and I have prayed

with those girls there. All the girls pray, at least they did when I was with them. They knelt down and prayed when I did."

I thought there was a very fine answer, and I would like to give my experience, in addition to that. I have never found it embarrassing after the first time I knelt down to pray where other men were associated. But more than once I have seen men kneel down when I knelt down, or when I got up, I found them kneeling down offering prayer. I am as sure as I am that I stand here that every man wherever he may be, though he doesn't pray regularly would, if he found himself in very great danger or emergency, be glad to call upon God. We need not apologize for being one who calls on the Lord and knows he stands ready to answer our prayers.

Prepare to be a Missionary

Another home night—this time we had all the families together—and this is regarding a boy from another family. He was seventeen years of age. We had each one participate one way or another. We held a little discussion. But when we came to this young man, he said, "Grandpa, do you think it would be all right for me to give the First Discussion tonight?"

I said, "I think it would be fine."

He said, "Well, I have the material here and I would like this family to be the investigators, and I would like to give the First Discussion."

Seventeen years of age, and he did it beautifully! Why? Because his family had set out to teach him that he should be prepared to go on a mission. Now there is a great difference, brethren, in being prepared to go on a mission and being given the idea you should go on a mission. There is some social pressure there when you try to make someone feel that he should fill a mission because everybody is going on a mission. The President says you should go on a mission, and it is the proper thing for a boy to do. But it is most important that our boys prepare to go and fill honorable missions, realizing that they are going out as ambassadors of the Lord and not just to be like other boys.

Prepare for the Best!

I have heard parents say to their daughters, "Now you be sure that you get the right kind of husband. Don't ever marry anybody that isn't worthy of you." Well, I don't know whether my philosophy is good or not, but we have five daughters, and I said to those girls, "You be sure you are prepared for the best man you can get. That's the thing I want you to do, girls—be prepared to be the kind of mother you should be, the kind of wife you should be, the kind of member of the Church you should be —so that you are worthy of the best man available, and you will be much more likely to get that right kind of husband."

Another little example of how another one of the families is preparing. The two older boys were thirteen and fourteen when this incident took place. The mother arranged to get the phonograph records of the Book of Mormon. She said to these two boys, "Now look, here is a Book of Mormon for each one of you. We will play these records and you read the Book of Mormon while the record is playing. And when you finish this, if you finish it by a certain time, I will give you each ten dollars with the understanding that half of that ten dollars goes into your missionary fund."

The Book of Mormon as Preparation

I think that mother is preparing her boys to go on missions. She is using the time profitably. It gives them an opportunity to discuss the Book of Mormon and for them to read it while they listen to it being read beautifully. As she reported on it, she said how profitable it had been to the boys and the whole family. The other children wanted to do the same thing when they heard the older boys. What a wonderful thing it is to teach the gospel to your children.

President Joseph Fielding Smith told us yesterday that his father gave him a copy of the Book of Mormon and asked him to read it, and he did read it, and it was very helpful to him. See how far he has gone in the Church, and now he is accepted as one of the greatest authorities of the scriptures.

I want to tell you, President Smith, when I was presiding over the West European Mission and attended a con-

ference here, you pleaded with all of us to read the Book of Mormon, and I went home and read the Book of Mormon. You asked us to do it before Christmas, and I did it before Christmas. I didn't have much to do over there as President of the West European Mission, did I, Brother Petersen? Well, I found that I could read the Book of Mormon long before Christmas, and I got busy—I'm not boasting—I want to thank President Smith. I got busy and read the Book of Mormon, and after I read the Book of Mormon, I read the New Testament, the Doctrine and Covenants, and the Pearl of Great Price, and finished it up before Christmas night. I want to thank you, President Smith.

And I would like to make this appeal tonight to every man who is here or elsewhere under the sound of my voice, that you read the Book of Mormon before the end of this year. Now that's not asking too much, I don't care how busy you are, because I have proved it. And I want to tell you it will be worth a great deal to you, and how much better it would be if your time could be arranged so that you read the Book of Mormon in your home so that the other members of the family can hear it and have it discussed and learn something about it.

Brethren, you are the head of your homes. Be worthy of being head of the house. Make your family proud and make it profitable for them that you are the head of the house. Live a life that is a worthy example to them that they might follow it and that the work of the Lord might go forward, realizing that the greatest influence in the life of any individual is the influence in the home. May they gain testimonies of the truthfulness of the gospel because we are their fathers, because we are members of the Church holding the priesthood, I pray in the name of Jesus Christ. Amen.

PRESIDENT HUGH. B. BROWN

First Counselor in the Presiding Bishopric

I commend to all what has been said by the various speakers. I have appreciated so much what these young boys have said tonight, the wonderful message of the President, Brother Simpson's timely instruction, and Brother Lee's part of the program which was so very important to all of us. We commend it to you. We trust that all will undertake to profit by what Brother Lee has told us.

"Every man," James M. Barrie said, "is a diary in which he means to write one story and writes another, and his humblest hour is when he compares the volume as it is with what he vowed to make it."

Prepare to Receive the Holy Spirit

I think it important as we think of life, its opportunities its possibilities, its challenges, its inspirations, that we undertake to qualify ourselves to receive from the Holy Spirit the instruction and direction from day to day that will keep us in the path of duty.

May I make a suggestion, and I thought of it after I came into the building tonight. I wish the head of every house would get a large cardboard and print on it by hand in letters large enough to be seen across the room the twentieth chapter of Exodus, the third through the seventeenth verses. Will you put that on the wall where you and other members of the family will see it every day. Read it, assimilate its meaning, profit by its instruction.

And then get another cardboard the same size and write on that one the fifth chapter of Matthew, from the third through the twelfth verses. If you will put these side by side and read them every morning—you can read them while you are shaving or washing or getting ready to go to work or to school—they will remind you of who you are and what is expected of you.

I am going to take just a moment to read quickly what I want to recommend that you put in your rooms.

The Ten Commandments

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee any

graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

"Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

"And shewing mercy unto thousands of them that love me, and keep my commandments.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

"Remember the sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbour.

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's." (Exod. 20:3-17.)

Resolve to Honor Them

Let each one of us read that every day and then pray to the Lord before going to school or to work and say to him, "For today I am going to keep the Ten Commandments."

The Beatitudes

And then turn to the other, which is more of the positive than negative approach. To the Israelites it was largely "Thou shalt not," but Jesus when he came to serve said: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, . . ." (Matt. 5:43-44.) And all through he says, ". . . it hath been said. . . . But I say unto you. . . ." And then he gives us a list of those who are to be counted among the blessed.

"And he opened his mouth, and taught them, saying,

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely. . . .

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (*Ibid.*, 5:2-12.)

Let the Inspired Word of God Fix Your Daily Attitude

I wanted to leave this as a challenge, for I am persuaded that if I can start my day right by reading some appropriate scripture and then kneel and ask God to help me to remember it, and then if through the day I can remember that I am going to talk to him again that night and report on what I have been doing and how well I have kept my covenant, I believe it would help me to be a better man.

God bless you, my brethren, you who are present in this great audi-

torium and you other thousands out there, to whom the President of the Church has addressed such a moving appeal. I pray that God will bless the head of every family that it may be like these two men here sitting by their boys, preparing them for the calls that are to come to them. Many of you have your sons with you tonight. I want to tell you that no boy needs to have a board and a chalk to tell how big he is if there is the kind of man around that he would like to be. That is the way boys react to the actions of their elders.

God bless the young people. God bless Israel, and may his peace and blessing be with all of us now and forevermore. I leave my testimony and my blessing with you humbly in the name of Jesus Christ. Amen.

President Hugh B. Brown

We express appreciation to the Men's Chorus for their inspiring music. Thank you Brethren, and God bless you.

Many television and radio stations will carry Conference proceedings Sunday to a nationwide audience including Hawaii. International short-wave station WRUL will broadcast Sunday morning's session of Conference to many parts of Europe and other nations. We are informed that we have a potential listening audience for this Conference of many millions.

CBS Radio Tabernacle Choir Broadcast will be from 8:35 to 9:00 Sunday morning. Those desiring to attend the Tabernacle Choir Broadcast must be in their seats at 8:15. It is necessary that the audience remain quiet during the broadcast.

Elder Thomas S. Monson of the Council of the Twelve will be the speaker on the Church of the Air, CBS Radio, Sunday morning at 7:30 to 8:00 o'clock. There will be large crowds attending the services on Sunday. Please be considerate and courteous and avoid pushing and crowding.

As thousands leave this great Priesthood Meeting tonight let us keep in mind the admonition that is constantly being given to us to drive carefully. Please obey traffic rules. Courtesy and patience must be shown by drivers in the city and on the highways.

The Men of the Tabernacle Choir will now sing "I Need Thee Every Hour." Those of us who have the privilege of meeting with the President occasionally know how frequently he has that sung. We all remember over in the temple how when it is sung we see him looking up and reaching up and saying if he is not singing, "I Need Thee, O I Need Thee."

After the singing the benediction will be offered by President J. Price Ronnow of the Reno Stake, and we will be adjourned until ten o'clock tomorrow morning.

THIRD DAY

MORNING MEETING

President N. Eldon Tanner

(Preliminary singing by Choir: "Lord Jesus, Thy Dear Angel Send.")

Under the direction of President McKay and on behalf of the First Presidency, it is a great pleasure to welcome all present this morning in the Tabernacle and the Assembly Hall, together with the vast television and radio audience in this the sixth session of the 134th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President McKay, reluctantly following the advice of his physicians, is remaining at home with his lovely wife, Sister McKay, where they are following with interest the proceedings of all sessions of this Conference. He sends his greetings, love and blessings to all of you.

The Tabernacle Choir, under the direction of Richard P. Condie, with Frank W. Asper at the organ, will open these services by rendering, "Of the Father's Love Begotten."

Following the singing the invocation

will be offered by Elder Stephen C. Richards, formerly president of the Central German Mission.

President N. Eldon Tanner

The Tabernacle Choir will now sing, "The King of Love My Shepherd Is."

President N. Eldon Tanner

Our first speaker this morning will be President Brown of the First Presidency.

PRESIDENT HUGH. B. BROWN

First Counselor in the First Presidency

My brothers and sisters (and we hope you who are far away and listening in will permit us to address you in those terms, because we believe we are all brothers and sisters), these great semi-annual conferences of The Church of Jesus Christ of Latter-day Saints provide an opportunity for communication and better understanding, also an opportunity to discuss some of the tenets of our faith with our friends who are interested. We appreciate your interest, and we invite your consideration with us of some of the principles in which we believe.

Most Profound and Hopeful Philosophy for the World

We believe that as a philosophy, Mormonism is the most profound and the most hopeful in the world today. But it is more than a philosophy. To us it is the restored gospel of Jesus Christ, unadulterated by the speculations of men. The basic idea of our religion is the Fatherhood of God and the brotherhood of man, with the love of God and the love of fellow men as basic principles. This philosophy was partially envisioned, of course, by Plato, Aristotle, and others, but it was proclaimed with inspiring clarity by Jesus the Christ as a religion. After the crucifixion of Christ and the death of his Apostles, it became watered down almost to the point of insipidity during the attempt to Christianize the pagans, which resulted largely in paganizing Christianity. Hence there was a need for a restoration and for continued revelation, and that in essence is our message to you this morning.

Millions have believed in this message and have borne witness that it is true, and that witness has come as they believe and as we know from the Holy Spirit. If it is true, it is of transcendent importance as it involves the salvation of the human family. If it is false, it will, of course, come to naught.

Mormonism Defined

President John Taylor, in his definition of Mormonism, said: "The everlasting Gospel, made known in the last days, is nothing more nor less than the ancient religion restored. It is the commencement of the 'restitution of all things' spoken of by all the holy prophets since the world was."

Many who hear this message are startled by its seeming audacity. And I suppose it would be audacious, in fact it would be entirely inane, to declare a restoration of the gospel if there had not been an apostasy from and of the Church.

Apostasy and Restoration Predicted

Prophecy and history predict and record a great and universal apostasy which was to be followed by a restoration as predicted by John in Relevation. The fact of the great apostasy is attested by both sacred and secular writ, and history bears witness that it became universal. We proclaim this fact of history not as an attack on any church. We do not assume any position of "holier than thou" or "wiser than thou," but we announce this historic fact of the apostasy as a vindication of the claim that there has been in fact a restoration of the gospel.

The careful student is inevitably confronted with the question: Has the simple but inspired gospel of Christ been preserved, together with divine authority to administer its ordinances?

The Chief Cornerstone

It is a matter of history that the Church established in the Meridian of Time was built upon the foundation of apostles and prophets with Jesus Christ as the chief cornerstone. He said, ". . .I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38), and he taught the Apostles what the Father had taught him. He sent them forth as his witnesses with a promise that both they and all who accepted their message would receive the divine testimony of the Holy Ghost as to the truth of that message. But the Savior was crucified, his Apostles were martyred, and confusion reigned in the world.

History the Witness

Now, time will not permit more than a brief reference, but we hope some of our listeners will be prompted by this introduction to search the scriptures for prophecies concerning the apostasy and become acquainted with secular and ecclesiastical history. History records the development of the apostasy, which had already begun in the days of the Apostles as is noted by Paul in his letter to the Galatians. Note also Paul's declaration to Timothy recorded in 2 Timothy, chapter 3. He said:

"This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof: from such turn away." (2 Tim. 3:1-5.)

And Paul, in writing to the Thessalonians said:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (2 Thess. 2:1-4.)

As Dr. Talmage, Dr. Barker, and others have noted, the historian, Eusebius, cites the testimony of earlier writers who inform us that when the sacred choir of Apostles became extinct, and the generation of those that had been privileged to hear their inspired wisdom had passed away, then also the combinations of impious error arose by the fraud and delusions of false teachers. These also, as there were none of the Apostles left, henceforth attempted without shame to preach their false doctrine against the gospel of truth.

And in Mosheim's *Institutes of Ecclesiastical History* we read of the schisms and dissensions by which the Church was rent in the latter part of the first century—the period immediately following that of the apostolic ministry.

"It will easily be imagined," Mosheim says, "that unity and peace could not reign long in the Church since it was composed of Jews and Gentiles who regarded each other with the bitterest aversion . . . . Thus the seeds of discord and controversy were easily sown and could not fail to spring up soon into animosities and dissensions which accordingly broke out and divided the Church."

Unnecessary Rites and Ceremonies

In the second century many unnecessary rites and ceremonies were added to the Christian worship, the introduction of which was, according to Mosheim, ". . . extremely offensive to wise and good men. Both Jews and heathens were accustomed to a vast variety of pompous and magnificent ceremonies in their religious service, and as they considered these rites as an essential part of religion, it was but

natural that they should behold with indifference and even with contempt the simplicity . . . which was destitute of those idle ceremonies that rendered their service so specious and striking."

John Wesley, one of the founders of Methodism, comments as follows on the early decline of spiritual power and the cessation of divine gifts and graces within the Church:

"It does not appear that these extraordinary gifts of the Holy Spirit were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian and from a vain imagination of promoting the Christian cause, thereby heaped riches and power and honor upon the Christians in general but in particular upon the Christian clergy. From this time, the gifts of the spirit almost totally ceased, very few instances of the kind being found. The cause of this was not, as has been supposed, because there was no more occasion for them, because all the world was become Christian. This is a miserable mistake. Not a twentieth part of it was then nominally Christian. The real cause of it was that the love of many was waxed cold. The Christians had no more of the spirit of Christ than the other heathens."

Dilemma of Authority Derived from Men

The Church of England and other Protestant churches frankly admit the fact of the apostasy. Our question is, if the "Mother Church" was without divine authority or spiritual power, how could her children derive from her the right to officiate in the things of God? Can man originate for himself a priesthood which God will honor and respect? Granted, men may create among themselves societies, associations, sects, etc. They may formulate laws, prescribe rules, and construct elaborate plans of organization and government. But, we ask you, from whence can such human creations derive the authority or stamp of the Holy Priesthood without which, and I emphasize this, without which there can be no Church of Christ.

It is claimed that a line of succession of the priesthood has been maintained from the beginning of the apostolic age to the present. We believe this claim to be wholly untenable in the light of a rational interpretation of history. All dissenting churches are, by their own admission and by the circumstances of their origin, man-made institutions.

Apostasy Admitted

The fact of the great apostasy is admitted by theologians the world over who profess a belief in Christianity. Thus we read in Smith's *Bible Dictionary*: "We must not expect to see the Church of Christ existing in its perfection on the earth. It is not to be found thus perfect, either in the collected fragments of Christendom or still less in any one of those fragments."

Martin Luther's notable revolt against the Papal Church spread throughout Europe and assumed such proportions as to be designated as the great Reformation. Such men as Melanchthon, Zwingli, Calvin, Knox, Wycliffe, and others, although they disagreed among themselves, all became reformers and were collectively known as Protestants. On every side the cry was heard, "Lo, here is Christ," and "Lo, there."

Restoration Essential

Now, the sequel to the great apostasy is the restoration of the gospel, which we proclaim. It marks the inauguration of the Dispensation of the Fulness of Times. This glorious event occurred in the early part of the nineteenth century when the Father and the Son manifested themselves unto man, when the Holy Priesthood with all its powers and authority was again brought to earth.

"Dawning of a Brighter Day"

The restoration of the gospel is at once the consummation of the work of God throughout the ages and the final preparation for the second advent of Jesus the Christ. The Church affirms

that after a long night of spiritual darkness, the dawning of a brighter day was heralded by divine messengers and the Church of Christ was authoritatively established. The Church of Jesus Christ of Latter-day Saints, commonly known as the Mormon Church, stands on the declaration that the Holy Priesthood is operative upon the earth, not as an inheritance through earthly continuation from the apostolic age, but as the endowment of a new dispensation, brought to earth by heavenly ministration. This restoration, divinely predicted and divinely achieved, has been witnessed as a realization of the revelation given to John on the Isle of Patmos when he said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7.)

The Everlasting Gospel Restored

In the light of these historical facts, which were in fulfilment of the prophetic utterances of the prophets and Apostles of old, we declare that the God of heaven has, pursuant to promise, restored the everlasting gospel, and all people who will may hear its message and partake of its blessings.

The revealed gospel answers certain basic questions vital to the happiness of man. No man can escape the questions as to his origin, the purpose of his existence, and his future. The correct answer to these questions gives a feeling of security and a sense of values that lead to joyous living. They are questions which our ordinary experience cannot answer. Science makes no attempt to answer them. Philosophers have speculated but have arrived at various conclusions, none of which satisfies the longings of the soul. They query: Who am I? Why am I here? What comes after this life? Is there a God and is he personally interested in me? Will the family relationships which give us joy in this life be continued or will they cease with death?

To these questions and many others we have answers revealed from heaven. If the gospel is the "good news," if it is the gospel of joy, then certainly the answers to these and other vital questions will be given, and we declare they have been given! Man is a spirit child of God. Man is here to gain strength in choosing between right and wrong, to obey the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) After this life comes further growth and joy. There is a God, and he is personally interested in man.

The Church the Divine Solution of a Vital Problem

The Church reconciles the principles of authority and individual liberty and has all the advantages, both of an authoritative government and of a democratic government, and none of their weaknesses. It is the divine solution of a vital problem.

The corroborative evidences in favor of the restored gospel and the re-established Church are so striking that it is difficult to escape the absolute intellectual conviction of their divinity.

But a testimony of its truth can be had only by the witness of the Holy Ghost. The Apostles said:

"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Act 5:32.)

And the Savior himself added:

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

This the Lord has authorized his servants to promise to all those who obey. This is the mark of the divine Church, that all who do his will shall know of the doctrine.

When truth meets error, error must finally give way. Even though the churches were to modify their creeds so as to approximate the revealed truths, there would still be the question of accepting the source of the truth and the question of authority. Man can

organize a church and choose an earthly head, but he cannot secure recognition of his work—he cannot place the Savior at the head of his human church. The administration of the ordinances in such a church has no validity.

Christ Is the Head of the Church

Some have questioned whether the Mormons are Christians. We answer emphatically, yes. We repeat what we have reverently declared since the organization of the Church, that Jesus the Christ is the Savior and Redeemer of the world and that his is the only ". . . name under heaven given among men, whereby we must be saved." (Acts 4:12.) This has been the solemn testimony of millions who have died and other millions now living. We proclaim his divinity. He is the Son of the Living God, the Redeemer and Savior of the human race, in short, the Christ. How do ye know this? Our knowledge comes from the same source as did the Apostle Peter's. Jesus said to him:

". . . flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:17.)

Humbly and reverently, but without equivocation, we solemnly bear this testimony to the divinity of the Christ and the restoration of the gospel, and promise that the Holy Ghost will also bear witness of its truth to anyone who prayerfully seeks divine guidance.

We make this declaration, bear this testimony, and leave with you our love, our blessings, and our invitation to become better acquainted with this remarkable message that the simple gospel of Jesus Christ has been restored again to the earth, for we announce it humbly in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to President Hugh B. Brown of the First Presidency.

The Tabernacle Choir will now favor us with that beautiful selection, "Almighty God of Our Fathers." Following the singing Elder Howard W. Hunter of the Council of the Twelve wll address us.

President N. Eldon Tanner

We shall now hear from Elder Howard W. Hunter of the Council of the Twelve.

ELDER HOWARD W. HUNTER
Of the Council of the Twelve Apostles

I would like to invite you to turn back the pages of history nearly two thousand years and walk with me down Damascus Road. This ancient way commences at one of the gates through the north wall of the city of Jerusalem; winds through the hills of Judea; crosses the Jordan River, the plains of the Decapolis east of Galilee; and goes over the plateau to the city of Damascus, the oldest continuously inhabited city in the world. It was on this road, two or three years after the crucifixion and resurrection of the Savior, that a marvelous event took place which changed the course of a man's life and in turn has had an effect upon the lives of millions of persons.

Saul Born a Roman Citizen

In the city of Tarsus, the Hellenistic capital city of Cilicia which was rival to Alexandria and Athens, was born a Jewish boy who was given the name of Saul. By birth he was a Roman citizen because Cilicia had become a Roman province under the great Roman general and statesman, Pompey. History has not recorded much of his early childhood, and we have very little information concerning his father and mother, but it is assumed by most scholars that they were people of means and position. His father was a Pharisee, one of the two major religious and political divisions of Judaism. The Pharisees were the leading sect and held most of the political offices in the state as well as the high priestly offices. They believed in a resurrection and in a future life where men would be rewarded or punished

according to their deeds in this life. The Sadducees, on the other hand, denied a resurrection. The Pharisees observed the law of the Sabbath, tithing, and ceremonial purity. They were known for their comprehensive knowledge of the law and their strict observance of it. Saul followed in the footsteps of his father and was a devoted Pharisee.

At Tarsus he learned the trade of working with his hands in weaving goat's-hair cloth and in fabricating it into tents. This is not inconsistent with the assumption that he was a student of the law because Jewish students were taught a trade so that they might provide for themselves by their own hands.

Gamaliel's Pupil

While in his youth, Saul went to Jerusalem to be educated as a rabbi at the feet of Gamaliel, who was considered the most outstanding teacher of his time. This great rabbi and doctor of the law taught the doctrine of strict compliance with the law, which was fundamental with the Pharisees, yet he was liberal in some respects, and his teachings were tempered with moderation. As a member of the Sanhedrin, he argued a course of tolerance and took a firm stand against the prosecution of Peter and the other apostles after the death of the Master.

Under the teaching of Gamaliel, Saul became a zealot for God, a serious and a pious man. He hungered and thirsted after righteousness and sought diligently to keep the law in every respect as a devout Pharisee. In spite of the fact he had been a pupil of Gamaliel who taught tolerance, Saul became an extreme persecutor of those who did not comply strictly with Pharisaic Judaism.

Persecuted the Christians

After the crucifixion of Jesus, widespread persecution was soon commenced upon those who followed his teachings. The activity of Stephen, a Hellenistic Jew, in this new cause brought him into conflict with the Jews of Jerusalem, who, being angered by his eloquent presentation of the new faith, brought him to trial before the Sanhedrin on the charge of blasphemy. The age-old traditions of Judaism and the doctrines of Christianity, the two opposing orders, were brought into sharp focus.

Stephen's statements before the Sanhedrin concerning his faith in Christ so maddened his accusers that they dragged him from the tribunal and stoned him to death. Saul was present at the trial. He stood by and held the garments of the chief witnesses while they killed Stephen. Following this, Saul began to participate actively in the campaign against the Christians. This is the usual course of a man's life as he turns toward evil. First, he is a silent observer, then he becomes a consenting spectator, and finally he is an active participant.

To this time there had not been a separation of the Christians from the synagogues of the Jews, but the hour had come when the gospel of Christ should take the place of the law of sacrifice, and the rupture with Judaism was imminent.

The persecutions which followed suppressed and dispersed the followers of Christ from Jerusalem and scattered them throughout Judea and Samaria, thus aiding the spread of Christianity. Like the tiny mustard seeds which grew into large plants, mentioned by the Lord in the parable, the seeds of Christianity were scattered to the wind and fell upon fertile soil. As the plants began to grow, Saul was determined to stamp them out. His zeal as a defender of the faith was unloosed against the followers of Jesus. A Christian man's house was no longer his castle, for Saul entered into every house and dragged both men and women before the magistrates, who in turn committed them to prison.

On the Damascus Road

Apparently Saul, one of the main instigators of the persecutions, feared the spread of the gospel of Christ to more distant places. He went to the high priest in Jerusalem and secured a commission in writing to the synagogues in Damascus, authorizing him to take into custody the Jews of that city who had become followers of Jesus and return them to Jerusalem in chains. This authority was issued, and Saul commenced his journey down Damascus Road. The record gives no information as to the other persons

in the company, the number of days it took to make the long journey, the conversation that may have taken place, or any of the happenings along the way, until the day they came near Damascus about noon ". . . and suddenly there shined round about him a light from heaven. And he fell to the earth, . . ." (Acts 9:3-4.) This Pharisee who had come on an errand of persecution and those who were with him heard a voice from the midst of the light saying: "Saul, Saul, why persecutest thou me?" Saul answered: "Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." (*Ibid.*, 9:4-5.) This proverbial expression of kicking against the pricks usually refers to the ox goad which was a piece of pointed iron stuck in the end of a stick used to urge the ox while drawing the plow. Sometimes a stubborn ox will kick back against the goad only to receive its sharpness more severely. It has become a proverb to signify the absurdity of rebelling against lawful authority.

Saul had been kicking against the goad, and now he was humbled to the dust. "And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

"And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." (*Ibid.*, 9:6-7.)

Saul stood upright, but he could not see; his eyesight had been taken from him, and he was as blinded physically as he had been spiritually. Those who were with him led him by the hand into the city and to the house of Judas in the street called Straight. For three days he neither ate nor drank but waited for the Lord to reveal to him what he must do as he had been instructed by the voice.

The Climax

On the third day the Lord appeared in a vision to a Jewish Christian named Ananias and told him to go to Saul. Ananias demurred, for he had heard of the evil done by this man to the Saints in Jerusalem and knew of the authority he had received to arrest the believers in Christ in Damascus, but he did as the Lord instructed. When he came to the house of Judas, he found Saul and laid his hands on him and administered to him saying, ". . . brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." (*Ibid.*, 9:17.) Saul had been instantly blinded on Damascus Road, and his sight was instantly restored when Ananias laid his hands on him. To make his conversion complete he was baptized. Paul's life was changed. It is remarkable that the man who held the garments of Stephen's executioners thereafter became the chief exponent of the principles for which Stephen died. Soon there was commenced the great ministry of which the Christian world is so familiar, by the one whose name became romanized and known as Apostle Paul.

Paul's Purpose and Life Changed

These are the facts from the record of one of the most important encounters in history. There are those who are skeptics and cannot reconcile the events which might be classified as supernatural. Appearances of Deity and voices and visions are often looked upon with suspicion. Some are inclined to explain away the marvelous experience of Paul by saying it was merely the imaginative culmination of an inner conflict of a man who had taken a strong position in defense of the law, who had resolved to stamp out the threat to Judaism, but who had a deep feeling that he was doing wrong. It doesn't seem likely that the whole course of a man's life upon which he was so urgently set would be changed so suddenly and drastically by an inner conflict. Men who are as determined as Paul are not quickly changed although there may have been a spark which had smouldered for a long time before bursting into flame that day on Damascus Road.

Some have said it was the long journey from Jerusalem to Damascus which gave him time to think and contemplate during the days of travel upon the recent events of the persecution. Paul had been present at the stoning of Stephen and

had seen him die. He heard him ask in his last words that those who had dragged him from the Sanhedrin and stoned him in defiance of the law might be forgiven for their acts. This must have made a lasting impression on the mind of Paul. He had personally gone from house to house and brought men and women before the tribunals which condemned them to prison or imposed the sentence of death. Because of him, many had left their homes and fled. Now he had traveled to Damascus with further threats to inflict persecution upon those who followed Christ. Could it be that these things commenced to weigh heavily upon his conscience?

Paul Tells of His Conversion

Paul testified on many occasions concerning his conversion, that he had seen Jesus our Lord and that the vision was a reality. In the book of the Acts of the Apostles there are three accounts of the conversion. The first is the record of Luke in which the conversation between the Lord and Paul is set forth. In the second account Paul personally relates the facts of the conversion in his speech to the angry crowd on the steps of the temple in Jerusalem, and the third is his defense before King Agrippa, the nephew of Herod, who had tried the Savior just a few years before. Standing in the elegant surroundings of the court of the king, Paul spoke in his own defense, recalling his youth, his beliefs as a Pharisee, his part in the persecutions, and the marvelous vision on Damascus Road. After bearing witness of Jesus he said: "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." (*Ibid.*, 26:19.)

Paul's life had been bisected by Damascus Road. Before, he was an aggressive persecutor of Christianity, but after Damascus Road he was one of its most fervent propagators.

Others Like Him

There are many men in the world who could be like Paul, men who could be changed in the twinkling of an eye if willing to change the object of their lives as did Paul. There are some who see but do not believe. One needs to be only a bystander to see, but to believe, one must accept wholeheartedly and commit himself to his belief. This requires faith and repentance of old ways. Paul had been raised in the belief his family had held for generations. He had been trained in that faith, and it is fair to say that he understood it, but it was not until that day on Damascus Road when Jesus spoke to him that the object of his life was changed. There are persons in every church who see, but some do not believe. Because they have been raised in the beliefs of their fathers, their minds are closed, and they are satisfied to continue. We wonder why it took Paul so long to see the light and why he so vigorously opposed the teachings of the Savior. The answer is apparent. He was born into a certain belief and followed it until it became a habit. He had a preconceived idea of the law which closed his mind to the truth until that event on Damascus Road.

Need Paul's Experience of Conversion

Nearly two thousand years have passed. Many of the problems and questions of Paul's day are with us yet because of tradition and preconceived ideas. The prophets of old foretold of the coming of the Savior and the establishment of his Church. They also foretold that the gospel would be taken from the earth because of the corruptions of men and again established before Christ's second coming. The fulfilment of these prophecies has been confirmed by history. The Church of Jesus Christ of Latter-day Saints declares to the world that the true gospel of Jesus Christ was taken from the earth and that it has been restored in our day. A young man who had been pondering and questioning the established faith of his fathers had the simple faith to seek his Heavenly Father in humble prayer. In response, a glorious vision burst upon this young man, a Prophet of the Lord, in a manner similar to that given to Paul. God the Eternal Father and his Son Jesus Christ, two separate and distinct Personages, appeared to him and instructed him. By reason of this event and the subsequent events by which God revealed his mind and will to men, the gospel of Jesus Christ has been restored in its fulness for the benefit of all mankind.

It is startling to many in the world to learn that there is a prophet of God on the earth at the present time who speaks to us the will of the Lord, and of this fact I bear witness. There are hundreds of thousands who also so testify, yet today as in Paul's day there are others who see but do not believe because of old traditions, closed minds, and preconceived ideas. For this reason I invited you to walk with me down Damascus Road. If you are willing to do so with a prayer in your heart for the truth, the Lord will shed his light upon you as he did Paul, and the truth will be made manifest to you.

I further testify that God does live and that Jesus is the Christ, the Savior of all mankind. He will bring light to those who honestly seek it. May the Spirit of God be with you, I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

(Brief organ interlude, followed by singing by Choir and congregation, "Now Let Us Rejoice," without announcement.)

A number of television and radio stations have just joined us. We welcome all those who are tuned in on this Conference session. We shall now hear from Elder Sterling W. Sill, Assistant to the Twelve, and he will be followed by Elder Marion D. Hanks of the First Council of Seventy.

ELDER STERLING W. SILL

Assistant to the Council of the Twelve Apostles

There is an ancient Greek myth about a giant race called Titans that once plotted an assault on heaven. Armed with missiles and firebrands, they hurled themselves against the gods, seeking their overthrow. But the thunderbolts of Zeus and the arrows of Hercules were too much for the attackers, and the Titans were finally destroyed.

From this story we get the word titanism. This is a word intended to represent our unfortunate human inclination to fight against righteousness. Following the example of the ancient giants, our world is presently conducting an all-out war against God and his purposes.

Conflict With God

Jesus prayed, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10.) And from the very beginning Deity has been trying to raise our standards to this level for which the Redeemer prayed. He has failed only because of the opposition of those he has been trying to help. Our human history is made up of a long unpleasant record of antagonism toward God.

Disobedience brought about the expulsion from Eden. The spirit that caused Cain to murder his brother Abel in order to possess his flocks spread quickly over the earth. Human society was not very old before it was necessary for God to invoke the flood in order to cleanse the earth of its sin. This watery devastation was closely followed by the confusion of tongues and the dispersion of the sinners of Babel. In the Meridian of Time rebellion against God led to the rejection and crucifixion of the Savior of the world, and this tragedy was followed by that long black night of apostasy that we call the Dark Ages.

Leading Rebel

The scripture reminds us that Satan himself became what he is because of his sin of titanism. In the great antemortal council described in the scriptures, Satan sought the overthrow of God himself and succeeded in drawing away from God one third of all of the heavenly host. Since that time, Satan's fight has continued with increasing power to reach its pinnacle of evil in our own day.

Elements of the Conflict

Certainly the greatest problem of our generation is its titanism, as shown by our enmity toward the Almighty.

Every unrighteous act, no matter how small, tends to put evil upon the throne of the universe. The Apostle John says that sin is the transgression of law (see 1 John 3:4), and that is the distinguishing characteristic of our day.

Jesus made his own appraisal of our situation when nineteen hundred years ago he looked down to our day and compared it to the time immediately preceding the flood. (See Matt. 24: 37.) In spite of the fact that in fighting against God we are sinning against ourselves, yet we have been completely unable to stop the great upsurge in crime and delinquency that each year reaches a new high in devastating our lives. We are training ourselves to love sin. We pay money to see it being committed on the screen; we read about it in books, magazines, and newspapers; and quite naturally we absorb it into our lives.

Against the direct command of God, we sin against our health; we sin against our happiness; we sin against our success; and we sin against Deity himself. But no one can practise evil with impunity. The incidence of psychiatric disease is increasing among us with giant strides. The rate of bankruptcy is growing by leaps and bounds. Business organizations are reporting unheard-of increases in theft and other evidences of moral breakdown. Every day the newspapers report new occupational scandals as well as scandals in government itself. The Kinsey report of a few years ago is a personal testimony of a widespread decadence in morality that is strangely reminiscent of Sodom and Gomorrah.

When we build bars in our homes instead of altars, we are fighting against God. In our violations of the Sabbath day we are motivating a greater interest in horse races and baseball games than in the celestial kingdom. We employ some of our best advertising brains and use our finest communication media to persuade ourselves and others to take a greater part in the very evils that God has specifically forbidden. As a result of our titanism, our great enlightened Christian nation is noted for its drunkenness, lung cancer, immorality, and the violation of its own laws.

So far as all practical purposes are concerned, we have largely excluded God from our lives. Recently a nationwide religious poll asked whether or not those being interviewed believed in God; ninety-five percent answered yes. When asked whether or not they tried to lead a good life as a result, only twenty-five percent seemed to think that there was any connection between the two, and fifty-four percent said that religion did not influence their conduct in politics or business affairs. Because we seem to keep our creeds and our deeds in separate compartments, one is powerless to help the other. Church membership in the United States is now at an all-time high, and so are our indicators of crime and sin.

One of the reasons for our problem is that so many people have depersonalized God and think of him only in impersonal terms. We call him by such names as "the first great cause," or we refer to him as "an eternal principle." Then because an eternal principle can neither love nor punish us, we feel an increased liberty to indulge our titanism.

But our time is growing short; and if we do not give up the assault, we must surely share the fate of the titans and the antediluvians in losing the war. In his vision of the judgment, John the Revelator says, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him. . . .

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more. . . ." (Rev. 20:1-3.) And certainly those who continue to follow Satan must share his fate.

Repentance, the Saving Principle

Because sin is the basic problem of our world, repentance has been made one of the first and one of the most important of the principles of the gospel of Christ. A universal, genuine, and permanent repentance would close

up our jails, do away with our reform schools, prevent our nervous breakdowns, fill our churches, redeem our souls, and restore harmony, peace, and happiness to the world. From any point of view, repentance is one of the most praiseworthy actions in life. Through it we abandon unworthy objectives and turn our lives upward toward more worthwhile things. The dispensation of Jesus opened with the declaration of John the Baptist, "Repent ye: for the kingdom of heaven is at hand." (Matt. 3:2.) And in our own day the Lord has said, "Say nothing but repentance unto this generation; . . ." (D&C 6:9.)

Repentance is God's cure for every disease that plagues our lives. As repentance is postponed, the sinner becomes more wilful, and any upward change becomes more difficult. If this Godly gift is not used, it may lapse into impotence, and the soul may be lost.

Through Noah the Lord said, "My spirit shall not always strive with man. . . ." (Gen. 6:3.) And someday when it may be too late, we may discover that repentance is the most thrilling, exciting, uplifting of all possible activities.

Some time ago while visiting the Northern States Mission I found myself one sultry August afternoon in southern Illinois in what was probably the most unpleasant weather I have ever experienced. It was very hot and humid, and I was sweaty, sticky, dirty, and generally uncomfortable. But after the day's work had been finished, I went to my room in an air-conditioned hotel. I took a hot, soapy bath and put on fresh, clean clothing. A little later I got into a bed between cool, white, clean sheets. And for a few minutes before dropping off to sleep, I lay there and thought about repentance. And I thought that if it were this pleasant to cleanse the body of a little sticky perspiration, what a delight it would be to cleanse the mind and soul of guilt and stand clean and free before God.

Repentance is Good

Even as late as the cross, repentance is good. One of the thieves crucified with Jesus was sorry for what he had done. When he acknowledged his sins, Jesus gave him credit. Certainly he was far ahead of his dishonest companion who remained bitter and rebellious to the very end. But the repentance of the thief came too late to undo the evil that his life had caused.

There is an old fable about a horse that once ran away from his master. Finally the horse repented and returned to his master and said, "I have come back." The master said. "Yes, you have come back, but the field is unplowed." How can one repent of unplowed ground or of lessons unlearned or of character qualities undeveloped? The governor can pardon the murderer, but who can restore life to the victim or the father to his orphaned children.

Repentance is one of the greatest of all ideas, but we should understand that it also has some serious limitations. To begin with it takes time to reform one's life and make restitution for his wrongs, and sometimes an atonement must be made through the personal suffering of the wrongdoer.

"Prepentance"

But there is one kind of repentance that has no limitations, that is a kind of repentance in advance, which someone has called "*pre*pentance." Prepentance is a repentance that takes place before the offense is committed. Prepentance is the equivalent of prevention. It is a repentance that requires no restitution and demands no payment of penalties. We know that in God's eyes prevention is greatly superior to cure, as he has said, "For I the Lord cannot look upon sin with the least degree of allowance;

"Nevertheless, he that repents and does the commandments of the Lord shall be forgiven; . . ." (D&C 1:31-32.)

To live a life of prepentance requires us to develop the kind of faith that destroys sin before it is indulged. This was "the way of life" of Jesus. The scriptures say that Christ, "was in all points tempted like as we are, yet without sin." (Heb. 4:15.) Repentance for him was unnecessary because he lived the higher law of prevention.

Discipline for the Will

The greatest miracle ever performed by Jesus was not in controlling the angry sea but in disciplining his own will. His sinless life is the highest manifestation of excellence ever known in the world. Jesus did not need to do a single evil thing in order to find out that it was wrong. The life of Christ was pure, good. His ledger showed all gains and no losses. There were no destructive injuries to be repaired and no restitutions to be made.

Declare Peace with God

What a tremendous benefit we could bestow upon ourselves by calling off the war and learning to live at peace with God, not only in obeying him but also in agreeing with him. If we fully followed him, we could eliminate all of the tragic casualties that are presently strewing themselves along the highway of life.

Recently a man came to see me who felt that he needed to talk to someone about his problems. He was very sorry about his dishonesties, his cheating, and his immoralities. He bitterly regretted the unkindnesses that had caused his wife to die of a broken heart. But although he had repented a thousand times, yet he was powerless to undo his evil. He was unemployed because his past weaknesses had made future confidence impossible. His children were still suffering the disgrace of his bad example, and after having set all of these evils in motion, he could only say, "I wish I could live my life over again." But how ridiculous can we be. No one can live his life over again. There are no rehearsals in life. We can't rehearse birth or life or death. To feel sorry for our sins does not erase the injuries or heal up the wounds. And how can one repent of a bad example or a damaged soul? Sin is the most dangerous and the most destructive of all human experiences, and God has commanded that it should be avoided. "When we are hungry, sin offers us only poisoned bread; when we are thirsty, it invites us to drink at a deadly fountain." It causes all of the trouble, pain, and unhappiness in the world.

Certainly we should never think of sin as a plaything, but as our most deadly enemy. God hates sin, and the Psalmist speaks of our hating evil with a perfect hatred. *Pre*pentance is God's highest law. And what a thrilling and profitable way of life is the religion of doing good, of worshiping God, of hungering and thirsting after righteousness. Jesus demonstrated life's perfect pattern and then said, "Follow me. . . . " (Matt 9:9.) And every individual life must finally be judged by how well it carries out that single directive.

May God help us to follow him with our whole souls, I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder Sterling W. Sill, Assistant to the Twelve. We shall now hear from Elder Marion D. Hanks of the First Council of Seventy.

ELDER MARION D. HANKS

Of the First Council of the Seventy

It is a wonderful blessing to be in this beloved building on these cherished and sacred grounds again. It is glorious to sing with you and to respond to the inspiration of this choir. It is good to be home.

As I walked out of the Church Office Building yesterday morning, I heard a man say to his companion, "If I keep up this schedule I am going to end up in the grave." My immediate reaction was to feel that whatever schedule he followed his chances of that were pretty good. But the second thought came, a thought expressed by a fine but leaden-footed youngster interrupted in the middle of a drag race by a somewhat stern officer. The boy was asked what he was doing, and he said, "I didn't want to get left in the dust." Well,

he won't. No one will, and no one will end up in a grave.

Choose the "Eternal Way" now

The spirit of every child of God goes on living as we experience mortal death—the temporary separation of the body and spirit—and through the atonement of Christ there will be a universal resurrection. The body and spirit will be joined together again as the eternally living soul. The circumstances under which we shall live eternally, in whose presence, with what companions, and in what condition of opportunity and creative service, we are now deciding by the choices we make.

The great messages of this conference and the stirring and solemn assurances that have come have brought to our hearts renewed assurance that this is the truth. We have been teaching that truth in Europe in the past several years with many of your choice sons and daughters and their older companions. It has been a wonderful experience to see the transforming Spirit of the Lord work upon them as it worked anciently when the Savior called his Apostles from the counting place and the fishing nets and bade them become fishers of men. It is an experience that we wouldn't miss nor trade for anything.

Missionary Motivations Commended

Some years ago a wonderful, successful man, who knew nothing of the Church, spent a few days with his son at a boys' camp where several of these missionaries were serving as counselors. A little time later he wrote a note to one of them. Let me read it:

"It's hard for a person untrained in writing to say what I want to and not sound a bit overboard. I think you know me well enough, though, to know that I mean just what I say. I want to tell you and the others how I feel. There is very little that I know about the Mormon religion, but this I see from my contact with you men during this camp period. In some way it has made itself so vital to young men like you that you found yourself answering a call. You've had to do something personally because your religion is so very personal and important to you. This is a living religion.

"I am a ruling elder in a Protestant church, and I covet for my own church, more than I can tell you, the sort of teaching, leadership, and conviction that breathes such a vital force into its young men. We have our missionaries, of course, but this thing which you do is a different thing. It reaches out within your church in a different way, I judge, and in my humble judgment it is one of the grandest ways I have yet heard of for a fellow to repay in some measure to his God the great debt we all owe. I know that God will richly bless your mission and you. I want you to know that through you and the other men I have had a glimpse of something which to me has the possibility of being an answer to many of the problems that beset my own church and the whole world in these troubled times."

Well, I agree with Mr. Cary's generous and challenging words, his sincere words of commendation and expectation. And I agree with the wonderful implications in them for the missionary, and his younger brother and sister and his parents, for me and you, for all of us. They are to me a sobering portrait of our possibilities and our responsibilities.

Commendation and Confidence for Youth

As we worked with the missionaries, we worked also with wonderful members of the Church and met multitudes of choice young and older people. I see them in my mind's eye this morning in Frankfurt and Orleans and Berchtesgaden, in London and Bristol and Glasgow, and in a lot of other places. Last Sunday night at a fireside gathering in the Brigham Young University field house there were more youngsters gathered than are congregated on these grounds today. A night or two later at Utah State University I met another great group. I feel in my heart for them and their generation the strongest commendation and confidence. But they have a mighty burden to bear and a great challenge to face.

I have been thinking the last few

days of the statement of the Psalmist who sang the sweet strains of heaven: "Thou preparest a table before me in the presence of mine enemies: . . ." (Psalm 23:5.) Our young people have a table prepared all right, and it is a table laden with the gifts that can make this life meaningful and happy and that can fill them in the eternal sense. But the table is in truth, as the Psalmist said, set in the presence of their enemies.

Enemies of Youth

Who are their enemies? Some of them have been spoken of this morning: men who dig gold out of dirt; certain ones who manufacture and market filth; they who, whether misguided or designing, put before our young people a picture of life as some live it but emphasizing the least affirmative and least Godly aspects of man's divine nature. The young have a table prepared for them in the presence of many enemies. One of the enemies is, in every individual case, our own accumulated sinfulness and bad memory. We are constrained to excuse ourselves because of the failings and faults of others. We are constrained to feel that since everybody is doing it, it is all right for us to do it, and this is persuasively propounded by people in various fields who rely on the statistical method and suggest that since large numbers are doing it, then it must be all right for everybody to do it, just so long as you don't go too far.

Well, a tendency in man to excuse himself has ever been with us. Saul was sent on a great mission. Saul failed and then blamed it on his people when he was confronted by the Prophet Samuel. Saul told a falsehood, and Samuel said, "Then what is this bleating I hear in my ear" (see 1 Sam. 15:14), and then Saul blamed his defection on his people.

"Turn Right—Go Straight"

In the day of the restoration a great young prophet had to learn the lesson, too. Many of you are acquainted with the third section of the Doctrine and Covenants, this "handbook of the restoration." May I read from it a verse or two which the Lord gave to Joseph Smith after a misfortune in which he had succumbed to the pressure to do something he knew wasn't exactly right. His benefactor and friend who was helping him, providing for him, working with him, wanted some assurance for his wife and family that there really was a prophet at work, and so Joseph Smith reluctantly surrendered to him the manuscript of the then translated portion of the Book of Mormon. This came in response:

"And behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men.

"For, behold, you should not have feared man more than God. Although men set at naught the counsels of God, and despise his words—

"Yet you should have been faithful; and he would have extended his arm and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble.

"Behold, thou art Joseph, . . ." (D&C 3:6-9.)

"Thou Art You"

Could there be any more sublime or sweet or perceptive answer to the suggestion, this siren song of foolishness, that "everyone is doing it"? Behold, thou art *you*. And God has given you a table, bounteously laden with the good things of eternity. Will you give it up because others are giving up? Will you surrender the sweet and sound and strong principles of this "vital force" and "living religion"?

Why is it a vital force and whence are its roots? It is a vital force because this is a vital religion. God lives. He is a living, revealing, communicating Father. Christ lives. He is the living Head of this Church. There is a living prophet on the earth to whom the Father communicates and reveals his will. Man was in the beginning with God, and we are always going to live.

God bless us to choose to live in his presence with our loved ones, creatively, actively, effectively serving and loving and learning, I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder Marion D. Hanks of the First Coucil of Seventy. The Tabernacle Choir will now sing, "Long Hast Thou Stood, O Church of God," after which Elder Gordon B. Hinckley of the Council of the Twelve will address us.

ELDER GORDON B. HINCKLEY
Of the Council of the Twelve Apostles

My dear brethren and sisters: It is so great a privilege and so serious a responsibility to speak from this pulpit that I earnestly seek the inspiration of the Holy Spirit.

University Splendor and Youth

The other day I strolled about the campus of one of our great universities. I was impressed with the splendor of the buildings, the immaculate laboratories, the teaching theaters, the magnificent library, the dormitories, the gymnasiums. But I was more impressed with the students. There were some 17,000 of them—handsome young men and beautiful young women, serious and intent and earnest.

These are a few of the hundreds of thousands who have returned to college life this fall. I am awed by the great forces of knowledge which they represent. Never before have so many been educated in the learning of the world.

Abundance of Knowledge

What a marvelous thing this is—the intensive schooling of a large percentage of the youth of the land, who meet daily at the feet of able instructors to garner knowledge from all of the ages of man. The extent of that knowledge is staggering. It encompasses the stars of the universe, the geology of the earth, the history of nations, the culture of peoples, the languages they speak, the operation of governments, the laws of commerce, the behavior of the atom, the functions of the body, and the wonders of the mind.

With so much available knowledge one would think that the world might well be near a state of perfection. And yet we are constantly made aware of the other side of the coin—of the sickness of our society, of the contentions and troubles that bring misery into the lives of millions.

Life is More than Secular Learning

Each day we are made increasingly aware of the fact that life is more than science and mathematics, more than history and literature. There is need for another education, without which the substance of our secular learning may lead only to our destruction. I refer to the education of the heart, of the conscience, of the character, of the spirit—these indefinable aspects of our personalities which determine so certainly what we are and what we do in our relationships one with another.

And so I would like to talk briefly with our young people, those in the Church and those out of the Church—with the youth of America and of other good lands.

"Get Understanding"

Thirty years ago while living in England I belonged to the London Central YMCA. I suppose that old building has long since gone, but I can never forget the words that faced us in the foyer each time we entered. They were the words of Solomon: ". . . with all thy getting get understanding." (Prov. 4:7.)

I commend them to you.

Understanding of what? Understanding of ourselves, of the purposes of life, of our relationship to God who is our Father, of the great divinely given principles which for centuries have provided the sinew of man's real progress!

Cornerstones of Secular Knowledge

I cannot discuss them all, but I would like to suggest three. I offer them not in a spirit of preachment

but in a spirit of invitation. Let these be added to your vast store of secular knowledge to become cornerstones on which to establish lives that will be fruitful, productive, and happy.

Gratitude, a Divine Principle

The first I mention is gratitude, the second is virtue, the third is faith. Others might be named, but I believe these are fundamental to the full development of every child of God.

Gratitude is a divine principle. The Lord has declared through revelation: "Thou shalt thank the Lord thy God in all things . . . ."

"And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, . . ." (D&C 59:7, 21.)

Our society is afflicted by a spirit of thoughtless arrogance unbecoming those who have been so magnificently blessed. How grateful we ought to be for the bounties we enjoy. Absence of gratitude is the mark of the narrow, uneducated mind. It bespeaks a lack of knowledge and the ignorance of self-sufficiency. It expresses itself in ugly egotism and frequently in wanton mischief. We have recently seen our beaches, our parks, our forests littered with ugly refuse by young men—many of them college men—who evidently have no appreciation for their beauty. Only the other day I rode through thousands of acres of blackened land scourged by a fire evidently set by a careless smoker whose only concern had been the selfish pleasure gained from a cigaret.

Where there is appreciation, there is courtesy, there is concern for the rights and property of others. Without it there is arrogance and evil.

Where there is gratitude, there is humility, as opposed to pride.

How magnificently we are blessed. How thankful we ought to be. A recent bulletin of the Royal Bank of Canada dealt with underprivileged people of the world. It said among other things:

"It is difficult for North Americans to understand the plight of people in underdeveloped countries, because we have never been hungry. No one dies here of starvation. Elsewhere more than 1,500 million people go to bed hungry every night . . . . The fact is that not more than one in a hundred of the people in underdeveloped countries will ever, in all his life, have what a North American family would consider a good, square meal."

Reflect on that, my dear young friends, and then get on your knees and thank the Lord for his bounties. Cultivate a spirit of thanksgiving for the blessing of life and for the marvelous gifts and privileges you enjoy. The Lord has said, "The meek shall inherit the earth." (See Matt. 5:5.) I cannot escape the interpretation that meekness implies a spirit of gratitude as opposed to an attitude of self-sufficiency, an acknowledgment of a greater power beyond oneself, a recognition of God and an acceptance of his commandments. This is the beginning of wisdom.

"Be thou humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers." (D&C 112:10.)

Walk with gratitude before him who is the giver of life and every good gift.

Virtue

Associated with gratitude is virtue. I think they are related because he who is disposed to shun virtue lacks appreciation of life, its purposes, and the happiness and the well-being of others.

One of our great national magazines recently stated the following: "We are witnessing the death of the old morality. The established moral guidelines have been yanked from our hands. . . . We are left floundering in a money-motivated, sex-obsessed, big-city dominated society. We must figure out for ourselves how to apply the traditional moral principles to the problems of our times. Many find this burden too heavy." (*Look Magazine*, Sept., 1963, p. 74.)

Heavy though it be, there is a way to apply traditional moral principles in our day. For some unknown reason there is constantly appearing the false rationalization that at one time in the long-ago, virtue was easy and that now it is difficult. I would like to remind you that there has never been a time

since the creation when the same forces were not at work which are at work today. The proposal made by Potiphar's wife to Joseph in Egypt is not essentially different from that faced by many a young man and woman in our day.

The influences today may be more apparent and more seductive, but they are no more compelling. You cannot be shielded entirely from these influences. They are all about us. Our culture is saturated with them. But the same kind of self-discipline exercised by Joseph will yield the same beneficial result. Notwithstanding the so-called "new morality," notwithstanding the much-discussed changes in our moral standard, there is no adequate substitute for virtue. The old standard is challenged on every campus in America as it is in Europe. But God has not abrogated his commandments.

The violation of these commandments in this, as in any other age, brings only regret, sorrow, loss of self-respect, and in many cases tragedy. Rationalization and equivocation will not erase the cankering scar that blights the self-respect of a young man who takes that virtue which he can never replace. Self-justification will never mend the heart of a young woman who has drifted into moral tragedy.

In April of 1942, the First Presidency of the Church issued a message which was read from this pulpit. It has the tone of scripture. I commend it to you:

"To the youth of the Church . . . above all we plead with you to live clean, for the unclean life leads only to suffering, misery, and woe physically,—and spiritually it is the path to destruction. How glorious and near to the angels is youth that is clean; this youth has joy unspeakable here and eternal happiness hereafter." (*The Improvement Era,* 45:273.)

I thought of this as I observed these thousands of handsome young men and beautiful young women on the university campus the other day. And I thought of a wise statement from the scripture: " . . . the commandment is a lamp; and the law is light. . . ." (Prov. 6:23.)

You of marvelous promise, you young men and women of great ability, do not mock God. Do not flout his law. Let virtue be a cornerstone on which to build your lives.

Faith

I turn next to faith. I do not mean it in an abstract sense. I mean it as a living, vital force with recognition of God as our Father and Jesus Christ as our Savior. When we accept this basic premise, there will come an acceptance of their teachings and an obedience which will bring peace and joy in this life and exaltation in the life to come.

I do not regard this as a theological platitude. I regard it as a fact of life. It can become the very wellspring of purposeful living. Can you imagine a more compelling motivation to worthwhile endeavor than the knowledge that you are a child of God, the Creator of the universe, our all-wise Heavenly Father who expects you to do something with your life and who will give help when help is sought for?

These wonderful college years are years of learning. Jesus said: ". . . learn of me. . . .

"For my yoke is easy, and my burden is light." (Matt. 11:29-30.)

I should like to suggest that you follow that injunction given by the Son of God. With all of your learning, learn of him. With all of your study, seek knowledge of the Master. That knowledge will complement in a wonderful way the secular training you receive and give a fulness to your life and character that can come in no other way.

We were aboard a plane some years ago flying between Honolulu and Los Angeles. It was in the days when only propeller-driven aircraft were available. About midway in our journey one of the motors stopped. There was a decrease in speed, a lowering in altitude, and a certain amount of nervousness among those aboard. The simple fact of the matter was that much of the power was missing and the hazards were increased accordingly. Without that power we could not fly high, fast, and safely.

It is so with our lives when we dis-

count the need for faith and disregard knowledge of the Lord.

Passive acceptance is not enough. Vibrant testimony comes of anxious seeking. Strength comes of active service in the Master's cause. ". . . learn of me . . ." (*ibid.*, 11:29), was Jesus' injunction. He further declared that he that doeth the will of the Father ". . . shall know of the doctrine whether it be of God, or whether I speak of myself." (John 7:17.)

And so, while you read math and physics and chemistry, read also the Gospels of the New Testament. And read the testament of the New World, the Book of Mormon, which was brought forth by the power of God ". . . to the convincing of the Jew and the gentile that Jesus is the Christ."

I should like to pass on to you the words of a wise old man who had traveled far and suffered much and grown ripe in wisdom. I speak of him of whom Brother Hunter has spoken so eloquently today. These words were written by Paul to Timothy while Paul was a prisoner of Nero in Rome. To his beloved young friend he said, ". . . God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

"Be not thou therefore ashamed of the testimony of our Lord, . . ." (2 Tim. 1:7-8.)

To every young man and woman I commend this stirring injunction. This is the spirit that will reform the world.

I have been impressed with a statement from Charles Malik, former president of the General Assembly of the United Nations. He said this:

"In this fearful age it is not enough to be happy and prosperous and secure yourselves; it is not enough to tell others: look at us, how happy we are; just copy our system, our know-how, and you will be happy yourselves. In this fearful age you must transcend your system; you must have a message to proclaim to others; you must mean something in terms of ideas and attitudes and fundamental outlook on life; and this something must vibrate with relevance to all conditions of men." (*Successful Leadership*, p. 5.)

To every young man and woman within the sound of my voice I should like to say, take upon yourself the name of the Lord and then with faith go forth to teach with relevance that which will affect the lives of men and bring peace and joy to the world. The need of the world is a generation of men of learning and influence who can and will stand up and in sincerity and without equivocation declare that God lives and that Jesus is the Christ.

And so, my dear young friends, I suggest to you with all earnestness that as you pursue your secular studies you add another dimension to your life, the cultivation of the spirit. God bless you with that peace which comes from him alone, and that growth which comes of sharing with others that which is most precious, your faith, I pray as I give you my witness of the divinity of this work, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Gordon B. Hinckley of the Council of the Twelve has been our concluding speaker.

As we conclude this sixth session of the 134th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints we express again our thanks and appreciation to the owners and managers of the many television and radio stations who have offered their facilities as a public service to make the proceedings of this Conference available to millions throughout North America, South America, Africa, and in many other areas.

We should like to acknowledge several telegrams and cablegrams that we have received from people in different countries expressing their appreciation and sending their best wishes. We also express our sincere thanks and appreciation to the Tabernacle Choir for their inspirational singing.

The Choir will now sing that inspiring number, "Sing and Rejoice to the Lord." Following the singing the benediction will be offered by Elder George B. Hill, formerly president of the Eastern Atlantic States Mission. This Conference will then be adjourned until two o'clock this afternoon.

(Postlude singing by Choir: "Father In Heaven.")

THIRD DAY

AFTERNOON MEETING

President Hugh B. Brown

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the concluding session of our Conference. This afternoon many television and radio stations throughout the western part of the United States will carry the proceedings of the concluding session, and the proceedings of both sessions today will be re-broadcast to far distant places by Radio Station KSL Monday, October 5th, from one o'clock to five o'clock a.m.

We wish to announce that Saturday evening an inspirational meeting of the priesthood of the Church was held here in the Tabernacle. The proceedings of this meeting were relayed by closed circuit broadcast originating in the Tabernacle to members of the priesthood in 400 separate locations in all parts of the United States and Canada. It is estimated that 70,000 holders of the priesthood participated in this meeting. Two members of the Aaronic Priesthood spoke to us and their messages were of very great importance and very well done. Elder Harold B. Lee, by special appointment, gave a very important message to the priesthood which will be supplemented by further word from the general committee. Bishop Robert L. Simpson also spoke, as did President Tanner.

We extend a cordial welcome to all present this afternoon, our special guests, educational leaders, and others.

The music for this afternoon session will be rendered by the Tabernacle Choir with Richard P. Condie and Jay E. Welch conducting. Alexander Schreiner is at the organ.

We shall begin this service by the Tabernacle Choir rendering, "With a Voice of Singing," after which the invocation will be offered by Elder C. Laird Snelgrove, formerly president of the Argentine Mission.

President Hugh B. Brown

The Tabernacle Choir will now sing, "In My Father's House Are Many Mansions," Albert D. Fallows as soloist, directed by Brother Condie.

After the singing, our first speaker this afternoon will be Elder Mark E. Petersen of the Council of the Twelve, and he will be followed by Elder John Longden, Assistant to the Twelve.

ELDER MARK E. PETERSON
Of the Council of the Twelve Apostles

Sister Petersen and I bring to you the love and greetings of the many thousands of faithful Saints and missionaries in the West European Mission area. They look forward to these conferences quite as much as we do here. They look forward with much anticipation to the messages given here. They receive them sometimes in printed word and by radio and otherwise. They are uplifted by the conference. Their hearts are with us here today together with their faith and prayers.

We bring special greetings to you, President and Sister McKay, as you look in on this conference. The many wonderful Saints, the lovely people of Europe, love you and honor you; and they would have us bring their greeting to you. And in the words of one of our loveliest songs they would have us say:

"We ever pray for thee, our Prophet dear,
That God will give to thee comfort and cheer;
As the advancing years furrow thy brow,
Still may the light within shine bright as now."
—Evan Stephens, *Hymns,* 386.

We give you, President and Sister

McKay, our love and blessing from the West European Mission.

I would like to talk with you today about a subject which is very important to the missionaries of the Church as well as to ourselves and address my remarks very largely to those who are investigating our great Church and studying with our missionaries.

The Bible—the Word of God

We Latter-day Saints believe the Bible to be the word of God. We love it, and we use it continuously. We also believe the Book of Mormon and other modern scriptures to be the word of God. Some people who study the gospel with us are concerned by this latter fact because they are of the opinion that the Bible contains all of the word of God and that there can be no more scripture. They turn to the last chapter of the book of Revelation, which is also the concluding part of the Bible, and say that it proves that there should be no scripture other than the Bible. The words of John the Revelator to which they refer read as follows:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:" (Rev. 22:18.)

John's Order Follows Precedent of Moses

Of course a careful reading of this text shows very clearly that John the Revelator was speaking only of the book of Revelation and not of any collection of other sacred writings. Moses used a similar expression in speaking to ancient Israel when he said: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, . . ." This is found in the fourth chapter of the book of Deuteronomy (verse 2). In the 12th chapter of the same book Moses said this: "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." (Verse 32.)

Can anyone suppose that in these words Moses laid down a prohibition against all subsequent revelations and against all books which might be called scripture in years to come? Did he have the power to silence all future prophets and forbid them to speak or write as God intended that they should? Of course not, or we would be without most of the Old Testament and would have none of the New Testament at all.

It was the same with John the Revelator. In warning against additions to the book of Revelation he spoke of that book only, insisting that no one attempt to change or corrupt what he had said. The Bible was not compiled when John wrote the book of Revelation, so he could not possibly have referred to it. Furthermore, scholars tell us that the Gospel of John was written after the book of Revelation, and if this be true it becomes another indication that John had no thought of precluding other writings but only of protecting this particular book of Revelation from change or corruption.

Then what about subsequent revelation? What about additional scripture? Should earnest readers of the Bible look for additional scriptures? Or should they be content with what they now have? All students of Holy Writ know that the Bible itself refers to a number of other books which the compilers did not include in it, either because they did not have access to them or because they did not consider them to be canonical.

No one who understands the facts believes that the Bible contains all that God has ever revealed to human beings, and the Bible itself confirms this stand. It is interesting to ask ourselves how we obtained the Bible, how it was written originally, and by what means it was handed on down to us.

Scriptures After Moses

The Bible is a record of the work and writings of the prophets of God throughout the ages, together with a history of their time. It begins with the writings of the Prophet Moses, who is the accepted author of the first five books of the Old Testament. When Joshua was called to lead Israel, he received revelations also, and they were recorded with the history of his time. This record became known as the book of Joshua. It was new scripture for that day and was placed with the writings of Moses. The

book of Judges came next. It was new scripture also and was added to the existing volume. Then came the Prophet Samuel. He received many revelations and wrote much history. His record was new scripture for his day and was added to the existing and now fast-growing volume of God's word.

Who among us would discard the writings of Samuel because in earlier years Moses had said, "Ye shall not add unto the word which I command you, . . ."? It is obvious that Moses spoke only of his own writings and not of anything written in subsequent times by men called to be prophets like unto himself.

When Ezra and Nehemiah came on the scene, they received revelations which were recorded as scripture and placed with what Moses, Joshua, and Samuel had written. This became a pattern by which we obtained the entire Old Testament. Whenever God had a people on the earth, he raised up prophets who spoke in his name. Their writings became our scriptures. New scripture came with each new prophet, and each of these new books was included with the scripture already in hand.

This pattern held true for the New Testament also. As the sacred word of the Christian era was written, it became scripture. Even the letters of Peter, James, John, Paul, and little-known Jude became scripture, new scripture. And they were so accepted by the people of that day and added to the final volume of scripture as it was at last compiled.

Divine Guidance Through Continuous Revelation

That is the way in which the Bible was prepared originally. It came out of a well-ordered procedure of the Lord. It was always the purpose of God to guide his people and not let them drift, but that guidance constituted new revelation every time it was given. Prophets were there to receive it, and as they wrote, their record became new scripture.

Don't you see that one of the greatest marks of identification of the true Church of God in all the ages has been that it constantly produced new scripture? When there was no new scripture, it was a sign that there was no new revelation, and when there was no new revelation, there was no divine guidance. And when there was no divine guidance, the people drifted into error and darkness. Continuous revelation was essential to the life and survival of the true Church. So were the records of those new revelations, and each new record became new scripture.

New Scripture Evidence of True Church

The true Church must always produce new scripture according to this pattern. If it does not, we must admit that it has drifted from the path of truth and right. It was Isaiah who explained such a situation which existed anciently when he said:

". . . the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

"For your iniquities have separated between you and your God, and your sins have hid his face from you, . . ." (Isa. 59:1-2.)

To say that there can be no new scripture is itself unscriptural and contrary to the teachings of the Bible. If we truly believe the Bible, we must expect additional scripture from time to time, and to do so we must look for living prophets to receive the revelations which are to become that new scripture. We cannot escape this conclusion. It is a well-established pattern of God's handdealings with men all down through the ages.

New Volumes of Scripture

The Latter-day Saints offer to the world three new volumes of scripture: the Book of Mormon, which is a sacred record of the ancient Americans, the Doctrine and Covenants and the Pearl of Great Price, which contain many of the revelations to the Prophet Joseph Smith. They are books of priceless value. They sustain the truthfulness of the Bible and give testimony of the divinity of Mormonism. They declare in no uncertain terms that God has spoken in our day and has made many of his gospel principles clear and understandable through these modern revelations.

Would you like to hear a message from God as given in our day? What

would you give to hear his word as revealed in modern times, fully supporting and sustaining what was given anciently? It is here. We have it. We offer it freely to all mankind, and what we offer is fully authentic as were the writings of Joshua and the other prophets when added to those of Moses, and as was the New Testament when added to the Old. The teachings of these new scriptures will bring you divine strength and heavenly light. They will dissipate the doubts and fears that have arisen in honest minds for centuries and will answer gospel questions which have caused many misunderstandings about God's word.

Baptism is Essential to Salvation

Some have wondered, for example, about the necessity of baptism. Is baptism really essential to salvation, and if so, how should it be administered? If the Bible leaves you in doubt on these points let the modern scriptures help you. A Book of Mormon prophet, in discussing baptism, said at one time:

". . . if the Lamb of God, he being holy, should have need to be baptized by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water!

". . . he showeth unto the children of men that, according to the flesh he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments." (2 Nephi 31:5, 7.)

After hearing these words can anyone doubt the necessity of baptism? And would you like to know how baptism should be performed? By what method? In the Book of Mormon the Savior himself explained this as he instructed the men whom he authorized to perform baptisms in ancient America. Said he:

". . . ye shall go down and stand in the water, and in my name shall ye baptize them.

"And now behold, these are the words which ye shall say, calling them by name, saying:

"Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"And then shall ye immerse them in the water, and come forth again out of the water.

". . . On this wise shall ye baptize; and there shall be no disputations among you." (3 Nephi 11:23-26, 22.)

How unmistakably clear this is!

The Lord Lives

Do you ever doubt the actual existence of the Lord Jesus Christ? Would you like some modern assurance that he really lives? Modern revelation provides it. Listen to this testimony given by Joseph Smith and Oliver Cowdery after a personal visitation of the Savior in a sacred temple built by the Mormon people in Kirtland, Ohio. They said:

"The veil was taken from our minds, and the eyes of our understanding were opened.

"We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D&C 110:1-4.)

Or listen to the testimony given by Joseph Smith and Sidney Rigdon when they said:

". . . this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (*Ibid.*, 76:22-24.)

Modern Revelation Beckons You

Isn't that thrilling? Modern revelation beckons you. It can enlighten your mind and revitalize your whole soul. It will bring you the pure and simple gospel taught by Paul and Peter. It will give you the power to know for yourselves that God really lives, that Jesus is the

Christ, and that he has a modern ministry.

We Latter-day Saints are the custodians of that modern ministry. We humbly announce to the world that we are the ordained servants of Jesus Christ. We labor for him and in his name. We have living prophets among us now. They speak, they write, they testify in a great new revelation of God.

We do not teach the commandments or the doctrines of men. We have fully in mind the warning of the Apostle Paul that if anyone preach any other gospel than that which he preached such a one shall be accursed. (See Gal. 1:8.) And we remember too the teachings of the Savior when he said that we shall be judged by every word that we speak, even every idle word. (See Matt. 12:36.) Knowing all of this, we bear solemn and earnest testimony to you that what we teach is God's own truth.

The Almighty Speaks Again to Man

The Almighty has reopened the heavens. He has appeared to modern men and spoken to them personally, face to face, even as he did unto Moses. He has reestablished his true Church on the earth, even as it was in ancient times. He has raised up new prophets on the earth and speaks through them. He has sent to the earth heavenly messengers who ordained these modern prophets to the Holy Priesthood and gave them the divine power to officiate in the ordinances of the gospel and make them valid.

These are facts. They are true, and we lie not. We do not ask you to take our word alone. We urge you to go to the Lord in humble prayer and seek his guidance. He will not lead you astray. He loves you. He is your Father. He has taught us that he will give us enlightenment and give it generously.

But he sets up one condition. We must ". . . ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:6.) And yet if our search is honest and our desire sincere, he promises us rich rewards. He invites us to come to him and says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:" (Matt. 7:7.)

We testify to you of the truth of these things, and we do it in the name of the Savior Jesus Christ. Amen.

President Hugh B. Brown

He to whom we have just listened is Elder Mark E. Petersen of the Council of the Twelve and President of the West European Mission. Elder John Longden, Assistant to the Twelve, will be our next speaker, and he will be followed by Elder Boyd K. Packer, Assistant to the Twelve.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve Apostles

It is a source of strength to my testimony to witness the evidence of inspiration during these conference sessions. To my knowledge, none of the brethren are instructed in these general sessions to speak upon a particular subject; each selects his own. To me it is interesting and inspirational to see how all of these talks correlate in every session, likewise the music furnished by the various choral groups. As evidence, the opening number this afternoon by the Tabernacle Choir entitled, "In My Father's House Are Many Mansions," expresses this thought: "Peace I leave with you, my peace I give unto you: . . ." (John 14:27.)

Two weeks or so ago, I selected as my subject, "Peace."

The Prince of Peace

In the words of the Prophet Isaiah as he prophesied about the coming of Jesus: "for unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6.)

Peace is a word about which we hear much today. Is it being used loosely for personal gain by individuals or groups?

Peace is not to be trifled with. May I give you and share with you some thoughts on this subject as related by Wilferd Petersen, entitled "Peace Is More than a Word."

"The word peace has been printed billions of times, uttered in billions of prayers, spoken millions of times over the radio and television and voiced thousands of times by every member of the human race in all the languages of earth, and still we have wars.

"It is high time to consider that peace is more than a word. It is more than a spot of ink on a piece of paper, or a sound on our lips.

"Peace is everything that makes life worth living.

"Peace is God on both sides of the table in a conference.

"Peace is good will in action.

"Peace is world-wide neighborliness.

"Peace is co-operation and team work; it is pulling with people instead of pushing them around.

"Peace is sanity and common sense in human relations.

"Peace is open-mindedness. It is a willingness to listen as well as to talk. It is looking at both sides of a situation objectively.

"Peace is patience. It means keeping our tempers, rising above petty irritations, taking the long look. It means keeping our shirts on and giving time a chance to work its magic.

"Peace is having the courage and humility to admit mistakes and take the blame when we are wrong.

"Peace is international courtesy. It is good sportsmanship in world affairs.

"Peace is tact, and tact has been defined as the ability to pull the stinger of a bee without getting stung.

"Peace is vision. It is being big enough to give up small individual advantages for the universal advantage of a warless world.

"Peace is using the Golden Rule as a measuring stick in solving the problems of the world.

"Peace is the open hand instead of the clenched fist. It is tolerance and understanding toward men of every class, creed, and color.

"Peace is a mighty faith. It is a radiant belief in the potential goodness and greatness of men. It is a dynamic confidence that war can be abolished forever.

"Peace is a thing of the heart as well as the head. It is a warmth, an enthusiasm, a magnetism, that reaches out and draws people together in a common purpose.

"Peace is top level thinking, feeling, acting. It is rising high above tanks, planes, and atom bombs as a way of settling disputes.

"Peace is a way of living."

The Gospel—Proclamation of Peace

May we build peace in the little spheres of our daily lives, our homes, our industries, our communities, cities, states, and the world.

The Lord gave a revelation to the Prophet Joseph Smith, as recorded in the Doctrine and Covenants, section 105, verses 38 to 41. This was given June 22, 1834, when members of the Church were being persecuted and driven from place to place.

"And again, I say unto you, sue for peace, not only to the people that have smitten you, but also to all people;

"And lift up an ensign of peace, and make a proclamation of peace unto the ends of the earth;

"And make proposals for peace unto those who have smitten you, according to the voice of the Spirit which is in you, and all things shall work together for your good.

"Therefore, be faithful; and behold, and lo, I am with you even unto the end. Even so . . . ."

The message of peace is the gospel of Jesus Christ. Embodied in the gospel is a complete way of life.

Today, in fulfilment of this scripture to establish an ensign, there are seventy-four missions throughout the world, approximately 12,000 missionaries going out to the four corners of the earth, delivering a message which will bring peace to the hearts of men. This will come to all who will listen, study, pray, accept, and live the teachings of the Master.

We need to be reminded of the prayer offered at the dedication of the temple at Kirtland, Ohio, March 27, 1836. This prayer was given to the Prophet by revelation, according to his written statement in the *History of the Church,* 2, 410-428:

" . . . that thy servants may go forth from this house armed with thy power [the power of truth, righteousness, peace], and that thy name may be upon them, and thy glory be round about them, . . .

"And from this place they may bear exceedingly great and glorious tidings, in truth, unto the ends of the earth, that they may know that this is thy work, and that thou hast put forth thy hand, to fulfil that which thou hast spoken by the mouths of the prophets, concerning the last days. . . .

"That no weapon formed against them shall prosper; that he who diggeth a pit for them shall fall into the same himself;

"That no combination of wickedness shall have power to rise up and prevail over thy people upon whom thy name shall be put in this house [the temple]; . . .

"We ask thee, Holy Father, to confound, and astonish, and bring to shame and confusion, all those who have spread lying reports abroad, over the world, against thy servant or servants, if they will not repent, when the everlasting gospel shall be proclaimed in their ears; . . .

"Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles, which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever." (D&C 109:22-23, 25-26, 29, 54.)

The Author of Peace

The Savior is the Author of Peace, the Prince of Peace. He said: Come, follow me, ". . . for my yoke is easy, and my burden is light." (Matt. 11:30.)

The application of his gospel in our daily lives will bring peace and contentment to the soul, for his promise unto us is: "Peace I leave with you, my peace I give unto you: . . ." (John 14: 27.)

May I quote from that memorable sermon given by President David O. McKay last October conference, to be exact, October 4, 1963:

"Let us ever keep in mind that life is largely what we make it, and that the Savior of men has marked clearly and plainly just how joy and peace may be obtained. It is in the gospel of Jesus Christ and adherence thereto." (*CR,* Oct. 1963, p. 9.)

Also let us remember his opening remarks of this conference read by his son Robert McKay, "Path to Peace."

May we realize, then, that peace is more than a spot of ink on a piece of paper or a sound upon our lips. It is the application of the teachings of the Prince of Peace in our daily lives. The prophets have been and are speaking. May we follow them. May all we think, say, and do be in accord with the teachings of Jesus, and I assure you we will have peace.

For this I pray humbly, in the name of the Lord Jesus Christ, our Savior. Amen.

President Hugh B. Brown

Elder John Longden, Assistant to the Twelve, has just spoken to us. Elder Boyd K. Packer, also Assistant to the Twelve, will now address us, and he will be followed by Elder ElRay L. Christiansen, Assistant to the Twelve.

ELDER BOYD K. PACKER

Assistant to the Council of the Twelve Apostles

Some time ago a representative of the Church on a plane bound for a large west coast city was drawn into conversation with a young attorney. Their conversation centered on the front page of a newspaper, a large city tabloid with the sordid, the ugly, the tragic openly displayed.

The attorney said the newspaper was typical of humanity and typical

of life—miserable, meaningless, and in all ways useless and futile. The elder protested, holding that life was purposeful, and that there lives a God who loves his children, and that life is good indeed.

When the attorney learned that he was speaking to a minister of the gospel, he said with some emphasis, "All right! We have one hour and twenty-eight minutes left on this flight, and I want you to tell me what business you or anyone else has traipsing about the earth saying that there is a God or that life has any substantial meaning."

Jesus Is the Christ

He then confessed himself to be an atheist and pressed his disbelief so urgently that finally he was told, "You are wrong, my friend. There is a God. He lives. I *know* he lives." And he heard the elder proclaim with fervor his witness that Jesus is the Christ.

But the testimony fell on doubtful ears. "You don't *know*," he said. "Nobody *knows* that! You can't *know* it."

The elder would not yield and the attorney finally said condescendingly, "All right. You say you know. Then [inferring, 'if you are so smart'] tell me how you know."

The elder had been faced with questions before, in written and oral examinations attendant to receiving advanced degrees, but never had a question come which seemed to be so monumentally significant.

I mention this incident, for it illustrates the challenge that members of the Church face—all of them. This challenge particularly becomes a stumbling block to our youth. They face a dilemma when the cynic and the skeptic treat them with academic contempt because they hold to a simple child-like faith. Before such a challenge many of them turn away, embarrassed and ashamed that they cannot answer the question.

Essential to Knowledge of Spiritual Truth

As our friend attempted to answer this question, he found himself helpless to communicate with the attorney, for when he said, "The Holy Ghost has borne witness to my soul," the attorney said, "I don't know what you are talking about."

The words "prayer" and "discernment" and "faith" were meaningless to the attorney, for they were outside the realm of his experience.

"You see," said the attorney, "you don't really know. If you did, you would be able to tell me how you know." The implication was that anything we know we readily can explain in words alone.

But Paul said:

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:12-14.)

The elder felt that he might have borne his testimony unwisely and prayed in his heart that if the young attorney could not understand the words, he could at least feel the sincerity of the declaration.

"All knowledge is not conveyed in words alone," he said. And then he asked the attorney, "Do you know what salt tastes like?"

"Of course I do," was the reply.

"When did you taste salt last?"

"Why, just as we had dinner on the plane."

"You just *think* you know what salt tastes like," said the elder.

"I know what salt tastes like as well as I know anything," said the attorney.

"If I gave you a cup of salt and a cup of sugar and let you taste them both, could you tell the salt from the sugar?"

"Now you are getting juvenile," was his reply. "Of course I could tell the difference. I know what salt tastes like. It is an everyday experience; I know it as well as I know anything."

"Then," said the elder, "may I ask

you one further question? Assuming that I had never tasted salt, could you explain to me, in words, just what it tastes like?"

After some thought the attorney ventured, "Well . . . I . . . it is not sweet, and it is not sour."

"You have told me what it isn't," was the answer, "not what it is."

Limitations of Words

After several attempts he admitted failure in the little exercise of conveying in words knowledge so commonplace as that. He found himself quite as helpless as the elder had been to answer his question.

As they parted in the terminal the elder bore testimony once again, saying, "I claim to know there is a God. You ridiculed that testimony and said that if I did know I would be able to tell you exactly how I know.

"My friend, spiritually speaking, I have tasted salt. I am no more able to convey to you in words how this knowledge has come than you are to perform the simple exercise of telling me what salt tastes like. But I say to you again, there is a God. He does live. And just because you don't know, don't try to tell me that I don't know, for I do."

Young people, do not apologize or be ashamed because you cannot frame into words that which you know in your heart to be true. Do not repudiate your testimony merely because you have no marvelous manifestations to discuss.

Lehi saw in his dream those who "tasted the fruit," and "were ashamed, because of those that were scoffing at them; and they fell away into forbidden paths and were lost." (1 Nephi 8:28.)

Learning by Other Means

We sympathize with you and know how difficult it is to hold to the truth, particularly when professors of worldly knowledge—some of them counterfeit Christians—debunk and scoff. We know from personal experience that you may have some doubts. You may wonder at times, "Can I ever really know for sure?" You may even wonder, "Does anyone really know for sure?"

President David O. McKay once told of his search for a testimony as a youth. "I realized in youth," he said, "that the most precious thing that a man could obtain in this life was a testimony of the divinity of this work. I hungered for it."

He indicated that he had somehow received the impression that the testimony would come as a great spiritual manifestation.

"I remember," he said, "riding over the hills one afternoon thinking of these things and concluded that there in the silence of the hills was the best place to get that testimony.

"I stopped my horse and threw the reins over his head. . . . I knelt down and with all of the fervor of my heart poured out my soul to God and asked him for a testimony of this gospel. I had in mind that there would be some manifestation, that I should receive some transformation that would leave me without doubt.

"I arose, mounted my horse, and as I started over the trail I remember rather introspectively searching myself, and involuntarily shaking my head, saying to myself, 'No, sir, there is no change; I am just the same boy I was before I knelt down.' "

Qualifications of Witnesses

President McKay continues, "The anticipated manifestation had not come. Nor was that the only occasion. However, it did come, but not in the way that I had anticipated. Even the manifestation of God's power and the presence of his angels came, but when it did come, it was simply a confirmation; it was not the testimony."

In answer to your question, "Can I ever really know for sure?" we answer, just as certainly as you fill the requirements, that testimony will come. The Lord has never said, nor was it ever pretended, that this testimony yields itself to scientific investigation, to mere curiosity, or to academic inquiry.

In answer to your question, "Does anybody really know?" Yes, tens of thousands know. The brethren know. Your parents know.

I have respect for the truth. It is wrong to fabricate, to invent, to mislead.

There is another dimension also. When one has received that witness, and is called to testify, for him to dilute, to minimize, to withhold would be grossly wrong. It is in the face of this that I feel the urgency to bear witness. And I bear my solemn witness that Jesus is the Christ. I say that I know Jesus is the Christ, that the gospel of Jesus Christ was restored to Joseph Smith, a prophet of God, that David O. McKay who presides over this Church is a prophet of God. In the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Boyd K. Packer has just spoken to us. We shall now be glad to hear from Elder ElRay L. Christiansen, Assistant to the Twelve.

ELDER ELRAY L. CHRISTIANSEN

Assistant to the Council of the Twelve Apostles

My brothers and sisters, I have been greatly edified by the proceedings of this great conference, and I am thankful.

We live in a wonderful world and no doubt in the most wonderful era. There are so many lovely and desirable things to do, to enjoy, and to accomplish. There are so many people who help to make life meaningful and purposeful and worthwhile. But, at the same time, this is a day in which there is much anxiety, confusion, mistrust, and fear. This is a time when, as prophesied, many are ". . . walking in darkness at noon-day." (D&C 95:6.)

The Quest for a Sound Foundation

In attempting to understand the perplexities of these days, many good people seem to be running to and fro, here and there, seeking to find security in order that they may have peace of mind.

Some, seemingly, depend upon fleeting pleasures to satisfy the longings of their souls. Often these attempt to drown the realities of life in unrestrained living. They seem to be among those who are ". . . lovers of pleasures more than lovers of God. . . ." (I Tim. 3:4.)

As a result they find their course is shallow and unproductive of contentment and happiness.

The questionable value of mere pleasures is well described by the poet Robert Burns, who wrote in part:

"But pleasures are like poppies spread:
You seize the flow'r, its bloom is shed;
Or like the snow falls in the river,
A moment white—then melts for ever."
("Tam o' Shanter," 1, 59.)

Some people attempt to find solace in esoteric intellectual pursuits, while still others seek a haven of security in untried ideologies and man-made formulas. Rather than chart the course for themselves, they seem to be willing to place their lives, their fortunes, their all—even their posterity—in the hands of "benevolent" agencies which formulate and prescribe a way of life for them.

This misplaced trust is contributing to the chaotic conditions of our day. Truly it may be said that these last days are exhibiting more than ever the blatant power and force of Satan.

"O that cunning plan of the evil one," exclaimed Jacob. "O the vainness, and the frailties, . . . of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.

The Counsels of God

"But to be learned is good if they hearken unto the counsels of God." (2 Nephi 9:28-29.)

In this day of debauchery and crime when a man or woman or a boy or a girl can sink to greater depths than ever before, we can be grateful that even in the midst of these opposing forces, it is possible through following the principles of the gospel of Jesus Christ, for each of us to learn and to progress and to reach

the greatest heights in less time than ever before.

How may we in our short lifetime prepare to reach the greatest heights? Is it by placing our trust in the wisdom and power and the abilities of man? No! For "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." (Jer. 17:5.)

And from the Book of Mormon we could add, ". . . or [who] shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost." (2 Nephi 28:31.)

Trust in God

This is not to minimize the almost unbelievable accomplishments which man has made in conquering his environment and in subduing the earth. But to conquer and subdue the earth is futile if we fail to conquer and subdue ourselves and to place our trust in the Lord.

In one of our hymns we sing, "The fight with sin is real . . ." (Will L. Thompson, *Hymns,* 206), and it really is! It began in our pre-existent life, and ". . . to bring about his eternal purposes in the end of man . . ." we are told the fight with sin will continue in order that man may be free to choose between the captivity and power of the devil and liberty and eternal life through Jesus Christ the Lord. (See

In that pre-earth life Lucifer offered to "save" mankind and to bring all 2 Nephi 2:15, 27.)
back. But he would have done it by deceit and by force, thereby destroying the agency of man. He demanded as his price that God give him all the honor and the glory that belongs to our Heavenly Father. Jesus, when he heard Lucifer's selfish plan, offered himself as the Savior of mankind and in so doing said: "Father, thy will be done, and the glory be thine forever." (Moses 4:2.)

Captivity for Rebellion

We must have witnessed that tragic scene when Lucifer with a third of the hosts of heaven arose in hateful rebellion against God, for it is recorded that there were many led away captive by him, ". . . even as many as would not hearken unto my voice." (*Ibid.,* 4:4.) That one third of the hosts of heaven placed their trust in Lucifer and followed after him. What a tragic event! And yet, even in that pre-existent state, the right of choice was theirs and ours, and that right continues with us today. We then chose the right. We placed our trust in God.

Now what of today? We have been told by our living prophet that ". . . Never before . . . were there so many insidious influences at work among our people as today— . . . never before have dangers been so threatening to our youth. . . . some think the standards of morality have changed. The standard of morals of a Latter-day Saint . . . will never change."

This is a day of sifting, when the Lord determines "who's who," when the "goats" will separate themselves from the "sheep"; actually this is the day when we must determine and prove whether we are Latter-day Saints or whether we are "Latter-day Ain'ts."

Choose Whom Ye Will Trust

The Latter-day Saints are without excuse. We are well taught, we are well directed. We have both ancient and modern scripture to guide us. We have the priesthood. We have living prophets, and I testify to you that President David O. McKay is just that. We have the Church with its supporting organizations. We have the saving and exalting ordinances which are administered by proper authority in holy temples. We have the Holy Ghost to guide us, to warn us, and to impress us. But still we must learn that except through Jesus of Nazareth, ". . . there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

In whom then shall we place our trust? Men may scheme and plan, they may devise programs, and they may legislate changes, but contentment and peace will come only when we trust in God and admit our sins and forsake them and then with determination ". . . live by every word that proceedeth

forth from the mouth of God." (D&C 84:44.)

To you who are sorrowing, to you who are discouraged, to you who are in doubt, to you who need help—Jesus gave the answer to the question, where shall I place my trust? as he closed his sermon to the multitude and voiced his great message to the rest of the downtrodden:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light." (Matt. 11:28-30.)

Yes, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." (Jer. 17:7.) May we all place our trust in the Lord and heed such counsel as we have been given in this conference, I pray humbly in the name of Jesus Christ. Amen.

President Hugh B. Brown

The congregation and Choir will now join in singing, "Come, O Thou King of Kings," led by Elder Jay E. Welch. After the singing we shall hear from Elder Alvin R. Dyer, Assistant to the Twelve, and he will be followed by Elder Richard L. Evans.

ELDER ALVIN R. DYER

Assistant to the Council of the Twelve Apostles

My brethren and sisters, if varied experiences enrich the soul, then I would hope for every one of you that you could be assigned to be one of the last speakers in a general conference of the Church. It reminds me of a story that Brother Adam S. Bennion told once. He was a great storyteller as you remember.

He said that there was a man who was disturbed by the howling dog of his neighbor. He stood it as long as he could, and then at 3 am in the morning put on his bathrobe and slippers and walked across the intervening lawn to his neighbor's home. He pounded on the door until he finally roused the neighbor, who came to the door sleepy-eyed, and he said to him, "Say, mister, your howling dog has kept me awake all night."

Strangely enough, the neighbor never said a word. He just closed the door and went back to bed. But the next morning at precisely the same hour he went across the same lawn in the other direction and pounded on *his* neighbor's door and finally got him up. And when he came to the door, he said, "Say, mister, I haven't got a dog."

Well, that's the way I feel right now, brothers and sisters, I haven't got a subject. They have all been spoken on.

But realistically, the breadth and the depth of the subjects of the gospel is so great that I suppose every speaker, succeeding one after another, could well speak on the same subject.

In the days of ancient Israel, "the feast," which was similar to our present-day "conference," was a time of gathering, a time of harvest, a time of rejoicing, and, what is more particularly significant, "the feast" was designated by the Lord as a time of remembrance. I cannot help feeling that here should be the re-enactment of this ancient admonition of the Lord, that we should remember the things that we have heard at this great conference of the Church.

That we have met under the peaceful influence of President McKay, who is nearby, at this conference brings to all of us a comforting reassurance.

With due respect to Brother Petersen in the excellent treatment of the subject of revelation I would like to offer one or two thoughts which go in a different direction, treating perhaps another aspect of it.

"All That God Has Revealed"

Our ninth Article of Faith states: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many

great and important things pertaining to the Kingdom of God."

From this we declare that the salvation of mankind is dependent upon communication from God.

In this age of space exploration science is probing deeper and deeper into the universe. A landing upon the moon is planned. Contact with Venus, Mars, and other planets is also under consideration. That other beings will be found to exist "out there" in the depths of space is a matter of scientific concern.

Suppose this proved to be true, and contact with people of other planets were permitted by the Lord; it would be ironic indeed if they were found to have the same lack of response or "no concern" attitude as do the people of the planet Earth, generally, toward the visits and contacts made by persons from outer space who have already come to the earth.

Since 1830 we have proclaimed to the world that visitors on divine missions have been sent to this planet to reveal the purpose of this life and the needed preparation for life after mortal death. Concerning other occupied planets, God made this known unto Moses, as revealed to the Prophet Joseph Smith:

"And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten." (Moses 1:33.) As to his purpose, he said to Moses: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (*Ibid.*, 1:39.)

Men dream of finding somewhere "out there" super beings whose intelligence is superior to that found upon the earth. But this concept could have a two-way application in that visitors from outer space with superior intelligence and understanding could come to the planet Earth with vital truths of salvation.

Redeemer of Mankind Revealed

Speakers at this conference have testified of the appearance of God our Heavenly Father and his Beloved Son, who is the Lord and Redeemer of mankind, unto the Prophet Joseph Smith. Contacts have also been made by other messengers sent to the earth from the presence of God. We are now firmly in possession of the knowledge of the way back from mortality into immortality, there to dwell in the presence of our Heavenly Father, who in his holy purposes desires his children back with him.

Revelation may be regarded as incredible to many. Its reality may also be taken for granted by our own members, producing a danger of forsaking the very will of God.

I testify, as others have done here today, that God revealed his mind and will unto Joseph Smith, the first prophet in our modern times, and that since his day there have been other prophets who have presided over this work and who have been directed by the Lord. I testify that President David O. McKay is the chosen leader of God's work here upon the earth today, unto whom he has given revelation for the guidance and direction of the work which our Heavenly Father desires carried out upon the earth to accomplish his purposes.

We are frequently asked the questions by those who are not of our faith, "When was the last time that your prophet received a revelation?" and "How is it made known to your people?" In answer to these questions may I cite two most recent evidences of divine instruction and revelation from God which are for the guidance of the Church.

The Love of Jesus Christ

The first of these concerns the message of President McKay at the beginning of this conference, the substance of which he also gave to the stake presidencies of the Oakland Temple District not long ago. Upon both of these occasions he told of the great love of Jesus Christ and charged the assembly to reflect this love in their acts and deeds toward their fellow men. He also told of the increase of the powers of darkness in accordance with the spread of the restored gospel.

He proclaimed a warning unto those

of the Church who might compromise their way of life and lose the power and understanding of the gospel that "Atheism is the greatest weapon Satan has to use, and its evil influence is bringing degradation to millions throughout the world." And then, what is singularly important as a divine inspiration from a prophet of God, he said, "Only the declaration of the divinity of Jesus Christ to all the people of the world can counteract this evil."

Parents to Teach the Gospel

The second concerns the remarks of Elder Harold B. Lee last night in the general priesthood meeting unfolding the outline of the family home evening program, concerning which you will hear a great deal in the weeks ahead. He premised his remarks by referring to the statements made by the prophets of God in this dispensation, emphasizing the importance of parents teaching their children the gospel. These statements made by the President of our Church are actually revelations from God concerning the importance of the family unit in the plan of the gospel.

Our high resolve should be to bring ourselves in harmony with this instruction, thereby obeying the mind and will of God as it is revealed unto his servants. In contemplation of this divine information and these instructions, I would say unto those who have asked the question, "When was a revelation last given?" that they might profitably take note of the nature of and the manner by which these revelations referred to have been given.

From the Doctrine and Covenants I quote the following: "Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;" (D&C 1:17.)

Knowledge Which Exalts Man

The commandments given by revelations from God provide the laws and ordinances of the gospel, and obedience thereto will exalt man in the presence of our Heavenly Father. They contain "pure knowledge" which man cannot find out in and of himself, thereby necessitating their divine communication.

The Prophet Joseph Smith once described the manner in which such direct inspiration comes, for said he: "Yea, thus saith the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh manifest. . . ." (D&C 85:6.)

Speaking to those who would deny the revelations of God, I would conclude with the remarks of the Prophet Moroni, the same who made contact with Joseph Smith as a visitor sent from the presence of God, as recorded in the Book of Mormon:

"And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues;

"Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them.

"For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing?" (Mormon 9:7-9.)

About six weeks before the death of the Prophet Joseph Smith, as he had been harassed by many concerning the revelations which God had given unto him, he bore publicly, at that very important meeting held in Nauvoo on May 12, 1844, perhaps one of his last testimonies concerning the revelations of God, wherein he said:

"Make Your Calling and Election Sure"

"Oh! I beseech you go forward . . . and make your calling and your election sure . . . .

"When did I ever teach anything wrong from this stand? When was I ever confounded? I want to triumph in Israel before I depart hence and am no more seen. I never told you I was

perfect; *but there is no error in the revelations which I have taught.*" (Andrew Jenson, *The Historical Record*, Vol. 7, p. 548. Italics added.)

The Revelations of God

The challenge to the members of the Church in these closing minutes of this great conference is to adhere to the revelations from God that we may make our election sure. The challenge to those not of the Church who are watching and listening is to be concerned, to investigate, and to find out for themselves the truth of revelations from God, as they have been given by divine messengers who have visited the earth, that they may come to know the ways of the Lord and then courageously accept and live by them.

I bear you my testimony to be added to those already borne that this is the work of our Heavenly Father. I am grateful, my brothers and sisters, to be associated with you and pray that the work may go forward as the Lord has ordained that it should, in the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Alvin Dyer, Assistant to the Twelve, has just spoken to us. We shall now be glad to hear from Elder Richard L. Evans.

ELDER RICHARD L. EVANS
Of the Council of the Twelve Apostles

Somewhere I have read or heard of this remark by a woman who was observing a clean and manly and admirable young man. "I would give twenty years of my life," she said, "to have a son like that." The mother of the boy, standing nearby, overheard the comment and replied: "That is what I have given —twenty years of my life."

My mind keeps going back to a sentence from the April conference address of President McKay, in which he said: "No other success can compensate for failure in the home."

Full Time Parent

There is no easy way to rear a family. There is no way, really, to be part-time parents. There are other necessary interests and activities and obligations, but the responsibility of being a parent is ever-present and lifelong. (So is the responsibility of being a son or a daughter.) And there is nothing more rewarding than the sacred assignment of parenthood, faithfully followed through.

With the home and family in mind, as emphasized so effectively last evening in the messages from President McKay and Presidents Brown and Tanner and by Brother Lee and Bishop Simpson, the counsel comes to us to teach our children, to draw near to them in love, in patience, in respect, and in righteous example.

The counsel comes to us to re-emphasize the home—the first and most effective place for teaching the values and virtues and the lessons of life. This counsel has been given by a long succession of prophets and Presidents of the Church and by our Father in heaven over all the ages.

"Keep the Way of the Lord"

Of Abraham it was said: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, . . ." (Gen. 18:19.)

And through Moses: ". . . I give unto you a commandment, to teach these things freely unto your children, . . ." (Moses 6:58.)

From King Benjamin in the Book of Mormon: "And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, . . .

"But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another." (Mosiah 4:14-15.)

"Walk Uprightly Before the Lord"

And from the Doctrine and Covenants, oft-quoted: "And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68: 28.)

". . . I have commanded you to bring up your children in light and truth." (*Ibid.*, 93:40.)

". . . set in order your own house, . . ." (*Ibid.*, 93:43.)

". . . see that [your family] are more diligent and concerned at home, and pray always, or they shall be removed out of their place." (*Ibid.*, 93:50.)

"We have been so eager to give our children what we didn't have," said one observer, "that we have neglected to give them what they should have."

"Ought we not to begin," said another spiritual teacher, "by offering our children those things that we did have? In our childhood we received maximum religious instruction. In our childhood we beheld examples of persevering frugality, hard work, and the spirit of pioneering on every frontier of life. Things were not just handed to us." (Rabbi Joseph H. Lockstein.)

"It is in youth," said Benjamin Franklin, "that we plant our chief habits and prejudices. . . . in youth the private and public character is determined. . . ."

The idea that we can leave to children entirely to choose as to the essentials of life is an altogether unsafe idea.

What agency or institution would be qualified to supersede the home? Where else would we go for the first seeds of faith? Where else is example so close, so constant?

Foundations of a Happy Home

There never was a tonic that would cure more social ailments than a healthy, happy home. There never was a greater source of social stability than an affectionate and understanding family. There never was a better way of helping children to happiness than the close confidence of wise and loving and responsible parents.

Of course there are some who haven't homes. But if all the homes we have were doing what they could or ought to do, there would be less need for many agencies and institutions that are bravely attempting to do what the home should do. And before we create more and more complex social machinery, we ought to put the emphasis back where it belongs, on the oldest social institution in existence—the family, the home. And if more and ever more emphasis is placed outside the home, we shall have less and less influence with our families and more and more public problems.

Among the most important privileges of parents is the making of a happy home, a place of understanding, of love and loyalty, not marred by quarreling and contention, a place wherever they are and however old they are, they will remember with warm and wonderful memories.

The question comes at times as to whether or not mothers should work. Certainly circumstances would vary the answer. This comment from Dr. Elton Trueblood is of interest:

"We know that the Communist philosophy of Russia has a clear answer to this question: that women should be employed exactly as men are, the state caring for the children during the mother's hours of employment outside the home. [But] because our philosophy includes other values, especially those of the home as a creative center, we cannot subscribe to this . . . doctrine. . . . Many women engage in work outside the home. But often they do it at the wrong time in their lives. There is a period when a woman who makes a home what it ought to be necessarily finds it occupying all the time, energy and imagination she possesses. . . ."

How can we expect other people to teach and to build character in our children if we don't?

How can we expect others to take their time and to inconvenienve themselves for our children if we don't?

Sometimes some parents mistakenly feel that they can relax a little as to conduct and conformity or take perhaps a so called liberal view of basic and fundamental things—thinking that a little laxness or indulgence won't matter—or they may fail to teach or to attend Church, or may voice critical views. Some parents sometimes seem to feel that they can ease up a little on

the fundamentals without affecting their family or their family's future. But if a parent goes a little off course, the children are likely to exceed the parent's example.

Standards to Honor; Examples to Emulate

"He who imitates an evil example," said Francisco Guicciardini, "generally goes beyond it; he who imitates a good example generally falls short of it."

There must be standards and examples that are sure and safe to follow. To lead our children away from faithfulness, away from conformity, away from basic and bedrock belief is too much responsibility to take.

Sometimes, later in life, these same parents turn and come closer to the Church, only to find to their sorrow that their children, having been encouraged in a different direction, don't turn back so easily—if ever.

"Whatever you would have your children become, strive to exhibit in your own lives and conversation," said Lydia Sigourney.

"We can do more good by being good, than in any other way." (Author unknown.)

Mahatma Ghandi said: "My life is my message." Every parent could say it also, and every parent's life will be his message to the latest generation.

One of the first essentials is for parents to be united in their objectives, of one faith and one purpose. "Do you expect, forsooth," asked an ancient Roman poet, do you really expect "that a mother will hand down to her children principles which differ from her own?" (Juvenal, *Satires.*) Any young man who thinks that a girl who doesn't believe as he believes will teach his children as he would teach them simply isn't facing facts. In marrying we choose the parents of our children, and we have an obligation to ourselves and to our children to marry those with whom there can be a oneness of purpose and conviction.

"Joy in the Kingdom of My Father"

We often read and quote from the Doctrine and Covenants: "And if it so be that you should labor all your days . . . and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" (D&C 18:15.)

Now if it is a thing of such exceeding joy to bring one soul to our Father, how great a joy it must be to keep and bring back to him those whom he has given us. It is wonderful and essential to send missionaries to far places, but how could we justify not keeping our own?

If it is important to be our brother's keeper, how very important it must be to be our children's keeper, the keeper of our families, those whom God has given us. When does a parent's responsibility cease? Legally we can define it, but is it over—ever?

Home Duty and Blessings

The family circle is everlasting, and so are its responsibilities and blessings.

And so it is that the Presidents of the Church from far back have emphasized the home and have urged a weekly home evening. We have come to the time when it is well and strongly felt that there must be a re-emphasis on the home, and for this coming year there will be provided a gospel course of instruction for some of these home evenings for parents to teach their children.

It is an act of greatness and heroism to hold a family together, to set before them an example, to teach them in ways of truth, to live a life of consistency, to provide necessities, to nurse and serve in sickness, to wash, to cook, to clean, to make, to mend, to counsel, to love, to understand, to pray, to be patient, and to do the thousand other unnamed things that it takes to rear a family, to make a house a home—and to do it every day, sometimes without seeming gratitude—and to lead a family righteously unto eternal life. And since it is our Father's purpose to bring to pass the immortality and eternal life of his children, what could better be our purpose as parents?

And what if it does take twenty years —or forty—or forever? What can life better be used for?

There keep coming back to me the words of President McKay: "No other success can compensate for failure in the home."

Keeping a home, a family, going and together, *is* heroic. Thank God for faithful parents.

To those who have somewhat withdrawn themselves, I would plead with you to turn again to know the peace and blessings of the faith of your fathers. To those who have never known, I would plead with you to open your hearts and your minds to the search for truth.

"Come, O Thou King of Kings"

In the words of the song the choir has sung I would plead, with you, that the King of kings may come and be mindful of us. In the words of another song, so dear to all of us, I would remember, with you, our President, in thanking God for a prophet, to guide us in these latter days.

And, with you, I would bear witness of our literal relationship to God our Father, who made us in his own image, and to the divinity of his Beloved Son, our Savior, and to the gospel plan and purpose for bringing us back into their presence, for the wonderful association and limitless opportunities of everlasting life.

And, with you, I pray and plead that we may so live and teach our children that we may have them with us, not one missing—always and forever—and I do it in the name of our beloved divine Redeemer, our Lord and Savior Jesus Christ. Amen.

President Hugh B. Brown

We should like to hear from Elder Harold B. Lee, with a testimony and blessing at the close of this conference. He spoke to us last night but has not spoken at a general session, and without previous notice we will ask him to speak to us now, please.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

I suppose it is unnecessary to say that this is unscheduled, unprogrammed, unrehearsed, and, as you will soon observe, unprepared.

My mind has been filled with the realization that in 1964 and the year just preceding, we have been receiving as pertinent and important divine direction as has ever been given to the Church in any similar period in its history through the prophet and leader who now presides as the President of this Church. You may recognize it in some of the developments we know as the correlation program. You have seen it being unraveled bit by bit, and you will see and hear more of it.

One of the first assignments that was given to President Elmer G. Peterson of the Utah State University who served in the church welfare program, he being a member of our agricultural committee with Dr. John A. Widtsoe as the chairman, was some agricultural assignment. After he had made his report of this assignment, he made this signifcant statement: "Brethren, I have discovered again something that I have always known. The members of this Church are like soldiers in the ranks, and all they need is for someone to give them marching orders."

Four Fields of Priesthood Activity

Now that is exactly what is being done. You may not be aware of the fact that there are approximately five hundred specially called, specially trained specialists in four great priesthood fields and in the auxiliary organizations who go out by regular assignments to stake conferences and to regional meetings throughout the entire Church to give specific and definite directions as to the carrying out of the great program which is intended to concentrate the forces of the Lord to meet the challenging opposition of the onslaughts of evil that are so apparent among us.

A week ago yesterday I had a glorious hour with President McKay, as keen and alert and as assured as to this matter of renewing our determination to have a weekly family home night as I have ever seen President McKay. And he said, "We have talked about this thing for fifty years. Now it is time we were doing something about it."

Gospel Teaching in the Home

Now that something is to be done in four different ways. In the first place there have been prepared a full year's lessons for parents to guide them in the teaching of the gospel in the home. These lesson manuals will be brought into the home by the home teachers, who will then as their part of the program give helpful suggestions and directions to homes which may need that direction.

Priesthood quorums for the next year will study, every weekly class period, the place of the father in the teaching of the gospel to his own children in the home. And once a month the mothers will have a similar lesson.

Correlation of Lessons

As I have read and studied these lessons, I have become aware that the more nearly we have a weekly home gospel discussion lesson with appropriate activity, the more nearly we will be able to co-ordinate with the Relief Society and Melchizedek Priesthood lessons. There will be optional lessons suggested for optional home nights on other things that some may care to have to augment the gospel lesson instruction.

As I have thought of home night, I have thought of my own family, and I suppose all of you have as you have been listening. When our eldest daughter was to be married to a fine Latter-day Saint boy, the two mothers were in the corner of the room talking to each other. The mother of our eldest daughter said, "You know, from the time my little girl was born I have been praying that somewhere a mother would be preparing a son worthy to marry my daughter." And this other mother smiled and said, "Isn't that strange. This is my only son, who is being married to your daughter, and ever since he was born, I too have been praying that somewhere there would be a mother preparing a daughter worthy to meet and to marry my son."

It is that kind of home attention—fathers and mothers preparing daughters and sons who will make us and our homes stronger today.

Priesthood Correlation

We said last night to priesthood leaders that we propose to send out for a stake introductory program at one of your stake priesthood meetings shortly after this conference a program to be carried out, and then a film strip of probably seventy frames or more to give specific instructions in the ward where every family may have the chance to be called together and to be given instruction as to the way to carry out the family home night. Now these will be sent out to you and will be your instruction to start the indoctrination period at once so that by January 1 we may be in full gear so far as the weekly home night.

Know the Standard Works of the Church

One of the hopes we have is that in this program every boy and girl of deacon age and older will have the four standard works in their private possession, and that on Easter, on birthdays, on Christmas, on New Year's, you make this a part of your family giving to your children, so they may have the joy of personally owning the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, and from these precious pages begin to be instructed in the ways of the Lord.

As I thought of what we are doing now and its possible impact, the words of the Prophet Micah came, "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." (Mic. 4:1-2.)

I say to you Latter-day Saint mothers and fathers that if you will rise to the responsibility of teaching your children in the home—priesthood quorums preparing the fathers, the Relief Society the mothers—the day will soon be dawning when the whole world will come to our doors and will say, "Show us your way that we may walk in your path."

"Covenant One With Another"

And so in final summation as I have been thinking of what has been said, and in carrying out what our noble leader wishes, my prayer is that his heart will have been thrilled, inasmuch as he, perhaps more than any other living individual, past or present, has given the urge to this matter of teaching and living the gospel in the home. And perhaps this is the scripture we should all remember as an admonition from the Lord that strikes to the heart of what we are talking about, "Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another." (D&C 90:24.)

I bear you my solemn testimony that I know with all my soul that God today, as well as in times past, is revealing his mind and will to his people, and if we will search diligently, pray always, and be believing, all things shall work to the good of him who remembers the covenants with which he has covenanted one with the other. And so I bear testimony and leave you my blessing in the name of Jesus Christ. Amen.

President Hugh B. Brown

We wish again to express appreciation to the Tabernacle Choir as we have so often done in the past. May God bless them, their members, their officers, their directors. They are doing the most wonderful work that has ever been done in the Church as a missionary effort.

We express also appreciation to others who have furnished music during the sessions of this Conference and their contribution has been acknowledged previously.

President McKay has asked me to express appreciation to our beloved associates, the General Authorities, who have delivered such timely and inspirational messages. He wishes also that we remember and express appreciation to the Press representatives, cooperation of the City officials, traffic officers, fire department, Red Cross, and we also remember the ushers who have performed so efficiently during the sessions of this Conference.

We want again to express our appreciation to the radio and television stations throughout the nation and in other countries.

We wish to announce that tonight the Deseret Sunday School Union will convene in this building at seven o'clock. All Sunday School workers will wish to be in attendance. The public also is invited to attend.

The President wants us to remind again that the streets are crowded, the highways are crowded. Please be careful as you drive.

And now, brethren and sisters, we come to the close of a glorious Conference, memorable in many respects. We all, of course, have missed the presence of our President, but I am sure we have all felt the presence of his spirit. May God bless him and may he know what a wonderful influence he has had on the sessions of this great Conference.

May God bless you and all of us that though we may not remember much of what has been said, I pray that God will help us to remember what we have felt while we have been in these sessions and that the resolutions we have secretly made may be carried out both with respect to the care of our own children, building of the right kind of homes, the establishment of peace in the earth. God bless you, my brethren and sisters, that we may have a memorable occasion as we return to our homes and recall the experiences of this Conference.

The Choir will now favor us with, "Glorious Everlasting," and the benediction will be offered by Elder Milton L. Weilenmann, formerly president of the Alaskan-Canadian Mission.

CHURCH OF THE AIR

Columbia Broadcasting System's Church of the Air was presented at 7:35 a.m. Sunday, October 4, 1964. The program was as follows:

The Tabernacle Choir, under the direction of Richard P. Condie, furnished the music for this service. Richard L. Evans was the announcer.

Music: Organ and humming choir: "Sweet Is The Work."

Announcer: The Church of the Air is presented by CBS Radio so that representatives of many faiths may address a nation-wide congregation. Today's service, presented by the Church of Jesus Christ of Latter-day Saints, comes to you from the Mormon Tabernacle on Temple Square, through the facilities of Radio Station KSL in Salt Lake City, Utah. Our speaker is Elder Thomas S. Monson, business, civic and church leader, and member of the Council of the Twelve Apostles of the Church. Music is by the Tabernacle Choir, directed by Richard P. Condie.

From the Tabernacle Choir we hear Campbell-Tipton's sincere and grateful song: "I Will Give Thanks Unto the Lord; with my whole heart will I praise thee, O God."

(The Choir sang: "I Will Give Thanks Unto the Lord"—Campbell Tipton.)

Announcer: We hear now on this Church of the Air service Elder Thomas S. Monson, member of the Council of the Twelve, Church of Jesus Christ of Latter-day Saints, sometimes identified as the Mormon Church. Today's talk is titled: "America Needs You."

ELDER THOMAS S. MONSON

Of the Council of the Twelve Apostles

The opportunity to speak to you today brings with it a sense of responsibility which humbles me. I pray for the inspiration of the Lord.

Recently I was a passenger on a flight which took me from the Pacific across the continent to the Atlantic Ocean. At many points along the way, serenely seen through white, billowy clouds were the fertile patchwork fields and majestic mountains of this great land. The words of Katherine Lee Bates, author of "America the Beautiful," coursed through my mind and found lodgement within my soul.

"Oh beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed his grace on thee
And crown thy good with brotherhood
From sea to shining sea."

The Lord Himself gave a divine promise to the ancient inhabitants of this favored country. He said:

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, . . ." (Book of Mormon, Ether 2:12)

Are we today serving the God of the land, even the Lord Jesus Christ? Do our lives conform with His teachings? Are we entitled to His divine blessings?

Headlines from America's leading newspapers depicting the events of the past year pass silently in review that you and I may judge.

"President Kennedy Assassinated."

"Alleged Assassin Murdered While In Custody of the Law."

"Serious Crime Registers 10% Increase In Past Year."

"Violence Rocks South."

"Racial Strife Hits East."

Murder, rape, arson, burglary, assault, narcotics violations are all on the increase in the America of today. These are the headlines of our newspapers.

One cannot help but compare the situation of today with conditions at the time of Belshazzar the King of the Chaldeans.

The prophet Daniel rebuked Belshazzar: "And thou . . . , O Belshazzar,

hast not humbled thine heart, . . . But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:" (Daniel 5:22-23)

He then interpreted the writing on the wall. ". . . God hath numbered thy kingdom, and finished it. . . . Thou art weighed in the balances, and art found wanting." (Daniel 5:26-27)

Too many Americans have been screaming ever louder for more and more of the things we cannot take with us and paying less and less attention to the real sources of the very happiness we seek. We have been measuring our fellowmen more by balance sheets and less by moral standards. We have developed frightening physical power and fallen into pathetic spiritual weakness. We have become so concerned over the growth of our earning capacity that we have neglected the growth of our character.

As we view the disillusionment that engulfs countless thousands today, we are learning the hard way what an ancient prophet wrote out for us 3,000 years ago. "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: . . ." (Ecclesiastes 5:10)

The revered Abraham Lincoln accurately described our plight. "We have been the recipients of the choicest bounties of heaven; we have been preserved these many years in peace and prosperity. We have grown in numbers, wealth, and power as no other nation has ever grown; but we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us. We have vainly imagined, in the deceitfulness of our hearts that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken succession, we have become too self sufficient to feel the necessity of preserving and redeeming grace, too proud to pray to God that made us."

Can we extricate ourselves from this frightful condition? Is there a way out? If so, what is the way? We can solve this perplexing dilemma by adopting the counsel given by Jesus to the inquiring lawyer who asked, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." (Matthew 22:36-39)

First, then I would suggest that each American love the Lord, our God, and with our families serve Him in righteousness.

The road back to God is not nearly so steep nor is it so difficult as some would have us believe. The gentle invitation of Jesus yet beckons, ". . . Come unto me." Paul advised that, ". . . he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hebrews 11:6)

The channel by which we seek Him and find Him is personal and family prayer. The recognition of a power higher than man himself does not in any sense debase him, rather it exalts him. Divine favor will attend those who humbly seek it. If we will but realize that we have been created in the image of God, we will not find Him difficult to approach. God did create ". . . man in his own image, in the image of God created he him; male and female created he them." (Genesis 1:27) You cannot sincerely hold this conviction without experiencing a profound new sense of strength.

By seeking God in personal and family prayer we and our loved ones will acquire what the great English statesman, William H. Gladstone, described as the world's greatest need—"A living faith in a personal God."

Who can evaluate the real worth of such a blessing? This faith will light the pathway for any honest seeker of divine truth. Wives will draw closer to their husbands and husbands will the more appreciate their wives and children will be happy children as children are meant to be. Children in the homes

blessed by prayer will not find themselves in that dreaded never never land. Never the object of concern, never the recipient of proper parental guidance. Our children will be taught integrity which is primarily a matter of early training. To teach the young to love the truth above personal convenience is the basis of it. They will be taught true courage which becomes a living and attractive virtue when it is regarded not as a willingness to die manfully but as the determination to live decently. They will be taught honesty by habit and as a matter of course. Our children will be taught this way of living by parents who will not ask the child, "What will people think," but rather, "What will you think of yourself." Our children will grow physically from childhood to adulthood, and mentally from ignorance to knowledge, emotionally from insecurity to stability and spirituality to an abiding faith in God. Such is the power gained from loving the Lord, our God, and serving Him in righteousness.

Second, I would suggest that each American love his neighbor as himself. Before we can really love our neighbor we must get the proper perspective of him.

One man said, "I looked at my brother with the microscope of criticism and I said, 'How coarse my brother is.' I looked at my brother with the telescope of scorn and I said, 'How small my brother is.' Then I looked into the mirror of truth and I said, 'How like me my brother is.' "

Paul counseled us, "Bear ye one another's burdens, and so fulfil the law of Christ." (Galatians 6:2) No burden is heavier to bear than is sin. When we show our brother, our neighbor, the way back to God through applying the divine principle of repentance, we help him to build a new and better life.

If we are not careful, our thoughts and plans to aid others in making this a better world in which to live will remain just that—thoughts and plans. As humans we cannot really see very far ahead and need, therefore, to take each step with all the wisdom we can muster. While sensing what lies dimly ahead, we must do confidently what lies clearly at hand. Decision is of little account unless it is followed by action. If we procrastinate our lofty ambitions too long, we well might suffer the lament spoken by Jacob Marley's ghost in Dicken's immortal "A Christmas Carol." Speaking of Ebenezer Scrooge he said, "Not to know that any Christian Spirit working kindly in its little sphere, whatever it may be will find its life too short for its vast means of usefulness. Not to know that no space of regret can make amends for one life's opportunities misused. Such was I, oh such was I."

One of the finest examples I know of helping one's neighbors is that of a prominent businessman who at the height of his success, generously gave his prosperous business to his faithful employees and determined to devote the balance of his life in charitable service. He withdrew from the world of gold and silver and each day can now be found at a large welfare distribution center doing his part to relieve the suffering and need of human souls and make America a better place in which to live. He is fulfilling the responsibility to ". . . succor the weak, lift up the hands which hang down, and strengthen the feeble knees." (D&C 81:5) He humbly declares: "This is the happiest period of my life."

The rich satisfactions which come from loving our neighbor as ourselves are not ushered in at any age to the sound of drums and trumpets but rather the satisfaction grows upon us year by year, little by little, until at last we realize that we have it.

One of the most famous enlistment posters of World War II was one depicting Uncle Sam pointing his long finger and directing his piercing eyes at the viewer. The words read, "America Needs You." America truly does need you and me to lead out in a mighty crusade of righteousness. We can help when we love the Lord, our God, and with our families serve him, and when we love our neighbors as ourselves.

The frightening trend toward crime, lawlessness, and violence will then be arrested. God will continue to shed His grace on thee, America, and crown thy good with brotherhood from sea to shining sea. I pray for this needed blessing in the name of Jesus Christ, the God of this choice land of liberty, Amen.

(The Choir sang: "America, The Beautiful"—Ward-Asper.)

Announcer: You have been attending CBS Radio's Church of the Air. Today's service came to you from the Mormon Tabernacle on Temple Square, through the facilities of Radio Station KSL in Salt Lake City, Utah. Our speaker was Elder Thomas S. Monson, business, civic and church leader, and member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Music was by the Salt Lake Mormon Tabernacle Choir, directed by Richard P. Condie.

A copy of today's address, "America Needs You," may be obtained without cost by writing to the station to which you are listening.

Time and facilities for the Church of the Air are provided without charge by CBS Radio and its affiliated stations, and in the same spirit, the participating speakers and choir give their services.

Church of the Air is a pre-recorded Public Affairs presentation of CBS News.

SALT LAKE MORMON TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 8:35 to 9:00 a.m., Sunday, October 4, 1964, through the courtesy of Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

(The organ played, "As The Dew From Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise The Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard P. Condie conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist, and the Spoken Word by Richard Evans.

The Tabernacle Choir sings Harriet Beecher Stowe's words of the glorious assurance of everlasting life with our loved ones, with the moving music by Harry Row Shelley: ". . . So shall it be at last in that bright morning, When the soul waketh and life's shadows flee. Oh, in that hour, fairer than daylight's dawning, Shall rise the glorious thought, I am with Thee. Still, still with Thee . . ."

(The Choir sang: "Still, Still With Thee"—Shelley.)

Announcer: Frank Asper at the Tabernacle organ today turns to a "Toccata from the Gothique Suite" by Leon Boellmann.

(Organ Selection: "Toccata (from Gothique Suite)"—Boellmann.)

Announcer: From the opera "Orpheus" the Choir sings an earnest, pleading song: "O Saviour, Hear Me, I implore Thee, in Thee alone can peace be found. Thou canst sustain and Thou restore me, whatever the cares that hover round." "O Saviour, Hear Me I implore Thee."

(The Choir sang: "O Saviour, Hear Me"—Gluck-Protheroe.)

The Spoken Word: We turn a moment to what may be an unpopular principle: the principle of repentance—unpopular perhaps, because it requires admitting mistakes. Repentance is one of the foremost principles that God has given, and the fact that He gave it is evidence that He knew we would need it, and that He will accept it—when it is sincere. He will not mock us by requiring repentance without incentive or assurance. Sometimes young people will say (or assume): "I have made a mistake," "I have brought sorrow to myself and my parents and, having done so, the damage is done, and there is no point in repenting." Let's remove this fallacy first and

finally: Having made a mistake is no reason for making more mistakes. There is purpose in repenting, and if there were not, no mortal man would ever make much of his life, because everyone has made mistakes. And if we couldn't correct our errors with some assurance, few there are who would ever likely turn around and go the right way. But since sincere repentance is effective, there is never any better time than the earliest time to turn to it—not waiting to make more mistakes. Indeed, deliberate delay may cast some doubt on sincerity. Delaying too long could be a bit shaky as to timing. Who knows how long he has to put his life in order? Repentance is part of the process of progress, of learning, of maturing, of recognizing law, of recognizing results; it is a process of facing facts. Every correcting of a mistake is a kind of repentance; every sincere apology is a kind of repentance; every improvement is a kind of repentance, every conquering of an unhealthful habit. Matthew Cowley likened repentance to a tape recording: ". . . the only thing that scares me," he said, is "if they have . . . them over on the other side. Maybe our hell's going to be when we get over there, somebody is going to turn on a television set and we are going to see ourselves . . . Maybe he will turn on a tape recording and we will hear ourselves speaking. Wouldn't that be terrible?" And then he remembered that the talk on tape can be erased: "That's what I like about it," he said, "the erasing. I believe when we repent there is some erasing going on up there so that when we get there we will be judged as we *are*, for *what* we *are*, and maybe not for what we *have* been."[1] Thank God for the great and saving principle of sincere repentance.

[1]Matthew Cowley, from *Matthew Cowley Speaks.*

(Choir: *—without announcement—* "God of Our Fathers"—Warren.)

Announcer: The Tabernacle Choir has sung these stirring words of Daniel C. Roberts, to the music of George William Warren: "God of our fathers, . . . Thy true religion in our hearts increase; Thy bounteous goodness nourish us in peace. The love divine hath led us in the past. In this free land by thee our lot is cast. Be thou our ruler, guardian, guide and stay, Thy word our law, thy paths our chosen way."

Announcer: In a setting by Lewis D. Edwards, the Tabernacle Choir recalls the witness of these words—the witness of prophets and inspired men of past and present—the witness that we would leave with all the world: "I Know That My Redeemer Lives; . . . He lives, . . . who once was dead. . . He lives to bless me with his love. He lives to plead for me above. He lives my hungry soul to feed. He lives to bless in time of need." "I know that my Redeemer lives."

(The Choir sang: "I Know That My Redeemer Lives"—Edwards.)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the eighteen hundred and thirty-third presentation, and continues the 36th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

Richard P. Condie conducted the Tabernacle Choir. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard again from the Crossroads of the West.

JOSEPH ANDERSON,
Clerk of the Conference

Index

Anderson, Elder Joseph, Clerk of the Conference 1, 144

Authorities and Officers Present 1, 2

Authorities and Officers Presented and Sustained 20, 21, 22, 23

Benson, Elder Ezra Taft 56

Flattery, 56; False Educational Ideas, 57; Immorality, 59; Avoid Pitfalls of Immorality, 59.

Brockbank, Elder Bernard P. 11

The Church at the World's Fair, 11; God Inspired Teachings of Ancient Prophets, 11; Heavenly Messengers to Ancient and Modern Prophets, 12; Comments on World's Fair Visitors, 12; Statistics of Fair Communications, 12; Hunger for Teachings of Christ, 13; Seeking Evidence of Divine Power and Purpose, 13; Needed: Teachers by Example, 13.

Brown, President Hugh B. ..... 3, 4, 6, 9, 11, 13, 16, 19, 20, 42, 48, 52, 56, 60, 78, 79, 87, 91, 93, 95, 99, 101, 120, 124, 126, 129, 131, 134, 137, 139.

Brown, President Hugh B. 99

Prepare to Receive the Holy Spirit, 99; The Ten Commandments, 99; Resolve to Honor Them, 100; The Beatitudes, 100; Let the Inspired Word of God Fix Your Daily Attitude, 100.

Brown, President Hugh B. 101

Most Profound and Hopeful Philosophy for the World, 102; Mormonism Defined, 102; Apostasy and Restoration Predicted, 102; The Chief Cornerstone, 103; History the Witness, 103; Unnecessary Rites and Ceremonies, 103; Dilemma of Authority Derived from Men, 104; Apostasy Admitted, 104; Restoration Essential, 104; "Dawning of a Brighter Day," 104; The Everlasting Gospel Restored, 105; The Church, the Divine Solution of a Vital Problem, 105; Christ is the Head of the Church, 106.

Brown, Bishop Victor L. 73

"One Builds Palaces, . . ." 73; "If He is Willing to Work Hard Enough," 74; Examples of Diligence and Faithfulness, 74.

Burton, Elder Theodore M. 32

Deliverance of Captives, 32; True Scope of His Ministry, 33; Eternal Principles of the Gospel, 33; Priesthood, Key to Exaltation, 34; Eternal and Universal Nature of Ministry of Jesus Christ, 34; Gospel Preached in Anticipation of His Coming, 34; Savior's Redeeming Power Universally Available, 35; The Atonement, 35; The Gospel and Ordinances for the World of Spirits, 35; Seek After and Identify Ancestors, 35.

Christiansen, Elder ElRay L. 129

The Quest for a Sound Foundation, 129; The Counsels of God, 129; Trust in God, 130; Captivity for Rebellion, 130; Choose Whom Ye Will Trust, 130.

Church of the Air 140

Dunn, Elder Paul 14

A Chain of Events Shatters Rest, 14; Gloom Dispelled, 14; Brightness Restored; "You Are the Best Daddy," 14; Count Your Blessings, 14; Value of Objective, 15; Youth Need Religion, 15; Three Great Needs, 15.

Dyer, Elder Alvin R. 131

"All That God Has Revealed," 131; Redeemer of Mankind Revealed, 132; The Love of Jesus Christ, 132; Parents to Teach the Gospel, 133; Knowledge Which Exalts Man, 133; "Make Calling and Election Sure," 133; "The Revelations of God," 134.

Evans, Elder Richard L. 134

Full Time Parent, 134; "Keep the Way of the Lord," 134; "Walk Uprightly Before the Lord," 135; Foundations of a Happy Home, 135; Standards to Honor; Examples to Emulate, 136; "Joy in the Kingdom of My Father," 136; Home Duty and Blessings, 136; "Come, O Thou King of Kings," 137;

First Day

Morning Meeting 3

Afternoon Meeting 20

General Priesthood Meeting 79

General Authorities of the Church, Sustained 20, 21, 22, 23

Hanks, Elder Marion D. 113

Choose the "Eternal Way" now, 114; Missionary Motivations Commended, 114; Commendations and Confidence for Youth, 114; Enemies of Youth, 115; "Turn Right, Go Straight," 115; "Thou Art You," 115.

Hinckley, Elder Gordon B. 116

University Splendor and Youth, 116; Abundance of Knowledge, 116; Life is More than Secular Learning, 116; "Get Understanding," 116; Cornerstones of Secular Knowledge, 116; Gratitude, a Divine Principle, 117; Virtue, 117; Faith, 118.

Hunter, Elder Howard W. 106

Saul Born a Roman Citizen, 106; Gamaliel's Pupil, 107; Persecuted the Christians, 107; On the Damascus Road, 107; The Climax, 108; Paul's Purpose and Life Changed, 108; Paul Tells of his Conversion, 109; Others Like Him, 109; Need Paul's Experience of Conversion, 109.

Isaacson, Elder Thorpe B. 52

American Citizenship, 52; The Constitution an Inspired Document, 53; Government of Laws, 53; One Nation Under God, 54; "A Land Choice Above All Others," 55; Powers of Government from Consent of Governed, 55; An American's Creed, 55.

Kimball, Elder Spencer W. 24

A Parable, 24; Man is Eternal; Marriage and Family Can Be, 25; An Ancient Example, 27; Paul's Testimony, 27; Modern Revelation, 27; Civil Authority—Divine Authority, 28; Fulfillment the Blessing for Obedience, 28; Eternities are Jeopardized by Non-compliance, 29.

Lee, Elder Harold B. 80

Theme of Fifty Years, 80; "Home the Basis of the Righteous Life," 80;

Correlation to Strengthen the Home, 80; Priesthood Totally Employed, 80; Auxiliary Organizations also, 80; Knowledge of Gospel to be Enhanced, 80; Correlation, 81; Organization and Functioning, 81; Restatement of Fundamentals, 81; "Watching Over the Church," 82; Missionary Function, to the Seventy, 82; Youth Missionary Assignment, 82; Genealogical Assignment, 82; Welfare Assignment, 82; Correlation of Curricula, 83; Parents and the Home, 83; The Divine Charge to Parents, 83; "Home Evening," Statement of 1915, 83; Assignment to Sunday Schools, 84; Assignment to Primary Association, 84; Counsel of the Prophets on Teaching Children, 84; Lessons for Teaching in the Home, 84; Auxiliary Supporting publications Monthly, 85; Melchizedek Priesthood Lessons, 85; Relief Society Lessons for Mothers, 86; Home Evening Manual, 85, The Program's Introduction, 86; The Priesthood to Point the Way, 86; "No Fallen Lighthouse!" 86, To Guarantee Success, 86; Four Standard Works for Everyone, 87; Unity, the Way, 87.

Lee, Elder Harold B. 137

Four Fields of Priesthood Activity, 137; Gospel Teaching in the Home, 138; Correlation of Lessons, 138; Priesthood Correlation, 138; Know the Standard Works of the Church, 138; "Covenant One with another," 139.

Longden, Elder John 124

The Prince of Peace, 124; The Gospel—Proclamation of Peace, 125; The Author of Peace, 126.

McConkie, Elder Bruce R. 36

We Believe in Christ; His Divine Sonship, 36; Sure Foundation of Christian Faith, 36; The Testimony of Paul, 36; He Is the Son of God, 37; Christ and His Prophets, 37; The Spirit of Prophecy, 38; By the Holy Ghost, 38.

McKay, President David O. 4

Opening Address (read by Elder Robert R. McKay, his son), 4; Blessings of the Decade, 4; Eternal Vigilance and Righteous Effort the Price of Peace, 5; Peace When . . . , 5; "With Healing in His Wings," 5; The Mission of The Church to Establish Peace, 5; Blessings of Peace for the Righteous . . . , 5.

McKay, President David O. 91

Address to General Priesthood Meeting (Read by Elder David Lawrence McKay, his son), 91; Charge to the Priesthood, 91; Gratitude for Parents, 92; Testimony is Borne in Home, 92; Exemplify Truth in Our Homes, 92; Home is Transformed by Priesthood Honored, 92 The Divine Brothhood, 93.

Monson, Elder Thomas S. 17

Yearning for Truth, 17; Truth Defined, 17; "If any Lack Wisdom, Let Him Ask of God," 17; The True Church, 18; the Channel of Truth is Open, 18.

Monson, Elder Thomas S. 140

"Church of the Air" Speaker, 140.

Pace, Grant—Deacon 87

The influence of my home and parents in my life.

Packer, Elder Boyd K. 126

Jesus Is the Christ, 127; Essential to Knowledge of Spiritual Truth, 127;

Limitations of Words, 128; Learning by Other Means, 128; Qualifications of Witnesses, 128.

Petersen, Elder Mark E. 120

The Bible, the Word of God, 121; John's Order Follows Precedent of Moses, 121; Scriptures After Moses, 121; Divine Guidance Through Continuous Revelation, 122; New Scripture Evidence of True Church, 122; New Volumes of Scripture, 122; Baptism is Essential to Salvation, 123; The Lord Lives, 123; Modern Revelation Beckons You, 123; The Almighty Speaks Again to Man, 124.

Peterson, Scott, Priest 89

How Gospel Teaching in my home has benefitted me, 89.

Richards, Elder Franklin D. 75

The Prophet Leads Us, 75; Order and Diligence, 76; First Things, 76; Diligence, 77; Survey Large Fields; Cultivate Small, 77.

Richards, Elder LeGrand 66

"He That Cometh to God . . . ," 66; Comandments and Promised Blessings, 66; Action Without Questions, 66; Examples, 67; Commandments and a Way to Keep Them, 67; Repentance and Baptism, 67; The Word of Wisdom 67; Companionship of the Holy Ghost, 68; Hidden Treasures of Knowledge, 68.

Romney, Elder Marion G. 48

The Concept of God Taught by The Church, 48; The Prophet Speaks of God, 49; Jesus Speaks of God, His Father, 49; Knowledge of God Through Joseph Smith, 49; For Want of Knowledge of God the World is Dying, 50; As of Old, 50; The Transforming Power of Knowledge of God, 51; God's Revelations of Himself, 51; "I Personally Know That There is a God," 51; "By the Witness of the Holy Spirit," 52.

Salt Lake Mormon Tabernacle Choir and Organ Broadcast 143

Second Day

Morning Meeting 42

Afternoon Meeting 60

Sill, Elder Sterling W. 110

Conflict With God, 110; Leading Rebel, 110; Elements of the Conflict, 110; Repentance, the Saving Principle, 111; Repentance is Good, 112; "Prepentance," 112; Discipline for the Will, 113; Declare Peace with God, 113.

Simpson, Bishop Robert L. 93

What Gives "Spiritual Dimension," 93; Sincere Spirit of Testimony, 93; Spirituality First Taught, 94; Children's Capacity for Spiritual Teaching, 94; Father and Son, 95; Means of Motivation, 95; Incentives, 95.

Smith, Elder Eldred G. 9

What is a Testimony, 9; Blessings Predicated Upon Obedience, 9; "By the Power of the Holy Ghost Ye May Know," 10; A Personage of Spirit, 10; Analogies, 10; Knowledge from the Holy Ghost is Sure, 11; Testimony by Divine Revelation, 11.

Smith, President Joseph Fielding 6

Father Asked me to Read the Book of Mormon, 6; Fundamental Teachings of the Prophets, 6; "Old Things Shall Pass Away," 7; The Resurrection a Complete Restoration, 7; Earth to Receive Resurrection from

Mortality, 7; Darkness Covered the Earth, 8; The Plan of Salvation Heaven's Gift to Mankind, 8.

Sonne, Elder Alma 71
The Bible Source of Spiritual Truths, 71; The Bible is the Word of God, 71; Confidence in Spiritual Truths, 72; Read the Book Itself, 72; Alters the Lives of Men and Nations, 72.

Stapley, Elder Delbert L. 61
Symbol of Purity and Fidelity, 62; The Power of God Unto Salvation, 62; God's Saving Plan and Way of Life, 63; Everlasting Covenant to Serve the Lord, 63; To Gain Eternal Life Endure to the End, 63; Other Covenants, 63; Covenants Bind to a Course of Righteous Living, 64; " The Salt of the Earth," 64; The Light of the World, 65; The World's Need, 65.

Sustaining Authorities, President Hugh B. Brown 20, 21, 22, 23

Tanner, President Nathan Eldon .....20, 24, 29, 32, 36, 38, 42, 43, 60, 61, 65, 69, 70, 71, 73, 75, 78, 96, 101, 102, 106, 110, 113, 116, 119.

Tanner, President Nathan Eldon 43
The Real Existence of the Father and the Son, 43; The Scriptures Testify of Him, 43; His Coming Predicted, 44; Oral Traditions, 44; Prophecies of His Coming, 44; His Coming Anticipated Through the Centuries, 44; He Dwelt Among Men, 45; His Ancient Disciples Testify, 45; Peter's Testimony, 45; Paul, A Witness, 45; Other Testimonies of Paul, 46; The Testimony of His Teachings, 46; His Resurrection, 46; His Disciples, Witnesses, 46; Testimony from the Western World, 47; All Trustworthy Witnesses, 47; Joseph Smith, a Witness, 47; The "Testimony Last of All," 48, He is the Christ, 48.

Tanner, President Nathan Eldon 96
Acknowledgement of Importance of Home, 96; Priesthood, the Power of God, 97; Fathers Are for Sons to Imitate, 97; Pray Away from Home, 97; Prepare to be a Missionary, 98; The Book of Mormon as Preparation, 98.

Third Day

Morning Meeting 101

Afternonn Meeting 120

Tuttle, Elder A. Theodore 30
Changes in South American Peoples, 30; The Turning Point, My Testimony, 30; I Taught My Sons, 31; "I Know the Way to Eternal Life," 31; One of the Miracles of Mormonism, 31; Key to Improvement of Family, 32.

Vandenberg, Bishop John H. 39
Counsel of the Prophets, 39; To Ignore Counsel is to Invite Failure, 39; Father Adam Accepted Counsel, 40; Be Submissive to God, 40; An Example from the Old Testament, 41; A Modern Example, 41.

Young, Elder S. Dilworth 69
The Call of the Seventy, 69; The Missionary Method and Message, 69; Finding Interested Persons, 70; Stake Presidents Guiding Hands, 70; Seventies, Special Witnesses, 70.

All Leather Bound

POCKET EDITIONS FROM DESERET BOOK

Handy editions of all foremost LDS works that fit neatly in the pocket.

BIBLE, *Pocket King James Version* **$8.50**

TRIPLE COMBINATION, *Book of Mormon, Doctrine and Covenants, and Pearl of Great Price* **$6.50**

THE ARTICLES OF FAITH *by James E. Talmage* **$5.50**

JESUS THE CHRIST *by James E. Talmage* **$6.50**

A MARVELOUS WORK AND A WONDER *by LeGrand Richards* **$3.95**

LDS HYMN BOOK **$3.95**

Deseret Book
COMPANY
44 EAST SO. TEMPLE AND AT COTTONWOOD MALL
SALT LAKE CITY
2472 WASHINGTON BLVD., OGDEN
777 SO. MAIN ST., ORANGE, CALIFORNIA

Printed by

in the United States of America

ONE HUNDRED THIRTY-FIFTH
ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

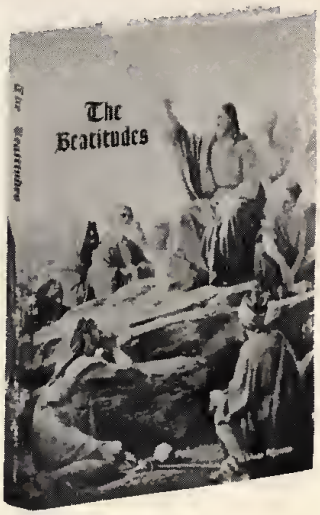
HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

APRIL 4, 5, 6, 1965

WITH REPORT OF DISCOURSES

Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

Deseret Book Presents . . . Three Inspiring Volumes For Your Home Library



ANCIENT APOSTLES *by President David O. McKay*

A wonderfully warm and inspiring book that will acquaint every reader with the personalities who surrounded the Savior during his earthly mission in Jerusalem. Here are word portraits as only President McKay can paint them. Beautifully illustrated. **$2.95**

THE BEATITUDES *by N. Elmer Peterson*

The "beautiful attitudes" of the Son of the Living God are herein analyzed and clarified. *The Beatitudes* is a truly moving work and is a handsome addition to every home evening library. **$1.95**

JESUS THE CHRIST *by James E. Talmage (Priesthood Edition)*

This classic in LDS Church literature is a companion volume to the Standard Works of the Church and should be read and reread by every Latter-day Saint. This special and unusually low priced edition makes its reading possible for everyone who reads. **$1.50**

Deseret Book
COMPANY
44 EAST SO. TEMPLE AND AT COTTONWOOD MALL
SALT LAKE CITY
2472 WASHINGTON BLVD., OGDEN
777 SO. MAIN ST., ORANGE, CALIFORNIA

OFFICIAL REPORT

of the

ONE HUNDRED AND THIRTY-FIFTH ANNUAL GENERAL CONFERENCE

of

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

held in the
Tabernacle on Temple Square
in
Salt Lake City, Utah
April 4, 5 and 6, 1965

Joseph Anderson
Clerk of the Conference

Published by
The Church of Jesus Christ of Latter-day Saints

Church Library

The Church of Jesus Christ
of Latter-day Saints

M204.1
A1
1965
Apr.

The One Hundred Thirty-fifth Annual Conference of The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-Fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, Sunday, Monday and Tuesday, April 4, 5, and 6, 1965.

The general sessions of the conference were held at 8:00 a.m. and 2:00 p.m. Sunday, and at 10:00 a.m. and 2:00 p.m. Monday and Tuesday. The General Priesthood Meeting was held Monday evening, April 5, at 7:00 p.m.

Conference was again widely heard and seen in the United States and parts of Canada over 169 television and 30 radio stations, time and facilities being donated to bring the Conference to millions without charge.

South American airlines carried tapes translated in Spanish of the Sunday morning session to missions in South America, and by special arrangements broadcast over radio stations within a matter of hours following the session.

Jet airliner carried tape recordings of the Saturday morning session to Europe for transmission in both English and German over Radio Luxembourg, and was heard throughout Europe and Great Britain Sunday evening, April 11th, following the Conference.

The five WRUL church owned shortwave transmitters located near Boston carried Sunday and Monday morning sessions direct to Europe, Africa, and South America. In addition, the session of Sunday morning was broadcast in both Spanish and Portuguese to all of South America, and in German to Europe Monday afternoon. Hundreds of letters were received from 39 countries in response to these shortwave broadcasts.

For the third consecutive time, daily sessions of Sunday and Monday were broadcast early morning hours over KIRO Radio at Seattle. These broadcasts being heard by members of the Church in New Zealand, Australia, and Islands of the Pacific.

Daily sessions of the three-day Conference again were recorded and rebroadcast over KSL Radio during early morning hours to Islands of the Pacific, Alaska, Hawaii, Canada, Mexico, and the Caribbean area, and many states in the United States.

Films of the Conference are being viewed by members abroad, provided missions and stakes for showing in ward and branch gatherings in Australia, Germany, France, Great Britain, and South America. Sound-track translations in German, French and Spanish were provided respective foreign speaking areas.

The General Priesthood meeting was relayed by closed-circuit to members of the Priesthood gathered in the Assembly Hall and in 400 separate gatherings from coast to coast and in Canada. Five stake buildings in the Salt Lake area received the Conference over closed-circuit television.

President David O. McKay's message at the opening session of the Conference was read by his son. Elder Robert R. McKay. The President's son Edward R. McKay read a message from President McKay to the Priesthood Monday evening.

A full report of the Sunday morning Tabernacle Choir and Organ Broadcast and the CBS Church of the Air Broadcast is included in this record.

Elder Joseph Anderson was clerk of the Conference.

CHURCH LIBRARY
The Church of Jesus Christ of Latter-day Saints

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The First Presidency: David O. McKay, Hugh B. Brown and Nathan Eldon Tanner. President McKay attended all of the sessions of the Conference except the Sunday and Monday afternoon meetings when he remained in his apartment in the Utah Hotel and watched and listened to the proceedings by television.

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra T. Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve Apostles: Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Henry D. Taylor, William J. Critchlow, Jr., Alvin R. Dyer, Franklin D. Richards, Theodore M. Burton, Thorpe B. Isaacson, Boyd K. Packer, Bernard P. Brockbank.

The First Council of the Seventy: Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion D. Hanks, A. Theodore Tuttle, Paul Harold Dunn.

Presiding Bishopric: John H. Vandenberg, Robert L. Simpson, Victor L. Brown.

GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, with A. William Lund, Assistant.

Members of the General Church Priesthood Committee:

Members of the Church Board of Education, Church educational authorities and supervisors.

Presidents of Stakes and their Counselors, Presidents of temples, Patriarchs, quorum presidencies, and members of the Melchizedek and Aaronic Priesthood.

Auxiliary Officers, General, Stake, and Ward, from all parts of the Church.

FIRST DAY

MORNING MEETING

The first session of the One Hundred Thirty-Fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints, which Conference was held in the Tabernacle on Temple Square in Salt Lake City, Utah, convened Sunday morning, April 4, 1965, at 8:00 a.m., with President David O. McKay presiding and President Hugh B. Brown, First Counselor in the First Presidency, conduoting the service.

The Tabernacle Choir furnished the musical numbers for this session, with Richard P. Condie directing the singing; Alexander Schreiner was the organ accompanist.

As a preliminary number the Choir sang, "Sleepers Wake, a Voice Is Calling."

President Hugh B. Brown

We cordially welcome all present this morning in this historic Tabernacle and in the Assembly Hall on Temple Square in Salt Lake City, Utah, together with the vast television and radio audience throughout the world, in this, the opening session of the 135th Annual General Conference of the Church of Jesus Christ of Latter-day Saints. The invocation will now be offered by Elder William S. Erekson, formerly president of the Swiss Mission.

The invocation was offered by Elder William S. Erekson, formerly President of the Swiss Mission.

President Hugh B. Brown

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will now sing, "Behold, the Lamb of God."

Singing by the Choir, "Behold The Lamb Of God."

President Hugh B. Brown

President David O. McKay is able to be present this morning with his wife, Sister McKay, with him. Their presence here adds much to the spirit of this occasion. President McKay has prepared a message for the conference, which will now be read by his son, Robert.

PRESIDENT DAVID O. McKAY

My brethren and sisters and friends of the television and radio audience, as I approach this solemn duty, I sense fully the need of your united support and particularly the sustaining and guiding influence of the Spirit of the Lord.

"I charge thee, . . .' wrote Paul to Timothy, "before God, and the Lord Jesus Christ, . . .

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering. . . ." (2 Tim. 4:1-2.)

In the same letter he prophetically declared ". . . that in the last days perilous times shall come.

"For men shall be lovers of their own selves, . . .

". . . lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof: . . ." (*Ibid.*, 3:1-2, 4-5.)

Safeguards Against Delinquency

It is in the spirit of Paul's charge and prophecy that I approach the subject of safeguards against delinquency of youth. In naming these safeguards I have nothing new to offer. You have heard them mentioned frequently, but I think, as with the gospel principles, it is fitting that we be active in season and out of season, that we reprove, rebuke, exhort, admonish with all longsuffering as we contemplate the rising crime wave and bring home to each of us, if possible, the realization that greater diligence is needed.

Few will question the fact that we are living in perilous times, that many people have lost their moorings and are being ". . . tossed to and fro, . . . with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" (Eph. 4:14.)

Among the glaring evils of our day are two which seem to be most detrimental and which must be curbed if we would preserve true Christian ideals. These are: first, an increasing tendency to *dishonor the marriage vow;* and second, the *mounting juvenile delinquency.* Careful study discloses a close relationship between these two unwholesome social conditions.

Tendency to Dishonor Marriage Vows

As evidence of the first, we need only to glance at the number of divorces in the country at large. Recent statistics disclose that one out of every four marriages is separated by the ever grinding divorce mill.

Ever-increasing Crime

But it is the ever increasing crime wave to which I desire to call attention this morning. Children are being corrupted by it; youth are caught in its whirlpool and are being contaminated overwhelmingly by it.

J. Edgar Hoover, Director of the Federal Bureau of Investigation, who is probably our nation's leading authority on crime, made the following alarming report at a dinner held in his honor in Chicago, Illinois, on November 24, 1964:

"To every man and every nation there comes a time when decisions must be made about grave problems. Further delay in seeking solutions can

bring disaster. That time has come for the United States.

"The moment has arrived when we must face realistically the startling fact that since 1958 crime in this country *has increased five times faster than our population growth!* Serious crimes —murder, forcible rape, robbery, burglary, aggravated assault, automobile theft—have mounted steadily since the end of World War II. In 1951, these crimes for the first time topped the one-million mark, and *more than two and one-quarter million serious crimes* were reported during 1963.

"Even more ominous is the fact that this terrifying spiral in crime has come about through a growing wave of youthful criminality across the Nation. Last year for the fifteenth consecutive year, crimes involving our young people increased over the previous year. For all serious crimes committed in the United States in 1963, youthful offenders were responsible for 72 *percent of the total arrests for these crimes! The cost of our crime has now reached the staggering sum of twenty-seven billion dollars a year!*

Decline of Moral Strength

"What a grim and unhappy commentary on the moral climate of this great Nation! The moral strength of our Nation has decreased alarmingly. We must return to the teachings of God if we are to cure this sickness. These shocking statistics, *together with the public's apparent indifference to them,* are indicative of the false morality we are tolerating today. It is a false code which is based on the worship of things of man's own creation. It is as imperfect and feeble as man himself! However captivating to the senses, this type of moral climate cannot give the support nor the strength which is so vital to our national survival. This breakdown in our moral standards can only render us impotent as a people and as a Nation."

In calling attention to these conditions, I would not have you think that our young people generally do not merit our confidence. It is the few, not the many, of whom we now speak.

When, a few years ago, a little four-year-old lad wandered into the Badlands of North Dakota, the whole countryside was aroused and organized for the rescue. They gave no thought, however, to the hundreds of four-year-olds who were safe in their mothers' keeping. A train wreck or an airplane disaster shocks us to attention, awakens sympathy and a demand for more safeguards, while to the hundreds of trains and airplanes carrying millions to safety, we give scarcely a passing thought.

So while we solicitously call attention to the tragedies in the stream of human life, let us not be unmindful of the much greater group who move steadily and successfully along, avoiding the sandbars and rapids of sinful indulgence and spiritual decay, whose noble lives confirm and increase confidence in the growing generation. As we seek the lost sheep, let us be appreciative of the "ninety and nine" that are safe in the fold.

But no matter how firm our confidence in the majority of the young, we must not close our eyes to the fact that the number of delinquents and youthful criminals is ominously increasing. In the interest of the moral atmosphere of our communities, the welfare of the state, the perpetuity of our democratic form of government, we must search for the causes of this upswing in crime, and, if possible, remove them and apply the proper remedies.

Safeguard Against Delinquency: Home

One important cause of the increase in child delinquency is a letdown in home ideals. A growing desire for economic independence or a too eager willingness to improve financial circumstances has influenced too many of our mothers to neglect the greatest of all responsibilities—the rearing of a family. Director Hoover makes the definite statement that "in the background of these youth offenders lies the story of shocking neglect. Boys and girls are being deprived of the care and guidance necessary to the proper foundation of their characters. Their lawlessness had its roots in every instance in broken homes where mothers

and fathers, because of their neglect, misunderstanding, or irresponsibility had failed in their primary obligations. More often than not, God was unknown, or, more important, was unwelcome in their homes.

"On the other hand, in nearly every instance the youthful offender would have been a strong, upright citizen had he been given a chance. If his pent-up energies and desires had been directed along wholesome channels; if his problems—the problems that made him a problem child—had been solved by patient and attentive parents, he would have proved to be an influence for good in his community."

You may think me extreme, but I am going to say that a married woman who refuses to assume the responsibilities of motherhood, or who, having children, neglects them for pleasure or social prestige, is recreant to the highest calling and privilege of womankind. The father who, because of business or political or social responsibilities, fails to share with his wife the responsibilities of rearing his sons and daughters is untrue to his marital obligations, is a negative element in what might and should be a joyous home atmosphere, and is a possible contributor to discord and delinquency.

There are three fundamental things to which every child is entitled: (1) *a respected name,* (2) *a sense of security,* (3) *opportunities for development.*

The family gives to the child his name and standing in the community. A child wants his family to be as good as those of his friends. He wants to be able to point with pride to his father and to feel an inspiration always as he thinks of his mother. It is a mother's duty so to live that her children will associate with her everything that is beautiful, sweet, and pure. In the words of former President of the United States, Herbert Hoover: "After we have determined every scientific fact, after we have erected every public safeguard, after we have constructed every edifice for education or training or hospitalization or play, yet all these things are but a tithe of the physical, moral, and spiritual gifts which motherhood gives and home confers. None of these things carry that affection, that devotion of soul, which is the great endowment from mothers."

And the father should so live that the child, emulating his example, will be a good citizen and, in the Church, a true Latter-day Saint.

A child has a right to feel that in his home he has a place of refuge, a place of protection from the dangers and evils of the outside world. Family unity and integrity are necessary to supply this need.

The home is the best place in the world to teach the highest ideal in the social and political life of man, namely, perfect liberty of action so long as he does not trespass upon the rights and privileges of another.

The great need of the American home today is more religion. Parents should make it obvious both by their actions and their conversation that they are seriously interested in the fruits of true religion. Example of parents should emphasize the need of honesty in our dealings with our family, our neighbors, and all with whom we come in contact: of kindness to our employees, of fair play to our employers, of good measure to our customers.

The Lord places the responsibility directly where it belongs, wherein he says that it is the duty of parents to teach their children the principles of the gospel and to walk uprightly before the Lord, and if they do not so teach, the sin be upon the heads of the parents. (See D&C 68:25.)

Safeguard Against Delinquency: Church

Next to the home as a safeguard to delinquency, the church should be a dominant force. The other day I was pleased to note a recent Gallup Poll published in a late edition of the New York *Herald Tribune* which revealed that in 1964 at least 45 percent of the entire adult population of the nation attended church in one typical week and that, although the percentage dropped four points since the peak year of 1958, it is still so high that it completely eclipses the 5 percent and 7

percent in some of the other leading countries. It is interesting that although men are reputedly not very religious, 40 percent of the entire male adult population of the United States attends church each Sunday. Forty-nine percent of the women attend regularly. This means that 49,500,000 adult men and women attend church services in the United States. But what of the other 55 percent of men and women who do not attend church and what of the children who come from the homes of these men and women? Their indifference towards church should tend only to spur us to more earnest and diligent activity.

Safeguard Against Delinquency: Schools

Where there is an indifference toward Christian churches, we shall have to place next to the home, not the church, but the public school as the most influential factor in lessening delinquency.

I believe with all my heart that the most paramount objective of the public school system from kindergarten to the university should be character building and the evolving of true, loyal citizens of the republic. The teaching of the three R's, of the arts and sciences, even the delving into research work should be but a means to the development of true manhood and noble womanhood.

True education is awakening a love for truth, a just sense of duty, opening the eyes of the soul to the great purpose and end of life. It is not to teach the individual to love the good for personal sake; it is to teach him to love the good for the sake of the good itself; to be virtuous in action because he is so in heart; to love God and serve him supremely, not from fear, but from delight in his perfect character.

Upon the teacher rests much of the responsibility of lifting society to this high level. Ralph Waldo Emerson, reputedly the wisest American, said, "Character is higher than intellect.... A great soul will be strong to live, as well as to think." (*Nature, Addresses, and Lectures*: *The American Scholar.*)

Safeguard Against Delinquency: Moral Atmosphere of Leaders, Community, State and Nation

Another safeguard against delinquency of youth is the moral atmosphere of the leaders of the nation, town, and community. This is determined by the ideals and actions of adults, and particularly of civic officers and those who are entrusted to enforce the law.

If we are sincere in our desire to reduce the delinquency among youth, let us look to ourselves as members of the community and as leaders and officials in civic circles. A nation that has conquered great material difficulties and harnessed the physical powers must have some more effective means of combating the cynicism of its youth—the cynicism born of widely flaunted dishonesty of those in high places, insincerity of leadership, and gaudy pageantry of crime.

Yes, we are living in perilous times, but let us hope that they may be to the present generation as the fiery furnace that consumes the dross but purifies the gold.

A clean man is a national asset. A pure woman is the incarnation of true national glory. A citizen who loves justice and hates evil is better than a battleship. The strength of any community consists of and exists in the men who are pure, clean, upright, and straightforward, ready for the right and sensitive to every approach of evil. Let such ideals be the standard of citizenship.

Let us here and now express gratitude for The Church of Jesus Christ of Latter-day Saints with its priesthood quorums and auxiliary organizations especially organized to combat the evils of crime and juvenile delinquency. It was established by divine revelation of God the Father and his Son Jesus Christ. Its glorious mission is to proclaim the birth of the restored gospel; to uplift society that people may mingle more amicably one with another; to create in our communities a wholesome environment in which our children may find strength to resist temptation and encouragement to strive for cultural and spiritual attain-

ment; to make ineffective the influence of designing men who would make profit out of their fellows who are fallen so low as to be slaves to their appetites and passions, who would fill their purses through the weaknesses of addicts of gambling, drunkenness, and nicotine. The gospel is a rational philosophy that teaches mankind how to attain happiness in this life and exaltation in the life to come.

God help us to discharge our responsibilities to our youth by making an environment in home, in school, in Church, and in our communities that will be uplifting, wholesome, faith-inspiring, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

This powerful message was prepared by President David O. McKay of the Church of Jesus Christ of Latter-day Saints, and impressively read by his son, Robert, to the edification and benefit of all.

Following a brief Tabernacle organ interlude, the Choir will sing, "Thanks Be To God."

Selection by the Tabernacle Choir, "Thanks Be To God."

President Hugh B. Brown

Many stations have just tuned in on this conference, and we wish to extend a hearty welcome to their listeners. President Joseph Fielding Smith, President of the Council of the Twelve, will now speak to us.

PRESIDENT JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

My dear brethren and sisters: Frequently some person comes to me with a personal problem in relation to his marriage. The husband and the wife are not getting along well together, and a divorce seems to be staring them in the face. They have a number of children, and yet differences arise that seem to be vital to their continued union.

If the parents were both living in full accord with the divine principles of the gospel, such a condition would not arise. There would be peace and harmony in the home.

Throughout the so-called Christian world, divorce is a common thing, but people in other churches do not have the proper understanding in relation to the marriage union. To them marriage is at best a temporary union, and the ceremony performed by a minister or a judge or other official who is legally authorized to marry emphatically and definitely states that the union shall be until death, and then the marriage comes to an end. Their doctrine concerning marriage is that it is an earthly ordinance or union and that it ends at death. This false doctrine is impressed upon their minds because of the statement of the Lord to the Sadducees who came to him with their problems concerning the woman who had seven husbands. I quote this conversation:

". . . Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

"There were therefore seven brethren: and the first took a wife, and died without children.

"And the second took her to wife, and he died childless.

"And the third took her; and in like manner the seven also: and they left no children, and died.

"Last of all the woman died also.

"Therefore in the resurrection whose wife of them is she? for seven had her to wife.

"And Jesus answering said unto them, The children of *this* world marry, and are given in marriage:

"But they which shall be accounted worthy to obtain *that* world, and the resurrection from the dead, neither marry, nor are given in marriage:

"Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

"Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

"For he is not a God of the dead, but of the living: for all live unto him." (Luke 20:28-38.)

Marriage is Forever

Let us remember that the first marriage on this earth, that of Adam and Eve, was performed before there was any death in the world; therefore it was intended to be forever. Marriage, if performed by divine authority, is to last forever. In the temples of the Lord men and women are married with an everlasting covenant. Children are born to them in this covenant to be theirs forever, and therefore the family union was intended to endure forever.

Paul makes this perfectly clear in his writings to the Corinthian members of the Church when he declared unto them that "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord." (1 Cor. 11:11.) Again he said to the Ephesians:

"Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ,

"Of whom the whole family in heaven and earth is named," (Eph. 3:13-15.)

The prevalent idea in the world that marriage is a covenant for this life only is in contradiction to what is written in the scriptures. Let it be remembered that when Adam was placed in the Garden of Eden there was no death.

We also read that the Lord declared that it was not good for the man to be alone, therefore Eve was brought upon the scene to be a "help meet for him." (See Gen. 2:18.) Thus we see that marriage and the family organization were intended to be forever. It was by a divine commandment, and Adam and Eve were commanded to multiply and fill the earth with their posterity.

Family is Forever

In this the final dispensation, the Prophet Joseph Smith was taught by revelation that the union between a man and his wife was to endure forever. Death, while it would intervene, was to be only a temporary separation, and the union of husband and wife would continue on through all eternity. And then the family union would also endure forever and each generation, in the kingdom of God, would be eternally joined to the one that went on before from the end of time back to the beginning. Thus the children of the covenant would eventually be joined together and the children of God become one grand family. Each generation would be linked to the one which went on before of all those who would receive the gospel and become members of the divine family of God.

President Young Unjustly Condemned

Now I would like to express another thought which is vital to us one and all. President Brigham Young has been unjustly condemned for a statement that he made to the effect that Adam is our God and the only one with whom we have to do. President Young's statement has been unmercifully condemned, but what he said is a righteous principle and in full accord with the doctrines of the kingdom of God. It is the doctrine of primogeniture in the kingdom of God and a glorious principle when it is fully and clearly understood.

Adam in the Valley

Permit me to quote from a revelation given to the Prophet Joseph Smith:

"Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.

"And the Lord administered comfort

unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever.

"And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation." (D&C 107:53, 55-56.)

Again in another revelation given to the Prophet Joseph Smith, we find the following:

"That you [that is, the Saints] may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman;

"Who hath appointed Michael your prince"

"Who hath appointed Michael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life." (*Ibid.*, 78:15-16.)

Thus we learn by virtue of the law of primogeniture, that all who are saved in the kingdom of God will be subject to Adam, for by divine appointment he holds these keys under the direction of Jesus Christ. I might carry this law a little further. According to the gospel of Jesus Christ, Joseph Fielding Smith will be subject to his father, and his father to his father in the family of God; and so it will go back from the end to the beginning; and we will all be obedient to Adam, whom the Prophet Joseph Smith declared holds the keys of salvation for his posterity who are redeemed, but "under the counsel and direction of the Holy One," who is Jesus Christ, who stands at the head because he is the Redeemer of the world, who gave us, through his atonement, the resurrection and eternal life if we will only repent and keep his laws and commandments.

Obey Ordinances and Principles and Gain Harmony

If a man and his wife were earnestly and faithfully observing all the ordinances and principles of the gospel, there could not arise any cause for divorce. The joy and happiness pertaining to the marriage relationship would grow sweeter, and husband and wife would become more and more attached to each other as the days go by. Not only would the husband love the wife and the wife the husband, but children born to them would live in an atmosphere of love and harmony. The love of each for the others would not be impaired, and moreover the love of all towards our Eternal Father and his Son Jesus Christ would be more firmly rooted in their souls.

Divorce was never contemplated in the gospel plan, and, where true love exists, disharmony between father and mother and from children to parents will not arise. We are, all of us here in this mortal world, on probation. We were sent here primarily to obtain tabernacles for our eternal spirits; secondly, to be proved by trial, to have tribulation as well as the abundant joy and happiness that can be obtained through a sacred covenant of obedience to the eternal principles of the gospel. Mortality, as Lehi informed his children, is a "probationary state." (2 Nephi 2:21.) It is here where we are to be tried and tested to see if we will, when shut out of the presence of our Eternal Father but still instructed in the way of eternal life, love and revere him and be true to his Beloved Son, Jesus Christ. These principles should be laid in the foundation of every home. No prayer should be neglectful in regard to the sacred principles of the gospel of our Redeemer. The Lord has commanded us, one and all, to bring our children up in light and truth. Where this spirit exists, disharmony, disobedience, and neglect of sacred duties will not, cannot, succeed.

Prayer to our Eternal Father in the name of his Beloved Son should prevail in the home. Where this is observed in the spirit of faith and humility, the evil of divorce and disobedience of the commandments per-

taining to our eternal salvation cannot exist.

I conclude with a statement by President David O. McKay:

"When we refer to the breaking of the marriage tie, we touch upon one of the saddest experiences of life. For a couple who have basked in the sunshine of each other's love to stand by daily and see the clouds of misunderstanding and discord obscure the love-light of their lives is tragedy indeed. In the darkness that follows, the love sparkle in each other's eyes is obscured. To restore it, fruitless attempts are made to say the right word and to do the right thing; but the word and act are misinterpreted, and angry retort reopens the wound, and hearts once united become torn wider and wider asunder. When this heartbreaking state is reached, a separation is sought. But divorce is not the proper solution, especially if there are children concerned. . . .

"Except in cases of infidelity or other extreme conditions, the Church frowns upon divorce, and authorities look with apprehension upon the increasing number of divorces in the Church. . . .

"Marriage is ordained of God that children might be so trained that they may eventually be worthy of Christ's presence; and that home is happiest in which they are welcomed, as God and nature intended they should be. . . .

"Some young couples enter into marriage and procrastinate the bringing of children into their homes. They are running a great risk. Marriage is for the purpose of rearing a family, and youth is the time to do it. I admire those young mothers with four or five children around them now, still young, happy. . . .

"The principal reason for marriage is to rear a family. Failure to do so is one of the conditions that cause love to wilt and eventually to die." (*Gospel Ideals*, pp. 469-470, 466.)

Brethren and sisters, let us one and all be true to every covenant of the gospel. Remember to pray and give obedience unto our Heavenly Father and his Beloved Son, Jesus Christ, I humbly pray in the name of our Redeemer. Amen.

President Hugh B. Brown

President Joseph Fielding Smith, President of the Council of the Twelve has just spoken to us. The Tabernacle Choir will now sing "Seek Him that Maketh the Seven Stars." Following the Choir the congregation will join in singing, "Now Let Us Rejoice in the Day of Salvation." Richard P. Condie will conduct, and Alexander Schriener is at the organ.

The Choir sang, "Seek Him That Maketh the Seven Stars," following which number the Choir and congregation joined in singing the hymn, "Now Let Us Rejoice In The Day of Salvation."

President Hugh B. Brown

For the benefit of the television and radio audience we again announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, in the first session of the 135th Annual Conference of the Church. Elder Harold B. Lee of the Council of the Twelve will be our concluding speaker.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

My dear brothers and sisters and friends:

In the few minutes allotted to me this morning, I seek for the Spirit of the Lord to impress what I have to say.

Just before our Lord and Savior's earthly mission was to be terminated, his "disciples came unto him privately, saying, Tell us . . . what is the sign of thy coming . . . ?" Among other things, he said to them that as it was in the days which were before the flood, so shall also the coming of the Son of Man be. (Matt. 24:4, see v. 44. Inspired Version.)

Wickedness Caused God to Weep

As we read from the writings of the early prophets, we discover what seems to have been the underlying evil which brought about the wickedness which caused God, who had created mankind, to weep. In a revelation to his faithful prophet Enoch, God declared that the remnant of his children were without natural affection, even hating their own blood, which in all likelihood meant their children.

In his answer to Enoch's question as to why he wept, God replied that ". . . among all the workmanship of mine hands there has not been so great wickedness as among thy brethren."

"Sins upon the heads of their fathers"

Then he added: ". . . behold, their sins shall be upon the heads of their fathers. . . ." (Moses 7:36-37.) Evidently the parents of that generation had committed the great sin of failing to comply with the command given to all parents from Adam's day down to our own day. They had failed to teach the doctrines of salvation to their children.

The Lord has warned us that, as it was in the days of Noah, so shall it be at the coming of the Son of Man. God grant that this people will heed the call of our prophet-leaders and teach their children as the Lord has commanded and escape the chastening hand of Almighty God.

Recently I had occasion to read an inspiring article concerning an elderly mother who was awarded an unusual honorary degree from an Eastern university "for outstanding achievement as a wife and a mother." Three sons and a daughter had won the highest places in educational and scientific fields. A narrator was sent by his editor to find the reason to his question: "How did it happen?" He first sought the reason from the father of the family, but he didn't find the answer in the sitting room with the father, who declared that he was just one of the "boys," and referred the investigator to the kitchen where the mother of seventy-nine years still managed the home.

The mother first had answered: "We used the Bible and common sense." She declared that the only heredity she felt played a part was the "heredity of training" which she had inherited from her own mother. "A child isn't likely to learn good habits from his parents unless they learned them from theirs."

In the discussion which followed, this wonderful mother gave expression to some simple and homespun but wonderful thoughts on successful family living. "If parents have decided their children haven't a chance, they are not likely to give them one."

Children Not Likely to Be Better than Parents

The real answer to his question as to "how did it happen" was to be found in one word: the *home*. Parents forget that neither school nor the world can reform the finished product of a bad home. In this mother's earlier years, no matter how many servants a mother could afford, she took care of her children herself. Children are not likely to be better than the parents are themselves. Parents must obtain the confidence of children in all things if they do not want to make strangers of them and have them seek advice from a boy on the street corner. Parents must take time to explain to every child every action that affects him. She had taken great pains to teach them the importance of simplicity in living by practising simplicity and by subjecting them to hard physical work. Each of her children had his own bank account, not to glorify money, she explained, but to teach them that money, no matter how much or how little, must not be wasted. Children must be taught that hard work must be in the right direction—work that is good in itself. Her children were encouraged to develop their natural bents and were not forced to choose a career. To her, money success for the sake of money is the kind of success that has nothing to do either with usefulness or happiness. (*One Thousand Inspirational Things*, p. 42.)

These comments from those who know the importance of the home and

family life by their own experience are but testifying to the fundamental soundness in the instructions of the Lord to parents in our day as he first gave them to the ancients relative to the teaching of their children in order to stem the tide of wickedness among the children of the earth.

Loss of Children Charged to Parents

From a former President of the Church, we hear this warning to parents who fail to teach their children: ". . . if . . . the children go astray and turn from the truth, then the Lord has said that the sin shall be upon the heads of the parents. . . . The loss of these children will be charged to the parents, and they will be held responsible for their apostasy and darkness. . . . My children must not and will not turn away with my consent. . . . I will endeavor with all the power I possess to have them as true and faithful to this gospel as it is possible for me to be. . . ." (President Joseph F. Smith, *Deseret Evening News*, June 25, 1898.)

Redemption from Spiritual Darkness

The greatest demonstration of the power of the Almighty we see today is the redemption of human souls from spiritual darkness into spiritual light. I saw and heard such a miracle recently when a man who had been incorrigible much of his life, now reaching up to his middle-age years, spoke by his own request at the funeral services of his elderly mother. His father and mother, obedient to the Lord's instruction, had persisted in teaching their children, including this son, who vigorously and rudely resisted their efforts. Despite this opposition, the father continued in his role as a faithful father should; he not only taught, but every Sunday he fasted and prayed, especially for this wayward son. The father was shown in a dream, as though to reassure him, his unruly son walking in a dense fog. In the dream he saw this son walk out of the fog into bright sunlight, cleansed by genuine repentance. We have seen that boy now a changed man and enjoying some of the Lord's choicest blessings in the Church because of his faithful parents who didn't fail him.

Parents, Not Schools, Must Save Children from Evil

We are hearing of and reading constantly of the alarming increase of juvenile delinquency and major crimes among the youth, particularly sex crimes. An eminent educator, the Superintendent of Public Instruction in California, made this statement recently under the subject heading: "Don't Saddle Schools with Sex Cleanup." He said, "At first glance it would seem that today's children need instruction in sexual matters as much as Custer needed more Indians. From morning until night, they are fed an almost unmixed diet of high-calorie, highly commercialized sex. . . . The so-called legitimate stage has achieved a condition of such sheer filth as to merit the adjective 'indescribable.' We are the first generation since time began which has allowed its playwrights and its actors to wallow in vileness. . . .

"So a lot of people are urging schools to step in and clean this mess up by giving the youngsters a good stiff dose of sex education. . . .

"People are not discouraged from becoming safecrackers by learning how to manipulate tumblers in the dark. They avoid a life of crime because they are taught from infancy that crime is evil. The only way society has ever found to discourage misconduct is to label it clearly as either a crime or sin, or both, and then punish it accordingly."

Then the superintendent of schools concludes: "Only when we adults, in our homes, our churches, our businesses, decide that we are going to set a decent example and demand decent behavior from the young, will the children start growing up to become the kind of people we want them to be, and should have been ourselves." (Dr. Max Rafferty, *The Salt Lake Tribune*, 1964. Copyright 1965, Los Angeles Times Syndicate.) How wise the words of this great educator!

The Church Can Help

Just how the Church is essential to each individual and to every home in

combating these evils is rather dramatically set forth in a letter I received recently from a sister, a new convert, now living in the Middle West, where I had attended a stake quarterly conference. I quote from a part of her letter:

"As you spoke, an idea kept repeating itself in my mind: how life as a member of The Church of Jesus Christ of Latter-day Saints is like crossing a swinging bridge suspended between the points of birth by baptism into the Church and death into eternal life over the turbulent stream of worldliness and sin. As one starts out onto the bridge, the nearness of his baptism lends a feeling of security and faith, but as one becomes aware of the stream below and the vast expanse to be crossed, the sense of security gives way to spasmodic twinges of doubt and fear, causing one to lose the rhythm of prayer, faith, and love, and work which makes one's progress smooth. The mists of doubt and apathy arise and corrode one's heart and mind, impeding one's progress and restricting one's response to the magnetic force of love which streams across the bridge. It is then one breaks step and falls to his knees and hangs on until the force of love restores faith and direction to the crossing.

"This is where the Church and its Authorities come in. When they speak it is as if the force of love calling to us becomes vocal and adds impetus to our response to it, as a voice calling to us from farther along the bridge saying, 'Have faith, this is the way.'

"Thank you and God bless you and our prophet, whom I have never met, but have learned to love more dearly because of you."

In this analogy this gifted sister has borne witness to the power of one who tries sincerely to teach the truths of the gospel. Through inspired teachers and parent, one not only can come to know the prophet of God, as she has said, but can come to know God the Father and his Son Jesus Christ and thus gain an eternal anchor to his soul.

The Weekly Home Evening

For over half a century, the leaders of this Church have counseled with parents in the home to gather their children around them in a weekly Home Evening and there teach the truths of salvation—honesty, sobriety, integrity, and chastity. One of our leaders has promised that if parents would do this, "ninety-nine out of every hundred children . . . will observe them through life." (*The Discourses of Wilford Woodruff*, pp. 267-268.)

This year our leaders have directed us in an intensive effort to observe this weekly Family Home Evening. Lesson materials with suggested activities have been prepared and are now in the hands of every parent in the Church. One night each week all meetings, socials, or other activities are discontinued. In the home the family, led by the father, engage in a Family Home Night, which consists of scripture reading, singing, and activities suited to the ages of the children. This is the time for a family council and free expressions of all family members. Reports from throughout the Church are most heartening.

From a psychiatrist comes this unusual comment:

"My professional activity," he said, "brings me in contact with many church members who have problems. It was a most refreshing experience to receive the Family Night manual and to see the lesson materials. Most of the problems I see could be corrected if members of the Church could just understand and live the first three lessons in the Family Night manual. Inferiority feelings, trying to be someone else other than one's self, and failure to believe in repentance create the background for most of the problems I see. The Church Family Night program is the most effective preventive program I have seen." (Dr. Carlos Madsen.)

Testimonies coming from young families concerning these programs as they put them into practice in their little families continue on and on, as we could tell you of the reawakening

which has come to parents as they are led by the family home manual to guide their children through these important years of their lives.

Just as a flood-lighted temple is more beautiful in a severe storm or in a heavy fog, so the gospel of Jesus Christ is more glorious in times of inward storm and of personal sorrow and tormenting conflict. When the density of the fog of doubt and uncertainty and dangers in the way ahead put fear into our hearts, God's eternal light of gospel truth is more beautiful than ever before because of our greater need.

May we remember the history of past generations and their failure to teach their children, lest the "sins of today's children be upon the heads of today's fathers."

I bear testimony to all within the sound of my voice that God does live and that his Church, bearing the name of Jesus Christ our Savior, is among us today. That each and all of us may live so that we may be guided by the truths taught therein and teach our children to do likewise, I pray in the name of the Lord Jesus Christ. Amen.

President Hugh B. Brown

He to whom you have just listened is Elder Harold B. Lee of the Council of the Twelve. We are most grateful for the warm response from the managers and operators of the many television and radio stations in offering their facilities as a public service to make the proceedings of this conference available to millions. We are grateful for the millions of persons who are joining with us on television and radio. May God bless them, that the spirit of this occasion will enlighten their minds and bring peace and comfort to their souls. We appreciate also the attendance here of educators, government officials, Church officials and visitors, and all members who are attending this service.

We wish to express our thanks and deep appreciation for these beautiful flowers that decorate the rostrum, which have come to us by airplane from the northwest, Northern California and Arizona. Three thousand daffodils came from Tacoma Stake through the courtesy of the Puyallup Valley Daffodil Committee. The calla lilies are from the high priests quorum of Oakland-Berkeley Stake. Ten thousand sweet peas have been sent to us from the Mesa Eleventh Ward in Arizona. Five hundred butterfly orchids have come from San Jose West Stake in California.

The Choir will now sing, "God So Loved the World," after which Howard C. Maycock, formerly president of the North German Mission, will offer the benediction, and this conference will be adjourned until 2:00 p.m. this afternoon. We request that the audience remain seated after the benediction as the Choir broadcast will follow immediately, and any disturbance in the congregation should be avoided.

The Choir will now sing.

The Choir sang as a closing number, "God So Loved The World."

Elder Howard C. Maycock, formerly President of the North German Mission, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

FIRST DAY

AFTERNOON MEETING

The Conference reconvened promptly at 2:00 p. m., April 4, with President Hugh B. Brown, First Counselor in the First Presidency conducting. President David O. McKay, upon the instructions of his physician, remained in his apartment where he watched and listened to the services by means of television.

The music for this session was furnished by the Salt Lake Tabernacle Choir.

President Hugh B. Brown

This is the second session of the 135th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square. Yesterday and Friday, this building was filled with officers and teachers of the Primary Association, who were assembled in their annual General Conference. We wish to commend the General Primary presidency, members of the General Boards, stake and ward officers, for their unselfish service to the children of our Church. May God bless them for their faithfulness and loyalty.

We are pleased to have in attendance at this conference the following General Authorities who have come from foreign countries: Elder Ezra Taft Benson of the Council of the Twelve and president of the European Mission, Elder Mark E. Petersen of the Council of the Twelve and president of the West European Mission, Elder A. Theodore Tuttle of the First Council of Seventy and president of the South American Mission. All of the General Authorities of the Church are present excepting President David O. McKay, who has yielded to the instructions of his physicians and decided not to attend this afternoon. We were all delighted with his attendance this morning.

We are very pleased to announce the proceedings of this General Conference will be given the most extensive coverage by means of radio, television and short wave that the Church has ever had. Over 200 television and radio stations are carrying all or parts of the Conference; key to the entire operations, KSL television in Salt Lake City. You may be interested in knowing that the conference sessions will be released over Church-owned international short wave station WRUL with studios in New York. This station will handle the transmission for the proceedings of the conference sessions on April 4th and 5th to 109 countries in Europe, parts of Asia, Africa, Central and South America, Mexico, and the Caribbean area. The corps of translators will be on hand to convert the words of the conference speakers into German, Spanish and Portuguese, making it possible for the immediate transmission of the messages of the General Authorities. By television and over many radio stations in South America, conference sessions will be translated into Spanish and Portuguese. All of the sessions of this conference will be re-broadcast over KSL radio from 1:00 a.m. to 5:00 a.m. following each conference day, and can be heard in many parts of the United States and the world. We express gratitude and our deepest thanks to the owners and operators of radio and television stations for their cooperation in making it possible to give such an extensive coverage to the proceedings of this conference.

We call attention again to the beautiful flowers on the stand, which were supplied to us by the Tacoma Stake, the Oakland-Berkeley Stake, the Mesa 11th Ward, and the San Jose West Stake. I need not enumerate further, but we appreciate them very much.

We have many visitors this afternoon, including government officials, local and national educators and others. We appreciate your presence, and without naming you we welcome you.

The singing for this afternoon's session will be furnished by the Tabernacle Choir with Richard P. Condie and Jay E. Welch conducting, with Alexander Schreiner at the organ. We shall begin this session by the Choir rendering, "Lovely Appear," conducted by Jay E. Welch, assistant director. The invocation will then be offered by Elder Roland C. Bremer, president of San Antonio Stake.

As an opening number the Choir sang "Lovely Appear," conducted by Jay E. Welch, Assistant Tabernacle Choir director.

President Roland C. Bremer, of the San Antonio Stake, offered the invocation.

President Hugh B. Brown

The Tabernacle Choir will now favor us with "His Yoke is Easy," conducted by Richard P. Condie, after

which President Nathan Eldon Tanner, second counselor in the First Presidency of the Church, will be our first speaker. He will be followed by Elder Delbert L. Stapley of the Council of the Twelve.

We will hear from the Choir.

Singing by the Choir, "His Yoke Is Easy."

PRESIDENT NATHAN ELDON TANNER

Second Counselor in the First Presidency

It was a great blessing indeed to have our beloved leader and prophet, President David O. McKay, with us this morning and to be inspired by his message so beautifully read by his son Robert. His spirit and blessings are with us this afternoon. He is presiding. This conference is being conducted under his direction, as he watches our proceedings over television at home. Our hearts go out to him, and we pray that God's choicest blessings may attend him always.

Brethren and sisters, it is with a deep feeling of humility and heavy responsibility that I stand before you this afternoon, and I sincerely pray that the Spirit and blessings of the Lord will attend and direct our thinking at this time.

I wish to congratulate the choir on their lovely singing and to express my appreciation for the beautiful prayers and the inspiring talks given by the brethren during the first session of our conference this morning.

On behalf of the First Presidency I bring greetings and blessings to all assembled in this historic Tabernacle this afternoon and to our radio and television audiences everywhere.

Gratitude for Many Blessings

My heart is full of gratitude for the many blessings I enjoy. I am grateful that I live in this land of peace and plenty, opportunity and freedom; for my membership in this Church; for the knowledge I have, a knowledge beyond doubt or question, that God is a personal God, that he lives, and that he so loved the world that he gave his Only Begotten Son for you and me, that whosoever believeth in him shall not perish but have everlasting life. Yes, I know as I know I live, and as Peter also knew when he answered Jesus: "Thou art the Christ, the Son of the living God." (Matt. 16:16.)

I am so thankful for my wife and family, for my progenitors, for my grandchildren, my friends and associates, for the health and strength that my family and I and all of us enjoy; also, that my family and I can kneel down and pray to a personal God who we know is interested in us, who will hear and answer our prayers, who has given us the gospel which, if lived, will lead to immortality and eternal life. What a strength it is to know that we are God's spirit children, that we are made in his image, and that we can go with our problems to him as our Father in heaven.

Many times have I expressed my gratitude to my Heavenly Father that my forefathers had such a belief in God and such a determination to worship and serve him according to the dictates of their own conscience and without restrictions that they were prepared to give up everything they had and leave their native land and come with the Pilgrims in the *Mayflower* to this great land where they could enjoy that freedom of worship. Though they suffered many hardships, the rigors of cold and starvation and influenza from which more than half of them lost their lives, the survivors thanked God for the privilege of religious freedom, which to them was sufficient reward for all the untold suffering through which they had come.

Let us never forget that these freedoms which we enjoy, the blessings and comforts and ideals which are ours, as well as the progress which has been made in every field of endeavor, have been gained by the sacri-

fice, the pain, tears, and agony of some souls who had every reason to be discouraged but who had faith in God and fought on to victory.

Gratitude for Faith and Courage of Ancestors

Again here and now I wish to express my appreciation to my Heavenly Father for the fact that my great-great-grandfather, John Tanner, and his son, Nathan, and their families had the faith and courage to join The Church of Jesus Christ of Latter-day Saints shortly after it was organized, and when it was so unpopular.

The records which we have tell us that they were honest, honorable, upright, and God-fearing men; that they were good citizens; that they were interested in their community; and that they believed in and served God as they understood. Though they had read and studied the Bible and believed that it was the word of God, they were confused because of the teaching of the different churches that God was an incorporeal being with no material body, parts, or passions. In fact, as Paul told the Athenians, many were then, as they are today, ignorantly worshiping an unknown God, or denying him entirely. (See Acts 17:23ff.)

However, when he heard the message of two Mormon missionaries that God the Father and his Son Jesus Christ were living personages and that they had appeared to the young boy Joseph Smith when he went into the grove to pray, as Christ had appeared to Paul, John Tanner believed them. And when he was told of the restoration of the priesthood and that God had spoken to man again and had chosen an individual, Joseph Smith, as a prophet, seer, revelator, and translator by whom the Book of Mormon had been translated, he knew that this was true. It brought joy and satisfaction to his soul and brought renewed faith and hope when he realized that the true and everlasting gospel in its fulness had been restored to the world.

How grateful I am that his faith in God and his understanding of the gospel and his desire to serve God and keep his commandments were so great that he and his family did not hesitate to join the Church and go through all the persecutions that the Saints endured at that time. They, with thousands of others, were driven out of their homes and, leaving everything they had, were driven west across the plains to the Rocky Mountains to this the Great Salt Lake Valley, where they could enjoy freedom of worship for which they had sacrificed so much.

Testimony of Truth

As a result I have been taught since my youth to have complete faith in God the Eternal Father and in his Son Jesus Christ and in the Holy Ghost and to realize that Christ gave his life for us and was resurrected, literally resurrected, and through his atonement we will all be resurrected, and that all mankind may be saved by obedience to the laws and ordinances of the gospel.

I wish to bear my testimony, too, that I know that God speaks to his people today through a prophet as he has done in the different dispensations of which the Bible and the Book of Mormon bear witness so clearly. I cannot express in words my deep appreciation for the privilege I have of associating so closely with his Prophet David O. McKay who leads the Church today under divine guidance.

It is a great opportunity, privilege, and blessing to be able to dedicate my time and efforts entirely to sustaining him as a prophet of God in the service of our Maker and of our fellow men and of working so closely with these devoted General Authorities to whom you have listened and to whom you will listen in this conference.

Prayer for Wisdom and Guidance

I pray that God will give us wisdom and direct our efforts as we endeavor to lead the people in the paths of truth and righteousness. We are greatly concerned about conditions in the world today, particularly the evils and temptations facing our youth. We realize that the great threat of the future today is the decay of spiritual, moral, and family life.

Awful Specter of Crime

It is alarming to see how crime is increasing throughout the whole of the United States and, for that matter, throughout the world. In the USA there was an increase in 1964 over 1963 of 250,000 serious crimes that were reported by the agencies. And the statistics as issued by J. Edgar Hoover, Director of the Federal Bureau of Investigation, show that in a city the size of Salt Lake City the increase in crime was up from 12 to 17 percent. There was 17 percent more murder, 14 percent more forcible rape, and 17 percent more robbery in 1964 than in 1963.

Appalling World Conditions

Conditions in the world are appalling. We have men who from the pulpit are questioning the divinity of Jesus Christ. They do not understand the kind of God they worship, and people everywhere have lost their faith and don't know where to turn. Also it is shocking indeed to read the articles appearing in the magazines and papers today on the question of morality. One can hardly believe what he reads.

In order to make clear and to leave no doubt as to what I mean I shall refer to statements that have appeared in books and magazines and have been attributed to university professors, chaplains, and psychiatrists, many of which seem to challenge Christianity's basic teachings against fornication and adultery.

A new morality is being advocated which proposes an ethic based on love rather than law in which the ultimate criterion for right and wrong is not divine command but the individual's subjective perception of what is good for himself and his neighbor in each given situation.

Some maintain no sexual relationship should be absolutely condemned by the church. Others claim that moral conduct is the sole concern and responsibility of the individual. Some argue that man is free to change occupations, homes, states, or countries and ask why he should not be free to change married partners.

We all realize and are most thankful that these views are not generally accepted and, in fact, are strongly opposed by most people. Dr. Norman Vincent Peale in commenting on the alarming new line on morals says: "For my part, I have had too much experience with raw human nature to believe you can scale down moral standards in any area and not reap a whirlwind of broken lives." ("The Alarming New Line on Morals," *Deseret News*, February 26, 1965. Permission granted by Norman Vincent Peale.)

And as Paul admonished the Galatians: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7-8.)

Dr. Peale goes on to say, "The sophisticated-intellectual hue and cry that we must get rid of the old sense of guilt is less than impressive. Guilt can be a pretty healthy deterrent that puts the fear of God into people, stiffening their moral sense and motivating them to live right." (Peale, *op. cit.*)

He then asks the question: "Should the church still teach a high standard of personal morals?" and answers, "It may shock you even to have the question raised, but unfortunately a few ministers are verging toward a permissiveness that disturbs a lot of thoughtful people. The effort seemingly is to keep the church somewhat in line with paganistic viewpoints in an effort, I suppose, to maintain an influential rapport with these elements. *The policy seems to equate Christian morality with worldly morality rather than the maintenance of a system of moral absolutes.* In effect, the new permissive policy seems to reduce Christianity to the world rather than to employ the tougher and more skillful strategy of bringing the world up to Christianity." (*Idem.* Italics added.)

World Perishing by Reason of Folly and Defiance of God's Laws

Imagine young people in our schools and our universities who have not been

taught in their homes or in their churches an unwavering faith in God and the importance of good, clean, moral living having to face this kind of thinking and temptations and evil that is found throughout the world today. This must be shocking to the parents who realize that such things are going on. There is a very serious and great danger, however, and that is that many, many of our parents do not realize, nor will they believe, that these are the conditions in the world today and therefore seem to be prepared to let nature take its course.

Where are we going? What is the matter with the world? How different are we from, and how rapidly are we approaching, the pattern of life which caused the downfall of Rome? This was forcibly brought to the attention of me and all who listened to Dr. Charles Habib Malik of Lebanon, professor of philosophy at the American University of Beirut. He was president of the United Nations General Assembly in 1958-59. In his message he said to all Americans:

"The world is turning its back on you because you are turning your back on yourself. Do not turn from the basics that have made America great—an abiding faith in God and in the dignity of man, created in the image of God." (Cited by Wendell J. Ashton, "Weakness through Strength," back page, *The Instructor*, January 1965.) He appealed to America and the world not to let the power of material wealth and learning corrode because of a diminishing faith in God. Imagine this having to come from a man from Lebanon or from any other country!

World Can Save Itself by Honoring God's Laws

It is true that all through history the ignoring of the laws of God leads to the ignoring and defying of all law. The scriptures and history teach us that man cannot continue to deny God and ignore his laws and expect to prosper. And as William Penn so aptly said: "Those who are not governed by God will be ruled by tyrants." No one can deny that the Sermon on the Mount, the Ten Commandments, and all of the teachings of the gospel of Jesus Christ offer a better way of life and if lived, bring greater joy, success, love, prosperity, and peace to all and lead to immortality and eternal life.

Gratitude for Allies of God. Their Devotion and Dedication

We greatly appreciate and wish to express our wholehearted support to all who are engaged in the fight against evil, and we want you to know that the Church of Jesus Christ is determined to do all in its power through its auxiliary organizations, its priesthood quorums, its missionary program, and through the families of the Church to uphold righteousness and live and teach the fundamental principles of the gospel, which is the plan of life and salvation.

We greatly appreciate the thousands and thousands of individuals throughout the Church who are prepared to accept office and responsibility in the Church and faithfully live the gospel and teach it to all who will listen, and also to the hundreds of thousands of parents everywhere who are endeavoring to live and teach a faith in God and the principles of right living to their families.

Fortify Solidarity of Families with Home Evening Programs

My wife and I have been thrilled during the last month or so to receive letters from two of our daughters and a phone call from another saying how pleased they are and thankful for the program which helps them in teaching the gospel and right living in their Family Home Evening once every week. Here they gather their children around them and teach them the plan of life and salvation, realizing that parents having children in Zion are commanded to teach them to understand the doctrines of repentance, faith in Christ the Son of the Living God, and of baptism and the gift of the Holy Ghost by the laying on of hands.

Also, it gives them an opportunity to get better acquainted with their children, to know what they are thinking, and to let the children know what the parents are thinking, what they believe, and what is right. And the children

really enjoy it. They are taught that we are the children of God and that as his children we have that spark of divinity in us which makes it possible for us to reach immortal heights by living according to the teachings of the gospel of his Son Jesus Christ.

It is encouraging to know that my grandchildren, twenty-four of them, are being taught to pray to God and thank him for his many blessings and ask for his guidance and strength from day to day, to have faith in him, to realize that they have a purpose in life, and that the principles taught by Jesus Christ are the principles by which we must govern our lives. Where can you find a lovelier sight than a family kneeling together in prayer to their Father in heaven in the full knowledge that he can and will hear and answer their prayers?

Families throughout the Church are being taught these things, and they are taught to be honest, true, chaste, benevolent, virtuous, and to do good to all men. They are also taught that if there is anything virtuous, lovely, or of good report or praiseworthy, to seek after these things and that to meet the evils and temptations in the world today we must have faith in God and live according to the principles of the gospel as taught by Jesus Christ.

May we all have the vision, the faith, and the courage to so order our lives, I humbly pray in the name of Jesus Christ. Amen.

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles

My brothers and sisters and friends, and this includes the unseen listening audience hearing this service this afternoon, I wish to express a few thoughts which to me appear timely and important. I am deeply concerned with the unmoral and unethical trends in our society and the American way of life established by the founding fathers of our beloved country. The very foundations of moral and ethical behavior are crumbling about us. This President David O. McKay pointed out so poignantly and eloquently to us this morning. Satan seems to have power over his dominions.

Beware the Forces of Destruction

There are many-headed serpents at work in the world, and often unknowingly, or unwittingly, but certainly unwisely, some folk play into the hands of wicked, designing men and endorse and promote their crafty schemes and plans which are evil and harmful to the society of decent men and women. These evil influences which are insidiously creeping in among us paint an alarming view for the future if we do not awaken and take proper action to reverse these undesirable trends.

"Monster of frightful mien"

The issues may not appear to be too significant when each promotion is quietly initiated, but with an apathetic populace and the sympathetic support of misguided prominent men and women, both in and out of public office, they are coming with more regularity and frequency as power of position increases. Too many of us are naive, undiscerning, and unsuspecting in these matters. We do not acquaint ourselves sufficiently with vital issues which should concern us, nor do we always determine the motives behind them; therefore, by our complacency and the subtle claims of value by the promoters, we seem to be unaware of the seriousness these issues present.

Only with knowledge of the affairs and happenings of national, state, and community interest, with eternal and watchful vigilance, can the honest in heart be safeguarded against designing men and the underworld element of iniquity, who want to set up for financial gain many forms of vice and harmful substances detrimental and degrading to the physical, moral, and spiritual well-being of young and old alike.

Evil Is Aggressive and Ruthless

When these Satanic influences get their foot in the door, they will attempt to ride roughshod over the barriers of decency to expand their diabolical plans and operations. All the proposed controls to these evils will be swept aside and the innocent and undiscerning exposed to every nefarious scheme promoted by such powerful organized interests.

The Best Defense

We must be an alert people, ever defending our rights, liberties, and ideals by active and interested participation in all which concerns us. Throughout this nation many doors in devious ways are being opened to the underworld with their racketeering and evil designs. It seems so many of us who could act cooperatively and legitimately according to just purposes and procedures conform by coercion because it is the order of the day, rather than take an active part for that which is right and be courageous enough to stand up and be counted for being on the side of right.

I do not mean people or groups should lawlessly take things into their own hands, but rather seek redress by personal or written petition according to the rights and privileges guaranteed by the basic constitution of this land. To assure security of righteous purpose, the Lord has warned and counseled:

". . . when the wicked rule the people mourn.

"Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil." (D&C 98:9-10.)

There are many do-gooders and preferential organized interests which confuse many issues and tend to dominate by coercion and intimidation the minds and the morale of men. Honest and honorable men and women are constant subjects of deception by the unscrupulous, ambitious agents of darkness.

Power on the Lord's Side

The Lord has spoken and warned:

"Hearken, O ye people, and open your hearts and give ear from afar; and listen, you that call yourselves the people of the Lord, and hear the word of the Lord and his will concerning you.

"For this is a day of warning, and not a day of many words. For I, the Lord, am not to be mocked in the last days." (*Ibid.*, 63:1, 58.)

He has further said that he requires the heart and a willing mind and the obedience of the children of men in these last days, and that he expects us to walk in all the commandments of God blameless. (See *ibid.*, 64:22, 34; 88:133.)

Why are we gathered here in the tops of the mountains? We are assembled here unitedly to perfect ourselves and be living examples of that which we proclaim unto the world—God's word and law. It is from here that the word of the Lord is to go forth to all nations. The law cannot go forth from Zion in power to the people of the world, and successfully so, without faithful example and courageous spiritual firmness by the Saints to support fully every principle, standard, and ideal which is part and parcel of the gospel of Jesus Christ.

"Now is the time to show!"

The enemies of righteousness should know our works, sincerity of purpose and convictions, and where we as a Church and people stand on vital moral issues.

All good, honorable men and women are invited, welcomed, and received gladly in our communities to enjoy the benefit of our society, spiritual environment, companionship, and friendship. All of us should be intensely interested in wholesome community life with a moral and spiritual influence where families are free from all forms of vices and enticements to do evil. We should not open our doors to questionable influences because we are not interested in them nor do we wish to expose ourselves or our loved ones to that which they offer. No individual or institution or organiza-

tion of men can offer anything comparable to what the Lord has given his people. It is his gospel plan and way of righteousness we seek. Anything contrary cannot bring happiness and peace. As people of the Lord we are different, and we choose, and I hope dare, always to be different.

Uphold the Ways of the Lord

We are therefore set apart to uphold the ways of the Lord and sustain the virtues of Godliness in our personal lives and by our example of righteousness stand as an ensign of hope and goodwill to the nations of the earth.

The Lord has declared that ". . . the rebellious shall be pierced with much sorrow; . . .

"For they have strayed from mine ordinances, and have broken mine everlasting covenant;

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, . . ." (*Ibid.*, 1:3, 15-16.)

No Compromise with Evil

Can we risk liberality in our personal viewpoints and interpret to our own selfish ends the revelations from the Lord as taught in scripture and by divinely called men and thus attempt to set at naught the commandments of God? We are advised not to trifle with sacred things. It isn't wise for man to set aside the counsels of God and walk in his own way, which way is a path of pitfalls and of the errors of darkness. Every soul should seek through righteousness the light of the Spirit as a guide through his entire mortal life.

In large measure truth these days is so screened and bantered about that it walks a tightrope. Truth not only requires of us a good knowledge of the revealed word which constitutes our path of safety for the kind of life God intends us to live, but also faith and testimony of those things which give us the motivating desire to act according to the will of God. Our beloved Savior said he came ". . . not to do mine own will, but the will of him that sent me."

". . . for I do always those things that please him." (John 6:38, 8:29.)

Vigorous Offensive Guided and Sustained by Righteousness and Truth

The same reverent attitude and willing obedience should abide in the hearts of all mankind today.

Are we at any time ever justified in sacrificing the teachings of eternal principles for gain or favor to satisfy our personal desires and vain ambitions? Are we ever justified when we appease individuals or organized pressure interests whose demands are adverse to the beneficial moral and spiritual blessing of people?

Mormon, an ancient prophet of the Americas, wisely said:

"Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

"But behold, that which is of God inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God." (Moroni 7:12-13.)

This statement rings with truth and understanding.

Nephi, another great American prophet, records that he was led by the Spirit of God in the things which he did. Explaining to the understanding of his brothers on one occasion about the teachings of their father which they did not comprehend, he asked them this enlightening question:

"Have ye inquired of the Lord?" (1 Nephi 15:8.)

Here is an important key. It takes faith to inquire of the Lord, and faith requires righteousness of lives to secure an answer from God.

Another early American prophet counseled:

"For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, . . ." (Mosiah 3:19.)

Can a man or woman who inquires of the Lord and truly desires to be led

by the Spirit and willingly yields to the enticings of the Holy Spirit support and approve any plan or promotion of evil intent or purpose contrary to his or her convictions and be able to square his conscience with moral uprightness?

We are not true to our God nor supporting as we should the gospel of his Son, our Beloved Savior, when we give encouragement to and champion iniquitous causes of sin and degradation, which can only destroy the virtues of Christlike character and the fundamentals of true religion in the lives of people.

The great Prophet Alma admonishing his people said:

". . . can ye imagine yourselves brought before the tribunal of God with your souls filled with guilt and remorse, having a remembrance of all your guilt, yea, a perfect remembrance of all your wickedness, yea, a remembrance that ye have set at defiance the commandments of God? . . .

"I say unto you, can ye look up to God at that day with a pure heart and clean hands?

"I say unto you, can ye think of being saved when you have yielded yourselves to become subjects to the devil?" (Alma 5:18-20.)

Later, in this same discourse the following is recorded:

"For I say unto you that whatsoever is good cometh from God, and whatsoever is evil cometh from the devil." (*Ibid.*, 5:40.)

God Has Marked the Path

We have no excuse to err in our knowledge and understanding of right and wrong because God has marked out the path, the straight and narrow way which leads to life eternal. An ancient American prophet said that ". . . men are instructed sufficiently that they know good from evil." (2 Nephi 2:5.) The oppositions of man cannot change truth or principle, or moral or ethical standards as revealed of God; therefore, men have no excuse for not arriving at right answers and decisions in all matters which come before them. By inquiring of the Lord and listening to the voice of his Spirit and having a willingness to be guided thereby, we will always find ourselves on the Lord's side of every issue and be strengthened to defend and hold fast to that which is good and acceptable to our God.

Another prophet challenged his people by saying:

"Behold, the scriptures are before you; if ye will wrest them it shall be to your own destruction." (Alma 13:20.)

"For behold, the Lord hath said: I will not succor my people in the day of their transgression; but I will hedge up their ways that they prosper not; and their doings shall be as a stumbling block before them." (Mosiah 7:29.)

Alma, counseling his son against the insidious works of darkness, said to him:

". . . trust not those secret plans unto this people, but teach them an everlasting hatred against sin and iniquity." (Alma 37:32.)

Continuing, he admonished:

"Teach them to never be weary of good works, but to be meek and lowly in heart; for such shall find rest to their souls." (*Ibid.*, 37:34.)

In our day the Lord has declared:

". . . mine anger is kindled against the rebellious, . . .

"And he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved.

"Behold, I, the Lord, command; and he that will not obey shall be cut off in mine own due time, after I have commanded and the commandment is broken." (D&C 56:1-3.)

The following are some additional latter-day scriptures which are most meaningful and a knowledge of which should encourage every person to righteous living and Godly pursuits:

"Verily, verily, I say unto you, wo be unto him that lieth to deceive because he supposeth that another lieth to deceive, for such are not exempt from the justice of God." (*Ibid.*, 10:28.)

"And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth

out of the mouth of God." (*Ibid.*, 98:11.)

"Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy.

"For if ye will not abide in my covenant ye are not worthy of me." (*Ibid.*, 98:14-15.)

"And this shall be our covenant—that we will walk in all the ordinances of the Lord." (*Ibid.*, 136:4.)

"Wherefore, let every man beware lest he do that which is not in truth and righteousness before me." (*Ibid.*, 50:9.)

"For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation.

". . . and inasmuch as ye keep not my sayings, which I give unto you, ye become transgressors; and justice and judgment are the penalty which is affixed unto my law." (*Ibid.*, 82:3-4.)

My brothers and sisters and friends, these scriptural quotations clearly define the true course God would have us live. To keep the commandments of God is the whole duty of man. God has decreed that his law is to be kept on this land.

It is our obligation to unitedly stand firm and steadfast and immovable in keeping the commandments of God and unequivocally support firmly that which God has revealed and teaches so clearly to the understanding of all who desire to understand. We cannot be passive nor complacent about issues which destroy the rights, privileges, and freedoms which God has given us.

Should any individual or group deprecate or deal loosely with temporal, moral, and spiritual basics, the blessings of heaven will not abide with them. We cannot go along with the crowd and do as they do. We choose to be different because we are different. To be worldly minded separates us from heavenly blessings and opportunities for true happiness and peace.

"Walk uprightly before the Lord," and Never Waver

We should never waver as a people in our determination to support moral issues. Any vacillation would permit our courage to be tested for enactments and promotions which are evil and harmful in nature. It reminds one of the dares youth often make to each other to do something that is not proper or right or wise. Accepting a dare often ends disastrously. There is no wisdom or justification in giving ear to such taunts and irresponsibile challenges. We must uphold and maintain that which we believe and know to be right with a firmness of conviction and purpose. This will provide a wholesome moral and spiritual influence in our communities and appeal to those who desire a quality environment for a peaceful and rewarding home life where children can grow up with companionships of young men and women with like moral and spiritual standards and ideals.

I pray that God will bless all of us to be true and faithful to the trusts, obligations, and covenants we have entered into with him and to honorably keep every condition of our vows, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Delbert L. Stapley of the Council of Twelve has just spoken to us, and before him President Nathan Eldon Tanner of the First Presidency.

We have just received an interesting note which I am sure you will enjoy hearing. Elder Ezra Taft Benson received word from his daughter in Frankfurt, Germany, at noon that the proceedings of this morning's session were heard there in Germany in the German language and they came through beautifully to the edification and blessing and delight of the members of the Church and their friends.

The Choir and congregation will now join in singing, "High On A Mountain Top, A Banner is Unfurled," conducted by Jay E. Welch. After the singing Elder Bruce R. McConkie of the First Council of Seventy will speak to us.

The Choir and congregation joined in singing the hymn, "High On the Mountain Top."

President Hugh B. Brown

Elder McConkie will be followed by Elder A. Theodore Tuttle of the Council of Seventy, and President of the South American Mission.

Elder McConkie.

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy

There are in the world great hosts of upright and good people, men and women of goodwill, who desire in their hearts to know the truth about religion. They see conflicting claims everywhere, claims supporting both the philosophies of the world and the various religious systems.

These truth seekers feel in their hearts that there ought to be unity where religion is concerned, unity based on complete, ultimate truth. They see movements afoot to bring organizational unity into the Christian world, and yet they find those who give lip service to unity crying, "Lo, here is Christ, or there. . . ." (Matt. 24:23.) They wonder why men do not come to a unity of the faith, why they do not find the ultimate truth about religion, just as men come to a perfect knowledge of truth in scientific fields.

Well, this condition has prevailed over the years. It existed in the days of Joseph Smith. He was in the midst of a religious revival on the frontier area of America. He heard the cry that here was salvation, or there. He reached the conclusion that ". . . the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible." (Joseph Smith 2:12.)

Then he read these glorious words in the book of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," followed by the counsel, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:5-6.) As the Spirit worked upon him, he, meditating upon these words, was led to offer that prayer which ushered in this great, final gospel dispensation.

Now, every person of goodwill, every honest truth seeker, every person with a devout desire to find the truth in the field of religion is faced with the same problem which confronted Joseph Smith, and every person can find the answer in the same way he found it; for God, who is no respecter of persons, in whose sight a soul is just as precious today as it ever was, will give wisdom, will give light and truth and revelation to those who ask in faith.

He Will Answer

We are the children of God our Father; he loves us, has an intense interest in our well-being, and desires to see us progress and advance until we become like him. He is willing—provided we pay the investigator's price—to give us wisdom and knowledge, to reveal to us the truth about religion so that we can walk in that course and way in which he would have us go.

How to Receive His Answer

In view of this, may I mention a specific way and means which will enable men to get in tune with the Lord, to get themselves in the frame of mind to exercise the necessary faith, the faith which will bring a personal manifestation from him as to the truth and divinity of this great latter-day work.

Remember, we proclaim to the world a message, the message of the restoration. This message is that Jesus Christ is the Son of God, that salvation is in him, that because of his atoning sacrifice all men are raised in immortality, and those who believe and obey his laws are raised unto eternal life. This message is that in our day, primarily through the instrumentality of Joseph

Smith, there has been a restoration of the knowledge of Christ and the knowledge of salvation. And this message is, further, that The Church of Jesus Christ of Latter-day Saints, as now constituted, is the Church and kingdom of God on earth, the one place where salvation is found, the place where men can come to learn the eternal verities in the fields of religion and salvation.

Now, the Lord has placed in our hands the way and the means to present this message to the world, to present it in such a way that every honest truth seeker can be guided and enabled to know where the truth is. By using this means every truth seeker can learn how to get in communion with Deity and how to get personal revelation from that God who does not upbraid and who desires to see his children come to the light and truth of heaven.

The Book of Mormon

This way and means, given of God to establish the truth of his work, is the Book of Mormon. May I call your attention to the inspired words of Joseph Smith, words written by the spirit of prophecy and revelation on the day the Church was organized in this dispensation. In them the Prophet first announces that the Church has been organized. Then he says that ". . . through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness"; (D&C 20:6.)

He then says he was given commandments, and also the power ". . . by the means which were before prepared, to translate the Book of Mormon." (V. 8.) Then of that book he says: It ". . . contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also;

"Which was given by inspiration [meaning that the original prophets who wrote it were inspired of God], and is confirmed to others by the ministering of angels [meaning that angelic ministers delivered it to men on earth in this day], and is declared unto the world by them—" (Vs. 9-10.)

And now these words that follow are the key: "Proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old;

"Thereby showing that he is the same God yesterday, today, and forever." (Vs. 11-12.)

His Servants Testify

Now, in every age of the earth's history, when the Lord has had a message for people, he has sent his servants to testify and bear witness of it. They have spoken by the power of the Holy Ghost and have certified of the truth of the revelation. We do this today, most solemnly and soberly, as it has been done in this conference; and I add my personal witness that I know by the revelations of the Holy Ghost to my soul that this work is true. But for our day and our generation, an era in which the Lord is cutting short his work in righteousness, in which he is hastening it in its time and in its season, he has given something additional. He has placed in our hands a volume of scripture which is both ancient and modern and has provided that it will be the sure proof, the conclusive evidence, the added witness of the divinity of the work.

Moroni's Promise

As all who are acquainted with this matter know, if any person will read this book in accordance with Moroni's promise, having faith in God, and ask the Father in the name of Christ if it is true, that person will learn by the power of the Holy Ghost that it is. (See Moroni 10:3-5.) The still small voice will whisper to the spirit that is within him, telling him in a way that he cannot deny or misunderstand that no man could have written that book, that it is the mind and word and will of God.

Now, if this book is what we say it is, Joseph Smith was a Prophet of God; Jesus Christ is the Son of God, the one by whom salvation comes; and this Church and kingdom was set up,

ordained, and established by the opening of the heavens, by the principle of revelation. The Book of Mormon has been given to the world to prove the divinity of the work, and our challenge is that men of goodwill, upright and good people everywhere, will take this book and learn what is in it and then ask God whether it is true.

Joseph Smith said: "I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book." (*DHC*, 4, 461.)

The Keystone of Our Religion

Well, as the keystone of our religion, it is the thing upon which we stand or fall. If it is true, this whole system of religion is true because God's hand is in it; if it is not true, then our system of religion is false. But thanks be to God, this book is true! And thanks be to him also, he is willing, desirous, anxious, by the power of his Spirit, to bear record of that fact to all honest truth seekers in the world, in which event they then know of the divinity of the work; and if they are willing to abide and walk in the light, having the courage of their convictions, they come and join with the Saints of God and get on the path leading to eternal life.

May I quote the words that God himself said in bearing record of the divinity of the Book of Mormon, and make them my testimony also? He said of Joseph Smith, ". . . he has translated the book, even that part which I have commanded him, and as your Lord and your God liveth it is true." (D&C 17:6.)

In the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder A. Theodore Tuttle will be followed by Elder Paul H. Dunn of the First Council of Seventy, who in turn will be followed by President Mark E. Petersen of the Council of the Twelve and President of the West European Mission. He will be our concluding speaker.

ELDER A. THEODORE TUTTLE

Of the First Council of the Seventy

My dear brothers and sisters:

Within the month Sister Tuttle and I stood in the mountain fastness of the Andean highlands. We were visiting among the Indian people, where recently we have established the Church.

The Church of Christ in the Andes

They live today much as they lived in centuries past—in the age of the hand scythe and the crooked stick for a plow. Acres of ground are still cultivated by a farmer using his foot plow with two handles, designed in the days of the Incas.

High in the Andes the Indians cultivate small farms which, like a patchwork quilt, cover the mountains from the crest to the river. Adobe mud huts, with their thatched roofs showing shaggy-like, dot the landscape. Judged by our luxurious standards, their huts are pitiful indeed. For hundreds of thousands existence is bare.

In many places in the Cordillera [Andean mountain range] they thresh as in the days of the Savior. Oxen tread the grain, and it is winnowed in the wind. Burdens are carried on colorful llamas or burros or, more likely, the human back.

The women's blouses of bright hues are softened by the earth tones of their homespun skirts. Long black braids, often interwoven with bright strips of cloth, are topped by a white straw hat or a colored felt derby, denoting their clan or city. In addition to their *manta*, or shawl, they always carry a baby wrapped in a blanket deftly tied across their shoulders, with often another child or two trotting at their side.

Men and boys wear knee-length trousers and plain short jackets of homespun, with undershirts of once

bright colors. Knit caps with ear flaps and the necessary poncho complete their attire. If sandals are worn, they are cut from old tire treads. More often than not the men go barefoot.

Their hillside plots produce crops of corn, small potatoes, grains, and vegetables. Everybody works. Old women tend the babies, spin and knit, cook the meager meals. Small children scantily dressed in oft mended clothing carry water and help gather herbs for food. Always there is the tending of flocks of llamas which graze with the sheep on the rocky hillsides or eat tethered in the fields. An occasional team of oxen and the ever present burro completes the landscape scene in the high Sierras. There is evidence of poverty everywhere.

But it was not always so.

The Book of Mormon from the Ancestors of These Indians

The Book of Mormon is the word of God and is a record of his ministry among the ancestors of these Indians. Columbus named them Indians. He thought he had discovered the Indies. In reality they are Lamanites. They are descendants of Joseph who was sold into Egypt. The account of their religious experiences was written in hieroglyphics upon plates and handed down from one generation to another, overspreading a 2,600 year period.

The Book of Mormon recounts the departure of these Israelites from their homeland. It says they built ships; crossed the ocean; erected cities; constructed highways; engaged in merchandising, industry, and shipping. It tells of their growth from a few families to hundreds of thousands of people.

It describes their destructive wars and warns of the decline of this once enlightened people. But their prophets foresaw a restoration of their former blessings after the restored gospel is taught to them.

Christ Visited the People of the American Continent

Most important, however, this ancient scripture declares unequivocally that the Risen Christ walked and talked with the people on this the American continent. This religious record relates the calling of the Twelve Apostles and the establishment of his Church on this hemisphere. The Book of Mormon sets forth in clarity and plainness the teachings of the Resurrected Lord as he sojourned with these people for a brief season. It has rightly been called the Bible of the Western Hemisphere.

Today Indian legends still contain fragmentary accounts of a great Personage who long ago visited among them. Known among different tribes by a variety of names, he is nevertheless always described in similar terms.

Today these people, whose ancestors saw the Risen Christ, number in the millions. They range from Canada to la Tierra del Fuego. In North America many dwell on reservations. Thousands are scattered throughout Mexico and Central America. In South America they live in the jungle and on the tops of the Andes. The blood of this chosen people flows in the veins of many of those who live south of the Rio Grande.

An Awakening from Subjugation

There is a gradual awakening of responsibility to the Lamanites. Their governments have helped. Roads are being opened to their formerly inaccessible retreats. Land reforms are becoming effective. Rudimentary education is filtering down to them.

Private foundations such as the Ford and Rockefeller foundations, the Peace Corps, and some universities are working among them.

Unfortunately their religion, the influence that should have been the greatest, rather than redeeming, has subjugated them.

Our efforts among these Lamanite people in South America are just beginning, but hold great promise. They are ready to accept the restored gospel of Jesus Christ. They are disenchanted with their present subjugated conditions. They are eager and capable of providing their own leadership. They love to learn, to act, to speak, to teach, and to sing. They have an insatiable thirst for knowledge. But they have no books, no equipment, no notebooks, no classrooms, no teachers.

The Gospel and the Priesthood Will Liberate

From our past short experience we know that we can provide much that they need. We have the plan and organization to meet their needs.

Through the priesthood quorums the brethren have and can sponsor projects which demonstrate the practical application of theology to daily life—something these people have never seen. Simple projects like making windows in houses to let in not only physical but spiritual light, hanging doors, planting flowers, and erecting centers for education—this is religion in action.

The women's Relief Society organization provides opportunity for girls and mothers to learn home management, baby care, cleanliness. It opens up vistas of service heretofore unknown. The Relief Society motto, "Charity never faileth," gives ample opportunity for these women to participate in mutually beneficial activities.

The Primary Association imparts to the children the one lifesaving bit of knowledge which lifts their lives and goals from the animal level to a spiritual plane. In these Andean communities, youngsters eagerly attend the classes taught by missionaries where they learn, "I Am a Child of God."

The Mutual Improvement Associations afford opportunities unbounded to the scores of idle youth who roam the streets. These young people want to participate in drama, music, dancing, worthwhile classes, and various sports activities. They thrill to the leadership possibilities which activity in the MIA provides.

The Sunday School gives all a chance to learn and grow. All have opportunity to give talks, practise reverence, and expand the depth and extent of gospel learning.

Others could, if they would, supply the serums, and the seeds, and the tools. They could provide the educational opportunities and other things that our Lamanite brethren so urgently need. But they cannot supply the message of truth that we bear, for we declare with authority from God that the gospel of Jesus Christ has been restored to the earth; we declare that the heavens are again open, that a prophet lives today and directs the Church of Jesus Christ. We declare that the Book of Mormon identifies these millions of people who for so long have been anonymous—making known that they are a chosen people, eligible for the promised blessings of their Father.

Their governments have recently accorded them citizenship in their lands, but our message makes them "no more strangers and foreigners, but fellowcitizens" (Eph. 2:19) in the Church and kingdom of God.

The day of the Lamanite is at hand. I bear witness that this is the work of the Lord, that we are in his Church. I bear solemn witness that God lives, that Jesus is the Christ, that President David O. McKay is a prophet and the mouthpiece of the Lord to the Church and in the world, and that the Book of Mormon is true. May the Lord help all of us to aid our brethren, the Lamanites, in their striving to reach their destiny, I humbly pray in the name of Jesus Christ. Amen.

ELDER PAUL H. DUNN

Of the First Council of the Seventy

My brethren and sisters and friends, to answer a number of questions that have been put to me lately after one year and numerous experiences, this is still the challenge that it ever was. I stand before you most humble and dedicated in an attempt to convey to you the feelings of my heart on this special day. I, too, seek an interest in your faith and prayers.

I am wondering if you good sisters here in this building and listening in would pardon me if I visited with your husbands and the dads for just a few moments.

Father Substitutes for Mother

Every once in a while there comes into the life of each father and husband a tremendous challenge, and some weeks ago it was one of these challenges that brought me to a greater realization of my responsibility as both father and husband. I am sure my experience is not unlike some that many of you here today have had.

It all happened this way. My wife one day, in her interest to go shopping with one of her close friends in the neighborhood, asked if I would be kind enough to attend to the household chores for about four hours during her absence, besides tending our smallest daughter. I assured her I was most anxious to do what I could as a priesthood bearer and as a loving father and husband. And I will have to confess there was a selfish interest at heart, thinking as I did that perhaps here was an opportunity to catch up on some of my own projects.

Well, now, I want to tell you, that was a day I shall never forget. Let me just give you an accounting of my accomplishments on that afternoon:

I answered the telephone 15 times. Thirteen of those calls were for our teenage daughters.

I shouted, "Don't Kellie," (that's our five-year-old) 43 times.

I spread bread with jelly 19 times. Some of my youngest daughter's little friends were visiting with her at the time.

I stopped 9 different quarrels.
I wiped noses 12 times.
I tied shoes 8.
I shut and opened doors 53 times.
I bandaged 6 different fingers.
I answered 117 questions.

And as well as I can figure at this point, I ran approximately 2½ miles without ever going out-of-doors.

Now, brethren, I ask you, how long has it been since you stood in the place of your good wife? For example, two or three days following this little episode, I took this same group of wild Indians to the grocery store and attempted, as all mothers and housewives do, to fill the grocery basket. There was another challenge, to keep one youngster from digging into the cookie box, while another picked up, dropped, and broke a jar of pickles, and the third in the meantime became lost and, in her anxiety to find her father, shouted so that all the neighborhood could hear, "Daddy, where are you?"

Brethren, fathers, priesthood bearers, I tell you that I sincerely believe that my day is as long and nerve-racking as any represented here. But I wouldn't trade my job, and I don't believe most of you would, involved as it might be, for that of a good wife who manages the home, supervises a family of children twelve hours a day and more at times, not to speak of a few other little responsibilities that engage her time from morning until night.

I wish today, brethren, that my wife's husband could remember every evening when he comes home that, no matter how tired he is or how hard he has worked, she has labored just as hard. And no matter how disappointed he may be with the things that have gone on during the day, she has an equal reason to be tired and discouraged with the load of her multitudinous and hectic responsibilities.

If my wife's husband could always realize this, I believe he would try even harder than he does to forget his own troubles and would try to bring into his home a spirit of love, fun, optimism, and assurance that would make every member of his family glad to be alive.

There are a number of other things that I wish my wife's husband would do as he views this lovely creature that he has taken unto himself as a bride for time and all eternity—that he would continue to court her and respect her as he has promised to do because of his genuine love and appreciation for her.

I wish my wife's husband would also remember at all times the responsibility he has to direct the affairs of his family, to be the loving father and the companion for his daughters that he basically wants to be but sometimes forgets to be because of busy schedules.

Importance of Role of Father, Mother

I have been so impressed today with the thoughts and the feelings of our Prophet, Brother Lee, President Tanner, and others who have spoken to us concerning the home and its importance and the role of mother and father in this connection. As they talked to us about these basic issues which should concern all intelligent thinking Americans, I was reminded of one of the finer studies that was made some years ago by Dr. Sheldon and Eleanor Glueck, a husband and wife sociology team at Harvard University. After much research and investigation of many cultures, they developed a scale which could predict delinquency, and they concluded that there were five basic ingredients that assured successful living and happy homes. Their discovery shouldn't surprise the Latter-day Saints because prophets of old, as well as today, have related these to us.

Successful Families Require Affection

Briefly stated, they suggested that if you want to have successful family relationships in your home, the mother must show affection for her children. Now much has been said from this pulpit on many occasions concerning the role of the mother in the home, and I would be the first to wholeheartedly endorse all these words as to the influence of what that mother can be and the need for her to be constantly available to all young children. I think by nature the mother more normally tends to give this basic love because of her place in the home.

The second basic ingredient would be love shown by the father. And sometimes, dad, even though we have this basic interest and affection for our children, we fail to display it in a way that is meaningful in the lives of these young people. I am sorry to confess there have been times in my so-called busy life when I have neglected this very thing, thinking my dear wife would certainly fill in. I was brought up rather short some years ago by one of my daughters when one Sunday afternoon she took from my coat pocket my appointment book, opened it up, and wrote her name; and as she brought it to me she said, "Dad, I'm wondering if I can have an appointment with you at two o'clock next Sunday." I think you might appreciate in some small measure how I felt, and it was at that moment I began to take a serious inventory of my own life and my responsibilities.

The second daughter on that same occasion chimed in, and she said in almost an echo form, "Dad, why is it that you always have time for other people's children and not for us?" Well, I am happy to announce to this marvelous congregation and all who would hear that I have attempted to right my life as a father and as a teacher in the home, and I am finding as I found some years ago that what our prophets ask us to do is right. I bear fervent testimony of what this can do in any home in America today.

Supervision

The third thing in this formula was supervision, which the Gluecks basically assigned to the mother but certainly included the father.

And Discipline

And the fourth: discipline from the father, which does not exclude the mother as a part-time disciplinarian.

And Unity

Fifth: the point of cohesiveness, tying it all together, which depicts again the wisdom that has come from on high through living prophets concerning the Family Home Evening, the opportunity for mothers and fathers to sit down and work out programs that will assist the youth of our nation and of the world to better ways of life, to a higher and more divine understanding of our very purpose in the world.

I am so grateful as a father and as a husband for these things which have been revealed to us in these latter days.

A Father's Ten Commandments

May I just conclude by sharing with you from the pen of an unknown author "A Father's Ten Command-

ments" which I think have modern day application:

Thou shalt love thy children with all thy heart and hesitate not to manifest interest in and affection for them. This is the first and great commandment.

Second, thou shalt not make unto thee any graven images of thy business, thy career, or thy sports, or any likeness of pleasure, occupation, or pursuit in the heavens above, in the earth beneath, or in the waters under the earth. Thou shalt not bow down thyself unto them, nor serve them so that thou forgettest to be a pal and a chum to thy children.

Third, thou shalt not take the name of "Dad" upon thee lightly, for Jehovah will not hold him guiltless who has little regard for the responsibility of fatherhood.

Fourth, remember thy children's portion of thy time and keep it holy. Many days shalt thou labor and do all manner of work that thou mayest provide suitably for all their needs, but in that portion of thy day which belongeth to them, thou shalt not do any work, neither shalt thou bury thy nose in a book, betake thyself to the golf links, or busy thyself otherwise according to thine own pleasure.

Fifth, honor thy wife, for thy children loveth her dearly and cannot admire, respect, and love thee if thou display not loving kindness for her.

Sixth, thou shalt counsel and advise with thy children in all things and share with them the secrets of thy heart.

Seventh, thou shalt be firm in thy discipline lest thy children stray from the paths of righteousness for the lack of thy guiding hand. But thou shalt not even hold the reins of thine authority too tight nor fail to understand that thy children desireth and needeth more and more of that independence of action which becometh a man.

Eighth, thou shalt have trust and confidence in thy children and be patient and long-suffering with all their shortcomings.

Ninth, thou shalt walk uprightly before men and make thy ways clean in the sight of thy God, for thy children doth follow after thy example. Moreover, take heed that thy children hath more discernment than thou sometimes thinkest and art more influenced by what they see thou really art than by what thou pretendest to be.

And tenth, thou shalt not forget thou wert once a boy. Neither shalt thou be unmindful that times have changed very much since the days of thy youth.

I am grateful, my brothers and sisters and friends, for knowledge of the gospel of Jesus Christ, for its meaning in our home, and for this divine program which has been established to influence lives everywhere. May we be equal to the tasks as dads and husbands, as priesthood bearers, to raise up a generation that will bless this nation and this world, I humbly pray as I testify to the divinity of these things in the name of Jesus Christ. Amen.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

Jesus of Nazareth was rejected by his people. Sensing it keenly, he said one day:

"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

"Behold your house is left unto you desolate. . . ." (Luke 13:34-35.)

Tendency of Mankind to Drift

From the beginning of time it has been the tendency of mankind to drift away from the Lord and to love darkness rather than light.

It began when Satan came among the children of Adam and Eve and tempted them and destroyed their faith. The result was that many ". . . loved Satan more than God." The scripture explains that ". . . men began from that

time forth to be carnal, sensual, and devilish." (Moses 5:13.)

This departure from the ways of the Lord was an apostasy, and since that time apostasy has existed among us almost continuously. While groping for the truth, men have made their own religions, established their own moral codes, and have justified themselves in following them.

It was so likewise in the days of the Savior. He fought against the man-made doctrines of his contemporaries and said that to use them in worship was of no value, for they could save no one. He vigorously denounced the sensual living so characteristic of that day. As a result, murderous schemes entered the hearts of his enemies, and they sought his life and eventually did crucify him, so completely did they hate the things of God, although professing to serve him in their own self-invented manner.

It was not long before apostasy developed within the Christian group itself. It occurred in various ways: partly in doctrine and ritual and much in the daily habits of the people.

Characteristics of Apostasy

The Apostle Paul said that this apostasy was characterized by mankind becoming ". . . lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof: . . ." (2 Tim. 3:2-5.)

Usually when people speak of an apostasy from the truth they refer to changes in doctrines or a repudiation of certain beliefs. There has been an abundance of this. Such changes have resulted in the organization of hundreds of churches with different creeds, rituals, and ordinances, many of them being highly contradictory.

But personal sin is as real an apostasy as any effort to change the law or break the everlasting covenant.

Consider Paul's words again: covetous, proud, blasphemers, false accusers, incontinent, without natural affection, lovers of pleasures more than lovers of God.

In other words, personal sin is as much an apostasy from Christ as an acceptance of false doctrines and man-made rituals.

But it is even worse when clergymen, pretending to represent the Christ, compound their apostasy by actually leading people into serious personal sin, at the same time asking them to practise creeds of their own invention which have no power to save.

Iniquity Challenges Christ's Doctrines

The Atlantic edition of *Time* magazine, March 5, 1965, reported in its religious section that "the 20th Century's sexual revolution directly challenges Christianity's basic doctrines against immorality." The magazine then goes on to say: "Some progressive church thinkers now advocate a 'new morality' to take account of these facts of life. What they propose is an ethic based on love rather than law, in which the ultimate criterion for right and wrong is not divine command but the individual's subjective perception of what is good for himself. . . ." (P. 42.)

The article referred to 900 clergymen and students of religion recently gathered at Harvard University's Divinity School to ponder this so-called new morality. Many among those clergymen expressed the thought that this new moral concept which fosters licentious free love is what they call a "healthy advance" (p. 44) which now will relieve them of the responsibility of living the strict moral teachings of Christ.

Disaster in the Wake of Attempt to Reverse Divine Law

An Episcopal minister, the Reverend Frederick C. Wood, speaking at Goucher College, Baltimore, told a group of young students, and I quote, that "sex is fun—premarital sex is beautiful—we all ought to relax and stop feeling guilty about our sexual activities, thoughts

and desires." He was thus quoted by the Associated Press and newspapers which I myself read. These newspapers published his picture with the article on his attempt to reverse the divine law.

There are moves in at least two states in America to ease up on laws regulating immoral behavior. Legislators are being asked to rule that adultery should no longer be considered a crime, that homosexuals and other deviates should be allowed to practise their depravities legally and without restriction, and that the age of consent for a child to enter public prostitution should be lowered to sixteen years.

This is not only true in America. Similar conditions are found elsewhere, with some clergymen and high government officials alike condoning and in some cases encouraging licentious practices.

This is one of the great evidences of the apostasy of mankind from the teachings of Christ.

To reject or try to change the moral law of God is to reject God. To leave the path of virtue as set forth by Christ is an apostasy from Christ. If any segment of Christianity attempts to change the moral law of God, it will attack one of the most basic precepts of heaven and will thereby place itself in the role of anti-Christ.

I ask you: Is God, who the scriptures say is the same yesterday, today, and forever (see Heb. 13:8), now changing his mind? Does Jesus no longer believe what he taught when he was on earth? He said that anyone who looks upon a woman with lust in mind commits adultery in his heart. Note that he says that if we merely look upon another with lust, it is immoral.

Then what does he say about the completion of that act?

Does he call it beautiful as does this so-called Reverend Mr. Wood? Is the Savior now to retreat before the clerics who advocate free love?

Is he to admit that he was mistaken nineteen centuries ago and say that he was not as well informed as these modern clergymen? Will he now withdraw from his position and say that he was too strict for human nature and that he was not realistic?

Has Christ changed his mind?

Is he less understanding than the Reverend Mr. Wood in Baltimore?

Does he know less than Mr. Wood about the urges, the drives, and the temptations of adolescent youth?

If Christ has not changed his mind, can the modern clerics change it for him?

Will he approve a reversal of his teachings?

Will he acknowledge the men who try to make the change? Will he recognize them as his ordained servants? Will he accept the churches which they represent? Will he call them his own?

Will he say that the primrose path is now the road to heaven or that it has become a modern version of the straight and narrow way?

Will he sanction the teaching of immorality to young boys and girls by men who claim to act in his holy name?

For any man to attempt to change the moral law is like trying to change the Deity himself.

It is to ask the Almighty to condone the petting, the necking, the wicked intimacies and perversions which go on in the back seats of automobiles, in motel and hotel rooms, and on park lawns and beaches.

It is asking him to sanction the illegal and murderous abortions which frequently follow.

It is inviting him to smile indulgently and sweetly on misguided young people as they sow the seeds of death and hell.

Easy morality is no morality at all. And certainly where there is no morality, there is no true Christianity either.

No one can make free love a doctrine and practice of the true Church of God, despite all that may be said by the 900 clergymen at Harvard Divinity School or by any other group of ministers or priests speaking before schools and youth groups.

I remind these reverend gentlemen of what their own Bibles say. Or do they no longer believe the scriptures?

And if not, can they truthfully claim to be Christians—or ministers of a Christian God?

Apostasy through Immorality—Paganism

Apostasy through immorality is at least as bad as returning to paganism.

God still says: "Thou shalt not commit adultery; . . ." (Exod. 20:14.)

Christ still says: ". . . whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:28.)

And Paul still says of those who deviate from the path of virtue into some of the great perversions, ". . . they which commit such things are worthy of death. . . ." (Rom. 1:26-32.)

Let our so-called progressive Christians beware, lest like the ancient scribes and Pharisees they find that their house, too, has become desolate.

In this modern day God has restored his pure gospel and his divine Church. Again he teaches the truth about himself and the way to come back into his presence.

Part of that restoration is a restatement of the moral law.

Again comes his precept commanding: ". . . be ye clean, that bear the vessels of the Lord." (Isa. 52:11.)

Again he appeals for virtue—complete, chaste, unblemished purity—on the part of his followers, for no unclean thing can come into his presence.

By modern revelation he tells us that sex sin is next to murder in the divine category of crime. (See Alma 39:5.)

Virtue, Fruit of the Restored Gospel

Virtue is as much a part of the restored gospel as baptism and the resurrection.

Chastity is as vital to us as the law and the prophets.

The work of God cannot abide in the midst of iniquity. His people must not partake of the sins of Babylon or they will cease to be his people. Although we are in the world we cannot indulge in its corruption.

We Latter-day Saints have a great modern message. We announce that God has appeared in our day. He has raised up modern prophets who speak for him, even as did Moses.

He has established his Church again in this generation.

A People of Virtue and Purity

He is rearing a new and modern people, a priestly nation, a people of virtue and purity.

We have hundreds of thousands of youth in this heaven-blessed Church, and they must be taught the restored truth. But they must know that this truth includes virtue as well as worship and that there can be no true worship without chastity.

With all my soul I appeal to the youth of Zion:

Believe with all your heart in the restored gospel as given us through the Prophet Joseph Smith. Believe that this restored gospel is the way of truth and joy. Know that wickedness never was happiness, but that obedience and chastity lead to the abundant life.

Know that virtue is a vital part of the restored gospel and can never be separated from it.

Know and understand that no man or set of men, whether clergymen, educators, or government officials, can change divine law. They are neither greater nor more intelligent than the Almighty.

The Lord asks you to be as clean as he is, so that you may be fit to enter into his presence and become like him, for that is your destiny. May you live for it and thus obtain this great blessing, I earnestly pray in the name of the Lord Jesus Christ. Amen.

President Hugh B. Brown

Elder Mark E. Petersen of the Council of the Twelve and president of the West European Mission has just spoken to us. He was preceded by Elder Dunn, Elder Tuttle, and Elder McConkie of the First Council of Seventy.

I am pleased to announce that we have received quite a number of telegrams and cablegrams telling of the reception in various countries of the proceedings of this morning's conference. I mention especially the Uruguayan Mission, Albuquerque, New

Mexico, Alaskan-Canadian Mission at Vancouver, Canadian Mission in Toronto, and the Austrian Mission, with a message from the Czechoslovakian saints.

I am requested to announce that there will be a Welfare meeting in the morning in the Assembly Hall at 7:30. Tonight the Deseret Sunday School Union conference will convene in this building at 7 o'clock. The public is invited. It is understood that ward Sacrament meetings will be held where practicable this evening in various wards.

The Tabernacle Choir will now favor us with "All Hail the Power of Jesus' Name," conducted by Brother Condie, and after the benediction by Elder J. Byron Ravsten, formerly president of the Southern States Mission, the general sessions of this conference will be adjourned until 10 o'clock tomorrow morning.

The Choir sang, "All Hail the Power of Jesus' Name," following which the closing prayer was offered by Elder J. Byron Ravsten, formerly President of the Southern States Mission.

Conference adjourned until 10:00 a. m., Monday, April 5, 1965.

SECOND DAY

MORNING MEETING

Monday, April 5th.

The third session of the Conference convened promptly at 10:00 a. m. President David O. McKay was present and presided; President Nathan Eldon Tanner, Second Counselor in the First Presidency, conducted the services.

The music for this session of the Conference was furnished by the Brigham Young University Combined Choruses, with Maughan McMurdie, Conductor. Frank W. Asper was at the organ console.

President N. Eldon Tanner

Under the direction of our beloved President and Prophet, David O. McKay, who is presiding at all the sessions of this great conference, I have been asked to conduct this session. For the information of those who are tuned in by radio or television, we are pleased to announce that we are assembled in the historic Tabernacle on Temple Square in Salt Lake City in the third session of the 135th annual conference of the Church of Jesus Christ of Latter-day Saints. These services are being broadcast in the Assembly Hall by television, and those standing in the doorways may possibly find seats in this building.

We have here some telegrams and cablegrams which I will not read but I would like to say that we have one from New Zealand South Missionaries, one from Johannesburg, from Washington, from Michigan, from Hong Kong, all here this morning, all wishing us well, saying that they are receiving the conference.

This session of the conference will be broadcast as a public service over television and radio stations throughout the world. The names of the stations were announced prior to the beginning of this meeting, and we again express our appreciation to the owners and managers of these stations for the service that they are rendering. Both of the sessions today will be rebroadcast over KSL radio tomorrow morning, Tuesday, starting at 1:00 a.m. to 5 a.m., and can be heard in many parts of the United States, including Alaska, and in Canada, Mexico, the islands of the Pacific, and in many other parts of the world.

We are pleased to note the attendance this morning of special guests, prominent state and city officials, and leaders in the field of education. We extend a cordial invitation and welcome to them. We are also pleased to welcome our stake and ward officers

from far and near, the temple presidencies, general auxiliary officers of the Church, and all who are gathered in this historic building in this session of our conference.

We also extend a hearty welcome to our vast radio and television audience.

The singing for today's session will be furnished by the Brigham Young University Combined Choruses, with Maughan McMurdie conducting, and Frank W. Asper at the organ. On behalf of the First Presidency and all who are assembled, I extend to you students a hearty welcome. We know that you are well trained and we are very happy to have you here, you who have developed your talents as singers, and we pray that you may be blessed in your presentation today, and in all your righteous endeavors.

We shall begin these services by the chorus singing, "Ye Servants of God," conducted by Maughan McMurdie. The invocation will be offered by Elder Mark E. Anderson, formerly president of the Finnish Mission.

PRESIDENT DAVID O. McKAY

(After being helped to the pulpit by his counselors President McKay said:)

I should just like to say there is too much fuss being made. (laughter)

Welcome, brethren and sisters, and God bless you and all those participating in this Conference! May we have a time of rejoicing.

In one of the Scottish books a story is told how when sincere friends came to sympathize with Margaret Howe in the loss of her son, a Scottsman speaking for the group stood up and said to her, "Margaret Howe, there's just ae heart in Drumtochty, and it's sair (sorrow)."

Well, there is just one heart in this Tabernacle, and we have hundreds of groups and millions of people listening in, but there is just one heart in the Church, and it is happy and thankful for the blessings of the Lord. God bless you!

Singing by the Brigham Young University Combined Choruses, "Ye Servants of God."

The opening prayer was offered by Elder Mark E. Andersen, formerly President of the Finnish Mission.

President N. Eldon Tanner

The Brigham Young University Combined Choruses will now favor us with "Jehovah, Lord of Heaven and Earth," conducted by Maughan McMurdie. After the singing President Hugh B. Brown of the First Presidency will address us.

Selection by the Combined Choruses, "Jehovah, Lord of Heaven and Earth."

President N. Eldon Tanner

President Hugh B. Brown, First Counselor in the First Presidency of the Church, will be our first speaker this morning, and he will be followed by Elder Thomas S. Monson of the Council of the Twelve.

PRESIDENT HUGH B. BROWN

First Counselor in the First Presidency

This is at once an inspiring and humbling experience when one instinctively desires to have divine guidance. It is most encouraging to have the President of the Church sitting on the stand and to know of his sympathy and blessings and well wishes.

We welcome all, of course, as has been said, who are attending the conference. To emphasize what has been

said in previous sessions and for the information of our friends and our members, may we for a few moments review some aspects of the religion and philosophy of this newly revealed but ancient Church.

Here is a religious philosophy of divine origin which was taught by the prophets and Apostles of old, and this time was designated by them as ". . . the times of restitution of all things, which God hath spoken by the mouth of all his holy phophets since the world began." (Acts 3:21.)

Dispensation of the Fulness of Times

This is the Dispensation of the Fulness of Times referred to by Paul in Ephesians 1:10:

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:"

It is a philosophy which if followed would provide a solution to the problems of our distraught and imperiled world.

A Living Personal God

The cornerstone of this restored gospel is faith in a Living and Personal God, the Supreme Being. The head of the corner is Jesus Christ, the Son of God, the same as was so fearlessly defended and proclaimed by Peter throughout his ministry. One revealing passage is recorded in the Acts of the Apostles as follows:

"This is the stone which was set at nought of you builders, which is become the head of the corner.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:11-12.)

Man Created In the Image of God

We believe that man was created in the image of God and was placed upon the earth as an embodied spirit that he might have the experience of mortal life, which is an intermediate state between preexistence and immortality.

Pursuant to divine plan, there was a transgression on the part of our first parents, and as a result they were given mortal bodies, and they and all of their descendants became subject to the dissolution of spirit and body through death.

A Redeemer

Also in the divine plan provision was made for a redeemer to break the bands of death and through the resurrection make possible the reunion of the spirits and bodies of all who tabernacle in the flesh. Thus provision was made for the redemption from death of all mankind through the atonement of Christ and for their salvation and exaltation on condition of obedience to the principles of the gospel.

The Church in the Meridian of Time

He made provision for the establishment of his Church in the Meridian of Time, and he instructed his Apostles to complete the organization of the Church and to carry its message to all the world.

But after his crucifixion and the subsequent death of the Apostles, there was a general falling away from the primitive Church. In other words, a universal apostasy followed shortly after the crucifixion, and through this apostasy the priesthood ceased to be operative, and as we read in Eusebius, ". . . when the sacred choir of apostles became extinct, and the generation of those that had been privileged to hear their inspired wisdom had passed away, then also the combinations of impious error arose by the fraud and delusions of false teachers. These also, as there were none of the apostles left, henceforth attempted, without shame to preach their false doctrine against the gospel of truth." Confusion and contention dominated the scene as men attempted on their own authority to establish churches.

The Church Re-established

The announcement of the reestablishment of the Church of Jesus Christ by his own personal appearance was followed by visits from other heavenly

beings who restored the priesthood and authorized and supervised the reorganization of the Church. Now this forms the burden of our message. The mission of the Church thus restored is to preach the gospel and administer in its ordinances among all nations preparatory to the second advent of our Savior.

Mortality, One Stage in the Eternal Plan

Man's period of earth life is but one stage in the eternal progressive journey of the soul. Birth and death do not mark the beginning nor the end of existence. The spirits of all men lived as intelligent beings, enjoying the right of choice and free agency before they were born in the flesh. Earth life is for the development and training of the sons of men under the direction and supervision of the Divine Father through his Son Jesus the Christ. Here we have an opportunity to meet opposition, to test our strength, to combat and overcome evil and thereby prepare for future development throughout the eternities. This was the purpose of the creation of the earth, that men might take upon themselves bodies and become candidates for immortality and eternal life. Dr. James E. Talmage sums up the discussion of creation of the universe as follows:

"What is man in this boundless setting of sublime splendor? I answer you: Potentially now, actually to be, he is greater and grander, more precious in the arithmetic of God, than all the planets and suns of space. For him were they created; they are the handiwork of God; man is his son. In this world man is given dominion over a few things. It is his privilege to achieve supremacy over many things.

" 'The heavens declare the glory of God; and the firmament sheweth his handywork.' (Psalm 19:1.) Incomprehensibly grand as are the physical creations of the earth and space, they have been brought into existence as a means to an end, necessary to the realization of the supreme purpose, which in the words of the creator is thus declared: 'For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.' " (Moses 1:39.)

Pre-mortal Existence

All who accept the Holy Scriptures as the word of God must believe the doctrine of the preexistence of Christ and also of all the sons of God. Christ lived with the Father as an unembodied spirit as is noted by the inspired words of John the Beloved, who said:

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not any thing made that was made.

"In him was life; and the life was the light of men. . . .

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:1-4, 14.)

He who was the Firstborn of the Father's spirit children and the Only Begotten of the Father in the flesh repeatedly referred to his preexistent state and declared that he came forth from the Father and would return to him on the completion of his mission in mortality. In John 3:13, we read:

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

And again in John 6:38, the Savior said:

"For I came down from heaven, not to do mine own will, but the will of him that sent me."

Christ, Redeemer and Savior of Mankind

Christ was chosen before the foundation of the world to be the Redeemer and Savior of mankind. John had a vision to which he refers in Revelation. He saw one, Lucifer, known as the son of the morning, or Satan the dragon, who led the rebellion, and John declares:

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels," (Rev. 12:7.)

Those among these unembodied

spirits who, as Jude says, "kept . . . their first estate," (v. 6) were given the opportunity to experience mortal life whereby their spirits were clothed in bodies of flesh consisting of earthly elements, or as stated in Genesis, made of the dust of the earth. (See Gen. 2:7.) The others who, with their leader, "kept not their first estate" (Jude 6), became the devil and his angels and were permanently denied the privilege of mortal existence, which is prerequisite to exaltation and eternal life.

Man's remembrance of his earlier existence was suspended, and man and woman became earth tenants with power and dominion over all other creatures as we read in Genesis:

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:26-27.)

Man's Freedom

Man enjoys freedom of action and agency of choice, but while free to exercise this volition, he must abide the consequences of his decision. Through trial and error we, like the Master, learn obedience by the things which we suffer. As Paul said:

"Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him"; (Heb. 5:8-9.)

Mortality, Intermediate Stage—Between Eternities

To the entire human race mortal life is a connecting link or an intermediate state, joining the two eternities of the measureless past and the eternal future. All men, sons and daughters of divine parents, are on this earth to experience an enlarged sphere of interest and activity in a terrestrial world preliminary to entrance into celestial glory.

We accept the scriptural account of the creation of man in the image of God. The fall of Adam brought a heritage of mortality and death, and the atonement of Christ made possible man's return to his former estate "added upon." These two divine missions were therefore of universal consequence.

It must not be assumed, however, that the fact of God's foreknowledge of what *would* be under given conditions was a determining cause, or that such *must* be. He never has and never will trammel man's free agency, even though men may disobey his immutable laws and bring upon themselves resultant sorrow and condemnation. Though God is omnipotent, he permits many things contrary to his will. But he desires that every soul shall be saved in his kingdom. In fact, he has declared it to be his work and his glory ". . . to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Mortality for Adam's Posterity

We hold, however, that only Adam will be held accountable for his disobedience, although through the transgression the penalty is operative upon all flesh. Even so, the atonement of Christ is available to all, or as Paul said:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. 5:12, 18.)

The Atonement by Jesus Christ

We affirm as a fundamental principle the biblical account of the atonement wrought by Jesus Christ, and we accept it in its literal simplicity. We hold further that he was the one and the only one fitted to become the Savior and Redeemer of the world. No other man possessed power to hold death in abeyance and to die only as he willed

so to do. As it is declared in John 5:26:

"For as the Father hath life in himself; so hath he given to the Son to have life in himself;"

And in John 10:17-18:

"Therefore doth my Father love me, because I lay down my life, that I might take it again.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

The effect of the atonement is twofold, viz., universal redemption of the human race from death and individual salvation whereby relief from the effects of personal sins becomes available.

Resurrection for All

All men, regardless of the degree of their guilt or innocence, will be resurrected from the dead, and this belief also becomes a foundation stone in the structure of the Mormon Church. But, in addition to this general salvation through the atonement, every soul that lives in mortality to the age of responsibility may place himself within the reach of divine mercy and may obtain a remission of sin.

We do not accept the doctrine of original sin but believe that children are born innocent, and if they die before they reach the age of accountability, they are redeemed from death through the atonement of the Savior, redeemed also from any possible effects of inherited tendency to sin. They, therefore, require no baptism or other ordinance of admittance into the kingdom of God, for they are innocent in his sight.

Salvation from sin is obtainable, then, only through the acceptance of the atonement of Christ and obedience to the laws and ordinances of the gospel. Every man must bring his personal life into harmony with those laws. Thus, as Paul says, Christ ". . . became the author of eternal salvation unto all them that obey him;" (Heb. 5:9.)

Considering conditions in the world generally, there never was a time more cut off from Christ than ours, or one that needed him more.

We reject the unscriptural doctrine that there are but two places or states of eternal existence—heaven and hell—and that all men will go to the one or the other. According to the record of John, the Savior said:

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." (John 14:2.)

Degrees of Glory

We affirm on the basis of direct revelation from God that graded degrees of glory are prepared for the souls of men and that these comprise in decreasing order the celestial, the terrestrial, and the telestial kingdoms. These several glories are likened unto the sun, the moon, and the stars and were understood and advocated by Paul to the Saints of Corinth as follows:

"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

"So also is the resurrection of the dead." (1 Cor. 15:40-42.)

Twelve Apostles

The Savior selected and ordained twelve men whom he called Apostles, and he commissioned them to preach the gospel to all the world. In fact, his Church, both in ancient and in modern times, is built upon the foundation of Apostles and prophets. Quoting Paul again,

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone"; (Eph. 2:20.)

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:" (*Ibid.*, 4:11-12.)

The Apostle aptly compared the organization of the Church to the

several organs of the human body. As we read in 1 Corinthians, chapter 12,

"Now ye are the body of Christ, and members in particular.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

"Are all apostles? are all prophets? are all teachers? are all workers of miracles?

"Have all the gifts of healing? do all speak with tongues? do all interpret?

"But covet earnestly the best gifts: and yet shew I unto you a more excellent way." (Vs. 27-31.)

All are essential to the whole, and none is justified in saying to the other, ". . . I have no need of thee." (1 Cor. 12:21.)

Apostasy and Disintegration

Shortly after the crucifixion of the Christ, the leaven of apostasy and disintegration began to work. The evidence of spiritual decline was observed by the Apostles, and they predicted even a greater falling away, which, in fact, progressed through the early period of Christian persecutions from Nero to Diocletian.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

"And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

"And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." (2 Peter 2:1-3.)

A widespread apostasy *from* the Church was followed by an apostasy of the Church. This apostasy, which was repeatedly predicted, is attested by history, both sacred and profane. This fact is the justification for the claim of the Latter-day Saints that there has been a restoration of the gospel. This Church, then, is Christianity restored, together with the principles and ordinances, the priesthood and authority, as taught and exercised in the primitive Church. This is our declaration, my brothers and sisters. This is our warning voice to all men, that the God of heaven has set up his kingdom, which, as predicted by Daniel,

". . . shall never be destroyed: and the kingdom shall not be left to other people, . . . and it shall stand for ever." (Dan. 2:44.)

The Restoration

Now, to this message we humbly testify this morning to our members and to all our friends who are listening. We ask you in humility to hearken to the voices of the prophets of old and to the modern prophets and to the revelations of God and bring your lives into harmony with his laws in the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom we have just listened is President Hugh B. Brown, first counselor in the First Presidency of the Church.

Elder Thomas S. Monson of the Council of the Twelve will be our next speaker, and he will be followed by Bishop John H. Vandenberg of the Presiding Bishopric.

ELDER THOMAS S. MONSON

Of the Council of the Twelve Apostles

When Jesus walked and taught among men, he spoke in language easily understood. Whether he was journeying along the dusty way from Perea to Jerusalem, addressing the multitude on the shore of the Sea of Galilee, or pausing beside Jacob's well in Samaria, he taught in parables. Jesus spoke frequently of having hearts that could know and feel, ears that were capable

of hearing, and eyes that could truly see. Today as I gaze into this vast throng and partake of the spirit of this conference, I give thanks to our Heavenly Father for eyes that see, ears that hear, and a heart that knows and feels.

"I am blind"

One not so blessed with the gift of sight was the blind man who, in an effort to sustain himself, sat day in and day out in his usual place at the edge of a busy sidewalk in one of our large cities. In one hand he held an old felt hat filled with pencils. A tin cup was extended by the other hand. His simple appeal to the passer-by was brief and to the point. It had a certain finality to it, almost a tone of despair. The message was contained on the small placard held about his neck by a string. It read, "I am blind."

"And it is springtime"

Most did not stop to buy his pencils or to place a coin in the tin cup. They were too busy, too occupied by their own problems. That tin cup never had been filled nor even half-filled. Then one beautiful spring day a man paused and with a marking crayon added several new words to the shabby sign. No longer did it read, "I am blind." Now the message read, "It is springtime, and I am blind." The compassion of human feelings could not now be restrained. The cup was soon filled to overflowing. Perhaps the busy people were touched by Charles L. O'Donnell's exclamation:

"I have never been able to school my eyes against young April's blue surprise." To each, however, the coins were a poor substitute for the desired ability to actually restore sight.

The Gift of Sight

Did you happen to notice the United Press International dispatch from Sicily which appeared some weeks ago in our local newspapers? "Five brothers blind since birth got their first dim glimpse of the world Tuesday and cried with delight." The Rotolo brothers were operated on for removal of congenital cataracts. As the surgeon, Luigi Picardo, carefully removed their bandages in a darkened room, how he hoped and prayed that his work had been successful.

The first to speak was four-year-old Calogero, the youngest of the brothers. "The necktie," he cried, tugging at the surgeon's tie. "I can see, I can see." The removal of the bandages from the others' eyes was accompanied by shouts of joy. The boys' father could hardly believe it when he held thirteen-year-old Carmelo's face in his hands and tenderly asked, "Can you see, my son? Can you really see?"

By now, Mother Rotolo, the doctors, everyone was weeping for joy. Dr. Picardo replaced the bandages and slowly walked out of the room. Then he sat down on a bench and wept. "Never," he said, "have I felt such extraordinary serenity; such happiness." Thus a skilled surgeon actually brought the gift of sight to five little boys who had been blind.

Each of us knows those who do not have sight. We also know many others who walk in darkness at noonday. Those in this latter group may never carry the usual white cane and carefully make their way to the sound of its familiar tap, tap, tap. They may not have a faithful seeing-eye dog by their side nor carry a sign about their neck which reads, "I am blind." But blind they surely are. Some have been blinded by anger, others by indifference, by revenge, by hate, by prejudice, by ignorance, by neglect of precious opportunities.

Of such the Lord said, ". . . their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Matt. 13:15.)

Well might such lament, "It is springtime, the gospel of Jesus Christ has been restored, and yet I am blind." Some like the friend of Philip of old call out, "How can I find my way but some man guide me." (See Acts 8:31.) Others are too shy, too fearful to ask for needed help that their precious vision might be restored.

The case of the Rotolo brothers made national headlines. In literally thousands of other instances, the transition from the dense darkness of despair to glorious spiritual light is accomplished without fanfare, without publicity, without the recognition of the world.

From Darkness into Light

In Price, Utah, seventy-six men together with their wives and children walked from darkness into the light of understanding and truth and journeyed to the Manti Temple, there to participate for the first time in sacred, holy ordinances. More than three hundred such men, women, and children came to the Salt Lake Temple from Denver, Colorado, for the same purpose. In Rigby, Idaho; Cardston, Alberta; and numerous other areas the account has been the same. Hundreds are seeing springtime for the first time.

Let me share with you two typical comments from those who were once blind but who now walk in light and truth, thanks to faithful home teachers and a program sometimes called "Project Temple," which is planned and instituted to motivate brethren long inactive.

Lives Enlightened by Truth

From a family in central Utah: "Before our newly found church activity, we thought we were living average, normal lives. We had our problems, our ups and downs. But there was one thing missing in our home and that was a togetherness that only the priesthood can bring. Now we have that blessing, and our love for one another is greater than we ever dreamed it could be. We are truly happy."

From another family: "We thank our Heavenly Father every night for our bishopric and our home teachers who have helped us to achieve blessings that seemed so far away, so impossible to obtain. We now have a peace of mind beyond description."

Those who have felt the touch of the Master's hand somehow cannot explain the change which comes into their lives. There is a desire to live better, to serve faithfully, to walk humbly, and to live more like the Savior. Having received their spiritual eyesight and glimpsed the promises of eternity, they echo the words of the blind man to whom Jesus restored sight, ". . . one thing I know, that, whereas I was blind, now I see." (John 9:25.)

How can we account for these miracles? Why the upsurge of activity in men long dormant? The poet speaking of death wrote, "God touched him, and he slept." I say, speaking of this new birth, "God touched them, and they awakened."

Two fundamental reasons largely account for these changes of attitudes, of habits, of actions.

First, men have been shown their eternal possibilities and have made the decision to achieve them. Men cannot really long rest content with mediocrity once they see excellence is within their reach.

Second, other men and women and, yes, young people have followed the admonition of the Savior and have loved their neighbors as themselves and helped to bring their neighbors' dreams to fulfilment and their ambitions to realization.

The Principle of Love

The catalyst in this process has been the principle of love, described by President David O. McKay as the noblest attribute of the human soul.

Frequently the love of a child can stir a man's heart to action and bring a change into his life. Last winter in a large department store, a little boy walked hand in hand with his mother and father to the toy department to see Santa Claus. The parents had not been getting along. As the little one climbed upon his knee, old Santa cheerfully asked, "What do you want for Christmas?" Santa had no ready answer when the lad replied, "Just for my daddy to love my mommy like he used to." Could a father hear such a plea and not be moved? Could a mother? ". . . a little child shall lead them." (Isa. 11:6.)

Often it is the love of a patient, forgiving, and understanding wife that awakens within a man the desire to

live a better life, to be the husband and the father he knows he should and can be.

Recently I had the privilege of performing a sealing ceremony in the temple for a family I have known for many years. The scene was one of tranquility. The cares of the outside world had been temporarily discarded. The quiet and peace of the house of the Lord filled the heart of each one assembled in the room. I knew that this particular couple had been married for eighteen years and had never before been to the temple. I turned to the husband and asked, "Jack, who is responsible for bringing this glorious event to fulfilment?" He smiled and silently pointed to his precious wife who sat by his side. I seemed to sense that this lovely woman was never more proud of her husband than at that particular moment. Jack then directed my attention to one of the brethren serving as witness to this ceremony and likewise acknowledged the great influence for good that he had had upon his life. As the three beautiful children were sealed to their parents, I could not help noticing the tears which welled up in the eyes of the teenage daughter and then coursed in little rivulets down her cheeks, finally tumbling upon clasped hands. These were sacred tears, tears of supreme joy, tears that expressed silent but eloquent gratitude of a tender heart too full to speak.

I found myself thinking, "Oh, that such men and women would not wait eighteen long years to receive this priceless blessing."

Yet there are those who feel that their own neglect, their bad habits, their shunning of the righteous life have caused God to abandon them, that he will no longer hear their pleadings, nor see their plight, nor feel compassion towards them. Such feelings are not compatible with the word of the Lord. He said:

The Wayward Son Returned

". . . A certain man had two sons:

"And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

"And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

"And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

"And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

"And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

"And am no more worthy to be called thy son: make me as one of thy hired servants.

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

"And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

"But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

"And bring hither the fatted calf, and kill it; and let us eat, and be merry:

"For this my son was dead, and is alive again; he was lost, and is found. . . ." (Luke 15:11-24.)

The Weak Become Strong

Should there be anyone who feels he is too weak to change the onward and downward moving course of his life or should there be those who fail to resolve to do better because of that greatest of fears, the fear of failure, there is no more comforting assurance to be had than the words of the Lord: ". . . my grace is sufficient for all men that humble themselves before me; for

if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them." (Ether 12:27.)

There are men and women everywhere who would be made better by our helping hand. They may be our neighbors, our friends, our business associates. All are our brothers and sisters.

The prayer of my heart is that such persons everywhere will respond to the kind invitation and gentle touch of the Master's hand and faithfully serve our Lord and our Savior, who so willingly died that we might forever live, hopefully having eyes that really see, ears that truly hear, and responsive hearts that know and feel, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Thomas S. Monson of the Council of the Twelve has just addressed us. Before hearing from Bishop Vandenberg, the chorus and congregation will join in singing, "Come, Come Ye Saints," conducted by Maughan McMurdie.

The Choir and congregation joined in singing the hymn, "Come, Come, Ye Saints," with Maughan McMurdie conducting.

President N. Eldon Tanner

We shall now hear from Bishop John H. Vandenberg, Presiding Bishop of the Church, and he will be followed by S. Dilworth Young, First Council of Seventy.

BISHOP JOHN H. VANDENBERG

Presiding Bishop of the Church

A historian informs us that about 100 years BC a new milling apparatus had been invented by a master craftsman in the hills of the Fertile Crescent. With this new contrivance the grain was ground into flour by a swift-moving stream turning a paddle wheel rather than by the laborious method of rotating the millstone by hand. Thus the power of a stream of water was put to work. (Life Science Library [Machines], p. 12.)

The poet Longfellow referred to a far greater power and a more significant milling process when he wrote: "Though the mills of God grind slowly, yet they grind exceedingly small; though with patience He stands waiting, with exactness grinds He all." (Longfellow, *Poetic Aphorisms: Retribution.*) By this we are reminded that humankind is the grain being milled, and the individual is a kernel of grain working between the opposing forces of life. It is through the mill or experiences of life that man is to learn and develop. Here he attains a certain degree of knowledge or skill, but it is through discipline and self-control that he is refined.

The Power of Words and Acts

Today I want to talk particularly about the harnessing of power in connection with this mill of life—the power of words and acts. It was the words of the Prophet Jonah that saved the great city Nineveh from destruction. The power of words has changed the course of history many times for good and many times for bad. In words and acts men influence one another. It is said that we are individually responsible for our own actions and will receive the just reward for our deeds. "Every man will be judged according to his works" (see Mosiah 3:24) is the scriptural warning. Yet no man stands alone; one man's words and acts may influence another man's deeds.

"Opposition in all things"

The Prophet Lehi explains that there is an opposition in all things—light and darkness, good and evil, joy and misery. (See 2 Nephi 2:11.) Emerson said that a dualism bisects nature. It can be seen in night and day, or in a magnet with north and south poles. One attracts; the other repels. Our

society, therefore, may be considered dualistic also. At the top is the light of our age. At the bottom is a creeping, crawling, cancerous disease of crime, filth, and darkness. With unlimited goods, seemingly our every want and need provided for, our continuing mastery over disease, our ever enlarging system of education and higher learning—with all this and more we seem to be so independent that we are confident that all is right. Yet lurking beside us, apparent to the one who will intelligently observe, is a monster as described by Alexander Pope:

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace." (*Essay on Man.*)

The ratio to which people are subjected to evil influences versus good influences is high in favor of the evil. Satan will use his agents in every way that he can cunningly to lure individuals into his web. His agents are represented by people. And people influence the lives of other people.

Risks of Disaster

It is estimated that by 1967 over fifty percent of the population of the United States will be those twenty-five years of age and younger. The worrisome thing is the exposure of this young group to the evil forces of illicit love, drunkenness, crime, violence, unwholesome movies, dishonesty, risqué literature, and all means of vulgarity. One is faced with the question in the Old Testament: "Can a man take fire in his bosom, and his clothes not be burned?" (Prov. 6:27.) There are many who cast all common sense to the wind and try to tell us that we can. There are those who may think they can sit apathetically by and not be a part of the "era of advancement or the cellar of crime."

Offences of Vice

I would like to point to the Savior's warning: ". . . whoso shall offend one of these little ones *which believe in me,* it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Matt. 18:6. Italics added.) This doctrine states it is better to lose your life than wilfully to offend.

The word "offend" as used by the Master means "to cause to sin or fall." This definition is now almost lost in our modern-day language, but the word was used with this meaning in the days of Christ and even up until a century or two ago.

Jesus also said: "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" (*Ibid.,* 18:7.)

Wilful wrong teaching, wrong example, wrong utterance, wrong action by those of influence are offenses to any youth, and the retribution follows as night the day that "no man ever did a designed injury to another, but at the same time he did a greater to himself." (Henry Home, "Injury," *The New Dictionary of Thoughts.*)

Truth of God vs. Philosophy of Men

Many college students, as well as high school students, become confused when some of their professors, in their important positions of influence, try to indoctrinate them with philosophies of men with atheistic ideas. Such teachers may be described as wells without water. They are very forceful in their distorted view and in their criticisms of those who possess faith in God. I would remind young people to remember that God is the author of all truth and to disregard any teaching that conflicts with the word of God.

Universities and other centers of learning are set up by inspiration for the betterment of mankind. But the "dualism" spoken of by Emerson exists at all levels. When you have questions as to religious matters, go to your parents or the bishop who have a knowledge of and authority from God. Ask them to help you consider such philosophies as you may hear in the light of the true principles and help you to keep and develop your faith in God. Be alert and do not let men confuse you into thinking that they know more about man's existence than God's authorized representatives.

The Lord speaks through his proph-

ets, and his commandments so revealed are taught by his authorized agents. History will bear out that when evil principles are taught and faith in God is destroyed, the people go down to oblivion; but when faith in God is established in the hearts of men, the people flourish.

Means of Knowing Good from Evil

Man himself must learn to reason and to discern good from evil. Recently, I heard a man in the process of reasoning as he contemplated the movie advertising "for adults only." He posed several questions to himself, some of which were: Why adults only? Should adults see things which are prohibited to children? If it is good for adults, why not for the children? If bad for the children, why not bad for the adults? If unlawful for children to see, why not for adults? He finally reasoned if it were not good for his children, it was not good for him as a parent. Such advertisements are cunning lures of Satan as he attempts to influence and destroy ethical and moral values.

I read in the news recently of the wisdom a judge used in Iowa as he sentenced two juveniles on auto theft charges. I was thrilled that this judge took the time to give the following advice. His example may serve as a challenge to all civil judges or judges in Israel who are called to give advice.

Penalties of a Prison Record

"Now you have been convicted of a felony," he said. "A felony is a crime for which you might be sent to the penitentiary. In this case I do not have to send you to the penitentiary. . . . I am permitted to give you a parole.

"But if you never see the inside of a penitentiary or the jail you will not have escaped from the penalties of your crime.

". . . The record of your conviction will be here as long as the courthouse stands. . . . Next year, or ten years from now, or when you are old men, if you are ever called to be witnesses in any court of law, some lawyer will point his finger at you and ask this question: 'Have you ever been convicted of a felony?'

"And you will hang your head and admit that you have. . . .

"It may be that some day . . . you will apply for a passport. . . . No country will allow you to become a resident. . . .

"Some day you may seek a position in the civil service of your state or of your nation. On the application blank you will find this question: 'Have you ever been convicted of a felony?' Your truthful answer will bar you from examination; an untruthful answer will be detected because appointments are made only after investigation. . . .

"Some day you may want to take a position of trust, where a surety bond is required. On the application for the bond will appear this question: 'Have you ever been convicted of a felony?'

"And while you are going from one bonding company to another trying to find one willing to take a chance on you, the position will be filled by some applicant who has not been convicted of a felony.

"In a few years you will be 21 and others of your age will have the right to vote, but you will not. . . .

"You will be a citizen of your state and country, but you will have no voice in public affairs. . . .

"Your country is calling men to the colors. . . . But the Army will never accept you, nor will the Navy. Military men are proud of the service; they will not permit it to be debased by the enlistments of convicted felons.

"I am granting you a parole. A parole is in no sense a pardon. You will report to the men who have accepted your parole as often as they may ask. Your convenience is not a matter of importance. . . .

"Should the slightest complaint of your conduct reach this court your parole will be revoked immediately, and you will begin serving your sentence. You will not be brought back here for questioning or explanations. You will be picked up and taken to prison without notice to you and without delay." (*Deseret News,* February 23, 1965, p. A15.)

A lesson well taught is a lesson well remembered. I wonder what the two boys might have done had they had the influence of the judge's counsel

before the theft, rather than the influence that promoted the felony.

Exemplify Righteousness

Parents, church leaders, and all who aspire to positions of influence, teach the youth the proper way to live; help them to develop faith in God and a good, strong character; help them to follow the right influence, that they may retain faith in God. Guide them as Susanna Wesley, the wise and devoted mother of John Wesley, counseled her son: "Would you judge of the lawfulness or unlawfulness of a pleasure, take this rule: Whatever impairs in tenderness your conscience, weakens your reason, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind—that thing to you is sin."

Influences Elevate or Deteriorate

Remember that the mills of God grind slowly, but they grind exceedingly small. In every segment of society, there are those influences which elevate and those which deteriorate the human soul.

The Savior miraculously fed the four thousand. Then he crossed the Sea of Galilee and came into the coasts of Magdala. There the materialistic, self-centered, and egotistical Pharisees and Sadducees came, tempting him to show them a sign from heaven. He observed that they could determine the weather, but they could not discern the signs of the times. "An evil and adulterous generation seeketh after a sign; . . ." (Matt. 12:39) warned Jesus. Today we have some Pharisees and Sadducees in our society, cloaked in the disguise and the influence of "professionalism," urging youth not to believe unless such can be measured in terms of materialistic values. In this mill of life we should heed the counsel that Jesus gave to his disciples: "Take heed and beware of the leaven of the Pharisees and of the Sadducees." (*Ibid.*, 16:6.)

This I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder S. Dilworth Young of the First Council of Seventy will now speak to us.

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy

Records on Metal Plates

One looks with awe as he contemplates the history of the Book of Mormon. Today the account of how it was written is entirely plausible to most men. Because of archeological research it is now known that writing on metal plates was common in the time of Lehi. Men have written on plates many times. Prophets have sung their prophecies and recorded them, kings have told of their conquests, and ministers of state have described their relations with other nations. Even the common accounts of common people have been inscribed. Written on metal plates, leather, or papyrus, in languages strange to us today, all of these have come to our attention.

Men have gone to great lengths to certify their discoveries. "At this certain place we dug," they would write. And there were present others to verify discovery and to help interpret its place in history.

This was not so in 1829. At that time books written on metal plates were known to but few men.

Unique Aspects of the Miracle of Translation

But nowhere in recorded history has a sacred book been buried in the earth and then been brought forth by a miracle such as this one in which an angel of God visited a young man and pointed the way to the hiding place and then withheld the record until the man was prepared to receive it. The prophecies said that the latter-day work would be marvelous and wonderful. Seldom before has a single act

brought forth so much to marvel at. There was the revelation to the young man; there was the four-year period of instruction; there was the providential provision of scribes; there was the literal fulfilment of Isaiah's prophecy in which a learned man said he could not read a sealed book (see Isa. 29:11); there was the miraculous vision in which three men saw the plates and heard the voice declare that this work was done by the power of God; there was the earthly view of the plates by eight earnest, solemn men who saw and "hefted" the plates and knew "of a surety that the said Smith" indeed had them. (See the Testimony of Eight Witnesses, Book of Mormon.)

How to Read the Book of Mormon for Confirmation of Its Truth

With all of this the Lord asks but one thing of the reader. Read the Book of Mormon honestly, prayerfully, with a desire to know its truth; and if the intent is sincere, God will reveal the truth of it to that person by the power of the Holy Ghost. To their wonderment and marveling as they discover its truths for themselves, many have read and believed. And further, with that testimony from the Holy Ghost has come the assurance also that Jesus Christ is the Creator and Lord of this earth, that he is mindful of all those who seek him, that Joseph Smith was a Prophet of God and by revelation established this, The Church of Jesus Christ of Latter-day Saints.

Witnesses Do Not Stand Alone

The young missionaries bear their solemn witness; but as they do it, they do not stand alone, nor does a listening person need to pin his hopes on their word alone. In their hands as they speak is the Book of Mormon which bears its own witness. It is as if they said, "We have told you that the gospel has been restored; now here is a witness which will convince you that we speak truly. You will know it if you read it sincerely." Those fortunate enough to follow this advice discover that it is truly a witness for Christ. That is its chief purpose: to bear witness for Christ to the convincing of Jew and gentile that Jesus is the Christ and that his gospel is for all men.

The number of people who have picked up the book by chance, read it, and become converted to its message has been very great. It is a silent witness, on duty twenty-four hours every day in many unexpected places. But to do its most effective work it must be in many more. Every home should have it in its library; every place people stop for a moment it should be available. It is possible that the person who obtains a copy will not read it, but sooner or later there will be those who will see it, pick it up, turn to the page containing its declared purpose, and then become lost in the spiritual message of its drama and its history. With marveling in their souls and wonder in their hearts, they will peruse its pages, receive and believe the promise at its end, and find the kingdom of God in this living, vibrant Church.

Projects for Making the Book of Mormon Available

For a long time there has been a vast project to make the Book of Mormon available to everyone who can read. Quorums of the priesthood have placed it where people stay overnight or await their turn in professional offices. The high priests have done this great service. Now, from here on, under the direction of the missionary committee of the Church, the seventies quorums are to continue this act of love. On the firm foundation laid by the high priests, the seventies will now carry the work further and to more and more people. No one, it is hoped, will be able to say that he has not had opportunity to read this witness for Christ.

"A Marvelous Work and a Wonder"

Anyone who reads it with sincere purpose and genuine desire to know the truth will have it borne into his soul that Jesus Christ, the Son of God, is the Creator and Redeemer of the world. He will also know that Joseph Smith was a Prophet of the Living

God, called by the Lord as the human agent for the restoration of the gospel in the last days. It will be a witness to a work so marvelous that wonder and joy will spring into the hearts of men as they respond to its message and its testimony.

In our day we see the fulfilment of a prophecy written more than two thousand years ago: "Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:13-14.)

Let us not falter in the effort to bring about its complete fulfilment to the awe and wonderment of all men in this day.

The Church is carrying forth its assigned work to teach repentance and salvation to the world, and its beckoning arms say, "Come." President David O. McKay is the prophet of God on whom rests the responsibility to guide the work today. It is our equal responsibility to assist him all we can, and the work will then roll forth as Daniel prophesied until it fills the whole earth. (See Dan. 2:35.) That it may soon be, I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to S. Dilworth Young of the First Council of Seventy. We will now hear from Brother Henry D. Taylor, Assistant to the Council of Twelve, and he will be followed by Elder Howard W. Hunter of the Council of Twelve.

ELDER HENRY D. TAYLOR

Assistant to the Council of the Twelve Apostles

After the earth had been organized and beautified, the Lord created man in his own image and after his own likeness. And then the Lord God said: "It is not good that the man should be alone; I will make him an help meet for him." (Gen. 2:18.) Eve was then created and given to Adam as a companion and wife.

"No man is an island"

The poet Longfellow beautifully expressed this relationship of husband and wife in the following verse:

As unto the bow the cord is,
So unto the man is woman;
Though she bends him, she obeys him,
Though she draws him, yet she follows;
Useless each without the other!
(*Hiawatha.*)

The Lord's declaration, "It is not good that the man should be alone; . . ." (Gen. 2:18) has lofty significance. A babe born into this world is a helpless creature, dependent on its parents for care, love, and sustenance. Then as his life's cycle expands toward maturity, many other people affect the course of his life. Association with other youth and participation in their activities, schools, movies, television, radio, and other media also influence the individual.

One of the most vital forces in this teaching or training process is that of the Church. Someone has estimated that a boy fourteen years of age, raised in the Church, would have had approximately twenty-five auxiliary and priesthood teachers and leaders who provided more than a thousand hours of gospel instruction for his benefit. Added to this there probably would be another twenty-five persons currently engaged in bringing the full program of the Church to him.

Although one is born alone and dies alone and is free to live, think, feel, and act by himself, he needs help in reaching his highest possible potential. He cannot do it fully by himself.

As members of the Church, we are traveling along the same highway,

each one working out his own salvation, with exaltation and eternal life in the celestial kingdom as the goal. Yet in this striving process we are not alone; we gain and give strength and encouragement to each other. It has been aptly stated: "No man is an island; no man stands alone." (John Donne.)

God in the Solitudes

But there are those who feel that they have no need for anyone else, that they are sufficient unto themselves. Such persons claim, for instance, that it is not necessary to attend church meetings and mingle with others. They suggest that they can worship alone in the mountains, in the canyons, in the out-of-doors.

It is true that momentous events have transpired out in nature. Moses heard the voice of the Lord from the burning bush on the hillside and also received the Ten Commandments on Mt. Sinai. Joseph Smith was blessed with the actual visitation from God the Father and the Lord Jesus Christ in the Sacred Grove. The spirit of worship was surely present on those hallowed occasions. The Savior taught that secret prayer is efficacious when he suggested: ". . . when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. 6:6.)

Worship for "the perfection of the Saints"

Even though Moses, Joseph Smith, and the Master all worshiped as individuals and prayed secretly, yet each indicated the need for group worship. The Lord had Moses set up the magnificent Tabernacle in the wilderness; the Prophet Joseph was directed to build churches and temples and establish a group educational system; and the Savior established his church organization for the purpose of "perfecting . . . the saints, for the work of the ministry. . . ." (Eph. 4:12.) We have received from God many commandments that require participation together as church members. The Lord has said:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; . . ." (D&C 59:9-10.)

Also remember the instruction: "It is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus." (D&C 20:75.)

Many blessings come from assembling with other members of the Church. On fast day we are inspired and uplifted as we hear fervent testimonies borne. In Sunday School and other meetings we profit by the experiences and expressions of others. Then also consider the value of the warm smile and hearty handclasp as we associate together, giving us a feeling of brotherhood and unity, a sense of belonging—belonging to one another and to the kingdom of God. The joys we feel are many, many times greater than if we attempted to work and worship alone.

Fellowship with the Saints

It was not meant that we should stand alone. No one is an island. We need to be in fellowship with the Saints. By them our lives can be made better and richer. Recently I heard of an incident which illustrates this point. A boy was extended an invitation to visit his uncle who was a lumberjack up in the Northwest. For months the boy had looked forward with anticipation to this trip as an exciting adventure. Finally the time came for his journey to the vast timber empire of our country. His uncle met him at the depot, and as the two pursued their way to the lumber camp, the boy was impressed by the enormous size of the trees on every hand. There was a gigantic tree which he observed standing all alone on the top of a small hill. The boy, full of awe, called out excitedly, "Uncle George, look at that

big tree! It will make a lot of good lumber, won't it?"

Good Trees Grow in Groves

Uncle George slowly shook his head, then replied, "No, son, that tree will not make a lot of good lumber. It might make a *lot* of lumber but not a lot of good lumber. When a tree grows off by itself, too many branches grow on it. Those branches produce knots when the tree is cut into lumber. The best lumber comes from trees that grow together in groves. The trees also grow taller and straighter when they grow together."

It is so with people. We become better individuals, more useful timber when we grow together rather than alone.

This growing together places a responsibility upon each one of us. We should try fully to appreciate all our associates, help them, love them, teach them the gospel of the Lord Jesus Christ, his plan of salvation for them. We are all the children of God. We can help others; they can help us. Together we can become valuable timber in effectively building his Church in which we are blessed to hold membership.

Somewhere out there in the wards and branches and cities where you live are those who are lonely—lonely for want of the light of truth; lonely for the association of those who reflect the Spirit of the Master; lonely, though they may not realize it now, to be a part of the body of Saints that make up the kingdom of God here on the earth. Don't let them stand alone in the dark. Go to them. Let your life be a lamp to their feet. Guide them till they stand with you and your associates in the gospel of our Redeemer. This is your responsibility, your obligation, your mission, your privilege. May you fulfil all of these opportunities humbly and nobly, I pray in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder Henry D. Taylor, Assistant to the Twelve, and Elder Howard W. Hunter of the Council of the Twelve will be our concluding speaker. Elder Hunter.

ELDER HOWARD W. HUNTER

Of the Council of the Twelve Apostles

The beginnings of most of the religions of the world are somewhat obscure, and this is true of the beginnings of Israel's religion. The central event upon which all of the early stories converge is the exodus of Israel from Egypt. A series of events occurred which demonstrates the concern of the Lord for his children. The Hebrews believe that their God had made himself known to them at the hour of their deepest need by providing a liberation from their taskmasters, the Pharaohs of Egypt. The Lord called Moses to lead them. It was not an easy assignment to lead people who wavered between faith and doubt, obedience and defiance.

Clues to Evidence of God's Concern for His Children

Military strategy did not deliver the children of Israel from the pursuing Egyptian armies at the Sea of Reeds, but the protection of the Lord, who separated the waters so that they might pass over dry-shod and escape. He came to their rescue from the pillar of cloud and fire. He sustained them in their needs as they moved across the Sinai Peninsula. When they suffered from thirst, he caused the waters to be made sweet. To relieve them from hunger, he provided quail and manna. In spite of these great manifestations, Moses was besieged with the constant task of preserving unity and order. On occasions there were murmurings against the great leader and attacks on his authority when they were delayed in reaching their expected goal of the land of milk and honey.

After a long struggle the Israelites entered the desert of Sinai and estab-

lished a camp at the base of the mountain. It was while here that a marvelous event took place. Moses had gone up on the mountain to seek divine guidance in the solution to the problems which faced him.

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

"And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

"And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

"And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." (Exod. 19:16-19.)

After the happening of these events on this awesome occasion, the Lord stood on the top of the mountain, and Moses was allowed to approach him. The seventy elders were permitted to move part way up the mountain, and all others remained at the base. The Lord then proceeded to announce what has come to be known as the Ten Commandments or the Decalogue. In Hebrew the Decalogue is known as the Ten Words because in its primitive Hebrew form it consists of ten brief phrases, each only two words long.

The First Commandment

"Thou shalt have no other gods before me." (*Ibid.*, 20:3.) In Egypt the Israelites had been surrounded by people who worshiped other gods, but they had become familiar with the presence of the Lord through the miracles he had performed in bringing them through the Red Sea and delivering them from the Egyptians, bringing water from the rock, providing quail and manna when they were hungry, and a pillar of cloud to direct them. This commandment to have no other gods was given as primary for man's happiness, that he might give his allegiance to his true Father. There must be one supreme loyalty in one's life to the true God.

The Second Commandment

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

"Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

"And shewing mercy unto thousands of them that love me, and keep my commandments." (*Ibid.*, 20:4-6.) Under the bonds of Egypt, the Israelites had been subjected to the worship of the graven images prohibited by this commandment. It might be noted at this point that there are some of the major Christian denominations of the world which omit from the Decalogue this second commandment pertaining to graven images in its entirety and divide the tenth in order to have ten commandments. History has well portrayed the calamities that come to the generations of children when fathers turn from the true God. On the other hand we see the blessings which come to children of righteous parents.

The Third Commandment

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." (*Ibid.*, 20:7.) By this we are commanded not to engage in false oaths or any irreverent statement pertaining to God or any of his attributes or common swearing where his name is used. Swearing or cursing is usually the result of an effort of one who is inarticulate to impress others. Blasphemy is a disgusting habit which commands no respect.

The Fourth Commandment

"Remember the sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the sabbath

of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." (*Ibid.*, 20:8-11.)

This is a restatement of the law that existed from the beginning when God rested after the creation. I have always been interested in the words "six days shalt thou labour." This appears to be as much a commandment to work six days as it is to refrain from work on the seventh day. It is also interesting to note that this fourth commandment is addressed "thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger." Nothing is said about thy wife. Perhaps this is the reason that after the big task of getting the children washed, fed, dressed, getting her husband's clothes ready, starting the Sunday dinner, and arriving at church herself nearly on time, mother does not respond to the spirit of the opening hymn, "Welcome, welcome, Sabbath morning, Now we rest from every care."

The Fifth Commandment

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (*Ibid.*, 20:12.) Children are admonished to respect and render obedience to their parents, and are expected to provide for them when disabilities arise as their parents did for them as little children.

The Sixth Commandment

"Thou shalt not kill." (*Ibid.*, 20:13.) This commandment is in reference to the unlawful taking of a human life. Life is one of man's most precious earthly possessions. Respect for human life has grown over the many centuries which have passed since this law was presented, and it probably outranks all of the other nine commandments as the one which has been given the greatest concern by mankind.

The Seventh Commandment

"Thou shalt not commit adultery." (*Ibid.*, 20:14.) The Lord is concerned with the sacredness of marriage and the family unit. This is not mere advice, but a clear, concise, terse commandment given to apply to both men and women equally.

The Eighth Commandment

"Thou shalt not steal." (*Ibid.*, 20:15.) This commandment adds the sacredness of property to those concerning the sacredness of life and the sacredness of the family. This is the basic commandment on which the idea of private property rests. This is a prohibition against theft, robbery, burglary, taking an unfair advantage as a buyer or a seller, or any wrongful act by which one acquires that which is not rightfully his. It has been said that man has a possessive instinct, but his ability to possess has its limits. For this reason the stars still are in their ancient places only because they are out of the reach of predatory human hands. In view of the present contest to control space, we are not sure of the future results.

The Ninth Commandment

"Thou shalt not bear false witness against thy neighbour." (*Ibid.*, 20:16.) Primarily this commandment has reference to false testimony in judicial proceedings, but it is extended to cover all statements which are false in fact. Any untruth which tends to injure another in his goods, person, or character is against the spirit and letter of this law. Suppression of the truth which results in the same injury is also a violation of this commandment.

The Tenth Commandment

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's." (*Ibid.*, 20:17.) To covet

means to desire, to long for, to crave that which belongs to another person. The desire to acquire good things is not a violation, but the desire to take them away from another unlawfully is a wrong. In this respect it is well for us to understand that good or evil commences not when the act occurs, but when one sets his heart upon a thing.

The Decalogue or the ten laws were inscribed on two tablets of stone. Just how they were arranged is not known, but most students divide them into two sets. The first division consists of those laws which are concerned with man's relation to God. These are: no other gods, no graven images, no blasphemy, and keep the Sabbath. Some have included honor thy parents, while others have put this in the category of the last five, which are the laws encompassing a system of moral duties to others —thou shalt not kill, commit adultery, steal, bear false witness, or covet.

Duty to God and Neighbor

Apparently the Savior had these two groups of laws in mind, the first defining man's duty to God and the second providing for a duty to neighbors, when the lawyer asked him: "Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

This clear, concise, unmistakable restatement of the Decalogue reduces the ten laws, the "thou shalt nots," as they are often called, to two simple admonitions containing the element of love—love the Lord and love thy neighbor.

He loves the Lord with all his heart who loves nothing in comparison of him, and nothing but in reference to him, who is ready to give up, do, or suffer anything in order to please and glorify him. He loves God with all his soul, or rather with all his life, who is ready to give up life for his sake and to be deprived of the comforts of the world to glorify him. He loves God with all his strength who exerts all the powers of his body and soul in the service of God. He loves God with all his mind who applies himself only to know God and his will, who sees God in all things and acknowledges him in all ways.

The love of our neighbor springs from the love of God as its source, and the love of God is found in the love of our neighbor.

The Basis of Laws for Men

This is the teaching of the Savior. How happy the children of the earth would be if these two simple precepts, which encompass the law given to Israel, could be observed. Hundreds of thousands of laws, statutes, and codifications of laws have been written by man in an effort to spell out man's rights and duties in society, most of which fall within the meaning of the simple statement of the Lord, "Thou shalt love thy neighbour. . . ."

As one reads of the wanderings of the Israelites in their quest for the promised land, this query comes to mind: Why did they not understand and follow the prophet of the Lord? As we think of the progress of man over the centuries which have followed and the great scientific achievements he has wrought, we marvel at the advance. But has man really achieved in living the simple commandments to love his neighbor and to love the Lord? Are we still wandering in the barren Sinai wilderness?

I humbly witness that Jesus is the Christ, the Son of the True and Living God. Through his Church established in these latter days, the gospel as restored in this dispensation and the power of the priesthood can come the help needed by those who wander, to rise above the worldly level and live the law of the Lord. This is our invitation to truth seekers everywhere. I pray that his Spirit may be with us and give us the desire and ability to live his laws, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Howard W. Hunter of the Twelve has been our concluding speaker.

The Brigham Young University Combined Choruses will now sing, "Hallelujah Chorus," from the "Mt. of Olives" by Beethoven, conducted by Maughan McMurdie, with Frank W. Asper at the Organ.

Again we wish to express our appreciation to these well trained and talented students coming here and for their beautiful singing this morning.

The benediction will be offered by Elder Elmer Ray Moon, president of the Duchesne Stake, after which this conference will be adjourned until 2 o'clock this afternoon.

The Brigham Young University Combined Choruses sang the Hallelujah Chorus" (From the "Mount of Olives," by Beethoven)

President Elmer Ray Moon, President of the Duchesne Stake, offered the benediction.

Conference adjourned until 2:00 p. m.

SECOND DAY

AFTERNOON MEETING

The Conference reconvened at 2:00 p. m., Monday, April 5th at 2 o'clock p. m., with President David O. McKay presiding and President Hugh B. Brown, Second Counselor in the First Presidency, conducting. (President McKay, at the persuasion of his physician, remained in his apartment for this session, where he watched and listened to the services by means of television).

The Brigham Young University Combined Choruses, under the direction of Ralph Woodward, furnished the choral music for this session. Elder Roy M. Darley, Tabernacle Organist, was at the console.

President Hugh B. Brown

President McKay's physicians have persuaded him that it would be unwise for him to be present this afternoon. He has asked that I conduct this service. We shall proceed under his presidency and direction.

For the information of those who are tuned in by radio and television, we are pleased to announce that we are assembled in the historic tabernacle on Temple Square in Salt Lake City in the fourth session of the 135th Annual Conference of the Church of Jesus Christ of Latter-day Saints. The sessions of this conference will be broadcast as a public service over television and radio stations throughout the west. The names of these stations have already been announced. We appreciate their cooperation. Both of the sessions today will be re-broadcast over KSL radio Tuesday morning starting at 1 o'clock.

The singing for this afternoon's session will be furnished by the Brigham Young University Combined Choruses conducted by Ralph Woodward, Brother Roy M. Darley at the organ.

We shall begin these services by the chorus singing, "Spirit Divine Attend Our Prayer," conducted by Brother Woodward. The invocation will then be offered by Cecil I. Burningham, president of the San Diego South Stake.

Singing by the Combined Choruses, "Spirit Divine, Attend our Prayer."

Elder Cecil I. Burningham, President of the San Diego South Stake, offered the invocation.

President Hugh B. Brown

The invocation was just offered by President Cecil I. Burningham of San Diego South Stake.

We have received many telegrams telling us of the reception in various parts of the world. We have not time to refer to all of them. There is one I should like to mention, just received. It comes from Holland. "The morn-

ing session perfectly received. Love, Brother Carroll Schoulters."

In announcing the donors of these lovely flowers a time or two during the conference, we neglected to announce that the two beautiful vases that are on the left and right of the pulpit were arranged and presented by the Hopi Indians, at Polacca, Arizona. We want them to know how much we appreciate, not only their thoughtfulness and their loyalty, but we appreciate the artistry as we note it in the way they have arranged these lovely flowers.

The choruses will now favor us with "All Creatures Of Our God and King."

Selection by the Combined Choruses, "All Creatures of Our God and King."

President Hugh B. Brown

Elder Spencer W. Kimball of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder Victor L. Brown of the Presiding Bishopric.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

My beloved brothers and sisters and friends: From the impressive keynote talk of President McKay, nearly every speaker has dwelt on the home and human behavior in total or in part in spite of the fact that no one knew what others were speaking about. This would point out to me that there is a great universal problem and that the Lord is inspiring his servants to warn the world before the whirlwind strikes.

We were driving north on an Oklahoma highway and noted the afternoon sun going out of sight behind the clouds. The grayness got deeper and more ominous. We said, "It looks like a storm brewing." As darkness increased and the winds began to howl, we said, "This storm will be violent." As it broke with all its hellish fury, we said, "This rain and wind have become a raging whirlwind."

Turbulent Times

These are turbulent times. The newspapers give front page to ever-increasing acts of violence, and magazines devote pages to the growing menace. Such stories are revolting in their worldliness and debauchery—reminding us that there shall be a day of reckoning, as the prophet said:

"If my people shall sow filthiness they shall reap the chaff thereof in the whirlwind; . . ." (Mosiah 7:30.)

Insubordination reigns. Students rebel against restraints and limitations, demanding so-called freedoms in sex and social life. Youth, seemingly unafraid of law-enforcement officers, public opinion, or punishment, run wild. There seems to be an ever-increasing upsurge of rebellion in adults and youth. Vandalism continues in open defiance of officers with ever-increasing acts of violence.

The Prophet Nephi looked forward to these last days and made some remarkable predictions:

"For behold, at that day shall he [Satan] rage in the hearts of the children of men, and stir them up to anger against that which is good.

". . . and thus the devil cheateth their souls, and leadeth them away carefully down to hell." (2 Nephi 28:20-21.)

Then, he warns: ". . . wo unto all those who tremble, and are angry because of the truth of God!" (*Ibid.*, 28:28.)

Can Be Arrested

Can it be arrested? Can we turn the tide and bring back decency and order out of chaos? The answer is yes—a positive, stentorian *yes*. But the solution is not easy. If it could be solved with money, people would tax themselves to curb it. If penal or correctional institutions would suffice, a great building program would be initiated. If additional social workers could prevail, universities would add courses

in social work. If courts and judges, attorneys and policemen, prisons and penitentiaries could stop the onrush of delinquency, such institutions would be dotted over all the land. But such are not cures for the malady. They but salve it over temporarily and effect no permanent cure.

The Lord has given us a plan so simple, so costless. It requires a change of attitudes and a transformation of lives. But the answer has always been here though ignored by the masses because it requires that sacrifice and dedication which men are reluctant to give.

The scriptures outline this effective program:

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." (Abr. 5:18.)

". . . thou shalt not covet thy neighbor's wife; nor seek thy neighbor's life." (D&C 19:25.)

". . . attend to all family duties." (*Ibid.*, 20:47.)

Bring up your children ". . . in the nurture and admonition of the Lord." (Eph. 6:4.)

In 1833 the Lord warned through his prophet:

"And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men and because of the tradition of their fathers." (D&C 93:39.)

And then he offered the solution:

"But I have commanded you to bring up your children in light and truth." (*Ibid.*, 93:40.)

The spirit of the times is worldliness. Hoodlumism is on the warpath. Supposedly good youth from recognized good families express their revolt in destructive acts. Many defy and resist the law-enforcing officers. Respect for authority—secular, religious, political—seems to be at a low ebb. Immorality, drug addiction, general moral and spiritual deterioration seem to be increasing, and the world is in turmoil. But the Lord has offered an old program in new dress, and it gives promise to return the world to sane living, to true family life, to family interdependence. It is to return the father to his rightful place at the head of the family, to bring mother home from social life and employment, the children from near-total fun and frolic. The Home Teaching Program with its crowning activity, the Family Home Evening, will neutralize the ill effects if people will only apply the remedy.

An early American prophet said:

"I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; . . . yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record . . . ." (1 Nephi 1:1.)

This young historian was large in stature, large in understanding, large in desire, and mighty in power and righteousness.

His great desire was to know the will of God, the purpose of life, and to persuade men to come to Christ.

He declared:

". . . I did believe all the words which had been spoken by my father; . . ." (*Ibid.*, 2:16.)

Fathers Respected

In the divine scheme every soul has been given a father whose responsibility is not only to sire and provide the necessities of life, but also to train for mortality and life eternal.

Undoubtedly Sariah cooperated with Lehi, but it was the father who called his family together to teach them righteousness.

The teaching of the children by the fathers is basic from the beginning. The Lord ordained it so.

Though Enos had strayed for a time, the teachings of his father prevailed, and he returned to worthiness.

Enos begins his part of the record as follows:

". . . I, Enos, knowing my father that he was a just man—for he taught me . . . in the nurture and admonition of the Lord—and blessed be the name of my God for it—

"And I will tell you of the wrestle which I had before God, before I received a remission of my sins.

"Behold, I went to hunt beasts in the forests; and the words which I had often heard my father speak concerning eternal life, and the joy of the

saints, sunk deep into my heart." (Enos 1-3.)

It is apparent that Enos received his greatest inspiration and training from his own faithful father. And the teachings were frequent and powerful concerning eternal life.

He was deeply impressed, for he said these teachings from his own father sank into his heart—so deep, so impressive, that now, as conviction of his errors pressed down upon him, he was ready to pay a heavy price for forgiveness.

The supplication of Enos is written with a pen of anguish and on the paper of faith and with a willingness to prostrate himself totally that he might receive forgiveness. His words are mighty and definitive. He could have said merely, "I wanted information." But he said, ". . . my soul hungered. . . ." (*Ibid.*, 4.) He could have merely prayed unto the Lord like so many pray, but in his eagerness for forgiveness, he said, ". . . I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul; . . ." (*Idem.*)

How impressive his words! "Mighty prayer and supplication" is not the usual prayer. The Lord's agonies in Gethsemane, so long, so earnest, were mighty prayers.

Enos wept out his pleadings "And . . . said: Lord, how is it done?" (*Ibid.*, 7.)

And the answer came: ". . . Because of thy faith in Christ, whom thou hast never before heard nor seen. And many years pass away before he shall manifest himself in the flesh; . . ." (*Ibid.*, 8.)

What faith! And what was the source of this great sureness except from home and parents?

Home Evening Programs

This was somewhat comparable to home evenings. He said:

". . . I had often heard my father speak concerning eternal life, and the joy of the saints. . . ." (*Ibid.*, 3.)

In this inspired program the parents, and especially the father, will teach the children. And it is available to the people of the world regardless to what church they may belong. It provides a formal meeting and a planned program and consistent teaching of the gospel of Christ with participation in the reading of the scriptures and in the program by the children and parents. Each child has his own scriptures. The organizational teachings may complement the home teaching.

The scriptures indicate that Jacob may have had the equivalent of home evenings, for it is recorded:

"Then Jacob said unto his household, and to all that were with him, Put away the strange gods . . . and be clean, and change your garments:" (Gen. 35:2.)

King Benjamin from his elevated platform appealed to the parents: "And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, . . .

"But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another." (Mosiah 4:14-15.)

Isaiah follows with a plea and a command and a promise:

"And all thy children shall be taught of the Lord, and great shall be the peace of thy children." (Isa. 54:13.)

In the command of Moses to the wanderers certainly there were the elements of home teaching.

"And these words . . . shall be in thine heart:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:6-7.)

"Put father back at the head of the family"

Certainly here was family worship. Then I remembered the forceful address of President Stephen L Richards several years ago when he called upon all men to come home and assume their rightful place as the head of the family.

May I quote from his eloquent

sermon: "Termites are permeating the foundation of the kingdom—the homes of the people—even more destructive and elusive than those semi-microscopic little animals that break down our walls." (April 1958 general conference; The Improvement Era 61: 409.)

He quoted from a then-current magazine article wherein the eminent judge-author gave a nine-word cure for juvenile delinquency. With twenty-one years of his life a criminal lawyer and sixteen years a judge in the criminal court, he was a recognized authority. The challenging nine words were:

"Put father back at the head of the family." Ah! This is the foundation of true family life. The article revealed that criminal offenders under eighteen years of age in Italy, France, Belgium, Germany, and Britain were responsible for from 2 percent to 16 percent of sex crimes as compared with 35 percent for the United States.

The judge concluded that the primary reason for the reduced percentages of juvenile delinquency in the European countries was respect for authority, especially for authority in the home, which normally reposes in the father as head of the family. (April 1958 general conference.)

President Richards explained the concepts of home, fatherhood, and motherhood, and stated this Church has always taught this exalted concept of putting and keeping father at the head. A pity he did not live to see this divine Church embark on this challenging, newly emphasized program of Family Home Evening, transforming houses into homes and homes into heavens.

One of the most provocative and profound statements in holy writ is that of Paul wherein he directs husbands and wives in their duty to each other and to family. First, he commands the women:

"Wives, submit yourselves unto your own husbands, as unto the Lord.

"For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

"Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." (Eph. 5:22-24.)

This is no idle jest, no facetious matter. Much is said in those few words.

Paul says, "as unto the Lord."

A woman would have no fears of being imposed upon nor of any dictatorial measures nor of any improper demands if the husband is self-sacrificing and worthy. Certainly no sane woman would hesitate to give submission to her own really righteous husband in everything. We are sometimes shocked to see the wife take over the leadership, naming the one to pray, the place to be, the things to do.

Husbands are commanded: ". . . love your wives, even as Christ also loved the church, and gave himself for it;" (*Ibid.*, 5:25.)

Here is the answer: Christ loved the Church and its people so much that he voluntarily endured persecution for them, suffered humiliating indignities for them, stoically withstood pain and physical abuse for them, and finally gave his precious life for them.

When the husband is ready to treat his household in that manner, not only the wife, but also all the family will respond to his leadership.

Certainly, if fathers are to be respected, they must merit respect; if they are to be loved, they must be consistent, lovable, understanding, and kind, and must honor their priesthood.

President Richards further states: "[Their wives] know that that priesthood has true virtue within it—the power to bless, the power to heal, the power to counsel, to make peace and harmony prevail."

What great incentives the mother has to honor and build up her worthy husband in the esteem of the offspring when she knows that this contributes to the well-adjusted lives of her children. And what a great incentive the father has for rising to his tallest stature to merit the love and respect of all members of his family!

And so, we plead with the fathers to return to their little kingdoms and with kindness, justice, proper discipline to inspire; and we appeal to the mother to help to create that happy family relationship.

In the great Home Teaching Program and Family Home Evenings, the responsibilities lie first and properly on the head of the father. The wife will assist. What true father would shirk this great privilege? What father would shift the planning, organizing, conducting such family programs? What dutiful father would evade this teaching, opportunity, and responsibility?

Nephi credited his father with his training as did Enos. It was the words which he had often heard his father speak which stirred him to a soul-hungering which brought him back to spiritual health and landed him on his knees for an all-day, all-night communication with his Maker.

It would appear from the scriptures that it was Jacob who trained his household and gave them their blessings.

Now let us see the other side. The scriptures condemn men and women when they fail to do their duty.

The Lord punished the temple-worker Eli, charging him with the serious sins of his sons.

And the Lord whispered through Samuel: ". . . I will perform against Eli all things which I have spoken concerning his house. . . .

". . . because his sons made themselves vile, and he restrained them not." (1 Sam. 3:12-13.)

In modern times the Lord said: "Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; . . ." (D&C 68:31.)

To Frederick G. Williams, he said: ". . . you have continued under this condemnation;

"You have not taught your children light and truth, . . . and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

". . . if you will be delivered you shall set in order your own house, for there are many things that are not right in your house." (*Ibid.*, 93:41-43.)

Turning to Sidney Rigdon, the Lord charged: "Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house." (*Ibid.*, 93:44.)

And then the Lord said: "What I say unto one I say unto all; pray always lest that wicked one have power in you, and remove you out of your place." (*Ibid.*, 93:49.)

Teach the Children

How sad if the Lord should charge any of us parents with having failed to teach our children. Truly a tremendous responsibility falls upon a couple when they bring children into the world. Not only food, clothes, shelter are required for them but loving, kindly disciplining and teaching.

I wonder what this world would be like if every father and mother gathered their children around them at least once a week, explained the gospel, and bore fervent testimonies to them. How could immorality continue and infidelity break families and delinquency spawn? Divorce would reduce and such courts would close. Most ills of life are due to failure of parents to teach their children and the failure of posterity to obey.

Of course, there are a few disobedient souls regardless of training and teaching, but the great majority of children would respond to such parental guidance.

And then, I think: Had Israel's fathers and mothers done their full duty to their children, would Palestinian forests have vanished, their hills been denuded? Would they have been slain by their enemies, the sword running through their land? Would their power have been broken, their heaven made as iron, their earth as brass? Would hunger have stalked the land? Would mothers have devoured their children? Would the people have again been taken in bondage?

Had every father in Babylon, assisted by the mother, taught and trained little ones in the nurture and admonition of the Lord, would that great city have been covered with sand and its corruption buried in the earth, its springs dried up, its temples toppled? Would drunken revelry have lulled them to an unawareness of their danger? Would palms and willows wither and would lands be dried and desolate?

Would Babylon have become a hiss and a byword and would the wolf and the jackal, the owl and doleful creatures be its only inhabitants and the shepherd and the Arabian avoid the haunted place?

Had every Roman father been teaching his sons righteousness instead of war and every mother making a home for her children, had all parents assembled their children in their homes instead of the circuses and public baths, had they taught them chastity and honor and integrity and cleanness, would Rome still be a world power? Certainly it was not the barbarian from the north but the insidious moral termites within which destroyed the Roman world empire.

Had the parents of the world from Adam down carried on their home teaching, their home evenings, their home togetherness and sweet family life as ordained by the Lord, would there have been a world deluge, a Tower of Babel, a Sodom and Gomorrah? Would the streets of Samaria ever have been plowed or the walls of Jerusalem leveled? Would there be oriental and occidental enemies today establishing military bases, accumulating ammunition, inventing missiles, preparing nuclear weapons? Would they be crouching as cats after mice, waiting for the rotting process to develop to the point of no return? Would increasing delinquency and rebellion cause them to wait while the progressing, softening illness would make that death inevitable?

In our own dispensation the Lord reiterated his basic command to those who brought children into the world when he said:

"And again, inasmuch as parents have children in Zion . . . that teach them not . . . the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion. . . ." (D&C 68:25-26.)

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (*Ibid.*, 68:28.)

Home life, home teaching, parental guidance is the panacea for all the ailments, a cure for all diseases, a remedy for all problems.

And in our land, if the home teaching by local leaders, crowned by the home evenings with father and mother enthroned, were the rule in Zion, would not taverns be closed, and gambling dens be boarded up, and licentiousness nearly eliminated, and hoodlumism terminated, and jails reduced, and penitentiaries limited?

Would we not be safe to walk in dark places and eliminate locks from our doors and enforcement officers from our streets if men and women returned home?

Oh, my brothers and sisters, the sons and daughters of God, the members of Christ's Church, the people of all religious affiliations, the people of all nations, let us take hold of this general panacea and heal our wounds and immunize our children against evil by the simple process of teaching and training them in the way of the Lord. Every father and mother in Zion, and every Catholic, Protestant, Jewish, Mohammedan, and all other parents have the same responsibility: to teach their children to pray and walk uprightly before the Lord!

It is my humble prayer that this glorious world may yet be a reality, in the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Spencer W. Kimball of the Council of the Twelve has just spoken to us. Elder Victor L. Brown, second counselor in the Presiding Bishopric, will now address us and he will be followed by Boyd K. Packer, Assistant to the Twelve.

BISHOP VICTOR L. BROWN

Second Counselor in the Presiding Bishopric

My brothers and sisters, as I sat with you this morning, thrilled at the inspiring messages, it gradually dawned on me that the address I had prepared

had already been given. As I placed it in my desk drawer during the lunch hour, I thought of what I might say should I be called upon this afternoon. Two experiences came to my mind, each having occurred within the last week.

Entrusted with a Child of God

A week ago today, Sister Brown and I visited with our son and his wife, a new mother. As we visited with our daughter-in-law and held this wonderful bundle of humanity, which had just left the presence of our Heavenly Father, I marveled at the expression of a new mother's love for her firstborn. I thrilled at the excitement, the joy, and the wonderment expressed by this lovely mother at having brought into this world one of the choice spirits of our Heavenly Father. I thought how wonderful it would be if she could remember all of her life that she has been entrusted with a child of God.

Just last evening we called at our other son's home. Not too many weeks ago, this daughter-in-law presented us with our second granddaughter. This lovely little girl has been with us just long enough to turn over in bed and to hold her head up when held in our arms. As I listened to the gurgling laugh and witnessed her smile, my heart was filled. She is happy because her mother loves her. She knows her mother loves her. She doesn't know because she has been told; she knows because of the way her mother holds her, the way she talks and sings to her, and the way she lets her soul commune with the soul of her daughter. I couldn't help thinking what a wonderful thing it would be for both of these young mothers if they would always remember where these children came from. I think they will, because they love them.

It is a very dangerous thing for a father-in-law to instruct his daughters-in-law in the rearing of their children. I have never ventured into this field, and I suppose this will be the last time. Nevertheless, I would like to make one or two suggestions.

In every session of our conference, the brethren have given us wise counsel regarding family responsibilities. I hope these young women have listened to this advice. If they will incorporate these teachings in their lives and add a great measure of **love**—the kind of love in which these lovely children can blossom into natural, happy, robust, spiritually strong individuals—they will have filled a great measure of their responsibilities as mothers.

True Love Is Unselfish

Love can be misunderstood. Sometimes love becomes possessive, sometimes selfish. Of course, neither is true love. True love is always unselfish.

One particular story of a mother who loved her daughter came to my attention. She loved her very dearly. Her daughter wasn't very popular. She didn't have many friends. She was a senior in high school, and her mother was hurt because she was not popular. In her desire for her daughter's popularity and in her concern—and I suppose to her way of thinking, in her love for her daughter—she decided that, having been at home all her young life, perhaps the apron strings had been a little too tight, so they must be untied. Consequently, this good mother came to the city to arrange for her daughter to be enrolled at the university. She found an apartment near the school and rented it. It was a little too large and a little too expensive, but nothing would be too good if it would make her daughter popular. Then the mother went to the school officials and asked for the names of the three most popular girls at the university. The only qualifications they needed were that they must be the most popular girls at school, and they must have enough money to help pay the rent. She found them. They agreed to move in with her daughter. Then this mother returned home, happy in the knowledge that finally she had done all that was necessary for her lovely, sweet, young daughter to become popular. When the reports started to come to her that this sweet, young, Latter-day Saint girl had begun to use tobacco, she couldn't believe it. When the reports included liquor, it was inconceivable. Why, her daughter had been taught the Word of Wisdom all

her life. And when she became involved with the law, it almost broke her mother's heart. When she lost her virtue, it did break her mother's heart.

Teach Honesty by Being Honest

Mothers, is your love well placed? Do you wish for your daughters something that you might have been, that you might have missed in your life, or do you want them to grow to be fine Latter-day Saints with a set of standards about which we have heard so much in this conference.

Mothers, is your love well placed? To you, my daughters-in-law, as you rear my new grandson and my newest granddaughter, I hope you will teach them to be honest and truthful. You cannot teach them to be truthful unless you are truthful. A national Scout executive once made the comment that one of the greatest problems Scout leaders have is trying to teach Boy Scouts to be honest when their parents are dishonest.

Let me just share with you a story of a young boy whose Mexican mother taught him to be honest. I shall read it because if I were to tell it, I would miss something:

"Today I saw truth. For a moment I lived and breathed in the great presence of truth and felt its sweetness plunge deep into my soul.

"I am a coach in a junior high school. I work with 500 boys each day. This has been my occupation for over 20 years. I enjoy it.

"Traditionally, I am supposed to be rugged, tough, crusty; yes, even a little severe at times—and yet, underneath this exterior, feeling and understanding must exist if the job is to be done.

"Today was test day in climbing the rope. We climb from a standing start to a point 15 feet high. One of my tasks these past few weeks has been to train and teach the boys to negotiate this distance in as few seconds as possible.

"The school record for the event is 2.1 seconds. It has stood for three years. Today this record was broken. But this is not my story. How this record was broken is the important thing here, as it so often is in many an endeavor in this life.

"For three years Bobby Polacio, a 14½-year-old ninth grade Mexican boy, has trained and pointed and, I suspect, dreamed of breaking this record. It has been his consuming passion; it seemed his whole life depended upon owning this record.

"In his first of three attempts, Bobby climbed the rope in 2.1 seconds, tying the record. On the second try the watch stopped at 2.0 seconds flat, a record! But as he descended the rope and the entire class gathered around to check the watch, I knew I must ask Bobby a question. There was a slight doubt in my mind whether or not the board at the 15 foot height had been touched. If he missed, it was so very, very close—not more than a fraction of an inch—and only Bobby knew this answer.

"As he walked toward me, expressionless, I said, 'Bobby, did you touch?' If he had said, 'Yes,' the record he had dreamed of since he was a skinny seventh-grader and had worked for almost daily would be his, and he knew I would trust his word.

"With the class already cheering him for his performance, the slim, brown-skinned boy shook his head negatively. And in this simple gesture, I witnessed a moment of greatness.

"Coaches do not cry. Only babies cry, they say. But as I reached out to pat this boy on the shoulder, there was a small drop of water in each eye. And it was with effort through a tight throat that I told the class: 'This boy has not set a record in the rope climb. No, he has set a much finer record for you and everyone to strive for. He has told the simple truth.'

"I turned to Bobby and said, 'Bobby, I'm proud of you. You've just set a record many athletes never attain. Now, in your last try I want you to jump a few inches higher on the takeoff. You're going to break this record.'

"After the other boys had finished their next turns, and Bobby came up to the rope for his try, a strange stillness came over the gymnasium. Fifty boys and one coach were breathlessly set to help boost Bobby Polacio to a new record. He climbed the rope in 1.9

seconds! A school record, a city record, and perhaps close to a national record for a junior high school boy.

"When the bell rang and I walked away, now misty-eyed, from this group of boys, I was thinking: 'Bobby, little brown skin, with your clear, bright, dark eyes and your straight trim, lithe body—Bobby, at 14 you are a better man than I. Thank you for climbing so very, very high today.'" (Permission granted, *Boy's Life*.)

Teach in Your Homes

To my wonderful daughters-in-law, I would encourage you to teach this daughter and this new son to be truthful, to be honest. I would counsel you to have home evening right from this day forward, even though these small children cannot understand anything that is said. They will feel the atmosphere. They will understand, and as they grow up, someday they will bless your names for having taught them the gospel in your homes.

Now in conclusion, may I read "A Parable for Mothers."

"A young mother set her foot on the path of life. 'Is the way long?' she asked. And the Guide said, 'Yes, and the way is hard. And you will be old before you reach the end of it. But the end will be better than the beginning.'

"But the young mother was happy, and she would not believe that anything could be better than these years. So she played with her children and gathered flowers for them along the way. And the sun shone on them, and life was good, and the young mother cried, 'Nothing will ever be lovelier than this!'

"Then came night, and storm; and the path was dark, and the children shook with fear and cold. But the mother drew close to them, and covered them with her mantle, and the children said, 'We are not afraid, Mother, for you are near; and no harm can come to us.'

"And the mother said, 'This is better than the brightness of day, for I have taught my children courage.'

"And the morning came, and there was a hill ahead, and the children climbed and grew weary, and the mother was weary. But at last she said to the children, 'A little patience, and we are there.'

"So the children climbed, and when they reached the top, they said, 'We could not have done this without you, Mother.'

"And that night the mother looked up at the stars, and said, 'This is a better day than the last, for my children have learned fortitude in the face of hardship. Yesterday I gave them courage; today I gave them strength.'

"And the next day came strange clouds which darkened the earth—clouds of war and hate and evil, and the children groped and stumbled. The mother said, 'Look up; lift your eyes to the light.'

"And the children looked, and saw above the clouds an Everlasting Light, and it guided them, and brought them beyond the darkness.

"And that night the mother said, 'This is the best day of all, for I have shown my children God.'

"And the days went on, and the weeks, and the months, and the years, and the mother grew aged, and she was little and bent. But the children were tall and strong, and walked with courage. And when the way was hard, they lifted her over the rough places. At last they came to a hill, and beyond the hill they could see a shining road and golden gates and they flung wide.

"And the mother said, 'I have reached the end of my journey. And now I know that the end is better than the beginning, for my children can walk alone, and their children after them.'

"And the children said, 'You will always walk with us, Mother!'

"And they stood and watched her walk through the golden gates, and the gates closed after her. And they said, 'We cannot now see our mother, but she is with us still—she is a living presence.'" (*Stepping Stones* magazine, May 1946.)

May God bless all mothers everywhere. May you teach the gospel to your children. May wisdom garnish the love you have, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Bishop Victor L. Brown of the Presiding Bishopric has just spoken to us. Elder Boyd K. Packer, Assistant to the Council of the Twelve, will now speak to us.

ELDER BOYD K. PACKER

Assistant to the Council of the Twelve Apostles

I have appreciated, my brethren and sisters, the marvelous counsel given throughout this conference to parents with regard to their children. I wonder, would you object, would it be in order if I ignored you for the next few minutes and spoke directly to children about their obligation to their parents?

No age is quite so carefree, so restless, so potential as high school years. Notwithstanding the outward turmoils and nonconformity, these are years of quiet inner growth. These are years of silent, restless maturing. And it is to our youth of high school years that I speak.

Lending Your Treasures

A few days ago I visited a large automobile dealership and looked at many new automobiles. One in particular caught my eye—a convertible sports model with all of the fancy equipment you could imagine. It had push-button everything and more horsepower than a division of cavalry. And it can be purchased for only $7,100. How I would have enjoyed a car like that when I was in high school! It occurred to me that you may be interested in owning such a car.

Do you have an imagination? Imagine with me that I am your benefactor; I have decided to present to a typical teenager a car such as this, and you are the one who has been chosen. On the evening of the presentation, I see that you are not quite financially able to run such a car, so I generously include free gas, oil, maintenance, tires, anything your car will use; all of this, and the bills come to me.

How you will enjoy that car! Think of driving it to school tomorrow. Think of all the new friends you will suddenly acquire.

Your parents may be hesitant to let you use this car freely, so I will visit with them. I am sure they will be reluctant, but because of my position as one of the leaders of the Church, they will consent.

Let us imagine, then, that you have your car, everything to run it, freedom to use it.

Suppose that one evening you are invited to attend a church social. "There are just enough of you to ride in my station wagon," your teacher says. "You may leave your car home." When they come to take you to the party, you suddenly remember your new convertible parked at the curb with the top down. You hastily go back in the house and give the keys to your father, asking that he put it in the garage, for it looks as if it may rain. Your father, of course, obediently agrees. (It is interesting how obedient parents have become these days.)

Later you come home and notice your car is not at the curb. "Dear old dad," you muse, "always willing to help out." But as the station wagon pulls into the driveway and the lights flash into the garage, you see it stands empty.

You rush into the house, find father, and ask that very urgent question.

"Oh, I loaned it to someone," he responds.

Then imagine, seriously imagine, a conversation such as this.

"Well, who was it?"

"Oh, that boy who comes by here regularly."

"What boy?"

"Oh, that . . . well, I have seen him pass here several times on his bicycle."

"What is his name?"

"Well, I'm afraid I didn't find out."

"Where did he take the car?"

"That really wasn't made clear."

"When will he bring it back?"

"Well, there really wasn't any agreement on that."

Then suppose that your father should say to you, with some impatience, "Now you calm down. He rushed in here. He needed a car. You weren't using it. He seemed to be in a frantic hurry over something, and he looked like an honest boy so I gave him the keys. Now relax. Go to bed. Calm down."

I suppose under the circumstances you would look at your father with that puzzled expression and wonder if some important connection had slipped loose in his thinking mechanism.

It would take a foolish father to lend such an expensive piece of equipment on an arrangement such as that—particularly one that belonged to you.

Parents Lend Their Treasures

I am sure that you have anticipated the moral of this little illustration, you of high school age. It is in these years that dating begins—this custom of two sets of parents lending their teenagers to one another for the necessary and the important purpose of their finding their way into maturity and eventually into marriage. Perhaps for the first time you notice and you begin to resent the interest of your parents in and their supervision of your activities.

Dating leads to marriage. Marriage is a sacred religious covenant and in its most exalted expression may be an eternal covenant. Whatever preparation relates to marriage, whether it be personal or social, concerns us as members of the Church.

Parents Owe Guidance in Dating

Now, I speak very plainly to you, my young friends. If you are old enough to date, you are old enough to know that your parents have not only the right but the sacred obligation, and they are under counsel from the leaders of the Church to concern themselves with your dating habits.

If you are mature enough to date, you are mature enough to accept without childish, juvenile argument their authority as parents to set rules of conduct for you.

No sensible father would lend your new convertible to anybody, to go anywhere, to do anything, to come back any time.

Some Dating Guide Lines

If you are old enough to date, you are old enough to see the very foolishness of parents who would lend their children on any such an arrangement. Don't ask your parents to permit you, their most precious possession, to go out on such flimsy agreements.

Actually the loan of the car would not be so serious as you suppose; for should it be completely destroyed, it could be replaced. There are some problems and some hazards with dating for which there is no such fortunate solution.

How to Appreciate

When you are old enough, you ought to start dating. It is good for young men and young women to learn to know and to appreciate one another. It is good for you to go to games and dances and picnics, to do all of the young things. We encourage our young people to date. We encourage you to set high standards of dating.

Group Dating

When are you old enough? Maturity may vary from individual to individual, but we are rather of the conviction that dating should not even begin until you are well into your teens. And then, ideal dating is on a group basis. None of this steady dancing, steady dating routine. Steady dating is courtship, and surely the beginning of courtship ought to be delayed until you are almost out of your teens.

Supervision

Dating should not be premature. You should appreciate your parents if they see to that. Dating should not be without supervision, and you should appreciate parents who see to that.

Church Guide Lines

Young people sometimes get the mistaken notion that the religious attitude and spirituality interfere with

youthful growth. They assume that the requirements of the Church are interferences and aggravations which thwart the full expression of young manhood and young womanhood.

How foolish is the youth who feels that the Church is a fence around love to keep him out. Oh, youth, if you could know! The requirements of the Church are the highway to love and to happiness, with guard rails securely in place, with guideposts plainly marked, and with help along the way. How unfortunate to resent counsel and restraint. How fortunate are you who follow the standards of the Church, even if just from sheer obedience or habit. You will find a rapture and a joy fulfilled.

Parents Love You

Be patient with your parents. They love you so deeply. They are emotionally involved with you, and they may become too vigorous as they set their guidelines for you to follow. But be patient. Remember, they are involved in a big do-it-yourself child-raising project, and this is their first time through. They have never raised a child just like you before.

Accept Discipline—the Reliable Maturer

Give them the right to misunderstand and to make a mistake or two. They have accorded you that right. Recognize their authority. Be grateful for their discipline. Such discipline may set you on the path to greatness.

An example of what a little discipline can do is found in the comment President McKay made at Merthyr Tydfil in 1963. "I was reminded," he said, "of a visit I made home when I was in college. Mother was sitting on my left, where she always sat at dinner, and I said, 'Mother, I have found that I am the only one of your children whom you have switched.' She said, 'Yes, David O., I made such a failure of you, I didn't want to use the same method on the other children.'" (*Church News,* Sept. 7, 1963, p. 10.)

Be open with your parents. Communicate with them. Discuss with them your problems. Have prayer with them before a dating event.

Stay in group activities. Don't pair off. Avoid steady dating. The right time to begin a courtship is when you have emerged from your teens.

Heed the counsels from your bishop, from your priesthood and auxiliary teachers, from your seminary teacher.

One further thought. When we talked about my giving you an automobile, that was make-believe. First, of course, at that price it had to be. But even if I could, while you are in high school, I wouldn't because I think too much of you. Your parents would be very wise to know what car ownership in high school contributes to school dropout, to broken hearts, and to broken lives.

We have a son who is driving now. We have talked about a car for him. (That means he has talked, and we have listened.) We have put this off by suggesting that if he has a car of his own he must earn it. If it looks as though he may, I suppose we will have to pray that he has some kind of depression or another. In the meantime we will try as parents to be very generous with the use of the family car. We will try to see that he is not handicapped.

Honor Father and Mother

Young people, "honour thy father and thy mother": which is the first commandment with a promise, "that thy days may be long upon the land which the Lord thy God giveth thee." (Exod. 20:12.)

I bear witness that God lives. You are old enough now to be told that we, your parents, are children also, seeking to follow the authority and to relate to the discipline of Him. We love you, our youth. But more than this, we respect you. In the name of Jesus Christ. Amen.

President Hugh B. Brown

We have just listened to Boyd K. Packer, Assistant to the Council of the Twelve. The chorus and congregation will now join in singing, "How Firm A Foundation." After the singing Elder

Alma Sonne, Assistant to the Twelve will speak to us.

The Combined Choruses and the congregational joined in singing the hymn, "How Firm A Foundation."

President Hugh B. Brown

Elder Alma Sonne, Assistant to the Twelve, will now speak to us, and he will be followed by Elder William J. Critchlow, Jr., Assistant to the Twelve.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

My brethren and sisters, we have heard much during this conference about the home and the family, and I am sure you all know that they are the units of civilization. A nation can rise no higher than its homes.

Bruce Barton, in one of his books entitled *On the Up and Up,* tells about a clergyman who had recently visited a parish where he had labored successfully for thirty years. The old church had crumbled, and the region round about had become a slum. The families he had known so well had been scattered to the suburbs, and the church, of course, was closed. "What is left," he moaned in self-pity, "to show for all my labor?" He could not understand that everything was left. Some of the people, their sons and daughters, were left. To them he had preached Sunday after Sunday. He had built up their faith, enriched their lives, and given them renewed incentives to live a righteous life.

The Importance of People and Their Regeneration

There is nothing more important than people—our own neighbors and friends. They are precious in the sight of God. To reclaim them from waywardness and sin is our greatest obligation. God loves them, and amid the changes which come and go, they still are his treasures. I have concluded that he is more interested in them than in their possessions, like stocks and bonds, houses and lands. We cannot fight change for we are living in a changing world. Permanency has few guarantees. There are things, however, which do not change. Honor, like truth, is not a composite thing. It never changes. It is the light which brightens our pathway. I suppose all people have a degree of light within them. Sometimes it is very dim; sometimes it has been extinguished by evil thoughts and deeds. The human mind is darkened by the shadows of earth. The word "light" appears many times in the scriptures, modern and ancient. When it does, it is symbolic of truth, for God's word is truth.

It was on the Master's lips many times as he spoke and conversed with people. I read from his Sermon on the Mount:

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:15-16.)

To Nicodemus, the Jewish ruler who came to Jesus at night, the Savior was a little more explicit. He said, ". . . this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3:19.)

What happens when a light fades out—when a man, a woman, a family, or a nation departs from the standards by which they have arisen and succeeded? Then all things go to decay. They build their structures on sand. The winds of adversity blow. The storms come, and the structures tumble. Their hopes, their aspirations, and their innermost feelings and longings are shattered. Their house is left unto them desolate. It is the tragedy of an irresolute and misspent life.

Activity in the Church is the one best safeguard; it is essential to growth and development. Light does not penetrate the dark places without some

effort and some solicitation. It requires the energy of individuals, personal contacts, patience, diligence, and the inspiration of devoted missionaries and teachers to spread the light and to place the gospel message in the hearts of people.

The Gospel a Light to Guide Mankind

The gospel is a beacon light to guide humanity through the journey of life. It points the way. It inspires unselfish service. It fills the soul with love for others, and it is the pure, primitive faith preached by great men like Peter and Paul.

Jesus outlined the road to happiness, for his gospel in a way of life. It is the foundation upon which you and I must build our lives. There is no other safe and dependable road for us to follow, for ". . . strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14.)

Those who have spoken today and in the past from the place where I now stand have testified to the divinity of Jesus Christ. His words are solemn declarations of truth, and his life is a shining light to all the world. That light will never fade away, for "heaven and earth shall pass away," said he, "but my words shall not pass away." (*Ibid.*, 24:35.)

It will survive the harsh, superficial, and bitter criticism of bigots and cynics. In all of his assertions, Jesus never minimized nor underrated the importance of his message to the world.

Many of you who are listening to me at this moment, and I refer to the Latter-day Saints, have introduced the gospel into your lives. You have tested it. You have lived by it. It has guided your footsteps and has kept you mindful of your duty to God and your fellow men. Your convictions have deepened, and your understanding of the gospel has increased; you have recognized the priesthood as the life-giving power of the Church; you have read the literature of the Church, including the Book of Mormon; doubt and uncertainty have fled; doctrines and principles have been examined and compared with those taught in other churches. You know the purpose and meaning of mortal life. You have answered the questions which have perplexed humanity for centuries, namely: Whence did I come? Why am I here? and, What is my destiny? You are composed and satisfied.

Revival of Faith and Hope for Eternal Life

The revival of faith and enthusiasm in the early Saints and followers of Jesus after the crucifixion and the resurrection is one of the marvels of history. They too had investigated and examined. They were convinced by what they had seen and by the promptings of the Holy Ghost that Jesus is the Christ, the promised Redeemer, that truth had been personified before them, and they recognized it. The proof was overwhelming. They could not conscientiously deny it.

May we be true to our convictions. May we be loyal to our standards. May we serve the Lord with a singleness of purpose and live righteously before him and all men, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

We have just listened to Elder Alma Sonne, Assistant to the Twelve. We will now hear from William J. Critchlow, Jr., and he will be followed by Gordon B. Hinckley of the Council of the Twelve, who will be our concluding speaker.

ELDER WILLIAM J. CRITCHLOW, JR.

Assistant to the Council of the Twelve Apostles

President McKay, wherever you are, I love you. We all love you.

I have been reminded that we are short on time and long on speakers.

I would be happy were all of my time given to Elder Hinckley, but maybe I should use a part of it. I'll pocket my prepared speech. Now I'll be prepared for conference next year.

Let me substitute for it a sermonette or two.

Remember the Sabbath Day—to Keep It Holy

Sermonette No. 1: Would any of you who claim membership in The Church of Jesus Christ of Latter-day Saints, or who are assumed to be members, go to a food store on Sunday, buy food, take it home, put it on the table, and ask the Lord to bless it? End of Sermonette No. 1. The subject of that sermonette is "Remember the sabbath day and keep it holy."

"Be ye clean"

Sermonette No. 2: Shame on the girl who would let a boy fondle her body with his hands in that evil practice of petting. And shame on the boy who would take advantage of a girl in that abominable practice of petting. Petting leads to something worse. End of Sermonette No. 2. The subject: "Be clean, ye youth of Zion, and stay clean."

The Book of Mormon Testifies of Christ

I still have time for a storiette. A storiette is a very brief story. Sometimes it is a long story greatly condensed. Mine is that kind.

Jesus told storiettes. We call them parables. A parable is a fictitious storiette. This one is true:

I have a practice of purchasing a Book of Mormon before I board a plane or train here in Salt Lake City—more often it is a plane. The book provides me with reading material and material also for someone else, since I purposely leave the book on the plane or train. By the way, the last two or three times I have boarded a plane, I couldn't find the stand at which the books are sold. Whichever priesthood quorum is assigned to provide the stand and books, I wish it would get back on the job.

Returning from Los Angeles one evening after a stake conference, I tied myself in a seat next to a window. I was tired. I dozed. A bit later, I suddenly came to life in a seizure of coughs. I discovered the irritant. A man had strapped himself in the seat beside me and was smoking the stinkiest cigaret I ever smoked, secondhandedly. I was glad when the stewardess requested him and others to put out their cigarets. The plane, she said, was ready for take-off. But just as soon as we were up in the air, he lit up another, and he puffed the smoke in my direction; and when he had finished it, he lit another. He was near the butt of a third one when I, my dander up, decided to tell him off. I was practically fogged out. I turned to speak to him just as he stooped to take something from his briefcase on the floor. I waited. Straightening up he beat me to the punch—to the conversation, that is—and he said: "Have you ever read this book?" I looked at it in astonishment. What do you suppose it was? It was a Book of Mormon.

"May I see it?" I asked. He handed it to me, and I examined it and said to him:

"Yes sir, I have read this very book. Two weeks ago I purchased this identical book before boarding a plane in Salt Lake City, and I left it on the plane. I'm glad you found it and are reading it."

Well, you must know, from that moment on, all the way to Salt Lake City, the fragrance of his cigaret was fine; it didn't bother me at all, and I was sorry that I had to get off the plane in Salt Lake City. I wished I could have gone on farther with him because we were having such a fine conversation about the Book of Mormon.

If this storiette has a subject, it would be "Read the Book of Mormon."

You here in this building have read it. There may be people listening in on the air who have not read it. I plead with you, read it. You may find it as interesting as did the man on the plane.

I read the Book of Mormon when I was a young man. I read it on the

top of a mountain down in southern Utah where I was tending a theodolite in the service of the US Coast and Geodetic Survey. Finishing it, I felt I had a fair understanding of the gospel principles contained in it.

Once I sat with General Authorities of the Church and heard President Joseph Fielding Smith say, in substance, "Brethren, all of us have to read the Book of Mormon. We are asking the members of the Church to do it, so we brethren must do it, too."

One of the brethren moaned, saying, "Must we who have read it so many times take time out to read it again?"

"Yes," replied President Smith, "we can't ask the members to do something we are not willing to do."

I turned to the brother sitting next to me and asked him how many times he had read the Book of Mormon. He answered, "Forty-five times."

"May I quote you?"

"Not until I go home and check."

The next day he told me I could quote him: "I have read the book fifty times." That brother is Milton R. Hunter. "I taught," he said, "the Book of Mormon in seminary and institute classes. That accounts for my reading it so many times."

How many times have you read it? Read it again. And this time read it *slowly,* so you can digest the spiritual calories you will find in it. Read it *personally,* putting yourself in the shoes of Lehi, who was told to take his family into the wilderness. What would you have done were you in his shoes? Put yourself in Nephi's shoes. He was instructed to go after the brass plates. What would you have done in his shoes? Yes, read it personally.

Read it *purposefully,* and let your purpose be to discover its spiritual calories and the gospel of Jesus Christ.

Read it for *pleasure.* Discover how it testifies of the Christ. Somebody said his name is mentioned 526 times therein. It testifies also of the Bible. Turn off the TV, turn off the radio, and read the Book of Mormon. You will enjoy it.

I bear you my witness: In the Book of Mormon you will find the gospel of Jesus Christ. You may discover, reading it, that The Church of Jesus Christ of Latter-day Saints is true. I did. May you so find it, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Thank you, Brother Critchlow, for those sermonettes and storiettes and very worthwhile instructions to us.

Elder Gordon B. Hinckley of the Council of the Twelve will be our concluding speaker.

ELDER GORDON B. HINCKLEY

Of the Council of the Twelve Apostles

I seek the direction of the Holy Spirit, that the things I say may be in harmony with the inspirational things to which we have listened.

To the Galatian Saints Paul wrote these stirring words: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1.)

I thought I witnessed something of this bondage recently while riding in the lounge of a crowded plane with three other men.

A Yoke of Bondage: A Panel of the Enslaved

As the jet began the fast climb to its assigned altitude, I noticed that the man across the table had his eyes fixed intently on the "No Smoking" sign. The instant it went off, he reached for his cigarets. As he began smoking, the man next to me became nervous. He clenched and opened his fists, looked out the window, turned to look at the man across the table, and his face reddened. The air was a little bumpy. I thought he might have been frightened. I took a closer look. He was

a man of good physique, well-dressed, immaculately groomed. He did not look the kind who would be frightened by a little bumpy air.

Then the fourth member of our quartet took a pack of cigarets from his pocket. He offered me one, and I declined. He then offered my seat companion one, and he replied, "I'm trying to quit, and it's nearly killing me."

That started a conversation.

The first man to light up told how he had resolved to quit after hearing in January 1964 the report of the Surgeon General of the United States. He recounted a tale of agonizing days and sleepless nights and of a final surrender to a habit that had held him for many years. He placed his cigaret between his lips, inhaled long and deeply, then lowered his head as the smoke drifted slowly from his lips and nostrils. "I couldn't lick it," he said with an evident air of defeat.

The next smoker took up the conversation. "I almost quit. I'd been burning two packs a day. I thought I could taper off. I cut down to one cigaret after each cup of coffee. That was my formula. It lasted for a time, but I found myself drinking too much coffee. Now I'm back to a pack a day."

He had the manner of an educated man. He held in his hands a business journal. He said that the report of the Surgeon General had frightened him also, but then he had read counteracting statements. Perhaps, he concluded, the relationship between cigaret smoking and cancer is only coincidental; the disease could just as likely come from the exhaust fumes we breathe. Then with an impulsive display of self-mastery, he crumpled his half-smoked cigaret into the ash tray, snapped shut the lid, and commented, "Just the same, I wish I could quit."

My seat companion then spoke: "I'm convinced there's some truth in what I've seen and read on the subject. We take the government's word for an awful lot these days, conclusions based on less convincing evidence than this. I don't believe you can deny the facts. There is a hazard in smoking. But I'm having a terrible fight. I never dreamed a habit could be so tough to break.

One of them looked at me. "What about you?" he asked.

I replied: "I've never used them."

"How lucky can you be!" was his response. Without wishing in any way to appear self-righteous, I thought the same thing—"How lucky can I be!" And I thought of a day long ago when as a boy I sat in this Tabernacle and heard President Heber J. Grant speak with moving conviction on the "Little White Slaver," as he bore eloquent testimony of the Word of Wisdom as a divine law. I was greatly impressed that day, and that impression gave me resolution.

Who could question the bondage in which these men found themselves? Our conversation indicated that all three were educated, able men who made important decisions every day. But in a matter admittedly affecting their own lives and health, two already had conceded defeat, and the third was fighting a terrible battle, the victim of a habit that would not let him go.

One study indicates that among men who had stopped smoking, 37½ percent reported they were smoking again. And even among those who reported that they had gone for as long as 12 to 24 months, nearly 18 percent had relapsed into the old habit. (*Consumer Reports,* March 1964, pp. 112-113.)

Cigarette Smoking—a Health Hazard

Commenting on the January 1964 report of the Surgeon General, an editor concluded: "No longer can reasonable men argue whether smoking is or is not a major health hazard. It is. The remaining topic for consideration is what can be done about it." (*Ibid.,* p. 112.)

A veritable mountain of evidence has been produced by the Surgeon General's office, the Federal Trade Commission, the American Cancer Society, the American Medical Association, the National Tuberculosis Association, and many other groups and individuals. Responsible officers are concerned over the grim statistics indicating that somewhere between 125,000 and 300,000 people a year die in the United States from diseases that may be associated with the smoking of

cigarets, that your chances of death from lung cancer are 70 percent greater if you smoke cigarets, that the hazards of other diseases are seriously increased.

It is an issue of serious magnitude when the American Cancer Society estimates that "one-pack-a-day smokers die five years earlier than non-smokers. . . . Heavy smokers, two packs a day or more, die seven years earlier. This means that each pack shortens life five to seven hours." (*The Evidence is Clear,* p. 13.)

Much of this shocking statistical data has been repeated in Washington during the past two weeks where public hearings have been going forward on proposals to nullify to a degree the effect of cigaret advertising with health warnings.

Notwithstanding the flood of evidence, there has been determined and skilful opposition.

Millions to Advertise the Slave Master

Well might this be expected. Involved in this problem are the 8 billion dollar a year tobacco industry, the 200 million a year spent with advertising media, the millions paid in taxes, much of it to the federal government. This creates the strange anomaly of a government that is doing little if anything to reduce the smoking of its citizens and thereby safeguard their health, even though its own official agencies have produced alarming evidence of the hazards inherent in the continued use of cigarets.

Britain has been more forward. It has placed a governmental ban on cigaret advertising, as has Italy.

The American tobacco industry recently set up a new advertising code. But make no mistake about it, advertising continues, with as much as 10 million dollars being spent to launch a single new brand. Pleas are made that as long as the manufacture of a product is permitted, its advertising should be permitted. To which comes the rejoinder that in cases where serious hazards are clearly indicated, there is a responsibility also to indicate those hazards.

Emancipation from Tobacco Slavery, a Health Issue

To the many able and devoted men and women across the nation who are concerned with this problem, it is not a religious issue. It is a health issue.

But with all that has been said, with all the statistics that have been accumulated, with a constant and painful parade of surgery cases through the nation's hospitals, the consumption of cigarets increases. There was a decrease in 1964 for a time, but the trend again is upward. There is belief but there is no faith.

132 Years Ago, God Said, 'Tobacco is not good for man.'

In contemplating all of this, one appreciates the incomparable wisdom of the Lord who in 1833 in a rural town on the frontier of America spoke these simple and encompassing words: ". . . tobacco . . . is not good for man, . . ." (D&C 89:8.)

He did not say that one would get lung cancer, develop heart or respiratory problems if he smoked. He did not produce mountainous statistics or recite case histories. He simply declared that ". . . tobacco . . . is not good for man, . . ."

That declaration was given as "a principle with promise." (V. 3.)

"In consequence of evils and designs"

It was given as a warning and a forewarning, "in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, . . ." (V. 4.) How aptly descriptive these words are in light of what we today observe.

The Way to Liberty

God be thanked for this declaration and the promise that accompanies it. Can there be any doubt that it is a Word of Wisdom when great forces, with millions of dollars at their command and some of the cleverest minds in the art of advertising, promote that which sober men of science also now say "is not good for man"?

One cannot read the testimony with-

out recognizing that true freedom lies in obedience to the counsels of God. It was said of old that ". . . the commandment is a lamp; and the law is light; . . ." (Prov. 6:23.)

The gospel is not a philosophy of repression, as so many regard it. It is a plan of freedom that gives discipline to appetite and direction to behavior. Its fruits are sweet and its rewards are liberal, as I am confident my friends on the plane would have been happy to have testified.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1.)

". . . where the Spirit of the Lord is, there is liberty." (2 Cor. 3:17.) In the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Gordon B. Hinckley of the Council of the Twelve has been our concluding speaker. We wish to make an announcement that this evening at 7:00 the General Priesthood meeting of the Church will convene in the Tabernacle, and in addition to the overflow meeting in the Assembly Hall, proceedings of the priesthood meeting will be relayed by closed circuit broadcast originating in the Tabernacle to members of the Aaronic and Melchizedek priesthoods assembled in approximately 400 separate locations in all parts of the United States and Canada. It is estimated that approximately 12,000 holders of the priesthood will be on Temple Square, and approximately 60,000 others will gather in other locations from coast to coast.

The singing for this session has been furnished by the Brigham Young University Combined Choruses, with Ralph Woodward conducting and Roy M. Darley at the organ. We wish to express our sincere appreciation to this chorus. I would turn around and face them but if I did they would not be able to hear me, but we want them to know that we greatly appreciate the contribution they have made to the spirit of this occasion. Their vibrant young voices have brought comfort and inspiration and hope to all who have assembled and we thank them very sincerely. We also want to thank Brother Maughan McMurdie and Ralph Woodward, the conductors, for the excellence of their performance and their thorough preparation; also Brother Frank Asper and Roy M. Darley who performed at the organ so well. Very often when we are listening to choruses and sometimes to soloists, we forget the important parts played by the accompanists. The organists throughout the conference have been exceptional, and we want Brother Asper and Brother Darley to know that their work is thoroughly appreciated.

The choruses will now sing "The Song of Praise," after which the benediction will be offered by President M. Dover Hunt of the Orem Stake, and the conference will be adjourned until 7:00 this evening at priesthood meeting.

The Combined Choruses sang as a concluding number, "The Song of Praise."

President M. Dover Hunter of the Orem Stake offered the closing prayer.

Conference adjourned until 7:00 p. m.

GENERAL PRIESTHOOD MEETING

The General Priesthood Meeting of the Church was held at 7:00 p. m., Monday, April 5.

President David O. McKay was present and presided. At his request, President Hugh B. Brown, First Counselor in the First Presidency, conducted the meeting.

The choral music for this session was furnished by the Men of the Tabernacle Choir, Richard P. Condie, Conductor, Alexander Schreiner, Tabernacle Organist, accompanist.

President Hugh B. Brown

This is the General Priesthood session of the 135th annual conference of the Church of Jesus Christ of Latter-day Saints. All of you who are as-

sembled here will know, but for the benefit of those who are listening in, it gives me great pleasure to tell them and you that we are favored tonight with the presence of President David O. McKay. He is presiding at this session, all sessions of the conference in fact, and we who conduct occasionally do so under his direction.

It may interest you to know that these services are being relayed by closed circuit wire to members of the priesthood gathered in the Assembly Hall and in approximately 400 other separate gatherings from coast to coast and in Canada. It is estimated that approximately 60,000 will participate in this meeting by direct wire. This does not include the 12,000 gathered in the building and in the Assembly Hall.

The singing during this session will be furnished by the men of the Tabernacle Choir, with Richard P. Condie as conductor and Alexander Schreiner at the organ. We shall begin these services by the chorus singing, "Prayer at Evening." After the singing Elder Stanford G. Smith, president of the Bountiful Stake, will offer the opening prayer.

The Men of the Tabernacle Choir sang "Prayer at Evening," following which the invocation was offered by President Stanford G. Smith of the Bountiful Stake.

President Hugh B. Brown

The men of the Tabernacle Choir will now favor us with "Seek Thy God."

Selection by the Men of the Tabernacle Choir, "Seek Thy God."

President McKay

APPRECIATION TO PRIESTHOOD MEMBERS

Brethren of the Priesthood of the Church: Few, if any, of you can appreciate my feelings when I say, I am happy to meet you.

I had a message in my heart and I put it on paper, anticipating this moment, but I have been advised that I had better conserve what little strength I have. I say to you, I am happy to be in your presence. I feel honored to work with my counselors, and the Twelve, and the other General Authorities. My heart is filled to overflowing in appreciation for your companionship and your prayers; for your ability and willingness to carry on the Priesthood of The Church of Jesus Christ of Latter-day Saints.

I have asked my son, Edward, (Dr. Edward R. McKay) to read a paragraph or two that I have written, and if he will do that, I shall just close with a prayer in my heart for God's blessings to be with you always, in the name of Jesus Christ. Amen.

The Choir and the congregation sang the hymn, "We Thank Thee, O God, For a Prophet."

PRESIDENT DAVID O. McKAY

Read by Dr. Edward R. McKay
a son of President McKay

My dear brethren in the priesthood:

What is the end and purpose of religion, "swaying the lives of men the centuries through"? The members of The Church of Jesus Christ of Latter-day Saints answer in the words of the Lord revealed through the Prophet Joseph Smith that the end and purpose of true religion, which is the work of God, is ". . . to bring to pass the immortality and eternal life of man." (Moses 1:39.)

And what is the crowning glory of man in this earth so far as his individual achievement is concerned? It is character—character developed through obedience to the laws of life as revealed through Jesus Christ, who came that we might have life and have it more abundantly.

Man's chief concern in life should not be the acquiring of gold or of fame or of material possessions. It should not be the development of physical prowess, nor of intellectual strength, but his aim, the highest in life, should

be the development of a Christlike character.

One of the most significant statements in the Word of Wisdom, one which carries with it evidence of the inspiration of the Prophet Joseph Smith, is found in the following statement, "In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarned you, by giving unto you this word of wisdom by revelation—" (D&C 89:4.) ". . . evils and designs which do and will exist in the hearts of conspiring men . . ."—the purport of that statement impressed me way back in the twenties and thirties of this century.

I ask you to recall the methods employed by certain tobacco interests to induce women to smoke cigarets. You remember how insidiously they launched their plan: first, by saying that smoking would reduce weight. Their slogan was: "Take a cigaret instead of a sweet." Later, some of us noticed in the theatre that they would have a young woman light the gentleman's cigaret. Following this a woman's hand would be shown on billboards lighting or taking a cigaret. A year or two passed, and soon they were brazen enough to show the woman on the screen or on the billboard smoking the cigaret.

I have a newspaper clipping which I set aside in 1931 which corroborates this idea. It reads: "It is well-known that the cigarette manufacturers are now after the young women and girls. They say there are twenty-five million of these in the United States, and if they can popularize smoking among them, they will be able to increase their sales from three billions, six hundred million dollars annually, to six billion dollars. This is their claim and their aim."

Now, as you all know, it is common to see beautiful young women depicted on billboards and in magazine advertisements smoking cigarets; and now most insidious of all are the cigaret advertisements which come into our homes by way of television and are viewed by our boys and girls, showing young men and young women smoking in the most enticing scenes possible.

Do these conspiring men have evil designs upon our youth? Keep your eyes and ears open to observe if they are not taking the same steps now to get our boys interested as they did to entice women to use that vile weed.

Our youth should be taught the hazards of cigaret smoking to health. They should be taught that doctors and scientists now have established a direct tie to cancer and cigaret smoking.

Emerson Foote, chairman of the National Interagency Council on Smoking and Health, has testified that " 'it has been concluded by responsible scientific authorities' that cigarette smoking is responsible for at least 125,000 and possibly 300,000 deaths a year in this country.

" 'But death is not the only thing. . . . It is beyond doubt that there are millions of people who suffer varying degrees of disability brought on by cigarette smoking.' " (Washington [Associated Press], *Deseret News*, March 23, 1965, p. A7.)

Somewhere between sixty and eighty percent of boys and men and a somewhat lesser number of girls and women are already habituated to cigarets or they are confirmed addicts.

The high death rates from cigaret smoking have created a demand from many interested groups for positive action that will lessen the dangers to health. The Royal College of Physicians of Great Britain, the American Cancer Society, and the United States Public Health Service have led the way in creating public reaction against smoking. The Cancer Society has supported research generously and has kept the public and the medical profession informed on the problems connected with smoking. The Surgeon General of the Public Health Service has used his official and moral influence in emphasizing the dangers involved in smoking.

These agencies, as well as the great body of research scientists, have compiled the evidence and stated the facts so clearly that every reasonable mind is fully aware of the danger entailed from smoking.

Notwithstanding the admission of danger from smoking, the advertising

of cigarets by the tobacco companies has been stepped up to an all-time peak. Yet there is never a hint that smoking is already a major threat to life. Instead, the advertising constantly emphasizes the mildness of the cigaret and its pleasurable qualities. This cigaret advertising is promoted with such reckless abandon, in spite of what research has already proved regarding the dangers from smoking, that the most charitable conclusion to be drawn is that the promoters have no regard whatever for the value of human life. It seems that success for the tobacco industry is more important than the avoiding of suffering and of death.

One hundred thirty-two years ago a twenty-seven-year-old youth told the world that tobacco was harmful for the human body. Members of The Church of Jesus Christ of Latter-day Saints were given by divine revelation the Word of Wisdom, in which they were advised to refrain from the use of tobacco in any form. They were promised better health as a result. This was strange as no one knew of any danger from smoking at that time. Most of the members accepted and applied the instructions given.

The demonstration presented today by more than two million people of the Church should be impressive to any skeptic. Hundreds of thousands of teenage youths have never smoked. They know that smoking is a destructive habit that mars the human body as well as the mind.

Our homes should establish the fact that the boy who indulges in cigarets is not contributing to his advancement and growth in the Church and kingdom of God; neither is he preparing himself for his responsible place in society. The word of God to the Prophet Joseph Smith is that tobacco is not good for man. The statement is not qualified in any way. Scientists have demonstrated it; men who have tried to disprove it have failed; and we as a people stand committed to that command from God. Keep the habit of smoking and the use of tobacco in any form out of the lives of our boys. Resistance of the appetite will react upon the character and strengthen it, and just because a man has developed the habit is no justification for his continuing it. Just because some man may think he is immune from the ill effects of tobacco is no justification for its use in the priesthood of God.

Fathers and members of the priesthood have the obligation of setting an example worthy of imitation to the youth. Boys want to look upon you as men. Their ideals incorporate in your life all the Christlike attributes, as nearly as you can develop them, which Christ had when the Roman governor pointed to him saying, "Behold the man!" (John 19:5.) Remember, even though you have the habit, overcoming it will make you stronger.

"It is easy enough to be virtuous
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away.
But it is only a negative virtue
Until it is tried by fire,
And the soul that is worth the honor of earth
Is the soul that resists desire."
(Adapted from Ella Wheeler Wilcox, "Worth While.")

To our boys I would say that if they want to live physically; if they want to be men strong in body, vigorous in mind; if they want to be good in sports, enter the basketball game, enter the football game, enter the contest in running and jumping; if they want to be good Scouts; if they want to be good citizens, in business, anywhere, avoid tobacco and live strictly the religious life.

May God help us as men of the priesthood, as fathers, to reach our boys and young men and impress upon them this great lesson, this divine truth, that to be carnally minded is to be miserable, unhappy, but to be spiritually minded, which means to obey the principles of the gospel in all that it means, is to have life, life eternal and peace, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

I am sure we all feel it very timely, this inspired message, this voice of warning from a prophet of God, and it

will have a very definite and tremendous impact, reaching as it has, upwards of 100,000 men.

We shall now hear from Elder Alvin R. Dyer, and he will be followed by Elder Sterling W. Sill.

ELDER ALVIN R. DYER

Assistant to the Council of the Twelve Apostles

I am truly grateful, my brethren, to be in the presence of President David O. McKay and his Counselors this night, and these, my brethren of the General Authorities, and you, my brethren of the priesthood; and I pray for an interest in your faith and prayers, prayers which I have earnestly made since receiving this assignment.

The Priesthood Sustains Man

This marvelous testimony of the disparagements and the dissolutions that are being caused by the violations of God's laws as has been stated by President McKay presents the anticipation of a great tragedy among men. But perhaps the destruction of faith and honor in the lives of those who partake of any harmful indulgence will be even greater than the physical disabilities which it incurs. I believe that there is an honor in the priesthood of God which sustains man. As a fundamental reason for the restoration of the gospel of Jesus Christ in this the last dispensation, the Lord gave the following to the Prophet Joseph Smith: ". . . that every man might speak in the name of God the Lord, even the Savior of the world"; (D&C 1:20) and I believe that the highest concept of this is that he who holds the priesthood shall do so and shall speak in this manner for and in behalf of his family. This bears the mark of the most crucial phase of the gospel plan, for the extent of the family priesthood sealing among the children of God the Eternal Father vindicates the purpose of mortality.

Articles of Righteous Dominion

The articles of righteous dominion revealed to Joseph Smith are essential principles of the priesthood as applied to self and are the influence to be exercised over others for the good of all. (See *ibid.*, 121:37-44.) In their highest sense they are characteristic of honor. Honor is the principle of power that must weigh in the balance all opposing principles of indulgence contrary to the will of God and the spirit of the priesthood. It was the honor or the power of God which Lucifer unrighteously sought in the preexistence. (See *ibid.*, 29:36.) We who hold the priesthood of God have within our grasp the highest aspects of honor. The straightforwardness of living is obtained in magnifying the priesthood principles. Here is the direct channel as proclaimed by the Lord leading to glory, honor, immortality, and eternal life.

Man Must Be Worthy

For a man to obtain the priesthood with God-given rights, to exercise and magnify it in behalf of his family, he must be worthily ordained to it. But the proven stumbling block to this high privilege in our day and time are the dishonorable indulgences of things of a physical and moral nature. And because of the standards implied by abstaining from harmful indulgences, I have known many good men plagued with bad habits who absent themselves from priesthood activity. It affects a man's honor and becomes an obstruction which prevents him from responding to the priesthood which otherwise would be natural to him. The measure of honor we reach in life is dependent upon the caliber of that which we permit to become a part of ourselves, which affects our physical, emotional, and mental ways of life. Seeds sown in honor spring forth to become jewels of eternity, while seeds sown in dishonor for whatever purpose decay and die in the corrupted soil where they are sown.

God does not require of man the achievement of honor and nobility

without having given him the inherent power to obtain it. As revealed to the Prophet Joseph Smith, the Lord has said to accomplish this that ". . . the power is in them, wherein they are agents unto themselves." (*Ibid.*, 58:28.) And as agents unto ourselves a man can therefore accomplish that which he wills to accomplish and needs not indulge in that which he does not will to indulge in. The complete restraining of harmful indulgences, both physical and moral, is a matter of personal honor. "Blessed is the man," says the Apostle James, "that endureth temptation: for when he is tried, he shall receive the crown of life. . . ." (James 1:12.)

"He that overcometh," said the Master unto John, "shall inherit all things; and I will be his God, and he shall be my son." (Rev. 21:7.)

These are days of challenge to maintain individual honor and inner stability. Men and boys lose their honor for false reasons.

False Principles

Not long ago in one of the large eastern cities of America, a young man in his middle teens was shot by a stray bullet in a gang war. As he fought for his life in a hospital, he told police authorities that he never really felt a part of the gang but that he had hung on because of his loyalty to two members of the gang that he had grown up with in his own neighborhood. He felt that if he were to drop out he would be untrue to them.

This incident tells the story of a false sense of loyalty that caused this young man to surrender the principles of decent living to participate in things against his own nature, even nullifying his chances for a good life and bringing disgrace upon his family and community. Had he with honor courageously faced up to his problem, following the tougher road of dropping out of the gang and revealing to the authorities the escapades of rape and murder and larceny that the gang, of which only a minority were the leaders, had perpetrated, many could have been rehabilitated and saved, and he himself would have lived to accomplish his boyhood dream to build ships. Instead, his life, as he died a few days later, was forfeited, and others of the mob have been sent to prison, one to pay for his life.

When we weigh in the balance the difference between honor and loyalty, there comes a time when in order to achieve honor one must determine the value of that to which he will give his loyalty. If it calls for a surrender of honor then it is false. False loyalty will sometimes seem very real, and there is a strange code among young men that induces such a false loyalty, but they must calculate the end result.

Once in ancient Israel King Saul found displeasure with God for failing to obey, although he thought that he had kept the law by offering sacrifice. To him came the denunciation, ". . . to obey is better than sacrifice, . . ." (1 Sam. 15:22.) This did not mean that sacrifice was not a good principle, but when exhibited by disobedience, it is false. Loyalty likewise is a good principle, but never if it means the surrender of honor.

Just how much cheating goes on in colleges and universities—it is estimated to be far more than most educational officials realize—is the subject of a nationwide study by Columbia University. "Of the students questioned in the 99-college survey, more than half have admitted to cheating." The national conscience is shocked by the cheating scandal at the US Air Force Academy in Colorado. But conclusions "Based on the Columbia University survey involving 5,422 students at 99 colleges and universities coast to coast" suggest:

"Some ways to reduce cheating are indicated in the survey, based on questionnaires returned by 5,422 college students, 626 deans and 502 student-body presidents. Conclusions include:

"Colleges with honor systems, the study finds, 'are less apt to have a high level of cheating than those with other arrangements for control.' " (Copyright article by *U. S. News & World Report,* February 8, 1965, p. 10.) Cheating and acts of dishonor are not confined to the classroom and

wherever exhibited demonstrate abnormality.

When honor and integrity are sacrificed to gain some cheap and fanciful end, a change takes place within the inner structure of the individual.

Not all narcotics, which change conditions from normal to abnormal, from real to unreal, are found in pellets and powders, liquids, tipparillos, or in filtered white tubes of satisfaction.

Avoid Whatever Deteriorates Human Personality

In a true sense, any dishonorable, superficial, or insincere indulgence reacts upon the nervous system like a narcotic. And when unnatural or unearned pleasures are sought, there is a certain imbalance that takes place. The use of alcohol, heroin, tobacco, cocaine, tea, coffee, or other stimulants —and add to these dishonor, dishonesty, insincerity, the pollution of the mind with evil and immoral thoughts, and you get a wider meaning of what is meant by a narcotic—these are the "kicks" that can kick a young man, or anyone for that matter, right out of the realms of decency, honor, and a character of integrity.

In all of the indulgences, both immoral and physical, the first makes the second easier; to yield to temptation once makes it easier to yield again and again. But to resist and restrain sustains normalcy, making later decisions even more positive. I once stood on a street in Trondheim, Norway, looking up at a statue of a Viking who had been mounted atop a lofty pillar. And at the time there came to my mind a fable of the Norsemen I had heard as a boy which I recall went like this: "The blood of the conquered goes over into the veins of the conqueror."

Obedience to the Word of God Is the Way to Perfection

Thus, my brethren, 132 years ago the Lord revealed unto the Prophet Joseph Smith words of wisdom concerning harmful indulgences which tear down the structure of the human body by the abnormalities which contribute to moral and spiritual delinquencies, calling for a surrender of dignity and honor. The Lord, in concluding this revelation, indicates its relationship to the whole gospel plan when he said to keep and do these things, that we may then walk in obedience to the commandments of God. (See D&C 89:18.) Herein I believe is the key of this revelation: to "find wisdom and great treasures of knowledge, even hidden treasures." (*Ibid.*, 89:19.)

To me the most important personal phase of the gospel and one that can realistically lead to the attainment of its many gifts is that part which reaches down into the very fiber of the personal self. Here is where the power is developed. It concerns the actuality of what a person really is and not what he professes to be. The real motivation of gospel law produces a character and nobility of soul that is devoid of any false and superficial veneer.

What I am suggesting here is that basically and inherently a man cannot be both evil and good; he cannot, as the Lord has said, serve two masters. Any attempt at double-mindedness can produce but one thing, and that is instability.

There are some, for vanity or other superficial reasons, who may seemingly offer a good gift, but only to deceive, and often as not this simulation is made to cover something ugly and sinful which lodges beneath the false veneer.

In the balance of the innermost thoughts and feelings lies the real person, to be evil or to be good. God recognizes no sense of good which is but a cloak of how the inner person really feels in opposition thereto.

And unto those who with dishonor surrender their cause to superficial and unearned pursuits that come from these harmful indulgences, the Prophet Moroni gives utterance to the teachings of his father Mormon:

". . . a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; . . ." (Moroni 7:11.)

". . . a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent it profiteth him nothing." (*Ibid.*, 7:6.)

". . . if a man being evil giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God." (*Ibid.*, 7:8.)

"And likewise also is it counted evil unto a man, if he shall pray, and not with real intent of heart; yea, and it profiteth him nothing, for God receiveth none such." (*Ibid.*, 7:9.)

"Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil. . . ." (*Ibid.*, 7:12.)

". . . the devil . . . persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him." (*Ibid.*, 7:17.)

Influence of Priesthood Executive Committee

It has been said, and wisely so, that the margin of difference between the causes that would confer the priesthood of God upon one but not upon another is only a hair's breadth. Basically men who are attracted to this Church are good men. We need to find that goodness. We must work at our business that every man may speak in the name of the Lord God in behalf of his own family and then that he may work with others. This calls for concerned individual and family analysis and projection within the framework of our priesthood program. It places particular stress upon the enterprise and action of the ward priesthood executive committee as they, under the direction of the bishopric, will give direction and assistance and counsel, working through the priesthood leaders and home teachers, to reach all, but especially at first the fathers, that they may be able to stand at the head of their own families in righteousness.

Disparagement should not exist as we strive with these many good men who are so close to the honor of taking their rightful place.

I remember one man that we had challenged to stop smoking cigarets that he might be prepared to go to the house of the Lord where his wife might be sealed to him and their children to them. But he said to me, his bishop, "I like to smoke, the greatest enjoyment I get out of life is from smoking," and then he added, "I even set the alarm clock throughout the night and awaken and sit on the edge of the bed at every alarm and smoke a cigaret." Now I never heard of a habit any worse than that.

And I asked, "Do you really mean that?"

He said, "Yes, I do."

Well, I called at his home a few evenings later at 10 pm. This was the time he said he went to bed. He greeted me by saying, "Bishop, what are you doing here at this time of the night?"

"Well," said I, "I have come to see how you set the alarm clock."

He said, "I wouldn't want to do this with you here."

Well, I stayed deliberately until three o'clock in the morning, and I thought he was going to throw me out a number of times. I exhausted all of my understanding of these situations as I tried to keep him interested, but at three in the morning I said to him, "Now, brother, you have missed five alarms. Why don't you go the rest of the night without a cigaret?"

At that moment he felt a sense of honor and a dignity that he did not need to smoke. He looked at me with a peculiar smile that these men often get when they make a decision of this kind, and he said, "All right, I will." He never touched another cigaret.

Habits which Weaken Good Men

I remember another man, who was a carpenter, who said that he couldn't quit. He smoked two packages a day, and he said, "My body requires nicotine, I have smoked so long." And two packages in that day before filters was a lot of nicotine. And he couldn't change, and he wouldn't accept the challenge to get ready to be ordained an elder.

But something very strange happened to him. He got hit on the head with a falling two-by-six as he worked on the roof framework of a house. His wife called me about the accident, and I rushed to the hospital. When he regained consciousness, he had lost his memory. He didn't know his wife; he

didn't know me. He was that way for nearly six weeks. But the strange thing was that he didn't ask for a cigaret once. He forgot that he used tobacco. And on the day when he began to remember who he was and something of his experience, he asked for a cigaret, and the nurse said, "Well, I didn't know that you smoked."

He said, "Of course I do; please, may I have some cigarets."

"Well," she said, "you haven't had a cigaret for six weeks."

And then he remembered the things we had told him, that it was in his mind, that his body didn't require nicotine, and he said, "Well, if I haven't smoked for six weeks, I am not going to take up the habit now." And he never smoked again.

I remember still another brother, a friend of mine, who had the habit of drinking. In many ways he was a wonderful man. He had the kindest heart, but he had this weakness which manifested itself every time he was under pressure or had some difficulty and couldn't seem to solve his problem. Then he would go off somewhere and drink into drunkenness. I have taken him home a number of times, but upon this occasion the police had got there first and had taken him to the county jail. So I had to go over there at the pleadings of his dear wife, arriving just about the time when they were taking the big coffee pot around to them to sober them and send them home. When they came to him he refused to take the coffee. He said it was against the Word of Wisdom.

Well, I finally got him out in the car, and with the help of his wife we took him home, got him upstairs, undressed and ready for bed. But he sat on the edge of the bed and wouldn't get in. It was nearly three in the morning. I had to get to work early in the morning, and I kept thinking, "Why doesn't he go to bed?" I said, "Why don't you get in bed now? Here you are; you are in your own home."

And finally after a short while he told me why he wouldn't go to bed. He said, "I haven't said my prayers yet." And I had the privilege of kneeling with this good man. I see the goodness that is in these men that we have to reach. There is not much difference between them and the most active. They are wonderful men, and they can be corrected from these habits.

Now I bear my testimony to you, my brethren, that the abstaining from harmful indulgences is a great commandment from the Lord. There are many who say that it is only by way of counsel, but I would say in response to that that in the early days of the Church a number of the brethren were excommunicated and reasons given in some instances were because they had not kept the Word of Wisdom. The implication that it is just something we can take or leave has never, I believe, been a part of its intent. It is the will of God and therefore a commandment. These indulgences are the things that frequently keep men from receiving the honor and the dignity of the priesthood. I bear my testimony to the effectiveness and reality of things that we can do to help them, and I do it in the name of Jesus Christ. Amen.

President Hugh B. Brown

We have just listened to Alvin R. Dyer of the Assistants to the Twelve. Elder Sterling W. Sill, also an Assistant to the Twelve, will now speak to us. He will be followed by Marion D. Hanks of the First Council of Seventy.

ELDER STERLING W. SILL

Assistant to the Council of the Twelve Apostles

My brethren, I appreciate very much this privilege of having a part with you in this great priesthood brotherhood under which we receive our commission to serve God.

Some time ago a friend of mine who lives on the farm was telling me that as his sons get old enough to share in the responsibility of farm work, he arranges for them to have a little land

to till or some farm animals to raise. And, of course, they receive the compensation involved.

"My father's business"

The Lord also has that kind of program. As his children become sufficiently mature, he invites them to have a part in that great enterprise that Jesus referred to as "my Father's business." That is the business of building character, integrity, Godliness, and eternal life into his children. God has said that it is his work and his glory ". . . to bring to pass the immortality and eternal life of man." (Moses 1:39.)

And then by way of invitation to us he has said, ". . . If ye have desires to serve God ye are called to the work;" (D&C 4:3.) And we may have as large a part as we are able to qualify for in the very work in which God himself spends his entire time. Of course, we must also be prepared to accept our share of the responsibility.

We have been given the priesthood, which is the authority to act in the name of the Lord. But we ourselves must develop the leadership, which is the ability to act in the name of the Lord. And I suppose that one is not of great consequence without the other. That is, what good would come from a missionary having the authority to make converts if he did not also have the ability to make converts?

Our world itself is made up of opposites. There is a kind of north pole and south pole in every life. We live amid the contrasts of positive and negative, good and evil, uphill and downhill, heaven and hell. Jesus talked about the straight and narrow way that leads to life, but we must also be aware of the dangers of that broad road that leads toward death.

Blessings, If You Obey

The Lord himself has said, "Behold, I set before you this day a blessing and a curse;

"A blessing, if ye obey the commandments of the Lord your God, . . .

"And a curse if ye . . . turn aside out of the way which I command you this day, . . ." (Deut. 11:26-28.) And we determine the direction of our lives by which of the affinities, antagonisms, or inclinations we build into them. There is a natural duality in life which Plato called "the upper and the lower soul." Jesus referred to this antagonism as "the spirit and the flesh," but some time ago a psychologist said that each of us has within himself "a life instinct" and also "a death instinct."

The dictionary says that an "instinct" is a natural aptitude or tendency leading toward a goal. In introducing the Master, the Apostle John said, "In him was life; and the life was the light of men." (John 1:4.)

The greatest commodity in the universe is life. And Jesus announced his own mission by saying, "I came that ye might have life and have it more abundantly." (See *ibid.*, 10:10.) God has endowed every seed with a life germ by which it is able to reach upward toward better things. But the greatest gift of God is eternal life, and after endowing his children with his own potentialities, he implanted in them a kind of upward reach, a natural inclination or a tendency to strive by which the offspring of God may hope to become like the parent.

Forces of Death

But the life instinct also has its opposite. All around us we see the results of that sinister attraction leading toward death which might be compared to the instinct that leads the moth toward the flame that will destroy it. It is an interesting fact that nature never wearies of imposing punishment. The unfortunate moth may burn off its wings, blister its body, and burn itself blind, but the flame goes on and on, unmolested, unhurt, unsympathetic, and even unaware of the terrible pain it has inflicted. No one really knows how severe the torments of the body may be. We know they can be sufficient to send one insane or to bring about his death. But the spirit is eternal; it can suffer, but it cannot die. There is no such thing as a cancellation of exis-

tence. The chief characteristic of eternal death is not oblivion but endless pain and regret. When one dies as to things pertaining to righteousness, then misery and despair take over the control of life; and of some who had passed the point of no return, the Lord said, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still." (Rev. 22:11.) And certainly those who allow their better impulses to die will be miserable forever, as there can be no happiness in wickedness.

The most feared experience of life is death. We instinctively cling to life with every ounce of our strength. In the days of Job it was said, ". . . all that a man hath will he give for his life." (Job 2:4.) There isn't anything that we wouldn't do, there is no expense that we would not involve ourselves in to prolong life for a week or a month, even though we knew that that period would be filled with pain and unhappiness. But when John said, "There is a sin unto death: . . ." (1 John 5:16) he was speaking of a more dreadful death than that of the body. And Paul describes this sin by saying, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

"And have tasted the good word of God, and the powers of the world to come,

"If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6:4-6.) But this second death does not take place all at once. Spiritually we die a little bit at a time. Our enthusiasm dies, our faith dies, and our ambition dies.

No one ever gets off the straight and narrow way at right angles, and no sin is born fully grown. Every sin is a minor one to begin with. Percentagewise, very few people will ever lose their blessings because they have become murderers or sons of perdition. As someone has pointed out, it isn't the giant redwoods that trip us up as we walk through the forest, it's the vines and the underbrush.

Safeguards Against Forces of Destruction

And one of the most damaging sins and one that gives greatest strength to our death instinct is the violation of that great revelation given 132 years ago called the Word of Wisdom. Some violators of this law tend to excuse themselves because it appears to be such a small thing. It seems like just a little disobedience, a little caffeine, a little nicotine, a little friendly indulgence in alcohol. Yet these are the springboards to disease, broken homes, immorality, disloyalty to God, physical death, and the death of many of our eternal interests.

In the February 26, 1965 issue of *Life* magazine, there is an appalling article about the toll being taken by the dope traffic in the United States. And among its most damning effects is the deadly addiction it forms and the good inclinations that are destroyed by its craving. Dope users often lie, steal, or kill to satisfy these appetites of death. But in some degree, these same results are characteristic of every sin. Every disobedience, every dishonesty, and every exercise of lust forms an evil addiction and strengthens the death instincts. No one ever needs a recording angel to look over his shoulder to take notes on his sins. Good or bad, everything that we do is being recorded in our appetites, our nervous systems, our personalities, our minds, and our immortal spirits. Every cigaret, every crime, and every irreverence is indelibly written down in the person of its victim. A violator of the man-made laws may at least hope that his crime will not be discovered. But for the violators of the laws of God, there is no possibility to escape punishment. And each transgressor becomes his own prosecutor, his own judge, his own jury, and his own executioner.

A violation of civil law can put us in jail. A crime against our health may cause us to be locked up in some wearisome hospital of pain, but a sin against our eternal lives may give our death instincts sufficient power to cast us into the fires of hell. And unfortunately, from this verdict there is

no appeal, for when we sentence ourselves to be dope addicts, alcoholics, moral weaklings, or unprofitable servants, what power can nullify the condemnation?

Wages of Sin

The Apostle Paul said, ". . . the wages of sin is death; . . ." (Rom. 6:23.) Death is the irrevocable consequence of allowing this strange affinity for evil to establish itself in our lives. Sin can make good seem so unattractive that we turn our backs on righteousness and fight against God.

The other day a man who had witnessed the long agonizing cancerous death suffered by his father shot himself when the doctor told him that the symptoms indicated that he might suffer a similar fate. Suicide may solve his problem so far as this life is concerned, but what about eternity? If we so much dread the pitiful, lingering, unhappy death of the body, what would it be like to endure eternal death in one's own soul?

Of those who sin unto death the Lord has said, ". . . it had been better for them never to have been born;

"For they are vessels of wrath, doomed to suffer . . . with the devil and his angels in eternity;

"Concerning whom I have said there is no forgiveness in this world nor in the world to come—

". . . they . . . shall go away into the lake of fire and brimstone, with the devil and his angels—

"And [are] the only ones on whom the second death shall have any power." (D&C 76:32-34, 36-37.) And yet the most painful cancerous death that we can bring upon ourselves may be only a symbol of our eternal regret and suffering.

"To be spiritually minded is life and peace"

But on the other side of our possibility, what a thrilling opportunity we have to develop our life instincts. We live in the greatest age, under the most favorable conditions ever known in the world. The pathway to exaltation has been perfectly marked and brilliantly lighted, and no one needs to get off the straight and narrow way except by his own choice. In the revelation the Lord said, "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (*Ibid.*, 89:18-21.)

The body is the temple of the spirit, and both mutually react upon each other. John Locke said, "A sound mind in a sound body is a short but full description of a happy state in this world." When the mind and the body are operating properly and the tissues are crying for exercise, then there is joy and zest in living. To maintain its health and strength the body must work. Likewise, a healthy spirit must be constantly and vigorously employed in doing good. Lethargy is a part of the death instinct, whereas righteous zeal builds up the life instinct. Probably the greatest idea in the universe is God's promise that we ". . . might have life, and . . . have it more abundantly." (John 10:10.) And our lives fail to the extent to which our life instincts lose their ascendency by tolerating those little evils causing our addiction to sin.

The story has been told of an explorer walking through an arctic winter. Because he was tired and cold, he decided to sit down and rest. After a few minutes he began to feel better. The weariness and unpleasantness began to disappear. Because he was a little drowsy, he decided that a fifteen-minute nap would give him the help he needed. Then suddenly it occurred to him that he was freezing to death. In desperation he jumped to his feet and ran with all his might. He was running for his life, and soon the blood was churning through his veins,

producing the natural heat that saved him from death.

Through our world of opposites, we are also running for our lives, and Jesus has indicated what the amount of our effort should be when he said, "O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day." (D&C 4:2.)

May God help us to keep all of his commandments, that in its best meaning we may have life and have it more abundantly. This I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

We have just listened to Elder Sterling W. Sill, Assistant to the Twelve. We shall now hear from Marion D. Hanks of the Seventies.

ELDER MARION D. HANKS

Of the First Council of the Seventy

I suppose I could not possibly fail to tell you now what happened to me in Twin Falls some years ago in the home of the stake president's counselor, when two little girls engaged in conversation about the visitor to the stake conference the coming weekend. The smallest had been influenced by the full-time missionaries, who had impressed her greatly. She could hardly wait to grow up to be a missionary; she wanted to be an elder. Her older sister assured her that she couldn't possibly be an elder, that only men could be elders, and she said, "Oh, no. Daddy told me that Marion D. Hanks is coming to our conference, and *she*'s an elder."

There are some things we live with gratefully, if sometimes patiently.

There is a poem which I believe was written for President McKay, though I am not sure the author knew he wrote it for him, and I would like to take this chance to quote it. It is short and impressive. Will you get the words —it says,

" 'Tis human fortune's happiest height
to be
A spirit melodious, lucid, poised, and
whole;
Second in order of felicity
To walk with such a soul."
(Quoted in O. C. Tanner, *Christ's Ideals for Living*, p. v.)

I am sure I express your gratitude for the privilege of the walk with such a soul.

To me one of the most impressive sights in this world is the group at which I now look and what it represents. Interspersed among you men are many choice youngsters. I had a chance to shake hands with some a few minutes ago. And though I don't intend to talk only to them or especially to them in the few minutes I stand here, I would like to be able to feel that they understand what I am saying, and I am going to try to do that. If they do, I think the rest of us will.

"How Lucky Can You Be!"

Brother Hinckley gave us a wonderful sermon this afternoon. I'm hopeful that all will have a chance to read it. It revolved around an experience with mature, successful, effective, intelligent men in varying degrees of involvement or noninvolvement with tobacco. As he spoke the words of them, which he applied to himself, I applied them to myself; and you who are here were doing likewise, I feel sure: "How lucky can you be."

I thought of an experience that occurred on these grounds a few years ago when an internationally known nutritionist and research scientist, who had flown here from Stockholm for the express purpose of looking at us and getting something of our story, sat across the desk with a copy of the Doctrine and Covenants opened to section 89, of which and from which we have been speaking tonight. I had asked him a question, and I was very much interested in his answer. He had been a bit combative, or at least defensive along the route. I said to him, "Dr. Waerland, what would you think

of a young man, 27 years of age, who wrote that document more than 120 years ago?"

He said, "I would say that he was 120 years ahead of his time." He then talked of some of the nutritional, affirmative aspects of the Word of Wisdom. He talked of the discoveries of science and of his own researches, and said that every suggestion of the Word of Wisdom was affirmative and valid.

I said again, "What would you think of a prophet who knew all that long ago, without any special preparation or training in the sense you have had it?"

And he said again, "I am not a religious man, and I know little of prophets, but whoever wrote that document was 120 years ahead of his time."

Investment in Health

How fortunate can we be? Many of us are not acquainted with the facts, though many of us are, that in this world there are many choice forces seeking the same ends we are when we teach this great principle of health. One who represented an interesting viewpoint was Thomas A. Edison, thought by many to be the greatest creative genius this world has known. In his diary he wrote these words, and I would hope that every young Latter-day Saint who sometimes feels uneasy in the peculiarities or uniqueness of his own health viewpoints would remember them or have access to them. Edison is talking about ways of living and thinking and working. He says, "The useful man never leads the easy, sheltered, knockless, unshocked life. At 36 he ought to be prepared to deal with realities, and after about that period in his life, until he is 60, he should be able to handle them with a steadily increasing efficiency. Subsequently, if he has not injured his body by excess indulgence in any of the narcotics (and by this term I mean liquor, tobacco, tea, and coffee), and if he has not eaten to excess, he very likely may continue to be achievingly efficient up to his 80th birthday, and in exceptional cases until 90."

The Nature of Alcohol

Now, I interpolated no words, all of those are his. He identifies narcotics specifically and interestingly as substances with which we as a Church have been at odds since God spoke to a boy-prophet a long time ago.

I cannot forget an occasion when Dr. John A. Widtsoe, whom you will remember as a great scientist as well as a great Latter-day Saint leader, was one of a group of panelists at a university. Two others, also representing religious points of view, preceded him. One attempted to make an accommodation to work out an acceptable approach to moderation in drink. The next was a fine young minister of the gospel, and he with measured but very emphatic phrases objected to all that his predecessor had said, and added, "As a people, and particularly as a group of young leaders in my church, we believe alcohol to be a tool of the devil, and we are against it." Dr. Widtsoe stood and very quietly and graciously said, "We link arms with this choice young man and those who walk with him because his view I accept and believe to be our own." And then, he said, "Because I have a little time allotted and because my background happens to be chemistry and its research, let me talk to you of the nature of alcohol." I understood that he was linking arms with other good people of honest intent who were seeking to teach the truth about substances that are not good for the human body.

The Cleanness and Integrity of the Human Body

Now, the Lord has given us a great program of health, but not infrequently I expect some of us don't tell our young people and maybe fail to recall ourselves that this program is based on marvelous fundamental eternal principles. You will remember that in the Doctrine and Covenants in a great section received in 1832, a great revelation, the Lord says, ". . . the spirit and the body are the soul of man." (D&C 88:15.) A little later he revealed again the truth that the elements—that is, the elements that make up our body—

and the spirit in us, when they are combined, permit us to have a fulness of joy. These are eternally important principles. They go hand in hand with the great truth that God lives, that he is the Father of the spirits of all mankind, that mortal life has a great meaning in the eternal journey man makes, and that one of the great purposes of mortal life is to take upon ourselves a mortal body (the elements), because in our eternal experience there will come a time of reunion of body and spirit. You see, young men, when we die, as surely we do, the body goes to the tomb. The spirit persists, it goes on, it lives. You will be you, and I will be I, each will be himself. Yes, there is a break in the eternal journey, but the break is only for the body. The spirit goes on, and then one day in God's wisdom and through his power the body will be reconstituted (in a way I do not know, and the detail is of no great consequence to me), resurrected, and the body and the spirit will recombine: ". . . the spirit and the body are the soul of man." (*Ibid.*, 88:15.) That's one big reason why it is very important that we understand the fundamental principles upon which this great program rests. It is vital that we do everything we can to preserve in honor and cleanliness and integrity this mortal body. It is part of our eternal soul.

I remember reading a statement by a great person who said that this is one of the paradoxes of modern Christianity. It makes the body a very useless, negative, evil thing, and yet teaches, theoretically at least, the reality of a resurrection in which this body is part of an eternal soul. There is no such difficulty in the philosophy God has permitted us to understand. The body is a nonevil component of the eternal soul. That's one big reason why we ought to be anxious to keep it clean, anxious to be interested to keep from it the substances that would harm it—and not alone it, but the rest of us. Have you ever heard these words of Goethe, the great German: "The whole purpose of the world seems to be to provide a physical basis for the growth of the spirit."

The Temple in which the Spirit Dwells

Now, in effect, and perhaps with some limitations of understanding, Goethe was talking about what Paul said. Paul said that this is a temple, this body in which the Spirit of God dwells (see 1 Cor. 3:16)—a spirit child of God. And Paul thus expressed his understanding that it is our obligation to keep it clean and pure and, so far as we are able, free from the intrusions of that which would harm it.

"A principle with a promise"

Now let me say, as I conclude, one other thing. This is a principle with a promise. For years, young and some older people have been coming to me asking me to define substances or list them which were not to be used. And I have tried to reply with the words of the Lord: This is a principle with a promise. (See D&C 89:3.) What is the principle? As I understand it, the principle is that everything that God has provided for us that is good we should use with thanksgiving, with judgment, with prudence, and not in excess. Everything that isn't good for us we should let alone. I understand that to be the heart of the principle. And the promise? The promise is that if we will obey the principle through obedience we will get better health, greater knowledge and wisdom, and wonderful spiritual blessings. There are so many examples of these great truths that I would like to tell you about, but let me mention one. As I walked to this building this very afternoon, I heard a man say to his companion (and I didn't recognize either, nor do I think they were part of the conference group, and I know nothing of the genesis of the statement or its circumstances, but I report accurately what he said): "When he gets a few drinks in him, he is really ugly and mean."

I'm not sure anybody can improve upon that description of one who makes the mistake of getting involved in a substance that dulls his judgment, that inhibits his natural anxiety to control himself, that imposes upon his will.

God bless us to have the courage of conviction to live the principle and

therefore inherit the promise, and to be courageous enough as we mingle with those who do not understand the principle, to appreciate their value and their worth, and share with them, as they will permit, the important reasons why we should be concerned to be obedient to this law of God, in the name of Jesus Christ. Amen.

President Hugh B. Brown

We have just listened to Marion D. Hanks of the First Council of Seventy. Elder Richard P. Condie will now lead the chorus and congregation in singing, "Come, O Thou King of Kings."

The Choir and congregation sang the hymn, "Come, Oh Thou King of Kings."

President Hugh B. Brown

President Nathan Eldon Tanner of the First Presidency will now address us.

PRESIDENT NATHAN ELDON TANNER

First Counselor in the First Presidency

It's good to be here, my brethren, and to partake of the Spirit that has been here with us this evening and to hear the admonition which is good for all of us. All I wish to say on the Word of Wisdom this evening is to tell you an experience which I told you once before. When I was driving along and had two young men with me in my car, and a young man thumbed a ride with us, I asked the boys who were with me if we should take him with us, and they said yes. I picked him up, and after we had driven along a little way he said, "Do you mind if I smoke in your car?" I said, "No, not at all if you can give me any good reason why you should smoke." And I said, "I will go farther than that." (I was stake president at this time.) "If you can give me a good reason why you should smoke, I will smoke with you."

Well, these two young men looked at me and wondered. We drove on for some distance, about twenty minutes, I think, and I turned around and said, "Aren't you going to smoke?" And he said, "No." I said, "Why not?" And he said, "I can't think of a good reason why I should."

I would like that word to go to all of our young men, and when you can think of a good reason, and only when you can, then begin to smoke.

Read the Book of Mormon Before Christmas

At the priesthood meeting in October, I reminded you that President Joseph Fielding Smith had said a year before that we should all read the Book of Mormon. I said that I had read it, and I appealed to all under the sound of my voice to read the Book of Mormon before Christmas. I am happy to report that I received letters, telegrams, and people told me orally as they met me on the street, as they came into my office, and over the telephone, from some young boys in Montreal, Canada, to the General Authorities who said, "I read the Book of Mormon as you asked me to do, and I appreciated this challenge and have enjoyed reading the Book of Mormon."

Now I have two letters here that I should like to read to you: "Marg and I have accepted your challenge to reread the Book of Mormon and have extended it to include Steve. We have spent several pleasant evenings taking turns reading to each other and explaining passages to Steve. Though he is only eight he grasps the story very clearly. It gives him an opportunity to learn new words and meet new ideas that will be of value to him throughout his life. We are enjoying this rich experience and thank you for the challenge."

Another letter which I received:

"Dear President Tanner,

"I am the young boy, twelve years of age, you challenged to read the Book of Mormon after General Priesthood outside the temple grounds on the sidewalk by the drinking fountain.

"I want to thank you for the chal-

lenge. It was a great opportunity for me to work to accomplish the goal set by you, and it strengthened my testimony of the gospel a great deal.

"I would have written to you sooner, but I had some passages and some scriptures to memorize for my certificate of award.

"I know that the Book of Mormon is true, and it has helped me to become a better boy."

I might say that I received written replies from 261, and I am sure there were many more who did not take the time to write, and I didn't expect anyone to write.

Great Commandments: Love God and Neighbor

Now this evening I had hoped to talk to you for a little while on the answer that Jesus gave to the lawyer who, tempting him, said,

"Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matt. 22:36-39.)

I won't have time to deal with that as it refers to "thy neighbour," other than I would like to say this: I should like you to include as your first neighbor the neighbor to whom you are most directly responsible, and that is the neighbor who lives in your house with you, your wife and your children.

Wife, Your Neighbor

Brethren, I have had a number of women in my experience come to me because they were not loved in the home. That is just too bad. It is a condition that just cannot exist where we have the priesthood at the head of the home. Surely a man thinks as much of his wife as he does of someone else who comes into the home, and surely he is prepared to treat her with the same courtesy, the same consideration, as he would a stranger coming into the home. Yet I remember as a boy going to homes where that was not true. And I remember going into homes where it was true, and the difference in those homes was very noticeable.

Brethren, if I gave you any challenge tonight, it is to go home and, when you go into the house, express appreciation to that wife who is there, and let those children know that you love them, and don't be afraid to do it.

Goodwill, a Missionary Essential

When I was in the mission field interviewing missionaries I thought it was a very important thing for them to have love in their hearts if they were going to preach the gospel and be representatives, ambassadors, of the Lord Jesus Christ, and I asked those missionaries every time if they loved the Lord, and they said yes. And I said, "How does he know?" And they said, "Well, we have told him."

The Lord said, "If you love me, you will keep my commandments." (See John 14:15.) That's the way he knows. Then I asked those boys, "How many of you love your mothers?" There wasn't an exception. I said, "How many times have you told your mother you love her?" And on many occasions the answer was, "I don't know when I told her or how many times I have told her," or, "I don't think I ever told my mother I love her."

Imagine, any young man, an elder, out representing this Church, having never told his mother that he loved her. Do you know why he hasn't? Because his father didn't tell his wife that he loved her.

I felt like writing to the fathers of those boys every time, but each time I had that boy promise me that he would sit down and write a letter and say, "Mother, I love you," and tell her why he loved her. It is so important, brethren. Don't let another day go by without telling your wife you love her, how fortunate you are to have her, how much you think of her. And do what you can to make her believe it. Be the same with your children. "There is beauty all around when there's love at home." Be courteous. Be considerate. Be kind. I don't know of

anything that is more important, and I think I am agreeing with the Lord when he says the same thing, "And the second is like unto it. Thou shalt love thy neighbour as thyself," and surely the most important neighbor is the one who lives with you in your home.

Commandment-keeping, Evidence of Love

Now, if we love the Lord God with all our hearts and with all our souls and with all our minds, as he said, we will keep his commandments. And we who hold the priesthood of God have a covenant from the Lord which we read in the Doctrine and Covenants, section 84, verses 33 to 40:

Covenant of the Priesthood

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit," as Brother Hanks said, "unto the renewing of their bodies."

What an example we have before us tonight. "They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

"And also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

"And this is according to the oath and covenant which belongeth to the priesthood."

I hope every stake president in this Church, when he interviews a young man who is to be advanced in the priesthood and ordained an elder, reads this covenant and explains it to him: "And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved."

Who cannot break? The Lord cannot break. That is the only thing I know the Lord cannot do, is break a covenant that he has made with his people; and when he says, "All that I have is thine," (see *ibid.*, 84:38) I would like to know, my brethren, what more we could ask for; and all we need to do is to keep the commandments and magnify our priesthood. Accept responsibility, brethren, and when you accept responsibility, carry out the responsibility that is placed upon you.

It has been a great strength to my testimony, to my appreciation of what this Church means and the strength it has as I have interviewed men to be set apart to preside over missions and over stakes, and those who have been chosen to be bishops. Since being in this office and interviewing men for any of these offices, I have never had an individual, regardless of his condition, but who has said, "If this is a call, I will go when you want me to go, where you want me to go, and remain as long as you want me to stay."

Now, brethren, what a testimony! I am sure all of us would do the same thing, but as Brother Sill says, it isn't a big redwood tree that is going to trip us up; it's the underbrush in life. Any of us would accept the great call, but will we live every day, magnifying our priesthood and doing what the Lord wants us to do?

World's Greatest Brotherhood

Now, I want to give you this thought, brethren, that we who hold the priesthood of God are members of the greatest brotherhood in the world. We are expected to love one another and not judge our brother. If anyone here tonight has ill feelings or aught against his brother, I urge, as the Savior has admonished, that we all forgive one another and show our love for him. No matter who you are, ill feelings or a desire to hinder or hurt your brother will canker your soul, keep you from enjoying the Spirit of the Lord as you could if you would love and forgive. Under no conditions should anyone holding the priesthood wish to harm

or hurt his brother. We must keep that in mind.

Coming back to this thought that I expressed, if we love the Lord, we will keep his commandments, we will accept calls that come to us and magnify the priesthood and carry out the responsibility.

Now in closing I should like to read a letter that I received from a young doctor. This is dated January 26, 1965:

"It has been a little over a year since you set me apart to my calling on the priesthood committee. I have been so thrilled with the experiences of the past year and the tremendous blessings that this calling has brought into my life and that of my family, as well as my associates at the clinic, that I thought I would like to write you concerning two or three of these items.

"In your blessing to me, the promise was made that my practice would not suffer during my absences from it. During the past year, my calling took me away from the practice 84 days. An additional six days were spent attending the April and October conferences, all of which made a total of 90 days absence."

Listen, brethren: "As I mentioned to you before, my colleagues are very willing to support me or any of us in church responsibilities and were pleased to vicariously share the experiences and blessings I enjoyed. During our business meeting earlier this month, at which time we made an accounting of our past year's production, we were all surprisingly shocked to see that in spite of my absences, my gross production was the highest of all the partners. During last year, my admissions to the hospital also outnumbered each of the other partners, and for that matter, all of the doctors in the community. During the year 1964, I had no deaths in my practice. Certainly the windows of heaven have been opened unto me and unto my associates in that we have never prospered better as a family or as a clinic than we have during the past year! It is a testimony to all of us of how the Lord blesses us for living the law of consecration in even a small way.

"Again, I am thrilled with this calling and the opportunity to serve the Lord and you brethren and appreciate very much this privilege."

Brethren, may we realize what a great privilege it is for us to hold the priesthood of God, which is the power of God to act in his name, and may we magnify our calling, that it may be possible for us to enjoy immortality and eternal life, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

The men of the Tabernacle Choir will now sing, "The Lord Bless You and Keep You." J. Burns Beal, president of the Lost River Stake, will offer the benediction. Brother Condie has suggested that the chorus be permitted to sing after singing this number President McKay's choice of all the hymns: "I Need Thee Every Hour." They wanted to do this in honor to our President.

The Men of the Tabernacle Choir sang "The Lord Bless You and Keep You," and as concluding number sang the hymn, "I Need Thee Every Hour."

The closing prayer was offered by President Joseph Burns Beal of the Lost River Stake.

Conference adjourned until Tuesday, April 6th at 10:00 a. m.

THIRD DAY

MORNING MEETING

Conference reconvened Tuesday, April 6th, at 10:00 a. m.

President David O. McKay was present and presided. At the President's request President N. Eldon Tanner, Second Counselor in the First Presidency, conducted the services.

The choral music for this session was furnished by the Logan L. D. S. Institute of Religion Choir, conducted

by James Bradley, with Roy M. Darley at the organ.

President N. Eldon Tanner

We all feel blessed in having with us this morning our beloved President and Prophet, David O. McKay, who has been presiding and will continue to preside at the different sessions of this conference. He has asked that I conduct this session.

For the information of those who are tuned in by radio and television, we are pleased to announce that we are assembled in the famed Tabernacle on Temple Square in Salt Lake City in the sixth session of the 135th annual conference of the Church of Jesus Christ of Latter-day Saints. These services are being broadcast in the Assembly Hall. Those who may be standing at the doors may possibly find seats in that building. This session of the conference will be broadcast as a public service over television and radio stations throughout the west. The names of the stations were announced prior to the beginning of this meeting. We again express our appreciation for this service that is being rendered by these stations. Both of the sessions today will be rebroadcast over KSL radio tomorrow morning, Wednesday, starting at 1:00 a.m. to 5 a.m. and can be heard in many parts of the United States including Alaska and in Canada, Mexico, the islands of the Pacific, and in many other parts of the world.

Monday evening an inspirational meeting of the priesthood of the Church was held in the Tabernacle. The proceedings of this meeting were relayed by closed circuit broadcast originating in the Tabernacle to members of the priesthood assembled in approximately 400 separate locations in all parts of the United States and Canada. It is estimated that 70,000 holders of the priesthood participated in this meeting. Members of the First Presidency, Elders Alvin R. Dyer, Sterling W. Sill, Assistants to the Twelve; Marion D. Hanks of the First Council of Seventy, were the speakers on that occasion. And regarding our conference and our meeting last night, I have here a letter from BYU. "Last night in the George Albert Smith field house on the Brigham Young University campus, 7,002 members of the priesthood heard the proceedings of the inspiring General Priesthood meeting by special closed circuit television broadcast. The giant screen approximately 15 feet square brought us right into the Tabernacle with you. It was a glorious experience."

Then we have wires from the South African Mission, North Argentine Mission, the New Zealand South Mission, and the Southern Far East Mission, all joining with us and saying that they are enjoying the conference.

We are pleased to note the attendance this morning of special guests, prominent state and city officials, and leaders in the field of education. We extend a cordial welcome to them. We are also pleased to welcome our stake and ward officers from near and far, the temple presidencies and the general auxiliary officers of the Church, and all who are gathered in this historic building this morning. We also extend a hearty welcome to those who are tuning in by radio and television.

The singing for this morning's session will be furnished by the Logan LDS Institute of Religion Choir conducted by James Bradley, with Roy M. Darley at the organ. We wish to welcome this choir, express our appreciation to them for coming, and pray that they will be able to render their numbers as they would like to do today.

We shall begin these services by the choir singing, "The Creation" conducted by James L. Bradley. The invocation will be offered by Elder Willard Smith Wray, president of the Blackfoot Stake.

Singing by the Choir, "The Creation."

Elder Willard Smith Wray, President of the Blackfoot Stake, offered the invocation.

President N. Eldon Tanner

The Logan Institute of Religion Choir will now favor us with "I Know that My Redeemer Lives." After the singing Elder Joseph W. Anderson, clerk of the conference, will read some important statistics of the Church.

The Logan Institute Choir sang the hymn, "I Know That My Redeemer Lives."

President N. Eldon Tanner

Elder Joseph W. Anderson, clerk of the conference, will read for your information some important statistical data concerning the Church. Brother Anderson will be followed by Elder Orval W. Adams, who will give a report of the Church Finance Committee.

STATISTICAL REPORT 1964

The First Presidency has issued the following statistical report concerning the membership of the Church at the end of the year 1964.

Number of Stakes of Zion at close of 1964		400
An increase of 11 Stakes during the year		
Number of Wards	3,160	
Number of Independent Branches in Stakes	589	
Total Wards and Independent Branches in Stakes at close of year		3,749
Number of Mission Branches at close of year		2,038
Number of Full-Time Missions at end of year (Not including Area Supervisory Missions)		75
Church Membership, December 31, 1964:		
In the Stakes	1,801,571	
In the Missions	433,345	
Total Membership		2,234,916
A net increase of 117,465 members during the year		
Church Growth During 1964:		
Children blessed in Stakes and Missions		56,597
Children of record baptized in Stakes and Missions		49,094
Converts baptized in Stakes and Missions		93,483
Social Statistics:		
(Based on 1964 data from the Stakes)		
Birth rate per thousand		30.14
Marriage rate per thousand		8.48
Death rate per thousand		5.17
Priesthood:		
Members holding the Aaronic Priesthood, December 31, 1964		
Deacons	97,817	
Teachers	76,999	
Priests	107,184	
Total number holding Aaronic Priesthood		282,000
Members holding the Melchizedek Priesthood, December 31, 1964		
Elders	188,552	
Seventies	22,164	
High Priests	61,304	
Total number holding Melchizedek Priesthood		272,020
Grand Total, members holding Aaronic or Melchizedek Priesthood		554,020
An increase of 26,097 during year		
Auxiliary Organizations:		
Relief Society (Membership)		274,703
Deseret Sunday School Union (Average Attendance)		807,659
Young Men's Mutual Improvement Association (Enrollment)		293,731
Young Women's Mutual Improvement Association (Enrollment)		276,228
Primary (Children Enrolled)		413,510
Welfare Plan:		
Number of persons assisted during the year		82,315
Number placed in remunerative employment		6,509

Man-Days of work donated to the welfare plan	75,247
Unit-Days of equipment use donated	6,555
Genealogical Society:	
Names cleared in 1964 for temple ordinances	1,098,500
Genealogical records microfilmed in 14 countries during the year were equivalent to 140,000 printed volumes of approximately 300 pages per volume.	
Temples:	
Number of ordinances performed during 1964 in the 13 operating temples:	
For the living	67,567
For the dead	3,397,659
Total number of ordinances	3,465,226
Church School System:	
Total 1964 cumulative enrollments in church schools, including institutes and seminaries	143,622
Missionaries:	
Number of missionaries who at the close of 1964 were laboring under calls from the First Presidency in the full-time missions	11,371
Number of local missionaries (full-time and part-time) who at the close of 1964 were laboring in these missions	228
Number of stake missionaries at the close of the year	4,672
Total number of missionaries at end of year	16,271
Number of missionaries who received training in the missionary home during 1964	5,709

President N. Eldon Tanner

Elder Orval W. Adams will now read the report of the Church Finance Committee. Brother Adams.

March 26, 1965

The First Presidency
47 East South Temple Street
Salt Lake City, Utah

Dear Brethren:

We have reviewed the report of the 1964 financial operations of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints, as well as of auxiliaries and other organizations for which accounts are maintained in the Financial Department of the Church. Attention was given particularly to the accounting and auditing procedures followed as to funds received and to the manner in which expenditures are controlled. We have determined that the expenditures of such funds are authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve and the Presiding Bishopric.

A continuous audit of the financial records of the Church is conducted by The Church Auditing Department, which is completely independent of all other departments. Businesses owned or controlled by the Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms.

Based upon our review of the financial reports of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints and explanations made by the personnel of the Financial and Auditing Departments of the Church, we are of the opinion that the expenditures of funds during the year 1964 were made in accordance with the established procedures outlined herein.

We congratulate the General Authorities and their associates for the manner in which the finances of the Church are administered, and we commend the Church Financial Department and the Church Auditing Department for the expert and careful

manner in which all financial records are maintained and audited.

Respectfully submitted,

CHURCH FINANCE COMMITTEE

Orval W. Adams
Harold H. Bennett
Glenn E. Nielson
Wilford G. Edling
Weston E. Hamilton

President N. Eldon Tanner

President Hugh B. Brown of the First Presidency of the Church will now present the General Authorities, general officers, and general auxiliary officers of the Church for the sustaining vote of this general conference, after which Elder Marion G. Romney of the Council of the Twelve will speak to us.

President Hugh B. Brown

(Sustaining of General Authorities of Church)

All of the affairs of the Church are carried on by divine direction, and with the common consent of the members of the Church. This vote, therefore, is not a pro forma matter but is a privilege granted to us, and it carries with it grave responsibility.

GENERAL AUTHORITIES OF THE CHURCH

The First Presidency

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Hugh B. Brown, First Counselor in the First Presidency.

Nathan Eldon Tanner, Second Counselor in the First Presidency.

President of the Council of the Twelve Apostles

Joseph Fielding Smith

Quorum of the Twelve Apostles

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson

Patriarch to the Church

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

Assistants to the Twelve

Alma Sonne
ElRay L. Christiansen
John Longden
Sterling W. Sill
Henry D. Taylor
Wm. J. Critchlow, Jr.
Alvin R. Dyer
Franklin D. Richards
Theodore M. Burton
Thorpe B. Isaacson
Boyd K. Packer
Bernard P. Brockbank

Trustee-in-Trust

David O. McKay
as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints

THE FIRST COUNCIL OF THE SEVENTY

Antoine R. Ivins
Seymour Dilworth Young
Milton R. Hunter
Bruce R. McConkie
Marion D. Hanks
Albert Theodore Tuttle
Paul Harold Dunn

THE PRESIDING BISHOPRIC

John H. Vandenberg, Presiding Bishop
Robert L. Simpson, First Counselor
Victor L. Brown, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

GENERAL CHURCH PRIESTHOOD COMMITTEES

PRIESTHOOD WELFARE COMMITTEE

John H. Vandenberg, Chairman
Henry D. Taylor, Managing Director
with all members of the committee as at present constituted.

PRIESTHOOD HOME TEACHING COMMITTEE

Marion G. Romney, Chairman
John H. Vandenberg, Vice Chairman
Alvin R. Dyer, Managing Director
with all members of the committee as at present constituted.

PRIESTHOOD MISSIONARY COMMITTEE

Spencer W. Kimball, Chairman of Executive Committee
Gordon B. Hinckley, Managing Director
Boyd K. Packer, Associate Managing Director
with all members of the committee as at present constituted

PRIESTHOOD GENEALOGICAL COMMITTEE

Howard W. Hunter, Chairman
Theodore M. Burton, Managing Director
with all members of the committee as at present constituted.

CHURCH BOARD OF EDUCATION

David O. McKay
Hugh B. Brown
Nathan Eldon Tanner
Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson
Boyd K. Packer
Marion D. Hanks
Albert Theodore Tuttle
John H. Vandenberg

CHURCH FINANCE COMMITTEE

Orval W. Adams
Harold H. Bennett
Wilford G. Edling
Glenn E. Nielson
Weston E. Hamilton

SENIOR CHURCH AUDITORS

Harold L. Davis
Charles Schmidt

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor
with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent
David Lawrence McKay, First Assistant Superintendent
Lynn S. Richards, Second Assistant Superintendent
with all members of the Board as at present constituted

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

G. Carlos Smith, Jr., General Superintendent
Marvin J. Ashton, First Assistant Superintendent
Carl W. Buehner, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Florence Smith Jacobsen, President
Margaret Romney Jackson, First Counselor
Dorothy Porter Holt, Second Counselor
with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern Watts Parmley, President
Leone Watson Doxey, First Counselor
Lucile Cardon Reading, Second Counselor
with all members of the Board as at present constituted.

TABERNACLE CHOIR

Isaac M. Stewart, President
Theodore L. Cannon, Vice President
Richard P. Condie, Conductor
Jay E. Welch, Assistant Conductor
W. Jack Thomas, Tour Manager

ORGANISTS

Alexander Schreiner, Chief Organist
Robert N. Cundick
Roy M. Darley
Frank W. Asper, Organist Emeritus

May I just mention here that we wish to express to Brother Asper our sincere appreciation for his many years of devoted and efficient service and we hope that he may continue to render such service as he may be called upon to do.

President McKay, as far as I can observe, the voting is unanimous in the affirmative.

President N. Eldon Tanner

We have just listened to the report from the clerk of the conference, Elder Joseph W. Anderson, giving statistical data; and Elder Orval W. Adams gave a report of the Church Finance Committee; and from President Hugh B. Brown of the First Presidency, who presented for your sustaining vote the General Authorities, general officers, and general auxiliary officers of the Church. We thank you, brethren and sisters, for this sustaining vote.

Elder Marion G. Romney of the Council of the Twelve will be our first speaker this morning, and he will be followed by Elder Franklin D. Richards, Assistant to the Twelve.

Brother Romney.

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

President McKay and Counselors, President Smith, the rest of the General Authorities, brothers and sisters and friends. I am embarrassed. Since my secretary gave the press and translators my notes, I have decided not to use them. Please accept my apologies, and don't blame her. Brother Evans, my co-worker, advised me on the way over here this morning that we have a much larger television and radio audience than I thought we would have. Therefore, on the 135th anniversary of the establishment of The Church of Jesus Christ of Latter-day Saints, I have decided to say a word or two about the message the Lord charged this his Church to declare, particularly with respect to present and future world conditions.

I make no apology for the scriptures I am going to read. Of them the Lord said: "What I . . . have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, . . ." (D&C 1:38.) In using these scriptures, I have no ill will toward the world—nothing but love and a hope that the world will listen to what the Almighty himself has said.

Fifteen months ago, in the *Deseret News*, was a column in which Sydney J. Harris referred to an entry in the log of Peary when he was trying to reach the North Pole.

"On this trip, he traveled a whole day [northward], . . . At night, when he checked his bearings . . . , he found to his surprise that he was much further South than he had been in the morning.

"All day . . . he had been driving toward the North on an immense iceberg drawn southward by an ocean current.

"And sometimes," said the commentator, "it occurs to me that we are all standing on this iceberg, racing forward in one direction, while the very ground beneath us moves implacably in the other direction.

"With tremendous speed and power, we are moving toward discoveries and inventions that utterly dwarf Peary's conquest of the North Pole. In medicine, in technology, in food supply, in materials and techniques and processes, we have made more progress in the last fifty years than was made in the previous five hundred.

"Yet, at the same time, the ground we are standing on steadily seems to move backward, drawn not by ocean currents, but by social currents too vast and deep for us to comprehend, much less to control.

"As we check our bearings . . . at this point in history, we are more surprised

and appalled than Peary to learn that we are 'farther South' than our fathers and grandfathers were.

"The first two-thirds of the 20th Century have witnessed a monumental regression from the hopes and aspirations of the 19th Century. For now, with all the new techniques at our disposal for mastering nature and controlling our own destinies, we appear further than ever from our goals." (Sydney J. Harris, *Deseret News*, January 7, 1964.)

From the October 13, 1964, issue of the same paper, I clipped the following from Walter Lippmann.

Our Civilization Is Going Forward Backwards

"Nobody knows," he says, "just why our affluent society is filled with so much anxiety, or just why crime is increasing so alarmingly among the young, . . . These [and other conditions which he cites] are all matters which can be mentioned, but which cannot be debated seriously, because the wisest men among us are still searching for, but have not found, the answers."

Now, like the rest of the world, informed Latter-day Saints are fully aware that our civilization is going forward backwards and that our affluent society is filled with much anxiety. But, unlike the rest of the world, we are not "still searching for . . . the answers." We know what they are. The Almighty himself has revealed them. He has made known the cause of the downward drift, and he has revealed the one and only remedy therefor. We not only know these things; but, as already said, we are under a divine charge to declare them to the world.

God Has Revealed the Remedy

And so, pursuant to this charge, we do declare that more than a century ago God our Eternal Father, knowing where the course of men was leading, opened the heavens and gave warning. He not only confirmed the drift; he pointed out the reason for it. He revealed also the remedy for it. He further predicted the awful consequences of a failure to follow that remedy. And finally, he gave assurance that righteousness, peace, and happiness will ultimately prevail among the inhabitants of the earth.

This, of course, is not the time or the place for an exhaustive review of what the Lord said on these vital issues. A few quotations will suffice, however, to indicate the nature of what he revealed.

First, as to the downward drift: On the night of September 21, 1823, an angel, who introduced himself as "a messenger sent from the presence of God," appeared at the bedside of Joseph Smith, Jun., and informed him ". . . of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation. . . ." (Joseph Smith 2:33, 45.)

On Christmas day 1832 about thirty years before the Civil War broke out, the Lord said to the Prophet:

"Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls;

"And the time will come that war will be poured out upon all nations, . . .

"And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations;" (D&C 87:1-2, 6.)

That the Lord's purpose in revealing these unhappy impending calamities was not to condemn but to save mankind is evidenced by the fact that with the warning he identified the cause and revealed the means by which the calamities may be turned aside.

As to their cause, he said, speaking of the inhabitants of the earth, ". . . they have strayed from mine ordinances, and have broken mine everlasting covenant;

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, . . ." (*Ibid.*, 1:15-16.)

We are, then, going forward backwards, and our affluent society is filled with much anxiety because the inhabitants of the world ". . . seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, . . ." (*Ibid* 1:16.) I ask you candidly, how could current attitudes of men and nations throughout the world be more accurately described?

To me the foregoing statements clearly reveal the fact that if men do not humble themselves and cease relying solely upon their own wisdom, if they do not turn and seek the Lord to establish his righteousness, they will implement the "decreed . . . end of all nations." (*Ibid.*, 87:6.)

As to the way to avoid the calamities, the Lord, in his preface to the publication of a compilation of some of the revelations which he gave during the restoration, said:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this. . . .

". . . that man should not counsel his fellow man [that is, rely upon his own judgment], neither trust in the arm of flesh—

"But that every man might speak in the name of God the Lord, even the Savior of the world;

"That faith also might increase in the earth;

"That mine everlasting covenant might be established [that from which the world had strayed];

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (*Ibid.*, 1:17-23.)

The Remedy: The Gospel of Jesus Christ

The commandments referred to in these scriptures, which were given to the Prophet Joseph Smith and which others were commanded to declare to the world, collectively embrace the pure and simple gospel of Jesus Christ, which gospel is the remedy to the problems of our times. Because it now is, and has always been, the only plan by which men can live in righteousness, peace, and happiness in the earth, the Lord has from the beginning repeatedly revealed it. He revealed it to Adam. Thereafter he revealed it to Enoch, to Noah, the Jaredites, Abraham, Moses, and the prophets, and to the Nephites. Jesus himself personally taught it in the Meridian of Time, both in the land of Jerusalem and in America. It contains the ordinances from which the Lord said the inhabitants of the earth had strayed. It is the "everlasting covenant" which he said they had broken. It leads men to "seek the Lord to establish his righteousness." It is literally, as Paul says, "the power of God unto salvation." (Rom. 1:16.)

For the purpose of saving mankind in this world, and in the world to come, the Lord revealed it anew in this dispensation through the Prophet Joseph Smith, Jun. Through him also the Lord, 135 years ago today, reestablished his Church, ". . . even The Church of Jesus Christ of Latter-day Saints" (D&C 115:4), commonly known as "the Mormon Church." This Church is the Lord's appointed custodian and legal administrator of the ordinances of his gospel.

Backwardness Can Be Reversed

If enough people will accept and live it, the troubles of the world will fade away as the hoarfrost before the burning rays of the rising sun. Our going forward backwards will be reversed, and the anxieties of our "affluent society" will diminish and cease.

Otherwise, a Desolating Scourge

And what if enough people do not accept the remedy? Well, in such event the inhabitants of the earth will suffer

the consequences of their disobedience. I say this humbly but confidently because the Lord himself said to the Prophet Joseph Smith in March of 1829:

". . . this generation shall have my word through you"; and

"Verily, I say unto you, that woe shall come unto the inhabitants of the earth if they will not hearken unto my words;

"For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.

"Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem; and my word shall be verified at this time as it hath hitherto been verified." (*Ibid.* 5:10, 5, 19-20.)

Our choice, then, is clear. Men, in the exercise of their God-given free agency, will make—in fact, they are now making day by day—the decision.

Such, in brief and inadequate outline, is the message which we, the members of The Church of Jesus Christ of Latter-day Saints, are under divine charge to declare to the world. For as the Lord told his prophets in dispensations past, so he told his modern Prophet, Joseph Smith, that the revelations which had been given to him were not for the sake of himself and his associates only, but were for the sake of the whole world. In the preface already referred to he said,

". . . the voice of the Lord is unto the ends of the earth, . . . unto all men, . . .

"And again, verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flesh"; (*Ibid.*, 1:11, 2, 34.)

As to who should make the declaration, the Lord was equally explicit. Speaking to the Prophet, he said, ". . . ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues and people." (*Ibid.*, 42:58.)

"The voice of warning shall be to all people"

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days." (*Ibid.*, 1:4.)

"Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, . . ." (*Ibid.*, 133:8.)

In conclusion, let me say that the message we declare includes the glorious assurance that in the end righteousness, peace, and happiness will come to the inhabitants of the earth. Whether after the destruction foreshadowed or as a result of repentance, men return to his ordinances, abide by his everlasting covenant, and "seek the Lord to establish his righteousness," remains to be seen.

The Second Advent of Our Lord, Jesus Christ

The assurance of the glorious day of peace is frequently given in connection with references to the second advent of our Lord Jesus Christ. This one I have taken from the 45th section of the Doctrine and Covenants.

". . . I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me.

"Wherefore, come ye unto it, . . .

"And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man.

"And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath. . . .

". . . and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory; with all the holy angels; . . .

"And at that day, . . . shall the parable be fulfilled which I spake concerning the ten virgins.

"For they that are wise and have received the truth [the gospel of Jesus Christ], and have taken the Holy Spirit

for their guide [and are directed by the Holy Ghost], and have not been deceived—verily I say unto you, they . . . shall abide the day.

"And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

"For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver." (*Ibid.*, 45:9-10, 39-40, 44, 56-59.)

God grant that we may heed the message and be prepared for that great day I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom you have just listened is Elder Marion G. Romney of the Council of the Twelve. Elder Franklin D. Richards, Assistant to the Twelve, will be our next speaker. Elder Richards.

ELDER FRANKLIN D. RICHARDS

Assistant to the Council of the Twelve Apostles

My dear brothers and sisters, I pray that the Spirit of the Lord will guide and direct me as I speak to you on this the 135th anniversary of the organization of the Church.

Differences

One of the most frequent questions asked members of the Church is, "What is the difference between The Church of Jesus Christ of Latter-day Saints and other churches?"

All that God Has Revealed

There are many important differences, but one of the most basic and significant is stated in our ninth article of faith: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

Many call us a peculiar people because we believe in modern revelation.

By way of explanation, in the year 1820 Joseph Smith, a boy of 14, living in the state of New York, was interested in joining a church but was unable to determine which church was right.

"If any of you lack wisdom"

In his own words he said, "While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads, 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.'

"Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. . . .

"At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of god.' " (Joseph Smith 2:11-13.)

So in accordance with his determination to ask of God, one beautiful spring morning in 1820 he retired to a grove of trees on his father's farm and knelt in prayer.

"My Beloved Son"

As he was praying he saw a pillar of light exactly over his head, above the brightness of the sun, which descended gradually until it fell upon him. When the light rested upon him, he saw, standing above him in the air, two personages in the form of men, whose brightness and glory defied all description. One of them called Joseph Smith by name and said, "*This is My Beloved Son. Hear Him.*" (*Ibid.*, 2:17.)

He could see them as clearly as we see one another. And he could see that his own body was created in the image and likeness of God. At that time the

churches taught that God was only a spirit, that he had no body.

He Is the Christ, Our Savior and Redeemer

Yes, God does have a body, and he made us to be like him. I know this to be true: that God lives and that Jesus is our Savior and Redeemer.

In the grove of trees that day, Joseph Smith asked the Savior which of all the sects was right and which he should join.

He was told that he should join none of them, for they were all wrong, that they taught for doctrines the commandments of men, having a form of godliness but denying the power thereof.

This was a most startling message as it was an indictment of all churches in existence at that time.

Vision Outstanding

Joseph Smith's vision is probably the most outstanding in the history of God's relationship with man. With the exception of Stephen's vision as described in the seventh chapter of Acts, God the Father has remained in the background—the Jehovah of the Old Testament being the preexistent Spirit of Jesus Christ, the Son of God the Father.

With the opening of the Dispensation of the Fulness of Times, it was entirely appropriate that a fulness of the knowledge of God should be revealed to the Prophet. The importance of the dispensation was indicated by the Father introducing the Son to the Prophet Joseph. I bear you my witness that Joseph Smith is indeed one of the great prophets of all time.

It is difficult to appreciate the far-reaching effects of the Prophet's first vision—the first direct revelation in modern times. Consider for a moment what it did.

Concept of the Godhead

First. It clarified the conception of the Godhead. It made it clear that God does have a body, parts, and passions. He appeared to Joseph Smith as a glorified man. This being so, man is in form the same as God. The scriptures taught that man was created in the likeness and image of God, but it took this vision to restore the correct conception of God.

Oneness of the Godhead

Second. It clarified the doctrine of the oneness of the Godhead. God the Father and his Son, Jesus Christ, appeared as two separate and distinct Personages—as separate and distinct as any earthly father and son. This makes it clear that the oneness of the Godhead is a type of unity of mind and purpose.

Revelation Continues

Third. It proved that revelation from God to man had not ceased even though Christendom taught otherwise.

Thus this great vision restored to man the true concept of God, made known that there had been an apostasy from the doctrines of the Church of Christ, opened a new dispensation, and provided a new witness for God the Father and his Son Jesus Christ.

He Will Reveal Many Great and Important Things

In contemplating the knowledge that came to man through Joseph Smith's first vision, one can more fully understand the meaning of the ninth article of faith: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." Especially note the words, "we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

Authority Restored

In keeping with this belief and subsequent to the first vision, the Lord through his Prophet restored the priesthood—the authority to act in the name of God—and authorized and directed the reestablishment of his Church on the earth. Membership in the Church affords every person a chance to serve—and service brings forth true happiness and peace together with personal growth and development.

The Gospel Restored

Through the prophets that have stood at the head of Christ's Church in this dispensation, the gospel in its fulness has been restored.

The Book of Mormon and other modern revelations have brought increased knowledge and understanding, answering many vital questions such as: "What is the purpose of life?" "Where did we come from?" "Why are we here?" "Where do we go after death?" "What is our relationship to God?" "How do we obtain happiness, peace, and progress eternally?"

The first vision of Joseph Smith clearly indicated the need of continuing revelation through a prophet. This need is likewise pressing today.

The confused and frustrated condition of mankind is indicated in an article which recently appeared in a leading newspaper entitled: *Nation at Crossroads of Advancement or Fall.*

"Our progress, our genius, our productivity will go down in history. But where do we go from here? We've taken to the worship of money and pleasure, twisted moral values to suit ourselves, and scoffed at integrity. We have behaved like great civilizations of the past when they've become pleasure-ridden—just before they crumbled.

"Where do we go? What are our new goals? To some our goal is a simple one; we're rich, let's get richer. We hear of three cars to a family, instead of two; four-day work weeks and three days a week for amusement and indolence. It is questionable whether three cars will save a family from divorce, or from spiritual emptiness, or from boredom.

"Getting richer was yesterday's frontier. The new frontier is what logically follows the job of making a living. It is making a life. Finding new paths to family harmony, relatedness to God and fellow humans, inner ease instead of tensions. In other words—Peace."

Good Will Toward Men

Jesus was called the Prince of Peace, and at his coming the angels sang, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.) It was God's wish that everyone would share this great gift of peace and good will.

Peace and joy characterize his kingdom according to the Apostle Paul, who declared: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom. 14:17.)

Family harmony, the relief of inner tensions and genuine peace can be obtained by adhering to the principles of the gospel of Jesus Christ, and by following the counsel and direction of God's prophet.

Family and Home

Recently President McKay reemphasized the importance of the home and the role of parents in a program which is called, "Teaching and living the gospel in the home." This program provides for a weekly family night.

He said, "No other success can compensate for failure in the home," (The Improvement Era, June 1964, p. 445) but promised that in those homes that followed the program, ". . . love at home and obedience to parents will increase, and faith will develop in the hearts of the youth of Israel, and they will gain power to combat evil influences and temptations, and to choose righteousness and peace, and be assured an eternal place in the family circle of our Father." (*Family Home Evening Manual*, preface.)

I call your attention again to the ninth article of faith wherein it states, ". . . we believe that [God] will yet reveal many great and important things pertaining to the Kingdom of God."

The Family Night program is an excellent example of this and an evidence of the need of continued revelation and a prophet to guide and direct us.

Testimony

I testify in all solemnity that God has raised up a prophet today and that he is the head of The Church of Jesus Christ of Latter-day Saints, President David O. McKay.

I urge all members of the Church to follow the counsel of this prophet, and to you who are not members of The Church of Jesus Christ of Latter-day Saints, but desire peace and relief from inner tensions, investigate the message that God has again spoken to men through a prophet. The Lord has restored the gospel of Jesus Christ in its fulness and reestablished his Church with the power to act in the name of God.

I bear witness that these things are true; you, too, may know that they are true by earnestly studying, praying, and attending the church services. We invite you to do so.

I leave this testimony with you in the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom we have just listened is Elder Franklin D. Richards, Assistant to the Twelve. The congregation and chorus will now join in singing, "We Thank Thee, O God, for a Prophet."

The Chorus and the congregation sang the hymn, "We Thank Thee, O God, For a Prophet."

President N. Eldon Tanner

Elder Theodore M. Burton, Assistant to the Council of the Twelve, will now speak to us, and he will be followed by Elder Eldred G. Smith, Patriarch to the Church.

ELDER THEODORE M. BURTON

Assistant to the Council of the Twelve Apostles

The Coming of Elijah

A prophecy given in Malachi, chapter 4, verses 5 and 6, has long bothered Bible students. Since the Old Testament closes with these words, it would be well to understand what they mean. I quote:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Because of a misunderstanding of Luke 1:17, which states that the child later to be named John the Baptist would come in the spirit and power of Elias to turn the hearts of the fathers to the children, many persons have thought that John the Baptist who held the office of an Elias, or messenger, was the Elijah who was to return. This verse explains that John's work was a preparatory work to "make ready a people prepared for the Lord" and not the work of sealing or completion, which keys Elijah held. When John was bluntly asked the question, he said:

". . . I am not the Christ.

"And they asked him, What then? Art thou Elias [Elijah]? And he saith, I am not. Art thou that prophet? And he answered, No." (John 1:20-21.)

This, of course, had to be true, for the prophecy stated that Elijah the Prophet should return before the second coming of the Lord, when Jesus was to come in great power, majesty, and glory as judge of all the earth. The mission of Elias held by John the Baptist comes first, and so just as John came before Elijah in the days of Jesus Christ, so John came before Elijah in these latter days to restore the preparatory Aaronic Priesthood before the greater power in the priesthood was given.

Elijah Expected

Among Jewish people Elijah is still the expected guest at every passover, for whom a vacant seat is reserved at the table. Thus the tradition of Elijah's return before the coming of the Redeemer in power and glory has been kept alive in the land. There must, therefore, be some important work that this great prophet had to perform, some power that he possessed

which had to be restored again to the children of men so that they might be gathered as the "children of God." At the close of his ministry we read that as Elijah talked to his successor Elisha:

". . . behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." (2 Kings 2:11.)

Thus Elijah enjoyed the same glorious privilege that Enoch had of not tasting death but of being translated. According to prophecy both prophets had a special work to do which required this change in their mortal bodies.

Restoration Before the Coming of the Dreadful Day

It stretches credulity beyond the breaking point to assume that Joseph Smith the Prophet could have kept all these details in mind when the fulness of the gospel was restored. There is only one explanation which can fill all the requirements of the scripture, and this is that the events transpired just as he claimed they did. Following his great vision of the Father and the Son, an angel came to administer to Joseph and teach him what had to be done to restore the gospel again to the earth before the coming of the great and dreadful day for the wicked, but for the righteous, the glorious day of the Lord.

In the second great vision which Joseph Smith received, the Angel Moroni quoted the words of Malachi as they were originally written and should have been translated:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at his coming." (D&C 2:1-3.)

After Joseph Smith received the priesthood and the power thereof, it was explained to him that the word "turn" could be better understood if the word "seal" were used. Thus the full meaning of the work of the priesthood becomes clear, that after Elijah shall plant in the hearts of the children the promises made to the fathers, the children should be sealed to the fathers, otherwise the meaning of life would be misunderstood and the whole purpose of life on this earth would be utterly wasted when Christ should return again to claim his children.

Commandment to Teach the Gospel

First of all, then, we may ask a question. What were the promises made to the fathers which are so important to our understanding? The first father was Adam, and the Lord gave him a commandment to teach this promise freely unto his children, saying:

"That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born *again* into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from *all* sin and enjoy the words of eternal life in this world, *and eternal life in the world to come,* even immortal glory;

"For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;

"Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment.

"And now, behold I say unto you: This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time." (Moses 6:59-62. Italics added.)

Covenant of Adam

When Adam, hearing and understanding these words, made this covenant and was sealed accordingly to become alive both spiritually and physically, God said to him:

". . . Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever;

"And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity.

"Behold, thou art one in me, a son of God; and thus may all become my sons. Amen." (*Ibid.*, 6:66-68.)

Sealed by the Priesthood

Thus Adam was sealed a son of God by the priesthood, and this promise was taught among the fathers from that time forth as a glorious hope to men and women on the earth if they would listen and give heed to these promises.

It was this power of sealing which was given as a key to Elijah by which he could seal the heavens that it did not rain on the wicked King Ahab and his unrighteous wife Jezebel nor on his whole kingdom for the space of three years and six months (Luke 4:25; James 5:1) until the power of God was felt in the land. Later through the use of this priesthood, Elijah loosed the rains, which came again to restore life to the parched land. It was this same sealing power which Jesus Christ promised Peter as he said:

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19.)

Power to Seal

This sealing power of the priesthood he later gave to the Twelve Apostles as he said to them:

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." (*Ibid.*, 18:18.)

Thus, when, according to prophecy the Lord restored the sealing power of the priesthood to earth again, he informed Joseph that he would send:

". . . Elijah, unto whom I have committed the keys of the power of turning [sealing] the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse;" (D&C 27:9.)

Joseph Smith recorded how this came to pass on April 3, 1836, in the temple at Kirtland, Ohio, as he wrote:

"After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

"Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

"Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (*Ibid.*, 110:13-16.)

The question is sometimes asked why the Prophet Joseph Smith forgot to include a baptismal font in the Kirtland Temple so that the work of salvation for the dead could be done. He did not forget or overlook this matter. The doctrine had not yet been fully revealed, and there was as yet no sealing power given. It is true that the Melchizedek Priesthood had been restored by Peter, James, and John and the gospel ordinances had been revealed, but there was as yet no sealing power given. This came with Elijah's visit as he restored the sealing power of the priesthood to the earth.

Authority to Seal

I want to impress upon the members of the Church of Jesus Christ that the great key of the priesthood which

was given by Elijah to Joseph was the authority to seal on earth and have that sealing become effective in the heavens. It was not the work for the dead which he restored, but the power to seal the living which made work for the dead possible. It must be understood that the power of Elijah is given to the living, not to the dead. It is the living which are to be sealed to one another according to family lines, father to mother and parents to children and children to parents. Only through the exercise of this great sealing power of the priesthood for the living do baptism for the dead and salvation for the dead become meaningful and possible.

Ordinances for the Dead

When the living are sealed, they may act as proxies for those who are dead, for as Peter taught:

"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6.)

It was for this purpose that Jesus Christ preached to the spirits in prison, that they might be converted and be willing to accept the sealings performed in their behalf by their living descendants. Unless the family of the righteous are thus sealed together from father to son and from mother to daughter back to Adam and from Adam to Christ and from Jesus Christ to God the Eternal Father, the purpose of earth life has been missed, and life itself has been a waste.

By the power of this priesthood restored by the Prophet Elijah, it is now possible for a man to prove his love for his wife and family by living righteously enough to be worthy to take them with him into a temple of the Lord and have them sealed to him, not for this life alone, but by this great sealing power to have that union sealed in the heavens for all eternity. When the poet sang of a love which would last until the "stars grow old and the sun grows cold," he was not singing of a love that was only to last "until death do you part," but of a marriage that would last throughout the eternity of time, never withering, never dying, never growing old or commonplace.

By the same token, then, our hearts being turned to the promises made to the fathers, we are also turned to the fathers themselves. Should they languish in a spirit prison or be held back from spiritual growth because they were born at a time when this sealing power was not on the earth? As God is a just God and one who loves his children, a way has been prepared whereby those who are dead may be identified and then sealed together in a family relationship in the temples of the Lord by their descendants who love them enough to do this work for them.

We have assumed that this work was to be done merely as a gesture of grace on the part of the living for those of our ancestors who are dead. This is a misconception which comes from not understanding the full meaning of the gospel. The plan of salvation is the plan of saving the children of God in a family relationship. Indeed, we may call this a universal salvation because it applies to all men and women who will qualify themselves through repentance and desire to become the children of God. We cannot be saved without our progenitors. In spite of the faith of all the prophets as cited by Paul in the eleventh chapter of Hebrews, he concludes by saying:

"And these all, having obtained a good report through faith, received not the promise:

"God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11:39-40.)

We must be linked to them, and they to their fathers and mothers back to Father Adam and Mother Eve, and they to Jesus Christ, and he to God as his Only Begotten Son in the flesh. Thus to save our own selves and to complete our own salvation, we must have our hearts turned to our fathers, seek out their identities, and perform the work of salvation for them. We will be held accountable for their blood unless we do so.

Work of Elijah for the Living and the Dead

So the work of Elijah was not confined to the living or to the dead. It was a universal mission both for the living *and* the dead whereby the way was opened for all who will to hearken and obey and so receive the glory reserved for those who love the Lord. As Jesus told John the Beloved:

"Behold, I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.)

So the knock is at the door. Any man who *really* loves his wife and his family will not rest until he can qualify himself by acceptance of the Lord Jesus Christ and by righteous living to take his wife and family with him into the temple of the Lord and there have them sealed to him forever under the sealing power of the priesthood, which was brought again to earth by the hand of the Prophet Elijah that our hearts may be filled with these great promises made to the fathers and that we may be sealed into the family of Jesus Christ and through him to be brought into the presence of God the Eternal Father.

I testify of the truth of these things in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Theodore M. Burton, Assistant to the Twelve, has just addressed us. Elder Eldred G. Smith, patriarch to the Church, will be our next speaker, and he will be followed by Elder LeGrand Richards of the Council of the Twelve.

ELDER ELDRED G. SMITH

Patriarch to the Church

We have heard much concerning family unity in the home during this conference. Truly this is a family church.

Evidences of Disintegration

I, too, am concerned at the far too many divorces and temple cancellations and signs of disunity among members of the Church. The gospel should be the greatest means of uniting the family.

I can't understand how anyone who has been married in the temple and understands the meaning of celestial marriage, which is for time and all eternity, can get himself in such a condition as even to consider divorce.

Evidences of Salvation and Survival

I am pleased with the increasing reports of success in missionary work as a result of teaching families. The fundamental purpose for which this earth was created was to establish individual families forever. The family is the only organization which is eternal.

In the beginning God said, "It is not good for man to be alone." (See Gen. 2:18.)

Learning To Be Perfect

One of the fundamental purposes of this life is to have experiences whereby we may learn to be perfect. Man is not perfect without the woman, nor is the woman perfect without the man.

The Lord said unto Adam and Eve, as he drove them from the Garden of Eden, that they might learn obedience by their own experience.

He said "they," not the singular pronoun but the plural. We are given many varied experiences in this life to prepare us to live together forever. These experiences should bring an ever increasing love for each other. This includes learning to be patient with each other, to develop increasing tolerance, consideration, and kindness. Love is eternal and knows no bounds and has no measurable limits.

Priesthood and motherhood go hand in hand. Neither is complete without the other. Both are eternal. A perfect family requires the proper fulfilment

of both. This life is to help us fulfil these two responsibilities, that we may exercise them through eternity.

Priesthood and Perfection

Priesthood is patriarchal, which means "of the father." A married man is the patriarch of his home and is responsible to bless members of his family. The exercising of this privilege could be a means of preventing many broken homes. We think of a priesthood holder as one who should bless or christen his children, baptize and confirm them, and perform the other ordinances of the gospel in behalf of members of his family. We forget that it is not required to have some other ordinance such as christening and confirming attached thereto to enable the father to bless members of his family. His responsibility is not only to bless his children, but his wife is an important member of his family too. Yes, we think of blessing the wife when she is sick, but if the relationship between husband and wife becomes a bit strained, wouldn't it be a good thing for the husband to give his wife a blessing for the purpose of increasing the unity and love for each other?

I remember an experience I had when a good sister who wanted a special blessing came to my office. When I asked her why she wanted a special blessing, she refused to tell me. I learned from her that her husband was a member of the Church and held the Melchizedek Priesthood, so I spent considerable time trying to teach her the principle of priesthood order, where the father in the home should bless the members of the family, and concluded a long discussion of teaching her this principle, by having her go home to get her blessing from her husband instead of from me.

Sometime later she returned to my office, refreshed my memory of this experience, and said she left my office very resentful. Here I thought I had done a good job in teaching her this principle of priesthood order, so I had to ask more questions to find out what had happened.

She said the reason she refused to tell me why she wanted a blessing was that she wanted the blessing because there wasn't the proper relationship between her and her husband, and then I had sent her home to get a blessing from her husband. So naturally she was a little bit resentful.

Then she added, "That was one of the finest things that ever happened." She said she went home, she prayed about it, she thought about it, and then finally she mustered enough courage to ask her husband for the blessing. Of course it shocked him, but she was patient; she let him think it over a bit, ponder about it, and pray about it; and finally he gave her a blessing. Then she added, "There has never been such a fine relationship in our home in all our lives as we have had since he gave me that blessing."

Naturally I could see what had happened. This is a two-way street. First she had to clean her side of the slate and humble herself. Then she asked him for the blessing, and he had to humble himself and clean his side of the slate. Then he sealed the blessing upon her which they had fulfilled by living the law upon which the blessing was predicated. This is priesthood order.

"Brethren magnify Priesthood"

Brethren, magnify your priesthood. Bless your family, your children and your wife. When we follow the order which the Lord has laid out for us, we cannot fail. I believe this practice would save many teetering marriages and increase the unity in many homes.

It is usually the wife who is trying to save the marriage. This is a two-way street. It requires the efforts of both.

Too many couples are living lives of "quiet desperation." I don't know who used that term first, but it is so expressive. Some go through life just tolerating each other rather than correcting the trouble. Do something about it. Exercise the priesthood which is in your home.

First, each must have a desire to get along with each other. Each must be willing to do something to make amends. Each must be willing to forgive and forget. Wipe the slate clean of all unpleasant memories.

Ask the Father for help. Ask him to bless your efforts with success. Ask together, as well as separately in individual prayers. Kneel together and pray vocally together.

When you are married you must learn to do all things together. You are no longer single individuals.

The joy and happiness that comes from sharing this life together, living the gospel in its fulness, is worth all the effort you put into it, and it will be rewarding in this life and through all eternity.

May we all strive to this end is my prayer in the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom you have just listened is Elder Eldred G. Smith, patriarch to the Church. Elder LeGrand Richards of the Council of the Twelve will be our concluding speaker, and the Logan Institute of Religion Choir will sing, "Praise the Lord," by Cyril Jenkins, and conducted by James L. Bradley. The benediction will be offered by Elder Karl R. Lyman, formerly president of the Florida Mission, after which this conference will be adjourned until 2 o'clock this afternoon.

ELDER LeGRAND RICHARDS

Of the Council of the Twelve Apostles

My brothers and sisters, in your presence this morning I would like to express my gratitude to my Heavenly Father for my membership in his Church, and for what it means to me and my family, and for the pattern of life that it gives us to live by, and for the thousands of faithful Latter-day Saints who are such wonderful friends everywhere I go in the Church. This is the greatest brotherhood in all the world.

Many of you know that I have spent many years in missionary service, and I thank the Lord for this great arm of his Church. As we heard here today in the statistics that were given, there are over 16,000 at the present time engaged in this missionary work, one of the most unselfish contributions for the blessing of humanity that this world has ever known. And as we labor among the people and see what the gospel does for them, that is when we really realize what a marvelous thing this work is.

A Man Anew

I would like to make reference today to a few of my experiences. When I was president of a mission, a brother was on his way home from doing his branch teaching, and he saw my light burning, and he belled on, and said, "President Richards, I was just wondering, as I was going home, when I saw your light, if you would be interested in knowing what I was thinking." And I told him I certainly would. So he came in. He said, "I was thinking of who I was, and what I was when the Mormon elders came to my home, and who I am today and what I am, and I just can't believe that I am the same man." He said, "I have changed so much. I don't think the same thoughts. I don't have the same habits. I don't have the same ideals to live by. I have completely changed." Isn't that what the Apostle Paul meant when he said that we are buried with Christ in baptism and that as he arose to the glory of his Father that we should come forth and walk in a newness of life, knowing this first, that our old man of sin is buried with him? (See Rom. 6:4.)

You can go all over this Church and apply that to all who have come in in faith and have entered into the waters of baptism and have taken upon them the name of Christ our Lord. According to the statistics here today we had nearly 100,000 converts during the last year, people who have left the teachings of their youth and joined this Church because they found something in it that they did not already possess in their own churches.

What Will Unite Christendom?

During the year we converted a very prominent minister who has held religious revivals all over the United States and has known many, many ministers. I visited with him, and this is what convinced him: He realized how this world was divided upon spiritual matters. If you just stop to think for a moment of all the hundreds of so-called Christian churches in the world, they have all come into existence because they couldn't agree in their interpretation of the Bible. If we had all the Bibles in the world, that wouldn't unite Christianity. It comes back to what was mentioned here a few moments ago by Brother Franklin D. Richards, that one of the fundamentals of this Church is modern revelation, and that is what convinced this minister that I have been talking about.

He has now been going around renewing friendships with many of the ministers he has known and making appointments for one of our brethren to meet with them and talk with them, and they are beginning to recognize that the great loss in this Christian world today is the lack of modern revelation—lack of something authoritative that we can turn to that tells us what is right and what is wrong. How could we hope with some hundreds of these different churches that they can ever get together and reconcile their differences, and even if they did that, where would they get their authority to bind the heavens to which reference has been made here today?

Modern Revelation

And so we come back to the story that has been told us during this conference of a search for truth on the part of the Prophet Joseph Smith and its importance in our lives.

Speaking of this fundamental requirement, all of the mistakes in doctrine could have been avoided if the Lord had just had living prophets for the world, and that is what has brought us to what we are today. If all of the Bibles in this world had been destroyed, we would still be preaching what we are preaching. We didn't get our Church by a study of the Bible; we got it through the revelations of God the Eternal Father and the sending to this earth of heavenly messengers that have brought back the power to officiate in the name of the Lord and have given us a clear, comprehensive understanding of the truths of the gospel.

When I was in Holland on a mission, I was invited at one time to talk to a group of businessmen—a Bible class. We met in the home of a prominent furniture dealer. They gave me an hour and a half and a subject to discuss. At the close of the hour and a half I don't think there had been one question asked. I laid my Bible on the table and folded my arms and waited for a comment. The first comment came from a daughter of the man of the house. She was the only woman in the room at that time with about twenty businessmen, each with his Bible. She said, "Father, I just can't understand it. I have never attended one of these Bible classes in my life that you haven't had the last word to say on everything, and tonight you haven't said a word."

He shook his head and said, "There isn't anything to say. This man has been teaching us things we have never heard of, and he has been teaching them to us out of our own Bibles." Now, that's why we have to have modern revelation. No one but God the Eternal Father could give us the truth.

Joseph of Egypt Told of the Modern Prophet

You will remember the promise we read in the Book of Mormon how the Lord promised Joseph, who was sold into Egypt, that he would raise up a prophet from his loins in the latter days by the name of Joseph, whose father's name would be Joseph. He would bring forth his word. He not only would bring forth his word, but would also bring men to conviction of his word that had already gone forth among them. (See 2 Nephi 3:7-15.) And that is what our message is as missionaries to the world: it is to

teach them the truths that have been revealed through the restoration of the gospel, through the promised prophet.

I would like to refer to another experience I had a few years ago. Two of the large churches of the western part of the United States were holding a convention here in Salt Lake City. The leader wrote a letter to President McKay and asked if he would send one of the General Authorities to attend that convention and to talk for two hours in the morning session and tell them the story of Mormonism and to remain as their guest for lunch and then to remain for an hour and a half in the afternoon and let them ask questions.

President McKay gave me the assignment, and of course I was happy because I have always told the missionaries that you never need to worry about arguing as long as you learn how to tell our story and you keep the lead, for you are telling people things they have never heard of. They pushed their luncheon back a half an hour and gave me two hours and a half. I said, "Do you want it just the way we believe it, how we got this Church and what we believe?" And the leader said, "That's what we want." Of course, there isn't time to tell you very much about that, but I talked for two hours and a half to them, and when I went to leave, the man in charge said, "Mr. Richards, this has been one of the most interesting experiences of my entire life."

All those leaders, ministers, church executives of these western states only asked me one question, and I think you might be interested in what that question was. The leader said, "Now, Mr. Richards, you have told us that you believe that God is a personal God." I said, "That's right, that's the very foundation of our religion: whom we worship."

Now, brothers and sisters, we have nothing to fear; we have everything to give. The heavens have been opened, and the Lord has revealed his truth.

By the way, this minister I just told you about that believes in modern revelation has another minister ready for baptism who gives a radio address every day in one of our largest cities, and the only thing that is holding him back is that he doesn't know what he is going to do for a living when he joins the Church. But he has already confessed that he believes that Joseph Smith was a Prophet of God.

A Minister with the Aaronic Priesthood

Sometime back, we converted a minister who had been a minister for thirty years. I heard a letter read that he wrote in which he said he had always believed that he had as much authority as any man to administer the ordinances of the gospel until he met the Mormon missionaries. "Now," he said, "I have come to believe that I must accept baptism at their hands," and after he was baptized, he told me this himself as he sat in my office. He said, "I accepted Joseph Smith as a Prophet of God. I didn't feel that I could say I knew he was a Prophet, but I believed he was a Prophet. But," he said, "when the elders of Israel laid their hands upon my head and conferred upon me the Aaronic Priesthood, I felt a thrill go through my being from the crown of my head to the soles of my feet such as I had never felt in my life, and I knew that no man could do that for me, that such feelings had to come from the Lord."

When he sat in my office, he said this, "Brother Richards, when I think of how little I had to offer my people as a minister of the gospel compared to what I now have in the fulness of the gospel as it has been restored, I want to go back and tell all my friends what I have found. Now they won't listen to me. I am an apostate from their church." But his conversion was so genuine that he gave up his ministry and took a menial job in order that he might become a member of the Church of Jesus Christ and worship God the Eternal Father according to the new conversion and conviction that the Lord had planted in his heart.

He pointed to this temple here on this temple block and said, "I can't wait to get in there with my wife." That was one of the principles that appealed to him. How could any true Christian who lives the principles of righteousness and treats his wife and his chil-

dren as he should—how could he ever look forward to an eternity without the companionship of his wife and his children? And yet because of lack of divine inspiration and modern revelation, the scriptures have been so misunderstood that there isn't another one of the reputable churches of this world, according to my investigation, that believes that the marriage covenant and the family unit will project itself beyond the grave.

Building for a Thousand Years

We have had some wonderful talks on this subject in this conference. President Joseph Fielding Smith gave us a wonderful doctrinal talk in the first meeting on this subject. But people have been misled, and what is there now to induce them to live the kind of lives they ought to live. We have to have a foundation upon which to build. I like the story they tell about when they built this great temple here on this temple block, and they tell us that the footings are sixteen feet wide, and at one time President Brigham Young came along and saw them throwing in some chipped granite. He made them take it out and put in these great granite blocks with this explanation: "We are building this temple to stand through the millennium."

Is there any man in Israel or any man who truly loves his family who doesn't want to build his home to stand through the millennium? Can you imagine living forever and forever without the companionship of your wife and your children? I would just as soon believe that death is a complete annihilation of both body and spirit as to think that the ties that are so sacred here could not be projected into the eternal world.

And that is what the Lord has promised us through modern revelation. We don't have to depend upon man's interpretation of the Bible. We have the word of the Lord himself to his Prophet of this dispensation, telling us what we must do to have our wives and our children throughout the countless ages of eternity. No wonder the Christian world, who know nothing about the three degrees of glory that President Brown spoke about, don't know how to plan. There never was a time that the Lord gave this revelation as completely, as far as we know, until that revelation was given to the Prophet Joseph Smith.

Paul was caught up into the third heaven and the paradise of God, and he saw things he was not permitted to write. (See 2 Cor. 12:2-4.) He must have seen something pretty wonderful by the time he had passed the first and the second heaven and the paradise of God into the third heaven, but he did say, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.)

I thank the Lord that we have the truth. I like the statement made by Anderson M. Baten to his wife Beulah, in which he said:

"I wed thee forever, not for now,
Not for the sham of earth's brief years.
I wed thee for the life beyond the tears,
Beyond the heartache and clouded brow.
Love knows no grave, and it shall guide us, dear,
When life's spent candles flutter, and burn low."

World Knowledge of Eternal Marriage and Family

One other thought along that line. I preached a sermon on this subject in the mission field, and I quoted from all the major churches from their official statements to the effect that not one of them believed in the eternal duration of the marriage covenant and the family unit. At the close of the meeting I stood at the door to greet the people, and a man came up and introduced himself as a Baptist minister, and I said, "Did I misquote you?"

"No," he said, "Mr. Richards, but it's just as you say, we don't believe all the things our churches teach."

I said, "You don't believe them either. Why don't you go back and teach your people the truth. They will take it from you, and they are not

ready to take it from the Mormon elders yet."

He said, "I'll see you again." That is all I could get out of him that day.

The next time I went there, my coming was announced because I was the mission president. As I walked up to that little church, there stood that minister. As we shook hands, I said, "I would certainly be interested to know what you thought of my last sermon."

He said, "Mr. Richards, I have been thinking about it ever since, and I believe every word you said, but I would have liked to hear the rest of it."

Brothers and sisters, I thank God that we have the voice of living prophets to show us the way and that we don't have to depend on the written word only. Wasn't that what Jesus meant when he stood overlooking Jerusalem and said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

"Behold, your house is left unto you desolate.

"For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 23:37-39.)

So we invite all men everywhere to be willing to listen to the living prophets that God has raised up in this dispensation so that they can be taught correct principles and not be tossed to and fro with every wind of doctrine, as we read in the scriptures (see Eph. 4:14); and may God help us as a people so to live that we may be worthy of the blessings he has in store for us and be a light unto the world, I pray and ask God to bless you all in the name of the Lord Jesus Christ. Amen.

Singing by the Logan Institute Choir, "Let The Mountains Shout For Joy."

Elder Karl R. Lyman, formerly President of the Florida Mission, offered the closing prayer.

Conference adjourned until 2:00 p. m.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference convened at 2:00 p. m., Tuesday, April 6th.

President David O. McKay was present and presided. At President McKay's request President Hugh B. Brown, First Counselor in the First Presidency, conducted the services of the session.

The Logan L. D. S. Institute of Religion Choir, with James Bradley, Conductor, furnished the choral music for this session. Elder Alexander Schreiner was at the organ.

President Hugh B. Brown

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the seventh and concluding session of the 135th annual conference of the Church of Jesus Christ of Latter-day Saints. I am pleased to announce for the benefit of the television and radio audience that President David O. McKay is sitting on the stand, and although he is not able to participate as actively as heretofore he is present and his presence gives all of us courage and inspiration to have him here. He is presiding at this conference and has asked me if I would conduct.

Many television and radio stations throughout the western part of the United States will carry the proceedings of this concluding session of the conference. The proceedings of both sessions today will be rebroadcast to far distant places by radio station KSL Wednesday, April 7th, from 1:00 to 5:00 a.m.

We extend a cordial welcome to all present this afternoon, special guests, educational leaders, our stake presidencies from near and far, temple

presidencies, bishoprics, members of General Auxiliary boards, and members of the Church, and friends everywhere who may be listening by radio and television.

The music for this session will be rendered by the Logan Institute of Religion Choir with James L. Bradley conducting; Alexander Schreiner is at the organ.

We shall begin this service by the choir singing, "Open Our Eyes." The invocation will be offered by Elder Roy William Oscarson, president of St. Louis Stake.

The Choir sang "Open Our Eyes."

President Roy W. Oscarson, President of the St. Louis Stake, offered the invocation.

President Hugh B. Brown

The members of the choir of the Logan Institute of Religion have expressed a desire to sing the following song as a tribute to our prophet, President David O. McKay. The words of this song were written by President McKay, and the music arranged by Alexander Schreiner. It is titled, "The Gospel is Truly the Power of God Unto Salvation." It will be conducted by James L. Bradley.

Singing by the Choir, "The Gospel is Truly the Power of God Unto Salvation."

President Hugh B. Brown

Elder Ezra Taft Benson of the Council of the Twelve and president of the European Mission will be our first speaker this afternoon. He will be followed by Thorpe B. Isaacson, Assistant to the Twelve.

Elder Benson.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

In 1831 the Lord said this to his Church:

"For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned." (D&C 58:26-29.)

The purposes of the Lord—the great objectives—continue the same: the salvation and exaltation of his children.

Objectives and Guide Lines

Usually the Lord gives us the overall objectives to be accomplished and some guidelines to follow, but he expects us to work out most of the details and methods. The methods and procedures are usually developed through study and prayer and by living so that we can obtain and follow the promptings of the Spirit. Less spiritually advanced people, such as those in the days of Moses, had to be commanded in many things. Today those spiritually alert look at the objectives, check the guidelines laid down by the Lord and his prophets, and then prayerfully act —without having to be commanded "in all things." This attitude prepares men for godhood.

The overall objective to be accomplished in missionary work, temple work, providing for the needy, and bringing up our children in righteousness has always been the same; only our methods to accomplish these objectives have varied. Any faithful member in this dispensation, no matter when he lived, could have found righteous methods to have carried out these objectives without having to wait for the latest, specific church-wide program.

His Children To Act on Their Own Initiative and Responsibility

Sometimes the Lord hopefully waits on his children to act on their own, and when they do not, they lose the greater prize, and the Lord will either drop the entire matter and let them suffer the consequences or else he will have to spell it out in greater detail. Usually, I fear, the more he has to spell it out, the smaller is our reward.

Often, because of circumstances, the Lord, through revelation to his prophets or through inspired programs designed by faithful members which later become adopted on a church-wide basis, will give to all the membership a righteous means to help accomplish the objective; for instance, any member of the Church a century ago who studied church doctrine would have known that he had the prime responsibility to see that his children had spiritualized family recreation and were taught in the home lessons in character building and gospel principles. But some did not do it.

The Home Evening

Then, in 1915 President Joseph F. Smith introduced, church-wide, the "weekly home evening program" with promised blessings to all who faithfully adopted it. Many refused and lost the promised blessings. (At the October conference, 1947, I referred to that promise in a talk on the Family Home Evening.) Today we have the home evening manual and other helps. Yet some still refuse to bring up their children in righteousness.

But there are some today who complain that the home evening manual should have been issued years ago. If this is true then the Lord will hold his servants accountable; but no one can say that from the inception of the Church up to the present day the Lord through his Spirit to the individual members and through his spokesmen, the prophets, has not given us the objectives and plenty of guidelines and counsel. The fact that some of us have not done much about it even when it is spelled out in detail is not the Lord's fault.

For years we have been counseled to have on hand a year's supply of food. Yet there are some today who will not start storing until the Church comes out with a detailed monthly home storage program. Now suppose that never happens. We still cannot say we have not been told.

Should the Lord decide at this time to cleanse the Church—and the need for that cleansing seems to be increasing—a famine in this land of one year's duration could wipe out a large percentage of slothful members, including some ward and stake officers. Yet we cannot say we have not been warned.

Another warning: You and I sustain one man on this earth as God's mouthpiece—President David O. McKay—one of the greatest seers who has ever walked this earth. We do not need a prophet—we have one—what we desperately need is a listening ear.

Warnings of Threats to Freedom

Should it be of concern to us when the mouthpiece of the Lord keeps constantly and consistently raising his voice of warning about the loss of our freedom as he has over the years? There are two unrighteous ways to deal with his prophetic words of warning: you can fight them or you can ignore them. Either course will bring you disaster in the long run.

Hear his words: "No greater immediate responsibility rests upon members of the Church, upon all citizens of this Republic and of neighboring Republics than to protect the freedom vouchsafed by the Constitution of the United States." (Cited in Jerreld L. Newquist, *Prophets, Principles and National Survival* [SLC: Publishers Press, 1964], p. 157.) As important as are all other principles of the gospel, it was the freedom issue which determined whether you received a body. To have been on the wrong side of the freedom issue during the war in heaven meant eternal damnation. How then can Latter-day Saints expect to be on the wrong side in this life and escape the eternal consequences? The war in heaven is raging on earth today. The issues are the same: "Shall men be compelled to do what others claim is

for their best welfare" or will they heed the counsel of the prophet and preserve their freedom?

Satan argued that men given their freedom would not choose correctly, therefore he would compel them to do right and save us all. Today Satan argues that men given their freedom do not choose wisely; therefore a so-called brilliant, benevolent few must establish the welfare government and force us into a greater socialistic society. We are assured of being led into the promised land as long as we let them put a golden ring in our nose. In the end we lose our freedom and the promised land also. No matter what you call it —communism, socialism, or the welfare state—our freedom is sacrificed. We believe the gospel is the greatest thing in the world; why then do we not force people to join the Church if they are not smart enough to see it on their own? Because this is Satan's way, not the Lord's plan. The Lord uses persuasion and love.

Hear again the words of God's mouthpiece: "Today two mighty forces are battling for the supremacy of the world. The destiny of mankind is in the balance. It is a question of God and liberty, or atheism and slavery. . . .

"Those forces are known and have been designated by Satan on the one hand, and Christ on the other.

"In Joshua's time they were called 'gods of the Amorites,' for one, and 'the Lord' on the other. . . . In these days, they are called 'domination by the state,' on one hand, 'personal liberty,' on the other; communism on one, free agency on the other." (*Ibid.*, pp. 215-216.)

Now, the Lord knew that before the gospel could flourish there must first be an atmosphere of freedom. This is why he first established the Constitution of this land through gentiles whom he raised up before he restored the gospel. In how many communist countries today are we doing missionary work, building chapels, etc.? And yet practically every one of those countries have been pushed into communism and kept under communism with the great assistance of evil forces which have and are operating within our own country and neighboring lands. Yes, were it not for the tragic policies of governments—including our own—tens of millions of people murdered and hundreds of millions enslaved since World War II would be alive and free today to receive the restored gospel.

President J. Reuben Clark, Jr., put it clearly and courageously when he said:

"Reduced to its lowest terms, the great struggle which now rocks the whole earth more and more takes on the character of a struggle of the individual versus the state. . . .

"This gigantic world-wide struggle, more and more takes on the form of a war to the death. We shall do well and wisely so to face and so to enter it. And we must all take part. Indeed, we all are taking part in that struggle. whether we will or not. Upon its final issue, liberty lives or dies. . . . The plain and simple issue now facing us in America is freedom or slavery. . . . We have largely lost the conflict so far waged. But there is time to win the final victory, if we sense our danger, and fight." (*Ibid.*, pp. 318, 327-328.)

Now where do we stand in this struggle, and what are we doing about it?

The devil knows that if the elders of Israel should ever wake up, they could step forth and help preserve freedom and extend the gospel. Therefore the devil has concentrated, and to a large extent successfully, in neutralizing much of the priesthood. He has reduced them to sleeping giants. His arguments are clever.

Here are a few samples:

First: "We really haven't received much instruction about freedom," the devil says. This is a lie, for we have been warned time and again. No prophet of the Lord has ever issued more solemn warning than President David O. McKay. Last conference I spoke of a book embodying much of the prophets' warnings on freedom from Joseph Smith to David O. McKay which I commend to you. It is entitled *Prophets, Principles, and National Survival.*

Second: "You're too involved in other church work," says the devil. But freedom is a weighty matter of the law;

the lesser principles of the gospel you should keep but not leave this one undone. We may have to balance and manage our time better. Your other church work will be limited once you lose your freedom as our Saints have found out in Czechoslovakia, Poland, and many other nations.

Third: "You want to be loved by everyone," says the devil, "and this freedom battle is so controversial you might be accused of engaging in politics." Of course the government has penetrated so much of our lives that one can hardly speak for freedom without being accused of being political. Some might even call the war in heaven a political struggle—certainly it was controversial. Yet the valiant entered it with Michael. Those who support only the popular principles of the gospel have their reward. And those who want to lead the quiet, retiring life but still expect to do their full duty can't have it both ways.

Said Elder John A. Widtsoe:

"The troubles of the world may largely be laid at the doors of those who are neither hot nor cold; who always follow the line of least resistance; whose timid hearts flutter at taking sides for truth. As in the great Council in the heavens, so in the Church of Christ on earth, there can be no neutrality." (*Ibid.*, p. 440.)

Fourth: "Wait until it becomes popular to do," says the devil, "or, at least until everybody in the Church agrees on what should be done." But this fight for freedom might never become popular in our day. And if you wait until everybody agrees in this Church, you will be waiting through the second coming of the Lord. Would you have hesitated to follow the inspired counsel of the Prophet Joseph Smith simply because some weak men disagreed with him? God's living mouthpiece has spoken to us—are we for him or against him? In spite of the Prophet's opposition to increased federal aid and compulsory unionism, some church members still champion these freedom destroying programs. Where do you stand?

Fifth: "It might hurt your business or your family," says the devil, "and besides why not let the gentiles save the country? They aren't as busy as you are." Well, there were many businessmen who went along with Hitler because it supposedly helped their business. They lost everything. Many of us are here today because our forefathers loved truth enough that they fought at Valley Forge or crossed the plains in spite of the price it cost them or their families. We had better take our small pain now than our greater loss later. There were souls who wished afterwards that they had stood and fought with Washington and the founding fathers, but they waited too long—they passed up eternal glory. There has never been a greater time than now to stand up against entrenched evil. And while the gentiles established the Constitution, we have a divine mandate to preserve it. But unfortunately today in this freedom struggle, many gentiles are showing greater wisdom in their generation than the children of light.

Sixth: "Don't worry," says the devil, "the Lord will protect you, and besides the world is so corrupt and heading toward destruction at such a pace that you can't stop it, so why try." Well, to begin with, the Lord will not protect us unless we do our part. This devilish tactic of persuading people not to get concerned because the Lord will protect them no matter what they do is exposed by the Book of Mormon. Referring to the devil, it says, "And others will he pacify, and lull them away into carnal security, and they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell." (2 Nephi 28:21.)

I like that word "carefully." In other words, don't shake them, you might awake them. But the Book of Mormon warns us that when we should see these murderous conspiracies in our midst that we should awake to our awful situation. Now why should we awake if the Lord is going to take care of us anyway? Now let us suppose that it is too late to save freedom. It is still accounted unto us for righteousness' sake to stand up and fight. Some Book of Mormon prophets knew of the final desolate end of their nations, but

they still fought on, and they saved some souls including their own by so doing. For, after all, the purpose of life is to prove ourselves, and the final victory will be for freedom.

But many of the prophecies referring to America's preservation are conditional. That is, if we do our duty we can be preserved, and if not then we shall be destroyed. This means that a good deal of the responsibility lies with the priesthood of this Church as to what happens to America and as to how much tragedy can be avoided if we do act now.

And now as to the last neutralizer that the devil uses most effectively—it is simply this: "Don't do anything in the fight for freedom until the Church sets up its own specific program to save the Constitution." This brings us right back to the scripture I opened with today—to those slothful servants who will not do anything until they are "compelled in all things." Maybe the Lord will never set up a specific church program for the purpose of saving the Constitution. Perhaps if he set one up at this time it might split the Church asunder, and perhaps he does not want that to happen yet for not all the wheat and tares are fully ripe.

The Prophet Joseph Smith declared it will be the elders of Israel who will step forward to help save the Constitution, not the Church. And have we elders been warned? Yes, we have. And have we elders been given the guidelines? Yes indeed, we have. And besides, if the Church should ever inaugurate a program, who do you think would be in the forefront to get it moving? It would not be those who were sitting on the sidelines prior to that time or those who were appeasing the enemy. It would be those choice spirits who, not waiting to be "commanded in all things," used their own free will, the counsel of the prophets, and the Spirit of the Lord as guidelines and who entered the battle "in a good cause" and brought to pass much righteousness in freedom's cause.

Years ago Elder Joseph F. Merrill of the Council of the Twelve encouraged the members of the Church to join right-to-work leagues and President Heber J. Grant concurred. For our day President David O. McKay has called communism the greatest threat to the Church, and it is certainly the greatest mortal threat this country has ever faced. What are you doing to fight it?

"The War in Heaven" Is Raging on Earth Today

Brethren, if we had done our homework and were faithful, we could step forward at this time and help save this country. The fact that most of us are unprepared to do it is an indictment we will have to bear. The longer we wait, the heavier the chains, the deeper the blood, the more the persecution, and the less we can carry out our God-given mandate and world-wide mission. The war in heaven is raging on earth today. Are you being neutralized in the battle?

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. . . ." (D&C 58:27-28.)

In the name of Jesus Christ. Amen.

President Hugh B. Brown

He to whom we have just listened is Elder Ezra Taft Benson of the Council of the Twelve. Elder Thorpe B. Isaacson, Assistant to the Twelve, will be our next speaker. He will be followed by Elder John Longden, Assistant to the Twelve.

ELDER THORPE B. ISAACSON

Assistant to the Council of the Twelve Apostles

President McKay, President Brown, President Tanner, President Smith, and my dear brothers and sisters. One always feels dependent upon the Lord in occupying this position. Therefore, I humbly pray that I may have the sustaining influence of our Heavenly Father, as I need it greatly. Today as we have listened to this marvelous chorus from the fine institute of religion in Logan and the great Utah State University at Logan, I am sure we are very thrilled at the selections they have sung to us and the manner in which they were sung.

I would be very ungrateful if I did not publicly thank the Lord for the blessings of these three days. We have been here assembled in this very sacred building, and it is sacred, to listen to the sermons of the servants and the prophets of God.

President McKay the other day in the temple told us that we could rely upon the inspiration of the Spirit of the Lord. That I would like to do.

The Influence of President McKay

During these three days we have listened to the prophets and the servants of God. These brethren have spoken to us under the inspiration of the Lord. Now it is up to us as a people in and out of the Church what we are going to do about it. For it is the Lord's word that has been given to us through his servants. Certainly our testimony and our faith must have been strengthened the last three days. President McKay's appearance here early Sunday morning—the opening session—again yesterday morning, last night in priesthood meeting, and now his presence here today is a great blessing to us. If I may I would like to carry that a little further. His presence here today is largely because of his great faith, his will, his courage, his determination, and an answer to your and my prayers. For surely the people of this Church are praying for the prophet daily. His presence here is a miracle. The Lord gave him the strength to be here. It was not his own physical strength, but the blessings and the power of the Lord to him, and in turn a blessing to us. He has taught us so many wonderful lessons. Thousands and hundreds of thousands, yes, millions, of people on the earth are grateful to him because he has literally touched their lives, and I, as the most humble among you, thank God for the blessing that he has been to me. Men who hardly know him, men not of the Church, after they have been in his presence, I have heard them say, "We felt an unusual influence." Well, it is understandable to us that they would feel an unusual influence because they were in the presence of a prophet of God.

Now, just two thoughts, because they taught me a lesson I might pass on to someone.

Two Stories

One is about a young man whom I had the chance to know and interview for his mission, and I had the privilege of setting him apart. I like to write to missionaries. I like to get their letters. I am sure I get more strength from their letters than they do from mine. This choice boy was sent to Australia. Some weeks ago he sent me a letter, and in that letter there were a number of large bills, greenbacks, currency. I thought he took a chance sending it that way, but it was wrapped well. There were also enclosed an envelope addressed to another elder and a note to this elder. The missionary in his letter to me said, "Will you put this money and this memorandum in the enclosed envelope, put a stamp on it, and mail it to this elder?" The letter to the missionary to whom the money was to be sent said about these words: "Enclosed is some money that I want you to have so that you can stay and finish your mission. Unsigned." His missionary companion's folks were having some financial difficulties. This boy had been saving a little money out of his missionary allowance, and he

sent that to me to put in an envelope to send back to his companion, and he did not want him to know whence it came. Oh, what a lesson!

Saturday, another lesson. I picked up a little granddaughter, a beautiful little girl. I asked her to come home with me to lunch. I told her we would have to hurry because I had an appointment. I told her mother I would bring her back after lunch. As we were preparing to eat lunch, she was talking and visiting. She is a wonderful little girl, only ten years old, one of the choicest spirits I have ever known. She has suffered many illnesses, serious operations, but she is well now, thanks to the blessings of the Lord. As we were eating, I was hurrying her, and she said, "Grandpa, why are you always in such a hurry?" (Well, I didn't know she knew that.) Then she looked at me so sweetly and innocently and said, "Do you have problems and worries?" "No, not me," I answered. "I have an appointment, but not necessarily worries or problems." Then she answered me and said, "I'm glad I don't have any worries or any problems. I love everybody." I wondered if she thought I didn't.

Perhaps, this is the source of some of our troubles. This may be the source of some of our worries and some of our problems. Do we love everybody?

Prophets in Our Midst

I want to bear my testimony to you that I know that the Lord is our Father and that Jesus Christ is the Savior of the world, the Son of God. I would like to ask you: How would you feel if someone should tell you that the Prophet Abraham is in your midst? How would you feel if they should say that the Prophet Moses or Samuel or Isaiah is here in your midst? And what would you think if someone should say to you that the Apostle Paul or Peter or James or John is here? Well, there are prophets and Apostles here in your midst, and you are looking at them today. They are the prophets and Apostles with the same authority as the Apostles of old. You have been listening to the word of the Lord, for those who have spoken to you are of the Lord. Can you imagine what the Lord meant when he said, "What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, *whether by mine own voice or by the voice of my servants, it is the same*"? (D&C 1:38. Italics added.)

That means that the words you have heard today, yesterday, and the day before, and that you hear from time to time from the prophets and the Apostles are the same as if the Lord were speaking to you. We who are privileged to work closely with these great men constantly see the inspiration of the Lord flowing to them back to you and to me.

God grant that we may have the strength and the faith to purge our souls of all those things that are not of the Lord, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Thorpe B. Isaacson, Assistant to the Twelve, has just spoken to us. Elder John Longden, also Assistant to the Twelve, will now address us. He will be followed by Elder Bernard P. Brockbank, Assistant to the Twelve.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve Apostles

My brothers, sisters, and friends assembled here in this historic building, and those of you who are sometimes termed the "unseen audience," may I express my gratitude for your taking time to see and listen in to the proceedings of these great conference sessions. I would like to take this opportunity, too, to say hello to my sweetheart who is listening today, and I feel her spirit.

May I repeat the words of President

McKay at the opening of this conference read by his son Robert, found in 2 Timothy, the fourth chapter:

"Preach the Word"

"I charge thee therefore before God, and the Lord Jesus Christ, . . . [to] preach the word; . . ." (Vs. 1-2.)

That is what I have in mind at this time, if the Lord will bless me.

"We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost." (Fourth article of faith.)

Jesus Commissioned The Disciples

May I take you back in your mind's eye to almost 2,000 years ago, after the resurrection of Jesus, when he had commissioned his disciples, which means he had given them the authority to go forth and teach.

The day to which I refer is known as the day of Pentecost. Many were assembled, and Peter was the mouthpiece on this occasion. He taught:

"We all are witnesses"

"This Jesus hath God raised up, whereof we all are witnesses.

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. . . .

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

"And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:32-33, 36-41.)

Illustrations To Inculcate Faith

Those who were pricked in their hearts gave evidence of faith, the first principle of the gospel of Jesus Christ. The scriptures are replete with stories of faith.

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

"Which of you by taking thought can add one cubit unto his stature?

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin;

"And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

"Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt. 6:26-30.)

Paul said, ". . . faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1.)

"And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matt. 17:20.)

The next principle is repentance as taught on that great day of Pentecost.

Repentance a Principle for Reformation of Life

Repentance is a principle and not merely an expression of penitent grief. It involves a reformation of life. The Apostle Paul spoke to the Corinthian Saints:

"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: . . .

"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." (2 Cor. 7:9-10.)

Repentance is an eternal truth and principle. The Prophet Isaiah understood this principle when he said: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55:7.)

In conclusion, as a true definition of repentance, let me quote the words of Paul to the Ephesians:

"Wherefore putting away lying, speak every man truth with his neighbour: . . .

"Be ye angry, and sin not: let not the sun go down upon your wrath:

"Neither give place to the devil.

"Let him that stole steal no more: . . .

"Let no corrupt communication proceed out of your mouth, . . ." (Eph. 4:25-29.)

This is the only repentance taught in Holy Writ and simply means to forsake all sin and accomplish a reformation of life.

Yes, a transition, a transformation, a miracle can come in the lives of individuals today.

I remember being at the baptism not too long ago of a fine businessman who had maintained the standards of the Church but hadn't conformed with the formalities. I listened to his first words as he came up out of the waters of baptism: "Oh, why have I waited so long?"

Another expression, "Why have I waited until the afternoon of my life to see and understand the truths of the gospel?"

Yes, miracles are taking place each day in this Dispensation of the Fulness of Times. What is a miracle? An act of happening in the material or physical world which seems to depart from the laws of nature or to go beyond what is known of these laws; yes, a wonder, a marvel.

Baptism—the First Ordinance

That brings me to the third principle and the first ordinance of the gospel of Jesus Christ, which is baptism.

Faith and repentance are principles, and in baptism we come to the first ordinance necessary to enter the kingdom.

Baptism is essential to salvation, and according to the scriptures it must be a specific type of baptism—in other words, performed by immersion. It is for the remission of sins, required by all who reach the age of eight years, for such the Lord has revealed in this day.

"In those days came John the Baptist, preaching in the wilderness of Judaea,

"And saying, Repent ye: for the kingdom of heaven is at hand.

"Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

"And were baptized of him in Jordan, confessing their sins.

"But when he saw many of the Pharisees, and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

"Bring forth therefore fruits meet for repentance:

"And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

"And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

"But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

"And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:1-2, 5-17.)

So we see how essential baptism is, performed legitimately by one having the authority, first to enter the kingdom and second to enable the individual to fulfil all righteousness.

"One Lord, one faith, one baptism," (Eph. 4:5.)

The Lord to Nicodemus said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

The Gift of the Holy Ghost

Which brings me to the fourth principle and the second ordinance, the reception of the Holy Spirit.

Having shown that faith, repentance, and baptism are essential to the remission of sins, let us now consider the reception of the Holy Spirit.

Man is not prepared for the indwelling of the Holy Ghost unless he repents of his sins and becomes freed from them by obedience to the laws of God.

To show that the laying on hands for the gift of the Holy Ghost by those having divine authority was practised by the ancient Apostles, I refer to Acts 8:14-21:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

"Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

"(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

"Then laid they their hands on them, and they received the Holy Ghost.

"And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

"Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

"But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

"Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God."

Another experience in the life of the the Apostle Paul:

"And when Paul had laid his hands upon them, the Holy Ghost came on them; . . ." (*Ibid.*, 19:6.)

"The Laying on of Hands"

The following references also indicate the laying on of hands as a sacred rite which would not have been adopted by the Apostles unless commanded of God to do so:

"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands. . . ." (1 Tim. 4:14.)

"Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." (2 Tim. 1:6.)

The Holy Ghost is a great boon or favor from the Lord, and many blessings are received because of it.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.)

Now in conclusion on this, may I give you a thought from Paul in Galations, and then a thought from Parley P. Pratt.

Paul said, "But the fruit of the Spirit is love, joy, peace, longsuffering gentleness, goodness, faith,

"Meekness, temperance: . . ." (Gal. 5:22-23.)

And Parley P. Pratt, a prophet of the Lord in this dispensation, gave this definition of the Holy Ghost.

"It inspires virtue, kindness, goodness, tenderness, gentleness, and charity. It develops beauty of person, form, and features. It tends to health, vigor, animation, and social feeling. It develops and invigorates all the faculties of the physical and intellectual man. It strengthens, invigorates and gives tone to the nerves. In short, it is, as it were, marrow to the bone, joy to the heart, light to the eyes, music to the ears, and life to the whole being." (Parley P. Pratt, *Key to the Science of Theology,* 1948 edition, p. 100; as quoted in James E. Talmage, *Articles of Faith,* p. 487.)

I bear witness that that Spirit is prevalent on the earth today and will come to those who have faith, who repent, who are baptized by the true servants of the Lord, and it will be unto them as a boon and a favor and a guide into further light, truth, and knowledge. I bear witness to these things in the name of Jesus Christ. Amen.

President Hugh B. Brown

He to whom we have just listened is Elder John Longden, Assistant to the Twelve. We shall now hear from Elder Bernard P. Brockbank.

ELDER BERNARD P. BROCKBANK

Assistant to the Council of the Twelve Apostles

Brothers and sisters, we are here today because of revelation from the Lord. I am going to be very brief, but I would just like to share with you a recent experience, one that many of us often have.

Shortcomings of Moderation

As I traveled from New York to Chicago on the way to this conference, I was seated next to a VIP from one of the large industrial firms of the world. He was well educated as a leader and as a lawyer in his profession. He said that he had met and personally knew several Mormons in responsible positions and that he was impressed with their loyalty, their integrity, and their dedication.

During our conversation on religion he said that he knew little about the Bible, but he believed in moderation regarding the laws and commandments of God. This sounds good, and sometimes we find ourselves indulging in the same type of thinking.

I asked him how moderation worked on the commandment, "Thou shalt not kill." (Exod. 20:13.) How does it work on the commandment, "Thou shalt not commit adultery"? (V. 14.)

How does it work on the commandment, "Thou shalt not steal"? (V. 15.)

And after taking thought he said, "Moderation doesn't seem to work in all cases."

I asked him how it worked in regard to the great law given by the Savior, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:37.)

He said, "Moderation kills the strength of this great law."

Justification of sin, whether in moderation or otherwise, is not from God. It is deceitfully inspired by Satan.

May I be a little personal. Have you ever justified weakness and sin in moderation? Do you personally have anything to repent of? Of course we know the answer. How long have you had the sin or weakness that you desire to repent of? It is easier to give a sermon on repentance than to practise repentance.

Repentance—Principle of Re-education

What is the next move of one who has a problem to repent of? Have you taught repentance to your children? It is of such vital importance in God's program that it must be taught and

learned and understood. Do your children know how to repent?

Real and deep-seated love for God and Jesus Christ comes into the human soul when forgiveness of sin and weakness comes from the atoning sacrifice of Jesus Christ. His sacrifice and atonement becomes more genuine and purposeful when one repents and receives divine relief and forgiveness from sin and weakness.

How would you feel if the golden opportunity of repentance were canceled?

God's righteousness and spiritual growth, as well as many other basic principles, are founded on repentance.

Repentance is the one important part of the 'refiner's fire' that brings the human soul to celestial glory. God placed Satan on this earth to tempt man. Man has appetites and human frailties to master and conquer. The human, Godlike mind must be trained to be in full control of the soul and life of man. Fear and the appetites too often creep in and crush out the control of the mind. Self-control and self-mastery in righteousness is the real joy of this life.

Attaining Self-control and Perfection

I often reflect on the temptations of the Master. Do you think he gloried and enjoyed his strength and ability to say no to Satan, to say no to the temptation of weakness, even after the flesh and the body had been placed under forty days of fasting?

Repentance founded on Jesus Christ is one way to attain self-control and perfection.

I'd just like to speak personally. My own experience with repentance is teaching me that knowing the weakness and desiring to repent of it is not sufficient to eliminate the problem from my life. I found that I must again put my mind, my God-given brain, in charge and not let the habit or the weakness run on and inhibit my progress.

Sin in any form stops spiritual progress. I am finding that I have to memorize what I desire to repent of so that when I go to do it again I know what I told the Lord.

No wonder that in the gospel of Jesus Christ faith and repentance are the first principles.

God's program of righteous growth and eternal progress is founded on faith and repentance. Both are free, both are gifts from God, but both are of no value unless used.

Parents, you are God's representatives in the home. May we teach and use repentance ourselves and teach our children and our neighbors and our friends to do likewise, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Bernard P. Brockbank has just spoken to us. The choir of the Logan Institute of Religion will now sing the Hosanna Anthem. The congregation is invited to join with the choir in part of the singing. It will be led by James L. Bradley, and he will indicate to the congregation when they are to join the choir. After the singing, Robert L. Simpson of the Presiding Bishopric will address us.

The Choir and the congregation sang "The Hosannah Anthem."

President Hugh B. Brown

Bishop Robert L. Simpson of the Presiding Bishopric will be our next speaker. He will be followed by Elder Richard L. Evans of the Council of the Twelve.

BISHOP ROBERT L. SIMPSON

First Counselor in the Presiding Bishopric

My dear brothers and sisters, may I first of all share a great experience that I had at the age of eight years. This was a great experience of learning and taught me a lesson that I shall never forget.

Learning Can Be Zestful

I remember the thrill of being taught simple division. Three goes into fifteen five times. It seemed almost like a miracle as the teacher further taught us that all we had to do was multiply the answer by the divisor, and we would have the number that we started with. She said that by following this simple plan and procedure we could check any division problem and make certain that the answer was right.

A few days later we had our first test in simple division. I shall never forget turning to my school chum and announcing, "I got an 'A.'" He said, "How do you know? We haven't even graded the papers."

"I know I have an 'A' because I checked every answer. I multiplied the answer by the divisor, and I was certain that it was exactly the same number we started with. I know I got an 'A.'"

And sure enough it was an "A" because I was standing on solid rock. There was no doubt in my mind. I was dealing with an exact science, and for the first time in my life I felt really secure in something that I had been taught in school. This was an exact science, and I was able to prove my answer beyond question.

Now in the world today, I think if there were one common wish among all mankind, that wish would be for peace—peace in the world; peace in each nation; peace in the community; even a feeling of peace in each home; and perhaps most important of all, peace of mind.

Our day will probably go down in history as the day of psychiatry, psychology, and tranquilizers. Now, I don't mean to suggest that there is no place for the professionally trained to treat the mentally disturbed or for the prescribing of proper medicine for the overwrought, but I do believe with all my heart and soul that most of these anxieties found in the hearts and minds of men today can be eliminated by a return to faith in God and the resultant desire to obey his commandments.

God's Plan Is a Super Highway

To me, and I am sure to you, God's plan is like a superhighway. This superhighway is built on solid rock; it is built well above the fog-shrouded valleys; and it is built well above the swamps of infidelity, selfishness, and immorality. The Lord himself has said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

Heavenly Father has also said that there are laws irrevocably decreed in the heavens upon which all blessings are predicated. (See D&C 130:20-21.) If we keep the law, we reap happiness. If we violate the law or ignore the law, we have problems, and we have unhappiness. It is just as simple as that.

His Laws Are Sure

And so, as we think back to my third grade experience, how much the same are God's laws. His laws are also undeviating, certain, proven, and all we need do is keep his laws, and we will be happy, we will be successful, and we will regain his presence.

With you, I invite all men, all women, all children, all people everywhere to join in God's plan. Let's consider his law of health, for example. Why have all the upset that we have in the world through lack of health, when all we need do is follow God's plan as revealed in this day, and then we will most likely have the peace of mind of a strong, healthy body.

With you, I would share with the world the great truth that all we have to do is give back to Heavenly Father one-tenth of our increase, and again we have peace of mind, as we help to build his kingdom unselfishly.

With you, I would give to the world the great truth that we must have love and unity in our homes, and here again we can achieve a peace of mind unattainable in any other way.

The same thing can be said of the Sabbath day, of keeping it holy, and of the peace that comes to all who keep that great commandment.

The same thing can be said about the principle of prayer. As we communicate with our Heavenly Father,

let him know that we love him and that we intend to keep his commandments to the very best of our ability.

Eternal Truths

Yes, brothers and sisters, there are eternal truths. Two parts hydrogen and one part oxygen is water. It was so when Heavenly Father was creating the earth. It is so today, and it will be so forever. This is an eternal truth of chemistry. πr^2 has always been and always will be the formula to find the area of a circle. One hundred and eighty-six thousand miles per second has been and always will be the speed of light. Einstein has given us in our day that E is equal to MC^2, the theory of relativity.

As we quote these basic truths, they are simple. They are not complicated. All basic truth seems to be simple. It is only when we go beyond the realm of truth that we become complicated, that we become mixed up in our minds and our emotions.

Intelligence for Family Home Evenings

Brothers and sisters, can we simplify our lives, simplify our living, take time to do the things that need to be done? If there is not time in our lives for the Family Home Evening, there is something wrong, and we are getting away from the way Heavenly Father would have us live. If there is not time in our lives for personal prayer, then we must take stock of ourselves. If there is not enough faith or money to give back to Heavenly Father his one-tenth, then we are mismanaging our affairs, and we are getting away from those things that would bring us pure and simple happiness.

The Gospel Is the Way to Peace

So the gospel, brothers and sisters, is peace of mind, and only as rapidly as we get back to the standard works and give heed to his basic principles will we have the peace of mind that Christ himself spoke of when he proclaimed to the world: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

Brothers and sisters, the world giveth differently from the way Christ giveth, and when we partake of the world as the world giveth, we start reaching for our tranquilizers. But as we reach for the gospel of Jesus Christ, and as we reach for the standard works of the Church and the truths revealed therein, then I say we are going to have joy in our lives, and we can promise to all men there will be happiness in their lives. We can further say that theirs will be a peace of mind that will bring a surety to their souls and give them the happiness to which all Heavenly Father's children are entitled.

I so testify and pray that we might so live in the name of his Son Jesus Christ. Amen.

President Hugh B. Brown

Elder Robert L. Simpson of the Presiding Bishopric has just spoken to us. Elder Richard L. Evans of the Council of the Twelve will now address us.

ELDER RICHARD L. EVANS

Of the Council of the Twelve Apostles

President McKay and my beloved brethren and sisters. As we have listened during these days, there is a question by Daniel Webster that has come to mind, "How much is all this worth?" It is a question that everyone might ask himself.

"How Much Is all this Worth"

How much would it be worth to know the purpose of life?

What would it be worth to have an assurance of everlasting life?

What would it be worth to know that we may have life with our loved ones everlastingly?

How much would it be worth to have peace and quietness of conscience?

How much is it worth to be sustained in sorrow, in sickness, to know that the Lord God is aware of us, that he loves us, that we are his children, that he will not leave us alone?

How much is it worth to have a solid, sustaining faith in the future, despite the grievous problems and contentions that are prevalent among mankind?

The Lord Is the Source of Truth

Think what it would be worth to students, to young people who are torn between conflicting theories and teachings that change from time to time, with the many disagreements there are even among the experts, to be encouraged to search, to seek for truth, to know that the Lord God, whose infinite intelligence embraces the whole universe, is the source of all truth, and to know that there is no point or purpose in losing faith because of conflicting theories, because time and patience and research and revelation will sometime see them all resolved. After all, eternity is a long time, and there is infinitely much that men do not know. Why be disturbed about the little that we think we know. Many theories once thought to be true have since been set aside, and others will be.

The Gospel Encompasses This:

What is it worth to be able to look at all things with patient faith, knowing that all the answers will sometime be in evidence?

What is it worth to have standards, commandments, moral laws, rules of life which are God-given, and by which to judge our choices, our conduct, so as not to be left to the perversions and sophistries of men for such decisions?

How much is it worth to those who are discouraged, to those who have been harshly dealt with, to those for whom life has been hard, to those who don't quite seem to have found their place; to those who have been misjudged, to those who have been deprived of opportunity, to know that God is our Father, that he is mindful of us, that all we cannot understand will sometime be understood; that all injustices will be corrected, that in the ultimate working out of our Father's ways, no one will receive anything he shouldn't, and no one will be deprived of anything he should receive?

As Emerson said in his essay on "Compensation," which ties in to what Bishop Simpson has just been telling us, "The world looks like . . . a mathematical equation, which, turn it how you will, balances itself." It is impossible for a person to cheat anyone but himself. It all adds up.

God-given Rules of Life

All this and much, much more is encompassed within the gospel of Jesus Christ. And certainly such peace and purpose, such assurance, would be worth the meeting of his requirements, the keeping of his commandments, and should give incentive for living clean and useful and honorable and dedicated lives.

All this should be worth young people's waiting for the proper time and season, waiting for life to unfold, with virtue, with prayerfulness, with respect for principles, with respect for parents, with the keeping of the commandments.

All this should be worth overcoming appetites, refraining from what the Lord has said is not good for man, heeding the simple counsel God has given, which will help us to have health and wisdom and knowledge and physical and spiritual blessings.

Often we rush. We sometimes aspire. We sometimes seek to acquire and accumulate. We live with many problems, with much unrest; we do much running around and take time for lesser things, looking elsewhere for answers, failing to find them.

Go to the Commandments of God for Answers

And with all the many things that men are finding, it would seem that bedrock answers should not be so elusive. Indeed, they are not, but the answers go back to the commandments of God, to the principles given by our Savior, to what has been revealed through the

prophets, to that which gives peace and high purpose, and the assurance of everlasting life. And it is worth much to know that there are answers, that to all of the problems and all of the contentions of the world, there are answers. We heard Brother Romney speak of them. We heard Brother Kimball speak of them. We heard Brother Petersen and Brother Hunter speak of the commandments which have not been repealed. God has not changed his mind, as Brother Petersen indicated to us.

I should like to recall to your mind just a few sentences from these brethren:

From Brother Petersen: "To leave the path of virtue as set forth by Christ is an apostasy from Christ. . . .

"I ask you—is God, who the scriptures say is the same yesterday, today, and forever, now changing his mind?

"Does Jesus no longer believe what he taught when he was on earth?

"For any man to attempt to change the moral law is like trying to change the Deity himself."

May I cite a few phrases from Brother Kimball, when he reminded us that if the problem "could be solved with money, people would tax themselves to curb it. If penal or correctional institutions would suffice, a great building program would be initiated. If additional social workers could prevail, universities would add courses in these subjects. If judges and courts and attorneys, policemen and prisons and penitentiaries would solve the problem, the onrush of delinquency, such institutions would be dotted over all the land. But such are not the cures for the malady; but the Lord has given us a plan, so simple, so costless. It requires a change of attitudes and transformation of our lives."

It requires that self-control of which Brother Brockbank has been speaking. And any man who can't control his thoughts can't control his actions, and any man who can't control his actions isn't safe in society.

May I share with you one sentence from Carlyle. He said, "Over the times thou hast no power. . . . Solely over one man . . . thou hast a quite absolute . . . power.—Him redeem and make honest."

There are two pertinent lines from the closing of a beautiful song which the Tabernacle Choir sings, "America, the Beautiful": "Confirm thy soul in self-control, Thy liberty in law."

Commandments Are Self-enforcing

Sooner or later we learn that the commandments are self-enforcing. In all things there are causes and consequences. In all things there are standards, and all that we haven't yet reached or realized we must arrive at by repentance and improvement. There is no way except the Lord's way. As Dr. James W. Clarke expressed it many years ago in a radio sermon quoted by William H. Danforth:

"Christ is the greatest need of the world. Many of us profess to be Christians, yet we must confess that we do not take Him seriously. Our surrender is but in part. We salute Him, but we don't obey Him. We respect Him, but we don't follow Him. We admire Him, but we don't worship Him. We quote His sayings, but we don't live by them. . . . There is only one way out for the world—the way of the man of Galilee."

Eternal Life Gained by Keeping the Commandments

Jesus asked this of the Nephites, and then answered his own question: "Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am." (3 Nephi 27:27.)

"And, if you keep my commandments," he said elsewhere, "and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (D&C 14:7.)

How much is all this worth? It cannot be calculated.

"We have nothing to lose—except everything." And nothing to gain except everything—eternal life with our Father and his Son, and with our loved ones with us everlastingly, and peace and purpose and assurance here and now.

Leaving you my witness as to the truth of this work and as to how much all of this is worth, in closing there comes to mind these words from President McKay: "Go home and live your religion. . . . Radiate what you are and all who come under its influence will benefit from it."

May our Father's blessings be with you always, I pray in Jesus' name. Amen.

PRESIDENT DAVID O. McKAY

(After the Brethren had assisted President McKay to the pulpit, he chuckled as he said:)

"I am not as weak as seems."

We have had a great Conference and my heart is full. I should like to express appreciation, especially to the brethren and sisters who came down here this morning before daylight in order to get a seat. This audience is blessed by the presence of those men and women who have traveled many miles, some of them getting up in the middle of the night, to come down here and stay all day. I think their having done so preaches a sermon to all of us to devotion to the work, willingness to accept any assignment, and eagerness to get the guidance of truths as proclaimed by the members of the General Authorities.

I have dictated a few lines expressive of my feelings for fear I should not be able to say impressively what I want to say to you brethren and sisters, and give a blessing to all of you, so I am going to ask one of my sons to read what I handed him this afternoon and let that be the message I want to give.

He then evoked laughter from the audience as he said:

"I wish I had freer use of this old tongue that wants to wrap itself around my teeth."

God bless you, brethren and sisters, you stake presidencies, you bishoprics of wards, you officers, stake and local, you mothers and fathers, you young people who are doing so much to build up the kingdom. Much of what you brethren and sisters do we never hear about, and it seems as though you are working without visible results, but no good deed can be performed, no kind word can be spoken without its effects being felt for the good of the whole. Sometimes the good may be infinitesimal, but as a rock that is thrown into a pool starts a wave from the center which continues to enlarge until every part of the shore is touched, so your deeds, silent, many of them unknown, unspoken, and unheralded, continue to radiate and touch many hearts.

We are not unappreciative of what you are doing. Nobody can go out to a dedicatory service of one of our church edifices, hear incidents, details, illustrations, of what seems to be sacrifices of hours and hours of work freely given, without being deeply impressed with the integrity and sincerity of the members of this Church.

Why do we hold these conference meetings and all other meetings in the Church? They are held for the good of the individual—for your son and my son, your daughter and mine. The Lord has said, ". . . if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (D&C 18:15-16.)

The whole purpose of the organization of this great Church, so complete, so perfect, is to bless the individual. How that stands out in striking contrast, in opposition, to the claim of the communist who says that the individual is but a spoke in the wheel of the state, that the state is all in all, the individual being but a contributing factor to the perpetuation and strength of the state.

That idea is diametrically opposed to the gospel of Jesus Christ. Jesus sought

for a perfect society by perfecting the individual. He recognized the fallacy in the dream of those who hoped to make a perfect society out of imperfect individuals. In all his labors and associations, he sought the perfection of the individual.

The goal he always set before his followers was the emancipation of men and women from greed, from anger, from jealousy, from hatred, from fear; and in their place he hoped to bring about a complete and normal development of the individual's divine powers through right thinking and unselfish, efficient service.

He promised no material rewards, but he did promise perfected, divine manhood. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) And with that divine manhood comes the resultant happiness—true happiness.

God bless you, my dear fellow workers, you General Authorities, stake presidencies, bishoprics, every officer and teacher throughout the land—every member! May the Spirit of the Lord abide in your hearts and in your homes, that people, partaking of your radiation of honesty, integrity, uprightness, and faith in our Lord Jesus Christ, will be led to glorify our Father in heaven.

God help us to bring about that peace in the only way that it can come, which is through obedience to the gospel of Jesus Christ, I pray in his holy name. Amen.

President Hugh B. Brown

Regarding the music for this conference, President McKay has asked me to express his feelings of appreciation as follows: "While the inspiration of this beautiful music is still upon us, I desire to express my deep gratitude and thanks to these young singers this afternoon, and especially for their having honored me with that special number. These choice young singers today, and the Brigham Young University Combined Choruses yesterday, have blessed all of us with their inspiring singing. The Tabernacle Choir also thrilled us with their excellent singing on the broadcast session Sunday morning and again Sunday afternoon. The Men's Chorus from the Tabernacle Choir added much to the priesthood meeting on Monday evening. I also wish to express appreciation to the conductors and organists. Truly, a thing of beauty is a joy forever. Thank the Lord for the divine gift of music. May there be an increase in our appreciation for the services rendered by these men and women in our Church who are willing to devote their musical gifts for the upbuilding of our souls. God bless you."

President McKay wishes me to express appreciation also to all who have in any way contributed to the success and inspiration of this great conference. He is especially grateful to his beloved associates, the General Authorities, who have delivered such timely and inspirational messages. We appreciate also the careful and efficient attention given by local and national press representatives, and the representatives of radio and television in reporting the sessions of this conference. We deeply appreciate the cooperation of city officials, city traffic officers, who have handled carefully and ably the increased traffic, the fire department and the Red Cross, who had been on hand to render assistance whenever and wherever needed.

We thank the Tabernacle ushers for their courtesy and consideration in seating the great audiences of this conference.

As heretofore mentioned, we are most grateful to the owners and managers of the many radio and television stations throughout the nation and our own city who have carried the sessions of this conference from coast to coast and to many countries of the world. Through the extensive radio and television coverage of this annual conference, untold millions have been able to participate.

Just a reminder again about driving in the city and on the highways. Please obey traffic rules. Good manners, patience and alertness are necessary if we are to reduce the number of automobile accidents.

We wish also again to express our gratitude to the donors of these lovely flowers of which we have spoken previously.

May we add just a word to this splendid chorus this afternoon. Not only have you contributed much to the spirit of this occasion, but we are sure you have learned much by reason of your presence here. May God bless you young people as you go forward on life's journey. May you be blessed in your educational pursuits. May you be blessed in the selection of your life's companion and your life's work. We thank you for your presence and for your contribution.

The Choir of the Logan Institute of Religion will now sing, "Eternal Light." The benediction will be offered by Elder Levi B. Thorup, formerly president of the Danish Mission, after which this conference will stand adjourned for six months.

The Logan L. D. S. Institute Choir sang an anthem, "Eternal Life," following which the benediction was offered by Elder Levi B. Thorup.

Conference adjourned for six months.

The Salt Lake Tabernacle Choir furnished the musical numbers for the Sunday morning and afternoon sessions, Richard P. Condie, Conductor, and Jay E. Welch, Assistant Conductor.

The Men of the Tabernacle Choir furnished the choral music for the General Priesthood meeting Monday evening, Richard P. Condie conducting.

The Brigham Young University Combined Choruses furnished the music for the Monday morning and afternoon meetings, Maughan McMurdie, Conductor; and the music for the Tuesday (April 6) sessions was furnished by the Logan Institute of Religion Choir, with James L. Bradley conducting.

Richard P. Condie directed the singing of the Choir on the *Tabernacle Choir and Organ* broadcast Sunday morning.

Accompaniments on the organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley, Tabernacle Organists.

JOSEPH ANDERSON
Clerk of the Conference

SALT LAKE MORMON
TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:35 to 10:00 a.m., Sunday, April 4, 1965, through the courtesy of Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

(The organ played, "As The Dew From Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise The Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City with Richard P. Condie conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle Organist, and the Spoken Word by Richard Evans.

With the words of Parley P. Pratt and the music of George Careless we hear a hymn of solid reassuring faith: "The morning breaks; the shadows flee; Lo, Zion's standard is unfurled! The dawning of a brighter day, Majestic rises on the world."

(The Choir Sang: "The Morning Breaks"—Careless.)

Announcer: Alexander Schreiner presents from Temple Square today the "Andante Cantabile" from Pathetique Sonata by Beethoven.

(Organ Selection: "Andante Cantabile"—Beethoven.)

Announcer: Cyril Jenkins, contemporary British composer, has given us this setting for words selected from the 112th Psalm, and the 7th Chapter of Revelation: "Unto the upright there ariseth light in the darkness.... These are they which came out of great tribulation . . . they shall hunger and thirst no more and God shall wipe away all tears from their eyes. Therefore are they before the throne of God, and serve Him day and night in His Temple."—"Light in Darkness."

(The Choir sang: "Light in Darkness"—Jenkins.)

The Spoken Word:

Announcer: There is a sentence from John Ruskin that suggests a subject: "Do not think you can make a girl lovely," he said, "if you do not make her happy."[1] This moves us to the question of marriage, of the hearts of parents, of children, and of all that happens at home. And to those about to marry—and to those who are—let it be said that marriage is not meant to be a half-way matter. What you invest in this venture is beyond calculation. There is no more complete commitment. And it works both ways: If either one of you is unhappy, both of you will be. And if you are happy with each other, your children likely will be. "The most important thing a father can do for his children," wrote one writer, "is to love their mother."[2] "Every home may be maintained if the members will maintain it. Any home may be destroyed if either of the two members will to destroy it. . . . Such domestic unions are spiritual . . . [and] represent unity of heart and intellect, of will and of conscience. Such marriages, moreover, represent the primary element of equality . . . so that [as John Stuart Mill said it], 'each can enjoy the luxury of looking up to the other' "[3] "Marriage gives the finest opportunity that life affords for practising . . . principles . . . flexibility, adaptation, fair-mindedness, . . . upon which durability . . . depend [s]."[4] In marriage, as in all relationships of life, all have adjustments to make. No one is perfect; all have faults; all can find faults. Little things can be much magnified. William Cowper gave us

---

1John Ruskin, *Lilies*: Of Queens Gardens
2Author Unknown
3Charles F. Thwing, "The American Family," *Living Age Magazine*, Aug. 19, 1911
4Ida M. Tarbell, "The Business of Being a Woman," *American Magazine*, March 1912

this couplet: "The kindest and the happiest pair, will find occasion to forbear; find something every day they live, to pity, and perhaps forgive."[5] Beauty is sometimes sought. But there is beauty of much more than face and features. There is beauty of character; beauty of intelligence; beauty that lights the countenance, beauty that increases with respect, with service, with kindness and sincere consideration. Remember that in marriage you are investing more than can be calculated, and if either of you is unhappy, both of you will be. "The sum which two married people owe each other defies calculation," said Goethe. "It is an infinite debt, which can only be discharged through all eternity."[6] "Do not think you can make a girl lovely, if you do not make her happy." We close recalling a sentence from President McKay: "No other success can compensate for failure in the home."[7]

(The organ, without announcement, played, "An Angel From On High"—Tullidge.)

Announcer: With Alexander Schreiner on Temple Square today we have heard a hymn tune by John Tullidge: "An Angel From on High the long long silence broke, . . ."

With the words of Orson F. Whitney and the music of Edward P. Kimball, the Tabernacle Choir sings a song symbolic of the passing season, of repentance and forgiveness for the past, and faith for the future: "The wintry day, descending to its close, Invites all wearied nature to repose, And shades of night are falling dense and fast Like sable curtains closing o'er the past. Pale through the gloom the newly fallen snow Wraps in a shroud the silent earth below As though 'twere mercy's hand had spread the pall, A symbol of forgiveness unto all."

(The Choir Sang: "The Wintry Day"—Kimball.)

Announcer: The Tabernacle Choir now recalls Campbell-Tipton's sincere and grateful song: "I Will Give Thanks Unto The Lord; with my whole heart will I praise Thee, O God."

(The Choir sang: "I Will Give Thanks Unto The Lord"—Campbell-Tipton.)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the eighteen hundred and fifty-ninth presentation, continuing the 36th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

Richard P. Condie conducted the Tabernacle Choir. Alexander Schreiner was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard again from the Crossroads of the West.

5William Cowper (1731-1800), Eng. poet
6Goethe, *Elective Affinities*, bk. 1
7President David O. McKay, April 4, 1964

"The Spoken Word," heard over Radio Station KSL and the CBS Radio Network, from the Tabernacle, Temple Square, Salt Lake City, Sunday, April 4, 1965 11:35 a.m. to 12:00 noon, Eastern Time.
Copyright 1965.

Index

Anderson, Elder Joseph, Clerk of the Conference 1, 139

Auditing Committee Report 99

Authorities and Officers Present 4

Authorities and Officers Presented and Sustained 97, 98

Benson, Elder Ezra Taft 121
Objectives and Guide Lines, 120; His Children to Act on Their own Initiative and Responsibility, 122; The Home Evening, 122; Warning of Threats to Freedom, 122; "The War in Heaven"—Is Raging on Earth Today, 125.

Brockbank, Elder Bernard P. 130
Shortcomings of Moderation, 131; Repentance—Principle of Re-education, 131; Attaining Self-control and Perfection, 132.

Brown, President Hugh B. 4, 5, 8, 9, 12, 16, 17, 26, 29, 39, 59, 60, 65, 69, 71, 72, 73, 75, 78, 81, 86, 89, 93, 96, 99, 100, 101, 102, 120, 121, 124, 125, 126, 131, 132, 134

Brown, President Hugh B. 39
Dispensation of the Fullness of Times, 40; A Living Personal God, 40; Man Created in the Image of God, 40; A Redeemer, 40; The Church in the Meridian of Time, 40; The Church Re-established 40; Mortality, One Stage in the Eternal Plan, 41; Pre-mortal Existence, 41; Christ, Redeemer and Savior of Mankind, 41; Man's Freedom, 42; Mortality, Intermediate Stage between Eternities, 42; Mortality for Adam's Posterity, 42; The Atonement by Jesus Christ, 42; Resurrection for All, 43; Degrees of Glory, 43; Twelve Apostles, 43; Apostacy and Disintegration, 44; The Restoration, 44.

Brown, Bishop Victor L. 66
Entrusted with a Child of God, 66; True Love is unselfish, 66; Teach Honesty by Being Honest, 67; Teach in your Homes, 68.

Burton, Elder Theodore M. 110
The Coming of Elijah, 110; Elijah Expected, 110; Restoration Before the Coming of the Dreadful Day, 111; Commandment to Teach the Gospel, 111; Covenant of Adam, 112; Sealed by the Priesthood, 112; Power to Seal, 112; Authority to Seal, 112; Ordinances for the Dead, 113; Work of Elijah for the Living and the Dead, 114.

Church Finance Committee report 98, 99

Critchlow, Elder William J., Jr. 73
Remember the Sabbath Day—to Keep it Holy, 74; "Be Ye Clean," 74; The Book of Mormon Testifies of Christ, 74.

Dunn, Elder Paul H. 31
Father Substitutes for Mother, 32; Importance of Role of Father, Mother, 33; Successful Families Require Affection, 33; Supervision And Discipline, 33; and Unity, 33; A Father's Ten Commandments, 33.

Dyer, Elder Alvin R. 81
The Priesthood Sustains Man, 82; Articles of Righteous Dominion, 82; Man must be Worthy, 82; False Principles, 83; Avoid Whatever Deteriorates Human Personality, 84; Obedience to the Word of God is the Way to Perfection, 84;

Influence of Priesthood Executive Committee, 85; Habits which Weaken Good Men, 85.

Evans, Elder Richard L. 134
"How Much Is All This Worth?" 134; The Lord is the Source of Truth, 135; The Gospel Encompasses This, 135; God-given Rules of Life, 135; Go to the Commandments of God for Answers, 135; Commandments are Self-enforcing 136; Eternal Life Gained by Keeping the Commandments, 136.

First Day

Morning Meeting 4

Afternoon Meeting 16

General Authorities Present 1

General Authorities and Officers Presented and Sustained 100, 101, 102

General Priesthood Meeting 78

Hanks, Elder Marion D. 90
"How Lucky Can You Be!" 90; Investment in Health, 91; The Nature of Alcohol, 91; The Cleanness and Integrity of the Human Body, 91; the Temple in Which the Spirit Dwells, 92; "A principle with a promise," 92.

Hinckley, Elder Gordon B. 75
A Yoke of Bondage—A Panel of the Enslaved, 75; Cigarette Smoking—a Health Hazard, 76; Millions to Advertise the Slave Master, 77; Emancipation from Tobacco Slavery—a Health Issue, 77; 132 Years Ago God Said, "Tobacco is not good for man," 77; In Consequence of Evils and Designs, 77; The Way to Liberty, 77.

Hunter, Elder Howard W. 55
Clues to Evidence of God's Concern for His Children, 55; The First Commandment, 56; The Second . . . 56; The Third . . . 56; The Fourth . . . 56; The Fifth . . . 57; The Sixth . . . 57; The Seventh . . . 57; The Eighth . . . 57; The Ninth. . . . 57; The Tenth . . . 57; Duty to God and Neighbor, 58; The Basis of Laws for Men, 58.

Isaacson, Elder Thorpe B. 126
The Influence of President McKay, 126; Two Stories, 126; Prophets in Our Midst, 127.

Kimball, Elder Spencer W. 60
Turbulent Times, 60; Can Be Arrested, 60; Fathers Respected, 61; Home Evening Program, 62; "Put father back at the head of the family," 62; Teach the Children, 64.

Lee, Elder Harold B. 12
Wickedness Caused God to Weep, 13; "Sins upon the heads of their fathers," 13; Children not likely to be better than parents, 13; Loss of Children Charged to Parents, 14; Redemption from Spiritual Darkness, 14; Parents, not Schools, must Save Children from Evil, 14; The Church Can Help, 14; The Weekly Home Evening, 15.

Longden, Elder John 127
"Preaching the Word," 128; Jesus Commissioned The Disciples, 128; "We all are witnesses," 128; Illustration to Inculcate Faith, 128; Repentance, a Principle of Reformation of Life, 128; Baptism, The First Ordinance, 129; The Gift of the Holy Ghost, 130; "The Laying on of Hands," 130.

McConkie, Elder Bruce R. 27
He Will Answer, 27; How to Receive His Answer, 27; The Book of Mormon, 28;

His Servants Testify, 28; Moroni's Promise, 28; The Keystone of Our Religion, 29.

McKay, President David O. 5, 6, 7, 8, 39, 137
Opening Address (Read by Elder Robert R. McKay) 2, 3; Safeguards against Delinquency, 5; Tendency to Dishonor Marriage Vows, 5; Ever-increasing crime, 5; Decline of Moral Strength, 6; Safeguard Against Delinquency: Home, 6; Safeguard Against Delinquency, Church, 7; Schools, 8; Moral Atmosphere of Leaders, Community, State and Nation, 8.

McKay, President David O. 79, 136
Appreciation to Priesthood Members, 79; Address to General Priesthood Meeting (Read by Dr. Edward R. McKay) 79, 80, 81; Closing Remarks, 137.

Monson, Elder Thomas S. 44
"I am blind," 45; "And it is springtime," 45; The Gift of Sight, 45; "From Darkness into Light, 46; Lives Enlightened by Truth, 46; The Principle of Love, 46; The Wayward Son Returned, 47; The Weak Become Strong, 47.

Packer, Elder Boyd K. 69
Lending Your Treasures, 70; Parents Own Guidance in Dating, 70; Some Dating Guide Lines, 70; How to Appreciate, 70; Group Dating, 70; Church Guide Lines, 70; Parents Love You, 71; Accept Discipline, the Reliable Maturer, 71; Honor Father and Mother, 71.

Petersen, Elder Mark E. 34
Tendency of Mankind to Drift, 34; Characteristics of Apostasy, 35; Iniquity Challenges Christ's Doctrines, 35; Disaster in the Wake of Attempt to Reverse Divine Law, 35; Apostasy through Immorality—Paganism, 37; Virtue, Fruit of the Restored Gospel, 37; A People of Virtue and Purity, 37.

Richards, Elder Franklin D. 107
Differences, 170; All that God Has Revealed, 107; "If any of you lack wisdom," 107; "My Beloved Son," 107; He is the Christ, Our Savior and Redeemer, 108; Vision Outstanding, 108; Concept of the Godhead, 108; Oneness of the Godhead, 108; Revelation Continues, 108; He Will Reveal Many Great and Important Things, 108; Authority Restored, 108; The Gospel Restored, 109; Good Will Toward Men, 109; Family and Home, 109; Testimony, 109.

Richards, Elder Le Grand 116
A Man Anew, 116; What Will Unite Christendom, 117; Modern Revelation, 117; Joseph of Egypt Told of the Modern Prophet, 117; A Minister with the Aaronic Priesthood, 118; Building for a Thousand Years, 119; World Knowledge of Eternal Marriage and Family, 119.

Romney, Elder Marion G. 103
Our Civilization is Going Forward Backwards, 104; God Has Revealed the Remedy, 104; The Remedy: The Gospel of Jesus Christ, 105; Backwardness Can Be Reversed, 105; Otherwise, A Desolating Scourge, 105; "The Voice of Warning shall be to all people," 106; The Second Advent of Our Lord, Jesus Christ, 106.

Salt Lake Mormon Tabernacle Choir and Organ Broadcast 140, 141

Second Day

Morning Meeting 38

Afternoon Meeting 59

Evening — Priesthood Meeting 78

Sill, Elder Sterling W. 86
"My Father's Business," 87; Blessings, If You Obey, 87; Forces of Death, 87; Safeguards against Forces of Destruction, 88; Wages of Sin, 89; "To be spiritually minded is life and peace," 89.

Simpson, Bishop Robert L. 132
Learning Can Be Zestful, 133; God's Plan is a Super Highway, 133; His Laws are Sure, 133; Eternal Truths, 134; Intelligence for Family Home Evenings, 134; The Gospel is the Way to Peace, 134.

Smith, Elder Eldred G. 114
Evidences of Disintegration, 114; Evidences of Salvation and Survival, 114; Learning to Be Perfect, 114; Priesthood and Perfection, 115; "Brethren, Magnify Your Priesthood," 115.

Smith, President Joseph Fielding 9
Marriage is Forever, 10; Family is Forever, 10; President Young Unjustly Condemned, 10; Adam in the Valley, 10; "Who hath appointed Michael Your Prince," 11; Obey Ordinances and Principles and Gain Harmony, 11.

Sonne, Elder Alma 72
The Importance of People and Their Regeneration, 72; The Gospel, A Light to Guide Mankind, 73; Revival of Faith and Hope for Eternal Life, 73.

Stapley, Elder Delbert L. 22
Beware the Forces of Destruction, 22; "Monster of frightful mien," 22; Evil is Aggressive and Ruthless, 23; The Best Defense, 23; Power on the Lord's Side, 23; "Now is the time to show," 23; Uphold the Ways of the Lord, 24; No Compromise with Evil, 24; Vigorous Offensive, Guided and Sustained by Righteousness and Truth, 24; God has Marked the Path, 25; "Walk Uprightly before the Lord," and never waver, 26.

Sustaining the General Authorities, Officers and Auxiliary Officers 98, 99

Tanner, President Nathan Eldon 39, 44, 48, 50, 53, 55, 97, 99, 100, 103, 106, 110, 114, 116

Tanner, President Nathan Eldon 18
Gratitude for Many Blessings, 18; Gratitude for Faith and Courage of Ancestors, 19; Testimony of Truth, 19; Prayer for Wisdom and Guidance, 19; Awful Specter of Crime, 20; Appalling World Conditions, 20; World Perishing by Reason of Folly and Defiance of God's Laws, 20; World Can Save Itself by Honoring God's Laws, 21; Gratitude for Allies of God, Their Devotion and Dedication, 21; Fortify Solidarity of Families with Home Evening Programs, 21.

Tanner, President Nathan Eldon 93
Read the Book of Mormon Before Christmas, 93; Great Commandments: Love God and Neighbor, 94; Wife, Your Neighbor, 94; Goodwill, A Missionary Essential, 94; Commandment-keeping, Evidence of Love, 95; Covenant of the Priesthood, 95; World's Greatest Brotherhood, 95.

Taylor, Elder Henry D. 53
"No man is an island," 53; God in the Solitudes, 54; Worship for "the perfection of the Saints," 54; Fellowship with the Saints, 54; Good Trees Grow in Groves, 55.

Third Day

Morning Meeting 96

Afternoon Meeting 120

Tuttle, Elder A. Theodore 29
The Church of Christ in the Andes, 29; The Book of Mormon from the Ancestors of These Indians, 30; Christ Visited the People of the American Continent, 30; An Awakening from Subjugation, 30; The Gospel and the Priesthood will Liberate, 31.

Vandenberg, Bishop John H. 48
The Power of Words and Acts, 48; "Opposition in all things," 48; Risks of Disaster, 49; Offenses of Vice, 49; Truth of God vs. Philosophy of Men, 49; Means of Knowing Good from Evil, 50; Penalties of a Prison Record, 50; Exemplify Righteousness, 51; Influences Elevate or Deteriorate, 51.

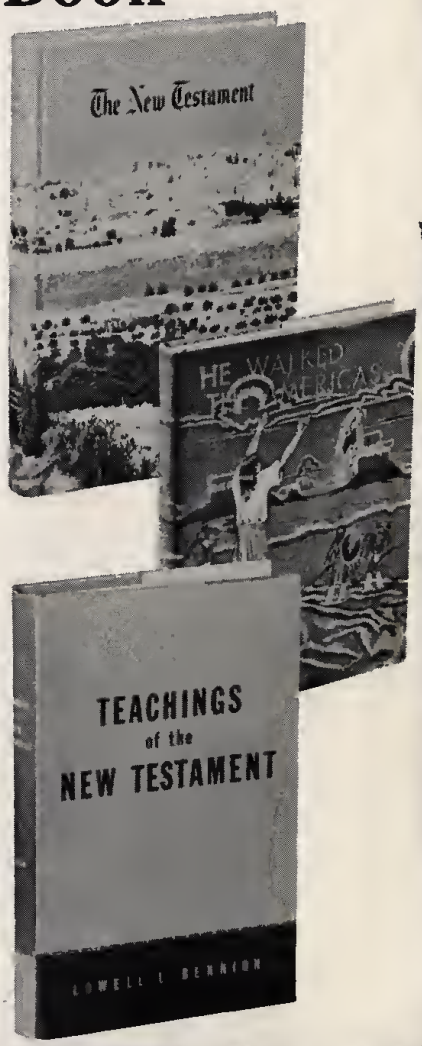
Young, Elder S. Dilworth 51
Records on Metal Plates, 51; Unique Aspects of the Miracle of Translation, 51; How to Read the Book of Mormon for Confirmation of Its Truth, 52; Witnesses Do Not Stand Alone, 52; Projects for Making the Book of Mormon Available, 52; "A Marvelous Work and a Wonder", 52.

From Deseret Book

Illustrated, Large Print New Testament
The King James version in large, easy-to-read type. This big 7¼" x 10¼" volume has forty-eight pages of full color illustrations including Carl Bloch's "Life of Jesus" paintings, New Testament maps, and other colorful prints. It contains a full Bible concordance plus many helps in understanding New Testament history and background. **$3.95**

He Walked the Americas
by L. Taylor Hansen
A non-Mormon examines the folklore and traditions of the early American Indian to find striking references to Christianity and a white bearded God who visited the ancients. This makes fascinating reading for Latter-day Saints. **$6.95**

Teachings of the New Testament
by Lowell L. Bennion
A wonderful book that explores the teachings of the New Testament as it has rarely been explored before. Dr. Bennion's knowledge of the Savior's life and ministry make this an excellent book to have in every family home evening library. **$2.95**



Deseret Book
COMPANY
44 EAST SO. TEMPLE AND AT COTTONWOOD MALL
SALT LAKE CITY
2472 WASHINGTON BLVD., OGDEN
777 SO MAIN ST., ORANGE, CALIFORNIA

Printed by

in the United States of America

ONE HUNDRED THIRTY-FIFTH
SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

OCTOBER 1, 2, 3, 1965

WITH REPORT OF DISCOURSES

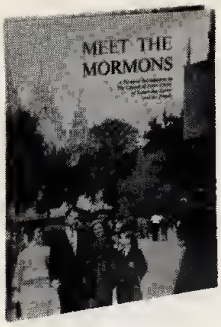
Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

Four Fabulous Volumes

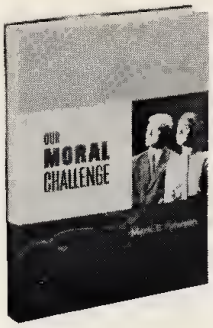
MEET THE MORMONS

by Doyle L. Green and Randall L. Green

$2.95



This exciting pictorial introduction to Mormonism is a big 8½" x 11" volume that includes 220 magnificent illustrations. The 139 full color pictures include many that have never been seen in print! This is a wonderful book for the missionary, the teacher, the investigator, and the person seeking to know more about the L.D.S. Church.



OUR MORAL CHALLENGE

by Mark E. Petersen

$2.95

This new book by the beloved Latter-day Saint apostle-author analyzes what immorality is and how and why people must avoid it. Chapter headings include "What is Sex for?" "Do You Pet?" "Preparing for Marriage," and "Man's Way and God's Way."

THE RESTORED CHURCH

by William E. Berrett

$5.95

This large print, easy-to-read edition of *The Restored Church* is a handsome addition to any L.D.S. home library. The whole history of the Church of Jesus Christ of Latter-day Saints is here along with many pages of beautiful illustrations.

DISCOURSES OF THE PROPHET JOSEPH SMITH

by Alma Burton

$3.95

Here is the kind of a book that the student of religion has been waiting for! Joseph Smith's comments on such subjects as "Temple Work and Spiritual Blessings," "Love and Friendship," "The Plan of Salvation" and many many other gospel oriented subjects make for profound and stirring reading.

Deseret Book
COMPANY
44 EAST SO TEMPLE AND AT COTTONWOOD MALL
SALT LAKE CITY
2472 WASHINGTON BLVD., OGDEN
777 SO. MAIN ST., ORANGE, CALIFORNIA

DESERET BOOK, 44 East South Temple
Salt Lake City, Utah, Phone: 328-8191

Gentlemen : Enclosed is a check ... money order ...

I have an account, please charge ... Amount $ .....

for the above numbered books: 1 2 3 4

Name .....

Address .....

City ..... State ..... Zip .....

Residents of Utah please include 3½% sales tax.

Oct. '65 Conf. Report

OFFICIAL REPORT

of the

ONE HUNDRED THIRTY-FIFTH SEMI-ANNUAL GENERAL CONFERENCE

of

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

held in the
Tabernacle on Temple Square
in
Salt Lake City, Utah
October 1, 2 and 3, 1965

Joseph Anderson
Clerk of the Conference

Published by
The Church of Jesus Christ of Latter-day Saints

Church Library

The Church of Jesus Christ
of Latter-day Saints

M204.1
A1
1965
Oct.

The One Hundred Thirty-fifth Semi-annual Conference of The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-Fifth Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, October 1, 2, 3, 1965.

The general sessions of the conference were held at 10:00 a.m. and 2 p.m. Friday, and Saturday and at 8:00 a.m. and 2 p.m. Sunday. A Missionary Conference was held Friday at 7 p.m. The General Priesthood meeting was held Saturday evening, October 2, 1965 at 7 p.m.

Through the cooperation of 159 television and 30 radio stations, extensive coverage was made possible to millions in the United States and parts of Canada from coast to coast and in Hawaii, totaling some 575 hours of donated time.

Conference sessions on Saturday and Sunday mornings, released over international radio through the five WRUL Church-owned transmitters located near Boston, were beamed to Europe, Africa and South America. In addition, translations of the Saturday morning session were broadcast Sunday evening to all of South America in Spanish and Portuguese and in German to Europe.

Through these releases, closed-circuit Conference transmissions to Germany and Great Britain for the first time were made possible.

Direct translation in the German language of the Saturday morning session was received over oceanic cables by Saints in Germany assembled in chapels located at Hamburg, Essen, Stuttgart, Munich, and Darmstadt. In addition, proceedings in English of the Sunday morning session were transmitted for the benefit of those servicemen and missionaries located in Germany.

Saints assembled in chapels in Great Britain also received the English transmission of the Sunday morning session at Reading, Bristol, Merthyr Tydfil, London, York, Durham, Manchester, Belfast, Paisley, and Kirkcaldy.

By television and over a number of radio stations in South America, Spanish and Portuguese translations of the Saturday morning's proceedings were broadcast within hours following the Conference by means of tape recordings. Stations in the following South American cities have to date verified these broadcasts:

Santiago, Chile; Lima, Peru; Cuzco, Peru; Ica, Peru; Cochabamba, Bolivia; Curitiba, Brazil; Cacador, Brazil; San Paulo, Brazil; Montevideo, Uruguay; Buenos Aires, Argentina; Artigas, Uruguay; Melo, Uruguay.

For the fourth consecutive time, daily sessions of Saturday and Sunday were broadcast during early morning hours over KIRO Radio at Seattle. These broadcasts could be heard by members of the Church in New Zealand, Australia and Islands of the Pacific.

Daily sessions of the three-day Conference again were recorded and rebroadcast over KSL Radio during early morning hours to Islands of the Pacific, Alaska, Hawaii, Canada, Mexico and the Caribbean area, and many states in the United States.

The General Priesthood meeting was relayed by closed-circuit to members of the Priesthood gathered in the Assembly Hall and in 438 separate gatherings from coast to coast in the United States and Canada. Five stake buildings in the Salt Lake area and the fieldhouse at BYU in Provo received the Conference over closed-circuit television.

The opening session of the One Hundred Thirty-Fifth semi-annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the

CHURCH LIBRARY
The Church of Jesus Christ of Latter-day Saints

Tabernacle on Temple Square in Salt Lake City, Friday morning, October 1, 1965 at 10:00 a.m. with President David O. McKay presiding and his counselor President Hugh B. Brown conducting the services.

The Relief Society Singing Mothers from the Virgin River Region in Southern Utah, with Florence Jepperson Madsen conducting and Roy M. Darley at the organ furnished the music for the session.

President David O. McKay was present and presided at each session, but Saturday afternoon. His counselors, President Hugh B. Brown, and President N. Eldon Tanner conducted the services under his direction.

Elder Joseph Anderson was Clerk of the Conference.

General Authorities of the Church Present

The First Presidency: David O. McKay, Hugh B. Brown and Nathan Eldon Tanner. President McKay attended all of the sessions of the Conference except the Saturday afternoon session.

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra T. Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve Apostles: Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Henry D. Taylor, William J. Critchlow, Jr., Alvin R. Dyer, Franklin D. Richards, Theodore M. Burton, Thorpe B. Isaacson, Boyd K. Packer, Bernard P. Brockbank.

The First Council of the Seventy: Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion D. Hanks, A. Theodore Tuttle, Paul Harold Dunn.

Presiding Bishopric: John H. Vandenberg, Robert L. Simpson, Victor L. Brown.

General Officers and Other Authorities Present

Church Historian and Recorder: Joseph Fielding Smith, with A. William Lund and Earl E. Olson, assistants.

Members of the Church Board of Education, Church educational authorities and supervisors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, quorum presidencies, and members of the Melchizedek and Aaronic Priesthood.

Auxiliary Officers, General, Stake and Ward, from all parts of the Church.

FIRST DAY

MORNING MEETING

President Hugh B. Brown:

This is the opening of the One Hundred Thirty-fifth Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square. We join with all of you who are present, and with all of you out there who are listening in, in expressing gratitude to God that he has made it possible for our beloved president, David O. McKay, to be present with us. He will preside at all sessions of this Conference. Others of us will help as we can. He will also participate.

During the past two days more than ten thousand women of the Relief Society have held their annual conference in this building, and we commend and congratulate them on the great work they are accomplishing.

All of the General Authorities of the Church are in attendance at this Conference. We are pleased to welcome back Elder Ezra Taft Benson of the Council of the Twelve, who has just returned from Germany, where he has been presiding over the European Mission; and Elder Mark E. Petersen of the Council of the Twelve, who has just returned from England, where he has been presiding over the West European Mission. Also Elder A. Theodore Tuttle of the First Council of Seventy, who has recently returned from presiding over the South American Mission, and Elder Boyd K. Packer, now presiding over the New England Mission.

We are pleased to announce that the proceedings of this General Conference will again be given extensive coverage by means of radio and television. Some 200 television and radio stations in the United States are carrying all or part of the Conference proceedings from coast to coast. Also through special arrangements portions of the Conference will be televised in Hawaii.

Conference sessions on Saturday and Sunday will be released over Church-owned international radio station WRUL, with studios in New York, to countries in Europe, parts of Asia, Africa, Central and South America, Mexico and the Carribean areas, making the Conference available to nearly two-thirds of the world. By television and over a number of radio stations in South America, Spanish and Portuguese translations of these proceedings will be broadcast within hours following the Conference by means of tape recordings.

You may be interested in knowing that portions of the Conference will be carried by direct wire from the Tabernacle over oceanic cables to a large number of saints assembled in chapels throughout Germany and Great Britain. A direct translation in the German language will be broadcast to the saints gathered in Germany, the proceedings in English going to the Darmstadt chapel near Frankfurt for those missionaries and servicemen especially assembled there. All of the sessions of the Conference will be rebroadcast over KSL from 1 o'clock to 5 o'clock in the morning each day.

This coverage by television and radio will permit tens of thousands to hear in their homes the proceedings of the Conference.

Our hearts are full of gratitude to the Lord that we are now able to transmit in a brief period of time the messages of the General Authorities of the Church to literally millions throughout the world.

These beautiful flowers have been arranged on the rostrum by Church gardeners under the direction of Irvin T. Nelson.

We have many telegrams and messages but the President has requested

that I read this one from the Korean Mission, Spencer J. Palmer, President: "This letter has been hand carried some six thousand five hundred miles by a trusted brother, Captain Walter F. D. Allen, and while it contains only a few words, they may not be put together impressively, but dear President McKay, they are the only means the missionaries and the scattered saints of Korea have at hand to express their deep feelings of love, appreciation and respect for you, and our faith in the Kingdom of God over which you preside. We are keenly aware at this Conference time there will be saints gathered in the headquarters in Zion from all corners of the earth. We will not be there. We will miss being there. We will only imagine what is being said, but we rejoice in the knowledge that the power of our Father will be there in abundance. With this letter the missionaries, the servicemen and Korean members join in sending a humble and heartfelt prayer for your continual health and happiness. We are grateful for the privilege of serving the Lord in this frontier mission of the Church."

Now we cordially welcome the stake presidencies, temple presidencies, bishoprics, high councils and other officers of the Church to this Conference. We recognize also many distinguished men, our Congressional delegation, governors of states, mayors of cities and heads of educational institutions throughout the Intermountain West.

The singing for this morning's session will be furnished by the Relief Society Singing Mothers from the Virgin River Region in Southern Utah, with Florence Jepperson Madsen conducting and Roy M. Darley at the organ.

We shall begin this session by the choir rendering "The Voice in the Wilderness," conducted by Sister Madsen, and then the invocation will be offered by Elder Clifford B. Wright, president of the Huntington Park Stake.

The Relief Society Singing Mothers of the Virgin River Region of Southern Utah sang the selection "The Voice in the Wilderness."

Elder Clifford B. Wright, President of the Huntington Park Stake, offered the invocation.

President Hugh B. Brown:

President Clifford B. Wright has just offered the invocation.

The Relief Society Singing Mothers will sing now for us, "Create in Me a Clean Heart."

Singing by the Relief Society Singing Mothers "Create in Me a Clean Heart."

It is especially pleasing to announce to you that President David O. McKay has consented to address us this morning; despite some difficulties and handicaps of the past, he is making this special effort, and we want him to know that he has our prayers and our faith.

President McKay will be followed by Elder Delbert L. Stapley without further announcement.

PRESIDENT DAVID O. McKAY

Brethren and sisters: It is truly a joy to meet with you. I want to take this opportunity to thank you and to tell you how grateful I am for your thoughtful solicitations and your faith and prayers. God bless every one of you for your integrity and devotion to the work of the Lord! It is an honor and a continual joy to be associated with you in the Church of Jesus Christ.

We are grateful for the blessings of the Lord to his Church in all the world, for the assurance of his divine guidance and inspiration. With deep gratitude we acknowledge in your presence the Lord's nearness and his goodness, and in that spirit of prayerful appreciation, proclaim that our souls

respond in harmony with the glorious vision given to the Prophet Joseph Smith.

"Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior.

"Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out. . . .

"For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and truth unto the end." (D&C 76:1-2, 5.)

I deeply sense my inadequacy in trying to express in words the message I have in my heart this morning. I earnestly pray for your help and assistance, and especially for the inspiration of the Lord, that we may sense his presence during this opening session and all the sessions of this conference. I am delighted to see these doorways crowded by interested listeners. It is a sight we all should take to heart, a manifestation of those who love the Lord and keep his commandments.

Two Great Forces

I cannot get my thoughts off the fact that there are two great forces in the world more potent than ever before, each force more determined to achieve success, more active in planning, and, on the one side, scheming, than ever before.

Satan Sought Power

These two great forces are hate and love. Hate had its origin in our preexistent state. There is a significant reference in the Apocalypse to "a war in heaven." (Rev. 12:4.) It is not only significant, but seemingly contradictory, for we think of heaven as a celestial abode of bliss, an impossible condition where war and contention could exist. The passage is significant because it implies a freedom of choice and of action in the spirit world. In the Pearl of Great Price we are given this account: "Wherefore, because that Satan rebelled against me, and *sought to destroy the agency of man*, which I the Lord God, had given him, and also, *that I should give unto him mine own power;* by the power of mine Only Begotten, I caused that he should be cast down;

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Moses 4:3-4. Italics added.)

Two things you will note in that passage: one, that Satan was determined to destroy the free agency of man. Free agency is a gift of God. It is part of his divinity. The second point is that he desired to supplant God. I quote, "Give me thy glory." (See *Ibid.*, 4:1.)

The world does not comprehend the significance of that divine gift to the individual. It is as inherent as intelligence which, we are told, has never been nor can be created.

In the spirit of hate, as is manifest today in the world, the very existence of God is denied, the free agency of man is taken from him, and the power of the state supplanted. I do not know that there was ever a time in the history of mankind when the Evil One seemed so determined to take from man his freedom.

Free Agency Fundamental

A fundamental principle of the gospel is free agency, and references in the scriptures show that this principle is (1) essential to man's salvation; and (2) may become a measuring rod by which the actions of men, of organizations, of nations may be judged.

"Therefore," we are told in the scripture, "cheer up your hearts, and remember that ye are free to act for yourselves—to choose the way of everlasting death or the way of eternal life." (2 Nephi 10:23.)

"For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves." (D&C 104:17.)

"Therefore, it is not right that any man should be in bondage one to another.

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (*Ibid.*, 101:79-80.)

"My independence is sacred to me," said Brigham Young, "it is a portion of that same Deity that rules in the heavens. There is not a being upon the face of the earth who is made in the image of God, who stands erect and is organized as God is, that would be deprived of the free exercise of his agency so far as he does not infringe upon other's rights, save by good advice and a good example." (*Discourses of Brigham Young*, 1943 ed., p. 62.)

The history of the world with all its contention and strife is largely an account of man's effort to free himself from bondage and usurpation.

Man's free agency is an eternal principle of progress, and any form of government that curtails or inhibits its free exercise is wrong. Satan's plan in the beginning was one of coercion, and it was rejected because he sought to destroy the agency of man which God had given him.

God-Given, eternal principle of progress

When man uses this God-given right to encroach upon the rights of another, he commits a wrong. Liberty becomes license, and the man, a transgressor. It is the function of the state to curtail the violator and to protect the individual.

Next to the bestowal of life itself, the right to direct our lives is God's greatest gift to man. Freedom of choice is more to be treasured than any possession earth can give. It is inherent in the spirit of man. It is a divine gift to every normal being. Whether born in abject poverty or shackled at birth by inherited riches, everyone has the most precious of all life's endowments —the gift of free agency, man's inherited and inalienable right. It is the impelling source of the soul's progress. It is the purpose of the Lord that man becomes like him. In order for man to achieve this, it was necessary for the Creator first to make him free. To man is given a special endowment, not bestowed upon any other living thing. God gave to him the power of choice. Only to the human being did the Creator say: ". . . thou mayest choose for thyself, for it is given unto thee; . . ." (Moses 3:17.) Without this divine power to choose, humanity cannot progress.

Free agency—responsibility

With free agency, however, there comes responsbility. If man is to be rewarded for righteousness and punished for evil, then common justice demands that he be given the power of independent action. A knowledge of good and evil is essential to man's progress on earth. If he were coerced to do right at all times or helplessly enticed to commit sin, he would merit neither a blessing for the first nor punishment for the second. Man's responsibility is correspondingly operative with his free agency. Actions in harmony with divine law and the laws of nature will bring happiness, and those in opposition to divine truth, misery. Man is responsible not only for every deed, but also for every idle word and thought.

Freedom of the will and the responsibility associated with it are fundamental aspects of Jesus' teachings. Throughout his ministry he emphasized the worth of the individual and exemplified what is now expressed in modern revelation as "his work and his glory." (Moses 1:39.) Only through the divine gift of soul freedom is such progress possible.

Individual Freedom Threatened

Force rules in the world today. Individual freedom is threatened by international rivalries and false political ideals. Unwise legislation, too often prompted by political expediency, if enacted, will seductively undermine man's right of free agency, rob him of his rightful liberties, and make him but a cog in the crushing wheel of regimentation.

Though it is not a pleasing thought,

we must realize that over half the world is under the influence of hate, as manifest by the Chinese leader, manifest by the communist group in Russia, and manifest right next door to us in Cuba. Accompanying the spirit of hate is the denial of the existence of God. Satan was cast down because he tried to replace the Creator. But his power is still manifest. He is active and is prompting at this moment the denial of God's existence, of the existence of his Beloved Son, and denying the efficacy of the gospel of Jesus Christ.

The Associated Press sometime ago related some instances that are taking place in China to change men's minds in a nation of over six hundred million people, whose hearts, whose minds have been changed as far as they could be changed by the spirit of hate. Forty-five or fifty years ago there was a spirit of tolerance and respect in China for Americans. In a school at Peking, which was fostered by Americans, I personally saw some of the most active young men in junior high school that I have ever seen in my life. I have never seen more courtesy in any country in the world. Today all that is changed. The Associated Press made this report:

Power Based on Hate

"A decade ago Mao Tze-Tung's newly-created People's Republic of China threw its Red Shadow across an alarmed Asia. Today, the lengthening Shadow has crept half way across the earth to the Americas. No one can say with certainty where it will stop. . . . In his sixty-sixth year this round-faced, lofty-browed son of peasants has been raised by his communist followers to the eminence of a demi-god. His words, actions, and even his thoughts, are holy writ for 630 million people. He is one of the most powerful men on earth, and much of his power is based on the most debilitating of human emotions—hate. Hatred for the United States, hatred for rich landlords, for counter-revolutionaries, for Chiang Kai-Shek, hatred for anyone who fails to conform. 'Hatred," said a traveler recently returned from Mao's China, 'has become an institution, particularly hatred for the United States. It is horrible to see this vast human machinery run by only one fuel—hatred! If it used love instead it could become the most powerful nation on earth' " (Associated Press, appearing in the Salt Lake *Tribune,* Sunday, December 11, 1960.)

A Modern Assault Upon God

In the spirit of hate these men would supplant God. In the spirit of hate they deny his existence. They deny the existence of his Only Begotten Son. They would destroy the free agency of man. Here, in the spirit of love, we praise his name and teach his precepts.

Jesus, the Man of Love and Goodwill

Let us for a moment or two consider Jesus, the man of love. He revered and worshiped God, and is himself revered and worshiped by all Christian nations and classes of individuals. "Whatever may be the surprises of the future," wrote Renan, "Jesus will never be surpassed."

Millions of people, speaking different languages and cherishing various ideals, worship him and revere him today. We revere him because his wisdom and spirituality comprehend and exceed that of all others. He it is who said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.) He also said to his disciples, ". . . I have given you an example, that ye should do as I have done to you." (*Ibid.*, 13:15.)

First, in the spirit of love, let us consider Jesus' attitude toward God. That is the great question before the world today. The communists deny him, Mao ridicules him, and they have poisoned untold millions of minds against Christ.

What about Jesus as manifest in the flesh? In announcing his birth the heavenly hosts sang, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.) In that message there is godliness, peace, and brotherly kindness.

Godliness, Jesus exemplified every

hour of his earthly existence. On the banks of the Jordan at the beginning of his ministry, we hear him say to John: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." (Matt. 3:15.)

On the Mount of Temptation, which rises just above the Jordan where Jesus was baptized, he was tempted by that Tempter who tried to supplant God; tempted with all the things of earth and the power thereof. We hear him say in sublime majesty, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (*Ibid.*, 4:10.)

When he taught the disciples to pray, he included in the first petition godliness—"Hallowed be thy name." (*Ibid.*, 6:9.)

Addressing the Twelve at the Last Supper, he said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

That is the spirit of love, the spirit of faith in God the Creator of heaven and earth through his Beloved Son. God is worshiped by his Only Begotten Son.

"Peace be unto you"

What about the condition of peace?

Peace has been defined as the happy, natural state of man, the "first of human blessings." Without it there can be no happiness, and "Happiness," said the Prophet Joseph Smith, "is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; . . . (*Teachings of the Prophet Joseph Smith*, p. 255.)

Jesus said, ". . . In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33.)

On the same occasion, he said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. . . ." (*Ibid.*, 14:27.) All through his life peace was on his lips and in his heart, and when he came forth from the tomb and appeared unto his disciples, his first greeting was, "Peace be unto you. . . ." (*Ibid.*, 20:21.)

Peace as taught by the Savior is exemption from individual troubles, from family broils, from national riots and difficulties. Such peace refers to the person just as much as it does to communities. That man is not at peace who is untrue to the whisperings of Christ—the promptings of his conscience. He cannot be at peace when he is untrue to his better self, when he transgresses the law of righteousness, either in dealing with himself by indulging in passions or appetites, in yielding to the temptations of the flesh, or whether he is untrue to trust in transgressing the law.

Peace does not come to the transgressor of law, Peace comes by obedience to law, and it is that message which Jesus would have us establish among men—peace to the individual that he may be at peace with his God; perfect harmony existing between his Creator and himself; perfect harmony existing between himself and law, the righteous laws to which he is subject and from which he never can escape; peace in the home, families living at peace with each other and with their neighbors.

There are some who would say his teachings are not applicable today.

The Testimony of Joseph Smith

A few years ago there was a boy among boys who saw him, who heard him and received his teachings. Joseph Smith saw the Redeemer, and he has given that testimony to the world; he has recorded his message, and emphasized again the eternal truth that Christ's teachings are divine and as applicable to the civilized world today as to the people among whom Jesus walked and talked.

The Power of Thinking

Fundamental in all Christ's teachings was the crime of wrong thinking. He condemned avarice, enmity, hate, jealousy as vehemently as he did the results that avarice, enmity, and hate produce. Modern psychology, as all

students know, proves the virtue of such teachings regarding the injury that follows the harboring of hate. He who harbors hatred and bitterness injures himself far more than the one towards whom he manifests these evil propensities.

Equally applicable to present conditions are his teachings regarding the value and sacredness of human life, the virtue of forgiveness, the necessity of fair dealings, the crime of hypocrisy, the sin of covetousness, the saving power of love, the immortality of man.

Attacks upon Peace and Righteousness

If men ever reject the fact that Christ is our Lord and Savior and fill their souls with hatred as that nation of over six hundred million people are compelled to do, and not only deny Christ, but deny that his mission is to redeem man from the sordid life of selfish indulgence and sin, and lift him into a realm shown only by him of self-sacrifice, generosity, beauty, and love; if the majority of nations fail to recognize Christ as the only "name under heaven given among men, whereby we must be saved" (Acts 4:12); if doubting men reject the possibility of obtaining that spiritual assurance of Christ's divinity disclosed by Thomas when he reverently exclaimed: "My Lord and my God" (John 20:28); if the acts of men generally be in accordance with such rejection rather than in accordance with their acceptance of him as the Divine One, then this world will continue to be torn by contention, made miserable by hideous warfare, and ignominiously wrecked on the shoals of materialism, selfish indulgence, and disbelief and hatred.

Rejecting Him will bring the bondage of the Jungle

Without Jesus of Nazareth, the Crucified Christ, the Risen Lord, the traits of the jungle will hold the human family in bondage.

In conclusion, the obligation and duty rests upon the Church of Jesus Christ to proclaim the mighty truth that the Man of Galilee, the resurrected Christ, is truly the Way, the Truth, and the Life—that he is in very deed the Savior of all mankind.

Pernicious efforts and sinister schemes are cunningly and stealthily being fostered to deprive man of his individual freedom and have him revert to the life of the jungle. With faith in the revealed word of God, let all true believers in individual freedom cherish the spiritual ideals of the Christ, and ever strive to make real the dream that all men shall be free, and that some day many nations will unite, not for war, but for peace and the establishing of the kingdom of God on earth. That this condition may soon be possible and real and that men may strive to bring it about, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

For the benefit of those who are listening in and may not know, the stirring address to which we have just listened was delivered by President David O. McKay, whom we sustain as president, prophet, seer and revelator of the Church, and we are grateful for his presence.

Elder Stapley will now address us.

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles

Brothers and sisters, we are tremendously blessed by the presence of our beloved President David O. McKay and his dear wife, who is also here with him. President McKay always brings light and spirit into any assembly where he is present. An evidence of this is the masterful sermon he gave us this morning. We should ponder it in our hearts because the instruction

and counsel are good. I humbly pray that the remarks I make will not detract from his splendid message.

He Taught by Parables

During the earthly mission of Jesus Christ, he often employed the parable method of teaching his disciples and others who sought after him. Parables were used by Christ to convey a moral or spiritual truth. His parables were based upon real scenes or events such as occur in nature and human life. They are fundamental stories, true to life situations, employing given circumstances or facts of one's experience and have a vigorous moral and religious application. The parables of Jesus were provokingly adapted to challenge the understanding of his hearers.

Let us consider the following parable:

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

"Who, when he had found one pearl of great price, went and sold all that he had, and bought it." (Matt. 13:45-46.)

Parable of the Pearl of Great Price

This parable is most significant and meaningful; to appreciate its purpose is to understand the message. The desire of the merchantman dealing in pearls is to find the most priceless one of all. Therefore, he earnestly seeks and may travel extensively to world markets before he discovers the fabulous jewel which measures up to his expectations in standards of quality, value, and iridescent beauty. Having found the pearl of great price, his joy and happiness is not complete until the gem becomes his personal property. To satisfy that desire, according to the parable, the merchant was willing to sacrifice all he had for ownership of the goodly pearl.

Allegorically the Savior likens the kingdom of heaven unto the merchantman seeking goodly pearls, signifying that the true pearl of great price is God's kingdom which, for man to be happy and exalted, he must diligently seek.

This parable accords with the Savior's teaching upon the Mount when he admonished:

". . . seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (*Ibid.*, 6:33.)

When we relate the parable of the goodly pearls and the challenge of our Lord to seek first the kingdom of God, we receive a more comprehensive understanding of the parable dealing with the pearl of great price. Pearls have always held a high place among gems, and merchants have been active and diligent in seeking the largest and richest to be had. Unlike the man in the parable of the hidden treasure, who, with little or no effort on his part, found concealed in a field a precious treasure of great worth, the merchant devoted his whole energy to the quest for goodly pearls; to find and secure the best was his greatest ambition and business.

When finally he beheld the pearl that excelled all others, he gladly sold all his other gems. Indeed, he sacrificed all that he had in gems and other possessions and purchased the pearl of great price. Seekers after truth may acquire much that is good and desirable but not find the greatest truth of all, the truth that shall save them and bring about their eternal exaltation and glory. Yet, if they seek persistently and with right intent and are really in quest of pearls of truth and righteousness and not imitations or substitutes, they shall find, for the Holy Ghost, which is the Spirit of truth, shall guide them. (See James E. Talmage, *Jesus the Christ,* pp. 293-294.)

Saul of Tarsus, while on his way to Damascus to persecute the Saints, found en route the pearl of great price by the revelation of Jesus Christ. Few are favored as Saul—who later became Paul the Apostle—with a heavenly manifestation to change their ways from evil purpose to the ways of righteousness.

Every soul earnestly and honestly seeking the pearl of great price is entitled to the Holy Ghost to aid him or her in that quest.

Gifts of the Holy Ghost

Two significant gifts of the Holy Ghost are the spirit of inspiration and revelation; and also a function of the Holy Ghost is to bear witness of the Father and the Son. By the gift of that power, the honest investigator can learn and know the eternal truths of the kingdom of God with certainty of soul conviction. If an individual fails to yield to the enlightenment of the Holy Ghost, then the Spirit departs from him, and he is left to his own resources to struggle alone with his problems.

Men who by search and research discover the truths of the kingdom of heaven may have to abandon many of their cherished traditions and even their theories of imperfect philosophy and science if they would possess the pearl of great price, God's kingdom, which, with its standards, principles, ideals, and holy ordinances is the gospel plan of life, salvation, exaltation, and glory.

The Apostle Paul as Saul of Tarsus, steeped as he was in the traditions of his people and the Sanhedrin, had this same choice to make. Importantly and wisely he chose to follow Christ, which he did with a dedication to duty that earned for him the title of the great Apostle to the Gentiles. He was esteemed and honored by his associates and the Saints. The Apostle Paul is a worthy example to all who find the pearl of great price. As he completely changed his life, so others must have the courage to change their way of life to the new life, the true gospel that Christ offers.

We understand that in this parable of the merchantman and the goodly pearls, as in that of the hidden treasure, the price of possession is one's all. No individual can become a citizen of the kingdom of God by partial surrender of his earlier allegiances. He must renounce everything foreign to the kingdom, or he can never be numbered therein.

If he willingly sacrifices all that he has, he shall find that he has enough. The cost of the hidden treasure and of the goodly pearl is not a fixed amount alike for all; it is all one has, and the poorest may come into enduring possession. His all is a sufficient purchase price. (See Talmage, *op. cit.*, p. 294.)

It is clearly seen that the key to finding the pearl of great price is to earnestly seek for light and truth as found in the gospel of Christ. The Lord has said: "Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; . . ." (D&C 88:63.)

In Christ's Sermon on the Mount he taught: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:" (Matt. 7:7.)

Moroni, an ancient American prophet, bidding farewell to his brethren and to the gentiles, bore his witness to having seen Jesus and of talking with him face to face, and then admonished:

"And now, I would commend you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost, which beareth record of them, may be and abide in you forever." (Ether 12:41.)

Lehi, an early American prophet, counseled:

"For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round." (1 Nephi 10:19.)

It behooves many people to change their place of residence and maybe travel far to find the pearl of great price, and yet others may find it in their communities or nearby. Men and women must sincerely put their heart and soul into seeking the true gospel found in God's earthly kingdom. They can so live as to tune in on the spiritual channel activated by the Holy Ghost and obtain by prayer its companionship to guide them into all truth from God.

Principles, Standards, Ordinances, Covenants

What should men and women look for to distinguish the kingdom of heaven, the goodly pearl, from all other churches? There are many facets to this goodly pearl. These facets are principles, standards, ordinances, and covenants. The scriptures also provide colorful facets of the goodly pearl. Limited time prevents a full discussion of these items. The following few comments must suffice.

Principles

Under principles we can include the following: (1) free agency, as mentioned by President David O. McKay, (2) faith in God and his Beloved Son Jesus Christ, (3) sincere and sorrowing repentance for sins committed and refraining from being guilty of them again, (4) the Word of Wisdom, the Lord's law of health, which he gave as a principle with promise. (D&C 89.)

Standards

Under standards are: (1) chastity, virtue, and moral cleanliness; (2) integrity which includes honesty, sincerity of purpose, truthfulness, and uprightness; (3) to further emphasize standards, I quote in part the thirteenth article of our faith:

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; . . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

Ordinances

Under the heading of ordinances we include: (1) baptism by immersion for the remission of sins, (2) the laying on of hands for both confirmation and bestowing the gift of the Holy Ghost, (3) the bestowal of the Holy Priesthood of God by the laying on of hands, (4) ordinances in the temple of God, which include the endowment and eternal marriage ceremonies and vicarious work for the dead.

Covenants

Under covenants: (1) The gospel of our Lord Jesus Christ is a covenant between God and his people. (2) When baptized by an authorized servant of God, we covenant to do God's will and to obey his commandments. (3) By partaking of the Sacrament we renew all covenants entered into with the Lord and pledge ourselves to take upon us the name of his Son, to always remember him and keep his commandments. (4) There is an oath and covenant which belongs to the priesthood wherein men receiving this holy power pledge themselves faithfully to keep all the commandments of God and to magnify their callings in the priesthood, which is God's gift of his power and authority unto them. (5) In connection with all ordinances pertaining to the temples of our God, men and women accept covenants and obligations which relate to the endowment and to the eternity of the marriage and family relationship. All these doctrines and more are necessary and vital to the salvation, exaltation, and eternal happiness of God's children.

Standard Works of the Church

The final facet of the pearl of great price for consideration is the scriptures referred to by the Latter-day Saints as "the four standard works," which include the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. If all the books in the world were destroyed except the four standard works of the Church, man would have the foundation of principles and moral and spiritual values to reestablish his civilization and rise again to lofty achievements and happiness.

The Bible is listed first among the four standard works of the Church and is accepted by all Christian peoples.

The Book of Mormon records that Lehi, the first prophet of the Nephite nation, was counseled by the Lord that before his family and others departed the land of Jerusalem to the Americas, they must obtain a copy of the book of the Lord, so that, said he, ". . . we

may preserve unto our children the language of our fathers;

"And also that we may preserve unto them the words which have been spoken by the mouth of all the holy prophets, which have been delivered unto them by the Spirit and power of God, since the world began, even down unto this present time." (1 Nephi 3: 19-20.)

With this record in their possession they were able to establish an enlightened and a prosperous civilization in the early Americas.

The Book of Mormon is largely a record of a branch of the house of Israel, the covenant people of the Lord, who came to the Americas about six hundred years before Christ. It is a companion book to the Bible to convince both Jew and gentile that Jesus is the Christ.

The Doctrine and Covenants contains revelations given by the Lord mainly to the Prophet Joseph Smith.

The Pearl of Great Price—the title of the fourth named standard work—is taken from Christ's parable we are considering. The book contains the writings of the great prophets Moses and Abraham, also the twenty-fourth chapter of Matthew as revealed to the Prophet Joseph Smith. These writings are the word of God representing the goodly pearl so precious for mankind to study prayerfully and to know. The book also has the Joseph Smith testimony and the Articles of Faith.

Jesus counseled: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.)

Moroni, the last Nephite prophet, in his farewell message gave a marvelous testimony to the truth of the Book of Mormon to all who read it with a sincere desire to know the truth:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5.)

The Lord through the Prophet Joseph Smith challenged those reading the Doctrine and Covenants to:

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." (D&C 1: 37.)

All things pertaining to the kingdom of God are important for us to know. Our eternal happiness depends upon abiding the Lord's gospel plan. It is man's obligation to seek and to find this pearl of great price and then have the courage of faith and conviction to accept and to obey the gospel of the kingdom.

Comments of World Fair Visitors

Tens of thousands of people in The Church of Jesus Christ of Latter-day Saints have met this challenge unflinchingly because they sought and found the truth and had the courage of their convictions to accept it in full faithfulness. That many men and women today are truly searching for the pearl of great price is evidenced by the large attendance of people to the religious exhibits at the New York World's Fair. I should like to share with you a few statements of people visiting the church pavilion at the World's Fair. These few favorable comments can be multiplied many, manyfold and are from people of different faiths who are earnestly and honestly searching for the pearl of great price:

It was quite an eye opener. I was completely unaware of this faith. I would like to learn more.

I am very interested in your religion since going through the exhibit.

Found it extremely interesting, have seen nothing equal to it as far as religion is concerned.

Mormon literalism is perhaps the closest thing to original Christianity on earth today.

I think I have found the answer to my questions. Thank you.

I love the way you stay with the teachings of Christ.

It was a highly enlightening experience. I would like to know more about it to make a decision.

Words seem too inadequate to express the depth and beauty I see in your religion.

It was truly wonderful, and I am very impressed. I am considering looking into this religion more.

This is the word of the Lord and his prophet.

I have strong feelings that this is true—what has been said here, I seem to remember I lived before.

I was soul searching when I first saw the pavilion. I have since become a member of this Mormon Church.

I know this is the word of the Lord. I am grateful to you for this pavilion which meant my conversion to the Church.

The World's Need for the Kingdom of God

These comments are interesting and challenging to both church members and nonmembers alike. It should give all of us a real pride of belonging to the Church we testify to the world in all sincerity and solemnity as being the only true Church of Christ on earth today. Although church members have in the gospel the pearl of great price, yet complacency, inactivity, failure to keep the commandments will never save them. We must be doers of the word and not hearers only. Where much is given, much is expected. If we are true to the faith of our Lord, God will prosper his work and kingdom. The kingdom of God is the only hope of the world for understanding and peace. The menacing conflicts and threat of more and greater conflicts but presages the holocausts to follow. Man's ways are failing. Perhaps it is time for God's ways to take over now that all else seemingly is falling apart. The world needs the pearl of great price, which is God's kingdom, and it needs it today as never before.

Now brothers and sisters, may God bless and enlighten the earnest seekers for truth with faith to believe and with courage to accept when the truth is presented to them. We are the custodians of these great principles and truths. We have a tremendous responsibility of sharing what the Lord has revealed to us with our fellowmen. May we be true to this trust, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

You have just listened to Elder Delbert L. Stapley of the Council of the Twelve.

The chorus and congregation will now join in singing, "We Thank Thee, O God, for a Prophet," after which Elder Alvin R. Dyer, Assistant to the Twelve, will address us.

The Congregation and the Relief Society Singing Mothers joined in singing "We Thank Thee O God for a Prophet."

Elder Dyer, Assistant to the Twelve, will be followed by Elder Marion G. Romney of the Twelve.

ELDER ALVIN R. DYER

Assistant to the Council of the Twelve Apostles

As we once again assemble in this historic building in the presence of the prophets of God, both departed and living, as we feel the surging faith of the Saints, we say to ourselves, Here is the peace that transcends all things. Here is found the true understanding. There is an ancient proverb that describes the opposite: "He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction." (Prov. 17:19.)

As we listened to the words of President McKay this morning, we were reminded of the influence that a good man can have upon another.

Being in his near presence recently brought to mind a verse that I have often associated with him.

"I saw him once, he stood a moment there,
He spoke a word that laid his spirit bare.
He grasped my hand then passed beyond my ken
But what I was I shall not be again."
(Author unknown.)

There are two particular declarations in the Articles of Faith of The Church of Jesus Christ of Latter-day Saints that pertain to man's national conduct and spiritual behavior. Obedience to the mandates of the law referred to in one of the declarations and the spiritual instructions of the other provide for man his greatest opportunity for success, happiness, and real personal progress.

I refer first to the twelfth article: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."

Governmental agencies, both local and national, report the astonishing annual increases in crime and other flagrant violations of law and order. These violations, both individually and mass committed, have reached the point now where they affect the lives and security of every individual, if not directly, then indirectly. It is obvious that the causes of law violations stem from man's unwillingness to heed certain laws which he does not find compatible with the way he seeks to live. Few men break every law, and for that matter few men keep every law. The decaying drift in the modern man's way of life can perhaps be traced to the usurped right to live by the laws that he feels are good laws for him, rejecting and often violating the ones that he personally feels are bad laws.

"If Men Obey Only Laws They Like"

Charles E. Whittaker, associate justice of the United States Supreme Court, now retired, makes this significant statement concerning conditions in America, and what is said of America in this regard may be rightly true in other lands where constituted law exists for the protection of the people. Says he:

" 'Obey the good laws, but breach the bad ones.' Who is to be the umpire that will determine which are good and which are bad? Does not that cliché invite men to violate the laws they do not like? If we allow men to obey only the laws they like, will we not be trading ordered liberty for chaos? Though we have, as we justifiably and proudly boast, a Government of laws and not of men, we must recognize that even this virtue can be lost, and that no man is protected by the law unless all are equally bound by and required to obey it. No man will be secure in his just rights if power is given to, or held to exist in, the Government to prefer some over others. Would not such a concept make a mockery of the constitutional doctrine of 'equal protection of the laws'?"

As a parallel to this, and with greater significance, I refer secondly to the other article pertaining to spiritual laws by which man may attain perfection in that kind of ordered, righteous existence extending to eternal life, as a continuance of premortal and mortal existence: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Ninth article of faith.)

In the wise words of Paul the Apostle, we learn of a distinction between the laws of God and the laws of men. For the wisdom of God, ordained before the world was, is hidden unto man as man, as also are the things that God has prepared for man after mortal existence. Said Paul:

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

"Which none of the princes of this world knew: . . .

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost

teacheth; comparing spiritual things with spiritual." (1 Cor. 2:7-8, 13.)

The Meaning and Purpose

It is self-evident that from the beginning of man's placement into an earth-life existence, he has necessarily been under reliance upon God for direction. Thus, emanating from the center of all intelligence, from the presence or throne of God the Father, there has come unto man by revelation, which is the divine means of communication between God and man, the wisdom of the eternities pertaining to man's earth-life existence and his destiny.

An ancient prophet declared how this enlightenment would come unto man when he said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

Unfortunately, however, man is not willing to accept all of the revelations from God. And often, as we have observed with regard to physical or natural laws, man assumes a position of selection as to which of the laws of God he will obey. Indicating how man from the beginning has tampered with and changed the laws of God to suit his own condition, Zwingli, the Swiss reformer, made this statement in Zurich in 1523, and it is as true today as then. Said he:

"From the remotest times God has made known His will to the human race. . . . This word is clear in and of itself; but by human additions and teachings it has, for years and especially in our time, been troubled and befogged, so that the greater part of these who are called Christians, know less of nothing than of the divine will, but know only an imagined worship and mistaken holiness based on externals alone." (Cited in James L. Barker, *The Protestors of Christendom*, p. 182.)

Revelation and Correction

Continuous revelations from God unto his servants the prophets in every dispensation of mortal time, and especially in our own day and times, is essential in preserving the purity of divine communications. The observed mutations that men have made with the divine laws that God has revealed for the salvation of mankind can be rectified only as God reinstitutes them. A people without this divine contact with God the Father or people who fail in obedience to divine communication from such contact cannot claim rightfully the distinction of belonging to his Church and kingdom.

May we paraphrase the words of Associate Justice Whittaker given in behalf of the laws of the land, but with application to the revelations from God. If men obeyed only the laws of God which they like, what would be the end? Would this not be trading the way to perfection for that of a watered-down existence that would portray men as living without purpose?

The ancient prophet Moroni, whose statue stands on the spire of the temple adjacent to this building, spoke of the expediency of revelation in this manner:

"And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues;

"Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them.

"For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing?" (Mormon 9:7-9.)

In a revelation given to Joseph Smith at Kirtland, Ohio, in June 1833, the Lord explains why certain ones who even had been ordained were not chosen. Said he: "They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day." (D&C 95:6.)

Similarly, those who are of the children of the light, having been made partakers of the revelations from God,

but who fail in obedience to them, walk in darkness at noonday.

Guidance from Revelation

An example of revelation from God concerns parents' responsibility to teach their children to walk uprightly before God and man. Anciently a prophet of God declared, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) A full interpretation of this scripture implies righteousness on the part of the parents and a teaching of their way unto the children. In our own day and time, presaging a great need in the safeguarding of the lives of our children and the righteous stabilization of the family unit, which is the core of any civilization, the Lord has reinstituted this divine communication unto parents, for said he:

". . . I have commanded you to bring up your children in light and truth." (D&C 93:40.)

Speaking then of the disorder and the confusion that would come through the failure to heed this commandment of the Lord, he continued in these verses which were directed to an associate through the Prophet Joseph Smith:

"You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

"And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house." (*Ibid.*, 93:42-43.)

To the hundreds of thousands of Latter-day Saint families who are obedient to this divine counsel, there is evolving order out of chaos in their family lives, righteous purpose out of lack of direction, a greater appreciation for each individual, which is pleasing unto God, and a greater sense of coordinated values, which builds personal strength, inducing a power of restraint against superficial things. Truly the righteous, well-ordered home, if the leaders of nations could accept it, is the panacea for their most serious problems. Here is God, if we all will but accept it, communicating with his children and pointing the way.

Family Home Evening

In a letter recently received from the executive secretary of one of the large Christian denominations in America who upon request had been sent a complete digest of the Family Home Evening program of this Church as it has been printed, this was said: "The Family Home Evening program of the Mormon Church has lifted and inspired us."

Other revelations from God have been given and are continually being given unto the prophets, and by obedience to them, without screening or deleting those that seem unfavorable to us, we can find the answers and develop the power to fulfill our earth-life purpose.

To have a prophet of God in our midst, with the opportunity to follow his counsel and direction as he is inspired of God, is a compelling force. I remember, as a boy, attending a priesthood meeting with my father. I sat close by with my hand in his most of the meeting, especially since the speaker, Apostle James E. Talmage, spoke of the perils and deceptions of the last days which would try the faith of the members. One of the men in the meeting stood and asked Brother Talmage the question: "What will be the best thing for us to do in that day?" I shall never forget his answer.

"My brother, see that you follow the counsel and direction of the prophet, for he is God's representative upon the earth, and he will know."

I bear my testimony unto you that God has revealed his mind and will unto man in our own modern day, restoring divine laws, by obedience to which man can attain salvation and exaltation; that since the heralding of this last and greatest dispensation of the gospel of Jesus Christ by Joseph Smith unto this very minute, living prophets have been in communication

with God for the salvation of the human race and have presided over his Church and kingdom here upon the earth for this purpose. And this testimony I bear in the name of Jesus Christ. Amen.

ELDER MARION G. ROMNEY
Of the Council of the Twelve Apostles

Brethren and sisters: I stand before you today in deep humility. The words I intend to speak will have little meaning unless they are impressed upon our souls by the power of the Holy Spirit. I sincerely invite you to join with me in praying that they will be so impressed.

To Gain Eternal Life

The theme I have in mind to discuss is "Making One's Calling and Election Sure." To do this one must receive a divine witness that he will inherit eternal life. The supreme objective of men who understand God, their relationship to him, and his designs for them is to gain eternal life. This is as it should be, for eternal life ". . . is the greatest of all the gifts of God." (D&C 14:7.) To bring men to eternal life is God's "work and glory." To this end he conceives, brings into being, directs, and uses all his creations. (Moses 1:38-39.)

Eternal life is the quality of life which God himself enjoys. The gospel plan, authored by the Father and put into operation by the atonement of Jesus Christ, brings eternal life within the reach of every man. The Lord gave this assurance when he said, ". . . if you keep my commandments and endure to the end you shall have eternal life, . . ." (D&C 14:7.)

The fullness of eternal life is not attainable in mortality, but the peace which is its harbinger and which comes as a result of making one's calling and election sure is attainable in this life. The Lord has promised that ". . . he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (*Ibid.*, 59:23.)

I think the peace here referred to is implicit in the Prophet's statement, "I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and toward all men." (*DHC*, 6, 555.)

I also think it is implicit in this statement of the late Apostle Alonzo A. Hinckley which he wrote in a letter to the First Presidency after he had been advised by his physician that his illness would be fatal: "I assure you I am not deeply disturbed over the final results. I am reconciled and I reach my hands to take what my Father has for me, be it life or death. . . .

"As to the future, I have no misgivings. It is inviting and glorious, and I sense rather clearly what it means to be saved by the redeeming blood of Jesus Christ and to be exalted by his power and be with him ever more." (*The Deseret News Church Section*, March 27, 1949, p. 24.)

Make Your Calling and Election Sure

Now I come directly to my theme: I take my text from Second Peter, and as he did, I direct my remarks ". . . to them that have obtained like precious faith with us. . . ." (2 Peter 1:1.)

Peter, having put the Saints in remembrance of gospel fundamentals, admonished them to ". . . give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:" (*Ibid.*, 1:10.)

By making their calling and election sure, the Saints were to gain entrance ". . . into the everlasting kingdom of our Lord and Saviour Jesus Christ." To this fact Peter bore powerful witness. He reviewed his experience on the Mount of Transfiguration with James and John, where, he says, they heard the voice of ". . . God the

Father . . ." declare of Jesus, "This is my beloved Son, in whom I am well pleased." Then by way of instruction that such an experience did not of itself make one's calling and election sure, he added, "We have also a more sure word of prophecy; . . ." (*Ibid.*, 1:11, 17, 19.)

The Sure Word of Prophecy

Speaking on Sunday, the 14th of May, 1843, the Prophet Joseph Smith took this statement of Peter for his text. From the Prophet's sermon I quote:

"Notwithstanding the apostle exhorts them to add to their faith, virtue, knowledge, temperance, etc., yet he exhorts them to make their calling and election sure. And though they had heard an audible voice from heaven bearing testimony that Jesus was the Son of God, yet he says we have a more sure word of prophecy. . . . Now wherein could they have a more sure word of prophecy than to hear the voice of God saying, This is my beloved Son, etc." Answering his own question, the Prophet continued, "Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with Him. They then would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation."

Then speaking directly to his listeners, the Prophet continued:

". . . I would exhort you to go on and continue to call upon God until you make your calling and election sure for yourselves, by obtaining this more sure word of prophecy, . . ." (*DHC*, 5, 388-389.)

A week later, May 21, 1843, the Prophet preached another sermon on the same text, from which I quote:

"We have no claim in our eternal compact, in relation to eternal things, unless our actions and contracts and all things tend to this end. But after all this, you have got to make your calling and election sure. If this injunction would lie largely on those to whom it was spoken," he said, "how much more those of the present generation!" And then in conclusion, "It is one thing to be on the mount and hear the excellent voice, etc., etc., and another to hear the voice declare to you, You have a part and lot in that kingdom." (*Ibid.*, 5, 403.)

These two sermons were given by the Prophet just thirteen months before his martyrdom. Four years earlier, however, he had thus instructed the Twelve: "After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, . . ." (*Ibid.*, 3, 380.)

In the 88th section of the Doctrine and Covenants is recorded a revelation in which the Lord, addressing some of the early Saints in Ohio, said: ". . . I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

The Promise of Eternal Life

"This Comforter is the promise which I give unto you of eternal life,

even the glory of the celestial kingdom;" (D&C 88:3-4.)

I should think that every faithful Latter-day Saint ". . . would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God." (*DHC,* 5, 388.)

As I read the sacred records, I find recorded experiences of men in all dispensations who have had this sure anchor to their souls, this peace in their hearts.

Lehi's grandson Enos so hungered after righteousness that he cried unto the Lord until ". . . there came a voice unto [him from heaven] saying: Enos, thy sins are forgiven thee, and thou shalt be blessed." Years later he revealed the nature of this promised blessing when he wrote:

". . . I soon go to the place of my rest, which is with my Redeemer; for I know that in him I shall rest. And I rejoice in the day when my mortal shall put on immortality, and shall stand before him; then shall I see his face with pleasure, and he will say unto me: Come unto me, ye blessed, there is a place prepared for you in the mansions of my Father." (Enos 5, 27.)

To Alma the Lord said: "Thou art my servant; and I covenant with thee that thou shalt have eternal life; . . ." (Mosiah 26:20.)

To his twelve Nephite disciples the Master said: "What is it that ye desire of me, after that I am gone to the Father?

"And they all spake, save it were three, saying: We desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may speedily come unto thee in thy kingdom.

"And he said unto them: Blessed are ye because ye desired this thing of me; therefore, after that ye are seventy and two years old ye shall come unto me in my kingdom; and with me ye shall find rest." (3 Nephi 28:1-3.)

As Moroni labored in solitude, abridging the Jaredite record, he received from the Lord this comforting assurance: ". . . thou hast been faithful; wherefore, thy garments shall be made clean. And because thou hast seen thy weakness thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father." (Ether 12:37.)

Paul in his second epistle to Timothy wrote: ". . . I am now ready to be offered, and the time of my departure is at hand.

"I have fought a good fight, I have finished my course, I have kept the faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: . . ." (2 Tim. 4:6-8.)

In this dispensation many have received like assurances. In the spring of 1839, while the Prophet Joseph and his associates were languishing in Liberty Jail, Heber C. Kimball labored against great odds caring for the Saints and striving to free the brethren. On the 6th of April he wrote:

"My family having been gone about two months, during which time I heard nothing from them; our brethren being in prison; death and destruction following us everywhere we went; I felt very sorrowful and lonely. The following words came to my mind, and the Spirit said unto me, 'write,' which I did by taking a piece of paper and writing on my knee as follows: . . ."

This is what he wrote as dictated by the Lord:

"Verily I say unto my servant Heber, thou art my son, in whom I am well pleased; for thou art careful to hearken to my words, and not transgress my law, nor rebel against my servant Joseph Smith, for thou hast a respect to the words of mine anointed, even from the least to the greatest of them; *therefore thy name is written in heaven, no more to be blotted out for ever. . . .*" (Orson F. Whitney, *Life of Heber C. Kimball,* 1888 ed., p. 253. Italics added.)

To the Prophet Joseph Smith the Lord said: ". . . I am the Lord thy God and will be with thee even unto the end of the world, and through all eternity; for *verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father.*" (D&C

132:49. Italics added.)

Now in conclusion, I give you my own witness. I know that God our Father lives, that we are, as Paul said, his offspring. I know that we dwelt in his presence in pre-earth life and that we shall continue to live beyond the grave. I know that we may return into his presence, if we meet his terms. I know that while we are here in mortality there is a means of communication between him and us. I know it is possible for men to so live that they may hear his voice and know his words and that to receive "the Holy Spirit of promise" while here in mortality is possible. And so, in the words of the Prophet Joseph, ". . . I . . . exhort you to go on and continue to call upon God until [by the more sure word of prophecy] you make your calling and election sure for yourselves, . . ." (*DHC*, 5, 389.)

In the name of Jesus Christ. Amen.

President Hugh B. Brown:

Elder Marion G. Romney of the Council of the Twelve has been our concluding speaker.

The Singing Mothers will now favor us with "Come, Ye Blessed of My Father," under Sister Madsen's direction, after which the benediction will be offered by Elder Blythe M. Gardner, formerly president of the Central German Mission, after which this conference will stand adjourned until 2:00 this afternoon.

Selection by the Relief Society Singing Mothers, "Come Ye Blessed of My Father."

Elder Blythe M. Gardner, formerly President of the Central German Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

FIRST DAY

AFTERNOON MEETING

The Conference reconvened at 2:00 p.m. Friday, October 1.

The choral music for this session of the Conference was furnished by the Relief Society Singing Mothers of the Virgin River Region of Southern Utah, with Florence Jepperson Madsen conducting and Roy M. Darley at the organ.

President David O. McKay presided, and his counselor President Nathan Eldon Tanner conducted the services. President Tanner made the following opening remarks:

President N. Eldon Tanner:

We are pleased indeed to have our President with us again this afternoon. He has asked me to express to you his greetings and extend his blessings and prayer that the Spirit of the Lord will be with us in our Conference this afternoon.

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, in the second general session of the One Hundred Thirty-fifth Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

Through the generous cooperation of their owners and managers, a total of 165 television stations and 30 radio stations will carry to practically every state in the Union, and to many foreign countries, the proceedings of some sessions of this Conference. These stations are located from coast to coast. The names of the stations carrying the proceedings of this session were announced to the television and radio audience just prior to the opening of this meeting. We appreciate the courtesy of these owners and managers in broadcasting the programs of this Conference.

These services are also being broadcast in the Assembly Hall by television. Those who are standing in the doorways may possibly find seats in that

building.

The Tabernacle, as you see, is filled to overflowing this Friday afternoon, and probably many thousands have tuned in on their radios and television. We extend a hearty welcome to our unseen audience, and to all who are gathered in this great hall.

We again acknowledge with appreciation the presence of our stake presidencies, high councilmen, bishoprics, temple presidents, general auxiliary officers, patriarchs, and others.

We also extend a hearty welcome and express satisfaction and pleasure in the attendance of special guests and prominent men in the nation and State. And we are very happy to welcome any of our men who are in the armed services.

This afternoon we are favored again by the presence of the Relief Society Singing Mothers from the Virgin River Region of Southern Utah, with Florence Jepperson Madsen, conducting, and Roy M. Darley at the organ.

We shall begin these services by the Singing Mothers rendering "He Watching Over Israel," conducted by Sister Madsen, after which the invocation will be offered by Elder Clive M. Larson, President of the New Orleans Stake.

The Relief Society Singing Mothers sang "He Watching Over Israel."

Elder Clive M. Larson, President of the New Orleans Stake, offered the opening prayer.

Selection by the Relief Society Singing Mothers "Incline Your Ear."

President Hugh B. Brown presented the General Authorities, general officers and general auxiliary officers of the Church for the sustaining vote of the members, as follows:

GENERAL AUTHORITIES OF THE CHURCH

The First Presidency

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.
Hugh B. Brown, First Counselor in the First Presidency.
Nathan Eldon Tanner, Second Counselor in the First Presidency.

President of the Council of the Twelve Apostles

Joseph Fielding Smith

Quorum of the Twelve Apostles

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson

Patriarch to the Church

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

Assistants to the Twelve

Alma Sonne
ElRay L. Christiansen
John Longden
Sterling W. Sill
Henry D. Taylor
Wm. J. Critchlow, Jr.
Alvin R. Dyer
Franklin D. Richards
Theodore M. Burton
Thorpe B. Isaacson
Boyd K. Packer
Bernard P. Brockbank

Trustee-in-Trust

David O. McKay
as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints

The First Council of the Seventy

Antoine R. Ivins
Seymour Dilworth Young
Milton R. Hunter
Bruce R. McConkie
Marion D. Hanks
Albert Theodore Tuttle
Paul Harold Dunn

The Presiding Bishopric

John H. Vandenberg, Presiding Bishop
Robert L. Simpson, First Counselor
Victor L. Brown, Second Counselor

Church Historian and Recorder

Joseph Fielding Smith, with A. William Lund and Earl E. Olson as Assistants.

GENERAL CHURCH PRIESTHOOD COMMITTEES

Priesthood Welfare Committee

John H. Vandenberg, Chairman
Henry D. Taylor, Managing Director
with all members of the committee as at present constituted.

Priesthood Home Teaching Committee

Marion G. Romney, Chairman
John H. Vandenberg, Vice Chairman
Alvin R. Dyer, Managing Director
with all the members of the committee as at present constituted.

Priesthoood Missionary Committee

Spencer W. Kimball, Chairman of Executive Committee
Gordon B. Hinckley, Managing Director
Thomas S. Monson, Associate Managing Director
with all members of the committee as at present constituted.

PRIESTHOOD GENEALOGICAL COMMITTEE

Howard W. Hunter, Chairman
Theodore M. Burton, Managing Director
with all members of the committee as at present constituted.

CHURCH BOARD OF EDUCATION

David O. McKay
Hugh B. Brown
Nathan Eldon Tanner
Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson
Boyd K. Packer
Marion D. Hanks
Albert Theodore Tuttle
John H. Vandenberg

CHURCH FINANCE COMMITTEE

Orval W. Adams
Harold H. Bennett
Wilford G. Edling
Glenn E. Nielson
Weston E. Hamilton

SENIOR CHURCH AUDITORS

Harold L. Davis
Charles Schmidt

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor
with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent
David Lawrence McKay, First Assistant Superintendent
Lynn S. Richards, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

G. Carlos Smith, Jr., General Superintendent
Marvin J. Ashton, First Assistant Superintendent
Carl W. Buehner, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Florence Smith Jacobsen, President
Margaret Romney Jackson, First Counselor
Dorothy Porter Holt, Second Counselor
with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern Watts Parmley, President
Leone Watson Doxey, First Counselor
Lucille Cardon Reading, Second Counselor
with all members of the Board as at present constituted.

TABERNACLE CHOIR

Isaac M. Stewart, President
Theodore L. Cannon, Vice President
Richard P. Condie, Conductor
Jay E. Welch, Assistant Conductor
W. Jack Thomas, Tour Manager

ORGANISTS

Alexander Schreiner
Robert N. Cundick
Roy M. Darley
Frank W. Asper, Organist Emeritus

President Hugh B. Brown:

As far as I can see, President McKay, the voting has been unanimous in the affirmative.

President N. Eldon Tanner:

President Hugh B. Brown, first counselor in the First Presidency, has just presented the General Authorities, general officers and the general auxiliary officers of the Church for your sustaining vote.

On behalf of President McKay I wish to thank you brethren and sisters for this unanimous sustaining vote. We are grateful for your faith, your loyalty and your dedication to the great cause in which we are all engaged.

President Joseph Fielding Smith, president of the Council of the Twelve, will be our first speaker this afternoon, and he will be followed by Elder Theodore Tuttle of the First Council of Seventy.

President Smith.

PRESIDENT JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

My dear brethren and sisters: I hope and pray that what I shall say may be uplifting to one and all. I have many letters cross my desk in regard to the subject which I shall discuss: the blessings of eternal glory.

The Privilege of Mortal Bodies

Nothing should be held in greater sacredness and honor than the covenant by which the spirits of men, the offspring of God in the spirit, are privi-

leged to come into this world in mortal tabernacles. It is through this principle that the blessing of immortal glory is made possible. The greatest punishment ever given was proclaimed against Lucifer and his angels. To be denied the privilege of mortal bodies forever is the greatest curse of all. These spirits have no progression, no hope of resurrection and eternal life! Doomed are they to eternal misery for their rebellion! And then to think that we are not only privileged but commanded to assist our Father in the great work of redemption by giving to his children, as we have obtained these blessings for ourselves, the right to life and to continue on forever in perfection! No innocent soul should be condemned to come into this world under a handicap of illegitimacy. Every child has the right to be wellborn! Every individual who denies a child this right is guilty of a mortal sin.

Resurrection to Immortality

The importance of these mortal tabernacles is apparent from the knowledge we have of eternal life. Spirits cannot be made perfect without a body of flesh and bones. This body and its spirit are brought to immortality and blessings of salvation through the resurrection. After the resurrection there can be no separation again; body and spirit become inseparably connected that man may receive a fullness of joy. In no other way, other than through birth into this life and the resurrection, can spirits become like our Eternal Father.

Purity of Life

Since the kingdom of God is built upon the foundation of marriage and the unity of the family circle, there can be no satisfaction where the family circle is broken. Every soul is entitled to the right to come into this world in a legitimate way—in the way the Father has willed that souls should come. Whosoever takes a course contrary to this is guilty of an almost irreparable crime. Is there any wonder, then, that the Lord places the violation of this covenant of marriage and the loss of virtue as second only to the shedding of innocent blood? Is there not, then, sufficient reason for the severity of the punishment which has been promised those who violate this eternal law? The demand for personal purity is made by the Church upon both men and women equally. There is no double standard of judgment. "If purity of life is neglected," President Joseph F. Smith said once, "all other dangers set in upon us like the rivers of waters when the flood gates are opened." (*Gospel Doctrine,* 1961 ed., p. 313.)

Sexual impurity is a most deadly sin. "There is a sin unto death," John informs us. (1 John 5:16.) And sexual impurity is one such sin unto death.

President Brigham Young said that the world is fast coming to its destruction because of this. "Learn the will of God, keep his commandments and do his will, and you will be a virtuous person." (*Discourses of Brigham Young,* 1943 ed., p. 194.)

How wonderful is the peace and joy which fills the souls of the virtuous! How terrible are the torments of the unvirtuous! They shall have no place in the first resurrection. When the final judgment comes they are they who remain "filthy still." They cannot enter the holy city, they are the "dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie," who are cast out. (Rev. 22:15.)

Tabernacles for Waiting Spirits

When man was first placed upon this earth, he was given the commandment to "be fruitful, and multiply. . . ." (Gen. 1:22.) No more important commandment was ever given to man, for through honorable marriage are the spirits brought to earth. "There are multitudes of pure and holy spirits waiting to take tabernacles, now what is our duty?" said President Brigham Young. Then he answered his question: "To prepare tabernacles for them; to take a course that will not tend to drive those spirits into the families of the wicked, where they will be trained in wickedness, de-

bauchery, and every species of crime. It is the duty of every righteous man and woman to prepare tabernacles for all the spirits they can." (*Op. cit.*, p. 197.)

Instructions were given to mothers of the Church by President Joseph F. Smith as follows:

"I think it is a crying evil, that there should exist a sentiment or a feeling among any members of the Church to curtail the birth of their children. I think that is a crime wherever it occurs, where husband and wife are in possession of health and vigor and are free from impurities that would be entailed upon their posterity. I believe that where people undertake to curtail or prevent the birth of their children that they are going to reap disappointment by and by. I have no hesitancy in saying that I believe this is one of the greatest crimes of the world today, this evil practice." (*Relief Society Magazine*, 4, 318.) That was the advice given to the Relief Society.

The Curse of Prevention

When young people marry and refuse to fulfill this commandment given in the beginning of the world, and just as much in force today, they rob themselves of the greatest eternal blessing. If the love of the world and the wicked practices of the world mean more to a man and a woman than to keep the commandment of the Lord in this respect, then they are shutting themselves off from the eternal blessing of increase. Those who willfully and maliciously design to break this important commandment shall be damned. They cannot have the Spirit of the Lord. Small families are the rule today. Husbands and wives refuse to take upon themselves the responsibilities of family life. Many of them do not care to be bothered with children. Yet this commandment given to Adam has never been abrogated or set aside. If we refuse to live by the covenants we make, especially in the house of the Lord, then we cannot receive the blessings of those covenants in eternity. If the responsibilities of parenthood are willfully avoided here, then how can the Lord bestow upon the guilty the blessings of eternal increase? It cannot be, and they shall be denied such blessings.

Now I wish to ask a question: How will a young married couple feel when they come to the judgment and then discover that there were certain spirits assigned to them and they refused to have them? Moreover, what will be their punishment when they discover that they have failed to keep a solemn covenant and spirits awaiting this mortal life were forced to come here elsewhere when they were assigned to this particular couple.

The Blessing of Increase

In the next world we are to be judged by the things we do. We will also be punished for the things we should have done and did not do. May I make this personal remark: I am the father of eleven children, and to this day every one is a faithful member of the Church and all are active, for that is the way they were taught, and they were obedient. They will belong to me forever and are the foundation stones of my kingdom. My posterity reaches today over the one-hundred mark.

I regret that so many young couples are thinking today more of successful contraceptives than of having a posterity. They will have to answer for their sin when the proper time comes and actually may be denied the glorious celestial kingdom.

Teaching the Sacredness of the Marriage Covenant

The world is rapidly coming to its end, that is, the end of the day of wickedness. When it is fully ripe in iniquity the Lord will come in the cloud of heaven to take vengeance on the ungodly, for his wrath is kindled against them. Do not think that he delayeth his coming. Many of the signs of his coming have been given, so we may, if we will, know that the day is even now at our doors.

"And it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked,

for they will not repent; for the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not." (D&C 29:17.) So said the Son of God.

May all Latter-day Saint fathers and mothers see to it that they teach their children the sacredness of the marriage covenant. Let them impress upon their children that in no other way than by honoring the covenants of God, among which the covenant of eternal marriage is one of the greatest and most mandatory, can they obtain the blessings of *eternal lives*.

If they refuse to receive this ordinance and other blessings of the house of God, then shall they be cut off from these higher blessings. They shall wear no crown; they shall have no rule and sway no sceptre; they shall be denied the fullness of knowledge and power; and, like the prodigal son, they may return again to their Father's house, but it will be as servants, not to inherit as sons and daughters. If they will be true to these commandments, their glory and exaltation shall have no bounds, and "all things are theirs." (*Ibid.*, 76:59.) May we all be blessed with the spirit of the Lord so that we may be directed in his ways, and may the Lord bless the young people starting out in life so that they may keep every commandment is my prayer in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner:

President Joseph Fielding Smith of the Council of the Twelve has just spoken to us.

Elder A. Theodore Tuttle of the First Council of the Seventy will now address us. Elder Tuttle.

ELDER A. THEODORE TUTTLE
Of the First Council of the Seventy

I would like to visit with the young people of the Church this afternoon. I would like to relate several experiences that have made a deep impression on my life.

One of them occurred nearly thirty-five years ago down in Manti in a testimony meeting when I was twelve years of age. Several of us boys were to be ordained deacons in the Aaronic Priesthood. We were called to the front of the chapel where we stood as our names were presented. Then, after the sustaining vote, we were asked to sit on the stand. During the testimony meeting which followed, I remember that my grandpa Beal bore his testimony. As was his usual custom, he came up to the front of the congregation and spoke. I remember only one part of his testimony, but it made an indelible impression on my memory. As he turned to us young boys, he pointed his finger at us and said: "Young men, I want you to remember —and never to forget—that when you are ordained to the Aaronic Priesthood as deacons, you will hold more power in your little finger than the king of England, because those who ordain you will have the authority direct from God."

To Honor the Priesthood

I did not realize at the time the magnitude of what he said, but through the years I have reflected on it many times. I have come to realize that by virtue of the priesthood which we hold, we *do* have more power to save ourselves and ultimately others than any earthly ruler, for power to move oneself or others toward exaltation comes only from God—from whence this priesthood comes. Our obligation as young people is to honor the priesthood and maintain the high standards of the Church.

Our friends can help us do that, and we can help our friends. One of my friends told me his experience. He said: "When I was growing up in our town my friend and I used to hear lots of the boys swearing and taking the name of the Lord in vain. This offended us.

Our parents had taught us not to swear. We knew that we should not take the name of the Lord in vain. One day as we were talking about this, my friend and I promised each other—we made a covenant—that we would never take the name of the Lord in vain. During the intervening years, each of us kept the vow which we had made.

"A few years later," he said, "I moved away from our home town to a farm in another valley. It was there that I met head on with trouble. We were hauling hay one hot summer day and had taken a break for lunch. After we unhitched the horses, my father sent me down to the well with a gallon jug to bring back some cool water. I mounted one of our work horses and loped down to the well. After filling the jug I put my finger through the handle, threw the jug over the back of the horse, and tried to jump up on its back. But before I could get completely on the horse, he wheeled around and started off on a trot back to the hayrack, jogging me on his back. There I was, half on and half off, bouncing along on the bony withers of that horse. My finger was so twisted it was about to break with the weight of that jug of water. I tried to jerk on the reins to stop the horse with the other hand, but he would not stop."

Then my friend continued, "With everything going all wrong I got so angry that I swore at the horse and took the name of the Lord in vain. At the very moment I did this, I realized what I had done. A great wave of guilt swept over me because I had broken my covenant with my friend. But worse, I knew that I had offended the Lord, and I had failed to be true to the standard I knew. As I finally managed to fall off of the horse, I kneeled immediately—right there in the stubble of the field—and asked the Lord to forgive me. I vowed again, this time with repentant fervor, that I would never again break the pledge which my friend and I had made about swearing."

And he said, "I never have."

And Maintain the Standards of the Church

As young people, we ofttimes think it's hard to live the standards of the Church because they are so high. It is true that no church on earth has higher standards than The Church of Jesus Christ of Latter-day Saints—you'd expect that to be so, wouldn't you? Would the true Church of Christ have lower standards than a man-made church? Because our standards are so high—so different from the standards of the world—we tend to feel that it is difficult, if not impossible, to live them. But it is not nearly so hard to live the standards as not to live them.

This was impressed upon me some years ago as I interviewed a young girl of seventeen or eighteen years of age. She said: "I have broken all of the Ten Commandments, except the sixth one, and lots of other laws besides." During the course of the interview, which, incidentally, was conducted behind bars, she confessed ashamedly some of the sins which she had committed. Near the close of the interview she pulled up the sleeve of her sweater and pointed to the telltale puncture wounds left by a hypodermic needle. "Those aren't mosquito bites," she said pathetically. I asked her if she had found happiness in the type of life she had lived. As she shook her head negatively, tears began to fill her eyes. She buried her head in her arms and sobs literally racked her body. As I watched her suffer, helpless at the moment to bring much comfort, I thought of the statement of Alma, made in the Book of Mormon: "Behold, I say unto you, wickedness never was happiness." (Alma 41:10.)

I have thought since of the statement Cecil B. DeMille made at the beginning of the film *The Ten Commandments.* Most of you have seen it. You will recall how, at the beginning of the motion picture, he walked through those large curtains and came onto the stage to give a short introduction to the film. As I remember he said something like this: "The history of mankind teaches us that we cannot break

God's laws, rather we break ourselves against them."

Easy to Live: Hard NOT to Live God's Laws

I thought of this girl behind bars—she had not broken God's laws at all, but rather had broken herself against them, and so it is with anyone who tries to violate the laws which God has given to us for our own happiness. They are for our good, and when we violate them, we suffer spiritually, physically, and emotionally. Remember, oh youth, it's not nearly so hard to live the commandments as not to live them.

The burden of keeping the commandments of the Lord is light compared to the burden of sin which we carry when we violate the commandments of God. The Savior said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light." (Matt. 11:28-30.)

May you, the youth of this Church, remember, as my grandpa Beal impressed upon us deacons that day, that there is more authority in the priesthood of God than in the hand of any monarch that ever lived. While you'll find it the greatest challenge in life to be true to the high standards which you know—as did my friend who repented of swearing at his horse—you'll find it easier, I promise you, to keep the commandments of God than not to keep them. You needn't carry the heavy burden of sin if you will carry his burden, for the Lord has said, "Come unto me, . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (*Idem.*)

I bear you my humble witness that God lives, that Jesus is the Christ, that President David O. McKay is the prophet and mouthpiece of the Lord on the earth today, in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder A. Theodore Tuttle of the First Council of Seventy has just spoken to us.

Elder Eldred G. Smith, Patriarch to the Church, will now speak to us.

ELDER ELDRED G. SMITH
Patriarch to the Church

With the help of the Lord and an interest in your faith and prayers, I would like to continue a little thought along the same line that Brother Tuttle has been talking to us, and which we have heard also from President Joseph Fielding Smith today.

Temple Marriage

I think our young people in the Church, right down inside, all have a desire to get married in the temple, to live the laws, and to receive the blessings of the Church. As I have talked with many of these young people, I have learned a little rule that I have offered to them. Those who would like to receive the blessings of the gospel, the blessings of exaltation, I suggest that if they would follow this little rule, it would be almost automatic that they would in proper time have the opportunity of going to the temple and receiving the sealing blessings. Of course any such rule would have the prerequisite that you live the law yourself, of which we have heard today, that you live all the law of the gospel, keep the commandments of the Lord, that you yourself would be worthy.

Assurance—Worthiness

Many girls worry about the opportunity of marrying in the temple. With young men, I think it is their responsibility to find the young lady and take her to the temple. With the

young lady it is a little bit different. She has to accept an invitation. She doesn't have the responsibility of leadership, and so she has to wait for an invitation. Most young ladies have a way of getting an invitation, and we don't seem to object to that. But to these young ladies I would suggest that they follow this little rule, and to the young men it would be just the other side of the coin. I would say to the young ladies, first, you don't have to worry about the boys if you will *make sure that all of your girl friends with whom you closely associate are living the standards of the Church.*

I have young people come to me from all parts of the world where we have membership, and they will often say, "In our area there aren't very many members of the Church." And they say, "We don't have the opportunity of finding companions who are members of the Church."

Teach Your Friends

Membership in the Church isn't the main requirement in this case. The main requirement is that they live the standards of the Church, and we have heard today some principles regarding the standards of the Church, the high ideals which the Church sets for righteous and clean living, and there are many people in the world who are not members of the Church who are living good lives. You find these people to associate with, if you can't find good members of the Church; but at any rate, whether they are members or not, associate with those who are living the standards of the Church.

If we were to isolate ourselves from those who are not members of the Church, we would be depriving ourselves of opportunities of teaching the gospel to many who are worthy and who are seeking the gospel. So this gives us an opportunity of doing missionary work with those who are not members and who are good, clean, young people. If one of your friends starts practices we don't approve of, you teach her better. If she accepts your teaching, you will have made a lifelong friend. If she does not accept your teaching, you will not have made an enemy, but you will have won her respect.

Let's follow this rule and analyze how it works out. I say to the young men, they should associate with young men who are living the standards of the Church. If a young woman is associating with a group of her girl friends who are living the standards of the Church, it will be automatic that young men who are living the standards of the Church will become her associates. And if there is one girl in the group who is not living the standards of the Church, then she will introduce to her girl friends young men who are not living the standards of the Church. A young man always wants to date the loveliest girls in his acquaintance. Then through the girl friend who is not living the church standards come the boys who are not living the church standards.

Then if you make dates with a young man who is not living the standards of the Church, the young men who are living the standards will say to themselves, "Well, if she goes out with that fellow, I don't want to have anything to do with her." Then you wonder why you don't get opportunities to date with the nicer boys.

The Best Companion

When a young man starts looking for a companion for life, he doesn't want a girl *just as good as he is;* he wants one who is just a little bit better, and he usually gets her. Ask most married men if that isn't just about right. So the young man won't look for the girl who is just his level in this group to become his companion. He will try to select the finest, loveliest, cleanest girl in that group that he can get, and if you are one of the better girls in that group, you are likely to be his target.

I had a woman come to me who had been married out of the Church against counsel and then divorced, and then she came to me with her problems, and goodness knows she needed help. When I started

to describe to her the type of man she should have married, she said to me, "Where do you find such pious men?" I asked her what kind of young girls she associated with before she was married, what percentage of her girl friends lived the standards of the Church or kept the Word of Wisdom; and she said, "Well, about fifty or seventy-five percent of my girl friends did not even live the Word of Wisdom." There was the answer.

I said, "How did you expect to find a young man who would be eligible to take you to the temple?"

Like Seeks Like

I have had many experiences talking with young ladies who were mixed up with an undesirable boy friend who could not take her to the temple, and in every case I have found that she has become acquainted with this undesirable boy friend through a girl friend who was not living the standards of the Church.

We have heard the expression "Birds of a feather flock together."

You select those with whom you associate, those who are living the standards of the Church, and of course that requires that you live the standards of the Church; and by that process in the natural course of events, you will have the privilege of marriage in the temple for time and all eternity.

Continue the activities in the auxiliaries; that is why we have auxiliaries, the MIA and Sunday School, to give our people an opportunity of associating together so that they may have associates who are living the standards of the Church—so that when the time comes and they are ready, they may go to the house of the Lord to be sealed for time and eternity and open the door of opportunity of receiving the blessings of exaltation in the celestial kingdom.

I want to bear witness that this is the true gospel of Jesus Christ, the way by which we may obtain these blessings of exaltation, that this is his Church upon the earth, and that David O. McKay is his prophet and our President of his Church on the earth—the kingdom of God. I bear you this testimony in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us.

The choir and congregation will now join in singing "O Say What Is Truth."

After the singing, Elder Alma Sonne, Assistant to the Twelve, will speak to us.

The Singing Mothers and the congregation joined in singing the hymn "O Say, What Is Truth?"

Elder Alma Sonne, Assistant to the Twelve, will speak to us. He will be followed by Elder William J. Critchlow, Jr., Assistant to the Twelve.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

My brethren and sisters: I have been impressed as you have by the proceedings of this conference, and I was particularly impressed by the wonderful sermon delivered here this morning by President David O. McKay. I hope the Latter-day Saints will remember that sermon and will cherish it as long as they live.

I quote from Psalm nineteen:

"The heavens declare the glory of God; and the firmament sheweth his handywork.

"Day unto day uttereth speech, and night unto night sheweth knowledge.

"There is no speech nor language, where their voice is not heard." (Psalm 19:1-3.)

An Overruling Providence

The testimony of nature is strong and convincing regarding the existence

of an overruling Providence. One need but look into the sky and see the sun, the moon, and the stars and observe their regularity as they glide through space. I have always been impressed with the majesty of the universe. We see enough of it to be profoundly touched by its grandeur and vastness.

There is no confusion in nature. Every one of its manifestations is a solemn declaration of a supreme power, a supreme knowledge, and a supreme design. It is not the result of chance, for the Creator is the source of intelligence and order. And intelligence is his glory, and it operates perfectly and is in harmony with established law. I see all this, and I am sustained by an "unfaltering trust."

God's Handiwork

I look around me, and I see the green fields, the flowers, the trees, and the shrubbery, and in the autumn, I see the earth illuminated with red and gold before nature goes to rest. I witness God's handiwork. It bears the mark of a superior intelligence which is beyond my meager comprehension. I can conscientiously conclude that there is a divine plan which provides for man's future when and where mortality ends. I can join with the prophets and seers in the revelations from God and accept them as God's commandments. I am not a stranger, wandering aimlessly without purpose. I am a child of God, and I see evidences of his existence all around me. In other words, I believe in God. I do not serve and worship him blindly. I trust him. He hears and answers my prayers. He sustains me in emergencies and comes to my rescue in times of need.

I realize that a mastermind has planned and made tangible all these things. They are gifts from him to his children. The Lord has given them freely regardless of their obedience. It is a manifestation of his love for his sons and daughters.

How are the gifts received? Some receive them with thanksgiving, some with scorn, and some deny the existence of the giver. Others fail to recognize and identify this giver. They "knew him not" (John 1:10), for they are absorbed in materialistic aspirations so characteristic of our day.

I read St. John's testimony regarding this giver and creator of all things.

"In the beginning was the Word, and the Word was with God, and the Word was God.

"All things were made by him; and without him was not any thing made that was made.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (*Ibid.*, 1:1, 3, 14.)

The above quotation answers the question: Who is the Creator? Paul the Apostle is even more explicit in his letter to the Colossians. In speaking of Jesus, he says: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, . . ." (Col. 1:16.)

Benefactor of the Human Race

Jesus, therefore, becomes the greatest benefactor of the human race. There is no one with whom he can be compared. He gave his life that we might live and enjoy the blessings of eternity. He offered the plan by which we may enter his kingdom and receive the exaltation promised to the faithful.

Those who deny his place in the eternal program of things are victims of deception and darkness. If Jesus Christ is not the Creator and Savior, the New Testament is fiction and not history, and the testimonies of Matthew, Mark, Luke, and John are figments of the imagination—false and unfounded. The same can be said of Peter's positive and fervent testimony regarding the man he called Lord and Master, and of the restored gospel and the divine calling of Joseph Smith the prophet of the latter days.

Peace on earth

But they were not mistaken. All of them, without exception, gave their

testimonies as eyewitnesses. We may deny him and fail to recognize his preeminence in nature and in a world of strife, contention, and corruption, but he is a reality. Millions of men have assailed him, and millions are indifferent to him, but he cannot be expelled. He cannot be eliminated by the sophistries of intellectuals or the bigotry of the ignorant. His name and his works of righteousness are secure on the pages of history. He came with a message of peace and goodwill. His program is the only thing that will end war and bloodshed. I hope we will remember that. He demonstrated his love for humanity, a love that knew no bounds and a devotion that has no parallel.

On this very day, in the blaze of the twentieth century since his birth, we need him more than ever. Nations and individuals need to be comforted by something outside and above the avarice and greed of men. All the world is in search of peace. International councils are in session in an attempt to avoid war. So far as the casual observer can see, no headway has been made. We are still groping in the darkness.

Goodwill to men

Members of the true Church are aware that Jesus Christ is the Creator of heaven and earth and is the way to peace on earth and goodwill to men. They marvel at the beauty of his creations, and they accept his divine leadership and agree with Paul the Apostle that Jesus is also the author of the plan of life and salvation. "Mormonism" declares to all the world that Jesus Christ lived upon the earth in the meridian of time; that he preached the Sermon on the Mount to a small group of friends and followers who had gathered on a mountainside to hear him; that he performed many mighty miracles; that he was born of the virgin Mary; that he was crucified on the cross by his enemies who were inspired by disgruntled religious leaders of his day; that he arose the third day from a borrowed grave where he was buried; and finally that he is the Son of God, the Messiah, about whom the prophets of Israel spoke.

His Church Restored

"Mormonism" also declares that he chose twelve apostles to be his representatives and witnesses, that he commissioned them to preach the gospel of the kingdom which he had taught them during his three years of ministry among them. And that same gospel was restored to earth through the Prophet Joseph Smith. This restored gospel makes life in all of its aspects worth living. It gives beauty, significance, and purpose to man's sojourn in mortality and fills him with courage and conviction and satisfies his spiritual longings.

May we live the gospel. May we introduce it into our lives, and may we not forget to remember that Jesus Christ is the Creator and Ruler of all things, I pray in his name. Amen.

President N. Eldon Tanner:

He to whom you have just listened is Elder Alma Sonne, Assistant to the Twelve.

Elder William J. Critchlow, Jr., Assistant to the Twelve, will now speak to us.

ELDER WILLIAM J. CRITCHLOW, JR.

Assistant to the Council of the Twelve Apostles

The Priesthood and Women

A good sister in the Church sent me a lengthy letter—a sort of diatribe, I would call it—on the subject of priesthood. "Why is it," she asked, "that so many preachers cannot tell us what it [priesthood] is? . . . Please tell me something of its substance—its contents, etc. Describe it [meaning, I take it, What does it look like?] Why can't I have it?" And then, by infer-

ence, Why am I a woman?

Answering her, I wrote:

Dear Sister .....:

I don't know.

Sincerely your brother,
Wm. J. Critchlow, Jr.

My reply was obviously too brief and too curt; the page looked almost naked, so I added a line to lengthen it a bit:

Dear Sister .....:

I do not know.

I'm not supposed to know.

Sincerely your brother,
Wm. J. Critchlow, Jr.

And then, to give it a little body, I added this postscript:

When He whose business priesthood is wants the sisters to have it, he will let his prophet know, and until then there is nothing we can do about it.

I still didn't have the heart to mail it. What I finally did mail matched her letter space for space, and page for page, with paragraphs to boot. It probably did not satisfy her questions, but it did at least satisfy a principle called courtesy.

If time permitted I would read to you the full text of the sister's letter. You will, I think, be able to fairly well surmise the nature of its content by the nature of my reply.

This is my reply: (edited and supplemented for this talk)

Dear Sister .....:

I do not know; the "substance" of priesthood and the forces that operate to produce its power are presently incomprehensible to me. I've never seen them, nor heard them, nor smelled them, nor tasted them, nor touched them, but at times, officiating in the ordinances thereof, they have touched me. Neither do I comprehend the substance of faith, "the substance of things hoped for, the evidence of things not seen" (Heb. 11:1), nor can I explain the forces that operated when the Brother of Jared's faith removed the mountain Zerin. (Ether 12:30.)

The power of faith and the power of God are twin-kindred, godly powers. No man has ever achieved in his mortal state the status of a god, acquiring all of our Father's knowledge, wisdom, and powers—Jesus not excepted. He came in the flesh endowed with godly powers and by those powers laid down his life and then took it up again. The "substance" of the priesthood power employed in his resurrection or the "contents" of the power of faith that moved the mountain Zerin I simply do not understand, and it does not embarrass me to say I do not know.

And I'm not supposed to know—this I believe. God has purposely veiled some things in secrecy. The "substance" of priesthood is presently veiled knowledge. Even so, God has not denied men the right to use it. Similarly, he has not denied man the right to use that other great power we call electricity. Who knows what that great power actually is? Scientists cannot tell you its "substance." They have never seen it, nor heard it, nor smelled it, nor tasted it; and they have so much respect for it that they avoid the risk of handling it unpreparedly. Carelessness around electric power lines can be suddenly lethal, yet for its many beneficent uses you and I are most grateful.

Miracles are a product of priesthood power. Who knows the "substance" of a miracle? Who understands the forces that operate when the sick are healed? Did anyone with mortal eyes see the forces that Jesus employed when he transformed water into wine? Mortal men, even those who honor their priesthood, do not know the "substance" of a miracle, nor do some who treat their priesthood lightly fully realize that carelessness with priesthood power can be slowly lethal, producing a lingering, withering, spiritual death. The man who works with priesthood power or the man who works with electrical power—neither of them has the right to handle either power unpreparedly, unworthily. Some men ". . . do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (D&C 121:35-36.)

I wish I knew
Why the man is I and the woman

is you;
Why I am gentile and my neighbor is Jew;
Why some have lovely white-skin faces—others born in colored races;
Why some are sound in body and mind—others deformed and some born blind;
Why some live but a moment or so—others for years before they go;
Why some were born when our Lord held sway—others held for this latter day;
Why? I wish I knew.

No Memory of Heavenly Home

No mortal man, regardless of his place and state of birth, is born with a memory of his heavenly home. God planned it that way purposely. And "Eye hath not seen [purposely], nor ear heard [purposely], neither [has] entered into the heart of man" [purposely] a knowledge of his future home, "which God hath prepared for them that love him." (1 Cor. 2:9.) Jesus said, "In my Father's house are many mansions:" (John 14:2.) The Prophet Joseph Smith called them "kingdoms." In which of these kingdoms or subdivisions thereof did he go to prepare a place for you? Describe your mansion, if you can. Of what substance is it made? Tell me about its contents. Tell me how God hears and answers your prayers. Tell me how my body after death, its remains blown to the four corners of the world, will be restored in the resurrection process, without the loss of a single hair. Surely God has denied his children here on earth some knowledge of things that were, and things that are, and things to be—purposely. And again, it does not embarrass me to say there are some things I do not know.

". . . when the Lord shall come, he shall reveal all things—

"Things which have passed, and hidden things which no man knew, things of the earth, by which it was made, and the purpose and the end thereof—

"Things most precious, things that are above, and things that are beneath, things that are in the earth, and upon the earth, and in heaven." (D&C 101:32-34.) In the meantime we must live by faith.

But this I do know: Priesthood is the power of God, presently and purposely denied to women for reasons which he has not revealed. And when he whose business priesthood is wants the sisters to hold it, he will let his prophet know; and until then there is nothing we can do about it. And until the Lord or his prophet speaks, don't ever, Sister, make a pretense to priesthood power, and never simulate a priesthood ordinance.

Partners with God

Did women by their own first choice choose to be partners with God in his creative processes? Faced with an alternative—partnership or priesthood—did you, Sister, pass up priesthood?

Did women by their own free choice choose to be the family heart rather than the family head? Scripturally "the husband is the head of the wife," (Eph. 5:23) and he is the family priest and spokesman. Did God, however, in his infinite wisdom purposely make mother the family heart, blessing her with subtle power to sway the head?

"There is a center in every home
From which all joys must start.
Where is that center?
It is in the mother's heart."

God, choosing woman to be his partner in the creative process, tucked away somewhere in her bosom a spark of his divine love, which later, at the time of motherhood, glows to brilliancy in every mother's heart.

A poet sensed this seemingly divine gift of devotion when he wrote:

". . . I feel that, in the Heavens above,
The angels, whispering to one another,
Can find, among their burning terms of love,
None so devotional as that of 'Mother'. . . ."

(Edgar Allan Poe, "To My Mother.")

Now, Sister, faced with the alternative family head or family heart, did

you turn down the head? Faced again with a choice between mother's love or priesthood authority, did you pass up authority?

Possibly some other considerations influenced you to be woman rather than man. I've listed a few suggestions. Now, which in this list of womanly virtues might possibly have influenced your choice—if and when, of course, you had a choice? At the head of the list I have placed:

Motherhood—cocreator with God. "Architects and builders of all humanity" our mothers are.

Mother's love—that very special kind for children—a spark of his divine love for his spirit children.

The family heart—with subtle powers to sway the head.

The teacher—if little children pray, give mother the credit. "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.)

The dietician—lovingly concerned with the family health.

The cook—employing her daughters in the art.

The nurse—whose loving, tender care a man can never match.

The expediter—lovingly supervising children's chores and study.

The provoker—kindly provoking the husband to good works. (By Joseph Smith, "Minutes of Organization and Proceedings of the Female Relief Society of Nauvoo," March 17, 1842.)

The psychiatrist—principally for her husband, for whom she is the receptacle of all his cares and most of his ill humor. Somewhere it is written that "the virtues of the mothers shall be visited on their children as well as the sins of the fathers."

The "helpmeet"—"Men undertake the doing and women the being. Man does, woman is."

All of these virtues and functions label the mother the homemaker. God labeled the father the provider or breadwinner when he made him the family head.

Now seriously, Sister, were you given a choice—as of right now, or perhaps a choice sometime in the dim premortal past—between homemaker or breadwinner, would you, or did you at some time, choose to be the homemaker, choosing motherhood over fatherhood?

Fathers, bearing the priesthood, are entitled to inspiration, but not all of them get it.

Mothers, God's creation partners, are endowed with intuition, and they all seem to have it.

Intuition and inspiration are also twin, kindred powers. Intuition is innate. Inspiration is acquired. Women are not denied inspiration. Did God favor them by adding to their precious virtues the extra gift of intuition? Could your awareness of this special gift possibly have been a factor in your choice to be a woman?

God made man the father, the head, the spokesman, the priest to rule over the family clan.

He made woman the mother, the heart, the helpmeet, a partner with him in his creation plan.

He made man rugged, strong—the builder, provider, protector of the family living places.

He made woman gentle, fair—the homemaker, lovemaker, peacemaker, endowed with heavenly graces.

God made both to be happy in their respective places.

If God made man "a little lower than the angels," (Ps. 8:5) he must then have made women his very angels.

Does the lack of priesthood handicap you in teaching children in the home or in the priesthood auxiliaries? Does the loss of priesthood bar you from fellowshipping with sisters and priesthood in activities of the Church? Haven't the Relief Society, the YWMIA, and the Primary organizations all prospered without priesthood teachers? Haven't the blessings of the priesthood always been shared with the wives, mothers, and daughters of men who hold and honor their priesthood?

Blessings for Women

The emancipation of women in this mortal sphere does not yet involve priesthood.

Women in our great nation enjoy civil rights and liberties like men: they can vote and run for public offices like men; they can own property and drive cars like men; they can frequent public places like men; they can work when, where, and if they please like men; they can smoke, curse, and blaspheme the name of God like men; they can eat, drink, and be merry like men; they can cut their hair like men and wear men's clothes. One thing they cannot do as men—they cannot violate the oath and covenant of the priesthood as some men who bear the priesthood do. Maybe you should thank God for that. If that, dear Sister, gives comfort to your soul, then let me disturb your comfort by reminding you that by reason of your temple experience, you do have certain priesthood covenants to keep and to uphold. Had you forgotten them?

Just as that great unseen electrical power flows through wires to bless mankind, so does that great unseen priesthood power flow through ordained men to bless mankind. Can anyone come close enough to its source to actually see and know it?

Unfortunately, some men have and then have turned away denying and repudiating it—even rebelling against the revealed truth. We call them sons of perdition.

The husband is the family head for administrative purposes, solely.

He is first among equals for the sake of order in the family, only.

First among two personalities, husband and wife, is the man. Copartner and equal with him, in the sight of God, is the woman. ". . . neither is the man without the woman, neither the woman without the man, in the Lord." (1 Cor. 11:11.)

Can man achieve exaltation without a woman at his side?

"Let not your heart be troubled, neither let it be afraid." (John 14:27.) May his peace be with you, dear Sister.

Sincerely your brother,
William J. Critchlow, Jr.

If the good sister to whom I mailed this letter is listening in on the air, may I say to her: Please pardon me for publicizing my reply to your letter. You will have observed that I have edited it, adding sentences here and there in the interest of clarity. Will a few others to whom I have read this letter please pardon the repetition.

The Power of God

To all others may I say: Priesthood is the power of God. Only through its saving ordinances can one attain exaltation and eternal life. Priesthood is eternal. Concerning it God has revealed:

". . . all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." (D&C 84:35-38.)

Surely man cannot receive all that God has, in this mortal world; but if one will honor his priesthood, there is good reason to believe that God will be merciful unto him in time of need, in place of need, according to his need. This I believe, and to this I testify, in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder William J. Critchlow, Assistant to the Council of the Twelve, has just spoken to us.

Elder Richard L. Evans of the Council of the Twelve will be our concluding speaker.

ELDER RICHARD L. EVANS
Of the Council of the Twelve Apostles

President McKay and my beloved brethren and sisters: Most earnestly I pray that the Spirit will give life and light to the words that follow. There would be emptiness in teaching and testifying of eternal truths without

that Spirit. All of us would be empty without it.

Recently at a stake conference Dr. Arthur D. Browne quoted from a survey which said that by the time a child is twelve years of age, he will have spent approximately 52,000 hours in his home, besides time for sleep, and in addition to any outside activities—52,000 hours at home by the time he is twelve!

Also cited by the same source was another study which said that out of every hundred hours a child, on an average, spends eighty-three hours at home, sixteen in school, and one in church.

Even conceding a margin of error, or a wide variance from person to person, these are still startling figures —52,000 hours at home, besides time for sleep, by the time a child is twelve!

Influence of Home

This being so—or even if it were only half so—home had better be what it ought to be. Even with more and more take-over of other agencies and activities, and even with more and more intrusion upon privacy, the influence of home—and of those who are or ought to be home—clearly could be counted as the foremost influence. And when we complain of outside influences, of what schools teach or fail to teach, of the social and moral atmosphere of the community, of the wholesome or unwholesome influence of friends, companions, playmates, any or all of which could be desirable or undesirable, still, as parents we had better ask ourselves most searchingly what we are doing toward shaping the lives, the attitudes, the characters of our children in these 52,000 hours that we have, on an average, before the age of twelve—and all the other hours after.

This points most urgently the need for parents to be available, to be alert to all interests, activities, and attitudes, with wholesome common sense and quiet consistency, with love and an example of honesty and honor.

Learning by Imitation

". . . A child learns more by imitation than in any other way," said George Sanderlin. "Don't we all? And the persons he imitates most blindly and trustingly are bound to be his parents. . . . Nature has made the relationship between parent and child such that beside it any other training bears a certain artificiality." ("What Children Need from Parents," *Parents Magazine,* August 1947.)

This simply states the simple fact that of all the areas of influence, home is the most important place. God has given parents first responsibility for their families, and indifference or resignation as to any influence that shapes their lives isn't an acceptable fulfillment of this sacred assignment. There must be selection, guidance, direction in all that is permitted to become a part of the lives of children, and society cannot offset the influence of an indifferent or irresponsible home. "When parents cannot control children in the home," said a current source, "it is difficult for the government to control them on the streets." (*Sunshine Magazine,* April 1965.) As parents we must face the fact that we have the first and longest, the most intimate and impressionable opportunity to teach our children—52,000 hours on an average by the time they have turned twelve.

Love, Responsibility and Respect

It is in the home that children should first learn love, responsibility, and respect. In the home they should learn the balance of liberty and law, that freedom of which President McKay spoke this morning, along with responsibility, each completely dependent upon the other. And in keeping them in balance, there is no more important essential than self-control. This extends into every area and activity, inward and outward, personal and public; and the most serious threats of our time are threats against liberty and law. "Our form of government," said Police Chief William A. Parker, "depends on the willingness of people to submit themselves to a

rule of law. We can keep adding police until there is an officer for every citizen. But will this leave us with the freedom we desire?" (Chief William A. Parker of the Los Angeles Police Department, *The National Observer,* August 2, 1965.)

"Every man," said John Locke, "must sometime or other be trusted to himself. . . ." (John Locke, *Some Thoughts Concerning Education.*) This is true of young people as they leave for school, for work, for missions, for military service, or into their social activities. Parents cannot go with them. What parents can do, early and prayerfully, is to teach children in the home, almost from the first of these 52,000 waking hours—teach them morality, cleanliness, reverence, honesty, the basic principles, the commandments, the laws of life.

In a day when laws are publicly flaunted, and when such flaunting is seemingly not only sometimes condoned but even encouraged in some quarters, it is more important than ever to teach our children. If their every whim is satisfied, they may never learn the difference between what is theirs and what is others and may never learn the principle of self-control.

Lax laws of Other Days and Today

Perhaps on this point we can take some comfort from these lines from Socrates: "From the day your child is born, you must teach him to do without things. Children today love luxury too much. They have terrible manners, flaunt authority, and have no respect for their elders. They no longer rise when their parents or teachers enter the room. What kind of awful creatures will they be when they grow up?" (Socrates about 399 BC.) It appears that all the problems are not new. But certainly we have our share.

Another factor contributing to laxity of law is the attempt to rationalize or explain away the commandments; and some of what we see in print comes from some alarming sources, including the suggestion that the commandments, after all, were only given for a particular time and place and that in this enlightened age, mature people can, in a sense, make their own commandments and serve their own convenience and ignore conscience.

"One of the basic tenets of the 'new morality,'" says one such source, "is that the Bible, God's Word, is no longer a binding standard and rule for life and conduct, but that each one can set up his own standards of right and wrong."[1] And we could cite current sources to show that youth are being taught specifically not to be concerned about the moral sins.

But who can set the commandments aside? The answer is: Only God who gave them. And regardless of the views of some so-called modern minds, "there is [still] a law, irrevocably decreed in heaven. . . ." (D&C 130: 20.) There are causes and consequences which no man can set aside.

Interestingly, there is some sentiment on the other side also, from some surprising sources. One of Stanford University's well-known staff members recently said: "Much of what is going on at present . . . gives the impression of being willing to jettison whatever is necessary in order to appeal to the modern mentality. . . . It is not the task of Christians to whittle away their heritage until it is finally palatable to all."[2]

It was never intended that the commandments of God should meet the convenience or the appetites or inclinations of everyone. If we dilute them to this point, they could become meaningless. We have to reach up toward living them, keeping them, reaching toward that perfection of which our Savior spoke.

The "Sin Fad"

"There is a great fascination with evil today," wrote a sophisticated writ-

[1]Pamphlet issued by The National Council of Churches for the United Christian Youth Movement, 1961. Reported in "Message of the Week," by Rev. Emanuel A. Peters, *The Rockland County Journal-News,* Nyack, N. Y., September 11, 1965.

[2]Dr. Robert McAfee Brown, professor of religion, Stanford University, preface to new paperback edition of *The Spirit of Protestantism.*

er—one whose words appeared not long ago in a widely circulated popular magazine, writing perhaps from being surfeited with the arrogance and flagrance of evil—"There always has been, but today it takes a funny form. People go around serving notice in one way or another, that, Wow, you may not know it, but I'm a fairly evil person. This is an intriguing frame of mind. . . .

"In fact, the evil that seems to fascinate men most today is violence. . . .

"Well, anyway, what is needed is . . . to raise the banner and come out against the Sin Fad. If it will help at all, I am willing to do that. It is a shocking position, but I will come out now, flatly, against Sin. Right now!

"I am against Pride, Sloth, Greed, Envy, Lust, Gluttony and Anger! . . . History will absolve me!" (Tom Wolfe, "Down with Sin!" *Saturday Evening Post*, p. 12, June 19, 1965.)

If nature were to violate law as men do, we could not be assured a succession of the seasons, nor a harvest, nor our daily sustenance, nor any order of events.

This is all an indication of the attitudes and atmosphere of the time in which we live and an indication of the reasons why we need, more than ever, emphasis on and responsibility in the home, where there is, or should be, must be, the area of greatest influence.

". . . I have commanded you to bring up your children in light and truth," said our Father. (D&C 93:40.)

". . . set in order your own house, . . ." (*Ibid.*, 93:43.)

". . . I give unto you a commandment, to teach these things freely unto your children, . . ." (Moses 6:58.)

Parental Responsibility Unlimited

As parents there is no limitation on our responsibility to teach our children, to use all the wise and understanding influence we have to teach them the commandments, to teach them causes and consequences. "You have not done enough," said Dag Hammarskjold, "you have never done enough, so long as it is still possible that you have something of value to contribute." (*Markings*, p. 158.)

"Do not wait for extraordinary circumstances to do good actions," said Richter, "try to use ordinary situations." (Jean Paul Richter, 1763-1826.)

Let it never be as Emerson sadly observed when he said, "Most of the persons whom I see in my own house I see across a gulf." (*Journals*, V, 324.) Let it never be like that. Let it rather be as Phillips Brooks expressed it: ". . . in the home . . . hearts ought to be nearest and openest to one another." (*Brotherhood in Christ.*)

We would plead with parents and children to draw close to one another in love and confidence, in respect and service and consideration.

United Parents and Children

We would plead with beloved friends everywhere—and would I could reach them in all the world—to turn from all the wandering ways, to turn homeward, to turn to the truth, the plan, the purpose that God has given. There is no other way to peace and the solving of personal or world problems except through the gospel of the Prince of Peace.

I would leave this witness with you, my beloved friends everywhere, of the personal reality of God and our relationship to him; of the divinity of our Lord and Savior, who redeemed us from death; of the mission of the prophets from all time past to the present; of the divine calling of President McKay and his predecessors; of the restoration of the gospel, and the need that all of us have for it, and all the world, and there is no other way.

May I share some lines in closing from Joseph Auslander:

"World, O world of muddled men,
Seek the Peace of God again:
In the humble faith that kneels,
In the hallowed Word that heals;
In the courage of a tree,
In the rock's integrity;
In the hill that holds the sky,
The star you pull your heart up by;
In the laughter of a child,
Altogether undefiled;
In the hope that answers doubt,
Love that drives the darkness out . . .

Frantic, frightened, foolish men,
Take God by the hand again."[3]
In Jesus' name. Amen.

President N. Eldon Tanner:

Elder Richard L. Evans of the Council of the Twelve has been our concluding speaker.

The Relief Society Singing Mothers will sing for us, "Peace I Leave with You," conducted by Sister Madsen.

The benediction will be offered by Elder Don C. Wood, formerly president of the Northwestern States Mission.

As heretofore announced, the singing for this session has been furnished by the Relief Society Singing Mothers from the Virgin River Region of Southern Utah, under the direction of Sister Madsen, with Brother Roy M. Darley at the organ.

In behalf of all who have listened to the singing during the General Conference sessions today—the General Authorities, the audience here in the Tabernacle, and the large radio and television audience—I am sure we express appreciation and thanks to these Singing Mothers for their beautiful music. God bless you for the service you have rendered in these Conference sessions today.

The Saturday morning session will be broadcast direct by numerous radio and television stations, and recorded for transmission on Sunday morning to many television stations in the eastern and central parts of the United States.

A translation in the German language of the Saturday morning session will be carried by direct wire from the Tabernacle over oceanic cable to a large number of saints assembled in chapels throughout Germany on Sunday.

Both sessions of our Conference today, and Saturday and Sunday, will be re-broadcast over KSL Radio and KIRO Radio at Seattle the following morning starting at one o'clock, and will be heard in many parts of the United States and the world, including Canada, Mexico, Alaska, and in the Islands of the Pacific.

A delayed television release will also take the Saturday morning session of Conference to viewers over three television stations in Hawaii. A video-tape will be flown from the mainland and broadcast Sunday morning in Hawaii.

Under the direction of the First Presidency, there will be a Missionary Conference session in the Tabernacle this evening at 7 o'clock. Of those who are attending the Conference, the following are requested to attend this meeting: Stake Presidencies, Stake Mission Presidencies, all Stake Missionaries, High Council Advisers to Seventies and Stake Missions, all Seventies, and all Bishops, and others are invited to attend.

There will be a Welfare meeting tomorrow morning, Saturday, in the Assembly Hall from 7:30 o'clock to 9:30 a.m. Stake Presidencies, Stake High Councilors, Bishoprics, Welfare Advisers from all stakes, and all others interested in agriculture, are invited to attend this meeting.

The Relief Society Singing Mothers will now favor us with that beautiful song, "Peace I Leave With You," conducted by Sister Madsen.

After the benediction by Elder Don C. Wood, formerly president of the Northwestern States Mission, the general session of this Conference will be adjourned until 10 o'clock Saturday morning.

The Relief Society Singing Mothers sang "Peace I Leave With You."

The closing prayer was offered by Elder Don C. Wood, formerly President of the Northwestern States Mission.

Conference adjourned until 10:00 a.m. Saturday, October 2, 1965.

[3] "Hope of the World," *This Week Magazine*, April 14, 1963, p. 2.

SECOND DAY

MORNING MEETING

The third session of the Conference convened at 10:00 a.m. Saturday, October 2. President David O. McKay presided and his counselor, President Hugh B. Brown, conducted the services of the meeting.

Before the meeting began the Salt Lake Tabernacle Choir sang "Now Let All the Heavens Adore Thee," and furnished the choral music for this session. Elder Richard P. Condie conducted the singing of the Choir. Alexander Schreiner, Tabernacle Organist, was at the organ.

President McKay made the following remarks:

President David O. McKay:

It is good to see every seat occupied, and standing in the doorways are eager listeners. The Lord bless you, and bless us all during this conference. We have been feeling his presence until we are built up and strengthened by the messages that have been given to us.

I want to thank the Singing Mothers who were here yesterday and inspired us with their singing, and also those who are here this morning. We appreciate the effort you put forth. May the blessings of the Lord attend you, not only in the service that you render here as a Choir, but the service you are always rendering at your homes, shedding your sweet influence on those who attend you in that home-building office that belongs to you.

We will ask Brother Brown to take charge of this session this morning, and the other sessions which will be assigned to him and Brother Tanner, to save my popping up every once in awhile.

President Hugh B. Brown:

The Tabernacle Choir, under the direction of Brother Condie, will sing, "Glory to God in the Highest."

The choir sang the hymn "Glory to God in the Highest," following which the invocation was offered by Elder Derald Park Romney, President of the Spokane Stake.

President Hugh B. Brown:

The invocation was offered by Elder Derald Park Romney, president of the Spokane Stake.

The Tabernacle Choir will now favor us with "O Savior, Hear Me." Following the singing President Nathan Eldon Tanner of the First Presidency of the Church will speak to us.

The selection "O Saviour, Hear Me" was sung by the Choir.

PRESIDENT NATHAN ELDON TANNER

Second Counselor in the First Presidency

President McKay, brothers and sisters, and all who are listening in, it is a real privilege and blessing to partake of the peaceful spirit of this great conference, to be instructed by these devoted men, and to be inspired to greater faith and better living.

Sanctified by the Spirit

We thank the Lord that our beloved leader, President David O. McKay, through the magnifying of his calling, has been sanctified by the Spirit unto the renewing of his body (see D&C 84:33), which makes it possible for him to be with us today. People were never more inspired by a prophet of God than are we by his presence here, his stirring message yesterday morning, and his inspired leadership. We join

in praying that he may continue to improve in health and strength. I thank the Lord for the privilege I enjoy of associating so closely with him and with these my dedicated colleagues.

American Citizenship

Just five years ago this month, I was honored by a call from the Prophet to be an Assistant to the Council of the Twelve. As most of you know, I am a Canadian citizen. Though I love Canada, a country which was good to me in every way, and which is taking its proper place in the world, and is a strong proponent of liberty and freedom for all, I am planning, as soon as I can qualify, to become a citizen of the United States of America.

Justice Under Law

As I become a citizen of this great country, I am determined to join with all law-abiding citizens and dedicate myself to this nation's ideals of equality and justice under law, and to our responsibilities as free men. I am seriously concerned, however, about the lawlessness in the world today, and right here in the United States. As a prospective citizen, and in the position I hold in the Church, I should like to speak for a few minutes on our twelfth article of faith, which is: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."

Declaration of Belief

It is the duty of every citizen to be sincerely concerned with his country's efforts to advance freedom and individual opportunity, to curb lawlessness, and to achieve equal justice. The Church makes its position quite clear in its Declaration of Belief regarding Governments and Laws, some of which are as follows:

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life. . . .

"We believe that *all men are bound to sustain and uphold the respective governments in which they reside,* while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; . . .

"We believe that every man should be honored in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that *to the laws* all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; . . .

"We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility all men should step forward and use their ability in bringing offenders against good laws to punishment." (D&C 134:1-2, 5-6, 8. Italics added.)

As pointed out by the President of the United States in his Proclamation on Law Day, our very lives, our liberty, and our rights to pursue our individual destinies are dependent upon our system of law and independent courts.

Purpose of Law

Laws are not made alone to curb the evildoer, or as negative restraint, but to protect the rights and liberties of every citizen. As John C. Cornelius said: "Laws are the rules by which the game of life is played." There is no reason or justification for men to disregard the law and try to take it into their own hands.

His Example

Abraham Lincoln once said: "Bad laws, if they exist, should be repealed as soon as possible; still, while they continue in force, they should be religiously observed."

Christ himself, while here upon the earth, was one of our greatest examples of a law-abiding citizen. When he was asked by those who were trying to discredit him, "What thinkest thou? Is it lawful to give tribute unto Caesar, or not?" his answer was, "Render . . . unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:17, 21.)

And even when he was being tried for his life, he maintained a submissive demeanor toward the chief priests and council who were plotting his death. When he stood before Caiaphas he remained silent and made no reply to the questions asked until the high priest said: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." (*Ibid.*, 26:63.) When he spoke thus with official authority, the Savior gave an immediate answer, thus acknowledging the *office* of the high priest, however unworthy the man.

Rights of Citizens

Someone wisely said: "To us law is the bedrock of our basic ideals: democracy, freedom, justice. However, from day to day most of us take the law for granted. We forget about it until we need it or break it, but law looks over our shoulders constantly, seldom intruding on us, so much a part of our lives that it has become more of a guide than a restriction, more protection than threat of punishment."

In our democratic countries everyone has the right:

a. To acquire a good education
b. To live where he pleases
c. To choose his vocation
d. To vote a secret ballot
e. To own property
f. To start his own business
g. To have a fair and speedy trial if accused of crime
h. To worship according to the dictates of his own conscience.

These rights, privileges, and blessings are just not available to those who live in the communist countries. It is a great privilege and blessing to live in a country where all people, regardless of race, religion, or national origin, can live together in peace and prosperity; where we have established a form of law by free men for the good of all; where all men enjoy the inalienable right to be free and self-governed.

Respect for Law

Abraham Lincoln admonished: "Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books, and almanacs; let it be preached from the pulpit, proclaimed in legislative halls and *enforced in courts of justice.* And, in short, let it become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions *sacrifice unceasingly upon its altars.*"

That is a small price to pay for liberty and the other blessings enjoyed in a free country. Let us fully realize that we adults can break no law with impunity without our children losing respect for the law. The juvenile delinquent is in trouble because *he has not learned the importance of abiding by the law,* or *he has not learned to adjust his conduct to the standards of the community of which he is a part.*

Causes of delinquency

Some causes of the delinquent's troubles are:

a. Disregard for law in the home
b. Lack of discipline in the home
c. Example of adults
d. Expressed sympathy for criminals and criticism of police
e. And last but not least, failure to accept Christ as the Savior of the world and failure to keep the laws of God.

The only solution to these problems is for adults to honor the law of God

and the law of the land and to cultivate in our youth an understanding of and respect for the rules of civilized living which make an orderly society possible. A voluntary acceptance of the law is the civilized substitute for riots, chaos, and terror.

Though we hear much about the juvenile delinquent, I have every confidence in our youth and often wish that I could live long enough to see how much better they administer public affairs than those affairs are being administered today. However, they need guidance, example, encouragement, and discipline.

I should like to read "A Modern American Fable" by Al. McIntosh.

"One day, when Junior was 14, he noticed his father grinning all over when he came from his office. 'Got pinched for speeding,' he admitted, 'but got Jake down at the City Hall to fix the ticket for me.'

"When Junior was 15, he was with his mother in the family car when she backed into a tree. The damage would easily exceed $100. 'We'll say that someone rammed us when we were parked down town,' his mother said. 'Then we'll collect insurance for it, because that's what insurance companies are really for.' . . .

"When Junior was 17, he listened one night to his lawyer uncle bragging about how cute he'd been in getting his client off scot-free in a court case. 'It took a little high-class arm twisting on one of the witnesses,' he bragged, 'and by the time he got to court, we had it made. Even if you know they're guilty, you never want to plead them guilty, because you can't make any money at that,' said the uncle.

"When Junior was 18, his family pulled every possible string to get him a paying scholarship at a coveted Ivy League school. They even storied about the family income, to make it seem that Junior needed financial aid. He didn't make the grade there, but by a stroke of good luck he wangled an appointment to a service academy.

"Junior was having it a bit tough scholastically. An upper-classman sold him the answers to the calculus examinations. Junior was caught and expelled.

"On his return home his mother went into hysterics weeping over the disgrace. 'How could you have done this to us?' she sobbed. 'This isn't the way we raised you!'

" 'Unbelievable,' said his father. 'I can't understand it!' " (First published in *Western Voice,* Englewood, Colo.; copied from *Good Reading*, August 1965.)

We as citizens, each and every one of us, including our youth, have a heavy responsibility to obey and enforce the law. Imagine what our country would be today without law:

a. No traffic regulations
b. No marriage laws
c. No property rights
d. No police protection
e. No courts of justice

Yet we find all too many people

a. Rushing to beat an amber light
b. Speeding on the highways
c. Driving while intoxicated
d. Ignoring marriage vows
e. Carrying on illegal demonstrations and rioting
f. Collecting undeserved unemployment insurance, etc.

In a recent case a sixteen-year-old boy obtained alcohol from the state liquor store, and under its influence he stole a truck and crashed into a parked taxi, causing severe injuries to the driver. Since the regulations forbid the sale of liquor to those under twenty-one, the government employee who sold the liquor broke the law and contributed to juvenile delinquency.

Just the other day a drunken driver ran a red light and crashed into another car, killing two people, injuring other passengers, and ruining two cars. What tremendous loss to him and to the families of those who lost their lives and what great and lasting sorrow because of ignoring the law! We have cases every day where people are suffering because of disobedience to law.

Freedom, liberty, and peace can be enjoyed fully only as the laws of the land and the laws of God are honored and obeyed. Therefore, let us adopt the slogan: "As for me and my house, we will honor, obey, and sustain the law

and use our best influence to encourage others to do the same."

Let us remember, too, and never forget, that if we keep the laws of God, the greatest of all lawgivers, we will automatically keep the laws of the land, and that the laws of God, if kept, will ensure peace, security, and happiness here on this earth and lead us to immortality and eternal life.

The Ten Commandments

Some of these commandments given by the Lord are:

"Thou shalt have no other gods before me. . . .

"Remember the sabbath day, to keep it holy. . . .

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbour.

"Thou shalt not covet . . . any thing that is thy neighbour's." (Exod. 20:3, 8, 12-17.)

And when the lawyer asked the Master, tempting him:

"Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

We are most fortunate, my brethren and sisters, to know that the law of God is contained in the gospel of Jesus Christ, that the gospel gives us the plan of life and salvation, the solution to all our problems; and, which if accepted and lived, will bring peace to the soul, peace to the family, peace to the community and to the country and to the world; and which would guarantee health, love, and happiness, success and eternal life.

I wish to bear my testimony to you, my brothers and sisters, and to all the world that these things are true; that the gospel in its fullness has been restored in these the latter days; that the priesthood of God is upon the earth; that God does live and that Jesus Christ is his Son, who came and gave his life for you and me; and that they are interested in us today. There is no doubt that the Savior meant what he said in these words: ". . . seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you." (*Ibid.*, 6:33.)

May we accept these truths and as free men honor, obey, and sustain the law of the land in which we live, and obey the laws of God, that we might be found worthy of the country in which we live and worthy of eternal life, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

President Nathan Eldon Tanner of the First Presidency has just spoken to us. Following a brief tabernacle organ interlude the Choir will sing "Holy, Holy," Albert D. Fallows, soloist.

The Choir Sang "Holy, Holy," Albert D. Fallows, soloist.

President Hugh B. Brown:

Albert D. Fallows was the soloist in that beautiful number.

Many stations have just tuned in on this conference, and we wish to extend to them a hearty welcome.

Elder Gordon B. Hinckley of the Council of the Twelve will now speak to us.

ELDER GORDON B. HINCKLEY
Of the Council of the Twelve Apostles

I am aware that I speak to many times more outside this historic building than are here assembled. I seek the inspiration of the Lord that my words may find reception in your hearts.

One of the fascinating and challenging scenes of this season is the procession of millions of young men and women returning to universities. One senses not only their great expectations, but also their fears and frustrations. Others of their age are depressed by the fact that they are being drafted into the armed services to form a vast military reserve while their associates on active duty are involved in an undeclared but nonetheless real and bloody war in a distant and strange land.

Frustrating Time for Youth

No one need be reminded that this is a frustrating time for youth. Many find themselves in rebellion against the practices and institutions of our day. They are sincere in their discontent. They hunger for something better.

They have come to realize that there are values which money cannot buy. They miss the stability of old-fashioned home life; they hunger for a more personal relationship with teachers who might challenge their inquisitive minds. Many are disillusioned over old standards of patriotism and loyalty. Even in the churches too many have found themselves worshiping a dead ritual rather than the Living God. They have hungered for bread and have been given a stone.

Those of you who witnessed or read of the Berkeley riots last spring, and lesser riots at other schools, cannot minimize the seriousness of the plight in which thousands of our young people find themselves.

I cannot agree with much of what they have done to voice their complaints, but I can agree that many of them deserve something better than they are getting. They are being cheated—by themselves in part—but more so by us their parents, their teachers, their leaders. They are entitled to more, and ours is the obligation to offer it. And so, I should like to speak to those of my own generation and propose in great earnestness a charter for youth based on the gospel which we espouse.

It is a four-point charter. It is a bill of entitlement, setting forth briefly some of those priceless values we owe every young American, and the youth of the world. They are—

1. A home to grow in.
2. An education worth striving for.
3. A land to be proud of.
4. A faith to live by.

A Home to Grow In

I mention first *a home to grow in.* I recently read an article written by a young man who roamed the Berkeley campus and its environs. His descriptions were clever, but his illustrations were tragic. He told of a girl, a student from an affluent home. Her father was a man of means, an executive of a large corporation, loyal to the company, loyal to his club, loyal to his party, but unwittingly a traitor to his family. Her mother had saved the civic opera, but had lost her children. The daughter, a child of promise, had become entangled in a student revolt, and without an anchor, had quit school, and had drifted to the beatnik crowd, her will-o'-the-wisp satisfactions coming only from nights of revelling and days of rebellion.

Of course, her father mourned and her mother wept. They blamed her, evidently unaware of their own miserable example of parenthood which had done much to bring her to the tragic circumstances in which she found herself.

As I read that account there passed through my mind the classic statement uttered at this pulpit by President McKay—"No other success can compensate for failure in the home."

It is the rightful heritage of every child to be part of a home in which to grow—to grow in love in the family relationship, to grow in appreciation one for another, to grow in understanding of the things of the world, to grow in knowledge of the things of God.

I was recently handed these statistics taken from the county records of one of our Southwest communities. In 1964 in this county of which I speak, there were 5807 marriages and 5419 divorces, almost one divorce for every marriage. Can we expect stability out of instability? Is it any wonder that many of our youth wander in rebellion when they come from homes where there is no evidence of love, where there is a lack of respect one for another, where there is no expression of faith? We hear much these days of the Great Society, and I do not disparage the motives of those who espouse it, but we shall have a great society only as we develop good people, and the source of good people is good homes.

It was said of old, "Except the Lord build the house, they labour in vain that build it: . . ." (Psalm 127:1.)

Our children deserve such a home in which to grow. I am not speaking of the architecture or the furnishings. I am speaking of the quality of our family life. I am grateful that we as a Church have as a basic part of our program the practice of a weekly family home evening. It is a significant thing that in these busy days thousands of families across the world are making an earnest effort to consecrate one evening a week to sing together, to instruct one another in the ways of the Lord, to kneel together in prayer, there to thank the Lord for his mercies and to invoke his blessings upon our lives, our homes, our labors, our land.

I think we little estimate the vast good that will come of this program. I commend it to our people, and I commend it to every parent in the land and say that we stand ready to assist you who may not be of our faith.* We shall be happy to send you suggestions and materials on how to conduct a weekly family home evening, and I do not hesitate to promise you that both you and your children will become increasingly grateful for the observance of this practice. It was John who declared: "I have no greater joy than to hear that my children walk in truth." (3 John 4.) This will be your blessing.

And it was Isaiah who said: ". . . all thy children shall be taught of the Lord; and great shall be the peace of thy children." (Isa. 54:13.)

We cannot afford to disregard the sacred mandate laid upon us to teach our children, first by the example of our own living, and secondly, by those precepts which, if followed, will bring peace to their lives. Every child is entitled to the blessing of a good home.

An Education Worth Striving For

I move to the second premise of this charter for youth—*an education worth striving for.* Time will permit little more than a brief mention of a few observations.

Education has become our largest business. On the basis of economics alone, it is larger than steel, or automobiles, or chemicals. On the basis of its influence upon our society, its impact is incalculable. Its very size, particularly in our universities, has brought into relief its most serious problem—a lack of communication between teacher and student, and a consequent lack of motivation of those who come to be taught.

A recent article in one of our national magazines contained this statement from a college teacher: ". . . there has hardly been a time, in my experience, when students needed more attention and patient listening to by experienced professors than today. The pity is that so many of us retreat into research, government contracts, and sabbatical travel, leaving counsel and instruction to junior colleagues and graduate assistants. . . . What is needed

*Please write: The Church of Jesus Christ of Latter-day Saints, 47 E. So. Temple, Salt Lake City, Utah.

are fewer books and articles by college professors and more cooperative search by teacher and taught for an authority upon which to base freedom and individuality." (J. Glenn Gray, *Harper's Magazine,* May 1965, p. 59.)

I am aware of the "publish or perish" pressure under which teachers work in some of our universities, but I should like to say to these teachers that your learned monographs will yield little satisfaction as the years pass if you discover that while you published, your students perished.

The great thoughts, the great expressions, the great acts of all time deserve more than cursory criticism. They deserve a sympathetic and an enthusiastic presentation to youth, who in their hearts hunger for ideals and long to look at the stars. Nor is it our responsibility as teachers to destroy the faith of those who come to us; it is our opportunity to recognize and build on that faith. If God be the author of all truth, as we believe, then there can be no conflict between true science, true philosophy, and true religion. And, further, as George Santayana has said,

"It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart."
("O World.")

Your students deserve more than your knowledge. They deserve and hunger for your inspiration. They want the warm glow of personal relationships. This always has been the hallmark of a great teacher "who is the student's accomplice in learning, rather than his adversary." This is the education worth striving for and the education worth providing.

A Land To Be Proud of

I move to the next—*a land to be proud of*. Congress recently passed a law inflicting heavy penalties for the willful destruction of draft cards. That destruction was essentially an act of defiance, but it was most serious as a symptom of a malady that is not likely to be cured by legislation. Patriotism evidently is gone from the hearts of many of our youth.

Perhaps this condition comes of lack of knowledge, a provincialism that knows nothing else and scoffs at what little it knows. Perhaps it comes of ingratitude. This attitude is not new. Joshua, speaking for the Lord, doubtless had in mind this same indifference when he said to a new generation that had not known the trials of the old: ". . . I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat." (Josh. 24:13.)

Those who have paid in toil and tears for their inheritance have loved the land on which they lived. The forebears of many of those assembled in this Tabernacle today walked the long trail over the prairie and the mountains. In these valleys they grubbed and toiled to wrest a living from the desert. They came to love that for which they labored, and a great patriotism filled their souls.

We shall not build love of country by taking away from our youth the principles which made us strong—thrift, initiative, self-reliance, and an overriding sense of duty to God and to man.

A terrible price has been paid by those who have gone before us, this that we might have the blessings of liberty and peace. I stood not long ago at Valley Forge, where George Washington and his ragged army spent the winter of 1776. As I did so, I thought of a scene from Maxwell Anderson's play in which Washington looks on a little group of his soldiers, shoveling the cold earth over a dead comrade, and says grimly, "This liberty will look easy by and by when nobody dies to get it."

How we need to kindle in the hearts of youth an old-fashioned love of country and a reverence for the land of their birth. But we shall not do it with tawdry political maneuvering and enormous handouts for which nothing is given in return.

Love of country is born of nobler stuff—of the challenge of struggle that makes precious the prize that's earned.

This is a good land, declared by the Lord in the scripture in which we believe to be ". . . a land . . . choice above all other lands" (1 Nephi 2:20), governed under a constitution framed under the inspiration of the Almighty.

"Breathes there the man, with soul so dead,
Who never to himself hath said,
This is my own, my native land!"
(Sir Walter Scott, from "The Lay of the Last Minstrel," Canto VI, st. 1.)

This is what youth needs—pride of birth, pride of inheritance, pride in the land of which each is a part.

A Faith To Live By

And now the fourth premise of my charter—*a faith to live by.*

It was said of old that "where there is no vision, the people perish: . . ." (Prov. 29:18.) Vision of what? Vision concerning the things of God, and a stern and unbending adherence to divinely pronounced standards. There is evidence aplenty that young people will respond to the clear call of divine truth, but they are quick to detect and abandon that which has only a form of godliness but denies the power thereof, "teaching for doctrines the commandments of men." (Matt. 15:9; see Joseph Smith 2:19.)

I have sincere respect for my brethren of other faiths, and I know that they are aware of the great problem they face in a dilution of their teachings as some try to make their doctrine more generally acceptable. Dr. Robert McAffee Brown, professor of religion at Stanford, was recently quoted as saying:

"Much of what is going on at present on the Protestant scene gives the impression of being willing to jettison whatever is necessary in order to appeal to the modern mentality. . . .

"It is not the task of Christians to whittle away their heritage until it is finally palatable to all." (*The Daily Herald* [Provo, Utah], August 12, 1965, p. 13A.)

To this we might add that what is palatable to all is not likely to be satisfying to any, and particularly to a generation of searching, questioning, seeking, probing young men and women.

In all the change about them, they need a constancy of faith in unchanging verities. They need the testimony of their parents and their teachers, of their preachers and their leaders that God our Eternal Father lives and rules over the universe; that Jesus is the Christ, his Only Begotten in the flesh, the Savior of the world; that the heavens are not sealed; that revelation comes to those appointed of God to receive it; that divine authority is upon the earth.

I know that young men and women will respond to this faith and this challenge. We have nearly twelve thousand of them today serving across the world as missionaries. Their strength is a certain faith. Their cause is the cause of Christ, the Prince of peace. Their declaration is a testimony that God has again spoken from the heavens. Their ministry is in the service of their fellowmen. Their joy, like that of the Master, is in the soul that repenteth.

I have been with them in the muddy back streets of Korea and in the crowded roads of Hong Kong. I have been with them in the towns and cities of America. I have been with them in the great capitals and the quiet villages of Europe. They are the same everywhere, serving for two or more years at their own expense in the cause of the Master and of mankind.

I earnestly hope that if there be any among those who are listening this day at whose door a Mormon missionary may knock, you will welcome him and listen. You will find him to be a young man with a faith to live by and a conviction to share. You will find him to be a happy young man, alert and lively, unashamed of the gospel of Jesus Christ and with a capacity to explain the reason for the faith that is within him.

And as you learn to know him better, you will discover that he likely

grew up in a home where there was love and virtue, patience and prayer; that he was attending school when he left for his mission and hopes to return to sit at the feet of good counselors and able teachers and partake of wisdom and knowledge mixed with faith; that with a great inheritance from forebears who pioneered the wilderness for conscience' sake, he loves the land of which he is a part; and that he carries in his heart a certain quiet conviction of the living reality of God and the Lord Jesus Christ and of the assurance that life is eternal and purposeful.

Would that every young man and woman in the land might be blessed to develop and live under such a charter for youth—*that each might have a home in which to grow, an education worth striving for, a land to be proud of, a faith to live by.*

We, their parents, their teachers, their leaders, can help them. God help us so to do that we may bless their lives and in so doing bless our own, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

Elder Gordon B. Hinckley of the Council of the Twelve has just spoken to us. Following a brief organ interlude the Tabernacle Choir will sing "O Thou That Tellest Good Tidings," from Handel's Messiah, with Richard P. Condie conducting and Alexander Schreiner at the organ. Following the singing the Choir and congregation will join in singing "Come O Thou King of Kings."

After a brief organ interlude, the Choir sang "O Thou That Tellest Good Tidings," from Handel's Messiah, Richard P. Condie conducting and Alexander Schreiner at the organ.

The Choir and congregation joined in singing "Come, O Thou King of Kings."

President Hugh B. Brown:

For the benefit of the television and radio audience we again announce that we are gathered in the historic tabernacle on the Temple Square in Salt Lake City in the third session of the Semi-Annual Conference of the Church.

Elder Sterling W. Sill, Assistant to the Twelve, will now address us.

ELDER STERLING W. SILL

Assistant to the Council of the Twelve Apostles

My brothers and sisters, I appreciate very much this privilege of having a part with you in this great general conference of the Church.

One of the biggest businesses in the world is this business of holding conventions. This week and every week men and women all around the world will be getting together to discuss their problems, exchange ideas, and try to develop more effective techniques for accomplishment. If it is desirable for doctors and lawyers and teachers and farmers to get together to pool their ideas and experiences and then use them to uplift and motivate each other, how much more important such a program should be for us, who labor in this greatest of all enterprises which Jesus referred to as "my Father's business." (Luke 2:49.) This is the business of building character, godliness, and eternal exaltation into human lives. God has said that it is his work and his ". . . glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) But that is also our work, and it is also our glory, as God has invited each one of us to have a membership in his firm and to take as great a part as we desire in promoting our own eternal welfare. And what a stimulating idea it is that we may find our greatest employment in

that work in which God himself spends his entire time.

One of the chief characteristics of our age is our high standard of accomplishment. We live in the greatest period of enlightenment and progress ever known in the world. No one desiring excitement or wonders or miracles could complain about our age. In super jets we can now fly through the stratosphere faster than sound. In atomic submarines we can live comfortably in the depths of the sea or travel under the polar ice cap. And we are even now flapping our wings for an adventure into space. But next to God himself, the thing that we know less about than anything else in the world is our own individual selves. That great masterpiece of creation which God fashioned in his own image still remains the mystery of the universe.

When someone asks us questions about science, invention, or history, we can answer them. But if we were asked to write out an analysis of ourselves and tell about our mind and soul qualities, we might not give a very good answer. We could not even explain why it is that we do as we do when we believe as we believe. Or when men are asked about the purpose of life or the origin and destiny of their own souls, they usually become confused and largely remain silent.

Shakespeare's Macbeth expressed his philosophy by saying, "Life . . . is a tale told by an idiot, full of sound and fury, signifying nothing." (*Macbeth,* Act V, scene 5.) That is, life didn't mean anything to Macbeth, and there are many in our day who share this opinion of life. Hamlet said, "How weary, stale, flat and unprofitable seem to me all the uses of this world! . . . 'tis an unweeded garden, that grows to seed; things rank and gross in nature possess it merely." (*Hamlet,* Act I, scene 2.) And in this country last year, over 20,000 people followed this persuasion and destroyed their own lives.

The old Persian philosopher Omar Khayyám, who was among the wisest men of his day, confessed his own inability to comprehend life by saying,

"I came like Water, and like Wind I go?

"Into this Universe, and Why not knowing
Nor *whence,* like Water willy-nilly flowing;
And out of it, as Wind along the Waste,
I know not *Whither,* willy-nilly blowing.

"Up from Earth's Centre through the Seventh Gate
I rose, and on the Throne of Saturn sate,
And many a Knot unravel'd by the Road;
But not the Master-knot of Human Fate.

"There was one Door to which I found no Key;
There was the Veil through which I might not see. . . ."

(From "The Rubáiyát," st. 28-29, 31-32, tr. by Edward Fitzgerald.)

Three Stages of Existence

Someone has tried to help us understand life by comparing it to a three-act play. The scriptures tell of a long premortal existence, which was our first act. There is a little, short mortality, which is the second act; and then there is an eternal, everlasting third act. And someone has said that if you went into the theater after the first act had been finished and left before the third act began, you might not understand the play. Frequently life just doesn't make sense, when like Macbeth or Hamlet or Omar Khayyám we look at it in too limited perspective. How fortunate we are therefore to have God's point of view about life and to know his answers to the great questions. And it has been said that "the Big Three" among the questions of life are these—whence, why, and whither. Because of the particular re-

lationship existing between God and man, they can best be studied together.

Out of the golden age of Greece, we hear Socrates say, "Know thyself." And Jesus gave a companion instruction when he said, ". . . this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) To get a better appreciation for both God and ourselves, we might very profitably go back into the scriptures for a review of our own first act.

Mortality

The Bible says that God is the literal Father of our spirits, and Jesus Christ was his first-begotten Son. (See Heb. 1:6.) Like Jesus we have all seen God, as we lived with him during that long period of our first estate. Presumably we saw the foundations of this earth being laid and knew that we were going to have the great privilege of living upon it. We were informed at that time that during our second estate we would be added upon with these beautiful, wonderful bodies, without which we could not have a fullness of joy either here or hereafter. We were told that for a few years we would have this miraculous power of procreation, making it possible for us to have children and organize a family, which under the authority of the priesthood would be the basic unit throughout eternity. When given this good news the scripture tells us that ". . . all the sons of God shouted for joy." (Job 38:7.) And I am confident that if we now understood the importance of life as we understood it then, when we walked by sight, we would be willing to crawl on our hands and knees through life for this tremendous privilege which we presently enjoy. But we also knew then that during our second estate it would be necessary for us to learn to walk a little way by faith. It was important in our development that we see good and evil side by side. We needed to be tested and tried with the temptations of mortality and to develop a godly character by the exercise of our own free agency.

A Blessing

Henry Thoreau, an early American philosopher, once said that we should thank God every day of our lives for the privilege of having been born, and then he went on to speculate on the rather unique supposition of what it might have been like if we had not been born, and he pointed out some of the advantages that we would have missed as a consequence. But the scriptures tell us that one-third of all the spirit children of God never were born and never can be born because they joined the rebellion of Satan and their own evil caused them to fail in their first estate. And yet every spirit child of God hungers for a body. Some unembodied spirits who appeared to Jesus in his day preferred to have the bodies of swine rather than have no bodies at all. But because we successfully passed the requirements of our first estate, we earned the right to continue our progression into this life. From the beginning we have lived under the promise that if we passed the test of faithfulness during our years of mortality, we would graduate into a glorious, everlasting third estate. The third act is where the happy endings are; that is where the rewards are handed out. The third act is where, like the Redeemer himself, we may qualify for a glorious bodily resurrection and have all of the possibilities of eternal progression made available to us. To help us get ready we may prelive our own third act by studying the prophetic pages of the holy scriptures.

In His Image

I have a relative who practices this interesting forward-looking philosophy. When she reads a novel, she always reads the last chapter first. She wants to know before she starts where she is going to be when she gets through. That is also a pretty good idea for life.

Nothing is more clearly written in the scripture than the fact that the life of Christ did not begin at Bethlehem; neither did it end on Calvary. Jesus said, "I came forth from the Father,

and am come into the world: again, I leave the world, and go to the Father." (John 16:28.) In his prayer in Gethsemane he said, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:5.) Jesus was the first-begotten Son of God in the spirit and the only-begotten Son of God in the flesh. (See Heb. 1:6 and John 1:14.) But God is also *our* eternal Heavenly Father, and it is just as certain that *our* lives did not begin when we were born; neither will they end when we die. Like our Elder Brother, in the spirit we were also begotten in God's image. We were also endowed with a set of his attributes and made heirs to his glory. And the greatest idea that I know of in the world is God's promise that through our faithfulness we may become even as he is.

But these truths having to do with our own glorious destiny have always been difficult for some people to get into their souls. When Jesus said, "I and my Father are one" (John 10:30), the people took up stones to stone him for blasphemy. They gave their reason by saying, ". . . because that thou, being a man, makest thyself God." (*Ibid.*, 10:33.) Jesus quoted to them the ancient Psalm in which God pointed out the destiny of his faithful children by saying, "I have said, Ye are gods." (Ps. 82:6.) Then trying to help them to understand, Jesus said, "Is it not written in your law, I said, Ye are gods?"

And said he, "If he [God] called them gods, unto whom the word of God came, and the scripture cannot be broken;

"Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (John 10:34-36.)

"Partake of the Divine Nature"

We are still having some of this problem in our own day. In our disbelief we downgrade our divine possibilities. Paul said to the Corinthians, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.) We can imagine some wonderful things, but we cannot even conceive of that magnificent experience that lies beyond the borders of this life. Certainly the greatest wonders of the future will not be in the improvement of our television or our airplanes; they will be primarily in ourselves. The greater the understanding of our own future, the more effectively we will be able to prepare for it. And why should we call God our Heavenly Father and at the same time fail to believe his promise that the offspring of God may someday become like the parent? The great message of the Church in our own day is that God the Eternal Father has reappeared upon this earth to reestablish among men a belief in the God of Genesis, the God of Mount Sinai, the God of Calvary, and the God of the latter days. The message has been renewed that the second coming of Jesus Christ to the earth is near at hand, and he has also reaffirmed the fact that those who are faithful will be exalted and permitted to rule with him throughout eternity. If we only believe, then all things are possible and we will be able to make the necessary preparation. If the godlike powers of man are so manifest even in his present fallen state, what may be the eternal potential of that great masterpiece which God created in his own image?

The Handiwork of God

The universe is God's handiwork, but man is his son. God placed the gold and silver in the earth, but he endowed his children with his own attributes and made them heirs to his potentialities. And according to his own immutable laws of heredity, the children may hope sometime to become like the parents. We should cling to our inheritance. There is everything in knowing our origin and possible destiny and in constantly reaffirming them in our lives. Someone once said to his friend, "Who do you think you are?" And he whispered quietly to himself, "I wish I knew."

Someday we will more clearly know who we are. We will understand the great scriptural teaching that God, angels, spirits, and men are all of the same species in different stages of righteousness and development. The scriptures point out that Jesus, the firstborn Son of God, was in ". . . the brightness of his [the Father's] glory, and the express image of his person, . . ." (Heb. 1:3.) But this same great truth also applies to us and will be manifest in our own future.

In singing of man's glory, the inspired Psalmist said, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:" (Ps. 8:3-6.) Another translation of this line says, "Thou madest him a little while inferior to the angels." (Heb. 2:7, marginal rendering of King James version.) Certainly God must have had a great destiny in mind for us when he promised to give us dominion over the works of his hands and to put all things under our feet. John the Revelator refers to man's divine possibilities by saying that God will make us kings and priests unto him for ever. (See Rev. 1:6.)

Progress in Mortality

Many years ago in speaking of the possibility of the eternal progression of God's children, B. H. Roberts said, "Think for a moment what progress a man makes within the narrow limits of this life. Regard him as he lies in the lap of his mother, a new-born babe! There are eyes, indeed, that may see, but cannot distinguish objects; ears that may hear, but cannot distinguish sounds; hands as perfectly fashioned as yours or mine, but helpless, withal; feet and limbs, but they are unable to bear the weight of his body, much less walk. There lies a man in embryo, but helpless. And yet, within the span of three score years and ten, by the marvelous working of that wondrous power within, . . . what a change may be wrought! From the helpless babe may arise one like Demosthenes, or Cicero, or Pitt, or Burke, or Fox, or Webster, who shall compel listening senates to hear him, and by his master mind dominate their intelligence and their will, and compel them to think in channels that he shall mark out for them. Or from such a babe may come a Nebuchadnezzar, or an Alexander, or a Napoleon, who shall found empires and give direction to the course of history. From such a beginning may come a Lycurgus, a Solon, a Moses, or a Justinian, who shall give constitutions and laws to kingdoms, empires and republics, blessing happy millions unborn in their day, and direct the course of nations along paths of orderly peace and virtuous liberty. From the helpless babe may come a Michelangelo, who, from some crude mass of stone from the mountain side shall work out a heaven-born vision that shall hold the attention of men for generations, and make them wonder at the God-like powers of man that has created an all but living and breathing statue. Or a Mozart, a Beethoven, or a Handel, . . . may . . . call out from the silence those melodies and the richer harmonies that lift the soul out of its present narrow prison house and give it fellowship for a season with the Gods. Or from that . . . babe may arise a master mind who shall seize the helm of the ship of state, and give to a nation course and direction through troublesome times, and anchor it at last in a haven of peace, prosperity and liberty; crown it with honor, too, and give it a proud standing among the nations of the earth; while he, the savior of his country, is followed by the benedictions of his countrymen.

"And all this may be done by a man in [one short] life! Nay, it has been done, between the cradle and the grave. . . . Then what may not be done in eternity by one of these God-men? Remove from his path the inci-

dent of death; or, better yet, contemplate him as raised from the dead; and give to him in the full splendor of manhood's estate, immortality, endless existence, what may we not hope that he will accomplish? What limits can you venture to fix as marking the boundary of his development, of his progress? . . . Why should there be any limits thought of? Grant immortality to man and God for his guide, what is there in the way of intellectual, moral, and spiritual development that he may not aspire to? If within the short space of mortal life there are men who rise up out of infancy and become masters of the elements of fire and water and earth and air, so that they well-nigh rule them as Gods, what may it not be possible for them to do in a few hundreds or thousands of millions of years? . . . To what heights of power and glory may they not ascend?" (B. H. Roberts, *The Mormon Doctrine of Deity*, 1903, pp. 33-35.)

Certainly one of the greatest concepts of holy scripture is this great truth wherein speaking of our potentiality God himself has proclaimed, "I have said, Ye are gods; and all of you are children of the most High." (Ps. 82:6.)

May God bless our lives that through our understanding, our faith, and our good works we may reach the glorious destiny which he has ordained. For this I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

He to whom you have just listened is Elder Sterling W. Sill, Assistant to the Twelve.

The Tabernacle Choir will now sing, "Onward, Ye Peoples," following which there will be a two minute organ interlude, and Elder Mark E. Petersen of the Council of the Twelve will then be our concluding speaker.

Selection by the Choir, "Onward Ye Peoples," was followed by a two minute organ interlude.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

Latter-day Saints Believe

We Latter-day Saints believe in the Lord Jesus Christ wholeheartedly and without reservation.

He is the Savior of the world, the Redeemer of all mankind. He is the Son of Almighty God. He is divine.

All power was given to him in heaven and on earth. He is the Creator. He made this planet on which we live and all other heavenly bodies.

As the scriptures say, "All things were made by him; and without him was not any thing made that was made." (John 1:3.)

He became flesh and dwelt among mankind, some of whom beheld his glory, even the glory as of the Only Begotten of the Father, full of grace and truth. His mortal advent was accompanied by much sorrow and suffering, but the greatest tragedy of his coming was that the people generally, and more particularly their leaders, did not—or would not—either recognize or accept him.

His Coming Was Expected

His coming was not unexpected.

Quite the contrary.

The people of that day were anxiously looking for their Messiah, whose advent was clearly foretold in the scriptures with which they were well familiar. Particularly were the scribes, the lawyers, the high priests, and the learned members of the Sanhedrin well informed. They knew what the prophets had said about the expected Savior, but these self-centered leaders were so steeped in their traditions that they would not admit what they must have known to be true.

He was rejected

They were so jealous of their own positions that they were not willing to give way to the new King of Israel. This jealousy was so deep and bitter that it bred thoughts of murder in their hearts. They determined to kill him and on many occasions tried to trap him. At last, by the use of false witnesses, they condemned and crucified him.

It was the greatest tragedy of their lives.

Their God came among them, and they would not receive him. When he revealed his true identity, they said he blasphemed. They preferred not to associate him with the scriptures which so unerringly designated him as the Christ, and there were many such scriptures.

Let us briefly review some of the prophecies by which he could have been identified by any open-minded person.

Despite the Prophets

Isaiah gave the first sign when he said: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14.)

And did it not come to pass just as the prophet said?

Was not this virgin birth heralded among the shepherds who watched their flocks that night and by the angelic hosts who sang their hosannahs? Did not even the wise men, far away in the East, recognize it? And was not Herod so frightened by it that he killed the little children in an effort to destroy the newborn King?

The scripture was so detailed in describing the coming of the Lord that it predicted the flight into Egypt to escape Herod's wrath, as it also foretold the king's destruction of the little babies in Bethlehem.

It said that Jesus would be reared in the village of Nazareth. It indicated that he would perform many miracles and that he would teach in parables. It forecast his triumphal entry into Jerusalem and said: "Thy King cometh unto thee, meek, and sitting upon an ass, the foal of an ass." (See Zech. 9:9.)

It told of the disbelief with which most of the people would regard him and of their hatred toward him, saying that he would be smitten, despised, and rejected, a man of sorrows and acquainted with grief.

It predicted the betrayal of the Savior, actually mentioning the price to be paid: thirty pieces of silver, and revealed that this money would be used to buy a potter's field.

The prophets also predicted that at his crucifixion the soldiers would divide his clothing among them and explained that his bones would not be broken, but that his body would be pierced so that his blood would be shed, as with a sacrificial lamb.

Marks Identifying the Messiah

All these marks of identification of the true Messiah were known in that day. For years they had been familiar to those who read the scriptures.

But they were ignored.

The Savior was rejected, and the world went back into the oblivion of its traditions.

Great as was this tragedy for the people of that generation, we of today are in danger of making a similar mistake. The Savior will come again in a glorious second advent, and definite signs are given in Holy Writ to presage this event also.

These signs are shown as clearly in scripture as were those of his mortal ministry. They are unmistakable. They are about us today and readily may be seen now.

Will Our Generation Recognize them?

Will our generation recognize them and wisely give heed to them? Or will these modern signs be rejected with all that they imply as were those of nearly two thousand years ago when the people of that generation failed to identify their Lord?

Let us review some of these modern signs, remembering that there are many more than the often-mentioned wars and rumors of wars and seas heaving themselves beyond their bounds.

The gathering of the Jews to Palestine is one of the most outstanding and significant of all the signs of the times. The Lord said through Jeremiah: ". . . I will cause them to return to the land that I gave to their fathers, and they shall possess it." (Jer. 30:3.) Isaiah indicated that Palestine, long languishing in the grip of the desert, was destined to be turned into a fruitful field in connection with the gathering of the Jews to their homeland.

Have these predictions been fulfilled?

Today the nation of Israel, with a population of two and a half million people, occupies the land which the Lord gave to their fathers. It is a direct fulfillment of prophecy. It is a sign of the near approach of the Lord.

With their return the land has been revitalized. Palestine today is a fruitful field. We who live in England know how fruitful it is, for there we receive its oranges, its grapefruit, and other produce, which are likewise shipped to many parts of the world.

On August 15 of this year, the London *Times* reported that the nation of Israel had awarded contracts for the construction of thirty new cargo ships to be added to its already large and prosperous merchant marine to handle the agricultural exports of this little nation. So productive has Israel become.

The land has blossomed as the rose in fulfillment of prophecy.

But there is another sign closely allied to it which Isaiah said would precede Palestine's renewed fertility.

The Prophets of Restoration

A sacred book was to come forth before that time—one which was new to the world, one that told of a fallen nation which was destroyed suddenly—a book to be offered in the latter days to a learned man who would reject it, but to be given by divine means to an unlettered man through whom it was to be given to the world.

Isaiah said that the book would be of such spiritual importance that it would cause many to rejoice in the Holy One of Israel. "And in that day," he said, "shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." (Isa. 29:18.) It shall cause the meek to "increase their joy in the Lord. . . ." (*Ibid.*, 29:19.)

Ezekiel spoke of the same book, explaining that it is the sacred record of the descendants of Joseph who was sold into Egypt, and that it would stand side by side with the Bible as a new volume of scripture. (Ezek. 37.)

Where is that book? It is one of the signs of the times.

Not only did the prophets predict its appearance, but Isaiah set a limit on the time of its publication. That time limit was related to the period when fertility would return to Palestine. Isaiah said that the book would come forth first, and then added that in "a very little while . . . Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest." (Isa. 29:17.)

The time limit has expired. This new volume of scripture must have come forth before now or Isaiah was not a true prophet, for Palestine is fruitful again.

Where is that book?

Let us consider still another sign: The Apostle Peter taught that before the second coming of Christ there will be a restoration of all things religious, whatsoever ". . . God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.) A new revelation of God was promised for the latter days—restoring the complete gospel to mankind.

The scripture teaches that this restoration would be accompanied by heavenly manifestations, including the ministry of angels. The prophet said that one of these angels must fly from the heavens in the latter days bringing back to earth the everlasting gospel to

be preached anew to every nation, tongue, and people.

His coming is related to the new book of scripture mentioned by both Isaiah and Ezekiel. Has this angel come? Is the book available?

As part of this restoration the prophet also said that Elijah of old must come again to earth shortly before the great and dreadful day of the Lord in another modern revelation of heavenly power. Has Elijah come in this modern assignment? What was the purpose of his coming?

Do we believe the prophets?

Is the Bible true?

If Elijah has come, to whom did he come, and where?

Who saw him?

Who talked with him, and when?

His modern appearance is given as one of the signs of the near approach of the Lord.

The Prophet Daniel also knew of these events. He predicted that in the latter days God would establish his kingdom once more upon the earth, this time never to be destroyed nor given to another people.

Has that prophecy been fulfilled?

Has there been a new and modern establishment of God's kingdom on earth?

If so, is it related to the restoration of all things formerly revealed through the ancient prophets, as indicated by the Apostle Peter?

How could it be otherwise?

Preparation for His Coming

These inspired men spoke of the same thing: God's advance preparation for the second coming of Christ.

Where is that divinely established kingdom of modern times?

Isaiah even tells us where to look for it. He said that in the latter days God would establish his kingdom in the tops of the mountains, and that a temple would be built there in a high place, exalted above the hills, and that people from all nations would flow to it.

Where in a high mountain area has God thus erected his temple as he built his latter-day kingdom?

Look for it. It is one of the signs of the times.

Will we who live today be willing to accept these signs as we see them, or will we reject them in a spiritual and temporal tragedy like that of nearly two thousand years ago?

Will the marvels of our so-called enlightened age blind us to the events foretold in prophecy or convince us that they are unreal or that they are but myths and superstitions as some already say?

Will mankind once again deny their Lord?

Latter-day Saints Testify

We Latter-day Saints testify that these important signs, telling of the near approach of the second coming of Christ, have taken place and may be examined by any interested person.

The physical restoration of Palestine is a fact that no one can deny. It is part of our current history.

The Book of Prophecy

The book destined to precede renewed fertility in the Holy Land is also a reality. It is now in publication. It is the Book of Mormon, the sacred scripture of ancient America. It has taken its place by the side of the Bible as Ezekiel said it would. Let no one ridicule it nor ask if any good can come out of Nazareth. The book is true, and it is here for all to read.

Elijah has made his second appearance, and the results of his work may be seen and examined on every hand. The scripture says that the purpose of his mission was to turn the hearts of the present-day generation to their forefathers. This has been done through a worldwide interest in ancestry on a scale never before known.

Today there are many genealogical libraries and associations in different parts of the world, and literally millions of people of various religious denominations are tracing their ancestry,

many of them not knowing why. Each one of them is direct evidence of the present-day ministry of Elijah.

Daniel's prophecy also has been fulfilled.

The Lord's kingdom has been established in the midst of the greatest mountain chain on earth, with headquarters nearly a mile above sea level, here in Salt Lake City.

The temple foreseen in scripture has now been built and is in daily use.

The kingdom of God has been reestablished on the earth.

As Peter predicted, the time of the restoration of all things revealed by ancient prophets has now come.

The Church Restored

The Church of Jesus Christ has been restored with its full organization, headed by prophets and apostles who, as Paul explained, form the foundation of the Church, with Christ himself as the chief cornerstone.

Acceptance of these vivid signs of the times can lead mankind back to God in this day of widespread unbelief. Ignoring them may bring a tragedy like that of two thousand years ago.

It is true that we are living in a marvelous age of intellectual and scientific development. But this, too, is one of the signs of the times and supports, rather than obscures, the prophecies of which we have spoken.

The Age of Marvels

Let us not misunderstand our situation. Let us not suppose that our own wisdom is so great that we can ignore the handiwork of God.

As truly as that we are in a space age, as truly as that we can fire missiles into orbit, just that truly will the events spoken of in the scriptures come to pass.

The greatest miracle of the present day is not that we can send a spaceship to photograph the planet Mars.

The greatest miracle is that God has spoken in our time and has appeared in person to modern man, to be seen, and heard, and understood. He has restored his gospel in its fullest detail. This he has done in preparation for the glorious second coming of our Lord and Savior Jesus Christ, in whose holy name we give this as our solemn testimony. Amen.

President Hugh B. Brown:

Our concluding speaker has been Elder Mark E. Petersen of the Council of the Twelve.

We shall conclude this third session of the 135th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints with the Tabernacle Choir singing, "Worthy Is The Lamb" from Handel's Messiah. Following the singing the benediction will be pronounced by Elder T. Quentin Cannon, formerly president of the South German Mission, and this conference will be adjourned until 2:00 this afternoon.

The Choir sang "Worthy the Lamb," from Handel's Messiah.

Elder T. Quentin Cannon, formerly President of the South German Mission, offered the closing prayer. Conference adjourned until 2:00 p.m.

SECOND DAY

AFTERNOON MEETING

The fourth session of the Conference convened Saturday afternoon, October 2, at 2:00 p.m.

President Nathan Eldon Tanner conducted the services.

The music for this session was furnished by the Brigham Young University Combined Choirs, Kurt Weinzinger, Conductor; Alexander Schreiner, Organist.

President Tanner made the following introductory remarks:

President N. Eldon Tanner:

President David O. McKay will not be with us this afternoon. The doctor felt that he should rest if he was going to be at our Priesthood meeting this evening, which he is planning to attend. He again sends his love and blessings and wants you to know that he is with us in spirit, and he is presiding over this session of the conference, and has asked that I conduct this session.

These services are being broadcast to the Assembly Hall, and those standing in the doorways may possibly find seats there if they wish.

This session of the Conference will be broadcast as a public service over television and radio stations throughout the West. The names of the stations were announced prior to the beginning of the meeting. We deeply appreciate the service that is being rendered by these stations.

Both of the sessions today will be rebroadcast over KSL radio Sunday morning starting at 1 a.m. and will be heard in many parts of the United States and the world, including Canada, Mexico, Alaska and the islands of the Pacific. This morning's session, in addition to being broadcast direct by video tape for release over many television stations, tomorrow morning, Sunday to the eastern and central part of the United States, and is on its way now to Hawaii where it will be televised there.

This morning's session will reach a vast audience of listeners, both in the United States and abroad.

We are pleased to note the attendance of special guests here again this afternoon, prominent State and city officials, leaders in educational circles and others. We are also pleased to welcome our stake, ward and temple authorities and general auxiliary officers of the Church, and a cordial welcome is extended to the vast unseen audience and to you who are assembled here this afternoon.

The singing at this afternoon's session will be furnished by the Brigham Young University Combined Choirs, conducted by Brother Kurt Weinzinger, with Brother Alexander Schreiner at the organ. We are exceedingly pleased to have these young men and women with us this afternoon and extend a hearty welcome to all of you. We are proud of you and proud of the University from which they come.

We shall begin these services by the Combined Choirs singing, "Send Forth Thy Spirit," conducted, as I said, by Brother Kurt Weinzinger.

The invocation will be offered by Elder Milo J. Bosshardt, president of the North Sevier Stake.

The Combined Choirs sang, "Send Forth Thy Spirit."

Elder Milo J. Bosshardt, President of the North Sevier Stake, offered the invocation.

President N. Eldon Tanner:

The invocation was just offered by President Milo J. Bosshardt of the North Sevier Stake.

The Brigham Young University combined choirs will now sing, "I Stand All Amazed," following which Elder Spencer W. Kimball of the Council of the Twelve will be our first speaker this afternoon.

He will be followed by Bishop Victor L. Brown.

The Brigham Young University Combined Choirs sang, "I Stand All Amazed."

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

My brothers and sisters: I desire today to emphasize our responsibility to the children of Father Lehi. In preface may I present this human drama composed of several acts and a number of scenes.

Actors and Setting

The time: yesterday, today, and tomorrow. The place: the world. The performers: flesh and blood and spirit people, awakening from the centuries' long sleep of their ancestors.

There he is running like the wind, barefoot, hatless, long hair in flight, in worn overalls and ragged shirt, his face brown, not only by the Arizona sun and wind, but from his parents, themselves brown-skinned. Barry and his little brother and sisters are a lively group, playing around the rock, pole, and dirt hogan. As we approach they scamper to cover in the hogan. Timidly in the doorway he peeks out as we approach. The Begays, sitting on the dirt floor, are eating their meal.

There is a leg of mutton. There is fry bread. There are no spoons nor forks. There is no milk; they have no cow. There is no salad; they have no garden. Their fare is scant.

Barry is seven. His little brother has no clothes on his little brown body. The little sisters have long, full skirts like their mother's, some silver coins sewed to their blouses.

The mother wears a worn, purple, velveteen skirt, reaching nearly to her ankles and a waist of greenish hue. Out here styles change slowly if at all. Her shoes are high-laced ones, her hair in a bob at the back tied with white wool yarn. The father is thin and tall. He wears his curled-up hat even while he eats. They are not demonstrative, but it is evident that pride and affection are in these humble quarters.

Mother, Home and Daily Life

A few days pass. It is bright and summery. Barry Begay is herding the few sheep. There is little fat on their bones, for this pasture is overgrazed and is dry and dusty. The scraggly dog also shows malnutrition. But as he barks and bites hind legs, the woolly animals heed direction. The little boy has a man's responsibility, for there are coyotes and other predatory animals also starving in this barren valley, and the sheep are precious. The lamb furnishes meat for the table; the pelt covers the cold ground in their hogan, being at once rug, chair, bed, cover. The fleece is sold at the trading post or saved to cord and spin and weave into rugs to exchange for flour and cloth and food.

Under the shade of the lone cedar tree, Mother Begay, an expert in her field, sits on the ground and laboriously works into an intricate design the yarns she has dyed in brilliant colors.

A mile away is another hogan and a little farther another and another. There is no school in reach. How wonderful it would be, the loving parents think, if their own little ones could go to school! But how and when? Maybe someday "Washingdon" would take them to the distant government school. But how could they part from them?

Two years have passed. Nine-year-old Barry may now go to the new government school only three miles away. How they want education for their children! Little Susie can now

herd the sheep and drive away the predatory thieves. John Begay hitches up the hungry-looking horses to the light spring wagon; and they all drive to the school near the trading post, the mother and the children sitting on the floor, the father driving. For Barry it will be a long walk, and at times the wind will be merciless, the sun will beat down like a blowtorch, and the snow will be wet and freezing; but loving parents, ambitious to give their children what they never had, and a starry-eyed little boy are determined to make the effort.

Begays Are Baptized

A year has passed eventfully. It is a summer day, and the wind in whirling cones picks up trash and tumbleweeds and dances across the valley. Two fair and well-groomed young men are walking toward the hogan. Father Begay is fixing his wagon, and Mother Begay sits under the gnarled, weathered cedar, weaving her blanket.

"*Yatehee,*" they say in greeting as they wipe the sweat from their brows and introduce themselves as missionaries for The Church of Jesus Christ of Latter-day Saints. The Begays have heard about the elders whom they called *gamalii.* They become interested as they listen. From the briefcase comes a little black book, and in spite of the Navajo-English language barrier, John and Mary Begay seemed to understand that the book was a history of their "old people" back for ages. It seemed that the spirit which accompanied the strange mixture of words and signs was like a "familiar spirit." Curiosity, genuine interest, and the pleasing personalities of the teen-age ministers brought about many hours of learning, and then one day it happened. The Begay family members were baptized in the little pond some distance away, and when they had returned to the hogan, the young men laid their hands on their heads and conferred upon each the Holy Ghost. The Begays were members of the far-away Salt Lake City church, in which they now had confidence and a warm feeling of belonging. The missionaries returned frequently and taught them. Sundays, the family drove the wagon to the little branch many miles away to meet with the other Indians who were also joining the Church.

Indian Seminary

Time moves on. The Mormon elders have moved a trailer house near the school, and Barry attends the seminary they are teaching. It is crowded, but the elders tell the little red men stories about their forebears and teach them honesty and kindness and goodness and of the big, wide world "out there" where Indian children may have all that non-Indian children have. The little Indians have found real friends in the young elders as they learn English, ethics, and doctrine not taught in the secular school.

Placement Program

Barry is ten years old now, husky, laughing, running, and joking. He is summer-herding the sheep. The missionaries have announced a fantastic program. Barry may go to faraway Utah and live in a good home, attend a superior school, and be given advantages not afforded on the reservation. "Unthinkable," his parents feel at first, to send their little boy so far away for so long a time, but the Littlehorse family had spent one season in the beet fields up there and glowingly told of that promised land of prosperity and opportunity. Convinced it was for Barry's good, they agreed.

When the time came, all the family went in the wagon to the point of assembly, a day's journey away, and, with few tears but pounding hearts, placed their loved boy on the big bus with about thirty other little Indian boys and girls. They stoically stood like statues until the bus disappeared over the distant horizon. The hogan was a little empty without Barry, but opportunity would come to him. The chaperones on the bus were pleasant and tender, the bus driver was kindly, and their faith in their new Mormon brothers and sisters sustained them.

A few days later the Begays received at the trading post a fat letter from the Smiths, the foster family where Barry had become a loved member, telling the intriguing story of how the bus had been met by interested case workers, former missionaries who loved the Indian people, how he had been shingled by a kindly volunteer barber, bathed and shampooed by other friendly volunteer men, and then had been examined by dentists and doctors and interested and concerned nurses, all of whom freely gave their time without compensation. The letter told then of a loving family driving to their comfortable home far away—how he had immediately found real companionship in a white brother his own age. The letter told of Barry's timidity and silence at first and then of his blossoming out when he felt the warmth in his new home and family. And there was a picture of Barry. He was in new overalls and shirt and seemed happy.

Family Life

Now Barry has been home for two summers and eagerly returned to Utah each August. The Begay family themselves are on the big bus headed northward. They locate the Smith family home, and what a joy to these good parents as they find Barry sharing a pleasant room with Sammy. They visit the school, and Barry and Sammy come to meet them—white and brown, arms about each other. What an exultant moment! Embraces, tears, affection, pride. Barry is clean and neat, his eyes sparkling. It is evident he is well accepted here. The teacher comes to greet them, and there is warmth and friendliness.

The Begays attend the Sunday services with the foster family. They are a little fearful of all these sophisticated folks but are soon at ease, and many come to greet them. In the Sunday School there are two or three hundred people, all Mormons like themselves. Two young people give extemporaneous talks, one a little white girl and the other their own Barry. He stands up and speaks up in good English, and their pride knows no bounds. The Sacrament is administered, and, with nine other boys about the same size, Barry, a deacon, carries the plate with the broken bread, then the tray with the little paper cups of water blessed by two larger boys, one of them also an Indian.

What a new world the Begays have now entered! What a world of opportunity for their firstborn. They will try to get their little girls also in the program. They return home at peace, knowing their son is in good hands.

Service In the Church

The summers are delightful for Barry. He is back with the sheep—back in the hogan, where there are now beds and a table and chairs. He is helping the Begay family to get into the regular habit of family prayers on their knees, which was so foreign to them, but they are learning the "Lord's way." They are speaking better English now that Barry teaches them. This carefree summer is a happy one for all the family. Out in the wind and the weather, he runs and yells and plays. On Sundays the Begays drive to the distant branch, and Barry helps with the Sacrament and speaks in the meeting, telling about his experiences in the northern land.

The summer is over, and Barry is as eager to go as he was to return home. Again the family is at the gathering point, and three instead of one climb out of the Begay wagon and board the big bus for the north. The two sisters have mixed feelings of awe and wonder and fear and eagerness. With near empty arms and hearts, the Begay parents return with their smaller ones to the hogan. Their personal sacrifices for their children are calculated ones.

Arriving in Utah, there are happy renewals of friendships. His white brother is overjoyed at the reunion. Barry is now a teacher in the priesthood, and, with a white adult brother, he visits five families and teaches them the gospel. Barry and Sammy are enrolled in seminary where they learn the gospel and to pray and speak and socialize. Barry is in MIA, the youth organization, and takes part in the dramatic skits, sings in the music

groups, and is prominent in athletics. Young Begay for two years wears a Scout uniform purchased with money his generous foster family made possible for him to earn. He will go to Provo with hundreds of other Explorers, white, brown, and yellow. Now he is a priest. He may baptize with authority, bless the Sacrament emblems; in fact, no privilege of any boy is denied this fast-growing, young brave.

Graduation

Eventful, full years have passed. It is graduation night, and Barry and his friend-brother are in cap and gown and in the line to receive high school diplomas. His foster family are as proud of Barry as of their own son. Barry has been president of his class, presiding over white and red. He was swift and strong and accurate on the ward basketball team. He has participated in every activity of the school, Church, and community.

At home this summer, he finds his parents have been prospering. Their faithful lives have brought them a degree of prosperity. No money do they spend on tobacco or liquor. All goes into their progressive living. Barry is surprised to find this time a two-room, frame house out in front of the hogan. There are curtains at the windows and rugs on the lumber floors and a cupboard with dishes and pots and pans. The gospel and the church associations are working miracles with the Begay family. When on Sunday he is called on to speak by the Indian president of the branch, he stands tall and straight and there is firmness in his voice as he says: "I am proud I am a Mormon. I am grateful for all the kindness of the people of the Church. I am proud I am an Indian. I am proud of my people. I intend to train to serve them; I shall attend Brigham Young University, and then I desire to fulfill a mission for the Church."

Missionaries, Red and White

Another year is history. Two young nineteen-year-olds, one red and one white, are driving a car on the Indian reservation. They approach a cluster of hogans and spend the day among the families. The white companion sits quietly, adding a thought now and then; but the Indian elder—for he now holds the highest priesthood known to man—can speak two languages fluently. He knows these people's thinking processes, their idioms and expressions, their reactions. He is educated and inspires confidence. Coffee is thrown away, and milk substituted. No more liquor for these good people—that money will go into fixing up the home. A baptismal service is being conducted at the river, and twenty men, women, and children are brought into the fold of Christ's Church. The two missionaries take turns in baptizing and confirming. A little branch is soon organized; and Elder Begay is its first president, soon to be replaced by the older Indian converts as they are trained.

Teaching Navajo

We enter a new chapel on the reservation and hear a chatter which is unintelligible. Why such a noise on this weekday morning? We open the door and see about ten young missionaries in a semicircle and Barry, the expert, as instructor. He is drilling them in Navajo so that they may better reach the understanding of the Indians on the reservation. He gives them a word. In unison they repeat it over and over. He corrects their pronunciation. He gives them a sentence, and they respond individually and as a group hundreds of times. A couple of intense hours and they take a breather, then are at it again. Their sounds must be near perfect. From Monday to Saturday they drill, then return to proselyting for three weeks using that which they have learned, and they note that the Navajos listen more intently now. Another week of drilling, then three weeks putting to use that which they have learned. Oh, how the Indians drink in the gospel message as it comes flowing clearly and distinctly from Elder Begay and his companions. The baptisms increase, and the branches grow.

To College

Two years have flown by as by magic. Elder Begay says farewell to his fellow missionaries, stops a few days at the Begay home to ruffle his hair, put on his old overalls, run with the dog, tend the sheep, and to tell his loved folks more about the glorious message he has learned—and of the beautiful, talented Indian girl he met at the university, and of her concurrent mission in the Northern Indian Mission, and of his growing romantic interest in her. As he returns to college, the wise and generous tribe gives him a scholarship, making his further education a certainty. There is pride and heartache, loneliness and joy as the Begays wave at the northbound bus heading for Provo [Utah].

At the Temple

Time flies on wings of lightning. We are now in a beautiful temple dedicated in "holiness to the Lord." The room is large, modest, exquisite. The tan rug helps keep a sacred quietness. In the center is the altar tastefully upholstered. Many people are here in white, for they, with Barry and the returned lady missionary Gladys, also have previously secured their holy endowments in the temple. The many witnesses are both Indian and non-Indian.

Four parents are here, exultant: the foster parents, the Smiths, so kind and gracious and generous; and there, miracle of miracles, are John and Mary Begay. The years and the associations have made some changes. They are older now. His long bobbed hair of years ago is short. He has been wearing a suit; his shoes have been shined and his clothes pressed. There he sits, tall and dark and handsome in his white temple clothes—robes appearing to be even whiter in contrast with his ruddy, happy, smiling face. And there sits Mary. Though she still loves her beads and turquoise, her silver and her velveteen, she now modernizes and styles her hair and dresses. And there she sits smiling, wondering, expectant, and happy beyond expression. Today she is to be sealed for all eternity to this stalwart husband with whom she has shared joy and pain, hardship and privilege, wind and weather; and she will be his loved wife for endless ages. How glad she was that the Mormon elders found her long ago weaving under that gnarled cedar! These new gospel truths are even more beautiful now.

And here we are in the house of the Lord, and with the eternal priceless keys of the priesthood, I am performing these holy ordinances. What a beautiful couple they are as tall, stalwart, intelligent Barry and his bright-eyed sweetheart Gladys stand admiring each other, then kneel and are sealed for all eternity! She wipes a tear, and his eyes are glistening. These and the tears from others around the room are not white tears or red tears for tears are not white tears or red tears, for tears are colorless, but impressive tears as they roll down both brown faces and white.

And now John and Mary come to the altar. Ah! What joy! What satisfaction! What accomplishment! A long looked-for and awaited privilege is finally here. They kneel at the altar. The faces, which were near expressionless that first time we saw them, are now beaming. There is a new light in those eyes. In their white temple clothing, they look heavenly. And through the impressive priesthood ceremony, Mary becomes the wife of John for all eternity. These tears are quiet, happy tears. There are, you know, tears of ecstasy and joy, and these were of that holy kind.

Now John and Mary and Barry and his brother and sisters, all in white, become a tightly sealed eternal family. The guests are embracing them, and happy faces respond to kindly congratulations.

Degrees

The today is gone; tomorrow dawns. More years pass on. We are on the university campus. The organ is playing a staccato march. A long double line of people in dark gowns, some adorned with bright colors and all

with tasseled caps, march from the gathering field to the auditorium. The main body of the house is occupied by the graduates, the sidelines by relatives and friends. I peer about for certain faces. Ah yes, they are there on the sixth row, and the Begay parents are beaming. By them is Gladys with two little ones by her side and a baby in her arms. The marching lines are punctuated with darker faces. Yes, there is an Indian graduate, and there, and there, and there. How rewarding! And there is Barry. How handsome he is, and poised! Our pride is boundless. And now the president of the university is awarding the doctor's degrees. When the name "Barry Begay" is spoken, my heart jumps. Barry Begay with a doctor's degree! Our Barry Begay with a PhD! *Our* Barry Begay! All our efforts, our disappointments, our worries, our battles with contending forces, all our waiting and striving and praying! Our dreams are coming true! John, Mary, and Gladys modestly wait their turn to express pride and affection to their Dr. Barry Begay.

Tribal Leadership

The scene changes to the Hole in the Rock at the Red Haystacks Cliffs at Window Rock. Several years have passed. We enter the little "Petagon" in little "Washingdon," and at his desk in a most vital position is tribal councilman Barry Begay, tall and handsome and wielding a powerful influence among his people. Because of him and his fellow workers, the Indians now ride in better cars on safer highways to better homes. There are lights and water and telephones and radio and TV. Their sick and afflicted are treated in modern, well-equipped hospitals, and Indian nurses attend the patients for whom Indian doctors prescribe and on whom they operate. Tribal funds derived from gas, oil, coal, and timber guarantee every Indian child schooling through college. The former powwows are now fairs—dignified, colorful, impressive, national attractions. The Indians are experts on the farm, on the grazing lands, in the silversmith shop. Indian teachers train the little ones; Indian lawyers look after legal matters. Trained Indians are prominent in office, industry, business, government, and on college faculties. There are Indian governors, senators, and impressive and influential laymen.

Church Leadership

The scene changes and years pass. It is the Sabbath, and stake conference is in session. The great congregation is mostly Indian. The one-hundred-voice choir is a dark-skinned folk, though they are now much lighter. They have long been delightsome. It is 10 am. General Authorities from Salt Lake City are on the stand. The high council and the bishoprics, largely Indian, sit on the stand of the newly completed stake and ward building. Here is dignity and impressiveness. Three thousand eyes and an equal number of ears are focused on the impressive man who rises to the pulpit and opens the stake conference. It is President Barry Begay, former bishop, called Doctor Begay at the little "Petagon," who preaches such a profound sermon to his people. His children are all being well trained. His son Barry, Jr., is on a mission in Bolivia.

It is President Begay, Doctor Begay, Brother Begay, Elder Begay who administers to the sick in the hospital, preaches funeral sermons, assists people with their marital, moral, financial problems. It is *our* Barry Begay, a little boy who is now a big man.

Finale

Barry Begay is typical. There are thousands of Barrys. They are of many tribes from New York to San Diego, and from Alaska to Florida, and from the isles of the sea. They are of numerous tribes and of many languages and dialects. They are coming from Cardston and Bemidji, from Blackfoot and Hopi-land, from South America and Mexico. They are coming to training in schools and church, growing in wisdom and coming into their own, learning the best of the white man's culture and retaining the best of their own.

The Lord chose to call them Lamanites. They are fulfilling prophecies.

They are a chosen people with rich blood in their veins. They are casting off the fetters of superstition, fear, ignorance, and prejudice and are clothing themselves with knowledge, good works, and righteousness. And this Church is elated to have an important part in bringing about this transformation. The prophet echoed the promise of the Father of us all when he wrote:

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end they shall be lifted up at the last day, . . . how beautiful upon the mountains shall they be." (1 Nephi 13:37.)

Yesterday they were deprived, weakening, vanishing; today thousands are benefiting in the Indian seminaries, in regular seminaries and institutes as they become involved in the placement program and church work within the stakes and missions. Numerous are receiving secular as well as spiritual training in Mexico, South America, and Hawaii and the isles of the sea. Many are now in college and large numbers in full-time mission service. Tens of thousands are now eligible for superior training and service through church organizations in all the Americas and in the Pacific. Lamanite-Nephite leaders are now standing forth to direct and inspire their people. *The day of the Lamanite is come,* and tomorrow will be even better.

Waif from the Streets

May I conclude with this experience of my friend and brother, Boyd K. Packer, as he returned from Peru. It was in a branch Sacrament meeting. The chapel was filled, the opening exercises finished, and the Sacrament in preparation. A little Lamanite ragamuffin entered from the street. His two shirts would scarcely make one, so ragged they were and torn and worn. It was unlikely that those shirts had ever been off that little body since they were donned. Calloused and chapped were the little feet which brought him in the open door, up the aisle, and to the Sacrament table. There was dark and dirty testimony of deprivation, want, unsatisfied hungers—spiritual as well as physical. Almost unobserved he shyly came to the Sacrament table, and with a seeming spiritual hunger, leaned against the table and lovingly rubbed his unwashed face against the cool, smooth, white linen.

A woman on a front seat, seemingly outraged by the intrusion, caught his eye and with motion and frown sent the little ragamuffin scampering down the aisle out into this world, the street.

A little later, seemingly compelled by some inner urge, he overcame his timidity and came stealthily, cautiously down the aisle again, fearful, ready to escape if necessary, but impelled as though directed by inaudible voices with "a familiar spirit" and as though memories long faded were reviving, as though some intangible force were crowding him on to seek something for which he yearned but could not identify.

Safe Harbor

From his seat on the stand, Elder Packer caught his eye, beckoned to him, and stretched out big, welcoming arms. A moment's hesitation and the little ragamuffin was nestled comfortably on his lap, in his arms, the tousled head against a great warm heart—a heart sympathetic to waifs, and especially to little Lamanite ones. It seemed the little one had found a safe harbor from a stormy sea, so contented he was. The cruel, bewildering, frustrating world was outside. Peace, security, acceptance enveloped him.

Later Elder Packer sat in my office and, in tender terms and with a subdued voice, rehearsed this incident to me. As he sat forward on his chair, his eyes glistening, a noticeable emotion in his voice, he said, "As this little one relaxed in my arms, it seemed it was not a single little Lamanite I held. It was a nation, indeed a multitude of nations of deprived, hungering souls, wanting something deep and warm they could not explain—a humble people yearning to revive memories all but faded out—of ancestors standing wide-eyed, openmouthed, expectant

and excited, looking up and seeing a holy, glorified Being descend from celestial areas, and hearing a voice say: 'Behold, I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are. . . . and in me hath the Father glorified his name. . . .

" 'I am the light and the life of the world. I am Alpha and Omega, the beginning and the end.' " (3 Nephi 9:15, 18.)

This day of the Lamanite brings opportunity. Millions farm the steep hillsides of Andean ranges and market their produce with llamas and horses and burros. They must have the emancipating gospel. Millions serve in menial labor, eke out bare subsistence from soil and toil. They must hear the compelling truths of the gospel. Millions are tied to reservations, deprived, untrained, and less than they could be. They must have the enlightening gospel. It will break their fetters, stir their ambition, increase their vision, and open new worlds of opportunity to them. Their captivity will be at an end—captivity from misconceptions, illiteracy, superstition, fear. "The clouds of error disappear before the rays of truth divine." (Parley P. Pratt, *Hymns*, 269.)

And Nephi's vision is realized:

". . . I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth. . . ." (1 Nephi 14:12.)

The brighter day has dawned. The scattering has been accomplished; the gathering is in process. May the Lord bless us all as we become nursing fathers and mothers (see Isa. 49:23 and 1 Nephi 21:23) unto our Lamanite brethren and hasten the fulfillment of the great promises made to them, I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder Spencer W. Kimball of the Council of the Twelve has spoken to us.

Elder Victor L. Brown, second counselor in the Presiding Bishopric, will now speak to us, and he will be followed by Elder ElRay L. Christiansen, Assistant to the Twelve.

Bishop Brown.

BISHOP VICTOR L. BROWN

Second Counselor in the Presiding Bishopric

My dear brethren and sisters and friends, I appreciate the opportunity of being with you this beautiful afternoon in this historic building located in the valley of the mountains. I am grateful for the blessing of living in this land where we may worship in freedom. This gratitude is more meaningful today because of a short visit behind the iron curtain a few weeks ago, where the state police determine who will worship where and when.

I am grateful beyond expression for the blessing I have had for the past four years of associating with these great men, the General Authorities of the Church. My constant prayer is that I will not disappoint them nor my Heavenly Father in trying to carry out my responsibilities.

Morals of Youth

An article published some time ago in *Town and Country* was condensed for the *Reader's Digest*. It was entitled "What Parents Think about Campus Morals." If I counted correctly, there were twelve responses published. They represented many different areas of the country. I was interested in the reaction of parents to the prior survey mentioned in this article reporting a breakdown in morals on many campuses throughout the nation. Of the twelve representative replies, most parents seemed to feel a need for change. All of them felt an urgent need for better discipline on the part of the colleges and universities. Only two mentioned that parents had any

responsibility in this problem. The rest seemed to feel that it was the responsibility of the schools.

Some weeks ago a news release told of the brutal attack of a group of so-called overprivileged teen-age boys on a girl, and then the efforts of one of the fathers who happened to be a prominent businessman in the city to ward off any prosecution of his son with the statement that boys must let off steam sometimes.

The other evening at our dinner table, one of the children wanted to leave to participate in another activity. He hadn't quite finished his salad. I told him that as soon as he finished the salad, he could be excused.

My attention was diverted for a moment or two, and off he went. When I called to him, he assured me he had finished his salad.

As I helped to clear the dishes, I removed the cover from the disposal, and there before my eyes were the two pieces of tomato that were supposed to have been eaten. A discussion followed. He knows I haven't forgotten the incident, but I think he has forgotten that he still needs to establish the punishment.

Responsibility for correction

After our discussion, I overheard him remark to his sister, "All of this for just two old pieces of tomato."

I cite these three incidents because I think they have something in common. They have a thread of weakness that to me is one of the most insidious problems we face today, and this is *the failure on our part to be willing to accept full responsibility for our own actions.*

In the first case, the parents apparently felt the educational institution had the responsibility to discipline the students, and this is as it should be. But more important is the question "What responsibilities had the parents in rearing their children, in teaching them proper standards, infusing them with a sense of self-discipline, inspiring them to have the courage to face up to the consequences of their own actions?"

Responsibility of Parents

If the parents had accepted their responsibility, the school's problem would have been infinitely easier. All too often parents look to others to carry out responsibilities that rightfully belong to the parents. They sometimes even use worthwhile activities such as church or civic work as the excuse to absolve themselves of some of their responsibilities in the home. Too many parents blame others for the problems their children experience when in reality the basic responsibility is on their own doorstep. Until we, as parents, accept the full responsibility for training our children to be honest, to be moral, to exercise self-discipline, to have integrity and other basic virtues, we cannot say we have shouldered our full responsibility.

In the second case, we see an indulgent father at his very worst, trying to shield his son from facing up to the consequences of an unlawful and heinous crime, excusing him by saying, "Boys will be boys."

No matter what the father's motivation, by failing to teach his son that he must answer for his actions, he is doing him a terrible disservice. What will the son's next offense be? And will the father try to place the blame on someone else when his excuse, "Boys will be boys," becomes meaningless? Unless this father teaches his son that he, the son, must answer for his actions no matter what the consequences, he will fail as a father.

Finally, the third case. It would be so easy to shrug off this incident as just one of those childish occurrences. There were just two old pieces of tomato involved. For some reason I couldn't see it that way. To me, if this wonderful boy, whom I love very dearly, is not taught that he cannot be just partly honest, that he is either an honest person or he is not, if he is not taught that on small things he must face up to the consequences and answer for his actions, how can he possibly know later in life that he must answer for his actions when more serious things are involved?

Responsibility of Children

This then is the challenge! What a great one it is—not only to be willing to answer for our own actions but to teach our children that they must be willing and have the courage to answer for their actions. Many of the evils that beset the world today can be traced to this weakness.

Too many people today are passing the buck, not willing to own up to their own responsibility.

If we, as parents, will teach our children to have a sense of responsibility, a willingness to answer for their actions, we will be a blessing to them, and they in turn will be a blessing and a delight to all with whom they associate.

I am grateful for my responsibilities as a parent. I am grateful for my responsibilities in the Church. I know it is true. I know without a shadow of a doubt that God lives, that Jesus Christ gave his life that we might live. I know that God has a mouthpiece on earth today in the person of David O. McKay.

I humbly pray, my brothers and sisters, that all parents will sense their responsibility toward their children and that they will carry that responsibility in a pleasing and acceptable manner to our Heavenly Father, in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder Victor L. Brown of the Presiding Bishopric has just spoken to us.

Elder ElRay L. Christiansen, Assistant to the Twelve, will now speak to us.

ELDER ELRAY L. CHRISTIANSEN

Assistant to the Council of the Twelve Apostles

My brethren and sisters: With all my heart I wish to express appreciation to this wonderful chorus of students from the Brigham Young University for having sung those two highly appropriate numbers. It is as if they had expressed the prayer that I have had in my heart, "Shed forth thy Spirit, O Lord," and then that very humbling hymn which they sang so beautifully, "I stand all amazed at the love Jesus offers me."

In what I shall say, I have in mind particularly you who have yet to act upon two momentous questions: Whom shall I marry? Where shall I marry?

There are many ways of doing things; but surely, in anything we do, there's no better way than the right way. And the Lord's way is always the right way. And fortunately, he has made his way very plain. Seldom is our problem one of knowing what is right, but rather in having the wisdom and the will to *do* what is right.

Far-reaching Consequences of Marriage

In my opinion, the most consequential event in your life takes place when you are united as husband and wife. It is bound to have a far-reaching effect upon your future. Like the ripples caused by a pebble cast upon a placid pool, the decision you make in regard to where, with whom, and by whom your marriage ordinance is administered will affect not only you, but the lives of many others, especially your children. In fact, it will likely affect generations to come.

In a matter of such vast importance, it is imperative that sober thought be given to your marriage long before it takes place. It is not merely for biological, social, or economic reasons that two people are united in matrimony. The purpose of marriage is far more sacred and more far-reaching than that.

We must realize, first of all, that marriage is a holy relationship de-

signed by our Heavenly Father for the divine purpose of perfecting us and those who follow us. This is done in part by the husband and wife learning to love and respect each other as they should and in rearing children in the manner prescribed by the Lord.

Dearest Possessions

After all, a person's dearest possessions are his loved ones—his companion and his family. In the hearts of most of us there exists a deep spiritual affinity for our loved ones. It is natural to enjoy each other now and to look forward with assurance to a grand reunion with them in the resurrection. True love is not earthbound. It is as eternal as our spirits, which never die. A continuing association in this life and in the next with those we love should be the great desire of every person. It is the ultimate! It is the greatest achievement in mortality!

It was President George Albert Smith who said this: "Fathers, I do not care how much property you have, what honor you may attain to—it is immaterial to me whether your names are written in the records of history because of your accomplishments. . . . The greatest blessings [you can ever acquire] are your boys [sons] and your girls [daughters]." (*The Church News*, February 22, 1947, p. 8; The Improvement Era, January 1965, p. 27.)

But such an eternal relationship with our loved ones does not come about automatically, as some have supposed. It must not only be planned for; it must be *earned*.

Do you realize that only when you have lived in harmony with all the laws and ordinances of the priesthood, which include those administered in holy temples, that you can expect to find yourselves prepared to dwell in what I sometimes refer to as the "Kingdom of Families"?

Abide Celestial Law

In a revelation to the Prophet Joseph Smith, the Lord has said: "And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom.

"For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory." (D&C 88:21-22.) And it is in that kingdom where husbands and wives will continue as such and where we may be surrounded by our loved ones, if we are willing to "pay the price."

Our heritage of doctrine in this Church and of knowledge and of authority to act in the name of the Lord is tremendous. How fortunate it is that after its absence from the earth for hundreds of years the Lord has revealed anew the principle of the covenant of eternal marriage and has restored the divine authority to administer it. It is here. It is yours to embrace! With the knowledge that it is the Lord's way and therefore the right way, no Latter-day Saint with a concordant spirit would deviate from it. Some may say, "Why not try a civil marriage first and if it works then later on go to the temple?" But surely the time to be married right is when you marry. Can we consign the Lord's prescribed way to a secondary position? We cannot. When you consider the incomparable blessings and the promises that may be realized in a marriage that may be perpetuated through the eternities ahead of you as compared with a temporary association, your desire, your determination should be to take hold of and *insure* these blessings and promises.

If ever there was a time to be realistic and to act in the light of things as they are, if ever there was a time to "use your heads," so to speak, it is when the thought of marriage first enters your mind, and from that point on to strive to become worthy and prepared to enter into that holy place and there receive the blessings that the Lord has awaiting for the faithful.

The necessity of this is emphasized in the words of President Joseph F. Smith who explained so clearly: "Un-

less a man and wife are married by the power of God and his authority, they become single again, they have no claim upon each other, after death; their contract is filled . . . and is therefore of no force in and after the resurrection. . . ." (The Improvement Era, July 1902, p. 716.)

This means that those husbands and wives who do not accept this heaven-sent gift will come forth in the resurrection separately, with no claim upon each other and with no claim upon their children. Think of it! To pass by this would be to pass by the greatest of all gifts that God can offer us—the means to eternal happiness.

The Power of Covenants

It is comforting to know that death need not long separate husbands and wives and that death will not separate them if the sealing received in the temple is approved by the Holy Spirit of promise, which is the Holy Ghost. Moreover, death does not deny parents from associating with their children if they are born in the covenant previously made by their parents in the holy temple or if they are sealed in holy temples as families, provided, of course, that all remain faithful to the end.

Such ". . . children are legal heirs," said Brigham Young, "to the Kingdom and to all its blessings and promises, . . ." (*Discourses of Brigham Young*, 1946 ed., p. 195.)

When two souls have a true love for each other—a genuine, tender affection, not merely a physical attraction—when they are really united in spirit, having the same lofty ideals, the same beliefs, the same standards, trusting each other, confiding in each other; when there is sincere recognition of honor, virtue, and devotion; when such people are joined together through the sealing power and the ordinances thereof, their marriage, if continued on such a basis, should give them assurance and comfort in the thought that even though death may part them, yet in the resurrection they shall come forth and live in the family relationship forever.

In all kindness may I remind you that this is *your* earthly life that you are living *now*—yours. You will live it but once! There will be no rerun. There will be no repeat performance. What you do now in this life determines where you will be in the life to come. It is your future, your destiny, that you are molding.

Plan Marriage by the Right Course

You made good in that pre-earth life, of which we have heard today. You must not now "fumble the ball" on the eighteen or twenty year line. When you do take a wrong course, you are undoing the work of your prior existence, for there you struggled for ages to reach mortality where you now are.

My beloved friends, young men and young women, God bless you to keep your lives clean and wholesome, that you may go to him in prayer and ask him to guide you in choosing your mates, and when chosen, that you may both live so that you may enter the house of the Lord in worthiness, for there is no better way than the right way; and the Lord's way is always the right way. A marriage begun the right way starts you on the course to happiness, to the sweetest joy known in this life and throughout the eternities.

To this I bear testimony and pray for all of us the blessings of the Lord to continue and to be increased according to our merits, in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner:

Elder ElRay L. Christiansen, Assistant to the Twelve, has just spoken to us.

Brother Kurt Weinzinger will lead the congregation and choir in singing, "Come, Come, Ye Saints."

After the singing, Bishop Robert L. Simpson of the Presiding Bishopric will speak to us.

Will you all stand please?

The Congregation joined with the Combined Choirs in singing the hymn "Come, Come, Ye Saints."

Bishop Robert L. Simpson of the Presiding Bishopric will now speak to us, and he will be followed by Elder Milton R. Hunter of the First Council of Seventy.

BISHOP ROBERT L. SIMPSON

First Counselor in the Presiding Bishopric

Twenty years ago during World War II, I walked near the Mediterranean Sea by a city known anciently as Caesarea Philippi. I was all alone. I had come there with the hope of recapturing some of the surrounding influence that gave background to one of the significant discussions of all time. I refer to that occasion when the Savior had asked his disciples: "Whom do men say that I the Son of man am?"

The Great Testimony

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets."

Then Christ became more direct, ". . . But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God." (Matt. 16:13-16.)

As never before, the strength, the power, the conviction of that testimony declared so many centuries before had become mine to cherish and harbor as an integral part of my own personal testimony.

Reawakened at Caesarea

What happened to me that beautiful morning in the coasts of Caesarea Philippi was not unique nor was it physical in any way. As Christ explained to Peter: ". . . flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (*Ibid.*, 16:17.) Peter was the recipient of personal revelation! And in like manner this same sweet confirmation of testimony can permeate the hearts of all truth-seeking, conscientious Latter-day Saints the world over. This great gift of personal revelation is unmistakable; it is direct. It is a more sure communication than the audible spoken word; for that which we hear through mortal ears is sometimes distorted, so often misunderstood. This precious gift of spirit speaking to spirit is infallible and direct and, in the case just cited, came from a loving Heavenly Father to his faithful disciple Peter.

During this same conversation, Peter's revelation was referred to as a rock—a rock firm and immovable. ". . . and upon this rock," the Savior declared, "I will build my church." (*Ibid.*, 16:18.) He selected rock as the perfect symbol of uncompromised truth, the only possible foundation upon which to build his true Church —the rock of revelation.

This same rock of revelation is broad enough for all mankind to build upon. It beckons to all individuals who are willing to put on his yoke, for it is easy and the burden is light. The author of all truth has declared it so.

As a child of God man is never forsaken by him. War and contention among men whether it be an international conflict or a form of family disunity is not God's will. Man's unhappiness is of his own making—a direct result of nonconformity to the plan of life as contained in Heavenly Father's blueprint for happiness. Men never fail because of God's revealed word, but rather, in spite of it.

We Can Know as Peter Knew

So how can we know as Peter knew? How can a person achieve this reassuring, motivating certainty that God lives? Surely, if there were no doubts our course would be undeviating. Can it be that only a few are chosen to receive this most precious gift of personal assurance?

The purpose of all creation is, hopefully, that all men may qualify to return to His presence. Now, there are

those who spend most of a lifetime debating with themselves. They ask: Is it worth it? or, How can I truly know that this or that is God's will?

As the Savior taught in the temple on one occasion, the Jews marvelled at his wisdom and knowledge. "How knoweth this man letters, having never learned?" they asked.

"Jesus answered them, and said, My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:14-17.) The key phrase, of course, is, "If any man will do his will." The doing is of prime importance.

Meekness Brings It

We are always touched when we hear a chorus of Primary children sing, "I Am a Child of God." The last two lines of that inspired song read: "Teach me all that I must know, To live with Him some day." I understand that future printings will follow a wise suggestion made by Brother Kimball, that the word "know" be changed to "do." "Teach me all that I must *do*, To live with Him some day." Only in the doing can we be assured of a confirmation by the spirit—yes, by good works we do become eligible for personal revelation.

May we now turn to another important key to this vital and sought-after knowledge of Deity. Two thousand years ago the great high priest Alma was travelling from city to city. He knew something about personal revelation and seemed most anxious to share it with those he attempted to teach as he declared:

"Behold, I testify unto you that I do know that these things whereof I have spoken are true. And how do ye suppose that I know of their surety?

"Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me." (Alma 5:45-46.)

Fasting and Prayer

Now, Alma points out here that he did something more than just carry on the work. He hastened his process of sure knowledge through fasting and prayer. "I have fasted and prayed many days that I might know these things of myself." These same principles will work for each of us today. Fasting has been practiced by men seeking spiritual strength from the very beginning of time. David the Psalmist tells how he humbled his soul with fasting. (2 Sam. 12:16ff.)

And now speaking of prayer, if prayer were important for Alma, it is important for us, too. It is folly to think in terms of having this highly spiritual information made known to us by the Holy Spirit, without first parting the veil through prayer. It was this important step that led to this greatest of all dispensations, the Dispensation of the Fullness of Times. The young lad Joseph was touched by that invitation of Holy Writ, the promise given for all men alike: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (Jas. 1:5.)

To Gain Wisdom

When we want bus travel information, we go to the bus terminal; when we want financial assistance, we seek out a banker; so why not go directly to God for a confirming testimony of him and his work?

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

"Or what man is there of you, whom if his son ask bread, will he give him a stone?

"Or if he ask a fish, will he give him a serpent?

"If ye then . . . know how to give good gifts unto your children, how

much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:7-11.)

There is no sweeter work than his work. There is no joy to compare with the blessed assurance of obedience to his laws and ordinances. But we only do his work and obey his law when we are convinced that it is most important. This is why we must remove with all haste those barriers that would prevent such assurance from a loving Heavenly Father who is so anxious that we receive. May we guard against the condition that Laman and Lemuel found themselves in. They refused to cooperate in God's work even after receiving unmistakable direction from an angel and the still small voice. Nephi records that they were "past feeling," that they "could not feel his words." (1 Nephi 17:45.) It is interesting to note that it was they, not God, who broke the bond. This seems to be the pattern, and our day is no exception.

The Testimony "Last of All"

I feel sorry for the man or woman who has become so negative that he is "past feeling" so far as the things of God are concerned. But we all rejoice as we see those who stand out in the crowd as a beacon on a hill, declaring with Alma that ". . . the knowledge which I have is of God" (Alma 36:26); those who reconfirm the testimony of Job, "For I know that my redeemer liveth, . . ." (Job 19:25); those who stand firm with Joseph Smith and Sidney Rigdon in their famous declaration, "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: *that he lives!*" (D&C 76:22. Italics added) and then those who can feel with Peter, "Thou art the Christ, the Son of the living God." (Matt. 16:16.)

The world needs assurance. The world needs some solid rock to replace shifting sand. The world needs men with conviction about things most important. The world needs the added strength of several thousand more clarion voices that teach only truth because they live by the truth.

To my mind, the main strength of the world we live in is the strength of his true Church. And where is the main strength of his true Church? Not in the buildings on this block, nor is it found in any group of men who might be designated as leaders for a short season. In my opinion, the Church has its foundation in the heart, in the home, and in the testimony of every worthy member. The widow cannot pay her mite, nor is it possible for an unselfish scoutmaster or quorum leader or dedicated bishop to take time to help a boy except the kingdom of God on earth is strengthened and the world is made a little more secure on its foundations.

Indeed, the Savior of the world has declared if a foundation is built on the solid rock of revelation, be it an individual, a group, a nation, or the world, that ". . . the gates of hell shall not prevail against it." (Matt. 16:18.) Peter heard it on the shores of Caesarea two thousand years ago. I found it still there undiminished twenty years ago, and you can find it in your quiet place today, tomorrow, and forever. May we ever be available for that most precious gift of the spirit—personal revelation—is my prayer in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Bishop Robert L. Simpson of the Presiding Bishopric has just spoken to us.

Elder Milton R. Hunter of the First Council of the Seventy will now speak to us.

ELDER MILTON R. HUNTER
Of the First Council of the Seventy

My dear brethren and sisters, I am very grateful for the privilege of once again bearing witness to the restored gospel of Jesus Christ.

On a certain occasion I had a conversation with Dr. Frederick L. Paxson, chairman of the History Department at the University of California and one of America's outstanding historians. This conversation suggests God's method of transmitting light and knowledge to his children here on earth, and so I shall use it as the basis of my talk today.

Historian Appraises Brigham Young

Dr. Paxson stated that it was his opinion that Brigham Young was perhaps the greatest colonizer that the world had ever known. He explained that after founding Salt Lake City, Brigham Young sent settlers in every direction from that center, resulting in colonizing an expansive desert country. Dr. Paxson stressed the point that wherever President Young told his followers to go, they went without any hesitation. Then he gave his reasons to account for Brigham's outstanding success as a colonizer.

"Brigham Young," so he explained, "was one of those rare individuals blessed with an exceedingly forceful personality. He was a man naturally endowed with unusual powers of leadership. Through those natural powers of leadership and as a result of his unusual forceful personality, he was able to completely dominate the lives of the Latter-day Saints. Thus his followers always did Brigham's biddings."

After completing his explanation, Dr. Paxson said to me, "Am I not correct, Mr. Hunter, in my appraisal of Brigham Young, and are not these the reasons why he was so successful in colonizing such a vast empire in the great West?"

I replied: "No, Dr. Paxson, in my opinion the reasons you gave are not the most vital factors which caused the Mormon leader to do such an outstanding job as a colonizer. I do agree that he possessed the powers of personality and leadership that you described, but there is another factor far more important than anything that you mentioned which completely dominated the lives of Brigham Young and his people.

Basis of Brigham Young's Power

"The supreme reason Brigham Young and all the Saints migrated to Utah was that each of them had in his heart a burning testimony of the truthfulness of the restored gospel of Jesus Christ. Each one accepted without any mental reservation the reality of the existence of God the Father and Christ the Son and felt a close personal relationship to them. It was a positive fact to each Latter-day Saint that the Eternal Father and his Only Begotten Son had appeared to Joseph Smith in the Sacred Grove, and also that other heavenly beings had appeared to the Prophet and given to him the priesthood through which he had organized the true Church of Jesus Christ. They firmly maintained that all the principles and ordinances of the gospel which had been on earth in former dispensations were revealed from heaven to the Prophet Joseph. Thus, Brigham Young and his followers maintained that Joseph had been God's mouthpiece here upon the earth—his holy prophet, seer, and revelator—just as literally as had any of the Old Testament prophets.

"Following the martyrdom of Joseph Smith, the members of the Church who migrated to Utah maintained that all the power and authority from God which had been brought by heavenly beings to Joseph had been bestowed upon his successor, Brigham Young. The Saints were positive that their pioneer leader was now God's holy anointed prophet, seer, and revelator. His word was accepted, therefore, as the word and the will of

the Lord. The Saints firmly believed that they with Brigham were building the kingdom of God under divine direction from heaven.

"Thus, Dr. Paxson," I concluded, "an individual testimony of the gospel of Jesus Christ possessed by each Latter-day Saint was actually the dynamic force which caused Brigham Young and his followers to withstand mob violence and terrible persecutions in the East, to leave their homes and comforts of life, and to willingly suffer untold hardships, hunger, disease, and —for many of them—death, and endure numerous other difficulties encountered in making more than a thousand miles' trek through the wilderness to their promised land. Their positive, dynamic testimonies caused thousands of people to follow Brigham Young's suggestions, obey his instructions and commands, and successfully make 'the desert . . . blossom as the rose.'" (Isa. 35:1.)

Testimony of the Gospel

My brethren and sisters, this power, known as testimony of the gospel, is one of the most dynamic forces in the world when it comes into a person's heart. It is that divine power which lights up men's souls and gives them deep feelings, indescribable inward peace, unbounded joy, and great understanding. Yes, it endows them even with hidden treasures of knowledge. It guides them back to God. Paul, the ancient apostle, tells us from what source mortals get their testimonies. He wrote:

"For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. . . .

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:11, 14.)

Spiritual, Not Physical, Senses

From Paul's statement it is evident that people do not obtain their testimonies through their physical senses but through their spiritual senses. Thus Brigham Young and his people obtained their knowledge directly from God, receiving it through their spiritual senses, and so a testimony can be termed spiritual knowledge. Those who have received strong testimonies feel that spiritual knowledge may be even more real than knowledge gained through the physical senses. A statement made by Brigham Young illustrates his personal conviction regarding this matter. To quote:

"Men talk about what has been accomplished under my direction, and attribute it to my wisdom and ability; but it is all by the power of God, and by intelligence received from him. . . . What I know concerning God, concerning the earth, concerning government, I received from the heavens, not alone through my natural ability, and I give God the glory and the praise." (*Discourses of Brigham Young*, 1926 ed., p. 664.)

Channel of Spiritual Gifts

The Holy Ghost is the medium through which God operates in giving to men revelations, testimonies of the gospel, and all other spiritual gifts. Perhaps you recall that shortly before his death, Jesus said to his apostles:

"If ye love me, keep my commandments.

"And I will pray the Father, and he will give you another Comforter, that he may abide with you for ever; . . .

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:15-16, 26.)

The Lord declared that ". . . the Comforter, the Holy Ghost, . . . knoweth all things." (D&C 35:19.) His principal function is to bear witness, or testimony, to the hearts of righteous people. Throughout all ages the Holy Ghost has borne witness of ". . . the Eternal God, and the Messiah who is the Lamb of God. . . ." (1 Nephi 12: 18; D&C 20:27.) It is a fact of spe-

cial significance that the Holy Ghost bears testimony to the hearts of men that Jesus is the Christ, the Savior of the world. Paul definitely declared that ". . . no man can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12:3.)

The Holy Ghost

The Holy Ghost is the member of the Godhead through which both prophecy and revelation operate. For example, Peter wrote: ". . . prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.) John the Revelator declared that ". . . the testimony of Jesus is the spirit of prophecy." (Rev. 19:10.) In the words of the Prophet Joseph Smith, "No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator." (*Teachings of the Prophet Joseph Smith,* p. 328.) The Lord has declared that ". . . the Holy Ghost . . . manifesteth all things which are expedient unto the children of men." (D&C 18:18.) In fact, ". . . the Holy Ghost, even the Comforter, . . . showeth all things, and teacheth the peaceable things of the kingdom." (*Ibid.,* 39:6; 8:2.)

It is a fact that the gift of the Holy Ghost is bestowed upon each baptized person when he is confirmed a member of the Church of Jesus Christ, but the Holy Ghost will not abide with that person if he is not righteous and pure in heart. A person who has a powerful testimony—even a dynamic, compelling testimony—can easily lose it. How? Through committing sins and not repenting. Then ". . . the heavens withdraw themselves; [and] the Spirit of the Lord is grieved; . . ." (*Ibid.,* 121:37.) "And he that repents not, from him shall be taken even the light which he has received; for my Spirit shall not always strive with man, saith the Lord of Hosts." (*Ibid.,* 1:33.)

On the other hand, a testimony grows through a person's humility, willingness to submit to God's will, and continuous obedience. The more completely one conforms his life to the teachings of the Master, the greater will be his testimony and the manifestations of the gift of the Spirit. Jesus declared:

"And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, . . ." (3 Nephi 9:20.)

Factors of Testimony

The Savior has proclaimed what we might regard as a scientific pattern which must be followed if one attains a testimony and retains it. First, he must have a strong desire to gain a testimony. Second, he must study the holy scriptures prayerfully and with an open mind. You recall that the Master declared: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39; D&C 1:37.) Third, a person must render obedience to God's commandments. Jesus made this fact clear. He said: "My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.) And fourth, he must pray to God the Father in the name of Jesus Christ and sincerely ask for a testimony. By doing these things a person receives a testimony that the restored gospel of Jesus Christ is true.

In order to gain a thorough understanding of what it means to have the Holy Ghost bear witness to one's heart, a person must have that experience. One who has done so knows that the power of the Holy Ghost may come to an individual in varying degrees. On most occasions it bears witness to one quite gently, but there may be a few occasions in one's life when that divine power enters his body with such overwhelming force that he feels as if it might consume his flesh, such as was experienced by the ancient apostles on the day of Pentecost and by Heber C. Kimball at his baptism and confirmation. Brother Kimball wrote: ". . . I received the Holy Ghost, as the disciples did in ancient days,

which was like consuming fire. . . . it seemed as though my body would consume away." (*Life of Heber C. Kimball,* 1945 ed., p. 22.)

On these rare and marvelous occasions, one feels the power of the Holy Ghost enter his body as if it were a wave of electricity. While he is under that spiritual influence, he experiences an indescribable joy throughout his whole being. Yes, he feels a love for everybody and everything far surpassing his natural ability to feel love and joy on other occasions. An experience of this kind is more dynamic, more powerful, and more awe-inspiring than any sensation that could be received through the physical senses. Such a dynamic experience leaves a lasting impression on the recipient that time does not dim and that he can never deny.

For example, if this powerful witness from the Holy Ghost comes to bear testimony of the divine nature and truthfulness of the Book of Mormon, the person who has had that witness borne to his heart will know beyond a shadow of doubt, just as surely as he knows that he is alive, that the Book of Mormon is true—that it is the word of God.

Moroni's Promise

When Moroni was finishing the Nephite records preparatory to hiding them for future generations, he gave us the key to receiving a testimony. He wrote:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5.)

This dynamic witness has come to me, as it has to thousands of other people who have followed Moroni's injunction. As a result of a gift from God through the power of the Holy Ghost, I know as positively as I know any other fact with which I am thoroughly acquainted that the Book of Mormon is true. It is a divine and sacred record of the history and religion of the ancient Americans. This knowledge is so thoroughly entrenched in my entire being that with all my heart, strength, and might I bear testimony to the divine authenticity of this holy book.

Members of the Church of Jesus Christ, let us build, sustain, and retain our testimonies by living ". . . by every word that proceedeth forth from the mouth of God." (D&C 84:44.) And then our names shall be ". . . written in the Lamb's book of life" (Rev. 21: 27), and we shall be ". . . sealed by the Holy Spirit of promise . . ." (D&C 132:26) to rise in the resurrection of the just to be crowned with glory, exaltation, and eternal life.

In the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder LeGrand Richards of the Council of the Twelve will be our concluding speaker.

ELDER LeGRAND RICHARDS

Of the Council of the Twelve Apostles

My heart is full of gratitude to my Father in heaven for the privilege of attending this great conference with you, my brethren and sisters, and those who have attended the other sessions of the conference. And I have rejoiced in the testimonies and the messages of all of my brethren who have spoken prior to my talk, and particularly commencing with that masterful address, the keynote to the conference, delivered by President McKay yesterday morning. I think that was no less than a miracle. Those of us who have been

close to him and know the difficulty he has had for some time in expressing himself and have heard him here with the freedom that he had know that it could not have been other than the blessing of the Lord.

I am grateful to all of you good people for the experience I have had with so many of you as I have labored with you in the Church, as I have been in your stakes and in your missions. I sit here on the stand, and I have a happy feeling in my heart as I look along the rows and as I meet you and recall the experiences we have had together. It is a wonderful thing, and I thank God for your faith and your faithfulness. Just think of the power there is represented in this meeting today with all you wonderful leaders of the missions and the stakes and the wards, as you are gathered here in this great conference. And I thank you, as I know the brethren do, for your prayers for us of the General Authorities. And we pray for you and thank God for you and for your love and for your support.

The "Sea of Faith" Ebbs Away

As I tried to think what I might say at this confcrence, I thought of an article that I read a short time ago in one of the national magazines, written by the senior editor under the title "The Battle of the Bible." That whole article was devoted to the failure of the churches to perform what the churches should do in the world today, and I thought I would like to read you just three sentences from that article:

"You feel religious restlessness everywhere you go. The big denominations, long placid, are suddenly possessed by turmoil." Then he adds: "Many Protestant leaders believe that the church will not survive as it is." (T George Harris, *Look*, July 27, 1965, p. 17.)

Now think of that! Then I thought of what Brother Benson, just having returned from Europe, told us in our meeting in the temple Wednesday, that in that land only three percent of the people attend their churches. What a lack of faith!

Then I thought of the words of Paul of old when he said that perilous times should come: "This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. . . ." (2 Tim. 3:1-2.)

And then I asked myself, in the face of such declarations, What is the remedy? And I have come to think that there is only one remedy, and that is the voice of a living prophet. I thank God that we believe in a living prophet, that we have a living prophet to guide us in these latter days.

Need for the Voice of a Prophet

There are many thinking people in the world today in religious circles who believe that we need the voice of a prophet. I remember, when I was down in the South as a missionary, there appeared an article in *The Atlanta Constitution*, the largest newspaper of the South, reporting a Methodist conference where Bishop Ainsworth discussed the conditions existing in the churches relative to the alarming conditions observed today and urged the churches and people of all faiths to engage in a crusade to save civilization from moral decadence; and then the bishop added:

"Never in the nation's history was the arresting voice of a prophet of God more needed than it is today." (November 27, 1936.)

Now, it is wonderful if people begin to realize the need of the arresting voice of a prophet of God. Another article appeared in the *Beds and Herts Saturday Telegraph* (Luton, England) a short time before that wherein the Reverend James A. Sutherland discussed the need of a prophet, and I would like to read you what he said:

"We all recognize that something has got to be done, for at the moment we are in a plight. Where our earthly leaders falter, our people drift and die. We cannot forget that when the blind set out to lead the blind, chances are that both will find themselves in a ditch. A dictator being out of the question, WHAT ABOUT A PROPHET?

"The Prophet never is self-appointed. It is well to keep that in mind. Nor is he chosen of his fellows. Always he is Heaven sent. Yet I am cheered at the thought that he has a knack of appearing at the right time. That being so, I incline to the belief that our Prophet must surely be getting ready for us. Let us not forget that; hope and pray as we will for his coming. Men have an old habit of greeting the true prophet with stones. We need not be surprised if an old-fashioned welcome awaits the Prophet of our day. No one can say when such a prophet will come, but of our need of him, there is no question." (November 18, 1930.)

Isn't it wonderful to think that spiritual leaders are beginning to recognize their failure, that they need the word of living prophets, like Amos of old said: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

Another article appeared in *The Atlanta Journal* while I was in the South, quoting Bishop Warren A. Candler of the Methodist Church. He discussed the decadent condition of the Christian world and said: "The whole world, especially our own country, needs a revival of genuine religion."

After discussing that need, he said, "We need the reappearance of prophets sent from God." (August 9, 1936.)

I think that it is a wonderful thing that these men recognize that they don't have what it takes!

Another article appeared in the *Alabama Christian Advocate* while I was in the South, under the title "The Cry for Prophets," and I would like to read you that:

O timorous Church of Christ,
  Cease counting your gain and losses.
The future, imperiled is calling
  With the voice of a million crosses!
Calling for faithful Prophets and Seers,
  To rise up and prophesy—
To kindle a fading vision afresh,
  Lest a visionless people die.
Our sins are many, our needs are sore;
  O, Prophet, show us the roll—
Take up the scales of God once more,
  And weigh the things of the soul.
Point not alone to the Patriarchs
  For the leading we need today—
Scrolls of the Ancients we cherish,
  But the Prophets must lead the way.

(Marshall Wingfield, August 6, 1936. Italics added.)

Another statement came from one of the leaders of the Methodist Church, Dr. John Lidgett, as follows:

"It is undoubtedly true that we need a revival of religion, but such a revival cannot be man-made. It must be God-given. We must pray for it, work for it, but that alone will not make it possible. *It must come from God.*"

As already indicated, when a true prophet is sent, an old-time welcome will await him. This thought is also expressed in Giovanni Papini's *Life of Christ* in these words:

"All the prophets who have ever spoken upon the earth were insulted by men, and men will insult those who are to come. We can recognize prophets by this, that smeared with mud and covered with shame, they pass among men, bright-faced, speaking out what is in their hearts. No mud can close the lips of those who must speak. Even if the obstinate prophet is killed, they cannot silence him. His voice multiplied by the echoes of his death will be heard in all languages and through all the centuries." (1923 ed., p. 93.)

Prophets Speak

It is the mission and the privilege and the responsibility of the Latter-day Saints to bear witness to all the world that the God of heaven has raised up a prophet in our day to usher in the restored gospel of his Son Jesus Christ, and it is our responsibility to bear that message.

Reference has been made today to the words of Peter when he said:

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the

mouth of all his holy prophets since the world began." (Acts 3:20-21.)

I ask you, and I ask the world: How can there be a restitution of all things spoken by the mouths of all the holy prophets since the world began without a living prophet upon the earth unto whom such a restitution can be conveyed by the powers of heaven, because no man, no prophet of God, is ever self-sent? He must be called and sent by our Father in heaven.

When Moroni, the prophet, who lived upon this American continent four hundred years after the birth of the Savior, visited the Prophet Joseph as a messenger from heaven, a resurrected being, he visited him three times during the night and again the next morning. Joseph was then only seventeen years of age, and Moroni told him that his name would be had for good and evil among every nation and every kindred and every people and that his name should be spoken of for both good and evil among all people.

We sing, "Praise to the man who communed with Jehovah! Jesus anointed that Prophet and Seer," (W. W. Phelps, *Hymns,* 147) while the world has denounced him as a false prophet until they finally put him to death with his brother Hyrum. He said that he felt much like the Apostle Paul when he made his defense before King Agrippa, and I read you his testimony:

"I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation." (Joseph Smith 2:25.)

Joseph Smith, the Prophet of the Restoration

The evidence that Joseph Smith was a prophet of God is seen on every hand in the great organization of this Church and its great achievements and accomplishments. It has been said that one of the presidents of the United States said that this was the greatest organization in the world for the development of men and women. And we know that that is true. Men not of the Church even have borne testimony, and not only that, but as Brother Milton R. Hunter and Bishop Simpson have just talked about the testimony that God plants in the hearts of millions who have already borne witness, many of them have gone on to their rest. However, thousands like you men and women sitting here today have planted in your hearts by the power of the Holy Ghost a witness that Joseph Smith was a true prophet of God. And that, after all, is the best knowledge that one can get.

The Prophet Joseph Smith has given to the world more revealed truth than any prophet who has ever lived upon the face of the earth, aside from Jesus Christ the Lord, as far as any records we have today evidence anything to the contrary.

Many thinking people, not members of the Church, have recognized in Joseph Smith a conundrum and wondered where his power came from. A writer for the *New York Herald,* who had visited with the Prophet Joseph Smith back in 1842, published this:

"Joseph Smith is undoubtedly one of the greatest characters of the age. He indicates as much talent, originality and moral courage as Mahomet, Odin or any of the great spirits that have hitherto produced the revolutions of past ages. . . . While modern philosophy, which believes in nothing but what you can touch, is overspreading the Atlantic states, Joseph Smith is creating a spiritual system, combined also with morals and industry, that may change the destiny of the race. . . . We certainly want some such prophet to start up, take a big hold of the public mind—and stop the torrent of

materialism that is hurrying the world into infidelity, immorality, licentiousness and crime." (Quoted by George Q. Cannon, *Life of Joseph Smith the Prophet*, 1958 ed., p. 345.)

It is a prophet, the voice of a prophet, that this world needs today.

Now, you remember the statement contained in the book *Figures of the Past* by Josiah Quincy, the former mayor of Boston, saying:

"It is by no means improbable that some future textbook, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destiny of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: *Joseph Smith, the Mormon prophet.* And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants." (1926 ed., p. 317.)

A college president, who taught down at Brigham Young University just a short time ago, at the close of his service there, made this statement:

"It may well be that the Mormon people have the key that will eventually save this country."

Men do not make statements like that without some reason for it. He had seen the lives of the people, and he knew something of the accomplishments of this Church.

Comments of World's Fair Visitors

Here are a few comments from a few of the visitors to our exhibition at the New York World's Fair, and this is just an inkling of the marvelous comments of people who have written in those books back there as visitors and made their comments:

One said, "There is hope for the world with people like you."

The next one: "More of this, no doubt shall save our world." (They begin to realize the power there is in this Church.)

The next one: "Have seen nothing equal to it as far as religion is concerned."

Comments of Visitors at Welfare Square

We have similar statements from people who have visited our Welfare Square here, where the Church has made preparation to take care of underprivileged and needy people. I read you a few of those statements:

"It is a pattern for our federal government to attempt to follow."

"This is the most wonderful thing I have ever seen, and I hope to come back again."

"This, to my way of thinking, is a real religion."

"We believe your church and its members are doing the great deeds that may someday achieve a true brotherhood of man."

We knew that, but we are grateful to know that other people are finding it out!

The Book of Mormon

Besides the great organization of the Church, we have the Book of Mormon to which Brother Milton R. Hunter has just referred, a tangible evidence; and that evidence is something that the world is beginning to recognize, even some of the ministers. No man would dare write a book of five-hundred pages and put in it such a promise as was read here by Brother Hunter, that when it comes if you would ask God, the Eternal Father, in the name of Christ, he would manifest the truth of it unto you by the power of the Holy Ghost.

A minister who visited our exhibit at the fair in New York wrote this:

"I am reading the Book of Mormon, and it is a revelation, and I believe it is the truth."

A minister wrote from the East some time ago, and he said that he had had a Book of Mormon in his library for years, and he had never read it. He said, "Recently I started reading it." And in this letter he referred to Alma and Mosiah and King Benjamin and their wonderful teachings, and he said, "I am quoting from them in my sermons to my people."

A minister of the gospel toured here

on this temple block some years ago, and then he wrote a letter back and said that he had been a minister of the gospel for thirty-seven years, that he had acquired a library that had cost him over $12,000 (and that was when money was money; it would cost him a lot more now!), and he said, "But I have in my library a book that is worth more than all the other books, because it is the word of God." And he mentions it as the Book of Mormon.

Some of you have heard President Nicholas G. Smith, when he was president of the California Mission, tell us from this pulpit about how he was invited by the Dean of Religion at the University of Southern California in Los Angeles to let him take a copy of the Book of Mormon, and President Smith gave him one that had been marked by the elders. And then he invited Brother Smith and the missionaries to come and listen to his sermon, and they did. He held up that Book of Mormon; he read verse after verse that had been marked by the elders, and he said this:

"I have here a volume of scripture which has been in our midst for a hundred years, and we have not known about it."

And then he read many passages which the elders had marked and said this:

"This is not a dead book; it lives." And then repeating, "Isn't it beautiful?" And then he added, "Why can we not fellowship a people who believe in the beautiful things I have read to you today?"

Now brothers and sisters, people don't need to be in the dark. If they are just willing to be open-minded and will investigate the truth that we have to offer, they cannot help but know that this is the work of God the Eternal Father.

"Come, Listen to a Prophet's Voice"

In closing, I say to all of our friends who are not of us, of every church and every creed, in the words of our song:

"Come, listen to a prophet's voice,
And hear the word of God,
And in the way of truth rejoice,
And sing for joy aloud.
We've found the way the prophets went
Who lived in days of yore;
Another prophet now is sent
This knowledge to restore."
(*Hymns*, 46.)

That is our testimony to the world, and we testify that we have a living prophet.

I bear you my witness to that effect in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner:

Elder LeGrand Richards of the Council of the Twelve has been our concluding speaker.

The Brigham Young University Combined Choirs will sing "O Be Joyful, All Ye Lands," conducted by Kurt Weinzinger.

The benediction will be offered by Elder Heber G. Taylor, formerly president of the Eastern Atlantic States Mission, after which this conference will be adjourned until 7 o'clock this evening, when the General Meeting of the Priesthood of the Church will be held in this the Salt Lake Tabernacle. Priesthood members only are invited to be present. The Priesthood session will not be broadcast publicly, but in addition to the overflow meeting in the Assembly Hall, the proceedings of this Priesthood Meeting will be relayed by closed circuit broadcast, originating in the Tabernacle, to members of the Aaronic and Melchizedek Priesthoods assembled in 400 separate locations in all parts of the United States and Canada.

The Sunday morning session will be broadcast by many radio and television stations in the west, short wave in English over Station WRUL, beamed by five transmitters near Boston to Europe, South America, Central America and parts of Asia.

Tomorrow morning's session will be carried in English by direct wire from the Tabernacle over the oceanic cable to a large number of saints assembled in chapels throughout Great Britain, to the Darmstadt chapel near Frank-

furt for those missionaries and servicemen especially assembled there.

The CBS Tabernacle Choir broadcast tomorrow morning will be from 8:35 to 9 a.m. Those desiring to attend this broadcast must be in their seats not later than 8:15.

There will be large crowds attending the services on Sunday and we ask you please to be courteous, gracious to one another at all times, especially when standing at the entrances to the Tabernacle, and when driving your automobiles.

The singing at this session has been furnished by the Brigham Young University Combined Choirs, with Kurt Weinzinger conducting, Alexander Schreiner at the organ.

I am sure this great gathering here today and the radio and television audience would wish me to express for them our heartfelt appreciation for the excellent singing that this group of young Brigham Young University students have rendered for us this afternoon. We thank you sincerely and your conductor, and also Brother Schreiner.

The Brigham Young University Combined Choirs will now sing, "O Be Joyful, All Ye Lands."

The benediction will be offered by Elder Heber G. Taylor, formerly president of the Eastern Atlantic States Mission, and this conference will be adjourned until 7 o'clock this evening, our Priesthood meeting.

The Brigham Young University Combined Choirs sang "O Be Joyful, All Ye Lands."

The benediction was offered by Elder Heber G. Taylor, formerly president of the Eastern Atlantic States Mission.

GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the Tabernacle at 7 p.m., Saturday, October 2, 1965 with President David O. McKay presiding. President Hugh B. Brown, his counselor conducted the services.

The choral music for this session was furnished by the men of the Salt Lake Tabernacle Choir, with Richard P. Condie conducting. Robert Cundick was at the organ.

President Hugh B. Brown:

This is the General Priesthood meeting of the 135th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. Those in the Tabernacle will have noted, but for the benefit of those not able to get in, I am happy to announce that President David O. McKay is sitting on the stand and is presiding at this meeting. He has asked me to conduct.

It may be of interest to you to know that these services are being relayed by closed circuit wire to members of the priesthood gathered in the Assembly Hall, and about 400 other separate gatherings from coast to coast and in Canada. It is estimated that approximately 60,000 will participate in this meeting by direct wire. This does not include those gathered in this building and in the Assembly Hall.

The singing during this session will be furnished by men of the Tabernacle Choir, with Richard P. Condie conducting and Robert Cundick at the organ. We shall begin these services by the chorus singing "Come All Ye Sons of Zion," under the direction of Brother Condie. After the singing Elder Fred W. Schwendiman, formerly president of the New Zealand South Mission, will offer the invocation.

The men of the Tabernacle Choir sang "Come, All Ye Sons of God."

Elder Fred W. Schwendiman, formerly president of the New Zealand South Mission, offered the invocation.

President Hugh B. Brown:

For the benefit of those listening in on the outside I announce again that the opening prayer was offered by

Elder Fred W. Schwendiman, formerly president of the New Zealand South Mission.

The men of the Tabernacle Choir will now favor us with "Give Ear, O Lord."

Singing by the men of the Tabernacle Choir, "Give Ear O Lord."

President Hugh B. Brown:

Our first speaker this evening will be Elder Thorpe B. Isaacson, Assistant to the Twelve, and he will be followed by Elder Theodore M. Burton.

ELDER THORPE B. ISAACSON

Assistant to the Council of the Twelve Apostles

President McKay, fellow workers, brethren of the priesthood:

I wish all of you could stand here and face this great audience. To all of you assembled in respective locations who are listening in, I wish you could be here to see this sight and particularly to see President McKay and be in his presence. You cannot be in his presence and not fully realize that he is a prophet of God. To you assembled in all those buildings mentioned, you may know that you are considered as part of our audience as fellow workers in the priesthood.

It is always better and perhaps easier to talk about something that is optimistic, something that is elevating, something that is pleasant and uplifting. But sometimes we have to face facts and situations. Tonight I am to speak on a subject that is not pleasant, one that is rather sad, one that is affecting the lives of far too many. My subject is that of tobacco, liquor, and alcoholism.

Alcohol Our Enemy

Now, to show you the importance and the seriousness, the sorrow and the sadness of the use of tobacco and alcohol, let me give you some bona fide figures.

Speaking of our own great state of Utah, one that we know best, reported by the Utah Alcoholism Foundation, there are now in Utah 10,400 alcoholics and 5,500 individuals who are approaching alcoholism, or a total of about 15,900. That is about twice as many as there are assembled here in this great Tabernacle tonight. Stop and think for a moment. This means that we could fill this Tabernacle twice just as it is right now with alcoholics and individuals who are approaching alcoholism. It is just about unbelievable. However, we of the state of Utah can feel very proud in one respect because Utah has now reached a most favorable position in the United States at the present time as far as alcoholics per hundred thousand of adult population are concerned. The national average is far in excess of that of Utah, and it should be. Individuals in Utah, however, who buy and drink liquor, last year spent $38,282,000. In the United States there are 6,500,000 alcoholics and 3,400,000 individuals approaching alcoholism, making a total of nearly 10,000,000 alcoholics or individuals approaching alcoholism. The total expenditure for all alcoholic beverages last year in the United States was $11,373,692,000. These figures could probably be doubled if we should take into consideration other losses directly or indirectly from the use of alcohol, such as accidents, sickness, hospitalization, loss of wages, production. These figures were obtained from the United States Department of Commerce.

Now by comparison, the rate of alcoholism in the nation has increased far faster than in Utah. There has been a considerable decline in alcoholics in Utah per hundred thousand adult population. We are glad to see that our beautiful state now has one of the finest records of any state in the Union as far as alcoholics per hundred thousand adult population are concerned.

Overcome It

I would like to give you some illustrations now which might accomplish three things:

First, discourage every young man and young woman from taking his or her first drink, thereby eliminating the possibility of becoming an alcoholic.

Second, I would like to talk to those 3,400,000 who are approaching alcoholism in the United States, and the 5,500 who are approaching alcoholism in Utah.

Third, I would like to talk to those 6,500,000 alcoholics in the United States, and particularly to those 10,400 alcoholics in Utah.

In the nation we have heard a great deal lately about war on poverty and war on crime, but we have not heard very much said about liquor or alcohol. Yet, many of the crimes that are committed in this country are the result, directly or indirectly, of the use of liquor. We used to hear a great deal about the use of liquor, but recently we have become too passive. I wonder if it is because it has become too common. We used to hear something about communism. When the word came to us we shuddered, but now we have become passive, and we do not pay much attention to it anymore.

There came into existence in this country not so long ago what is known as the coffee break. This is a very detrimental factor in many respects, and with it came the extreme use of cigarettes.

Tobacco, The Slave Maker

The other day I was on the plane en route to Nauvoo, and I sat by the side of a medical research man, a very brilliant man. He told me that in spite of all the proof and research showing the danger, the disease, the cancer, and other things related to the use of tobacco, the people of this country still go on smoking as though nothing has ever been told. He said that within the next year 45,000 people in this country will die from lung cancer. He was quite critical about the American Medical Association and even Congress, itself, for not coming out strong and forthright and telling the people the truth regarding the cigarette. The cigarette habit is dangerous, destructive, demoralizing, and undermining of the finest people in the country. You will soon see a change in any boy who starts smoking. You will see him go down and down and down.

Then, in addition to the coffee break, we have the cocktail hour, which I am sorry to say is now rather common in circles of society and business. Conventions now held all over this country are preceded by cocktail hours, both among young people and older adults. We constantly read where liquor sales are up. Whenever I read this I realize that this is the sign of eventually more alcoholics and that many more individuals are approaching alcoholism.

It is a state law now for the state to sell and distribute liquor. They claim that they are making a considerable profit out of it, but that profit is very expensive to the individual, to society, to the state and federal government. It is estimated that it costs many times more the amount realized in profit to fight crime and take care of the losses sustained by alcoholism—the serious accidents, trouble, loss of property, broken homes, lives, etc. Families are broken up. Men become bankrupt in temporal affairs as well as spiritual. Moral standards are disregarded, and crimes are committed. Profit? There is no profit in the sale of liquor, except a bookkeeping profit. It is very expensive to the individual, to the state, and to society.

Hope for the Alcoholic

Now to the alcoholic: There is hope for you. You can get help, and you can rehabilitate yourself and be free from this dreaded curse of alcohol, but you should seek help. We are glad to help you; society is glad to help you. You must seek divine strength and help from God your Father. You can be free from alcohol. Many men and women have been able to quit, and you should seek all the guidance and help you can find. There is a chance for you even yet.

Now to the individuals who are approaching alcoholism: There is great hope for you, too. The way to avoid becoming an alcoholic is to quit drinking *now,* not just taper off. Yes, we know it will be difficult; but with help and desire on your part and the determination not to go the rest of the way and become an alcoholic, you can stop. You will stop if you can really understand and be honest with yourself and resolve to stop now while you can. There is only one sure way not to become an alcoholic, and that is total abstinence as taught by this Church. The Word of Wisdom was given to us long before men ever thought of the evils. Every alcoholic will tell you that he never realized himself that he would become an alcoholic. He would never have taken that first drink, socially or otherwise, if he had known. It is not popular to take the first drink. It is actually dangerous. If you can only realize that if and when you take your first drink you are probably on your way to approaching alcoholism or on the road to becoming an alcoholic. Therefore, young people, middle-aged people, and older people, refrain from your first drink. That is the safest and the surest way of avoiding the course of sorrow, disgrace, sadness, sickness, and even death that goes with alcoholism.

Now may I relate a true story to you, although it is difficult for me because it still lingers as a very sad memory. Time will not permit me to give you all the details, but I sincerely hope and pray that it will impress the approaching alcoholics and the alcoholics themselves and all others so that you will never start to drink.

My Friend, Jack

As a boy I was reared in a small country town. I had a very choice boyfriend, whom we shall now call Jack. He and I went through school together. His parents knew my parents; his grandparents knew my grandparents. We sat in many classes together year after year. We played on the same basketball team. Both of us were guards. Jack was a fine athlete. He had the finest physique that I have ever seen in a basketball suit. He was a handsome boy with big, clear, dark-brown eyes; black, wavy hair; a schoolgirl complexion; beautiful, white, even teeth; a brilliant mind; and a fine disposition. Jack was a good boy. I thought a lot of Jack, and I believe he thought a lot of me.

Finally school was over and we parted. I went to one section of the state to teach school, and a year later he joined me. Neither of us was married at that time. We stayed at the same place with a wonderful judge. We slept together in the same bed. Yes, he was a very close boyfriend and pal. However, it was during that year, I recall, that Jack began a little social drinking at parties. He did not think much of it. We never thought he would become an alcoholic. He never gave it a thought. Springtime came, and I was married. The day after our marriage we went on to the University of California at Berkeley to school. My wife had been a teacher in the same school with my friend Jack, and she knew him very well also. The same spring that we went to California, Jack went to Colorado. I heard nothing from him for a long time. Then I learned indirectly that he was married, and then I learned later that he was divorced. Then I learned that he was drinking heavily and was an alcoholic.

Years passed, probably twenty. I had not seen my friend during those years. One night, not so long ago, my wife and I drove to my business office here in Salt Lake City. I parked my car in front of the office and right in front of a water fountain that was on the corner. My wife waited in the car while I went upstairs to sign some letters and checks. When I came back to the car, two men were standing by the water fountain. My wife had been watching these two men. They were both very drunk. When I went to get into my car, my wife asked me to look at the two men. I did, but I could not recognize either one of them. She had been watching them for some time, and then she said to me, "Look at that man. Could that be Jack?"

I did not think so at first because his hair was now snow-white, not with

wisdom and maturity, because he was a comparatively young man; but it was white with sorrow, trouble, sin, and mistakes. His eyes were not clear, beautiful brown eyes anymore, but now they were red and bloodshot. His teeth were not white and even, but now they were yellow, decayed, and some were missing. His schoolgirl complexion was gone. He was dressed in only a T-shirt, a pair of slacks, moccasins, and no hat. I watched him; still I could not believe it was my friend Jack. Then two or three of his movements brought some memories back to my mind, and I thought possibly it was Jack. So I stepped up to him and said, "Hello, Jack." (I wish I could call him by his right name right now because I enjoyed calling him by his name. I thought so much of him as my pal.)

Then he turned and looked at me and said, "Who the heck are you?" Only he did not use "heck."

I looked at him and asked, "Don't you know me?" And he answered and said that he did not know me. Now I fully realized what liquor had done to my friend.

I said to him, "Are you Jack so and so?" He said, "Yes." When I told him who I was, he threw his arms around my neck and started to cry, and I cried with him. The other man who was with him started down the street, and I was glad to see him go because now we could have Jack in our car and talk to him.

I asked him where he stayed and where he lived, but he did not want to tell me. I asked whether he needed some money and clothes, and he said he did. I pleaded with him not to drink the next day but to come to my business office and I would help him find a job and take him to a doctor and get him some clothes. Then he cried again and said, "Will you help me?" He needed help so badly.

Later we left him where he told us to drive him. I gave him a little money, hoping that he would not spend it for liquor, but I should have known better. The next day he came to my office, but he came very drunk. I talked to him at great length, and I persuaded him to go with me to the alcoholic rehabilitation center, which was then located on Second South (you in Salt Lake City know where that is), right above a beer parlor. We met the director of that center and talked to him for a while, and I thought, "Oh, how cruel can we be to those men." Jack agreed to stay there and not leave. I called him every day. If I did not call him, he would call me. He was already making progress now. He did not even want to leave that rehabilitation center. He did not dare to leave because in order to get out of there he had to come down some stairs and pass this beer parlor. So he stayed there day and night, week after week. I did go to see him nearly every day, or he would call me. Whenever I would go out of town, which was often—nearly every weekend—Jack would call me and tell me to hurry back and to remember to pray for him, and he would pray for me. Yes, he was making great progress.

His wife had divorced him. He had lost everything but that old T-shirt, those dirty slacks, and moccasins. He had lost his wife, his son, his daughter, his business, and his health. Weeks passed, and he continued to make progress. He did not take a drink. Finally I sent word to his wife that he was making great progress. She did not believe me, and I could not blame her. However, I asked her not to close the door, but she wanted to wait and see because she had already had so much trouble, sadness, and disappointment.

Months passed and he continued to make progress, not a drink in all that time. Later, he was made manager of that alcoholic rehabilitation center, so he could help others that came there just like he was.

To alcoholics and approaching alcoholics, I wish you could have gone to that center and seen them bring in sick men, ruined men, sad men. I have not the ability nor the strength to tell you the things that I saw in that center with those men who had been ruined by liquor. I think I hated liquor more than I had ever done before in

my life because I could see what it had done to my pal.

One night I came to see him as I promised. It was not late, but he had gone to his room. They usually kept their doors open, and his door was open. It was a very modest room as you can imagine. Just a cot, a chair, and a dresser. As I looked into his room, as his door was open and his lights were off, I saw my friend on his knees by his bed in prayer because he realized that he needed to ask God for strength. Then and there I knew he was making greater progress than I realized. There is a divine spark in every man's soul that never wholly goes out. After weeks and months he was strong enough to leave that center. Right here I am glad to tell you that through the help of the Church, and particularly with the understanding, help, and approval of President David O. McKay, that alcoholic rehabilitation center was moved away from that beer parlor. It was moved to a decent place, and another center in this city was prepared for women.

I was not going to mention this, President McKay, but I believe I will. The credit of the Alcoholics Anonymous was not very good. They needed $160,000 to build them a new center here and one in Ogden and one in Provo and one for women here in this city. We did not think it was fair to ask the Church to give that as a grant, so we asked them to loan it to us. I do not know whether they ever expected it back or not, but President McKay was willing to help those poor men. I am glad to tell you that that $160,000 loaned by the Church, an interest-bearing note—mortgages on those places, signed by a lot of men in this state—has now been reduced to about $66,000.

Oh, the great blessing this has been to these sad, down-and-out men who come there.

Later my friend felt strong enough to go to his home in California. I again corresponded with his wife and asked her to meet his train and judge for herself the improvement that he had made. She did not want to do it, but I knew that she always loved my pal, but he had caused her so much trouble. Anyway, she agreed to meet him with her son and her daughter. I bade him good-bye here in Salt Lake City. His wife and his children did meet him and drove him to the community where he lived, not far from Los Angeles. He rented a room in an apartment house not far from where they lived. It so happened that I was going to be in that area of Long Beach to attend a stake conference and dedicate a meetinghouse. I told him and his wife that I would be there. They had not remarried yet, but they had talked some about it because she now found that he had quit his drinking. When I came to that meeting I was thrilled to see in the congregation that morning my friend, his wife, his son, and his daughter. Oh, they looked so good! I told the people that I had some very dear friends sitting in the congregation and I would like to have them stand. They knew whom I meant, and they stood. The people did not know their background, and I thought it would be all right. When they stood I was proud of them. I now saw a different man than the one I saw on the corner by that water fountain. After the services were over, we met, exchanged greetings, and I went on my way and they went on their way.

His Peace with God

Two or three days later I received a letter from my friend Jack. Oh, it was a wonderful letter, stating that he thought that he had conquered the habit that had ruined his life and the lives of his loved ones. He told me that he had made his peace with God and he hoped that he could make up to his family the things of which he had robbed them. Then he said, "I have so much to do and so little time in which to do it." Those were his exact words.

The day after I received his letter, the telephone rang and his wife was on the phone. She asked, "Have you heard about Jack?" And I thought for a moment, "Oh, I wonder if he has started drinking again." I told her that I had not heard anything about him since I left there and since I received

the letter from him. Then she told me that they had not seen him the day before nor that morning; so the owner of the apartment went to his room, unlocked the door, and found my friend dead in bed. He had died of a heart attack in his sleep. He had abused his body shamefully for those many years. But I was glad it was not the other side of the question. I was glad that she was not telling me that he had started drinking again. He told me that he thought he had made his peace with God and his family. I do not know whether he had, but I know he tried.

Alcoholics, you can quit. We pray for you approaching alcoholics to stop now while you can. To all others, shun this dreaded curse as you would a disease.

May God give strength to these alcoholics, hope and faith, and above all, the desire to forsake this cursed disease.

To the approaching alcoholics, may God bless you that you will have the strength to stop now while you can.

To youth and others, in your social hours and cocktail hours refrain completely. Total abstinence is your only guarantee. There is no other way.

Yes, we may declare war against liquor; we may declare was against disease. I am proud that the Alcoholics Anonymous teaches and practices prayer and seeking divine guidance to give them strength to overcome this dreaded disease. There is no other way. Spirituality is as essential to a man's soul as vitamins are to his body. Facing this somewhat weary and insecure world, the only thing that you will have to fortify you in time of need and trouble is the spiritual strength that you may be able to store up. If we do not have that spiritual strength, we may not be able to stand the test nor live under the stress of the times.

I bear testimony to you alcoholics that God lives, that he will answer your prayers because he is your Father, that he will help and bless those who sincerely repent and seek his divine blessing. Every night I ask God to strengthen the alcoholics and prevent others from becoming alcoholics because I have seen what it did to one of the finest boys who ever lived. I humbly pray God to bless these men and give them the strength, in the name of Jesus Christ. Amen.

President Hugh B. Brown:

You have just listened to Elder Thorpe B. Isaacson, Assistant to the Twelve. Elder Theodore M. Burton, also Assistant to the Twelve, will now discuss responsibility of holders of the Melchizedek Priesthood.

ELDER THEODORE M. BURTON

Assistant to the Council of the Twelve Apostles

My brethren in the priesthood: I am grateful for this privilege of addressing you tonight.

Responsibilities of Men who Hold the Priesthood

The First Presidency has asked me to speak to you concerning the responsibility of holders of the Melchizedek Priesthood. As I understand the gospel, that responsibility comes through our relationship to Jesus Christ. But it is with God the Eternal Father that the covenant of the Melchizedek Priesthood is made, and with him must that covenant be kept. It is the most sacred calling and the greatest power that God the Eternal Father has given to man, and I am fearful that too many of us do not realize the great responsibility and trust which this calling puts upon our shoulders when we covenant to become the very elect of God.

We who receive this priesthood, according to the words of Jesus Christ: ". . . become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

"And also all they who receive this

priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

"And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father which he cannot break, neither can it be moved." (D&C 84:34-40.)

Scarcely a conference is held in which this marvelous scripture is not read, and yet some of us fail to understand its great significance.

The New Covenant

As a first step in the new and everlasting covenant, we are born anew into the family of God the Eternal Father. But how? Remember, that though we were all spirit children of God the Father, he had but one Son in the flesh, who was born upon this earth, taking upon himself flesh and bones and carrying within himself the seed of immortality, for he was in very deed Jesus Christ the Redeemer, the Anointed, the Only Begotten Son of God in the flesh. Jesus Christ kept the covenant made with God the Eternal Father and became the Great High Priest after the order of Melchizedek.

Because he kept the fullness of the covenant as a perfect Man, an obedient Son of God, and had the seed of immortality within his body, he became the firstfruits of the resurrection to live forever with that body of flesh and bones and to sit at the right hand of the Father. Through the covenant of baptism, which is called the rebirth, we are reborn into the family of God through those same three elements by which we were born into this world.

Adam was told to teach these things to his children:

"That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

"For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;

"Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment." (Moses 6:59-61.)

Birth Into His Family

Note the perfect comparison, my brethren, of birth into this world with birth into the family of Jesus Christ. Thus we take upon ourselves the name of Jesus Christ and become members of the royal family. If we hope to reach the presence of God the Eternal Father in the flesh with these present wonderful bodies which shall become purified and spiritualized to dwell in the presence of God, it can only be through Jesus Christ, the Only Begotten Son in the flesh. Thus, we become through Jesus Christ members of the family of God the Father.

The Apostle Paul wrote: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." (Eph. 4:14-15.)

There is no other way, there is no other name given whereby we can

return into the presence of God the Eternal Father, with a resurrected body of flesh and bones.

Nephi said: ". . . as the Lord God liveth, there is none other name given under heaven save it be this Jesus Christ, of whom I have spoken, whereby man can be saved." (2 Nephi 25:20.)

And Peter, when he bore his testimony, used these words:

"This is the stone which was set at nought of you builders, which is become the head of the corner.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:11-12.)

This doctrine is so important in understanding the deep principles of the gospel that it was repeated again in our generation:

"Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved;

"Wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day;

"Wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father." (D&C 18:23-25.)

Now brethren, I have spoken only of the *first* step along the path of progression which will yield eventually a fullness of the blessings which God the Father has in store for us if we are willing to pay the price attached to those blessings. Let us then go on to the next step up the ladder of progression.

Power of Attorney

A person going on a journey gives a power of attorney to his lawyer so he can act legally in his name. With this power the attorney can act in the name of his client and perform and execute his business just as if that person were present to perform and execute his business in person. So God our Father, by the laying on of hands by those having power to do so, has given us, his trusted covenant sons, priesthood, to speak in his name just as if he were here himself in person. This is the Melchizedek Priesthood, or "the Holy Priesthood, after the Order of the Son of God." (*Ibid.*, 107:3.)

There are those who might think God has given this priesthood power too widely in our day to men who do not appreciate this calling. However, I have faith in God and believe that this priesthood has been given widely because there are so many men now living who earned this right to receive that power through their faithfulness in the spirit world. Now they are given this power to see if they can be trusted with it, to see if they will appreciate it and magnify it according to the greatness which is within them. I believe this life is a period of testing such persons to see if they are worthy to be further magnified in the kingdom or family of God.

It is difficult for me to express the gratitude I feel for the confidence God the Father has placed in us, his children. I am reminded of the words of David, who sang:

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Ps. 8:4.)

Evidently God our Father has a higher opinion of us than we often have of ourselves, for he knows us well from our previous life. He told the Prophet Jeremiah:

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:5.)

Abraham reported:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born." (Abraham 3:22-23.)

The Prophet Joseph in speaking about such matters said:

"Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was. I suppose that I was ordained to this very office in the Grand Council." (*DHC*, 6, 364.)

His Greatness Among Us

I am confident, my brethren, that God knows the seed of greatness which he placed within us if we would only rise to the full stature of our manhood. With that confidence in us and with faith that we would respond to that calling, God has given us not only the Aaronic, but the Melchizedek Priesthood. The Aaronic Priesthood is limited ". . . to hold the keys of the ministering of angels, and to administer in the outward ordinances, the letter of the gospel. . . ." (D&C 107:20.)

The Melchizedek Priesthood power is not so limited, being concerned with ". . . the spiritual blessings of the church—

"To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant." (*Ibid.*, 107:18-19.)

Thus we catch an understanding of the responsibility of the Melchizedek Priesthood to speak in the name of Jesus Christ, just as if he were here in person. What great responsibility that trust puts upon our shoulders! When we place our hands upon a person's head in the power of the Melchizedek Priesthood, it is as though the Lord were performing that sacred ordinance himself. This is what he said to Edward Partridge, referring to the power of the priesthood held by Sidney Rigdon:

"And I will lay *my* hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom." (*Ibid.*, 36:2. Italics added.)

The elders of this Church have been given sealing power held in fullness by the prophet of the Lord, for elders are to seal a blessing upon the heads of those who are ill and may rebuke illness and evil spirits according to the faith within them. There is no limit placed upon the power of that faith. We are told that the faith of Enoch was so great in the use of this priesthood ". . . that he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him." (Moses 7:13.)

To Speak the Word of God

Now let us get back to our day. The power to speak the word of God in the name of Jesus Christ has been given to thousands and tens of thousands in the Church today. That great power is to speak in the name of Jesus Christ, to speak as mature sons of God, entrusted with power so great that it is limited only by our faith. God has great faith in us as a people to give us so widely such tremendous power. It is power which can only be used in righteousness. We cannot use it in power if we are not righteous ourselves. Therein lies the great responsibility of the Melchizedek Priesthood. We cannot speak nor act with power if we do not have a testimony of Jesus Christ in whose name we are to act. In order to speak in the name of God we should be virtuous, not speak and act harshly toward our wives and children, nor neglect our meetings. We should keep the Sabbath day holy. We should not be greedy and mean in our business dealings, nor lie to and cheat our fellowmen. We should be loyal to the promises which we have

made in the temple and follow the counsel given us by the First Presidency, who speak in the name of the Lord. To use the priesthood we should magnify it by keeping our given word according to the oath and covenant of the priesthood.

I do not like to dwell on the negative side of our priesthood responsibility, but I must quote the word of God as a solemn warning to us who have had this priesthood responsibility placed upon our shoulders:

"Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest of all blessings, ye that hear me; and ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings." (D&C 41:1.)

Though it is well to know this, I would rather dwell upon the promises in the words of Peter spoken directly to the brethren he called ". . . a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:

"Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now *have* obtained mercy." (1 Pet. 2:9-10. Italics added.)

By His Divine Power We Become Partakers of the Divine Nature

As Peter said of Jesus Christ:

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue;

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

"And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things be in you, and *abound*, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Pet. 1:3-8. Italics added.)

This is my testimony of the responsibility of the Melchizedek Priesthood. It is to be loyal to those who preside over us and direct us toward righteous endeavors, to become tender and gentle and kind in the use of the greatest power God has ever given to man.

In view of this great responsibility of the Melchizedek Priesthood, we might well ask God, "What manner of men ought we to be?" Let me close with the words of Jesus:

"And know ye that ye shall be judges of this people, according to the judgment which I shall give unto you, which shall be just. Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am." (3 Nephi 27:27.)

I bear my witness of the divinity of this power in the name of Jesus Christ. Amen.

President Hugh B. Brown:

Elder Theodore M. Burton has just talked to us. Elder Gordon B. Hinckley of the Council of the Twelve will now discuss the effect of the draft upon missionary work.

ELDER GORDON B. HINCKLEY

Of the Council of the Twelve Apostles

I suppose, brethren, that not in a long while have we had a communication which has brought greater disappointment than did the First Presidency's letter of September 22nd, placing restrictions on the number of

young men who may be recommended for missions. No one feels more concerned than I over the thought that possibly some of our young men who have counted on and dreamed of missions may not be able to go, at least in the immediate future.

Draft Officials Cooperative

I want to say that what has been done has been done voluntarily. For the past fifteen years I have worked with draft officials in matters affecting our missionary program. From the national director on down through state directors and local board members, I have found them to be reasonable, fair, and disposed to be cooperative when they understand our program. Only two weeks ago General [Lewis B.] Hershey was in Salt Lake City and met President McKay and said in the course of that interview that it had been a pleasure to work with this Church over the years in this difficult matter, and particularly so in comparison with some other organizations with whom he had had to deal. We have come a long way since the days of the Korean War, when we had such serious misunderstandings. At that time under the inspired direction of President McKay and under the wise counseling of President Stephen L Richards, his first counselor, we set about to establish a legal and legislative history so that we might know where we stood should there develop such a situation as we are faced with today.

Rights of the Church: The Obligations of Citizens

The repeated findings of the presidential appeal boards and the testimony of national Selective Service officials before both the Senate and House Armed Services Committees leave no doubt concerning the right of the Church to select, ordain, and send on missions such young men as we feel to call under our established procedures, and the eligibility of these young men for ministerial classifications. On the other hand, we recognize that the Selective Service System has an obligation under the law to meet certain requirements and quotas and that every young man in the United States who is a citizen, or who is in the United States as an alien under certain circumstances, has a military obligation imposed by the law. I should like to add parenthetically that the local draft boards did not write the law, that we did not write the law, and that our young men did not write the law. Congress wrote the law, and if you have complaints to make concerning the law, don't blame the draft board; more appropriately, you might write your congressman.

We have an obligation to uphold and sustain the law, as President Tanner made clear this morning. Local draft boards are made up of local citizens who perform without remuneration what at times must be for many of them an unpleasant duty. They deserve understanding rather than recrimination. They do not establish policies and regulations of their own. These are determined by national headquarters. I want to emphasize that we are not the enemy of Selective Service and that Selective Service is not our enemy.

Now as you know, draft calls have increased from about 8,000 in April to 34,600 for November. To meet these calls, national Selective Service headquarters, through state offices, imposes quotas on local boards. The boards must meet their quotas. If one young man cannot go for one reason or another, then some other young man must go in his place. We should bear this fact in mind.

I have wanted to set forth these general principles as a preamble to what I wish to say briefly about our specific problem.

About 45 percent of our entire full-time missionary force comes from stakes within the area of Utah. It will be readily apparent to all that any appreciable increase in the number of young men sent on missions at a time when draft calls have been increased more than 400 percent could quickly result in serious tensions within local communities. These matters are

likely to become emotional issues without regard to the facts. Parenthetically, I should like to mention one or two facts.

Deferment for Missionary Service, and School

Our figures indicate that for comparable periods we have sent only 4 percent more young men on missions during 1965 than we sent during 1964. The natural growth of the Church would account for that increase. Actually, with all of the emphasis placed on getting more young men on missions that has been given in stake conferences, antedating by many months the increased draft calls, we might reasonably have expected a larger increase. I have said this only to set the record straight, that except for possibly an occasional instance there has been no apparent abuse on the part of bishops and stake presidents and no apparent effort on the part of young men to go on missions to escape the draft, as some may have inferred. Why should there be? Under present regulations a young man may continue in school and qualify for deferment. But because tensions were beginning to build in some communities, as more and more young men were ordered for induction while other young men were going on missions, Utah Selective Service officials came to us and requested our cooperation in setting up a program to provide some restraint and control on the number of young men sent on missions, and thus make it possible for local boards to anticipate the number of young men in whose behalf the Church might request ministerial classifications. This program was designed to permit approximately the same number to go this year as went last. We thought their request to be reasonable and in the best interests of the Church, the Selective Service System, and the young men themselves. The letter of September 22nd was the result.

We recognize that there has been some serious disappointment. We have been assured that if it becomes apparent that the program as announced places too tight a restriction and results in injustices, the entire matter will be discussed, and if feasible, adjustments will be made.

Numerous questions have been raised by church officers from other states where the problem is not so acute. We have felt that the program should be the same throughout the nation. There is wisdom in consistency and uniformity, and the more nearly we stay with uniform procedures, the stronger our position in dealing with problems. We ask, therefore, that until we have had opportunity to observe the effects of the announced program over a period of months, that you follow it and not attempt negotiation with local officials in your particular cities or states. We shall keep close to the matter and shall be available for consultation with you at any time.

The Plan of the Church for Cooperation with Selective Service

Now very quickly, by way of amplifying and clarifying some points in the letter: The effective periods set up are periods of six months, one missionary per ward each six months, the dates being October 1st to March 31st inclusive, and April 1st to September 30th. The governing date will be the date of the letter of call, and if there be any local board members from the state of Utah who are listening to this tonight, I hope that they will not indulge in any speculative discussion on this matter until they have talked with the state Selective Service director or the deputy state director, with whom we have spent many hours in meetings.

Ward and branch quotas will be transferable within the area of the stake under the direction of the stake president, but will not be transferable at this time between the various stakes. No young man who has actually received notice of induction should be recommended for a mission. However, notice to report for preinduction physical examination should not be regarded as a notice for induction. It will not be unusual to find a young man who even though he has been called for a mission is ordered to

report for preinduction physical examination. He must take that examination; and if there are any conflicting dates involved, I think that if you get in touch with us we can iron out those problems. We do not suggest that you go to boards and hasten examinations with the thought that some young men may be declared IV-F and may be able to go without being counted against the quotas.

Classifications not Under Quotas

Men in the following classifications will not be counted against the quotas. I would like to take just a moment to explain these classifications:

I-D are men with reserve classifications most of whom have served under the so-called six months' program. Their status may be subject to adjustment, depending on what happens concerning the reserves, and you should not consider that as a fixed situation governing the future.

I-Y are men given temporary deferments because of physical handicaps.

IV-A are for the most part men who have served two or more years on active duty.

IV-F are men who are disqualified for physical or mental reasons. I want to say that many men who have IV-F classifications can still be effective missionaries.

V-A are men 26 years of age or over and have no current military obligation.

Members of student Wards; Church Builders

Young men sent from student wards will be counted against the quotas of their home wards, although there may be some converts to the Church who have a student ward as a home ward.

Church builders who are out of their own wards and Indian students under the placement program will be considered as are students. No young man should be recommended for a mission more than thirty days in advance of his nineteenth birthday, and all recommendations concerning missionaries should give in detail the draft classification called for on the recommendation form, and also the name of the ward and the stake whose quota will be used by that particular individual.

Measures for maintaining missionary work

Now, brethren, we can do several things to keep the work going without a serious reduction in results:

1. We can strengthen our stake missions, which, in terms of hours spent, are far more fruitful in converts than are our full-time missions in terms of hours spent.
2. We can resolve that each one of us will be a missionary as President McKay has requested from this pulpit.
3. Bishops can and should appraise the older couples in their wards who might be eligible for missionary service and who can give needed service under some circumstances.

Plans and Saving for Missionary Service

Several bishops have been in during the last few days and have said that our young men have been saving money for years to go on missions. What shall they do? I say keep saving and praying. I think that every priesthood holder in the Church ought to pray for peace, and I have the faith that the Lord will hear and heed those prayers.

We know that wars will come upon the earth. The word of prophecy is clear on that. But somehow I feel satisfied that God will hear our prayers and that most of those young men who want to go on missions will have the opportunity to go on missions. Some who may not have the opportunity may help others to go. Some years ago a letter came to the office of the First Presidency reading substantially as follows:

"Dear Brethren:

"All my life I have dreamed of going on a mission. I saved my money to that end. Then during the Korean War I was wounded, and I now carry a metal plate in my head. Because of that you and my doctors have said that I

should not go on a regular mission. I work hard all day shoveling sand in a brick and tile factory. From my small wages I have been able to add to my savings account. I have now withdrawn my savings and am sending you herewith a cashier's check for $1,500. Since I cannot go, please use it to help some worthy boy who can. I will share my savings with him and hope that he will share with me his joy as he labors in the ministry of the Lord."

I hope that each young man who has been saving will go on saving and praying and preparing for that day when every boy who desires to go may go, and that in the meantime we shall have the faith to accept this program and live with it, in the name of Jesus Christ. Amen.

President Hugh B. Brown:

Elder Gordon B. Hinckley has just spoken to us. Elder Richard P. Condie will now lead the choir and congregation in singing "Redeemer of Israel."

Singing by men of the Tabernacle Choir and the Congregation, "Redeemer of Israel."

PRESIDENT DAVID O. McKAY

Brethren, this is a glorious hour, not only for those of us who are assembled here, but for those who are assembled in four hundred other places, all holding the priesthood. All are under obligation to set a proper example, especially in the world of youth.

Authority, Divine and Human

Priesthood is inherent in the Godhead. It is authority and power which has its source only in the Eternal Father and his Son Jesus Christ. If we appoint a member in a business concern, we give him our authority as voice to do the right thing as a representative, and what he does we are bound to uphold. We speak of certain powers and prerogatives possessed by the President of the United States, of rights and privileges vested in Congress, of power held by the Supreme Court of the United States; and the source of such authority we can easily comprehend. Ultimately the origin centers in the people as an organized body. There is no man living, or who has lived, who has the right to assume the right and authority of the priesthood.

In seeking the source of the priesthood, however, we can conceive of no condition beyond God himself. In him it centers. From him it must emanate. Priesthood, being thus inherent in the Father, it follows that he alone can give it to another. Priesthood, therefore, as held by man, must ever be delegated by authority. There never has been a human being in the world who had the right to arrogate to himself the power and authority of the priesthood. There have been some who would arrogate to themselves that right, but the Lord has never recognized it. As an ambassador from any government exercises only that authority which has been given him by his government, so a man who is authorized to represent Deity does so only by virtue of the powers and rights delegated to him. However, when such authority is given, it carries, within limitations, all the privileges of a power of attorney, by which one is empowered by another to act in another's stead. All official action performed in accordance with such power of attorney is as binding as if the person himself had performed it.

Power Manifested In the Lives of Men

We can conceive of the power of the priesthood as being potentially existent as an impounded reservoir of water. Such power becomes dynamic and productive of good only when the liberated force becomes active in valleys, fields, gardens, and happy homes. So the priesthood, as related to humanity, is a principle of power only as it becomes active in the lives of men,

turning their hearts and desires toward God and prompting service to their fellowmen.

Strictly speaking, priesthood as delegated power is an individual acquirement. However, by divine decree men who are appointed to serve in particular offices in the priesthood unite in quorums. Thus, this power finds expression through groups as well as in individuals. The quorum is the opportunity for men of like aspirations to know, to love, and to aid one another. "To live is not to live for one's self alone."

There are two conditions which should always be considered when the priesthood is conferred. The first of these is the individual's worthiness to receive it. The second is the service which he can render to the Church and to his fellowmen.

The Creator, the Source of Power

Recognizing the fact that the Creator is the eternal and everlasting source of this power, that he alone can direct it, and that to possess it is to have the right, as an authorized representative, of direct communion with God, how reasonable yet sublime are the privileges and blessings made possible of attainment through the possession of the power and authority of the Melchizedek Priesthood—they are the most glorious that the human mind can contemplate.

Priesthood, Never Failing Source of Happiness

A man who is thus in communion with his God will find his life sweetened, his discernment sharpened to decide quickly between right and wrong, his feelings tender and compassionate, yet his spirit strong and valiant in defense of right; he will find the priesthood a never failing source of happiness—a well of living water springing up unto eternal life.

Priesthood Direct from God

You who have the priesthood are his servants by divine right. I know the world thinks we are unreasonable, fantastic in our ideas when we tell them there is no other authorized church, but that is true. The priesthood came direct from our Lord and Savior Jesus Christ, who is the great High Priest; and he authorized Peter, James, and John, on whom he bestowed that priesthood, to bestow it upon Joseph Smith. And you brethren—seventy thousand on the air who hear my voice, and everyone present—can trace your ordination probably within five steps right back to the Savior himself.

If the representatives of our Father in heaven will live close to him, try to be true representatives, the Lord will guide them in their work. The priesthood, though, may be given to those who disregard it, who fail to be true representatives; and when such is the case, ". . . Amen to the priesthood or the authority of that man.

"Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God" (D&C 121:37-38), and to apostatize from the Church. The only way we can keep the priesthood and keep in touch with the Holy Spirit, the only way we can be true representatives, is to live up to the ideals of the Church which bears his name.

Mightiest Force in the World

The Church of Jesus Christ is the mightiest force in the world, but you and your companions constitute the source of that force. The Lord cannot use his quorums without you; and everyone has the responsibility of doing his best to maintain the standards of the Church. Our boys and girls in high schools, in junior colleges, in universities need our help. Their parents need our help. It is time now to put forth extra effort to know the difference between right and wrong. We are facing conditions in the world which demand the highest intelligence, the deepest spirituality, the greatest effort that the priesthood of God can possibly put forth.

"To guide people over whom you preside"

Oh my brethren, presidents of stakes, bishops of wards, God bless you in

your leadership, in your responsibility to guide, to bless, to comfort the people over whom you have been appointed to preside. Lead them to come to you, if necessary, in confession. Guide them to go to the Lord and seek inspiration so to live that they may rise above the low and the mean and live in the spiritual realm.

Recognize those who preside over you, and when necessary, seek their advice. The Savior himself recognized his authority on earth. You will remember the experience that Paul had just as he neared Damascus with papers in his pocket to arrest all who believed in Jesus Christ. A light suddenly shone about him, and he heard a voice saying, "Saul, Saul, why persecutest thou me?"

And Saul said: ". . . what wilt thou have me to do?" The Lord answered, ". . . go into the city, and it shall be told thee what thou must do." (Acts 9:4, 6.) He could have told Saul in a few words what he should do, but there was a branch of the Church in Damascus, presided over by a humble man named Ananias, and Jesus recognized that authority. He knew Saul's nature. He knew that in the future it would be difficult for Saul to recognize the authority of the Church, as instances later proved. Saul had to receive from the very man whom he was going to arrest instructions regarding the gospel of Jesus Christ.

Recognize the Bishop

Here is a lesson for all of us in this Church. Let us, too, recognize the local authority. The bishop may be a humble man. Some of you may think you are superior to him, and you may be, but he is given authority direct from our Father in heaven. You recognize it. Seek his advice, the advice of your stake president. If they cannot answer your difficulties or your problems, they will write to the General Authorities and get the advice needed. Recognition of authority is an important principle.

I pray that we may be blessed with the spirit of humility, blessed with the spirit and desire to be one in all things relating to the welfare and advancement of the kingdom of God. We can do that by sustaining the authority which is always delegated, you remember; and when it is rightly delegated you will be able to go to the source, which is God, in whom is inherent the authority of the Holy Priesthood.

Assist the Weak

God bless the men who find and assist those who are too weak to be true to the priesthood! I hope you got the message given here tonight by Brother Isaacson, especially concerning the young men who are inclined to join in social activities and aspirations of other young men. Do not deceive yourself that you can tamper with whiskey or cigarettes, things forbidden by the Lord, and which, if indulged in, will lead you away from the power which you have been given by those authorities who hold the priesthood.

I am glad to see these young men here this night. They are here by the hundreds, and as some came in I said, "Are you going to the priesthood meeting?" and they answered, "Yes, we are going to the priesthood meeting." They are proud of it. God bless them that they may be true to the ideals of the priesthood and never hesitate to say "*no*" to anybody who tells them, "Oh, indulge just a little; it will be all right."

Be True to Ideals of the Priesthood

God help us all to be true to the ideals of the priesthood—Aaronic and Melchizedek. It is a sobering thought to think what this great body of bearers of the priesthood can do to stir the people to acts of honesty, truthfulness; stir them so that they will become examples to the world. We have that right and that inspiration!

God help us to magnify our calling, and to set a proper example to the other men of the world who think that they are better than the humble men who, by right of that delegation and ordination, hold the right and power to instruct all men—not members in this Church alone, but all men—to live

higher and better lives than they have ever lived before; to help them all to be better husbands, better neighbors, better leaders, under all conditions, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

We have had the delightful privilege of listening to the president of the Church, David O. McKay. May I say for all of you who are here and all who are listening that we will promise him that we will take his advice and counsel and live by his word, and may I, in your behalf, express to him our love and blessing, and ask God's continued blessing upon him as the president of the Church, the prophet, seer and revelator. God bless him.

We appreciate the Men's Chorus for their inspiring music tonight.

I am requested to make a few brief announcements. Many television and radio stations will carry conference proceedings Sunday morning to a nation-wide audience, including Hawaii, and the international radio station WRUL will broadcast the Sunday morning session of the conference to all parts of Europe, part of Asia, Africa, South America, Central America, Mexico and the Caribbean area. I am informed that we shall have a potential listening audience to this conference of many millions. The CBS radio Tabernacle Choir broadcast will be from 8:35 to 9:00 Sunday morning. Those desiring to attend the Tabernacle Choir broadcast must be in their seats at 8:15. It is necessary that the audience remain quiet during the broadcast. There will be large crowds attending the Sunday service. Please be considerate and courteous and avoid pushing and crowding. As thousands leave this great priesthood meeting tonight, let us keep in mind the admonition that is constantly being given us to drive carefully. Please obey traffic rules. Courtesy and patience must be shown by drivers in the city and on the highways.

The men of the Tabernacle Choir will now sing, "Sweet Hour of Prayer." The benediction will be offered by Elder W. Whitney Smith, formerly president of the Austrian Mission. We shall then be adjourned until 10:00 tomorrow morning.

The men of the Tabernacle Choir sang as a closing number "Sweet Hour of Prayer."

The closing prayer was offered by Elder W. Whitney Smith, formerly president of the Austrian Mission.

Conference adjourned until 10:00 a.m., Sunday, October 3, 1965.

THIRD DAY

MORNING MEETING

The sixth session of the Conference convened in the Tabernacle Sunday morning, October 3, at 10 a.m.

The music for this session was furnished by the Tabernacle Choir, Richard P. Condie, Conductor, Alexander Schreiner, Organist.

Before the meeting began the Choir sang "Break Forth, O Beauteous Heavenly Light."

President David O. McKay, who presided at the services, made the following introductory remarks and asked his Counselor Nathan Eldon Tanner to conduct the services:

President David O. McKay:

My heart is filled with joy this morning in meeting this vast audience in this the sixth session of the 135th Semi-Annual conference of the Church.

The Tabernacle Choir, under the direction of Richard P. Condie and Alexander Schreiner at the organ, will

open these services by rendering "The Redeemed of the Lord." Following the singing the invocation will be offered by Elder Heber E. Peterson, president of the Olympus Stake.

I will ask Brother Tanner of the First Presidency to conduct the exercises this morning.

The Tabernacle Choir sang "The Redeemer of the Lord."

Elder Heber E. Peterson, president of the Olympus Stake, offered the invocation.

President N. Eldon Tanner:

Our great Tabernacle Choir will now sing "The Marvelous Work" with Joan Ottley as soloist.

Singing by the Choir, "The Marvelous Work," Joan Ottley, soloist.

President N. Eldon Tanner:

Our first speaker this morning will be President Hugh B. Brown, first counselor in the First Presidency of the Church. He will be followed immediately by the Choir singing.

PRESIDENT HUGH B. BROWN

First Counselor in the First Presidency

During the sessions of this conference, we have heard from many speakers who have discussed various inspiring subjects. We who speak in later sessions find that what we had intended to say has already been discussed, but there is one subject I would like to mention. We believe in peace, patriotism, and loyalty, and the fact that America is a chosen land, preserved and discovered under divine inspiration, with a constitution which we believe was inspired and which we must, under all circumstances, maintain.

Loyalty to Country

As this is a worldwide church, we counsel our members wherever they may live in other Christian countries to be patriotic and loyal to their homeland. Whatever may be said here about America, therefore, should be understood by members of the Church living in other countries as an appeal to all for loyalty and good citizenship.

Occasionally we hear derogatory statements about our government and ominous forebodings about the future of America. We are concerned when we see evidence of doubt, misgiving, and lack of confidence in the future of America as she faces current problems. We believe, however, that all good citizens of this country have a deep, heartfelt gratitude for the abundant blessings showered upon us by a benevolent Father. I should not like to be one of those who refuses to recognize the challenge of the problems of our times. On the other hand, I refuse to be numbered amongst those who are losing faith in America.

Let us remind you that the people of every country of every age and time throughout history have had to face up to problems and find their solutions. We believe that in the exercise of the freedom her people enjoy and with divine guidance, she will have full capability to solve any problems she encounters.

The God of this Land

This conclusion is not just our own. Our Heavenly Father has given us encouraging promises concerning this land. Hundreds of years before the birth of Christ, he called this a land of promise to the people of our generation. However, to the Jaredites he made an important condition: ". . . if they will but serve the God of the land, who is Jesus Christ. . . ." (Ether 2:12.) This injunction cannot be overemphasized.

To the ancient inhabitants of this continent, he also said:

"Wherefore, I will consecrate this

land unto thy seed, and them who shall be numbered among thy seed, forever, for the land of their inheritance; for it is a choice land, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, saith God." (2 Nephi 10:19.)

We believe and have confidence in these words of the Lord. They bring us a message of confidence and hope. Each of us has the right to rely fully upon them, for he has said: ". . . I will fulfil my promises which I have made unto the children of men, . . ." (*Ibid.*, 10:17.)

The Constitution of the United States

Further reason for confidence is found in modern revelation wherein the Lord said that he had established the Constitution of the United States by the hands of wise men whom he raised up unto this very purpose. The constitutional framework of the law of this land has been the study of legal scholars and statesmen the world over. In no other document is the right and dignity of man lifted to so high a plane. Principles of freedom are inherent and fundamental to every concept. This did not just happen. To us the Constitution of the United States is God-given to the people of a promised land.

In the October (1965) issue of *National Geographic Magazine,* Professor Freidel of Harvard University calls attention to two of our great presidents. I quote:

"In the first two decades of the 20th century, Theodore Roosevelt and Woodrow Wilson endowed the American Presidency with a powerful leadership the Nation had not known since Lincoln. Several of their successors gave nostalgic tugs backward, but these two—one a Republican, the other a Democrat—established a pattern for succeeding strong Presidents.

"At home both sought a larger measure of political democracy and economic justice, and abroad a share in responsibility for world order. They moved to assume the sober duties of the United States in its new status as an industrial giant and major world power. . . .

"Both these Presidents and their supporters, the progressive generation, believed that, without abandoning the free-enterprise system, they could perfect the dream of the Founding Fathers by combining a scientific approach to the problems of the age with positive Government action." (p. 537.)

"Obey, Honor and Sustain the Law"

We should understand that each of us has a duty to honor, support, and sustain our civil leaders and the law. The fact that everyone is entitled to his or her own opinion insofar as various matters of law and government are concerned does not relieve any of us of the personal responsibility to obey, honor, and sustain the elected governmental officers and the law which it is their duty to administer.

Unfortunately, there are those among us today who advocate breaking the law as one means of calling to the attention of the nation that some have not been given the full benefit of the law. They argue that the laws they break are minor and that the breach is useful and justified because it assists in the enforcement of a greater law. This reasoning is fallacious and inconsistent with Christian principles. To follow such thinking is to decide that every man is entitled to choose which law he will abide and which he will violate. No orderly society can be established on such theory. There are lawful ways and means of securing all human rights, and one does not foster Christian virtue through irresponsible breaking of the law. Seeds of anarchy are sowed in the minds of those who follow a lawless course. Anarchy was never the way of God but rather the way of Satan. Recent riots in various parts of our country emphasize this alarming trend. These lawless demonstrations are often instigated and led by misguided youth against authority, against discipline, against the orderly government of society and every symbol of authority. Let us heed the words

of that vigorous patriot Theodore Roosevelt, who said, "We are the government, you and I."

I quote a paragraph from *Destiny* magazine:

"Let us always remember that the planting of America in the strain that determined our country's character was a spiritual planting. The fathers who planted this nation were Christians. They came here as Christians. They came because they were Christians. They came on a specifically Christian venture. Get it fixed in your mind that the planting that determined the genius of America was a Church—not a town, not a colony, not a trading or exploring venture, not a gold rush, but a church, a little Pilgrim church crossed the sea for the sake of its church life. That is the origin of the United States."

America, Bulwark of Freedom

To those who are losing faith in America, to those who criticize her, we issue this challenge: Cast your eyes to the four corners of the earth. Can you see anything to compare with her? Where do you find greater evidence of freedom? In what land do the inhabitants have greater voice in governing themselves? Where do you see a way of life which has produced a greater abundance for its people? In which country do you find greater numbers of children receiving an excellence of education to surpass that which is to be found here? Where is there less want, less misery? Where in all the world do you find men who are given comparable rights to enjoy their freedom to worship as that freedom finds expression in the land of America? Can you really doubt that this land is in very deed a land of promise?

Let all men of goodwill offer constructive criticism to assist this great land of freedom in the solving of her problems. There will be problems, to be sure, but let these problems be solved with mature deliberation. Let those who speak out, speak in fairness. Let these problems and their proposed solutions be discussed in honest debate. All too often those who debate her issues distort and magnify all out of proportion the subject of their concern. More than any other people, members of this Church, having the prophecies of God before them, ought to know that America is not going to fail, that the God of heaven will not permit it, if her people will but serve the God of this land. She has a great destiny yet to fulfill. Imperfect though she may be, she is, nevertheless, the hope of the world. Men of faint heart and blurred vision may from time to time lose sight of this fact. The fact itself, however, is immutable.

America has thus far been preserved because she is built upon a sound foundation, which was ordained of God himself. She is the cradle of freedom prepared by him for the restoration of the gospel of the Lord Jesus Christ. Let all who have permitted discouragement or despair to enter into their hearts take renewed hope and courage. Let all honest men everywhere rally and support the cause of freedom and justice under the law.

Surely, as we face the future there is reason for concern, but there is no reason for despair. Let us find reason to lift, to build, and to uphold. Let us shrink from those whose only contribution is to complain, to condemn, and to destroy. To win the future will require men of faith, of courage, and of purpose. The Lord God of heaven will prosper and gloriously support such men. He will, however, find little reason to consider the activities of those who are barren and unproductive, who simply criticize, complain, and deplore. America needs leaders who have eyes to see, ears to hear, and hearts to understand. In their hands she will be preserved. I would hope that they will recognize in her not only a great but a divinely inspired form of government. They will understand that she is adaptable to changing times. They will know that she has the capacity to maintain fundamental integrity while meeting the needs of a world in motion. They must be wise enough to know that she will not always be infallible, but they will have faith that once the error of her ways is made known, she will return

again to a wiser course of action. She will not stray far, for though the vision of her leaders may become obscure at times, the steadying hand of God will tide this nation through the troubled waters that may lie ahead.

The late Dr. Adam S. Bennion left us the following thoughtful statement:

"America has become a great nation because the men who builded her believed in her—loved her—sacrificed for her. That same patriotism and pride, if kept vigorously alive, can carry us through our present crisis to even greater heights.

"The heart of America is sound. There are ills, of course. There are base men and mean. There always have been. But the land is full of honest, toiling men, and worthy, devoted women. Let's herald their integrity as well as proclaim the evils of our social structure." (*The Candle of the Lord*, p. 167.)

Face the Future Unafraid

Then let us prepare for the future unafraid. Let faith replace fears. Let courage dispel gloom. Let hope triumph over despair, and let faith in God the Eternal Father reign supreme above all our works. It is to him above all others that we owe final allegiance. The plain duty of our lives is to so conduct ourselves that more and more of his children will desire him and his ways. One day the world will come to recognize that the jewel in the crown of America which surpasses all others is the jewel of the restored gospel of Jesus Christ, because through it men can come to know that their Father in heaven is real, that he loves them, and that he has prepared a place for them. If they but follow the path that leads to the straight gate, the joy that transcends all other joy awaits them.

Concerning this jewel I would like to make this further statement to our friends who have joined us today. To a modern prophet, the Lord revealed to the world that a great and marvelous work was about to come forth among the children of men. He said that the field was white all ready to harvest in the reestablishment of his Church upon the earth. He exhorted all his children everywhere to ask him and promised that they should receive. He said, ". . . if you will knock it shall be opened unto you." (D&C 6:5.) He further counseled those to whom the message came to keep his commandments and to seek to bring forth and establish the cause of Zion. He counseled us to seek not for riches, but for wisdom, and in so doing the mysteries of God would be unfolded unto us. (See *ibid.*, 6:7.)

The Great and Marvelous Work

We humbly advise you that this great and marvelous work is going forth in many parts of the earth today. In excess of twelve thousand young missionaries are laboring in your communities throughout the world. In their hearts burns a desire to speak with you, and they are anxious to tell you the full story of the restoration of the gospel of Jesus Christ. They are anxious to bring you evidence that our Father in heaven, the Father of all the inhabitants of the earth, is very real and that man was literally created in his image. These misssionaries wish to share their knowledge of the risen Christ with you. They would like you to know that he is a being separate and distinct from his Father and that he actually lives today. He has restored to the earth the fullness of his gospel, including the full organizational structure of his kingdom.

These missionaries of the Church are likewise anxious to share their knowledge of the destiny of mankind, of the glorious things he has prepared for all his children who will give heed to his voice, who will follow him in the plain path which he has made known.

May I invite you to inquire of these missionaries of the Church concerning this marvelous work that they might make full explanation to you of the great message which has been revealed to the earth.

I cannot leave this subject without a sincere and heartfelt prayer that the spirit of Almighty God shall be upon

all men everywhere. May our lofty institutions, our matchless Constitution, our love of freedom and liberty be noted by other nations and, insofar as they can be made applicable, be adopted by them that all men everywhere may join us in singing what might well become an international anthem, "Our fathers' God to thee, Author of liberty, to thee we sing. Long may our land be bright with freedom's holy light. Protect us by thy might, Great God, our King!" (Samuel F. Smith, "America.") That all may become the special concern of providential care, I humbly pray, in the name of Jesus Christ. Amen.

The Choir sang "God Bless America."

President N. Eldon Tanner:

We have just listened to President Hugh B. Brown of the First Presidency, followed by the lovely number, "God Bless America," by our Tabernacle Choir.

Elder Howard W. Hunter of the Council of the Twelve will now address us.

ELDER HOWARD W. HUNTER

Of the Council of the Twelve Apostles

The scholars of ecclesiastical history cannot date the time of the commencement of the Church of Christ. There is no specific event or any certain occurrence in the writings of the New Testament upon which they can agree as being the definite beginning. The Church came into existence over a period of time in which there were many important events. The groundwork was laid by a ministry which changed the lives and thinking of those who became the body of Christ. After the commencement of the ministry of Jesus, his followers were many. Mark said, "And immediately his fame spread abroad throughout all the region round about Galilee." (Mark 1:28.)

The Time of Christ

He went from place to place teaching in the cities and in the synagogues, and the people gathered to hear him. They were impressed by his teachings and astonished by his power to heal the sick. He taught them as they came to ask questions, and he conversed with them in small groups along the wayside. On many occasions great multitudes gathered to hear the one who often called himself the Shepherd. Many believed upon him, and some he called to follow after him. Groups of believers sprang up in Jerusalem and in many other places.

This period of time becomes the focal point of history. We measure time by the years that have preceded Christ and by the years that have come after him. His life, teachings, death, and resurrection in the center of time have had a profound effect upon all those who have lived since his ministry and all those who died prior to his resurrection. The establishment of his Church has blessed all Christendom.

"Some say that thou art John, Elias, Jeremias"

Some writers, seeking a doctrinal beginning rather than a specific event for the commencement of the Church of Christ, give great weight to the reply of the Lord when Peter bore his testimony that Jesus was the Christ. It was on the occasion when they were near Caesarea Philippi that Jesus asked his disciples, "Whom do men say that I the Son of man am?" (Matt. 16:13.) It doesn't seem reasonable to suppose that he didn't know what people thought and were saying about him. He was giving his disciples the opportunity to express their faith and to be strengthened. "And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." (*Ibid.*, 16:14.)

"Thou Art the Christ"

The Pharisees believed, of course, that the soul is imperishable and the soul of a good person passes into another body while the soul of the wicked suffers eternal punishment. "He saith unto them, But whom say ye that I am?" (*Ibid.*, 16:15.) The Master may have been prompted to ask this question because of their surroundings. Caesarea Philippi is near the grotto and the temples of the Greek god Pan, a center of pagan worship, and he may have wanted his disciples to think about the contrast between pagan gods and the true God. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." (*Ibid.*, 16:16.) In answer to this positive testimony of Peter, ". . . Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (*Ibid.*, 16:17-18.)

"Upon this rock, I will build my Church"

This is a very significant statement. The Lord in effect said to Peter that this knowledge that Jesus was the Christ did not come to him from mortal men or from the reasoning or learning of men, but by revelation from on high, that is, direct, divine revelation of the divinity of the Master. In answer to the statement "Thou art the Christ," Jesus replied, ". . . thou art Peter," in friendly acknowledgment of his disciple. The Lord then added, ". . . and upon this rock I will build my church." Upon what rock? Peter? Upon a man? No, not upon a man, upon the rock of revelation, the thing which they were talking about. He had just said, ". . . flesh and blood hath not revealed it unto thee, but my Father which is in heaven." This revelation that Jesus is the Christ is the foundation upon which he would build his Church.

Pentacost

There are others who, searching for the commencement of the Church of Christ, point to the day the apostles were engaged in the devotions of the Pentecost. This was only nine days after the ascension of the Savior of the world. The date becomes important because it was on this occasion that the baptism by fire and the Holy Ghost descended upon the apostles as had been promised by Jesus. They began to speak in other tongues as the spirit gave them utterance. When the Jews heard of this, a crowd gathered and Peter, the president of the Twelve, stood before them and delivered that great sermon condemning them for the sin of disbelief that the one crucified by them was the Christ. "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37-38.)

Followers of the Messiah

Even though this event may be accepted by some as the origin of the organized Church, it has deeper meaning. The power of the Holy Ghost descended upon the apostles as the Savior had promised, bringing to them a dynamic conviction that they were the followers of the Messiah of whom the prophets of old had spoken, who had come to earth in fulfillment of these prophecies, completed his mission, had been crucified and resurrected as the Savior of all mankind.

The Church of Christ

It might be best said that the Church was founded as the result of the personal ministry of Christ and also by the testimony of the apostles who made the person and divine work of Christ known to men. This testimony on the day of Pentecost touched the hearts of those who listened. Apparently all of the apostles preached

on that occasion, some in one language and some in another, so that all understood. They bore witness of the death, resurrection, and ascension of Christ; and out of the great multitude which had been taught on that day, three thousand were baptized.

The earliest account of communal church life in the New Testament describes those who were baptized on the day of Pentecost in these words: "And they continued stedfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers." (*Ibid.*, 2:42.) People of a common belief are drawn together because they enjoy a community of interest, and the church becomes the center of this life because there is comfort and support in the association of those who share the same understanding.

"He ordained Twelve"

During his lifetime the Master selected the apostles, and Mark states, "And he ordained twelve, that they should be with him, and that he might send them forth to preach,

"And have the power to heal sicknesses, and to cast out devils." (Mark 3:14-15.) God the Father had sent his Son into the world to bring salvation to the world. The Son chose apostles, conferred upon them authority, and said to them, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:19-20.) The atoning sacrifice of Christ brings redemption from the grave to all men, but in addition to this it is necessary that there be witnesses to the divinity of Christ and his death and resurrection. To be such a witness was inherent in the call and the ordination of the Twelve.

Authority Over the Whole Church

The apostles were not local officers of the Church. Their authority extended over the whole Church and to all of the world, to the Jews and to the gentiles. In the same manner that the apostles were clothed with authority, they empowered other officers of the Church to carry forward the work as it grew and spread. Elders were ordained in the branches as local officers. The record is not clear as to when the first elders were ordained, but we find reference to this office in the Jerusalem Church at an early date. In the missionary tours of Paul and Barnabas they ordained elders in the branches they established. Paul makes reference to his meeting with the elders in Ephesus as he was traveling to Jerusalem. The government of the local branch was in the hands of a body of men called elders, and they were charged with the instruction and the leadership. The term elder is also used in the New Testament in a general way and refers to any ecclesiastical function such as apostles, pastors, bishops, or other church officers. In his exhortation to the elders of the Church, the Apostle Peter refers to himself as a fellow elder. (See 1 Peter 5:1.)

The Call of the Seventy

Another step in the organization of the Church was the selection and call of the seventy who were sent two and two as missionaries into the world. (Luke 10:1-24.) Mention is also made of the priests of the Levitical order and high priests after the order of Melchizedek. (Heb. 5:1-6; 7:11.) Until the time of Christ there appears to have been no other office in the Levitical Priesthood than that of priest, but in the writings of Paul he includes the office of teacher. (Eph. 4:11.)

One of the important ministers of the early Church was the deacon. The name comes from the Greek verb meaning to minister or to serve. Although his duties are not fully set forth, it appears that he was the assistant to the bishop and received his assignment of duty from the bishop. The deacons were the ones who received the offerings of the members and served to the Church the bread and wine of the consecrated sacrament.

Bishops Preside Over the local Church

The bishop in the Church of Christ was the one who presided over the local church community. He was the chief pastor of the flock. He was ordained to his office by an apostle in the usual manner by prayer and the laying on of hands. He was responsible for the preaching and teachings in his church, although he could delegate many of the functions to others. All things were done under his authority and direction, and the officers and those holding the lesser priesthood were subordinate and took their instruction and direction from him. He administered the offerings of the people and the charity to those in need. As the judge he determined the standing of the members of the Church and had the power to excommunicate. In short the bishop was the chief priest, pastor, and presiding officer of his church.

Modern Church Organizations

Modern Christian churches have not found it important to have the organization or officers as existed in the primitive Church as founded by Christ and those he called and ordained for this purpose. This is evidenced by the fact that the original organization and officers are lacking in these churches today. If modern Christian churches claim to follow after the Church established by Christ, it would seem that they would follow the same organization. They assert, however, that it is not necessary that there be continuation of the organization of the primitive Church.

Apostolic Succession

This same argument is used with respect to the subject of apostolic succession. Those who make this claim say that there cannot be apostles except those chosen by Christ during his ministry. This is based on the premise that an apostle must be a witness of the resurrected Savior and because there have been no appearances since his ascension, there cannot be such a witness. This gives rise to the belief that no new apostle could succeed one who died. We remember, however, that Matthias was called to take the place of Judas. The answer of the proponents is that he did not take the place of one who died, but rather one who had forfeited his office because he had been unfaithful by betraying Jesus. A succession is nevertheless admitted. As proof that there was no succession on the death of an apostle, the case of James the son of Zebedee is cited. The record does not state there was no successor, it is merely silent. There is some evidence that James the brother of the Lord may have been ordained a successor member of the Twelve, because he took a prominent part in the council at Jerusalem and was with Peter in the leadership of the apostles. And Paul said of him, "Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

"But other of the apostles saw I none, save James the Lord's brother." (Gal. 1:18-19.) We have little information concerning the acts of some of the apostles, and there are a number of whom we have no information after the time of their calling.

Paul

Paul was not one of the named Twelve, and the writings of the New Testament make it clear that he was not a witness of the Savior prior to his ascension, yet Paul claimed the apostleship undoubtedly from his experience as he journeyed to Damascus. Paul referred in his writings to a number of other persons as apostles who were not named as the Twelve. Because the record gives no information concerning them, scholars cannot ascertain if they were successors or if the word "apostle" was used in another sense. In any event, it would be fallacious to argue that because the record is silent it must be inferred that there was no succession.

The last and perhaps the weakest argument of all is that there is no need for apostolic succession because their

testimony has been preserved for future generations by the writings of the New Testament. This of course violates all of the rules of evidence because the witnesses' lips have been sealed in death.

Today, the same organization as the primitive Church

There exists today in The Church of Jesus Christ of Latter-day Saints the organization of the primitive Church of Christ with the same officers that have been mentioned: deacons, teachers, priests, bishops, elders, seventies, high priests, and apostles. Without taking into consideration revelation which reestablishes this organization, reason alone would dictate that Christ's Church should be the same today as when organized under his direction.

The principles embodied in the gospel of Jesus Christ are everlasting. It would logically follow that the Church founded upon these eternal and everlasting principles would have the same organization as that established under his direction, and it would be difficult to show good reason for the necessity of change or improvement. The historical facts themselves bear out that there has been a falling away, a corruption of the original, an unauthorized change of church organization in modern churches.

I have a personal conviction that after the long period of spiritual darkness in the world, the gospel has been restored in its fullness through divine revelation, and the Church of Christ has again been established on earth; that this restored Church has the same organization that existed in the original Church, including those of apostolic calling who do bear witness of the divinity of Christ, his death, and resurrection, and that he is the Son of God. To their witness, I humbly add my witness in the name of the Savior of the world. Amen.

President N. Eldon Tanner:

He to whom you have just listened is Elder Howard W. Hunter of the Council of the Twelve.

The Tabernacle Choir will now sing, "Glory to God," from Handel's Messiah, with Richard P. Condie conducting and Alexander Schreiner at the organ. The congregation will then join with the Choir in singing, "Now Let Us Rejoice," following which we will have a brief organ interlude.

The Tabernacle Choir sang the hymn "Glory of God."

The Choir and Congregation joined in singing "Now Let Us Rejoice."

Alexander Schreiner, Organist, played a brief organ interlude.

President N. Eldon Tanner:

For the benefit of the television and radio audience who have just joined us, we again announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City in the sixth session of the 135th Semi-annual conference of The Church of Jesus Christ of Latter-day Saints.

We shall now hear from Elder Paul H. Dunn of the First Council of Seventy, and he will be followed by Elder Marion D. Hanks of the First Council of Seventy. Elder Dunn.

ELDER PAUL H. DUNN

Of the First Council of the Seventy

My brothers and sisters: this is most humbling, and I have been deeply impressed, with you, at the inspiring messages of this conference and at the great uplift that we have received this morning from President Brown and Elder Hunter. It is my sincere prayer that I shall not detract from these edifying words as I share with you a few thoughts that I have been thinking

about, particularly since these great songs were sung to us and words of counsel given.

On Battle Grounds of Okinawa

My mind immediately was called back to a day about twenty years ago when, as a young soldier participating in the activity of this country during World War II, I found myself on the island of Okinawa, somewhere in my nineteenth year. In that serious mortal conflict, while trying to do what we could to preserve these very freedoms that have been discussed today, by chance I fell into the good graces of another young man who had fine ideals and high standards. Almost automatically we got together and shared the experiences of the war together. Frequently we shared the same foxhole. One night during the month of May, our forces had sustained such heavy casualties that it became necessary for my friend and me to be separated. We were in different holes about fifty yards apart. It had commenced to rain about seven that evening, and it was a cold night. Along about eleven the enemy let go with a barrage that was almost unbelievable, and for almost two hours they harassed our lines with heavy artillery and mortar fire. Shortly after midnight one of these shells landed in the hole of my good friend. I could tell from the sound of the blast that it was serious. I called to him but couldn't get an answer, and the type of fighting we did in the Pacific prevented me from crawling over to offer aid. About an hour later I got a faint response indicating life still existed. All that night long, under heavy fire, I tried to call words of comfort to him, and finally as it commenced to get light I crawled to the hole of my friend and found that he had almost become submerged in the water from the heavy rain of the night before.

As I lifted him out on that cold, muddy bank and laid his head in my lap, I tried to offer what physical comfort I could under those conditions, wiping his brow and face with a handkerchief. He was almost limp with death now. I said, "Harold, you hold on, and I'll get you to the aid station just as soon as I can. It's only a few hundred yards away." "No," he said, "I know this is the end, and I've held on as long as possible because I want you to do two things for me, Paul, if you would." I said, "You just name it, Harold." He said, "If you are permitted to live through this terrible ordeal, will you somehow get word to my parents and tell them how grateful I am for their teaching and influence which has enabled me to meet death with security and calmness, and this in turn will help sustain them." And I'm happy to report to you I was able to fulfill that commitment.

Defending Principles with Life

"Second, Paul," he said, "if you ever have the opportunity to talk to the youth of the world, will you tell them for me that it is a sacred privilege to lay down my life for the principles that we have been defending here today." And with that testimony on his lips he, like so many others before, gave his life for the principles of freedom and righteousness.

Well, as we buried Harold along with his comrades, close friends, and associates, we placed over a cemetery on Okinawa this inscription, and I think it still stands for all to observe who would, "*We gave our todays in order that you might have your tomorrows.*"

I would like to ask this morning, what are we doing with the tomorrows these thousands of men from all nations have given us? It is evident, looking at the condition of the world today, that we are failing to live up to their expectations. Perhaps many of these men would not have been willing to pay this price if they could see the present world situation.

Stabilizing Power Needed

What is needed in the world today is a stabilizing power, something that will unite people and bring peace, joy, and security. What is this power?

Well, it has been mentioned so many times this very day and the previous days. It is the gospel of Jesus Christ as it influences the family through the home. History proves that a nation is no stronger than the strength of the individual home. Someone has made this observation about the strength of homes: "If there is righteousness in the heart, there will be beauty in the character. If there is beauty in the character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. When there is order in the nation, there will be peace in the world."

Of Importance to Youth

I am often privileged in my particular assignment to visit each year with hundreds of our youth who leave home to attend college, who enter military service, and those who go on missions for The Church of Jesus Christ of Latter-day Saints. It is amazing how free these young people are to talk about their homes and family life. And almost without exception I have noticed that as they recall home, those of them who are secure and well-adjusted will invariably mention three qualities as being stabilizing forces in their lives. *First,* they always mention love and concern for them by their parents; *second,* communication and harmony between parent and child; and *third,* the spiritual level which characterizes the home.

It is interesting to me to note that those who are experiencing more than their share of problems definitely indicate the absence of one or more of these three qualities.

Let me share briefly with you a letter, one of many that I receive from some of these young people. I think he expresses so well the importance of these qualities:

"Dear Brother Dunn:

"Since having the chance to visit with you last month, I've done a lot of thinking about the things we discussed—the meaning of life, my goals for the future, my homesickness, and my efforts to adjust to being on my own, and I've felt impressed to write and tell you some of these things. Here I am hundreds of miles away in a completely new environment, and I'll admit I've been pretty down in the dumps at times, plenty homesick and wondering just what my next step would be. More than once I'd have given almost anything to be back at that kitchen table with the family, finishing off one of Mom's good meals. I wouldn't even have minded my folks wanting to know where I was going and when I'd be home—it used to really bug me but somehow now I'm glad they worried. I guess what I'm trying to write is that since being here I'm actually appreciating home and my folks in a different way than ever before. I'm grateful for the time that they've taken to worry about the little things, the talks we've been able to have about any crazy thing that was on my mind, the freedom I felt to go to them with my problems. It seems like they were always pretty fair about judging me when I made mistakes, too.

"I especially appreciate both Mom and Dad being so careful about living the principles of the gospel that they believed in and helping us to do the same. While there were times when I resented it, somehow it seems much easier now for me to discipline myself, to stick to what I should do in organizing my time, thinking, and life.

"I appreciate, too, the companionship we had as a whole family—the night each week we got together to talk about family problems and what we did about them, the times we went fishing together, prayed together, the get-togethers with cousins—mostly the things I guess I have taken for granted all of my life. Somehow, as ordinary as all of these everyday experiences are, thinking about them actually gives me the faith and courage I need right now when I've got so much adjusting to do and so many things to accomplish. I seem to have a new desire to live up to the things my folks have been trying to prepare me for all of these years. In some ways, even though I miss home, thinking out these things makes me feel better than I ever have before. I know I have lots to do, and I want to do it. And realiz-

ing that my family is behind me as they always have been gives me the strength I need and didn't know I had. Unfortunately, I have seen some out here whose home life has not been like mine, and now I understand better the value of the training I've had. Thanks for getting me started thinking —I just hope my parents can know how much the stability of our home has meant to me, and how very much I love them."

There is no question that this kind of boy coming from this type of home is going to give strength to this or any nation.

"For Every Child Spiritual and Moral Training"

Parents, moms and dads, are we equal to the challenge? As we examine our lives and homes and look at our children, can we be certain that the teaching and training we are giving will produce the family unity, the solidarity, the spiritual understanding that is needed at this time? The Lord through his prophets today as in ancient times has counseled parents to train and teach their children in the things that they should do. The revelations in all the scriptures are replete, "And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

"And thou shalt write them upon the door posts of thine house, and upon thy gates:" (Deut. 11:19-20.) In other words, in all places at all times, the Lord has placed the obligation, the responsibility upon the moms and dads of the world to teach their children in righteousness. To a latter-day prophet the Lord has said: "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the *parents*. . . .

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68: 25, 28. Italics added.)

Now, I have a great testimony of these things. I know, brothers and sisters, and I include all who hear my voice in that salutation, for we are an eternal family—I have had the inner conviction from the spirit on high. I know that God lives, that Jesus is the Christ, that David O. McKay, who sits here and presides over this conference, is a living prophet. I bear you my solemn witness. May we be equal to the challenge and task of opening our hearts and our minds to accept these things and to lead our children in the way they should go, I humbly pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

He to whom you have just listened is Elder Paul H. Dunn of the First Council of Seventy. We shall now hear from Elder Marion D. Hanks of the First Council of Seventy. Elder Hanks.

ELDER MARION D. HANKS
Of the First Council of the Seventy

In this conference we have heard repeated, and to me very impressive, references to the vital importance of the home and good loving parents who impress in that home the ideal of good example and sincere concern.

In the few minutes I stand here I would like to address my remarks to the place of the Church in helping to contribute to the lives of wonderful young people from such good homes, and in filling a well-nigh indispensable

role with young people who haven't had the good fortune to have such homes.

This morning Elder Richard L. Evans referred to the suggestion of Paul to the Corinthians: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8.)

Recently at a church area conference I found interesting application of this sobering challenge. The choir selected to sing at the conference rose to perform that glorious hymn, "Let the Mountains Shout for Joy." Most of you will know that in that hymn there is a section where individual voices form a quartet in a beautiful refrain. The people who were singing the four parts to the quartet in this instance didn't leave their sections but sang from their same position. Because three of the singers were far from the chair where I sat, I heard them indistinctly. To the congregation in front of them I am sure this was a very well-balanced and delightful presentation, but from where I sat near the alto soloist, it wasn't quite so well balanced, although it was very beautiful and very pleasant. The young lady who sang the alto part was in her teens. Her voice was strong, her knowledge of the music very good, and apparently her capacity for courage was high, because she sang through her part without a qualm, knowing that many of us near her were listening primarily to her.

That incident set me to thinking about my own and other people's children, because it illustrated a very significant, simple principle. *We hear most clearly those voices that are nearest to us, and we are inclined to be responsive to those voices.*

So Many Kinds of Voices

Do you remember what Paul wrote to the Corinthians after his allusion to the uncertain trumpet? These words: "There are . . . so many kinds of voices in the world, . . ." (*Ibid.*, 14:10.)

What are the voices to which our young people are listening? What do they hear in their homes, in the streets of their towns and communities? What do they hear over television and radio? What is communicated to them in books and magazines and photographs? What do they hear when they mingle with groups of their associates?

Well, for some the answer will be very good because there are many wonderful parents whose hearts are truly moved toward a love for their young people. There are good teachers and fine, interested human beings all over the face of the earth who honestly try to be helpful to youth and to speak truly and honorably. But for many young people the answers won't be so affirmative. What voices are they hearing? Very frequently, commercial voices. They may be honest voices from honest commerce seeking the trade of youth. They *may* be voices of conspiring and deceitful men who seek profit at the expense of the future well-being of youth.

There are pagan voices, iconoclastic voices attacking old traditions and fundamentals, arrogantly assuring that the old ideals, the old standards, the old viewpoints of nobility and honest effort, all of these are outmoded, no longer applicable, and may be abandoned with old faith, old ways, old accepted patterns of moral behavior.

Entertaining voices come from illuminated screens, often in company with actions which are designed to emphasize that part of our nature that needs no emphasis. False voices issue from parked cars or darkened rooms, sometimes tainted with alcohol or inflamed with drugs, treacherously asking, always asking, for self-gratification. "Don't you love me?" they say. "You know I love you." Love they call it, but love it is not, and love they do not. True love "seeketh not her own." But these voices constantly sing their song of counterfeit love, always seeking satisfaction of their own lusts, never really giving or intending to give, or perhaps knowing how to give, not knowing how to truly love.

Misguided voices urging rebellion for rebellion's sake.

Beguiling voices inviting young eyes to filth or foulness, young ears to that which young ears should not hear.

Foolish voices which suggest that since most people seem to be doing it, it therefore becomes all right to do.

Cynical voices that propound moral relativism, saying that there are no virtues or principles that you can really count on anymore, none that are always applicable everywhere. You make your own rules in this time and generation.

Sophisticated voices that skirt the edge of truth, telling youth, "It's your life, you live it. Never mind what parents, honest teachers, earnest adults, persons who care, have to say about it or how they feel about it. You decide; it's your life."

Peer voices, voices that are inexperienced, something imitating what someone called the "imitation men" they have seen on the street corners.

Aladdin voices singing the same old strain, "New lamps for old."

Loud voices, persistent voices, persuasive, confusing.

Voices to Youth

In the midst of all this, where can young people turn to hear a voice that will move them in the direction of their dreams, their noblest and highest and most honorable dreams?

Do you remember the words of the Lord through Isaiah: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left"? (Isa. 30:21.)

Where can young people hear this voice?

Just last weekend with some other choice associates I had the blessing of mingling for three days with almost three thousand wonderful young Britons, members of this Church who had gathered together for a three-day festival. I wish all of you might have listened with us as these young people, who had found at least a part of an answer to that great question about where you go to hear the voice, themselves reiterated and expressed personal convictions about the message the voice had delivered to them.

A beautiful young woman, through her tears, thanking God that she now could pray, now could feel warm and good about him because she had learned that there is available in this world reaffirmation and a new witness that God lives and that Jesus is the Christ and that the will of God is being communicated to man.

The voice of a wonderful twenty-year-old girl who had traveled hundreds of miles training youth and their leaders in preparation for a dancing exhibition and then stood there that night conducting in her modest, gentle, beautiful way, as scores of choice young people went through the traditional dances of their nations in a dignified, pleasant, and very joyful way. They danced the modern dances, too, and they were dignified, and the feeling was strong and good.

The voice of a young Scotsman who walked more than a hundred miles with two choice associates to get to that conference and who stood to testify of his joy in the companionship along the way, in the spiritual thoughts they had exchanged before their morning prayer together, in the company he had found at the conference. And then he bore his testimony about his own immediate future missionary opportunities. I sat thinking as he spoke of another voice that had sounded, a time before but in very close proximity, the voice of a boy with, I am sure, less than favorable background and maybe less than favorable memories, who stood before a small congregation and in tears said something that constitutes as great a sermon as I have heard about an important subject. He said, "The way to be happy is to obey the commandments of God and not try to fix up some of our own."

The Voice of the Church

The Church of Jesus Christ of Latter-day Saints recognizes the difficulties that arise in the lives of young people as they listen, often in confusion, to the strident chorus of voices of those who seek their attention. The Church seeks to provide for its youth the direction and leadership and inspiration that will help them to travel ways of integrity and honor and decency and responsibility.

If there were time to testify what we have heard these young voices repeat and reflect in their spirit and their witness, it would be a very impressive manifestation that there is a place to hear the right voice.

We met in England with a professional journalist who had lived in many parts of the land. He seemed unresponsive emotionally, as he watched, and I thought maybe he wasn't responding to these choice young people. And then he sought me out to say, "Mr. Hanks, it has been nice to hear you and the others, but the thing I really enjoyed after being in the Brighton riots and living in Asia and South America and elsewhere is to watch these young people. They are different from any other group I ever saw."

The Church offers to its youth answers to some of their serious, sacred, spiritual questions. It offers them a guide of conduct that will help them to live with meaningfulness and joy in this world, and it offers them this sacred personal commitment we call testimony that allows them to say "I know God lives."

I echo that testimony, in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder Ezra Taft Benson of the Council of the Twelve will be our concluding speaker.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

My brothers and sisters, seen and unseen, humbly and gratefully I approach this sacred responsibility.

First may I endorse with all my heart the masterful keynote discourse of our beloved prophet, President David O. McKay, delivered Friday, entitled "Man's Free Agency—an Eternal Principle of Progress." As he closed his prophetic warning, he said, "Pernicious efforts and sinister schemes are cunningly and stealthily being fostered to deprive man of his individual freedom."

Once again the prophet has warned us about our loss of freedom and has left us without excuse. God grant we may be wise enough to heed his counsel. Let us become alerted and informed regarding the insidious influence abroad in this and other lands which would rob us of all we hold dear.

It is good to be home—to stay, insofar as a member of the Twelve can determine—after nearly two years abroad.

I bring you the love and greetings of tens of thousands of faithful members and friends of the Church in Europe.

Suffering Mankind

I love America—my country—and so it is a joy to be home, but I love all of our father's children everywhere. I have seen them on both sides of the iron curtain, in forty-five nations in the last few years. Nineteen years ago I saw millions of them in Europe, hungry and cold as a result of the hell of war. I have been with them in bombed-out buildings, on their little farms, in their shops, in their homes. They are our Father's children, my brothers and sisters. I have a deep love for them.

Some of them have lost their freedom and are living in bondage under godless leaders. But there is a spark of divinity in all of them. Generally speaking they love the Lord. And our Father in heaven loves them. They want to live in freedom and peace. They want to be good neighbors. Many are confused, but they love their homes

and families. They want to improve their standard of living. In their hearts they want to do what's right.

America, Heaven-blessed

But with this love of our Father's children, I love America in a special way. The United States is not just another nation—not just one of the family of nations. This nation was intended to be a beacon to liberty-loving people everywhere. This is a choice land, for the Lord Jesus Christ—the God of this land—has so declared through his prophets. This is a land with a prophetic history which was held, as it were, in the hollow of God's hand to perform its great mission for the blessing of all peoples.

The Lord raised up the Founding Fathers. He it was who established the Constitution of this land—the greatest document of freedom ever written. This God-inspired Constitution is not outmoded. It is not an outdated "agrarian document" as some of our would-be statesmen, socialists, and fellow travelers of the godless conspiracy would have us believe. It was the Lord God who established the foundation of this nation; and woe be unto those—members of the Supreme Court and others—who would weaken this foundation.

I am sorry to say that I am saddened and sick at heart at what I see, at what has happened in the past few years and is happening today in my beloved country. But that is a subject for another time.

It was the Lord who created an atmosphere of freedom here in America so that his Church could be restored in its fullness for the blessing of all mankind. Here in these United States the Lord has established his base of operations in these last days. He selected America. That is why I love the United States of America in a special manner. Every true Latter-day Saint should love America.

No, the Lord's base of operations was not established by the General Authorities of the restored Church. The Lord himself prepared the way through the centuries. He established his base of operations here in America, and it is the duty of every liberty-loving soul, and especially every Latter-day Saint, to help protect, safeguard, and strengthen the Lord's base of operations, because it is from this base that the glorious saving principles of the eternal gospel are going and will continue to go forth to the world to bless all of our Father's children and to provide a true basis for peace. There is no other way.

Yes, I love America, but it is about something else, closely related, that I now testify.

Today I desire to bear witness to the inspiration and divine mission of a truly noble character and the reality of the greatest event of the past nineteen centuries. The setting for both is here in the United States.

Joseph Smith, American Prophet

Some thirty years ago the well-known Macmillan Company published a most significant book. On the flyleaf of this 400-page volume appeared a statement essentially as follows:

"Here is a man who was born in the stark hills of Vermont; who was reared in the backwoods of New York; who never looked inside a college or high school; who lived in six States, no one of which would own him during his lifetime; . . . who, even when he had his freedom, was hounded like a fugitive; who was covered once with a coat of tar and feathers, and left for dead; who, with his following, was driven by irate neighbors from New York to Ohio, from Ohio to Missouri, and from Missouri to Illinois; and who, at the unripe age of thirty-eight, was shot to death by a mob with painted faces.

"Yet this man became mayor of the biggest town in Illinois and the state's most prominent citizen, . . . the founder of cities and of a university, and aspired to become President of the United States.

"He wrote a book which has baffled the literary critics for [more than] a hundred [and thirty] years and which is today more widely read than any other volume save the Bible. On the threshold of an organizing age he

established the most nearly perfect social mechanism in the modern world, and developed a religious philosophy that challenges anything of its kind in history, for completeness and cohesion. And he set up the machinery for an economic system that would take the brood of Fears out of the heart of man—the fear of want through sickness, old age, unemployment, and poverty.

"In [fifty-three] nations are men and women who look upon him as a greater leader than Moses and a greater prophet than Isaiah; his disciples now number [over two] million; and already a granite shaft pierces the sky over the place where he was born, and another over the place where he . . . received the inspiration for his Book." (John Henry Evans.)

This book from which I have quoted is titled *Joseph Smith, an American Prophet.* I testify to you that Joseph Smith was and is a prophet of God—one of the truly great prophets of all time. This I know and bear witness to all the world.

The Martyr

Joseph Smith the Prophet went willingly to his death. He sealed his testimony with his life—his own blood. On that fateful day, 120 years ago in Nauvoo, Illinois, as he looked back upon his city and people whom he loved, on his way to Carthage Jail and his martyrdom, he declared:

"This is the loveliest place and the best people under the heavens; little do they know the trials that await them." (*DHC*, 6, 554.)

Later the Prophet said feelingly, but calmly and courageously:

"I am going like a lamb to the slaughter, but I am as calm as a summer's morning. I have a conscience void of offense toward God and toward all men. If they take my life I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall be said of me, 'He was murdered in cold blood!'" (*Ibid.*, 6, 555.)

Following his martyrdom his saddened and devoted followers who revered him as a prophet of God issued to the world a statement which appears in a sacred volume of scripture, the Doctrine and Covenants, and which reads in part as follows:

"To seal the testimony of this book and the Book of Mormon, we announce the martyrdom of Joseph Smith the Prophet, and Hyrum Smith the Patriarch. They were shot in Carthage jail, on the 27th of June, 1844, about five o'clock p.m., by an armed mob—painted black—of from 150 to 200 persons. Hyrum was shot first and fell calmly, exclaiming: *I am a dead man!* Joseph leaped from the window, and was shot dead in the attempt, exclaiming: *O Lord my God!* They were both shot after they were dead, in a brutal manner, and both received four balls. . . .

The Prophet of Salvation

"Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any . . . man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood; and so has his brother Hyrum. In life they were not divided, and in death they were not separated!

". . . their *innocent blood* on the floor of Carthage jail is a broad seal affixed to 'Mormonism' that cannot be rejected by any court on earth, and their *innocent blood* . . . is a witness

to the truth of the everlasting gospel that all the world cannot impeach; and . . . is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations. . . ." (D&C 135:1, 3, 7.)

Yes, Joseph Smith, the latter-day Prophet, was an instrument in the hands of the Lord in opening a new gospel dispensation—the last and greatest of all gospel dispensations.

He witnessed and participated in the greatest event that has transpired in this world since the resurrection of the Master.

Here is a partial description, in his own words, of that great and all-important event:

"After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desire of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction— . . . just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:15-17.)

This glorious vision of God the Father and his Son Jesus Christ, in broad daylight, in the spring of 1820, is the greatest event that has transpired in this world since the resurrection of our Lord.

Joseph Smith, who witnessed it, was and is a prophet of God. Today some 12,000 missionaries and more than two million members of the Church throughout the free world are bearing witness of this important fact.

Mormonism has been before the world for 135 years. It has met mob violence, persecution, drivings, and deception by wicked men, and prejudice and misunderstandings by many people throughout the world. Yet, in spite of widespread opposition, ambassadors of truth have carried from the very beginning and are today carrying to the world the all-important message of the restored Church.

Paraphrasing the words of Apostle Paul: This thing has not been done in a corner. (Acts 26:26.)

The world has generally revered the ancient prophets dead and rejected the living ones. It was so with Joseph Smith. Truth is often on the scaffold—error on the throne. But time is on the side of truth, for truth is eternal.

The Restored Gospel for the Modern World

The message of Mormonism is a world message. It is the truth. The Church of Jesus Christ of Latter-day Saints is a world organization.

In the early days of the restored Church, the Lord, in a revelation to Joseph Smith, addressing all of his children, both in and out of the restored Church, said this:

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. . . .

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them.

"Behold this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth. . . .

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: . . .

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments; . . .

"And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually—" (D&C 1:1-2, 4-6, 11, 17, 30.)

These are the words of Jesus Christ to his prophet and all the world.

The message of Joseph Smith—the message of The Church of Jesus Christ of Latter-day Saints—the message of Mormonism—is the most important world message.

The Church is a world organization—the true Church of Jesus Christ restored to the earth in its fullness—and is intended to bless all of our Father's children.

These things I know and bear witness in humility and gratitude.

God lives, Jesus is the Christ, the Redeemer of the world, with his latter-day base of operations here in America, and Joseph Smith was and is a prophet of the living God, as is our beloved present-day leader, David O. McKay.

This is my witness and testimony to all the world in humility and gratitude, in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner:

Elder Ezra Taft Benson of the Council of the Twelve has been our concluding speaker. At this point we should like to express our thanks and appreciation to this wonderful choir for their inspirational singing. We are most grateful for the warm response from the managers and operators of the many television and radio stations offering their facilities as a public service to make the proceedings of this conference available to millions throughout North America, South America, Africa, and many other parts of the world.

We shall now conclude the sixth session of the 135th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints with the Tabernacle Choir singing, "The King Of Love My Shepherd Is," conducted by Richard P. Condie with Alexander Schreiner at the organ. Following the singing the benediction will be pronounced by Elder Richard W. Maycock, formerly president of the Northern States Mission. This conference then will be adjourned until 2:00 this afternoon.

The Tabernacle Choir sang "The King of Love My Shepherd Is."

Elder Richard W. Maycock, formerly president of the Northern States Mission, offered the closing prayer.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference was held in the Tabernacle, Sunday, October 3, at 2:00 p.m. with President David O. McKay presiding. President Nathan Eldon Tanner conducted the services.

The Tabernacle Choir furnished the choral music.

President N. Eldon Tanner:

We are happy to welcome you to the concluding session of this Conference. We are so happy that it is possible for President McKay to be with us this afternoon. We have some cablegrams from missions and stakes overseas.

The first is from President Haight of the Scottish Mission; President Brewerton of the Central American Mission; President Howard F. Millett, publicity director of the Albuquerque Stake; President J. Avril Jespersen of the Andes Mission; President J. Golden Snow of the South African Mission; President Poulson of the Hawaii Mission, all saying that they are hearing the Conference, good reception, and send their best wishes and their blessings.

The members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the seventh and concluding session of the 135th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

For those who are unable to enter the building, we announce that these services are being seen and heard in the Assembly Hall by television.

This afternoon many television and radio stations throughout the western part of the United States will carry the proceedings of this the concluding session of the Conference. The proceedings of both sessions today will be rebroadcast to far-distant places by radio stations KSL and KIRO in Seattle, Washington; and they will be carried on Monday, October 4, 1965, at 1 o'clock a.m.

On Saturday evening an inspirational meeting of the Priesthood of the Church was held in this Tabernacle. The proceedings of this meeting were relayed through closed circuit broadcast originating in the Tabernacle to members of the Priesthood assembled in approximately 400 separate locations in all parts of the United States and Canada. It is estimated that approximately 70,000 holders of the Priesthood participated in this meeting. Members of the First Presidency, Elder Thorpe B. Isaacson, Elder Theodore M. Burton, Assistants to the Twelve, and Elder Gordon B. Hinckley of the Council of the Twelve were the speakers on that occasion. We were most happy to have President McKay speak to all those members of the Priesthood.

We extend a cordial welcome to all those present this afternoon—special guests, educational leaders, stake presidencies from near and far, temple presidencies, bishoprics, general auxiliary boards and members of the Church and friends everywhere who are listening in by radio and television.

We will commence this service by the Tabernacle Choir, under the direction of Jay Welch, assistant director, with Robert Cundick at the organ. We shall begin by them singing, "O Lord, Most Holy."

The invocation will be offered by Elder C. Wallace Rollins, president of the South Davis Stake.

The Choir sang "O Lord, Most Holy".

Elder C. Wallace Rollins, president of South Davis Stake, offered the invocation.

President N. Eldon Tanner:

The Tabernacle Choir will now sing, "My Shepherd Will Supply My Need," conducted by Richard P. Condie; and after the singing Elder Harold B. Lee of the Council of the Twelve will address us.

Selection by the Choir, "My Shepherd Will Supply My Need."

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

I should like to take as something of a text for my few remarks some words that were given in a revelation to the Church when it was in the midst of some of the most severe trials and persecutions which the Church has endured in this dispensation:

After Tribulations, Blessings

"For verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven.

"Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation.

"For after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand.

"Remember this, which I tell you before, that you may lay it to heart, and receive that which is to follow.

"Behold, verily I say unto you, for this cause I have sent you—that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come;

"And also that you might be honored in laying the foundation and in bearing record of the land upon which the Zion of God shall stand;" (D&C 58:2-7.)

So frequently is heard the expression when frightening incidents and proposals seem to threaten the very foundations of the Church and the nation, "The devil is surely on the loose." Time will permit only a few illustrations as to how we may be guided when such experiences come in our day to us as individuals.

Well might we expect, as in the past dispensations, that our worst enemies will be those within our ranks who will betray us. Why should those within our ranks be our worst enemies?

The Prophet Joseph Smith made this statement: "From apostates the faithful have received the severest persecutions. Judas was rebuked and immediately betrayed his Lord into the hands of His enemies, because Satan entered into him. There is a superior intelligence bestowed upon such as obey the Gospel with full purpose of heart, which, if sinned against, the apostate is left naked and destitute of the Spirit of God, and he is, in truth, nigh unto cursing, and his end is to be burned. When once that light which was in them is taken from them, they become as much darkened as they were previously enlightened, and then, no marvel, if all their power should be enlisted against the truth, and they, Judas like, seek the destruction of those who were their greatest benefactors." (*Teachings of the Prophet Joseph Smith,* p. 67.)

The Master apparently had the same thought in mind when he said something that must have been startling and sobering in his day: "Think not that I am come to send peace . . .:" he said, "I came not to send peace, but a sword.

"For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

"And a man's foes shall be they of his own household." (Matt. 10:34-36.)

His coming as the Son of God seemed to have intensified the hatred of the forces of evil. So powerful was Satan that the Master, you recall, spoke of him as the prince of this world. Said he, ". . . the prince of this world cometh, and hath nothing in me." (John 14:30.)

President Heber C. Kimball, shortly after the Saints had arrived here in the mountains—and some, I suppose, were somewhat gloating over the fact that they had triumphed for a temporary period over their enemies—had this to say: ". . . we think we are secure here in the chambers of the everlasting hills, where we can close those few doors of the canyons against mobs and persecutors, the wicked and the vile, who have always beset us with violence and robbery, but I want to say to you, my brethren, the time is coming when we will be mixed up in these now peaceful valleys to that extent that it will be difficult to tell the face of a Saint from the face of an enemy to the people of God. Then, brethren, look out for the great sieve, for there will be a great sifting time, and many will fall; for I say unto you there is a *test*, a TEST, a TEST coming, and who will be able to stand? . . .

"You imagine," said he, "that you would have stood by [the Prophet Joseph Smith] when persecution raged and he was assailed by foes within and without. You would have defended him and been true to him in the midst of every trial. You think you would have been delighted to have shown your integrity in the days of mobs and traitors.

"Let me say to you, that many of you will see the time when you will have all the trouble, trial and persecution that you can stand, and plenty of opportunities to show that you are true to God and his work. This Church has before it many close places through which it will have to pass before the work of God is crowned with victory. To meet the difficulties that are coming, it will be necessary for you to have a knowledge of the truth of this work for yourselves. The difficulties will be of such a character that the man or woman who does not possess this personal knowledge or witness will fall. If you have not got the testimony, live right and call upon the Lord and cease not till you obtain it. If you do not you will not stand.

"Remember these sayings, for many of you will live to see them fulfilled. The time will come when no man nor woman will be able to endure on borrowed light. Each will have to be guided by the light within himself. If you do not have it, how can you stand?" (*Life of Heber C. Kimball*, pp. 446, 449-450.)

"Why are they not chosen?"

The Lord said something in our day which explains why many fail and are not chosen. He asked the question, ". . . why are they not chosen?" (D&C 121:34.) We see those who fail in church life as well as we see it in public life. Sometimes we have elected men to public office whom we thought were faithful to church standards only to have them betray us and virtually sell their souls for temporary political advantage.

Likewise in the Church, men who have been elevated to high positions have betrayed us, and some have wondered why others have not been called to fill certain positions. The Lord tells us why men fail. He said, "Because their hearts are set so much upon the things of this world, and [they] aspire to the honors of men, . . ." (*Ibid.*, 121:35.)

And I submit that it is the same now as it has been in every dispensation of the Church. Men fail to measure up to their highest possibilities because they seek after worldly things and they aspire to the honors of men.

In the days of Abraham Lincoln, a great preacher by the name of Wendell Phillips said something that we could well remember: "How prudently," he said, "most men creep into nameless graves, while now and then one or two forget themselves into immortality!" (Cited in John Wesley Hill, *Abraham Lincoln—Man of God*, p. 146.) He who would be great must remember what this wise man has said.

I read recently in a national publication about what a worried father said to his overambitious son, who was trying to push aside the man over him in seniority. He was fretting because his boss was not getting out of the way for these younger men who were overly ambitious. This worried father said to his son: "I remember reading somewhere, my boy, that there are no honors too distant to the man who prepares himself for them with patience."

Wouldn't it be wonderful if it could be said of our leaders in public office as it was said of Abraham Lincoln: "When he spoke for the nation he so loved, his lips were as though touched with a live coal from the altar. He seemed to be of the same fibre with the prophets of Holy Writ and it may be said, without irreverence, that he was a 'priest after the order of Melchisedec, without beginning or end of days,' combining the kingly and priestly functions essential to the service of his Nation and his time." (Hill, *op. cit.*, p. 306.)

Farsighted men in the early years of this nation foresaw dangers about which they warned us. You will readily see these dangers all too apparent among us today. This is a quotation again from President Abraham Lincoln:

"Is it unreasonable, then, to expect that some man, possessed of the loftiest genius, coupled with ambition sufficient to push it to its utmost stretch, will at some time spring up amongst us, and when such an one does, it will require the people to be united with each other, attached to the government and the laws, and generally intelligent, successfully to frustrate his design." (Cited *ibid.*, p. 74.)

"Towering genius disdains a beaten path. It seeks regions heretofore unexplored. . . . It thirsts . . . for distinction, and if possible it will have it, *whether at the expense of emancipating slaves or enslaving freemen.*" (*Idem.*)

Now, again, the Lord has warned us of those who fight against Zion or who betray their sacred trust as holders of the priesthood. We would do well to remember what the Lord has promised to this people. The Lord declared, "How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints." (D&C 121:33.)

And again the Lord said, "Wherefore," speaking of our enemies, "let them bring forth their strong reasons against the Lord.

"Verily, thus saith the Lord unto you [the Saints]—there is no weapon that is formed against you shall prosper;

"And if any man lift his voice against you he shall be confounded in mine own due time." (*Ibid.*, 71:8-10.)

It was in the midst of great persecution when the Prophet Joseph Smith received great comfort. "My son," the Lord said, "peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

"And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes." (*Ibid.*, 121:7-8.)

Beware of those who fight against the Saints! The Prophet Joseph Smith made this further statement: "And I would now say, Beware O earth, how you fight against the Saints of God and shed innocent blood; for in the days of Elijah, his enemies came upon him and fire was called down from heaven and destroyed them." (*Teachings of the Prophet Joseph Smith,* p. 340.)

There are those among us who would set themselves up as critics of the Church, saying that the Church has gone out of the way. Some splintered apostate clans even from the beginning of this dispensation have made fictitious claims to authority. We should warn these, as well as those who are in danger of being led astray, of what the Prophet predicted. He said, "That man who rises up to condemn others, finding fault with the Church, saying they are out of the way, while he himself is righteous, then know assuredly that that man is [on the

way] to apostasy; and if he does not repent, [he] will apostatize, as God lives." (*Ibid.*, pp. 156-157.)

Much has been said in the sessions of this conference about the recklessness and restlessness among college students. The president of one of our great universities wrote a letter to his students after a year of much discontent on the university campus. Said this university president: "I have often been reminded this past winter of the young student who found Christianity inadequate and decided to found his own new and better religion. He asked a wise old theologian for advice on how to get started. The old scholar, with a twinkle in his eye, said, "I suggest that you arrange to get yourself crucified, and then rise from the dead on the third day.'—Your primary role as students here is to learn, not to teach. Students who think otherwise should go out, found their own universities and then take lessons from their students." (President of University of Notre Dame, April 8, 1963.)

I think it would be well if our young students would listen to the wisdom of this university president.

The foundation on which to build for safety against adversity and storms is suggested in the answer of a little mother to a sister who had inquired about the rumored riots and troubles being fomented in our midst. This little mother said, "I'm so busy taking care of little riots and problems in my own home that I have my hands full without being bothered about these other rumors." So often in our day we are prone to be more concerned in brush fires abroad than about the problems in our own homes. The Master as he closed the great Sermon on the Mount gave us a parable.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

"And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

"For he taught them as one having authority, and not as the scribes." (Matt. 7:24-28.)

It was Mark Twain who told us that everyone must expect to have personal trials and personal tragedies. He wrote this after the tragic death of his twenty-five-year-old daughter Suzy. He said, "Suzy died at the best time of life, age 25. She had lived her golden years. For after that there come the risks, the responsibilities, and the inevitable tragedies of life." The Master's parable gives us the key to avoid disaster when these trials come.

Obedience Learned Through Suffering

Many times I personally have wondered at the Master's cry of anguish in the Garden of Gethsemane. "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39.)

As I advance in years, I begin to understand in some small measure how the Master must have felt. In the loneliness of a distant hotel room 2,500 miles away, you, too, may one day cry out from the depths of your soul as was my experience: "O dear God, don't let her die! I need her; her family needs her."

Neither the Master's prayer nor my prayer was answered. The purpose of that personal suffering may be only explained in what the Lord said through the Apostle Paul:

"Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him;" (Heb. 5:8-9.)

So it is in our day. God grant that you and I may learn obedience to

God's will, if necessary by the things which we suffer. One of the things that characterizes us as Saints, as King Benjamin told us, was to be "submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father." (Mosiah 3:19.)

There have been signs that have been given by which we shall know when the coming of the Lord shall be; and the Lord has given us two or three warning words to remember:

". . . I say unto all men; watch, therefore, for you know not at what hour your Lord doth come. . . .

"Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh." (Joseph Smith 1:46, 48.)

"But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die." (D&C 45:32.)

". . . and he that watches not for me shall be cut off." (*Ibid.*, 45:44.)

Stand in Holy Places

These are words to be remembered. Watch! Be ye therefore ready! Stand in holy places and be not moved! Be still and know that I am God!

I bear witness that until a person has been willing to sacrifice all he possesses in the world, not even withholding his own life if it were necessary for the upbuilding of the kingdom, then only can he claim kinship to Him who gave his life that men might be. God make us worthy, willing to accept whatever he sees fit to inflict upon us, as a little child to its father.

I bear you my solemn witness as to the divine mission of the Lord and to the responsibility we must bear as his Church and his people and his priesthood, in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner:

He to whom you have just listened is Elder Harold B. Lee of the Council of the Twelve.

Bishop John H. Vandenberg, Presiding Bishop of the Church, will be our next speaker, and he will be followed by Elder Franklin D. Richards, Assistant to the Twelve.

BISHOP JOHN H. VANDENBERG
Presiding Bishop of the Church

It has been said: "The great [question] of the twentieth century is. 'How can I acquire wealth?' No question occupies a larger place in the minds and . . . hearts of . . . people today than this. Millions . . . in our land worship at the shrine of mammon. The twentieth century is money mad. This is true of men in every station and in every walk of life." (Morris Chalfant, "The Sin of the Church," *Wesleyan Methodist.*)

Avarice and selfishness mastermind all sin and crime. The Lord has repeatedly warned against the disastrous consequence to the soul of one having his heart so set upon the things of this world as to neglect the real purpose and meaning of life.

The Happy Life

For instance, a certain young man made this inquiry of the Savior: "Good Master, what good thing shall I do, that I may have eternal life?

"And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

"He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt

not steal, Thou shalt not bear false witness,

"Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

"The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

"But when the young man heard that saying, he went away sorrowful: for he had great possessions." (Matt. 19:16-22.)

Jesus touches upon a subject here which is essential to a successful and happy life. Had the young man been able to follow the Savior's counsel, he no doubt would have experienced great joy; certainly he would not have gone away sorrowful. It is interesting to note that the young man had qualified himself as far as keeping the carnal commandments was concerned. There was no serious transgression, but it was the follow-through—"if thou wilt be perfect"—that was the stumbling block. The requirement to use his worldly goods to benefit others proved to be his great test, a test that made him sad, as it does many today.

Immediately following this episode the Savior addressed his disciples and said: "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven." Even his disciples seemed taken aback by this statement, for they asked: "Who then can be saved?" Jesus answered them: "With men this is impossible; but with God all things are possible." (*Ibid.*, 19:23, 25-26.)

Divine Power Released by Obedience

Here then is the key—by the power of our Father in heaven man is saved. And this power of God is exercised through the action of his laws. His laws are given for the benefit of his children—to help them properly take command of their lives concerning worldly goods.

Christ taught: ". . . seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

"For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

"But rather seek ye the kingdom of God; and all these things shall be added unto you." (Luke 12:29-31.) There are many men who can testify to this truth.

Neither wealth nor the material things of the world in and of themselves are evil; it is the love of possessing them above all else that is evil.

The Lord revealed to the Prophet Joseph Smith: ". . . that which cometh of the earth is ordained for the use of man for food and for raiment, and that he might have in abundance.

"But it is not given that one man should possess that which is *above another*, wherefore the world lieth in sin." (D&C 49:19-20. Italics added.)

Many of the problems of society develop because of man's vain ambition to get gain and power "above another." Such desires follow the natural course in the heart of man. ". . . the natural man," said King Benjamin, "is an enemy to God. . . ." (Mosiah 3:19.) One should cultivate thoughts of love for God and fellowmen and strive to serve one another.

Trust in God's Promises

"When Matthias Baldwin, who built the first American locomotive, had made good and had accumulated a fortune, he was wont to distribute liberal gifts freely among those who had been less prosperous than he. So generous, indeed, was he that when he had not the cash by him he would give personal notes instead. 'Nobody hesitates to sign promises to pay in the future in order to get capital for business,' he would say. 'Are we to trust the Lord to take care of our affairs, and not His own?' Sometimes, it is said, this practice would get Mr. Baldwin into small difficulties; but on the other hand it often helped him when he needed business notes for himself. Said one bank president to another,

once, 'You refuse to help him because he does not know what to do with his money. We will stand by him because he is determined to do good with his money. His collaterals are God's promises.'" (Osborne J. P. Widtsoe, *What Jesus Taught*, p. 175.)

Mr. Baldwin may have been acquainted with Paul's admonition to Timothy: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

"That they do good, that they be rich in good works, ready to distribute, willing to communicate;

"Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Tim. 6:17-19.)

Mr. Baldwin personally said, "I feel more thankful for the disposition to give largely than for the ability to give largely; for I know that immense wealth can be acquired a great deal easier than the heart to use it well. My money without a new heart would have been a curse to me." (Widtsoe, *op. cit.*, p. 180.)

Gain in Spiritual Wealth

A few days ago the *Deseret News* carried an article about Mr. J. C. Penney. In part it said: "One night, for example, at age 56, I [Mr. Penney] was broke, discouraged, ill in a sanitarium in Battle Creek, Michigan. I felt that I would never see the dawn of another day," said Mr. Penney. "I got up and wrote farewell letters to my wife and to my oldest son. I sealed the letters. If I did sleep, it was not a sound sleep. I rose early, went down to the mezzanine floor, and found the dining room was not open.

"Suddenly, over in one corner of the mezzanine, I heard the singing of gospel hymns. The song was the old favorite, 'God Will Take Care of You.' You can imagine how heavy my heart was when I went in. Yet, I came out of that room that morning a changed man. Within just a few moments my life was transformed. It was almost as if I had had a new birth. God did take care of me. . . . And ever since, I have been trying to fill that obligation

"When I finally got back on firm ground, I had much less in a material sense than I enjoyed before. But I had gained immeasurably in spiritual wealth, for I had learned to turn to God for guidance in all the acts and decisions of my life.

"All spiritual awakening requires this realization: material arrogance and pride build up a sense of power that separates man more and more from God. Then when some desperate crisis brings this realization, the change appears almost a miracle.

"But that miracle is ever within a hand's reach of all of us. That is the wonderful thing about it. We have only to reach out and touch God, to take His hand and ask Him to lead us." (*Deseret News*, September 16, 1965, p. A9.)

Beware the Snare of Selfishness

America as a whole is today economically prosperous; and unless we turn to God, grave consequences may result. Members of the Church are taken up in this surge of prosperity, and we should be alert to the words of Paul: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. 6:9-10.)

Avarice and selfishness seem to be the greatest sin and lead to many crimes. Robberies, burglaries, assaults, murders are committed because of the selfish attitude "I want it."

Law of Tithing the Liberator

The Lord, therefore, has given his children guiding principles to assist them to overcome such inclinations as they may have. The Church will help a man to eradicate selfishness from his mind if he will but follow the laws of the gospel. For example, the law of tithing is for man's benefit. As a man

voluntarily begins to pay an honest tithing, his interests and desires are focused toward God.

No one who is selfish can gain a righteous state. The principle of tithing will help one overcome this enslaving power, for at the very base of this principle lies the means of subduing and conquering selfishness. Hence, it is a great blessing to the individual who will honestly live the law.

President Brigham Young once said: "The law of tithing is an eternal law. The Lord Almighty never had his Kingdom on the earth without the law of tithing being in the midst of his people, and he never will. It is an eternal law that God has instituted for the benefit of the human family, for their salvation and exaltation." (*Discourses of Brigham Young*, 1943 ed., p. 177.)

In 1831 the Lord, in a revelation through the Prophet Joseph Smith, said: "And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old." (D&C 38:39.) You will recall the Nephite nation was destroyed because the people sought to gratify their own pride and vain ambitions. They were unable to resist the appeal of wealth and the things it could buy, loving power and gain more than God.

President McKay has counseled: "Tithing should not be given with a selfish end in view. A man who pays tithing just to keep his name on the record will receive his reward, of course; he will have his name on the record. 'Verily, he hath his reward,' as the man who prayed to be seen and heard of men. But he who gives because he loves to help others and to further the cause of righteousness, who gives cheerfully with thanksgiving in his heart, also has his reward; for in giving he is really obtaining. In losing his life for Christ's sake, he finds it.

"If all would thus lose themselves unselfishly in the law of tithing, there would be sufficient in the Lord's storehouse to insure the comfort and education of every person in need in the Church. The Church would thus become the best, the safest insurance society in the world. The time will come when tithing as a sufficient means of protection will be even more fully understood than it is today. . . ." (David O. McKay, *Treasures of Life*, pp. 284-285.)

May God bless us that we may catch the vision and the spirit of the Savior's admonition: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

"For where your treasure is, there will your heart be also." (Matt. 6:19-21.)

May this be our lot, I ask in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

The Presiding Bishop, John H. Vandenberg, has just spoken to us.

Elder Franklin D. Richards, Assistant to the Twelve, will now speak to us.

ELDER FRANKLIN D. RICHARDS

Assistant to the Council of the Twelve Apostles

My dear brothers and sisters, the Lord has said, ". . . if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (D&C 14:7.)

In a glorious vision to Moses we learn that it is God's work and glory ". . . to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Even though this is God's work and glory, life seems to be a mystery to most of God's children. Men wonder, "Where did we come from, and what is the object of life?" The answers to these questions are essential in order for each of us to achieve the maximum benefits, happiness, and peace that this life affords.

The Object of Life

But to us God *has* revealed the object of life. He has revealed the great truth that he is our Father and that we are his spirit children. I am indeed grateful for this knowledge; and as we appreciate that we are spirit children of our Father in heaven, unlimited possibilities lie before us.

Through the restored gospel of Jesus Christ, we learn that we enjoyed a premortal existence as spirit children of God the Father.

In our first estate or premortal existence we had our free agency, and because of our choice and worthiness we were eligible to come to this earth —our second estate. Thus, at the time of our earthly birth our spirit entered into our mortal body and became the life of our body.

Concept of Eternal Progress

The knowledge that this life is the second estate opens up the great concept of eternal progress. This is a basic truth of our religious thought. What a tremendous vision this gives us.

And why did we come to this second estate? To be proved and tested—to see if we will do all things whatsoever the Lord commands us. (See Abraham 3: 25.)

Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

Salvation and Exaltation

I bear witness to you that Jesus is the Christ, our Savior and Redeemer, and that all of God's children will inherit immortality through the atonement of the Christ, *but* that only those who keep God's commandments and endure to the *end* will inherit eternal life and exaltation in the celestial kingdom.

How many experiences, pleasant and unpleasant, must we have, and how much knowledge must we attain to become perfect, even as our Father in heaven is perfect? Let us consider this matter before answering.

Experience Can Be A Blessing

Great blessings come from the knowledge that we obtain and the experiences we have, and it should be remembered that every experience has a value.

The Prophet Joseph was proved the same as each of us is. He encountered intense opposition and what appeared to be insurmountable obstacles.

When he was crying to the Lord in Liberty Jail in March 1839, the word of the Lord came to him, saying:

". . . if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience, and shall be for thy good." (D&C 122:7.)

I am sure that it was difficult for the Prophet Joseph at that time to appreciate how this most difficult experience would be for his good, but it undoubtedly was a preparation for greater tests that came later.

I love the Prophet Joseph Smith and bear witness that he was one of the great prophets of all time.

Zion's Camp

You may recall that historic and memorable journey of Zion's Camp to Missouri. Since it failed of its purpose to reinstate the Saints in possession of their lands in Jackson County, it was regarded by some as being an unprofitable episode.

"A brother in Kirtland—one too weak in the faith to go with the camp —meeting Brigham Young on his return from Missouri, said to him, 'Well, what did you gain on this useless journey to Missouri with Joseph Smith?' 'All we went for,' promptly

replied Brigham Young." (*Comprehensive History of the Church,* 1, 370.)

In the camp's journey of more than a thousand miles there were many experiences. There were fatigues, hardships, and disappointments to overcome; all of these experiences were valuable to the men who participated in them. Many became the leaders in two great exoduses involving the removal of 12,000 Saints from Missouri to Illinois and of more than 20,000 from Illinois to the Salt Lake Valley.

In another way also this Zion's Camp experience was profitable. In February 1835 a conference was held in which the Prophet explained "that the trials and sufferings endured on that journey to Missouri were not in vain, for it was the will of God 'that those who went to Zion with a determination to lay down their lives, if necessary, should be ordained to the ministry, to go forth to prune the vineyard for the last time.'" (*Ibid.,* 1, 372-373.) Thus it was from this group that the Quorum of the Twelve Apostles was selected.

Again it was the knowledge obtained and faith and strength that was developed that prepared these men for the great work that was ahead of them.

Yes, it is essential that each of us learn from our experiences as we are tried and tested by the afflictions of this life. God has explained that this is an important part of this life.

It seems, however, that human nature wants to follow the easy paths, but each of us should thank the Lord for the difficulties we encounter.

I know that as we look back upon our lives, we will acknowledge that those experiences that were the most difficult were in the end the most profitable. The lessons learned and faith developed in such hours of hardship will prove to be of eternal value to us in our path of eternal progress.

Many of us recall the dark days of the depression in the early nineteen thirties. The loss of one's possessions is a humbling experience, especially with the responsibilities of a family, but the lessons will never be forgotten.

Likewise, the loss of loved ones are sad experiences, but these difficult tests build great faith, courage, and humility. In the presence of death we are made humble, for then we realize our own helplessness and our dependence upon our Heavenly Father for comfort.

Those who have fulfilled missions understand the difficulties and disappointments in bringing souls into the kingdom of God. But none would deny the great opportunities for personal growth and development as well as eternal joy and happiness.

Service to mankind through activity in the Church affords one of the great opportunities for experience. This type of experience develops love, faith, wisdom, understanding, discernment and invariably results in increased knowledge.

The Savior said, "Woe unto you, when all men shall speak well of you! . . ." (Luke 6:26.)

Adversity

The Church and the people of the Church have encountered and will encounter many trials and tribulations, but as the Lord explained to the Prophet in Liberty Jail, ". . . all these things shall give thee experience, and shall be for thy good." (D&C 122:7.)

We should not expect all to speak well of us or expect all to be well with us continually. Let us prepare steadfastly to face adversity regardless of the form it takes, recognizing that such experiences are necessary to the progress of the Church as well as ourselves as individuals.

God has not promised us that we won't have problems and troubles, but he has promised us comfort, increased faith and knowledge, as well as growth and development as we successfully meet each challenge of life.

What may appear to be a small problem to some may be a major one to another. The important thing about a problem is: How do we react to it?

As we pursue the study of the gospel of Jesus Christ, we perceive that it is a grand philosophy of life, yes, the plan of life.

President McKay has said that the purpose of the gospel is to change

men's lives, to make bad men good and good men better, and to change human nature. (Film *Every Member a Missionary.*)

The Blessing of the Spirit

How much learning and how many experiences do we need to become godlike? The answer is that we need all we can receive on this earth; and as we successfully meet this life's challenges, we will be prepared for more as we leave this estate and move into the next estate in the hereafter.

Our Father has sent us here for a short period of mortal experience. He has given us principles to guide us and has endowed us with free agency to choose our paths. As we choose the right we are promised eternal progress and love and peace with our families and friends. And he has promised us that as we keep his commandments his spirit will be with us.

Words cannot describe the happiness that comes into our lives when the spirit of God is with us. This happiness includes a peace that passeth understanding except to the person that receives it.

Let us truly appreciate the object of this life and endure to the end by meeting life's challenges with a determination to make each experience of eternal value to us and thus contribute to our eternal progress.

I thank the Lord for the prophet, our beloved President David O. McKay, who stands at the head of The Church of Jesus Christ of Latter-day Saints today. May the Lord sustain him in his great calling, and may we all have the good judgment and courage to follow his inspired advice and counsel, I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder Franklin D. Richards, Assistant to the Twelve, has just spoken to us.

Brother Jay Welch will now lead the choir and congregation in singing, "How Firm a Foundation."

After the singing, Elder Bernard P. Brockbank, Assistant to the Twelve, will address us.

Will you all stand, please.

The Choir and Congregation joined in singing, "How Firm a Foundation." (Jay E. Welch, conducting.)

President N. Eldon Tanner

Elder Bernard P. Brockbank, Assistant to the Twelve, will now address us, and he will be followed by Elder Thomas S. Monson of the Council of the Twelve.

ELDER BERNARD P. BROCKBANK

Assistant to the Council of the Twelve Apostles

Brothers and sisters: It is a blessing and a privilege to be in the talented and spiritual atmosphere of this great [Tabernacle] Choir. We fondly remember their great strength back at the [Mormon] Pavilion at the World's Fair. They are still talking about it in many of the areas.

It is also a heartfelt joy and blessing to have a living prophet of God on earth today and to have a quorum of Twelve Apostles. This is a unique organization in this world of many varied religions, one that conforms to God's plan and to the scriptures.

Prophets of God

The scriptures and ecclesiastical history reveal that many men are willing and anxious to accept the prophets and apostles of other ages. Many today are willing to accept Noah, Abraham, Moses, Jacob, and others as prophets of God, but few of the people living at the time these prophets lived accepted them as prophets of God.

Many men today accept Jesus Christ as the Savior and Son of God, but few accepted him when he lived on this earth.

Many are willing to accept the past prophets but comparatively few are willing to accept and follow the living prophets. Many today are willing to accept Jesus Christ, but few were willing to accept and follow him.

In the Mormon Pavilion at the New York World's Fair many from all sects and religions are asking, "How can we know that Jesus Christ is the Savior and the Son of God, and how can we know that Joseph Smith is a prophet of God and that the restoration of the gospel took place?"

How to Know that Jesus is the Christ

Anyone can know if he truly and sincerely wants to know if a prophet is a false or is a true prophet of God. Jesus Christ gave us the key of how one may know. He said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" (Matt. 7:15-16.)

A false prophet is as out of place and out of pattern in God's program as a fig on a thistle or a grape on a thorn.

Jesus continued: "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . .

"Wherefore by their fruits ye shall know them." (*Ibid.*, 7:17-18, 20.)

A corrupt or false prophet will bring forth evil fruit. A prophet of God will bring forth good fruit or God's program.

Prophets True and False

A false prophet will not build the kingdom of God but will build in opposition to God's program and will build the kingdom of false men and Satan. A true prophet will not build the kingdom of Satan. A true prophet will help build the kingdom of God. He will teach the teachings and doctrines of Jesus Christ. He will teach the God-inspired scriptures. Jesus said, "No man can serve two masters: . . ." (*Ibid.*, 6:24.) Many have tried, but the statement of the great Teacher still stands.

A fine couple came into my office in the Mormon Pavilion recently, and the husband was concerned because his wife who had visited the Pavilion a few weeks before had recently joined The Church of Jesus Christ of Latter-day Saints, and she was filled with peace, joy, and satisfaction. He said, "My wife seems to know, but I do not know, that Jesus Christ is the Son of God. I do not know that Joseph Smith is a prophet of God. I would like to know the truth."

He said, "I do believe that there is a God or a Creator."

In answer I said, "Your Father in heaven has a greater desire that you know that Jesus Christ is literally his Son and that he is the Savior, and he desires that you know the prophets, even more than you desire to know, but you must be ready to accept and follow the Savior."

Jesus Christ gave us the key of how we can know, and this has been repeated, and I think it is rather significant. It has been mentioned in this conference several times. I think it has great import and is very essential in the great missionary program because no convert can come into this Church, knowing the truth and knowing what is essential, unless he follows and understands what the Savior mentioned.

Picture the Savior with his apostles, living here in mortality, the very God that the people thought they were worshiping, the very Messiah they were looking for. And the Savior said to his apostles:

"Whom do men say that I the Son of man am?" (*Ibid.*, 16:13.)

Well, you know the answer. It is well known. The people did not know who he was. I wonder if we would. He was the carpenter's son across the street, claiming to be the Son of God.

Peter's Testimony

Jesus turned to the apostles, "But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of

the living God." (*Ibid.*, 16:15-16.)

Peter knew. Many of us know, and all who wish the truth would like to know. And here is the key, as you know. Jesus then revealed a great gem of truth and a treasure of knowledge of God the Eternal Father's relationship and responsibility to his children. Our Father in heaven is not without responsibility.

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (*Ibid.*, 16:17.)

How Peter Knew

The knowledge and testimony that Jesus Christ is the Son of the living God cannot come from flesh and blood but must be revealed from our Father which is in heaven. The children of God must receive this knowledge literally from their Creator.

I said to my friend, "Do you sincerely want to know that Jesus Christ is the Son of the living God?"

He said, "Above all else."

"Do you know how to pray?"

He said, "I have never prayed."

"Would you like to talk to your Father in heaven?"

"Of course I would."

"Did Jesus Christ pray?"

The Lord's Prayer

"Yes, he prayed."

Jesus Christ taught us how to pray. Many know the Lord's prayer, but few really comprehend its great significance. To many it has been a pattern of repetition, but not a pattern literally of the great sequence of prayer from God's children to their Heavenly Father.

Let's just briefly analyze it. First, we pray to our Father in heaven: "Our Father which art in heaven, Hallowed be thy name." (*Ibid.*, 6:9.)

Then we pray to help build the kingdom of God on earth as it is in heaven. And you cannot pray to bring it without being blessed. We pray to help build God's kingdom on earth. Then one prays to do the will of God. What a difference this is over always praying for the Lord to give us blessings. "Thy will be done, in earth, as it is in heaven." (*Ibid.*, 6:10.) Then we thank God for our blessings, for our daily bread. You ask your Father in heaven to forgive you for your debts, your sins and weaknesses, and likewise you will forgive anyone that has injured or offended you, so that your heart will be ready to receive the blessings.

You ask the Lord to help you when you are tempted with evil. You ask your Father to deliver you from evil. This is a tremendous request.

Then the prayer closes. No one praying can keep from the great significance of the three closing thoughts: ". . . For thine is the kingdom, and the power, and the glory, for ever." (*Ibid.*, 6:13.)

Jesus also said, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it to you.

". . . ask, and ye shall receive, that your joy may be full." (John 16:23-24.)

I asked my friend again, "Do you want your joy to be full?"

And of course he said that he did.

"You must ask in the name of Jesus Christ when you pray to God for his blessings."

Then he said, "I would like to read all the church books I can get ahold of."

This revealed one of the little secrets that was keeping this young man from the Church. His desire was good, which is very important; he had a marvelous attitude, but he wanted a witness through his own mind, from his own reading, through his own understanding, even though we had been speaking about the message the Lord gave of how we can know. This witness cannot come from flesh and blood but must come from God the Eternal Father.

I again asked him if he would privately and secretly fast and pray from his heart to God, so that he might know the truth. He said, "I will do the best I can, but I assure you I will pray."

One week later he was baptized, and with tears in his eyes and joy in his heart he knew that Jesus Christ

was his Savior and that he was literally the Son of the living God. His Father in heaven also revealed to him that Joseph Smith was a prophet; he also knew that the Book of Mormon was scripture and was the word of God. That came as an answer from his Father in heaven, and he was thrilled to get acquainted with it. He told me, "Life has greater meaning."

Mankind Desires to Know the Truth

Fellow members of the Church of Jesus Christ, many of your neighbors desire to know the truth. The World's Fair has proven that the people are hungry for righteousness, hungry for the truth, but there are few to teach them. It is God's plan and program for this life. Many have been misled, even as Jesus said the religious Pharisees were misled by the traditions and doctrines of men.

The Book of Mormon

The doctrines and ordinances and commandments of God and Jesus Christ, again, I repeat, are found in the holy scriptures. Encourage your friends with love, kindness, and neighborliness to read the scriptures, to read the Bible and the Book of Mormon. All Saints should give their friends a copy of the Book of Mormon. This program has started. See how beautifully it works. Can you picture a million members of this Church with a testimony, with a witness from God, giving the great tangible witness to their neighbors, and then individually following through, encouraging their neighbors to pray, with love and kindness building within them the knowledge that this great book is the second great witness of God's program here upon the earth, along with the Bible? It may not be second, but is a witness with the Bible. It works.

A million copies! And it depends on you. Here the majority of the leadership of God's program on earth is represented. Everyone can be a missionary, and the Book of Mormon a little tool, and then with the follow-up, you will be surprised. The Book of Mormon will draw tears to the eyes of the honest in heart. After they have read this book they will know that Jesus Christ lives and that the Prophet Joseph Smith was a prophet and that the gospel has been restored.

In closing, I would just like to say that in a few days one of the greatest missionary tools of all time, the Pavilion at the World's Fair, where we have had the opportunity of meeting and touching the hearts of millions, will be closed and dismantled, but its strength and its potency and what it has done will live indefinitely. It is good to have been a part of it.

May the Lord bless all of us to be about our Father's business, I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Bernard P. Brockbank has just spoken to you.

Elder Thomas S. Monson will speak to us now, please.

ELDER THOMAS S. MONSON

Of the Council of the Twelve Apostles

This has been a most inspirational conference. As this the final session draws to its close, it is not my desire to speak to a formal text, but rather to bear my personal testimony concerning Jesus of Nazareth and to suggest that each person undertake a personal search for him.

Many of you have traveled far to attend this conference. From Europe, from Canada, from Mexico, from the isles of the sea, and from many other points you have come.

They Seek After Jesus

In the New Testament of our Lord, John describes a similar journey by those who would worship.

"And there were certain Greeks among them that came up to worship at the feast:

"The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, *Sir, we would see Jesus.*" (John 12:20-21. Italics added.) I feel this is your desire even today.

The little children have another way of expressing the same wish. Most often they say: "Tell me the stories of Jesus I love to hear; things I would ask him to tell me if he were here." (W. H. Parker, *The Children Sing,* No. 65.)

They seek after Jesus, and so it has ever been. No search is so universal. No undertaking so richly rewarding. No effort so ennobling. No purpose so divine.

The search for Jesus is not new to this present period of time. In his touching and tender farewell to the gentiles, Moroni emphasized the importance of this search: "And now I, Moroni, bid farewell. . . .

"And . . . I would commend you to seek this Jesus of whom the prohets and apostles have written, . . ." (Ether 12:38, 41.) For generations, enlightened mankind anxiously sought the fulfillment of prophecies uttered by righteous men inspired of Almighty God. For did not Isaiah declare: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel"? (Isa. 7:14.) And again, "For unto us a child is born, . . . and his name shall be called . . . The Prince of Peace." (*Ibid.,* 9:6.)

". . . A Savior, Who Is Christ the Lord"

And on this continent God's prophets declared: ". . . the time cometh, and is not far distant, that with power, the Lord Omnipotent . . . shall dwell in a tabernacle of clay, . . .

". . . he shall suffer temptations, and pain. . . .

"And he shall be called Jesus Christ, the Son of God. . . ." (Mosiah 3:5, 7-8.)

Then came that night of nights when the angel of the Lord came upon shepherds abiding in the field, keeping watch over their flock, with the pronouncement: "For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." (Luke 2:8-11.)

Thus personally invited to undertake a search for the babe wrapped in swaddling clothes and lying in a manger, did these shepherds concern themselves with the security of their possessions? Did they procrastinate their search for Jesus? The record affirms that the shepherds said to one another, "Let us *now* go even unto Bethlehem. . . .

"And they came with *haste*. . . ." (*Ibid.,* 2:15-16. Italics added.)

". . . born King of the Jews"

Wise men journeyed from the East to Jerusalem, saying, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

"When they saw the star, they *rejoiced* with exceeding great joy.

"And . . . they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." (Matt. 2:2, 10-11. Italics added.)

With the birth of the babe in Bethlehem, there emerged a great endowment—a power stronger than weapons, a wealth more lasting than the coins of Caesar. This child was to be the King of kings and Lord of lords, the Promised Messiah, even Jesus Christ the Son of God.

Born in a stable, cradled in a manger, he came forth from heaven to live on earth as mortal man and to establish the kingdom of God.

He taught men the higher law

During his earthly ministry, he taught men the higher law. His glorious gospel reshaped the thinking of the world. He blessed the sick; he caused the lame to walk, the blind to see, the deaf to hear. He even raised the dead to life.

What was the reaction to his mes-

sage of mercy, his words of wisdom, his lessons of life? There were a precious few who appreciated him. They bathed his feet. They learned his word. They followed his example.

"Crucify Him"

Then there were the many who denied him. When asked by Pilate, "What shall I do then with Jesus which is called Christ?" (*Ibid.*, 27:22) they cried, "Crucify him." They mocked him. They gave him vinegar to drink. They reviled him. They smote him with a reed. They did spit upon him. They crucified him.

Can we, in part, appreciate the suffering of God the Eternal Father as his Only Begotten Son in the flesh was placed on a cross and crucified? Is there a father or a mother who could not be moved to complete compassion if he or she heard a son cry out in his own Garden of Gethsemane, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done"? (Luke 22:42.)

Offering a Son

All of us love the beautiful account from the Holy Bible of Abraham and Isaac. How exceedingly difficult it must have been for Abraham, in obedience to God's command, to take his beloved Isaac into the land of Moriah, there to present him as a burnt offering. Can you imagine the heaviness of his heart as he gathered the wood for the fire and journeyed to the appointed place? Surely pain must have racked his body and tortured his mind as he bound Isaac and laid him on the altar upon the wood and stretched forth his hand and took the knife to slay his son. How glorious was the pronouncement, and with what wondered welcome did it come, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou has not withheld thy son, thine only son from me." (Gen. 22:12.)

As God witnessed the suffering of Jesus, his Only Begotten Son in the flesh, and beheld his agony, there was no voice from heaven to spare the life of Jesus. There was no ram in the thicket to be offered as a substitute sacrifice. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

The Message Down Through the Ages

Down through the generations of time, the message from Jesus has been the same. To Peter by the shores of beautiful Galilee, he said, "Follow me. . . ." (Matt. 4:19.) To Philip of old came the call, "Follow me." (John 1:43.) To the Levite who sat at receipt of customs came the instructions, "Follow me." (Matt. 9:9.) And to you and to me, if we but listen, shall come that same beckoning invitation, "Follow me."

But how do we follow him if first we don't find him? And how shall we find him, if first we don't seek him? Where and how should we begin this search for Jesus?

He is not found by Crusades

Some have attempted to answer these questions by turning to idols, others by burning incense or lighting candles. In times past, great throngs journeyed in the crusades of Christianity, feeling that, if only the Holy Land could be secured from the infidel, then Christ would be found in their lives. How mistaken they were. Thousands upon thousands perished. Many others committed heinous crimes in the very name of Christianity. *Jesus will not be found by crusades of men.*

. . . or by Councils or debates

Still others searched for Jesus in councils of debate. Such was the historic Council of Nicea in 325 AD. There, with the help of the Roman Emperor, the delegates did away in Christendom with the concept of a personal God and a personal Son—the two separate and distinct Glorified Beings of the scriptures. The Creed of Nicea, the "incomprehensible mystery" of which its originators seemed so proud precisely because it could not

be understood, substituted for the personal God of love and for Jesus of the New Testament an immaterial abstraction. The result was a maze of confusion and a compoundment of error. *Jesus will not be found in councils of debate.* Men of the world have modified his miracles, doubted his divinity, and rejected his resurrection.

He is found by humble prayer and pure heart

The formula for finding Jesus has always been and ever will be the same —*the earnest and sincere prayer of a humble and pure heart.* The Prophet Jeremiah counseled, ". . . ye shall seek me, and find me, when ye shall search for me with all your heart." (Jer. 29:13.)

Before we can successfully undertake a personal search for Jesus, we must first prepare time for him in our lives and room for him in our hearts. In these busy days there are many who have time for golf, time for shopping, time for work, time for play, but *no time for Christ.*

Lovely homes dot the land and provide rooms for eating, rooms for sleeping, playrooms, sewing rooms, television rooms, but *no room for Christ.*

Do we get a pang of conscience as we recall his own words, ". . . foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head"? (Matt. 8:20.) Or do we flush with embarrassment when we remember, "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn"? (Luke 2:7.) No room. No room. No room. Ever has it been.

As we undertake our personal search for Jesus, aided and guided by the principle of prayer, it is fundamental that we have a clear concept of him whom we seek. The shepherds of old did seek Jesus the child. But we seek Jesus the Christ, our older Brother, our Mediator with the Father, our Redeemer, the Author of our salvation, him who was in the beginning with the Father, him who took upon himself the sins of the world and so willingly died that we might forever live. This is the Jesus whom we seek.

Offerings to Him

And when we find him, will we be prepared as were the wise men of old to provide gifts from our many treasures? They presented gold, frankincense, and myrrh. These are not the gifts Jesus asks of us. From the treasure of our hearts Jesus asks that we give of ourselves.

"Behold, the Lord requireth the heart and a willing mind; . . ." (D&C 64:34.)

In this marvelous Dispensation of the Fullness of Times, our opportunities to give of ourselves are indeed limitless, but they are also perishable. There are hearts to gladden. There are kind words to say. There are gifts to be given. There are deeds to be done. There are souls to be saved. "Go, gladden the lonely, the dreary; go, comfort the weeping, the weary; go, scatter kind deeds on your way, oh, make the world brighter today!" Mrs. Frank A. Breck, *Deseret Sunday School Songs,* No. 197.)

As we remember that ". . . when ye are in the service of your fellow beings ye are only in the service of your God" (Mosiah 2:17), we will not find ourselves in the unenviable position of Jacob Marley's ghost, who spoke to Ebenezer Scrooge in Dickens' immortal *A Christmas Carol.* Marley sadly spoke of opportunities lost. Said he, "Not to know that any Christian spirit working kindly in its little sphere, whatever it may be, will find its mortal life too short for its vast means of usefulness. Not to know that no space of regret can make amends for one life's opportunities misused! Yet such was I! Oh! such was I!"

Marley added, "Why did I walk through the crowds of fellow-beings with my eyes turned down, and never raised them to that blessed Star which led the Wise Men to a poor abode? Were there no poor homes to which its light would have conducted *me?*"

Fortunately, the privilege to render service to others can come to each of

us. If we but look we too will see a bright, particular star which will guide us to our opportunity.

One who saw such a star and followed it was the late Boyd Hatch of Salt Lake City. Deprived of the use of his legs, faced with a lifetime in a wheelchair, Boyd could well have looked inward and, through sorrow for self, existed rather than lived. However, Brother Hatch looked not inward, but rather outward into the lives of others and upward into God's own heaven; and the star of inspiration guided him not to one opportunity, but to literally hundreds. He organized Scout troops of handicapped boys. He taught them camping. He taught them swimming. He taught them basketball. He taught them faith. Some boys were downhearted and filled with self-pity and despair. To them he handed the torch of hope. Before them was his own personal example of struggle and accomplishment. With a courage which we shall never fully know or understand, these boys of many faiths overcame insurmountable odds and found themselves anew. Through it all, Boyd Hatch not only found joy, but by willingly and unselfishly giving of himself, he also found Jesus.

Every member of The Church of Jesus Christ of Latter-day Saints, in the waters of baptism, has covenanted to stand as a witness of God ". . . at all times and in all things, and in all places . . ." and has expressed a willingness ". . . to bear one another's burdens, that they may be light." (Mosiah 18:9, 8.)

By fulfilling this covenant in our lives, we will become acquainted with him who declared, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (3 Nephi 11:10.) This is the Jesus whom we seek. This is our Brother whom we love. This is Christ the Lord, whom we serve. I testify that he lives, for I speak as one who has found him, in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

Jesus Christ, the Personification of Perfection

My dear brethren and sisters: As we come to this parting hour, I hope that the teachings and life of the Master seem to you all to be more beautiful, more necessary, and more applicable to human happiness than ever before. Never have I believed more firmly in the perfection of humanity as the final result of man's placement here on earth. With my whole soul I accept Jesus Christ as the personification of human perfection—as God made manifest in the flesh, as the Savior and Redeemer of mankind. Accepting him as my Redeemer, Savior, and Lord, I accept his gospel as the plan of salvation, as the one perfect way to human happiness and peace. There is not a principle which was taught by him but seems to me to be applicable to the growth, development, and happiness of mankind. Every one of his teachings seems to me to touch the true philosophy of living. I accept them with all my heart and pray that all who participated in this great conference, either as listeners or speakers, may have that same desire in their hearts.

Let us strive so earnestly to represent him or to follow him that our spirits may be eternally young. If thoughts affect the physical being, might it not be true that eternal truths will contribute to the eternal nature of the spirit within? On the night of his betrayal, the Savior said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) And how may we know of the doctrine? "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (*Ibid.*, 7:17.)

Effort Required to Gain Righteousness

Wisdom comes through effort. All good things require effort. That which is worth having will cost part of your

physical being, your intellectual power, and your soul power—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:" (Matt. 7:7.) But you have to seek, you have to knock. On the other hand, sin thrusts itself upon you. It walks beside you, it tempts you, it entices, it allures. You do not have to put forth effort. It is like the poor, fallen woman who lies in wait to deceive. It is like the billboard advertising attracting you to drink and to smoke. It is like the message that comes into your very homes with the television and radio or the golden packet put right into your hand. Evil seeks you, and it requires effort and fortitude to combat it. But truth and wisdom are gained only by seeking, by prayer, and by effort.

We cannot be true to ourselves and to our loved ones, to our associates, without feeling a determination to know more about this great truth to which testimonies have been borne here throughout this conference. The spirit within bears testimony that truth exists in this old world.

"What Seek Ye?"

"What seek ye?" were the first words that Christ uttered to some of his Twelve, or some who afterwards became members of the Twelve. "Master, where dwellest thou?" He didn't say over here or over there, but he said, "Come and see." (John 1:38-39.) And they went with him that day and spent the rest of the afternoon in his presence.

I ask the youth of the Church today, "Whom do you seek?" Would you keep that youth which is yours now? Then love the Lord your God with all your mind, with all your heart, and with all your soul; and though the body becomes decrepit and like an old house begins to tumble, your spirit will still be young, as young as the little babe that might be in that tumbled-down house, because your body, after all, is but the house in which you live. Even when your heart stops beating, your eyelids close, and you respond no more to your physical environment, that spirit, still young, will go into the presence of him whom you have made your ideal. Then truly will it be demonstrated that:

"The stars shall fade away, the sun himself
Grow dim with age, and Nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crash of worlds."
(Joseph Addison, *Cato*, Act V, sc. 1.)

And now this great conference draws to a close. Our anticipation, our hopes, and our prayers that it might prove to be uplifting and inspirational have been realized, and for that we are grateful to our Heavenly Father, grateful for the inspiration he has given to us and to the world. Truly, our hearts have been filled with gratitude that the Lord has magnified each one who has spoken to the end that his words have emanated from the presence of our Father.

Resolve to Hold Fast to good

As we leave to go to our various homes, let us make real the good feelings that have been aroused in our souls. Let us not permit to evaporate from our minds and feelings the good resolutions we have formed. Let us resolve that from now on we are going to be men of higher and more sterling character, more conscious of our own weaknesses, more kind and charitable towards others' failings. As we depart let us be more determined to be kinder husbands, more thoughtful wives, more exemplary to our children, more determined that in our homes we are going to have just a little taste of heaven here on earth.

Cherish Testimony of Truth

Cherish in your hearts the testimony of truth; make it as solid and as firm and unwavering as the fixed stars in the heavens. May there come into everyone's heart and into all our homes

the true Spirit of Christ, our Redeemer, whose reality, whose inspiring guidance I know to be real. May a kind heaven help us to cherish worthy ideals and noble aspirations. Whatever our joys and sorrows, let us ever remember that what we ardently desire in our hearts will determine what we really are. How constantly and consistently we cherish noble aspirations in our minds and follow them will determine whether we drift as failures along life's highway or fulfill the divine purpose of our being.

Be Faithful to Constitutional Government

Finally, let us be true to our country and to our country's ideals. Nearly three thousand years ago an ancient prophet said that this is a land choice above all other lands (see 1 Nephi 2:20), and it is; and the Constitution of the United States, as given to us by our fathers, is the real government under which individuals may exercise free agency and individual initiative.

Let us oppose any subversive influence that would deprive us of our individual freedom or make this government a dictator instead of a servant to the people.

God bless you officers and leaders of the Church. May the love of the Redeemer be in each heart, and that means that that love will be expressed in serving one another. God bless these brethren of the General Authorities with increased health and strength to carry on their responsibilities throughout the world. I know that God lives, that his Son Jesus Christ is the Savior of the world, and that divine beings restored to the Prophet Joseph Smith the gospel of Jesus Christ as he established it in the Meridian of Time.

I bear you this testimony as we part this afternoon and pray the blessings of the Lord to be upon each and every one of you, that the influence of the priesthood quorums, of auxiliaries, and of the missionaries may be more effective from this time forward than ever before in leading the honest in heart of the whole world to turn their hearts to the worship of God and give them power to control the animal nature and live in the Spirit, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

"We Thank Thee, O God, for a Prophet to guide us in these latter days."

President McKay has asked me to express his deep appreciation to all who have contributed in any way to the success and inspiration of this great Conference.

The Tabernacle Choir will now sing, "Of the Father's Love Begotten," conducted by Richard P. Condie.

The benediction will be offered by Elder Henry D. Moyle, Jr., formerly president of the French East Mission, after which this Conference will be adjourned for six months.

Singing by the Choir: "Of the Father's Love Begotten," and "God Be With You 'Till We Meet Again."

Elder Henry D. Moyle, Jr., formerly president of the French East Mission, offered the benediction.

Conference adjourned for six months.

The Relief Society Singing Mothers of the Virgin River Region of Southern Utah furnished the music for the Friday morning and afternoon sessions. Florence Jepperson Madsen was conductor at both sessions, Roy M. Darley, organist.

The musical numbers for the Saturday morning and for the Sunday morning and afternoon sessions were rendered by the Salt Lake Tabernacle Choirs, Richard P. Condie, Conductor, and Jay E. Welch, assistant Conductor.

Choral music for the Saturday afternoon session was furnished by the Brigham Young University Combined Choirs, Kurt Weinzinger, Conductor, Alexander Schreiner, Organist.

For the Priesthood Meeting, Saturday evening, the men of the Tabernacle Choir furnished the choral numbers, Richard P. Condie, Director, Robert Cundick, Organist.

JOSEPH ANDERSON
Clerk of the Conference

SALT LAKE MORMON TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 8:35 to 9:00 a.m. MST, Sunday, October 3, 1965, through the courtesy of Columbia Broadcasting System's network throughout the United States, parts of Canada, and throughout other facilities to several points overseas. The broadcast was as follows:

8:35-9:00 a.m., MST, Sunday, October 3, 1965 (organ played "As the Dew From Heaven Distilling" and on signal organ and Choir broke into "Gently Raise" singing words to end of second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard Condie conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle Organist, and the Spoken Word by Richard Evans.

From the words of the Master as recorded in Matthew, the Tabernacle Choir sings music from the Messiah: "His Yoke is Easy; His Burden is Light."

(Choir: "His Yoke Is Easy"—Handel)

Announcer: Alexander Schreiner at the Tabernacle Organ presents a restless, moving impression of the urgency of time—as it moves its measured way into eternity. The symbol is "Westminster Chimes." The composer is Louis Vierne.

(Organ "Westminster Carillon"—Vierne)

The Spoken Word: Time—so short—so swift! Loved ones—children—so soon grown up and away. And gone so soon are our best and earliest opportunities to teach them. As Jean Ingelow poignantly reflected:

"To bear, to nurse, to rear,
To watch and then to lose,
To see my bright ones disappear,
Drawn up like morning dews."[1]

Yet there is a sense of everlasting belonging to those whom God has given us. And early, and always, we have an obligation to make our influence felt for good by those we love and live with. Parents who are themselves firmly rooted in life, may become a little careless in actions and in utterance, and assume that their children won't be adversely affected. But this we cannot count on. We must teach and live the fundamentals of life. We must live the integrity we teach, for children learn not only what we say, but what they see and feel from us. "It is in youth," said Benjamin Franklin, "that we plant our chief habits and prejudices . . . in youth the private and public character is determined..."[2] —in youth, and in the home. What agency or institution would be qualified to supersede the home? Where else is example so close, so constant? Who, indeed, will follow "if the trumpet give an uncertain sound . . ."[3] or if the leader, the parents, set an uncertain example. "In general, said Samuel Johnson, "those parents have the most reverence who deserve it."[4] "Conviction is worthless," said Emerson, unless it is converted into conduct."[5] Among the most important privileges of parents is the making of a happy home, a place of understanding, of love and loyalty, not marred by quarreling and contention, a place wherever they are and however old they are, children will remember with warm and wonderful memories. "Don't wait too long before taking your children into your confidence," said Roger W. Babson. "Don't figure that . . . [there] will be time enough. . . . This very night . . . open to them your heart. . . . Our families do not want us to leave them with a bigger business. They want more of us. . . . We have only a few years here at most. Let us use them sensibly . . . No other person in the whole wide

world can take our place in the . . . home."[6] Home is, can be—should be—the nearest thing we have to heaven on earth. "There is beauty all around When there's love at home."[7]

(Choir:—without announcement—"There is Beauty All Around"—Anon.)

(Organ:—without announcement—"Beautiful Isle of Somewhere"—Fearis) As time permits.

Announcer: Alexander Schreiner has presented a hymn melody by J. S. Fearis: "Beautiful Isle of Somewhere."

The Tabernacle Choir sings a majestic, moving sacred song from the St. Paul by Mendelssohn: "O Great is the depth of the riches of wisdom and knowledge of the Father our God. How deep and unerring is he in his judgments. His ways are past our understanding. Sing his glory forever more." —"O Great Is The Depth."

(Choir: "O Great Is The Depth"—Mendelssohn)

---

[1]Jean Ingelow, *Songs of Seven: Seven Times Six*

[2]Benjamin Franklin, *Autobiography*

[3]New Testament, I Cor. 14:8

[4]Samuel Johnson (1709-84), Eng. auth.

[5]Ralph Waldo Emerson

[6]To Nathaniel Babson by Roger W. Babson

[7]Anonymous

Announcer: The Men's Chorus of the Tabernacle Choir recalls the pleading prayerful words of a hymn by Annie S. Hawkes: "I Need Thee Every Hour, Most Gracious Lord; No tender voice like thine can peace afford. I need thee; O I need thee; Every hour I need thee!"

(Men's Chorus: "I Need Thee Every Hour"—Lowry)

(As the Dew)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day —and always.

This concludes the eighteen hundred and eighty-fifth presentation, continuing the 37th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

Richard Condie conducted the Tabernacle Choir, Alexander Schreiner was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard again from the Crossroads of the West.

This is the CBS *Radio* Network.

Index

Anderson, Elder Joseph, Clerk of the Conference 3, 146

Authorities and Officers Present 4

Authorities and Officers Presented and Sustained 24, 25, 26, 27

Benson, Elder Ezra Taft 121

Suffering Mankind, 121; America, Heaven Blessed, 122; Joseph Smith, American Prophet, 122; The Martyr, 123; The Prophet of Salvation, 123; The Restored Gospel for the Modern World, 124.

Brockbank, Elder Bernard P. 137

Prophets of God, 137; How to Know that Jesus is the Christ, 138; Prophets True and False, 138; Peter's Testimony, 138; How Peter Knew, 139; The Lord's Prayer, 139; Mankind Desires to Know Truth, 140; The Book of Mormon, 140.

Brown, President Hugh B. 5, 6, 11, 15 23, 24, 45, 49, 54, 63, 89, 90, 95, 99, 103, 106, 107

Brown, President Hugh B. 107

Loyalty to Country, 107; The God of this Land, 107; The Constitution of the United States, 108; "Obey, Honor and Sustain the Law," 108; America, Bulwark of Freedom 109; Face the Future Unafraid, 110; The Great and Marvellous Work, 110.

Brown, Bishop Victor L. 72

Morals of Youth, 72; Responsibility for Correction, 73; Responsibility of Parents, 73; Responsibility of Children, 74.

Burton, Elder Theodore M. 95

Responsibilities of Men Who Hold the Priesthood, 95; The New Covenant, 96; Birth Into His Family, 95; Power of Attorney, 97; His Greatness Among Us, 98; To Speak the Word of God, 98; By His Divine Power We Become Partakers of the Divine Nature, 99.

Choir, Salt Lake Tabernacle 45, 105, 106, 126, 146

Men of the Tabernacle Choir 103, 146

Choruses, Brigham Young University, Combined 64, 146

Christiansen, Elder ElRay L. 74

Far-reaching Consequences of Marriage, 74; Dearest Possessions, 75; Abide Celestial Law, 75; The Power of Covenants, 76; Plan Marriage by the Right Course, 76.

Critchlow, Elder William J., Jr. 36

The Priesthood and Women, 36; No Memory of Heavenly Home, 38; Partners with God, 38; Blessings for Women, 39; The Power of God, 40.

Dunn, Elder Paul H. 115

On Battle Grounds of Okinawa, 116; Defending Principles with Life, 116; Stabilizing Power Needed, 116; Of Importance to Youth, 117; "For Every Child Spiritual and Moral Training," 118.

Dyer, Elder Alvin R. 16

"If Men Obey Only Laws They Like," 17; Meaning and Purpose, 18; Revelation and Correction, 18; Guidance from Revelation, 19; Family Home Evening, 19; To Gain Eternal Life, 20; Make Your Calling and Election Sure, 20; The Sure Word of Prophecy, 21; The Promise of Eternal Life, 21.

Evans, Elder Richard L. 40
Influence of Home, 41; Learning by Imitation, 41; Love, Responsibility and Respect, 41; Lax Laws of Other Days and Today, 42; The "Sin Fad," 42; Parental Responsibility Unlimited, 43; United Parents and Children, 43.

First Day,
Morning Meeting 5
Afternoon Meeting 23

General Authorities, presented and sustained 24, 25, 26, 27

General Priesthood Meeting 89

Hanks, Elder Marion D. 118
So Many Kinds of Voices, 119; Voices to Youth, 120; The Voice of the Church, 120.

Hinckley, Elder Gordon B. 50
Frustrating Time for Youth, 50; A Home to Grow In, 50; An Education Worth Striving for, 51; A Land to be Proud of, 52; A Faith to Live By, 53.

Hinckley, Elder Gordon B. 99
Draft Officials Cooperative, 100; Rights of the Church: Obligations of Citizens, 100; Deferment for Missionary Service and School, 101; The Plan of the Church for Cooperating with Selective Service, 101; Classifications not Under Quotas, 102; Members of Student Wards, Church Builders, 102; Measures for Maintaining Missionary Work, 102; Plans and Savings for Missionary Service, 102.

Hunter, Elder Howard W. 111
The Time of Christ, 111; "Some say that thou art John . . . Elias . . . Jeremias . . . ," 111; "Thou Art the Christ," 112; "Upon This Rock, I will build my Church," 112; Pentacost, 112; Followers of the Messiah, 112; The Church of Christ, 112; "He Ordained Twelve," 113; Authority Over the Whole Church, 114; Modern Church Organizations, 114; Apostolic Succession, 114; Paul, 114; Today, the same organization as the primitive Church, 115.

Hunter, Elder Milton R. 80
Historian Appraises Brigham Young, 80; Basis of Brigham Young's Power, 80; Testimony of the Gospel, 81; Spiritual, Not Physical Senses, 81; Channel of Spiritual Gifts, 91; The Holy Ghost, 82; Factors of Testimony, 82; Moroni's Promise, 83.

Isaacson, Elder Thorpe B. 90
Alcohol, Our Enemy, 90; Overcome It, 91; Tobacco, the Slave Maker, 91; Hope for the Alcoholic, 91; My Friend, Jack, 92; His Peace with God, 94.

Kimball, Elder Spencer W. 65
Actors and Setting, 65, Mother, Home and Daily Life, 65; Begays Are Baptized, 66; Indian Seminary, 66; Placement Program, 66; Family Life, 67; Service In the Church, 67; Graduation, 68; Missionaries, Red and White, 68; Teaching Navajo, 68; Degrees, 69; Tribal Leadership, 70; Church Leadership, 70; Finale, 70; Waif from the Streets, 71; Safe Harbor, 71.

Lee, Elder Harold B. 127
After Tribulations, Blessings, 127; "Why Are They Not Chosen," 128; Obedience Learned Through Suffering, 130; Stand in Holy Places, 131.

McKay, President David O. 6, 45, 103, 105, 144

McKay, President David O. 6
Two Great Forces, 7; Satan Sought Power, 7; Free Agency Fundamental, 7; God-given, eternal principle of progress, 8; Free agency—responsibility, 8; Individual Freedom Threatened, 8; Power Based on Hate, 9; A Modern Assault on God, 9; Jesus, the Man of Love and Goodwill, 9; "Peace Be Unto You," 10; The Testimony of Joseph Smith, 10; the Power of Thinking, 10; Attacks Upon Peace and Righteousness, 11; Rejecting Him will bring the Bondage of the Jungle, 11.

McKay, President David O. 103
Authority, Divine and Human, 103; Power Manifested in the lives of men, 103; The Creator, the Source of Power, 104; Priesthood, Never Failing Source of Happiness, 104; Priesthood Direct from God, 104; Mightiest Force in the World, 104; "To guide People over whom you preside," 104; Recognize the Bishop, 105; Assist the Weak, 105; Be True to Ideals of the Priesthood, 105.

McKay, President David O. 144
Jesus Christ the Personification of Perfection, 144; Effort Required to Gain Righteousness, 144; "What Seek Ye?" 145; Resolve to Hold Fast to good, 145; Cherish Testimony of Truth, 146; Be Faithful to Constitutional Government, 146.

Monson, Elder Thomas S. 140
They Seek After Jesus, 140; ". . . A Savior, Who is Christ the Lord," 140; ". . . born, King of the Jews," 141; He taught men the Higher law, 141; "Crucify Him," 142; Offering a Son, 142; The Message Down Through the Ages, 142; He is not found by Crusades, 142; ". . . or by Councils and Debates, 142; He is found by humble prayer and pure heart, 143; Offerings to Him, 143.

Petersen, Elder Mark E. 59
Latter-day Saints Believe, 59; His Coming Was Expected, 59; He was rejected, 60; Despite the Prophets, 60; Marks Identifying the Messiah, 60; Will Our Generation Recognize them, 60; The Prophets of the Restoration, 61; Preparation for His Coming, 62; Latter-day Saints Testify, 62; The Book of Prophecy, 62; The Church Restored, 63; The Age of Marvels, 63.

Radio and Television, coverage of the Conference 3

Relief Society Singing Mothers, Virgin River Valley Region, ...4, 6, 23, 146

Richards, Elder Franklin D. 135
The Object of Life, 135; Concept of Eternal Progress, 135; Salvation and Exaltation, 135; Experience Can Be a Blessing, 135; Zion's Camp, 135; Adversity, 136; The Blessing of the Spirit, 137.

Richards, Elder LeGrand 83
The "Sea of Faith" Ebbs Away, 84; Need for the Voice of a Prophet, 84; Prophets Speak, 85; Joseph Smith, the Prophet of the Restoration, 86; Comments of World's Fair Visitors, 87; Comment of Visitors at Welfare Square, 87; The Book of Mormon, 87; "Come, Listen to a Prophet's Voice," 88.

Salt Lake Mormon Tabernacle Choir and Organ Broadcast 148

Second Day
Morning Meeting 45
Afternoon Meeting 64

Sill, Elder Sterling W. 54
Three Stages of Existence, 55; Mortality, 56; A Blessing, 56; In His Image, 56; "Partake of the Divine Nature," 57; The Handiwork of God, 57; Progress in Mortality, 58.

Simpson, Bishop Robert L. 77
The Great Testimony, 77; Reawakened at Caesarea, 77; We Can Know as Peter Knew, 77; Meekness Brings it, 78; Fasting and Prayer, 78; To Gain Wisdom, 78; The Testimony "Last of All," 79.

Smith, Elder Eldred G. 32
Temple Marriage, 32; Assurance—Worthiness, 32; Teach Your Friends, 33; The Best Companion, 33; Like Seeks Like, 34.

Smith, President Joseph Fielding 27
The Privilege of Mortal Bodies, 27; Resurrection to Immortality, 28; Purity of Life, Tabernacles for Waiting Spirits, 28; The Curse of Prevention, 29; The Blessing of Increase, 29; Teaching the Sacredness of the Marriage Covenant, 29.

Sonne, Elder Alma 34
An Overruling Providence, 34; God's Handiwork, 35; Benefactor of the Human Race, 35; Goodwill to men, 36; His Church Restored, 36.

Stapley, Elder Delbert L. 11
He Taught by Parables, 12; Parable of the Pearl of Great Price, 12; Gifts of the Holy Ghost, 13; Principles, Standards, Ordinances, Covenants, 14; Principles, 14; Standards, 14; Ordinances, 14; Covenants, 14; Standard Works of the Church, 14; Comments of World's Fair Visitors, 15; The World's Need for the Kingdom of God, 12.

Tanner, President Nathan Eldon 45
Sanctified by the Spirit, 45; American Citizenship, 46; Justice Under Law, 46; Declaration of Belief, 46; Purpose of Law, 46; His Example, 47, Rights of Citizens, 47; Respect for Law, 47; Causes of Delinquency, 47; The Ten Commandments, 49.

Tanner, President Nathan Eldon 23, 27, 29, 32, 34, 35, 40, 43, 45, 64, 72, 74, 76, 79, 83, 88, 106, 107, 111, 115, 118, 121, 125, 126, 131, 134, 137, 140, 146

Third Day
Morning Meeting 106
Afternoon Meeting 126

Tuttle, Elder A. Theodore 30
To Honor the Priesthood, 30; And Maintain the Standards of the Church, 31; Easy to Live: Hard NOT to Live God's Laws, 32.

Vandenberg, Bishop John H. 131
The Happy Life, 131; Divine Power Released by Obedience, 132; Trust in God's Promises, 132; Gain in Spiritual Wealth, 133; Beware the Snare of Selfishness, 133; Law of Tithing the Liberator, 133.

BOOKS ARE A PART OF SPIRITUAL GROWTH

Wholesome reading can uplift the soul and sharpen the intellect — and there is no better place to shop for such fine literature than Deseret Book.

KEY TO THE SCIENCE OF THEOLOGY

by Parley P. Pratt **$2.25**

Although written over a century ago, this book still has the power to stimulate the mind with its timeless message of the Restoration. An ideal book for all who would gain a deeper understanding of their religion, this is a wonderful book.

ANCIENT APOSTLES

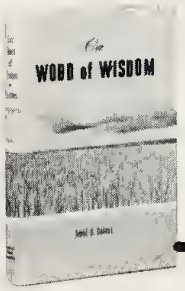
by David O. McKay **$2.95**

A modern prophet illustrates the traits of character of the apostles appointed by Jesus. Their strengths and their weaknesses are made known. An important and satisfying book.

THE GOSPEL AND MAN'S RELATIONSHIP TO DEITY

by Brigham H. Roberts **$3.25**

Here is a simple yet complete introduction to the basic beliefs of the restored church — a satisfying explanation of many truths and practices of the church. An excellent gift for any friend, or for your teenagers.



COMMENTARY ON THE PEARL OF GREAT PRICE

by George Reynolds and Janne M. Sjodahl **$5.00**

A scholarly work that gives us a better understanding of the *Pearl of Great Price.* An invaluable addition to every member's library, and indispensible to teachers as a reference.

OUR WORD OF WISDOM

by David D. Geddes **$2.95**

A scientific explanation of the value of observing the word of wisdom.

Deseret Book
COMPANY
44 EAST SO TEMPLE AND AT COTTONWOOD MALL
SALT LAKE CITY
2472 WASHINGTON BLVD, OGDEN
777 SO MAIN ST, ORANGE, CALIFORNIA

Printed by

in the United States of America

ONE HUNDRED THIRTY-SIXTH
ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

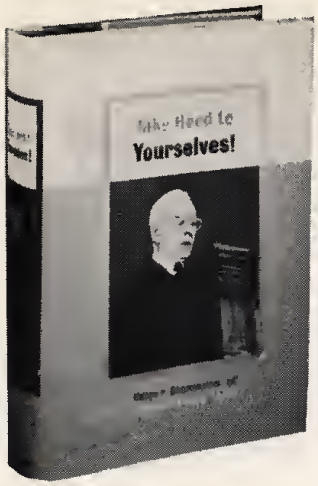
HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

APRIL 6, 9, 10, 1966

WITH REPORT OF DISCOURSES

Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

FIVE ENLIGHTENING BOOKS



TAKE HEED TO YOURSELVES!

$4.95

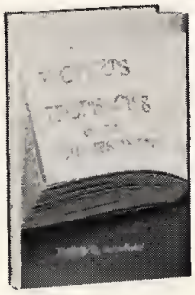
Gospel Discourses of
President Joseph Fielding Smith

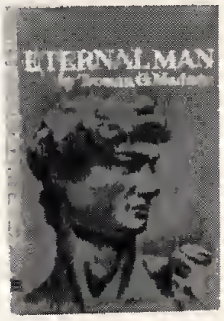
During his 56 years as a General Authority, President Joseph Fielding Smith has raised a warning voice to members of the Church. This choice compilation, issued on President Smith's 90th birthday anniversary, includes some of the most forceful and inspiring sermons which he has given. This volume will add to the gospel understanding of every Latter-day Saint.

PROPHETS AND PROPHECIES OF THE OLD TESTAMENT $4.95

by Duane S. Crowther

Contains an analysis of the doctrinal contributions of the Old Testament, valuable charts and maps in full color, important historical information, a study guide to each of the prophetic books of the Old Testament, and course outlines for teachers. This penetrating volume is a must for any basic Bible library.





ETERNAL MAN $2.00

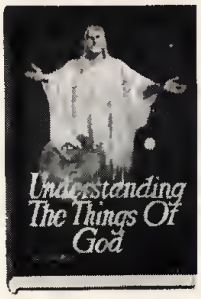
by Dr. Truman G. Madsen

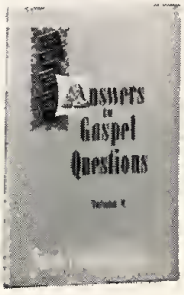
This outstanding new work manifests the truth that man is an eternal individual, with an identity "forever backward" as well as "forever forward." The understanding of self to be gained from the study of these essays will make life here and now more meaningful . . . and make the eternities ahead a goal worth living for.

UNDERSTANDING THE THINGS OF GOD $2.95

by Alma P. Burton

Elder Burton gives us a deeper understanding of the basic truths concerning God — that He lives, that we were created in His image, that exaltation is possible through faithfulness.





ANSWERS TO GOSPEL QUESTIONS, Volume V $2.95

by Joseph Fielding Smith

Worthy addition to the four previous volumes in series. Answers such questions as: Use of Cola Drinks and Playing Games of Chance; Adam is Not the Father of Jesus Christ; Was the Apostle Paul Married? . . . Magnificent and useful addition to any home library.

Deseret Book
COMPANY
44 EAST SO TEMPLE AND AT COTTONWOOD MALL
SALT LAKE CITY
2472 WASHINGTON BLVD., OGDEN
777 SO MAIN ST., ORANGE, CALIFORNIA

Deseret Book Company, 44 E. So. Temple, Salt Lake City, Utah

Please send me — ☐ Take Heed to Yourself, ☐ Eternal Man, ☐ Prophets and Prophecies of the Old Teatament, ☐ Understanding the Things of God, ☐ Answers to Gospel Questions, Vol. V.

I enclose check (money order) for total cost, including 3½% Utah sales tax for Utah residents. Or, bill my account ☐ $.....

Name .....

Street .....

City..... State..... Zip .....

OFFICIAL REPORT

of the

ONE HUNDRED THIRTY-SIXTH ANNUAL GENERAL CONFERENCE

of

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

held in the
Tabernacle on Temple Square
in
Salt Lake City, Utah
April 6, 9 and 10, 1966

Joseph Anderson
Clerk of the Conference

Published by
The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-sixth Annual Conference of The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-sixth Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, April 6, 9 and 10, 1966.

The general sessions of the conference were held at 10:00 a.m. and 2 p.m. Wednesday, April 6, Saturday, April 9, and Sunday, April 10. The General Priesthood meeting was held Saturday, April 9, 1966 at 7:00 p.m.

Through the cooperation of 185 television and 30 radio stations, extensive coverage totaling many hours of donated time was made possible in the United States from coast to coast and in Hawaii.

Conference sessions were broadcast over international radio through the five WRUL church-owned transmitters located near Boston and beamed to Europe, Africa and South America in Spanish and Portuguese, and in German to Europe.

Through these releases, closed-circuit Conference transmissions to Germany and Great Britain were possible again.

Direct translation in the German language of some sessions was received over oceanic cables by Saints in Germany assembled in chapels located at Hamburg, Essen, Stuttgart, Munich and Darmstadt. In addition, proceedings in English of the Sunday morning sessions were transmitted for the benefit of servicemen and missionaries in Germany.

Saints assembled in chapels in Great Britain received the Sunday morning session in English in Reading, Bristol, Merthyr Tydfil, London, York, Durham, Manchester, Belfast, Paisley, Kirkcaldy.

By television and over many radio stations in South America, Spanish and Portuguese translations of sessions of the conference were broadcast within hours following the Conference by means of tape recordings. Stations in the following cities have verified these broadcasts: Santiago, Chile; Lima, Peru; Cuzco, Peru; Ica, Peru; Cochambamba, Bolivia; Curitiba, Brazil; Cacador, Brazil; Sao Paulo, Brazil; Montevideo, Uruguay; Buenos Aires, Argentina; Artigas, Uruguay; Melo, Uruguay.

For the fifth consecutive time daily sessions of conference were broadcast during early morning hours over KIRO radio at Seattle. These broadcasts could be heard by members of the Church and others in New Zealand, Australia and Islands of the Pacific.

Daily sessions of the three-day Conference were recorded again and rebroadcast over KSL Radio during early morning hours to Islands of the Pacific, Alaska, Hawaii, Canada, Mexico and the Caribbean, and to many states in the United States.

The General Priesthood meeting was relayed by closed-circuit to members of the Priesthood gathered in the Assembly Hall and in 438 separate gatherings from coast to coast in the United States and Canada. Five stake buildings in Salt Lake City and the BYU fieldhouse in Provo received the Priesthood meeting over closed-circuit television.

The opening sessions of the One Hundred and Thirty-sixth Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Wednesday morning, April 6, at 10:00 a.m. with President David O. McKay presiding and his counselor, President Hugh B. Brown, conducting the service.

The Primary Children's Chorus, with Mary Ellen Smith conducting, and Alexander Schreiner at the organ, furnished the music for the session.

President McKay was present and presided at each session, except Saturday afternoon. His counselors, Presidents Hugh B. Brown, N. Eldon Tanner and Joseph Fielding Smith conducted the services under his direction.

Elder Joseph Anderson was Clerk of the Conference.

General Authorities of the Church Present

The First Presidency: David O. McKay, Hugh B. Brown, Nathan Eldon Tanner, and Joseph Fielding Smith. President McKay attended all sessions of the Conference except the Saturday afternoon session. Elder Thorpe B. Isaacson was absent because of illness.

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve Apostles: Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Henry D. Taylor, William J. Critchlow, Jr., Alvin R. Dyer, Franklin D. Richards, Theodore M. Burton, Boyd K. Packer, Bernard P. Brockbank, James A. Cullimore.

The First Council of the Seventy: Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion D. Hanks, A. Theodore Tuttle, Paul Harold Dunn.

Presiding Bishopric: John H. Vandenberg, Robert L. Simpson, Victor L. Brown.

General Officers and Other Authorities Present

Church Historian and Recorder: Joseph Fielding Smith, with A. William Lund and Earl E. Olson, assistants.

Members of the Church Board of Education; Church educational authorities and supervisors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, quorum presidencies, and members of the Melchizedek and Aaronic Priesthood.

Auxiliary Officers, General, Stake and Ward, from all parts of the Church.

FIRST DAY

MORNING MEETING

The first session of the One Hundred and Thirty-sixth Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City on Wednesday morning at 10 a.m. with President David O. McKay presiding and President Hugh B. Brown, First Counselor in the First Presidency, conducting the service.

The Primary Children's Chorus, with Mary Ellen Smith conducting, and Alexander Schreiner at the organ, furnished the musical numbers for this session.

As a preliminary number the chorus sang "Reverently and Quietly."

President Hugh B. Brown:

This is the opening session of the 136th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square in Salt Lake City. We are all deeply grateful for the presence here this morning of President David O. McKay, who in his 93rd year, is still able to direct the affairs of the conference and of the Church, and he is presiding at this session and will preside at all sessions of the conference. He has asked me to conduct this service.

All of the General Authorities are in attendance at this conference excepting Elder Thorpe B. Isaacson of the First Presidency, who is in the hospital. We have word that he will be watching on television.

We are pleased to announce that the proceedings of this General Conference will again be given extensive coverage in the United States, Canada, and over a network of nearly 200 television stations and many radio stations coast to coast, originating with KSL Radio and Television. Countries in Europe, Asia, Africa, South and Latin America, totaling nearly two-thirds of the world, will receive broadcasts of these proceedings over the Church-owned international short wave radio station WRUL in New York. Tape and film recordings of the conference will be translated and sent to France, Germany, South and Latin American countries, and for the first time proceedings will be sent to China. Rebroadcasts of all sessions of the conference can be heard over KSL radio in many parts of the United States and the world, including Alaska, Canada, Mexico, the isles of the Pacific, and in New Zealand and Australia over KIRO radio station at Seattle.

Our hearts are full of gratitude to the Lord that we are able to transmit for a brief period at least the messages of the General Authorities of the Church, to literally millions of people throughout the world. We express our gratitude and deepest thanks to the owners and operators of the radio and television stations for their cooperation in making it possible to give such extensive coverage to the proceedings of this conference.

Now to all assembled here in this Tabernacle, and to the overflow gatherings in the Assembly Hall and the vast radio and television audience, we extend a very hearty welcome. Any important messages that come for us will be announced over the public address system on the grounds.

We wish to call your attention to the beautiful flowers which decorate the rostrum. The Tacoma Stake is sending us, they have not yet arrived but will, from the Puyallup Valley Daffodil Committee, some King Alfred daffodils. The Calla Lilies were sent to us by the Oakland-Berkeley Stake High Priests' Quorum. The beautiful butterfly orchids have come from the San Jose West Stake in California. All of these flowers arrived by airplane. We

thank the brothers and sisters from these stakes for their thoughtfulness in sending these lovely flowers to beautify this building for our conference.

The music for this opening session will be given by the Primary Children's chorus with Mary Ellen Smith conducting and Alexander Schreiner at the organ. They have already sung "Reverently and Quietly," and now the invocation will be offered by Elder Horace B. Richards, president of the Highland Stake.

Invocation was offered by Elder Horace B. Richards, president of the Highland Stake.

President Hugh B. Brown:

The Primary Children's chorus will now sing "Oh, How Lovely Was The Morning," Scott Marcroft soloist, and under the direction of Sister Mary Ellen Smith.

The Primary Children's Chorus sang. "Oh How Lovely Was the Morning." Scott Marcroft, soloist. Mary Ellen Smith, conductor.

President Hugh B. Brown:

I am sure we are all stirred and mellowed by the sweet singing of these lovely young people. We thank them and their conductor, and pray God's blessings upon them.

The President of the Church has consented to say a few words of greeting to this vast audience, and we are delighted to have him at this time.

President David O. McKay:

My brethren and sisters, it is with feelings profoundly appreciated that I appear before you on this occasion. One never appreciates the value of good health until it is lost. I am glad to greet you at this opening session and pray that the Lord's blessings will be with each one who stands in this pulpit and fulfills the assignment made of him. The program is already prepared. Each will receive his appointment as arranged. I will not occupy more of your time, but pray that God's blessing may rest with everyone who participates in this great conference. As long as the Lord inspires him, each will be successful in giving to this audience the words that divine help gives him. God bless you I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

We are certainly all delighted to have the President greet us this morning, and now, as has been customary since the organization of the Church, we shall sustain the General Authorities, general officers and general auxiliary officers of the Church. Before doing so, however, we will ask Elder Joseph Anderson, clerk of the conference, to read certain information, statistical data, concerning the Church in which you will be interested, and after Brother Anderson, Elder Orval W. Adams will read a statement of the Church Finance Committee. Elder Joseph Anderson.

STATISTICAL REPORT 1965

For the information of the members of the Church: The First Presidency has issued the following statistical report concerning the membership of the Church at the end of the year 1965.

Number of Stakes of Zion at close of 1965		414
An increase of 14 Stakes during the year		
Number of Wards	3,301	
Number of Independent Branches in Stakes	596	

Total Wards and Independent Branches in Stakes at close of year	3,897
Number of Mission Branches at close of year	2,137
Number of Full-Time Missions at end of year	74

Church Membership, December 31, 1965:

In the Stakes	1,977,418	
In the Missions	418,514	
Total Membership		2,395,932

Church Growth during 1965:

Children Blessed in Stakes and Missions	61,216
Children of record baptized in Stakes and Missions	49,413
Converts baptized in Stakes and Missions	82,455

Social Statistics:
(Based on 1965 data from the Stakes)

Birth rate per thousand	27.23
Number of persons married per thousand	15.30
Death rate per thousand	5.17

Priesthood:

Members holding the Melchizedek Priesthood, December 31, 1965		
Deacons	106,605	
Teachers	74,720	
Priests	108,119	
Total number holding Aaronic Priesthood		289,444
Members holding the Melchizedek Priesthood, December 31, 1965		
Elders	195,085	
Seventies	22,841	
High Priests	63,880	
Total number holding Melchizedek Priesthood		281,806
Grand Total, members holding Aaronic or Melchizedek Priesthood		571,250
An increase of 17,230 during year		

Auxiliary Organizations:

Relief Society (Membership)	286,820
Deseret Sunday School Union (average attendance)	825,455
Young Men's Mutual Improvement Association (enrollment)	299,188
Young Women's Mutual Improvement Association (enrollment)	286,735
Primary (children enrolled)	421,030

Welfare Plan:

Number of persons assisted during the year	106,285
Number placed in remunerative employment	8,416
Man-days of work donated to the Welfare Plan	162,415
Unit-days of equipment use donated	8,300

Genealogical Society:

Names cleared in 1965 for Temple Ordinances	1,246,301

Genealogical records microfilmed in 13 countries during the year were equivalent to 184,599 printed volumes of approximately 300 pages per volume.

Temples:

Number of ordinances performed during 1965 in the 13 operating Temples:		
For the living	71,579	
For the dead	3,607,962	
Total number of ordinances		3,679,541

Church School System:

Total 1965 cumulative enrollments in Church Schools, including Institutes and Seminaries	170,279

Missionaries:

Number of Missionaries who at the close of 1965 were laboring under calls from the First Presidency in the fulltime missions	12,108
Number of Local Missionaries (full-time and part-time) who at the close of 1965 were laboring in these missions	477
Number of Stake Missionaries at the close of the year	5,580
Total number of missionaries at end of year	18,165
Number of Missionaries who received training in the Missionary Home during 1965	6,044

THOSE WHO HAVE PASSED AWAY

Leah Dunford Widtsoe, writer and leader of women, widow of Elder John A. Widtsoe of the Council of the Twelve

Archibald F. Bennett, Librarian, Genealogical Society from 1928 to 1961

Helen Spencer Williams, formerly first counselor in the general presidency of the Young Women's Mutual Improvement Association

Preston Nibley, former Assistant Church Historian

Boyd O. Hatch, Managing Editor of the Instructor

Marba Cannon Josephson, Associate Managing Editor of the Improvement Era

Alma H. Pettigrew, General Secretary-Treasurer, Young Men's Mutual Improvement Association

Theodore (Ted) L. Cannon, Vice President, Salt Lake Tabernacle Choir

April 1, 1966

The First Presidency
47 East South Temple Street
Salt Lake City, Utah

Dear Brethren:

We have reviewed the report of the 1965 financial operations of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints, as well as of auxiliaries and other organizations for which accounts are maintained in the Financial Department of the Church. Attention was given particularly to the accounting and auditing procedures followed as to funds received and to the manner in which expenditures are controlled. We have determined that the expenditures of such funds are authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve, and the Presiding Bishopric.

A continuous audit of the financial records of the Church is conducted by the Church Auditing Department, which is completely independent of all other departments. Businesses owned or controlled by the Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms.

Based upon our review of the financial reports of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints and explanations made by the personnel of the Financial and Auditing Departments of the Church, we are of the opinion that the expenditures of funds during the year 1965 were made in accordance with the established procedures outlined herein.

We congratulate the General Authorities and their associates for the sound manner in which the finances of the Church are administered, and we commend the Church Financial Department and the Church Auditing Department for the expert and careful manner in which all financial records are maintained and audited.

Respectfully submitted,

CHURCH FINANCE COMMITTEE

Orval W. Adams
Harold H. Bennett
Glenn E. Nielson
Wilford G. Edling
Weston E. Hamilton

President Hugh B. Brown:

It is now your privilege and responsibility to vote on the General Authorities, general Church officers, and the general officers of auxiliary organizations of the Church.

GENERAL AUTHORITIES OF THE CHURCH

The First Presidency

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Hugh B. Brown, First Counselor in the First Presidency.

Nathan Eldon Tanner, Second Counselor in the First Presidency.

Joseph Fielding Smith and Thorpe B. Isaacson, as counselors in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Alma Sonne
ElRay L. Christiansen
John Longden
Sterling W. Sill
Henry D. Taylor
Wm. J. Critchlow, Jr.
Alvin R. Dyer
Franklin D. Richards
Theodore M. Burton
Boyd K. Packer
Bernard P. Brockbank
James A. Cullimore

TRUSTEE-IN-TRUST

David O. McKay

as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Antoine R. Ivins
Seymour Dilworth Young
Milton R. Hunter
Bruce R. McConkie
Marion D. Hanks
Albert Theodore Tuttle
Paul Harold Dunn

THE PRESIDING BISHOPRIC

John H. Vandenberg, Presiding Bishop
Robert L. Simpson, First Counselor
Victor L. Brown, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund and Earl E. Olson as Assistants.

GENERAL CHURCH PRIESTHOOD COMMITTEES

PRIESTHOOD WELFARE COMMITTEE

John H. Vandenberg, Chairman
Henry D. Taylor, Managing Director
with all members of the committee as at present constituted.

PRIESTHOOD HOME TEACHING COMMITTEE

Marion G. Romney, Chairman
John H. Vandenberg, Vice Chairman
Alvin R. Dyer, Managing Director
with all members of the committee as at present constituted.

PRIESTHOOD MISSIONARY COMMITTEE

Spencer W. Kimball, Chairman of Executive Committee
Gordon B. Hinckley, Managing Director
Thomas S. Monson, Associate Managing Director
with all members of the committee as at present constituted.

PRIESTHOOD GENEALOGICAL COMMITTEE

Howard W. Hunter, Chairman
Theodore M. Burton, Managing Director
with all members of the committee as at present constituted.

CHURCH BOARD OF EDUCATION

David O. McKay
Hugh B. Brown
Nathan Eldon Tanner
Joseph Fielding Smith
Thorpe B. Isaacson
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson
Boyd K. Packer
Marion D. Hanks
Albert Theodore Tuttle
John H. Vandenberg

CHURCH FINANCE COMMITTEE

Orval W. Adams
Harold H. Bennett
Wilford G. Edling
Glenn E. Nielson
Weston E. Hamilton

SENIOR CHURCH AUDITORS

Harold L. Davis
Charles Schmidt

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor
with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent
David Lawrence McKay, First Assistant Superintendent
Lynn S. Richards, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

G. Carlos Smith, Jr., General Superintendent
Marvin J. Ashton, First Assistant Superintendent
Carl W. Buehner, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Florence Smith Jacobsen, President
Margaret Romney Jackson, First Counselor
Dorothy Porter Holt, Second Counselor
with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern Watts Parmley, President
Leone Watson Doxey, First Counselor
Lucile Cardon Reading, Second Counselor
with all members of the Board as at present constituted.

TABERNACLE CHOIR

Richard P. Condie, Conductor
Jay E. Welch, Assistant Conductor
W. Jack Thomas, Tour Manager

ORGANISTS

Alexander Schreiner, Chief organist
Robert N. Cundick
Roy M. Darley
Frank W. Asper, Organist Emeritus

President Hugh B. Brown:

All in favor of those whose names I have just read, please make it manifest.

Are there any opposed?

We thank you sincerely for your sustaining vote and hope that it will not only be with the raise of the hand but with earnest, dedicated service.

President Joseph Fielding Smith, a counselor in the First Presidency and President of the Quorum of the Twelve Apostles, will be our first speaker this morning. He will be followed by Elder Bernard P. Brockbank, Assistant to the Twelve.

President Smith.

PRESIDENT JOSEPH FIELDING SMITH

Counselor in the First Presidency and President Of the Council of the Twelve Apostles

My dear brethren and sisters, I am very thankful to be here with you at this, the 136th Annual General Conference of The Church of Jesus Christ of Latter-day Saints, and I pray that I shall say something that will be for the upbuilding of the kingdom of our Father and for the benefit of those who are listening. I would like to speak on "The Signs of the Lord's Coming," and I pray that he will direct me in what I say.

His Coming is near

Many things have taken place during the past one hundred and thirty-six years to impress faithful members of the Church with the fact that the

coming of the Lord is near. The gospel has been restored. The Church has been fully organized. The priesthood has been conferred upon man. The various dispensations from the beginning have been revealed and their keys and authorities given to the Church. Israel has been and is being gathered to the land of Zion. The Jews are returning to Jerusalem. The gospel is being preached in all the world as a witness to every nation. Temples are being built, and ordinance work for the dead, as well as for the living, is performed in them. The hearts of the children have turned to their fathers, and the children are seeking after their dead. The covenants which the Lord promised to make with Israel in the latter days have been revealed, and thousands of gathered Israel have entered into them. Thus the work of the Lord is advancing, and all these things are signs of the near approach of our Lord.

Prophecies are being fulfilled

Jesus said the Jews would be scattered among all nations and Jerusalem would be trodden down by the Gentiles until the times of the Gentiles were fulfilled. (Luke 21:24.) The prophecy in Section 45, verses 24-29, of the Doctrine and Covenants regarding the Jews was literally fulfilled. Jerusalem, which was trodden down by the Gentiles, is no longer trodden down but is made the home for the Jews. They are returning to Palestine, and by this we may know that the times of the Gentiles are near their close.

The words of the prophets are rapidly being fulfilled, but it is done on such natural principles that most of us fail to see it. Joel promised that the Lord would pour out his spirit upon all flesh: the sons and daughters should prophesy, old men should dream dreams, and young men should see visions. Wonders in heaven and in the earth would be seen, and there would be fire, blood, and pillars of smoke. Eventually the sun is to be turned into darkness and the moon as blood, and then shall come the great and dreadful day of the Lord. Some of these signs have been given; some are yet to come. The sun has not yet been darkened. We are informed that this will be one of the last acts just preceding the coming of the Lord.

One wonders if we are not now seeing some of the signs in heaven—not all, for undoubtedly some of them will be among the heavenly bodies, such as the moon and the sun, the meteors and comets, but in speaking of the heavens, reference is made to that part which surrounds the earth and which belongs to it. It is in the atmosphere where many of the signs are to be given. Do we not see airships of various kinds traveling through the heavens daily? Have we not had signs in the earth and through the earth with the radio, railroad trains, automobiles, submarines, and satellites, and in many other ways? There are yet to be great signs: the heavens are to be shaken, the sign of the Son of Man is to be given, and then shall the tribes of the earth mourn.

The signs appear

Among the signs of the last days was an increase of learning. Daniel was commanded to ". . . shut up the words, and seal the book [of his prophecy], even to the time of the end: [and in that day] many shall run to and fro," said he "and knowledge shall be increased." (Dan. 12:4.) Are not the people "running to and fro" today as they never did before in the history of the world? Go to the Bureau of Information and ask there how many tourists visit Temple Square each year. Make inquiry at the various national parks, at the bus, railroad, and steamship companies; learn how many are running to Europe, Asia, and all parts of the earth.

Are we not, most of us, running to and fro in our automobiles seeking pleasure? Is not knowledge increased? Was there ever a time in the history of the world when so much knowledge was poured out upon the people? But sad to say, the words of Paul are true

—the people are "ever learning and never able to come to the knowledge of the truth." (2 Tim. 3:7.)

Have you ever tried to associate the outpouring of knowledge, the great discoveries and inventions during the past 136 years, with the restoration of the gospel? Do you not think there is some connection? It is not because we are more intelligent than our fathers that we have received this knowledge, but because God has willed it so in our generation! Yet men take the honor unto themselves and fail to recognize the hand of the Almighty in these things.

America was discovered because the Lord willed it. The gospel was restored in America, rather than in some other land, because the Lord willed it. This is the land "shadowing with wings" spoken of by Isaiah that today is sending ambassadors by the sea to a nation scattered and peeled, which at one time was terrible in the beginning. (Isa. 18:1-2.) Now that nation is being gathered, and once again they shall be in favor with the Lord.

Have we not had numerous rumors of wars? Have we not had wars, such wars as the world never saw before? Is there not today commotion among the nations, and are not their rulers troubled? Have not kingdoms been overturned and great changes been made among nations? The whole earth is in commotion. Earthquakes in divers places are reported every day. I took the liberty to call Dr. Melvin Cook and have him get for me some facts about how many earthquakes we have now. He quotes from a recent book (*Earthquakes and Earth Structure*) by John H. Hodgson (who is chief, Division of Seismology, Dominion Observatory, Ottawa) the following: "The way the numbers [of earthquakes] go up as the magnitude goes down makes it easy for us to accept the estimate that, if all earthquakes down to zero magnitude could be detected, the number would be between one and ten million each year." Then he goes on to say that there are about 2,000 earthquakes each year with the magnitude between 5 and 6 and about 20,000 between 4 and 5; therefore it looks as if there are around 20,000 earthquakes a year that could be damaging if they occurred in populated areas. The other signs given by the Lord have been seen or are at our doors. We know this to be the case both from observation and from the predictions of the prophets. Elijah, 130 years ago, told Joseph Smith that the great and dreadful day of the Lord was near, ". . . even at the doors." (D&C 110:16.)

And are not seen

Yet the old world goes on about its business paying very little heed to all the Lord has said and to all the signs and indications that have been given. Men harden their hearts and say ". . . that Christ delayeth his coming until the end of the earth." (D&C 45:26.)

They are ". . . eating and drinking, marrying and giving in marriage . . ." acording to the customs of the world, not of God, without one thought that the end of wickedness is near. Pleasure and the love of the world have captured the hearts of the people. There is no time for such people to worship the Lord or give heed to his warnings; so it will continue until the day of destruction is upon them.

At no time in the history of the world has it been more necessary for the children of men to repent. We boast of our advanced civilization, of the great knowledge and wisdom with which we are possessed; but in and through it all, the love of God is forgotten! The Lord, as well as Elijah, gave us warning, as did also Joseph Smith. The Lord said: "For behold, verily, verily, I say unto you, the time is soon at hand that I shall come in a cloud with power and great glory.

"And it shall be a great day at the time of my coming, for all nations shall tremble.

"But before that great day shall come, the sun shall be darkened, and the moon be turned into blood; and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked." (D&C 34:7-9.)

The great and dreadful day is at hand

If the great and dreadful day of the Lord were near at hand when Elijah came 130 years ago, we are just one century nearer it today. But some will say: "But no! Elijah, you are wrong! Surely 130 years have passed, and are we not better off today than ever before? Look at our discoveries, our inventions, our knowledge, and our wisdom! Surely you made a mistake!" So many seem to think and say, and judging by their actions they are sure, that the world is bound to go on in its present condition for millions of years before the end will come. Talk to them; hear what they have to say—these learned men of the world. "We have had worse times," they say. "You are wrong in thinking there are more calamities now than in earlier times. There are not more earthquakes, the earth has always been quaking, but now we have facilities for gathering the news which our fathers did not have. These are not signs of the times; things are not different from former times." And so the people refuse to heed the warnings the Lord so kindly gives to them, and thus they fulfill the scriptures. Peter said such sayings would be uttered, and he warned the people. (2 Pet. 3:3-7.) In this warning Peter calls attention to the destruction of the world in the flood and says that at the coming of Christ—which scoffers would postpone or deny—there shall come another cleansing of the earth, but the second time by fire. Is not the condition among the people today similar to that in the days of Noah? Did the people believe and repent then? Can you make men, save with few exceptions, believe today that there is any danger? Do you believe the Lord when he said almost 135 years ago: "For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion." (D&C 1:35.)

"And behold, and lo, I come quickly to judgment, to convince all of their ungodly deeds which they have committed against me, as it is written of me in the volume of the book." (D&C 99:5.)

"Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

"And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth." (D&C 1:12-13.)

"Verily, I say unto you, this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled." (Joseph Smith 1:34.)

Shall we slumber on in utter oblivion or indifference to all that the Lord has given us as warning? I say unto you, "Watch therefore: for ye know not what hour your Lord doth come.

Heed the divine warning

"But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

"Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh." (Matt. 24:42-44.)

May we heed this warning given by the Lord and get our houses in order and be prepared for the coming of the Lord, I humbly pray in the name of Jesus Christ our Redeemer. Amen.

President Hugh B. Brown:

We have just listened to President Joseph Fielding Smith. Elder Bernard P. Brockbank will now speak to us.

ELDER BERNARD P. BROCKBANK

Assistant to the Council of the Twelve Apostles

Brothers and sisters, it is good to be in this historic Tabernacle in general conference—to be here near the mountain of the Lord's house in the tops of the mountains.

The spires of the temple capped with the Angel Moroni are one of the landmarks of the restoration of the Church and gospel of Jesus Christ through heavenly messengers here on this earth. As you know, the facade of the Mormon Pavilion at the New York World's Fair was a replica of the front of the Salt Lake Temple. Many visitors commented on its beauty and religious significance. It served as a beacon and a magnet to draw millions of people to the pavilion.

Millions seek greater light and knowledge

We found after visiting with millions of visitors at the Mormon Pavilion that many were sincerely seeking for greater light and knowledge relative to God's plan of life. Many wanted to know more about a living, personal God and about a living, personal Jesus Christ. They seemed hungry and anxious to hear the teachings of the Savior as they were taught and lived by him. They wanted to hear the doctrines of the holy scriptures as given by the ancient prophets, apostles, and Jesus Christ.

Youthful missionaries have the spirit

The main exhibit at the pavilion was the missionaries. The priesthood and the Holy Ghost were manifest to tens of thousands through the spirit, love, and dedication of the missionaries. Many visitors left their comments.

A Catholic said: "There should be more young men like this called all over the world. This is the most instructive religious pavilion at the fair. I'm impressed with so many young men knowing the truth."

A Baptist said: "Words fail to describe the beauty seen here. I wish every faith had as much conviction and such dedicated young people with the ideals of the spirit. There is hope for the future through your young people."

The Mormon Pavilion with its achievements is one of the greatest, most far-reaching missionary ventures of our time. We learned many lessons from the visitors at the pavilion; and if the lessons are fully used, they will help to bring into reality one of the great requests of our prophet, President David O. McKay. He requested that every member be a missionary and that each member bring one or more persons into the Church each year.

The Lord said in modern-day revelation, "Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor." (D&C 88:81.)

I have asked hundreds of members if they would like to bring someone into The Church of Jesus Christ of Latter-day Saints, and each said, "Yes"; but year after year passes, and they do not accomplish their desire. Only a very small percent of the Saints bring one or more converts into the Church each year. We have more than one million possible members who would like to help in reaching and teaching their friends, who would like to bring someone into the Church each year.

Other centers of information

We are in the process of creating and setting up similar exhibits to those used at the Mormon Pavilion in each of the church bureaus of information where space is available. In the areas such as Salt Lake City the local missionaries and the Saints will be able to bring their friends and neighbors to the Salt Lake Temple Square Bureau of Information and there, with the help of visual aids, teach them about the restoration of the gospel and bring their friends to a knowledge of the Church of Jesus Christ. The exhibits

will be built around the teachings and doctrines as taught and exemplified by the Savior. It has always been most interesting to me to know that Jesus not only taught his plan of life and salvation, but he also set the example and requested that we follow him. This leaves little room for private interpretation.

Member missionaries to use the exhibits

Missionary Saints through the help of the exhibits will be able to encourage their friends and neighbors to turn to the God-inspired scriptures to seek and find the true gospel through the recorded message that our Father in heaven has left here on the earth for us.

The exhibits will start with the creation of man in the image and likeness of God.

The ancient prophets will be shown as God and heavenly messengers appeared and directed them in the Lord's program.

The teachings and examples of Jesus Christ will be shown through murals and various visual aids, such as Jesus setting the example for proper water baptism, and all Christians will be encouraged to know and follow his example.

Exhibits review fundamentals of the Restoration

Jesus called, ordained, and built his Church around Twelve Apostles. Through visual aids and the spoken word, we will encourage the people to know that apostles are an essential part of Jesus Christ's Church.

The apostasy from the teachings of Jesus Christ will be shown through visual aids. Men have changed the concept of God and Jesus Christ. Some have even gone so far as to say that God is without body, parts, or passions. Men changed the baptism of Jesus. Men discontinued the Twelve Apostles. The Melchizedek Priesthood was changed. Tithing was discontinued among many. And many other changes were made that time will not permit to bring to our attention.

We will show through visual aids the First Vision and the restoration of the Church and the teachings and plan of life as given by the Savior.

The same film on eternal life that was shown at the pavilion will be used. I would like to quote a statement by Norman Vincent Peale regarding the film. He said, "The film told the story of where we came from, why we are here, and where we are going." He added, "The film motivated one to want to make the most of earth life, and the last two minutes of the film were the most touching, the most inspirational, and most revealing of any two minutes of a film I have ever seen in my entire life."

He also said, "I don't know the name of the character-actor who was the grandfather, but when he died and entered the eternal existence, bewilderment and wonder were written on his face. All of a sudden, he caught a glimpse of his wife from whom he had been parted. She ran to him and threw her arms around him. Then came his brothers, sisters, mother and father, aunts, uncles, grandparents, and all who were near and dear to him on earth. Surrounded by those who loved him, the camera gave us a close-up of his face, whereon was written radiant, exultant joy. I have never seen such a character portrayal, nor such a beautiful scene. Out of this film, I learned two things: (1) an entirely new concept of the purpose of life and its connection with the eternities, and (2) an entirely new concept of the importance of the family in connection with the eternities." (Interview with T. Bowring Woodbury and Norman Vincent Peale, May 20, 1964.) Our family program is one of our great missionary tools.

We hope that many exhibits will be created to assist the Saints and the missionaries to teach and love their neighbors and friends into the Church. We hope that it will be possible to have similar portable exhibits that can be attractively set up in the cultural halls and stake centers of the Church. They would run for a week or ten days, and the missionaries and Saints can bring their friends and neighbors.

The World's Fair film on eternal life could also be shown as part of this exhibit.

Friends and neighbors to gain the spirit of the Restoration

With sufficient bureaus and portable units we should be able to have a half million Saints and missionaries participate. Can you picture a half million Saints with the help of the Lord teaching their friends and neighbors about the restoration of God's program through a prophet of God and teaching them to see the plan of life as taught by the Savior and not the plan that has been changed and corrupted by men?

The religious unrest in the world today is causing the honest in heart to seek and look for the living God. Many of our friends and neighbors are waiting to hear and know God's program for man.

Fellow Saints, you who have a testimony that God lives, that Jesus Christ lives, and that God's plan of life is essential for entrance into the kingdom of heaven, you have a responsibility to warn your neighbors. In my humble opinion the greatest potential missionary power and force of this Church is vested in the Saints. May we follow our Prophet and teach our friends and neighbors, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

The chorus and congregation will join in singing, "We Thank Thee, O God, For A Prophet," and after the singing Elder Sterling W. Sill, Assistant to the Council of the Twelve, will speak to us, and he will be followed by Victor L. Brown of the Presiding Bishopric.

The chorus and congregation sang "We Thank Thee, O God, for a Prophet."

ELDER STERLING W. SILL

Assistant to the Council of the Twelve Apostles

My brothers and sisters, I appreciate very much this privilege of having a part with you in this great general conference of the Church. As important ideas are held up before our minds, we are helped to follow more fully that divine instruction that "man shall not live by bread alone." (Matt. 4:4.) It is desirable at all times that we should live by the word of the Lord, but this applies particularly to us, as our age is the most important and the most exciting that the world has ever known. Our forefathers lived on a flat stationary earth and plowed their ground with a wooden stick. But we live on an earth of power steering, jet propulsion, and atomic power, and we need personality and character qualities to match the times. Great events are now taking place at breathtaking speed in fulfillment of the word of the Lord to Daniel, twenty-five centuries ago. Concerning our day, he said, "But thou, O Daniel, shut up the words, . . . even to the time of the end: many shall run to and fro, and knowledge shall be increased." (Dan. 12:4.)

The "Knowledge Explosion"

Certainly the knowledge explosion of our day furnishes a literal fulfillment of this prophecy before our own eyes. It is interesting to remember that George Washington rode to his inauguration in a chariot drawn by horses, but two thousand years earlier, Julius Caesar had gone to his Roman capital in exactly the same way. Little or no change had taken place in all of that long period. When I was born, the Wright Brothers had not yet made their famous maiden 60-foot flight at Kill Devil Hill. During the first part of our century we had no guided missiles, no space travel, no automobiles, no radios, no television, no movies, and no atomic bombs. And

most of the world's work was then still being done by the muscle power of men and animals. However, the ancient prophets have known a great deal about our age of miracles for many centuries.

Moses foresaw history

Moses was permitted to see the history of our earth from its beginning to its end. (Moses 1:8.) Much of the writings of Isaiah concerns our own day, though he seemed a little bit surprised when he looked out of his window into the future and exclaimed: "Who are these that fly as a cloud, and as the doves to their windows?" (Isa. 60:8.) Foreseeing our day, the prophet Habakkuk said, "Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from afar; they shall fly as the eagle that hasteth to eat." (Hab. 1:8.) And Nahum gives a clear mental view of one of our night scenes when he said: ". . . the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

"The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings." (Nah. 2:3-4.)

The important world events all seem to have been foretold. The people of Noah's day were warned about the flood, and God made known to Sodom and Gomorrah that their evil would draw a rainstorm of fire and brimstone from heaven. Jesus warned Jerusalem of its impending doom and foretold his own death. He announced the apostasy from God and foretold the dark ages that would follow the Savior's rejection.

Second coming of Christ foreseen

But one of the most important events on the divine timetable of the world's future is the glorious second coming of Jesus Christ. This will probably be the most momentous happening ever to take place in the history of the world. The most often mentioned event in the entire Bible is that wonderful, yet awful experience that we will have when Jesus Christ shall come to judge our world. There are many important gospel doctrines mentioned in the Bible only briefly, and some not at all. The new birth is mentioned in the Bible nine times; baptism is mentioned 52 times, repentance is mentioned 89, but the second coming of Christ is mentioned over 1,500 times in the Old Testament and 300 times in the New Testament. If God thought this subject that important, he must have wanted us to do something about it. The Holy Bible forecasts events before they happen, and much of our history has actually been written down before it occurred. The Bible accurately predicted Christ's first coming in every detail, hundreds of years in advance. It revealed that he would come from the tribe of Judah (Mic. 5:2; John 7:42), that his birthplace would be Bethlehem (Mic. 5:2; John 7:42), that he would be born of a virgin (Isa. 7:14), that he would flee into Egypt (Hos. 11:1; Matt. 2:15), that he would heal the sick, that his own people would reject him (Isa. 53:3), that he would be betrayed by a friend and sold for 30 pieces of silver, that he would take upon himself the sins of the world and be crucified with sinners (Mark 15:27; Isa. 53:3-12; Luke 22:37), that his sides would be pierced (John 19:37; Zech. 12:10), that he would institute a universal resurrection, and that he would personally rise from the dead the third day (Hos. 6:2; Luke 9:22).

This same Bible also foretells that he will come to the earth a second time, though in a different manner. The first time he came as a man of sorrows who was acquainted with grief (Isa. 53:3), but the second time he will come as the mighty God (Isa. 9:6). He came the first time as the Prince of Peace (Isa. 9:6). He will come the second time as King of kings and Lord of lords (Rev. 17:14). He came the first time to atone for our sins; he will come the second time to judge those sinners who have not repented. The

Apostle Paul says, ". . . the Lord Jesus shall be revealed from heaven with his mighty angels,

"In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. 1:7-8.)

Malachi says, ". . . and the Lord, whom ye seek, shall suddenly come to his temple. . . .

"But who may abide the day of his coming? and who shall stand when he appeareth?" (Mal. 3:1-2.) And we might ask ourselves, who indeed?

According to the divine plan, our earth has been allotted a mortal or temporal existence of seven thousand years, patterned after the seven days of creation. The first four thousand years began with the fall of Adam and ended at the birth of Christ. But 1966 more years have come and gone since that time. Therefore, on the divine calendar we are now living in the late Saturday evening of time. This glorious second coming of Christ is scheduled to usher in the earth's Sabbath of a thousand years, known to the prophets as the millennium. During this period Christ will reign personally upon the earth. However, before this can happen, the wicked will be destroyed by fire and Satan will be bound. At Christ's coming a great number of very exciting things are going to take place. He is not coming alone; as Paul says, he will come with his mighty angels. (See 2 Thess. 1:7-8.) At his coming a great many of the faithful dead will be resurrected and caught up to meet the Lord in the air. And some of the righteous who are then living upon the earth will be changed from mortality to immortality in the twinkling of an eye to join that impressive company in the air. Certainly this is something to look forward to. (See 1 Thess. 4:13-17.)

At the time of Adam's fall, a curse was placed upon the earth, and since then it has existed in its fallen or telestial state. For nearly six thousand years it has brought forth thorns, thistles, and noxious weeds, while crime, corruption, war, and sin have flourished upon its face. But at the second coming of Christ, the earth will be cleansed by fire. It will then be renewed and receive its paradisiacal glory as it is raised to the status of a terrestrial sphere.

On the last Tuesday of the Lord's life, his disciples came to him and said, ". . . what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3.) Jesus warned them of the great wickedness that would exist upon the earth and the deception of false teachers. He said, ". . . then shall many be offended, and shall betray one another, and shall hate one another.

"And because iniquity shall abound, the love of many shall wax cold." (Matt. 24:10, 12.)

At that time Jesus said some rather uncomplimentary things about us. He said, ". . . as the days of Noe were, so shall also the coming of the Son of man be." (Matt. 24:37.) Apparently Noah's day was quite a day; some of its chief characteristics were the people's lack of preparation and their disbelief in God. As in our own day, the antediluvians thought that the heavens were sealed and that God would never again reveal himself. It must have sounded a little bit ridiculous to them when on a warm cloudless day Noah prophesied that a flood would come and destroy their entire society if they did not repent, but we are in a similar situation. And even though the combined sins of Sodom, Babylon, and ancient Rome all glare at us from our own newspaper headlines, yet we are far from changing our ways. Instead, many people of our day are contending for a type of behavior that condones alcoholism, immorality, and a wide variety of deviations from God's laws.

Signs of His coming

As one of the signs that would precede his coming, Jesus said that there would be wars and rumors of wars, and an awful hate would exist among people. He said, "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." (Matt. 24:7.)

Dr. Carl Joachim Hambro, late president of the League of Nations, said that in World War I alone, thirty-five million human beings died of starvation and epidemics. But that is only a drop in the bucket compared to the possible horror and mutilation of present-day war. We can now drop concentrated fire on a nation and literally roast its population. War doesn't solve a single human problem, and yet the one place where our generation excels most is in its ability to make war. Modern war is undoubtedly the most highly developed of all of our sciences. Even a horrible kind of destructive cold war now seems to have become a fixed part of our unfortunate way of life. But sinful, unstable man now holds in his hands the ability to destroy everything upon the earth in just a few hours. Our failure has been that while we have perfected weapons, we have failed to perfect the men who may be asked to use them. But still there is no letup in our evil. Like the ancients, we can discern the face of the sky, but we fail in reading the signs of the times. This has always been one of the world's most serious problems.

The Gospel shall be preached for a witness

On the Mount of Olives the Lord also foretold another event that would precede his glorious second coming. He said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.) Angelic messengers with authority from God have been sent to the earth in our day to restore the simple principles and ordinances of the gospel that fulfill this prophecy. The Church of Jesus Christ has again been established upon the earth, built upon its necessary foundation of apostles and prophets. (See Eph. 2:19-20.)

In obedience to God's command, the world has also been given three great volumes of new scripture outlining in every detail the simple principles of the gospel of Christ. These modern scriptures add many additional prophetic statements to those of the Old and New Testaments, warning us to make ourselves ready for this tremendous event that is now at our doors. May God help us so to do, I humbly pray in the name of Jesus Christ. Amen.

BISHOP VICTOR L. BROWN

Second Counselor in the Presiding Bishopric

My dear brethren and sisters, I am grateful to be here today and to participate in this great conference. I pray that what I shall say will in some way be helpful in lifting the heavy burdens carried by some.

Someone has written:

MY NAME IS LEGION

"Within my earthly temple, there's a crowd;
There's one of us that's humble, one that's proud,
There's one that's broken-hearted for his sins,
There's one that unrepentant sits and grins;
There's one that loves his neighbor as himself,
And one that cares for naught but fame and pelf.
From much corroding care, I should be free
If I could once determine which is me."

(By Edward Sanford Martin)

Within my earthly temple, there's a crowd. There's one of us that's humble—one that's proud. There's one that's brokenhearted for his sins. It is these to whom I wish to address my remarks today.

Hope for the sinner

It seems that one of the tragedies of sin is that once a mistake has been

made, many feel there is no redemption. Consequently, they continue to live in error. There are others who, once having made a mistake, repent, and yet carry the burden of guilt throughout their lives, burying it deep in their hearts, letting it tear at their secret heartstrings until many times, later in life, they find it impossible to bear any longer. This often results in serious psychological problems. They have failed to realize that the Lord, through the blessing of repentance, does not expect this. He has said:

"Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more." (D&C 58:42.)

The essence and purpose of the Savior's life was salvation—not condemnation. He died that we might live, opening the way to eternal life and blessing us with the principles of the gospel, the second of which is repentance. He recognized that none of us is perfect nor free from sin.

Repentance assures salvation

Many times the principle of repentance is not fully understood. It is the blessing of hope that offers each of us forgiveness.

The first step in repentance is recognition and sorrow for the sin committed. Of course, if we are brokenhearted for our sins, we have recognized them. This sorrow is not simply remorse and a fleeting twinge of conscience. The sorrow I refer to has no mental reservation, no feeling that perhaps our sins are not so gross or serious after all.

Paul said: "For godly sorrow worketh repentance to salvation. . . : but the sorrow of the world worketh death." (2 Cor. 7:10.) This kind of sorrow means abandonment of the sin. This means complete cessation from such actions from that point forward.

Confession purges

Another vital step in repentance is confession. The Lord said, ". . . I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death." (D&C 64:7.)

The Lord retains unto himself the right to judge the whole man. However, in the ecclesiastical order of his Church, he has appointed what are known as common judges in Israel, more commonly known as bishops.

The bishop receives the confessions of the members of the Church when a serious sin has been committed, such as one involving the moral law. His authority as a judge has to do with the retention of the individual's full fellowship in the Church. He has been given the responsibility to forgive as far as church membership is concerned. The Lord is the only one who can truly forgive.

Each bishop recognizes his special role as a servant of the Lord in assisting him to accomplish his purpose. He said:

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

The bishop knows that the confession received from a member of his ward is a sacred trust. He does not divulge it to his wife or any other person. A bishop who violates such a sacred confidence is, himself, guilty of an offense before God, the Church, and the individual.

We sit today with several thousands of these wonderful men who have been called and ordained by proper authority to this very special position of bishop. They come from all walks of life. They span many years in age. They are your neighbors and mine. They have grown up with us. Some of them have grown up with our children, and for these reasons and others, we too often fail to recognize them for what they have become. At the time of their ordination to bishop, they were given the authority to act as a common judge within the boundaries of their wards. They were given the blessing of discernment, wisdom, and understanding. They were counseled to be kind and thoughtful in their dealings with the membership.

Each bishop understands fully the following scripture:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy. . . ." (D&C 121:41-43.)

Bishop, the spiritual counselor

As already stated, the bishop is the spiritual counselor to his people. He is the one to whom we should confess our serious transgressions. He is not a harsh judge but rather he constantly asks himself, "What would the Savior's judgment be in this case?" If we are truly repentant, we should be willing to place our trust in him and follow his guidance, because, after all, his whole purpose is not to condemn us but to help us.

May the Lord bless those who have transgressed, that they may understand his love for them and the blessings that can be theirs through repentance, never forgetting that the Lord himself has said:

"Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more." (D&C 58:42.)

My brothers and sisters, it is my humble witness that God lives. I know it with all the fiber of my being. I know that he loves us, and I know that he has the same love for the sinner as for the Saint. May he bless us, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

Brother James A. Cullimore, kindly come to the stand and sit among the Assistants to the Twelve.

We have listened to Elder Sterling W. Sill, Assistant to the Twelve; Victor L. Brown of the Presiding Bishopric. Elder Delbert L. Stapley will be our concluding speaker.

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles

My brothers and sisters and friends, it is a privilege always to attend the general conferences of the Church.

Lehi's vision

My message is taken from the Book of Mormon account of the vision God gave to the Prophet Lehi, who, with his family, lived in Jerusalem about 600 years before the birth of Christ. This prophet was warned concerning the destruction of Jerusalem by invading Babylonian armies. God therefore commanded Lehi to take his family and a small select group and to depart from the city. The Lord gave assurance that he would lead them to a promised land—the Americas as we know them today. These families belonged to the house of Israel, and Lehi was a descendant of that Joseph who was sold into Egypt.

After their departure from Jerusalem and while in the Valley of Lemuel, near the border of the Red Sea, God blessed the prophet with an inspiring vision. (2 Ne. 8.) In this vision Lehi beheld a dark and dreary wilderness. He was led by a messenger from God, a man clothed in a white robe. It seemed to Lehi they were moving deeper into the wilderness of darkness, and he therefore earnestly petitioned his God for mercy. Following his supplication the dream unfolded to his vision important and significant events. Lehi beheld a large and spacious field and a tree, the fruit of which was desirable to make one happy. He went forth and partook of the fruit and in ecstasy declared it to be the most

sweet above all that he had before tasted. When Lehi partook of the fruit, he described it as filling his soul with exceeding joy, and he therefore desired that his family should partake of the fruit also, for he knew it was most desirable above all other fruit. As he cast his eyes about to discover his family, he beheld a river of water that ran along near the tree. As he looked toward the source of the stream, he saw his wife, Sariah, and two of his sons, Nephi and Sam. It seemed to Lehi that this part of his family were uncertain as to the way they should go. Being anxious about the welfare of his family, he beckoned unto them to come and partake of the fruit, which invitation they willingly accepted.

Lehi had two other sons, both of whom were wayward. He was desirous that they also should come and partake of the fruit. When he located them, they refused his invitation.

As the vision continued, Lehi beheld a rod of iron that extended along the bank of the river and led to the tree by which he stood. He also beheld a straight and narrow path that paralleled close to the rod of iron and also led to the tree and continued on to the head of the fountain unto a large and spacious field, as if it were a world. Lehi saw numberless concourses of people, many of whom were pressing forward that they might obtain the path that led to the tree laden with desirable fruit. Some commenced in the path, but there arose a mist of darkness of exceeding intensity insomuch that they who had commenced in the path did lose their way and wandered off and were lost.

In the vision Lehi beheld others pressing forward, and they caught hold of the rod of iron and continued through the mists of darkness, clinging to the rod of iron, and moved along the straight and narrow path until they reached the tree and partook of its fruit. After partaking of the fruit they cast their eyes about as if they were ashamed. This caused Lehi to wonder, so he cast his eyes round about also and beheld on the other side of the river a great and spacious building. It was filled with people, both old and young, both male and female, who were well dressed, and they were in the attitude of mocking and were pointing fingers of scorn toward those who had partaken of the fruit. These wavering souls had made considerable progress toward their goal, but they could not withstand the scoffing of the multitudes and therefore they fell away into forbidden paths and were lost.

Lehi saw another concourse of people, and they did press their way forward, continually holding fast to the rod of iron until they reached the tree and partook of its fruit. He saw other multitudes feeling their way toward that great and spacious building. Many strayed and were drowned in the depths of the fountain, and others were lost from his view, wandering into strange roads. Great were the multitudes that entered the strange building, and after doing so they pointed the finger of scorn and did scoff at Lehi and the others who were partaking of the fruit. ". . . but," said Lehi, "we heeded them not." (1 Ne. 8:33.) So closed the vision of Lehi.

The vision teaches:

Now, having the details of the vision in mind, let us consider the teachings and the lessons of this unusual vision. We learn that people must pray for light and truth to know the way to eternal life and happiness. Only by humility and prayer, with a heart open to truth, can one escape the dominant influence that Satan is exerting so strongly and effectively today in all areas of the world to destroy the souls of men.

Nephi, the son of Lehi, although fully believing the words of his father regarding his vision, was nevertheless desirous that he might see and hear and know for himself of those things witnessed by his father. He had faith that the vision of his father could be shown him by the gift and power of the Holy Ghost. Nephi was granted his wish after he, too, had humbly and diligently supplicated the Lord in prayer for this privilege.

An angel of God appeared before Nephi and asked if he knew the meaning of the tree which his father saw. Nephi answered in the affirmative, stating, ". . . it is the love of God, which sheddeth itself abroad in the hearts of the children of men; wherefore, it is the most desirable above all things." And the angel added, "Yea, and the most joyous to the soul." (1 Ne. 11:22-23.)

The "Tree of Life" a recurring symbol

The tree of life was not unknown to the descendants of Lehi, part of whom are the Indian tribes of the Americas, for it is found in the pictorial hieroglyphics that were carved upon rocks in regions of the past civilizations of Lehi's posterity. The tree of life is not something new taught in our day, for there are many references to it in the scriptures. The significance of this representation may not be understood fully, except by few, yet it has real and important spiritual value. In the book of Revelation (2:7) we learn that "the tree of life . . . is in the midst of the paradise of God." In Genesis 2:9 we are informed that a tree of life was placed by God in the midst of the Garden of Eden. Adam and Eve were privileged to partake of the fruit of this tree until they transgressed God's law. Thereafter the fruit of the tree was denied them; if they had partaken, they would have lived forever in their fallen state. Death was in the great plan of God, and the hope of man became centered in Jesus Christ, who gave his life on Calvary to redeem and save man from the effects of the fall.

Alma, a Nephite prophet, quotes the Christ as saying, "Come unto me and ye shall partake of the fruit of the tree of life. . . ." (Al. 5:34.)

John the Revelator, speaking of the tree of life in the New Jerusalem that is to come down from heaven, said: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14.)

Lehi taught there must be an opposition in all things. ". . . even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter." (2 Ne. 2:15.)

Nephi advises, "Wherefore, the wicked are rejected from the righteous, and also from that tree of life, whose fruit is most precious and most desirable above all other fruits; yea, and it is the greatest of all the gifts of God." (1 Ne. 15:36.)

"The rod of iron"

Nephi learned from the angel that the rod of iron seen by his father was the word of God, which word, if accepted and lived, will lead mankind to the tree of life and to the fountain of living waters, which waters are a representation of the love of God. Nephi beheld also that the tree of life is a representation of the love of God.

Man's duty, therefore, is to seek earnestly for the word of the Lord; and when he finds it, if he is sincere in his desires, he will enter into that straight and narrow path that will take him to the tree of life where he can partake of the fruit thereof. Remaining true, he will not fall into the byways of wickedness and sin but continue on to the eternal mansions prepared of God for the faithful and worthy of his children.

Other symbols

The river of water spoken of in the vision represents filthiness. The mists of darkness are the temptations of the devil, which blind the eyes and harden the hearts of the children of men and lead them away into broad roads, where they perish and become lost. The great and spacious building was the pride of the world which fell and, said the angel, "Thus shall be the destruction of all nations, kindreds, tongues, and people, that shall fight against the twelve apostles of the Lamb." (1 Ne. 11:36.) The building was filled with human beings—fools and scoffers—who, with their ribaldry, succeeded in making apostates and transgressors of some of those who had tasted of the fruit of the tree of life.

The inmates of the building delighted in mocking and scoffing at those who desired to do right.

Inasmuch as Laman and Lemuel did not partake of the fruit of the tree of life, Lehi feared lest they would be cast off from the presence of the Lord forever. As their father, he had great concern for their eternal welfare, and his love was manifest in his exhortation to them with all the feeling of a tender parent, that they would hearken unto his words and not be cast off.

Parable of the Sower

The parable of Jesus dealing with the sower who went forth to sow parallels in teaching the lessons given Lehi in the vision that I have described. (Matt. 13:1-9.) The Savior, after applying the parable of the sower to those whom he was teaching, interpreted it to the understanding of his disciples by saying:

"When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside.

"But he that received the seed into the stony places, the same is he that heareth the word, and anon with joy receiveth it;

"Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

"He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty." (Matt. 13:19-23.)

"The Power of God unto Salvation"

The Apostle Paul declared that he was not ashamed of the gospel of Christ, because, said he, "it is the power of God unto salvation. . . ." (Rom. 1:16.)

No man, following the example and dedication of the Christ, should become ashamed or afraid of his true Christian status and lack courage and strength, in the face of opposition or the taunting of men, to remain true, firm, and steadfast to his conviction of what is right in the sight of God. This life is a probationary state wherein men and women are tried and proven in the crucible of mortal existence.

The vision of Lehi and the parable of the sower presented by the Christ suggest the weaknesses of men and the many avenues of personal indifference, lack of faith, wickedness, and sin which, if left uncontrolled, will destroy their very souls and lead them down to the depths of hell.

Lehi's love and concern for the eternal welfare and happiness of his family is applicable to all parents. They too, feelingly, kindly, and in love, must give children the opportunity of good moral and spiritual teaching and training with righteous and ethical parental example in order to create the desire and the strength within their children's hearts to love God and to serve him and keep his commandments.

The pitfalls of temptation and evil today are many. These evils are dressed up attractively and cunningly to deceive the very elect. Unless parents and youth are grounded in the basics of good behavior and the fundamental principles and standards of the gospel, which is the true Christian way of life, they can stumble and fall by the wayside and thus never reach the goal of eternal life.

The teachings of Lehi, his son Nephi, the Apostle Paul, and Jesus, to which I have referred, are guidelines and directions toward the tree of life. The vision of Lehi blesses all of us with its understanding of God's purposes for his children and the responsibility of parents to their families. The Church and its families are synonymous: one does not exist without the other, and both serve each other, and all belong to God the Father.

The vision of Lehi summarized

Now in closing I wish to summarize the vision of Lehi with the following brief comments:

Dreams or visions are often used as a teaching principle, unfolding the secrets of heaven to the prepared mind and prayerful heart.

The love of God suggests the good and wholesome things of life.

The tree of life is indicative of eternal life—or celestial life—life in the full enjoyment of God's love.

The fountain of living waters is representative of the love of God. All spiritual graces and refreshment communicated by the Spirit are compared to a fountain. We learn from Jeremiah, ". . . they have forsaken the Lord, the fountain of living waters." (Jer. 17:13.)

God, then, is called the fountain of living waters. The Savior taught that those who drink of it shall never thirst.

The numberless concourses of people seen by Lehi in his vision represent the different races of men on earth.

The river of water, which is representative of the filthiness of sin, wickedness, and contamination, separates the wicked from the tree of life and from the Saints of God and is a prototype of the condition called hell.

Notwithstanding the numerous institutions of secular and theological learning, the human family, by and large, are groping in the mists of moral and spiritual darkness. Sin and vice, prideful exaltation of the human mind, and the pursuit of harmful pleasures blur men's perception, dull their sense of values, and obscure their vision of the rod of iron, or the word of God, which alone leads to eternal life.

The great and spacious building, in addition to representing the pride and vain imaginations of men, stands for the mockery and ridicule of the world. Our generation should be reminded that scoffers are far from the kingdom of God. Those who allow the ridicule of men to make them embarrassed by the cause, the standards, or the obligations that they have espoused as true followers of Christ, and are turned thereby from the straight and narrow path of truth and righteousness, are those who form the stony ground in which the seed sown soon withers and dies. Those who are drowned in the depths of the fountain refer to those who are engulfed in the quagmire of evil-mindedness, sin, and corruption; therefore, the wicked sink to destruction in the river of filth, and the depths thereof are the depths of hell.

Passing through the mist and clinging steadfastly to the iron rod, the faithful pass triumphantly through the temptations that beset man's mortal pilgrimage to the cherished goal of eternal life with God.

In man's search for happiness and his climb to eternal joy, there can be no relaxation, no deviation from the straight and narrow path; nor can he lose a firm hold upon the iron rod, which is the word of God. He must set aside the things of the world as he travels the path which leads to exaltation and glory in the kingdom of God.

I bear witness to you, my brothers and sisters, to the truthfulness of these things. I know the teachings of this vision are important to us and to all the world. May God bless us that we may so live and set the type of example that will incline the hearts of men and women to the restored Church of our Lord, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

Elder Delbert L. Stapley of the Council of the Twelve has been our concluding speaker.

President McKay would like me on his behalf, and behalf of all of us, to congratulate and thank very heartily Sister Smith and this wonderful group of young singers. The music they have rendered has been an inspiration, and their contribution has been really remarkable to the spirit of this occasion.

The chorus will now sing a group of Primary songs: "I Think When I Read That Sweet Story," "Lovely Appear," and "I Am A Child of God." After the singing Elder S. Reed Dayton, president of the Montpelier Stake, will pro-

nounce the benediction and this conference will be adjourned until 2:00 this afternoon.

Selections "I Think When I Read that Sweet Story," "Lovely Appear," and "I Am a Child of God," by the Primary Children's Chorus, Mary Ellen Smith, conductor, Elder Alexander Schreiner, at the organ.

Elder S. Reed Dayton, president of Montpelier Stake, offered the closing prayer.

FIRST DAY

AFTERNOON MEETING

The Conference reconvened at 2 p.m. Wednesday, April 6, 1966.

The choral music for this session of the Conference was furnished by the Brigham Young University Combined Choruses, with John R. Halliday conducting and Roy M. Darley at the organ.

President David O. McKay presided, and his counselor, President Joseph Fielding Smith conducted the services. President Smith made the following opening remarks:

President Joseph Fielding Smith:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, in the second general session of the One Hundred Thirty-sixth Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President David O. McKay is here on the stand, and others of the brethren, and has asked that I conduct this session.

Through the generous cooperation of their owners and managers, a total of 185 television stations and 30 radio stations will carry to practically every state in the Union, and to many foreign countries, the proceedings of some sessions of this Conference. These stations are located from coast to coast. The names of the stations carrying the proceedings of this session were announced to the television and radio audience just prior to the opening of this meeting. We appreciate the courtesy and these owners and managers in broadcasting the programs of this Conference.

These services are also being broadcast in the Assembly Hall by television. Those who are standing in the doorways may possibly find seats in that building.

The Tabernacle is filled to overflowing this Wednesday afternoon, and probably many thousands have tuned in on their radios and televisions. President McKay joins us in extending a hearty welcome to our television and radio audience, and to all who are gathered in this historic Tabernacle.

We acknowledge with appreciation the presence of our stake presidencies, high councilmen, bishopric, temple presidents, general auxiliary officers, patriarchs, and others.

We also extend a hearty welcome and express satisfaction and pleasure in the attendance of special guests and prominent men in the Nation and State.

This afternoon we are favored by the presence of the Brigham Young University Combined Choruses, with John R. Halliday conducting, and Roy M. Darley at the organ.

We shall begin this service by the choruses singing: "The Lord's Prayer," conducted by Brother Halliday.

The invocation will then be offered by Elder William B. Martin, president of the Oquirrh East Stake of Zion.

The Brigham Young University Combined Choruses sang "The Lord's Prayer."

Elder William B. Martin, president of the Oquirrh East Stake, offered the opening prayer.

President Joseph Fielding Smith:

The Brigham Young University Combined Choruses will now favor us with "Arise, O Glorious Zion," conducted by John R. Halliday.

After the singing, we shall hear from Elder Mark E. Petersen of the Council of the Twelve, who will be our first speaker this afternoon.

Singing by the Brigham Young University Combined Choruses, "Arise, O Glorious Zion."

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

We Latter-day Saints bear testimony that Jesus Christ is the Savior of the world. He is the Redeemer and the Messiah. He is the divine Son of God and the Creator of heaven and earth. Amid persecution and great opposition he fulfilled his mortal ministry and brought about the atonement for all mankind. When he died on the cross, the heavens mourned, as did his disciples among the common people who believed in him. And yet, his enemies rejoiced, feeling that in delivering him to the Roman executioners, they had accomplished a great victory.

Christ the victor

But Christ was the real victor. On the third day after his crucifixion he came forth from the tomb in a glorious physical resurrection. The same body that was crucified now arose, no more to die, opening the door to a resurrection for us all.

He is the resurrection and the life"

But Christ means more than resurrection, more than our hopes for immortality. He not only said, "I am the resurrection, . . ." but he also said, "I am . . . the life . . ." (John 11:25.) He spoke of a particular way of life, which he himself represented. It is a way to live, a way by which each of us may pattern our daily habits after his high principles. It is the perfect plan for human relationships. It will do away with man's inhumanity to man, whether in our homes, in our neighborhoods, or in the world at large.

It was not his intention that we merely have a mental acceptance of him and then conduct our personal affairs to suit our own selfish purposes. His way of life provides that we shall rearrange our habits and readjust our standards in harmony with his teachings. Otherwise, of what value is Christianity?

He taught us to overcome our prejudices and enmities, for all human difficulties can be overcome through the application of Christlike love.

One of the greatest of all Christian principles is given by him in the Sermon on the Mount. He said, "Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

"That ye may be the children of your Father which is in heaven. . . .

"For if ye love them which love you, what reward have ye? do not even the publicans the same?

"And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" (Matt. 5:43-47.)

Again he said: ". . . if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5:23-24.)

He also taught: ". . . if ye forgive men their trespasses, your heavenly Father will also forgive you:

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14-15.)

Continuing his outline for good human relationships, he said, "Judge not, that ye be not judged.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

". . . first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matt. 7:1, 3, 5.)

Good will among men

These and many similar teachings formed his program for goodwill among men. It is the only foundation for a lasting peace.

As Christians we never yet have accepted the true meaning of his title, the Prince of Peace.

Then are we truly Christians? Do we really follow him? Are we willing to adopt his principles and live them? The peace of Christ is attainable in the world. He does not command the impossible.

If it were not within the realm of both possibility and reason to love our neighbors as ourselves, he would not have commanded it.

If it were not possible to love our enemies, he would not have commanded it.

If it were not possible for us to turn the other cheek, to go the extra mile, to give our coat and our cloak also, he would not have commanded it.

If it were not possible for mankind to reconcile their differences in the spirit of brotherhood, mercy, and kindness, he would not have commanded it.

Was he dealing in mere verbiage when he gave the Beatitudes? Was he talking to modern Christians as well as to those of his own day when he said: "Blessed are the peacemakers, for they shall be called the children of God"? (Matt. 5:9.) Can any others be the children of God?

Christ is the Prince of Peace. But his peace will not come unless we live his teachings.

He is our Savior, but he cannot save us if we refuse to do what he says.

Christians of today must reassess the depth of their allegiance to Christ. It does no good to honor him with our lips if our hearts are far from him.

If there is one thing more than another that the Lord despises, it is hypocrisy. None in his day received the condemnation that he heaped upon the hypocritical professors of piety who, he said, ". . . make clean the outside of the cup and of the platter, but within they are full of extortion and excess" and ". . . are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness." (Matt. 23:25, 27.)

The writer of the Proverbs said:

"These six things doth the Lord hate: yea, seven are an abomination unto him:

"A proud look, a lying tongue, and hands that shed innocent blood,

"An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

"A false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6:16-19.)

If there is anything basic to Christianity, it is honesty and sincerity.

It is also fair dealing and due regard for one's fellowman.

It is doing to others as we ourselves would be done by.

It is compassion and mercy.

It is a willingness to aid the downtrodden, to care for the orphan and the widow in their affliction, and to keep oneself unspotted from the sins of the world.

There is no true Christianity without good feelings toward our fellowmen.

Is it surprising then that the Beloved Apostle John taught: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

"And this commandment have we from him, That he who loveth God

love his brother also." (1 John 4:20-21.)

That is why the Savior said that the second great commandment is to love our neighbors as ourselves.

That is why John said further: "He that loveth not knoweth not God; for God is love." (1 John 4:8.)

And that is why Paul's words were translated to read:

"Though I speak with the tongues of men and of angels, and have not [love], I am become as sounding brass or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not [love], I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not [love], it profiteth me nothing." (1 Cor. 13:1-3.)

And that is why Jesus said: ". . . in vain they do worship me" as he spoke of those who give him lip service, but whose hearts are far from him. (Matt. 15:9.)

"Weightier matters"

The Savior constantly emphasized the "weightier matters" of the law, and they were not the rituals nor an outward appearance of piety.

They were the Christian acts that characterized the Good Samaritan; they were the expressions of what some have called the "milk of human kindness."

Note his description of the Judgment Day:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

"For I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink:

"I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

"Then shall they also answer him saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

"Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

"And these shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25:31-46.)

True Christianity the world's real need

True Christianity is all this world really needs. It is the remedy for all our ills. It can cure all our troubles. But it takes faith, and works, and much of both.

It requires a new view of Christianity on the part of all, and a greater willingness to accept it and to live it.

When we see the present widespread disregard of the basic teachings of the Master, we begin to wonder just how many Christians there really are in the world.

Are we Christian if we are unfair to our neighbors? Are we Christian if we are dishonest, or if we resort to scheming, deceit, and duplicity? Are we really Christian if we find no place in our lives for the Golden Rule?

We "Christians" need to take a new look at true Christianity and ask ourselves if we are willing to become genuine disciples of the Savior. True disciples will follow him and will do his will. Hereby may we know that we love him—if we keep his commandments.

Jesus is the Christ. He is the Son of God. He is the Savior of the world, but he will not save us if we do not live the Golden Rule. He will not save us if we do not understand and live the law of charity. He will not save us if we reject the second great commandment, "Thou shalt love thy neighbour as thyself." (Matt. 22:39.)

It is my earnest hope and prayer that we as Latter-day Saints, that we as Christians throughout the world, may really learn to know the Christ and know that the weightier matters of the law are the matters that will really save us, and for this I earnestly pray in the sacred name of the Lord Jesus Christ. Amen.

President Joseph Fielding Smith:

We have just listened to Elder Mark E. Petersen of the Council of the Twelve.

We shall hear now from Elder Theodore M. Burton, Assistant to the Twelve. He will be followed by Elder ElRay L. Christiansen, an Assistant to the Twelve.

Elder Burton

ELDER THEODORE M. BURTON

Assistant to the Council of the Twelve Apostles

Following the resurrection of Jesus, two followers of Jesus traveled along the road to Emmaus discussing his crucifixion. The resurrected Lord drew near and joined them, but since their spiritual eyes were closed, they did not recognize him. He walked along the way with them, listening to what they said, then asked them to explain what they were talking about. One of them named Cleopas answered him, telling him how Jesus of Nazareth had been taken by the chief priests and rulers and slain before their eyes. Cleopas said they had hoped that this great prophet might be the one to redeem Israel. However, he had died three days ago, though certain women had reported they had seen an angel who told them that Jesus was alive. This they could not understand, and they were sad and discouraged at what had happened. Then Jesus said to them:

"O fools, and slow of heart to believe all that the prophets have spoken:

"Ought not Christ to have suffered these things, and to enter into his glory?

"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." (Luke 24:25-27.)

He died that we might live

How profitably might we restudy the scriptures to know the full meaning of that sacrifice made by Jesus in redeeming us from death. Jesus died for all men, that all men might be made alive again as taught by Paul:

"But now is Christ risen from the dead, and become the first fruits of them that slept.

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so

in Christ shall all be made alive." (1 Cor. 15:20-22.)

He redeemed all men

By his death Jesus redeemed all men, women, and children born upon this earth, that in him they all would be made alive again. Jesus, however, did more than just redeem us from death and the grave. He came into the world not only to redeem mankind from death, but to exalt all men and women who would make a covenant to accept him as their Savior and keep that covenant to the very end of their lives.

This doctrine was to extend world-wide and be valid throughout all time as shown by the charge Jesus gave his ordained ministry:

"Go ye therefore, and teach *all* nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded *you*: and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:19-20. Italics added.)

The promise beyond the grave

This statement stretched the promise even beyond the grave so that the ordinance of baptism and every other earthly ordinance necessary for exaltation could be performed by living persons authorized to do this work vicariously for those that were dead. That this practice was used by the early Christians is made clearly evident when Paul used this ordinance work as an additional evidence of the actuality of the resurrection from the dead, for Paul argued:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29.)

Well might we ask this same question of every person now living and ask why this early Christian practice was neglected until 130 years ago when the great sealing power of Elijah was again returned to the earth. It was part of early Christian doctrine as taught by Peter, who said that the quickened or resurrected Jesus preached the gospel of exaltation to the spirits of those who were dead so that they might be judged like the living if they would accept this work done for them by living persons. (1 Pet. 3:18-20; 4:6.)

Peter addressed his letters to those who had covenanted to assist Jesus in the exaltation of mankind, saying to them:

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:

"Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." (1 Pet. 2:9-10.)

Peter referred to the mercy of Jesus for the individual person. Even a person's personal sins could be forgiven in mercy, if he would fully repent, turn from his sinful ways, and keep the covenant with God to become his child through Jesus Christ.

In his next letter Peter pled with his brethren: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." (2 Pet. 1:10.)

Just before saying this, Peter had taught them the need for faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. The word *charity* is an expression used for love so great that a person is willing to sacrifice a part of his time or worldly possessions for others out of the greatness of his love for them. Mormon defined charity as the pure love of Christ which endureth forever. (Moro. 7:47.)

Assembling Temple Ordinance data

It was with this personal priesthood responsibility in mind that in 1965 a program of compiling data for temple ordinance work for three generations in each individual family was given to the priesthood of The Church of Jesus Christ of Latter-day Saints. This program has been continued into 1966 for those who did not complete this work. By following this program themselves,

the priesthood can lead the members of the whole Church into a charitable work for themselves, their families and their immediate ancestors. This is no make-work project, but the first step in an organized plan for teaching the priesthood the assignment given them by an angel on September 21, 1823, in these words:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at his coming." (D&C 2.)

This three-generation program is the first practical step in compiling a record that each individual family must present as its sacrifice in the temple, as given in the following words from the scripture:

"Behold, the great day of the Lord is at hand; and who can abide the day of his coming, and who can stand when he appeareth? For he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Let us, therefore, as a church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness; and let us present in his holy temple, when it is finished, a book containing the records of our dead, which shall be worthy of all acceptation." (D&C 128:24.)

The compilation of an individual family record is a duty of such sacred importance that it cannot be wholly entrusted to others to do for us. We cannot just hope that an aunt or an uncle or a cousin will do this work for the whole family. Relatives and friends can help and assist us. All members of the family should help one another in assembling this information and passing it on to others. The responsibility for compiling a record for our own family, however, rests with each one of us in our individual families. We each must have a record to show that this holy work has been done as completely as we and our loved ones have power to complete it. As I understand the scripture, this is an individual family responsibility given to the priesthood to administer and to complete.

One of the amazing by-products of this program of listing the record of temple work done for our immediate families is to see how our complacency in the past had resulted in incomplete work for certain members of the family. An aunt, an uncle, or a cousin had been overlooked for one reason or another. Some records were incomplete, for a necessary ordinance here or there had been forgotten. As families worked to fill these gaps, relatives were drawn together as if by magic. Cousins we had not seen for years visited us or called on the telephone. Contacts with loved ones long neglected were awakened again and led to the formation of new family organizations. Family reunions were held that now had purpose and meaning.

Not to be overlooked was the spiritual awakening of some families as sins long overlooked or covered by deception and falsehoods were brought to light and corrected. This repentance would not have occurred without the impetus given through this priesthood program. Thus, the record required of us was made more perfect and our lives in turn made more beautiful as the need for tenderness, forgiveness, and consideration in home and family ties was made evident. No family should hesitate to join in this program of gathering and completing family records to produce a book of remembrance worthy of all acceptation in the temples of God.

The priests of Israel in olden times presented an offering of a male lamb, white and without blemish, as a remembrance of Jesus Christ, who was to come to redeem the world from death and the grave. In an analogous manner our priesthood today with their families are to prepare a book of their dead, perfect, without blemish, containing a record of completed ordi-

nance work done for their dead ancestors. This record containing the completed temple ordinances is a sacrifice of the living for those of their dead loved ones to bind them into the family of Jesus Christ—not only to be redeemed from death, but also, if accepted, exalting them into the very presence of God the Eternal Father.

Assignment to Priesthood and members

This program is the beginning, then, for compiling an individual family record by which members of the priesthood can help make their calling and election sure. As the prophet Joseph Smith declared:

"The greatest responsibility . . . that God has laid upon us is to seek after our dead." (*Teachings of the Prophet Joseph Smith,* compiled by Joseph Fielding Smith, Second Edition, p. 356.)

Why is this so? Because the work of Jesus Christ must be made complete and perfect through the help of those of us who profess to be his servants so that every man and woman who desires to do so may make a personal covenant upon this earth to accept Jesus Christ as their Lord, their Redeemer, and their King.

Of him I testify in the name of the Only Begotten Son, even Jesus Christ. Amen.

ELDER ELRAY L. CHRISTENSEN

Assistant to the Council of the Twelve Apostles

I stand before you, my brethren and sisters, in humility and in gratitude for the assurance I have that this is the Church of Jesus Christ, restored in fulfillment of the promises of the Lord made through his prophets and recorded both in the Old Testament and in the New Testament and in other volumes of scripture, and that his prophet-leader in our day is President David O. McKay, who sits with us here today. We are so thankful, President McKay, that you are here.

Christ's earthly reign

The Church of Jesus Christ of Latter-day Saints proclaims without reservation or hesitation the doctrine that Christ will return to the earth to reign in power and great glory. One of our articles of faith states: "We believe that . . . Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory." (Tenth article of faith.)

It will be an actual, literal return of the Lord in person. His coming is assured by Job, who exclaimed: ". . . I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." (Job 19:25.)

From the writings of Moses we learn concerning the revelation given to Enoch: "And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children of Noah." (Moses 7:60.)

During his ministry upon the earth, Jesus gave his disciples assurance of his coming by saying: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16:27.)

To those who are not indifferent and who do not close their minds to the truth, the words of Jesus, revealed only a few decades ago, are clear and understandable. To the Prophet Joseph Smith came this promise: "For behold, verily, verily, I say unto you, the time is soon at hand that I shall come in a cloud with power and great glory.

"And it shall be a great day at the time of my coming, for all nations shall tremble." (D&C 34:7-8.)

". . . be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, *to meet the kingdom of God which is set up on the earth.*" (D&C 65:5. Italics added.)

There is no ambiguity in these words. That the Lord will come again no one needs doubt!

But *when* will this stupendous event take place?

Ever since his ascension into heaven, the faithful followers of Jesus have looked hopefully for the day when he would return. However, he himself was most explicit in explaining that the precise time of his return would not be known in advance. ". . . of that day and hour," he said, "knoweth no man, no, not the angels of heaven, but my Father only."

"Watch therefore: for ye know not what hour your Lord doth come."

". . . for in such an hour as ye think not the Son of man cometh." (Matt. 24:36, 42, 44.)

There is no fixed time for a generation, no year or precise date given by the Lord when events shall take place, and it is folly for us to attempt to do it for him. He will, however, see that his word is fulfilled, for he has said, ". . . one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5:18.)

So while the day and the hour are not revealed and will not be made known to man, we can, by learning to understand the signs of the times, by watching the development of the work of God among the nations, and by noting the rapid fulfillment of significant prophecies, perceive the progressive evidence of the approaching event.

Signs of His coming

Indeed, most of the significant signs that the scriptures say will precede his coming have already taken place. These signs and noteworthy developments include:

1. A universal apostasy from the Church first established by Christ. Paul taught the Thessalonians, saying: ". . . that day shall not come, except there come a falling away first. . . ." (2 Thess. 2:3.)

And he reminded Timothy that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the truth. . . ." (2 Tim. 4:3-4.)

2. The gospel in its fullness has been restored as promised, and the Book of Mormon has come forth as prophesied by Ezekiel. (Ezek. 37.)

3. Likewise, the priesthood has been restored through the visitation of heavenly beings.

4. The gospel has, for more than a hundred years, been taught to thousands of people in many nations.

5. As promised by the prophets, both of the Old Testament and of the New Testament, the Church has been established in conformity with the original Church.

6. In fulfillment of Malachi's promise, Elijah has restored the keys of the sealing power, which are exercised in the many temples throughout the world today.

Other marvelous signs and manifestations will be witnessed both in heaven and in earth prior to his coming. We must wait for them to develop.

How will his coming affect the inhabitants of the earth?

The very thought of it thrills the human soul! We are told that his coming will be sublime and glorious; awesome and terrible—terrible to the unrepentant and ungodly, but glorious and delightful to those who are worthy of him and who are ready to meet him.

"For," he has said, "I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.

". . . for they will not repent. . . ." (D&C 29:11, 17.)

The righteous shall be "caught up"

At his coming Christ will cause the hosts of righteous ones who have passed from life to come forth from the graves, and those who "are alive and remain shall be caught up" with them to meet him. (1 Thess. 4:17. See also D&C 88:96.)

"And all they who have mourned shall be comforted.

"And all they who have given their lives for my name shall be crowned.

"Therefore, let your hearts be comforted . . .; for all flesh is in mine hands; be still and know that I am God." (D&C 101:14-16.)

Prepare for His coming

Under such conditions, all of us will desire to live with him and with our loved ones upon the earth. And we can do this if we, like the five wise among the ten virgins spoken of by the Lord in the parable, will not only *desire* to meet and be with him but also make the preparation necessary to do so. We are not without direction in our preparation for his coming. He has given in the restored gospel the pattern to be followed.

Through the Prophet Joseph Smith, the Lord made this known to the Church, saying:

"And even so I have sent mine everlasting covenant into the world, to be a light to the world, and *to be a standard for my people*, and for the Gentiles to seek it, and to be a messenger before my face to prepare the way before me." (D&C 45:9. Italics added.)

". . . at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins.

"For they that are wise and have . . . taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day." (D&C 45:56-57.)

"And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy." (D&C 45:71.)

"Come, Let Us Anew"

The words of a lovely song come to mind: "If Christ should come tomorrow, what would he do? what would he say?" What would *we* do? What would *we* say?

"O that each in the day of his coming may say,
'I have fought my way through.
I have finished the work thou didst give me to do.'
Oh, that each from the Lord may receive this glad word:
'Well and faithfully done;
Enter into my joy and sit down on my throne,
Enter into my joy and sit down on my throne.' "
("Come, Let Us Anew," *Hymns*, 17.)

It is then that will be seen a fulfillment of the Lord's own prayer, which has been sung so beautifully today: "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10.)

May it so be, I pray in the name of Jesus Christ, our Master. Amen.

President Joseph Fielding Smith:

We shall now hear from Elder John Longden, Assistant to the Twelve. After the remarks by Elder Longden, the congregation and choir will join in singing, "How Firm a Foundation," conducted by John R. Halliday.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve Apostles

On September 23, 1909, I walked with my father, holding his hand, down a street called Edge Lane in Liverpool, England, into the office of the then British Mission and had the privilege of shaking the hand of President Charles W. Penrose just before we boarded ship to come to this great country of America.

Dedication of Oldham Chapel

In March of that same year, President Penrose dedicated a little corrugated, galvanized meetinghouse in

Oldham, Lancashire, where I was born. Through the graciousness and kindness of President David O. McKay of the First Presidency, I had the privilege of returning to the land of my birth after fifty-six years to dedicate a beautiful structure in the town of Oldham. President McKay, we shall always be grateful to you for this assignment and the opportunity of holding conferences in London, in Leicester, and in Holland. It was a rich experience to associate with the members in Oldham. My, what a contrast from the little galvanized building in which I used to go to Sunday School and sacrament meeting and all the other services that were held at that time. Almost four hundred people assembled that Sunday night of February 27 with the Manchester Stake Mormon Choir, which they informed me they had permission to so be called by the First Presidency of the Church.

Fifty-six years ago! It seems like yesterday! How time flies!

Value of time

We have heard much about time during this conference thus far, and I should like to spend a few moments on this subject of *time.*

How many times have you heard the statement, "I haven't time"—yet all individuals are blessed with the same amount of this precious commodity.

"Guard well your spare moments," Ralph Waldo Emerson advised. "They are like uncut diamonds. Discard them and their value will never be known. Improve them and they will become the brightest gems in a useful life."

Most of us waste an inexcusable amount of time. We go along using time thoughtlessly and failing to get out of it either enjoyment of life or the satisfaction of accomplishments.

Time passes quickly, we cannot save it, we cannot buy it. There is nothing we can do about it except to see as far as possible that it passes fruitfully.

Robert R. Updegraff once said, "To get all there is out of living, we must employ our time wisely, never being in too much of a hurry to stop and sip life, but never losing our sense of the enormous value of a minute."

Mere "busyness" is not necessarily evidence of the wise use of time. There should be time for mental and spiritual development as well as relaxation: time for worship and time to express our thankfulness for our ability to work, and think, and pray, and read, and help, and dream, and laugh, and plan, and learn.

"Dost thou love life, then do not squander time, for that is the stuff life is made of," said Benjamin Franklin.

Modern conditions have and are creating more leisure, adding to our woes unless this precious time is used wisely.

I was interested in the word "leisure" because we hear so much about it, so referring to the dictionary, I found this description: "Spare time; unoccupied by work; as, leisure hours."

"The end of labor is to gain leisure." (Aristotle.)

Time well employed

"Employ thy time well, if thou meanest to gain leisure; and, since thou art not sure of a minute, throw not away an hour." "Leisure is time for doing something useful; this leisure the diligent man will obtain; but the lazy man, never." "A life of leisure and a life of laziness are two things." (Franklin.)

"Leisure is a beautiful garment, but it will not do for constant wearing." (Anonymous.)

"Leisure is pain; takes off our chariot wheels; how heavily we drag the load of life. Blessed leisure is our curse." (Edward Young, *Night Thoughts,* 1742.)

"Leisure for men of business, and business for men of leisure, would cure many complaints." (Mrs. Thrale.)

Spare minutes are the gold-dust of time; the portions of life most fruitful in good or evil; the gaps through which temptations enter.

Yes, temptations.

"Time well employed is Satan's deadliest foe; it leaves no opening for the lurking fiend," said Wilcox.

I think of another of my mother's teachings: "An idle brain is the devil's workshop." (English proverb.) We

know it is not when we are busy that we get into trouble.

Herndon said: "Satan selects his disciples when they are idle; Jesus selected his when they were busy at their work either mending their nets or casting them into the sea."

Then Hans Christian Andersen said, "Time is so fleeting that if we do not remember God in our youth, age may find us incapable of thinking about Him."

The Prophet Alma said: ". . . learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God." (Al. 37:35.)

"Remember now thy Creator, in the days of thy youth"

I thrilled this morning with this beautiful Primary chorus and to hear their melodious, sweet, young voices singing these glorious hymns: "I am a child of God. . . . Lead me, guide me, walk beside me, Help me find the way." Yes, in their youth they are learning these precious teachings.

The Apostle Paul gave excellent counsel—Ephesians 6:10-11:

". . . be strong in the Lord, and in the power of his might.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

The time we spend learning of our Father in heaven will bring untold blessings to us all the days of our lives and enable us to avoid or overcome the temptations of Satan.

Some can see the greatness of the past, some can sense the potential of the future, but few are able to recognize the greatness of the present. Those of us who have the light of the gospel of Jesus Christ and a knowledge of the purpose of life and the reason for being here have an advantage over those who do not have this blessing.

Therefore, we need to place the true value upon this precious commodity *time.*

There are 60 seconds in a minute, 60 minutes in an hour, 24 hours in a day, 168 hours in a week, 8,736 hours in a year. The average span of life at present is 70 years. In that many years there would be well in excess of 600,000 hours.

Let us not worry about the span of life (70 years) or the total accumulated hours in those years, but take each day as it comes, living every minute, every hour.

May I read something very appropriate on this thought titled "Today." I do not know the author's name.

Today

Today is here. I will start with a smile, and resolve to be agreeable. I will not criticize. I refuse to waste my valuable time.

Today has one thing in which I know I am equal with others—Time. All of us draw the same salary in seconds, minutes, hours—*24 Golden Hours each day.*

Today I will not waste my time, because the minutes I wasted yesterday are as lost as a vanished thought.

Today I refuse to spend time worrying about what might happen. I am going to spend my time making things happen.

Today I am determined to study to improve myself, for tomorrow I may be wanted, and I must not be found lacking.

Today I am determined to do things I should do. I firmly resolve to stop doing the things I should *not* do.

Today I begin by doing and not wasting my time. In one week I will be miles beyond the person I am today.

Today I will not imagine what I would do if things were different. They are not different. I will make a success with what material I have.

Today I will stop saying, "If I had time," for I never will "find time" for anything—if I want time I must take it.

Today I will act toward other people as though this might be my last day on earth. I will not wait for tomorrow. Tomorrow never comes.

Yes, we have time to be honest, time to be gentlemen and ladies; time to be polite; time to be virtuous, to be clean; time to study, to pray, to think; time to act wisely; time to be happy; time

to worship, to develop self-control; time to have faith, to repent, to be baptized by immersion by one having the authority; and time to receive a witness of the Holy Ghost, that power which will guide us into further light and truth and knowledge, this great boon or favor from our Heavenly Father and his divine Son Jesus Christ. Then we are conforming with the formalities that permit us entrance into the kingdom of the Lord Jesus Christ. I bear this witness and testimony that we can take advantage of our time and accomplish great deeds in rendering service to our fellowmen, and I ask that this will be our lot, in the name of Jesus Christ, our divine Savior. Amen.

President Joseph Fielding Smith:

The congregation and chorus will now join in singing, "How Firm a Foundation," conducted by John R. Halliday.

After the singing, Elder Eldred G. Smith, Patriarch to the Church, will address us.

Singing, the Combined Choruses and congregation, "How Firm a Foundation."

ELDER ELDRED G. SMITH

Patriarch to the Church

The scriptures are replete with the admonition to endure to the end with a promise of eternal life as a reward. To the Nephites the Lord said, "Look unto me, and endure to the end, and ye shall live; for unto him that endureth unto the end will I give eternal life." (3 Ne. 15:9.) In the Doctrine and Covenants the Lord says, ". . . whosoever is of my church, and endureth of my church to the end, him will I establish upon my rock, and the gates of hell shall not prevail against them." (D&C 10:69.)

"Endure to the end"

What does it mean to endure? One definition is: "to have duration; to continue." This would be to outlast time; this is important too. But here is another definition: "to withstand or bear, as pain, sorrow, destructive force, without yielding; to suffer patiently; to remain firm, as under trial or suffering; to bear up under adversity." One of the main purposes of this life is to overcome obstacles, to gain strength, to grow to the point where we can endure many things. For instance, can you endure others and their differences of opinion? Can you accept the gospel of Jesus Christ in the face of adversity? Can you live as Christ taught, that you might be worthy of eternal life? To endure means more than just a good start alone; we must finish with zeal.

Life is much like a basketball game. You don't win if you don't start well and then slow down; but if you get off to a bad start, it is possible to catch up and even win. The finish is of most importance. Remember the parable Jesus gave of the laborers. He said, "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

"And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

"And he went out" repeatedly during the day and hired other laborers even unto the eleventh hour, telling each that he would pay them that which was right. Then at the end of the day, paying the last laborer hired first, he paid each a penny, giving the same reward for the day's labor to each person. (Matt. 20:1-15.) The Lord not only said to endure but to endure to the end—to the end of life, your life. How long is your life? Time is relevant. Brother Longden has just told us quite a bit about time, which should stir up our interest in how we use it.

Which time calendar do you use to measure your lifetime on the earth?

While Abraham was in Egypt, the Lord taught him much concerning the stars, especially those that control the times and the seasons. Thus Abraham wrote:

"And I saw the stars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it;

"And the Lord said unto me: These are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God: I have set this one to govern all those which belong to the same order as that upon which thou standest.

"And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof; that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time, according to the reckoning of Kolob." (Abr. 3:2-4.)

A thousand years—one day to the Lord

So according to this, 1000 years of our time is equivalent to one day with the Lord. If you were to live to be 100 years old on earth, that would be 1/10 of one day with the Lord. Now suppose we divide the Lord's day into 24 equal parts, as our day is, just for comparative purposes: 100 years of our life would be equal to 1/10 of 24, or 2.4 hours. So according to this, if you live to be 100 on this earth, that would be equivalent to 2.4 hours in the Lord's time calendar. If you live to be 75, that would be one hour and 48 minutes. Fifty years of this time is equivalent to one hour and 12 minutes in the Lord's time.

Imagine yourself for a moment back in the spirit world before you came to earth. You were living in the presence of God in the celestial world. You knew from firsthand experience the fullness of the glory of God. You knew you could not participate in his glory, or become as he is, because you were only a spirit; you didn't have a physical body. Now the opportunity comes for you to go to earth where you can receive such a body and become as he is. Of course, you shouted for joy! Then let's assume that you were instructed that you would be allotted 100 years of mortal time. To you, there and then, that would be two hours and 24 minutes. That would be the only time calendar you would be familiar with—only about 2⅓ hours.

Only 2⅓ hours to earn such a great reward—and some may not live 100 years; most of us will not. So we will assume about two hours time in the Lord's time is allotted to us in this life.

Brother John Longden has just told us that the average life was 70 years; that is about 1.7 hours in the Lord's time. I think that for that short length of time you would be willing to put up with most anything. We have in this life two golden hours.

Promises for enduring

Wouldn't you promise to endure almost anything for two hours to get the blessings that the Lord has promised of eternal life and to become as he is? He has promised that all that the Father has shall be given unto you. Then suppose you were instructed that you would have much to endure in this life on earth. Nothing would be too great to endure for two hours, would it? You would be willing to promise to build this body and keep it clean. You would not participate in any activities that would defile the body. You would be willing to accept the teachings of the Savior. You would accept his gospel when it was presented unto you. You would meet any adversity willingly for two hours. Even though you were instructed that you would have pain, sorrow, sickness, misery, wars, and even horrible wars to go through, you would still be willing to come, and even to beg for the opportunities of coming, to endure for two hours' time. Yes, even if you were told you would

be born crippled, maimed, diseased, you would still be willing to come to endure whatever might be required of you to get the blessings of eternal life as a result of but a short period of time. You would even be willing to accept being born blind on this earth if it meant the outcome of this short time would be that you would have the blessings of eternal life.

I am sure that you would have promised that you would accept the gospel against any opposition. You would live the gospel. Oh, yes. You would be told that you would have to live the Word of Wisdom. You would have to pay your tithing. You would be asked to attend many meetings. You would be required to give much of your time and your assistance in order to promote the work of the Lord upon the earth. You might be asked to sing in the choir occasionally.

You might be required to do genealogical research work and to spend much of your time in the temples or in many other activities in behalf of someone else. You might be instructed that you would be required to be a bishop and give of your time unselfishly, as a bishop does, all for the benefit of others. What price could you pay that would be too high and too great for the blessings of eternal life and to become as your Heavenly Father?

Some say when the missionaries come to them, "I am too old; it is too late in life to change now. I am too old to change my religion." To such people I might say, "All the more reason why you had better make the change quickly so that you will be prepared to meet your Maker and say, 'I tried at the last minute when the opportunity first came to me.' " No one is too old to start doing good or to make changes and amendments in the right direction.

If you are married for 50 years in this life, that is equivalent to one hour and 12 minutes in the Lord's time. Can you, as married couples, put up with each other and learn to be faithful in all things for an hour and 12 minutes? Could you withstand the test of prosperity? This is a test under which many individuals, as well as cities or nations, fall. Can we as a Church, can we as Americans, can we of this latter day withstand the trial of prosperity for two hours or so of the Lord's time? I think that when the Lord does the judging, he will think in terms of the eternal time, the Lord's time. And he might say, could you not be faithful for such a short time as two hours, or an hour and a half, whatever time was allotted you—a matter of one or two hours, generally speaking. If so, if you can meet these challenges to endure to the end, the blessings of eternal life are yours.

Then you can say, as Paul wrote to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4:7-8.)

May the Lord's blessings be yours to endure the trials of life and to endure temptations, to endure discouragement, to endure all adversities of Satan. That you may have the blessings of joy and eternal life I pray in the name of Jesus Christ. Amen.

President Joseph Fielding Smith:

Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us.

Elder William J. Critchlow, Jr., Assistant to the Twelve, will now speak to us. He will be followed by Elder Howard W. Hunter of the Council of the Twelve.

Elder Critchlow

ELDER WILLIAM J. CRITCHLOW, JR.

Assistant to the Council of the Twelve Apostles

Last year, a dignitary of a great Protestant church visited in Ogden [Utah]. His coming was announced in the press, and an invitation was extended to the public to hear him speak on the subject "Are the Mormons Christians?" I missed his sermon, so I wouldn't know. I mean I wouldn't know what he said.

Are Mormons Christians?

A visitor on Temple Square turned to a tourist at his side and asked, "Are these Mormons Christians?" Sensing the pressure of the crowd about him and obviously not wishing to be overheard, the tourist answered, almost in a whisper, "Yes, in a way, but they are not orthodox." Then, taking his wife by the arm, he squeezed his way out of the crowd—purposely, I think, to avoid explaining that word orthodox. The visitor who asked the question would probably like to know what an orthodox Christian is. So would I.

Up in Huntsville, Utah, where President McKay was born and reared and where he still resides when he is not in his apartment in Hotel Utah, a monastery has been established. I asked its abbot why his church came to Huntsville to build a monastery in President McKay's backyard, in a community where 90 percent of the residents are Mormons, in a state where Mormons constitute a substantial majority. He replied, "To bring Christianity to the Mormons." And he was not speaking facetiously.

Characteristics of Christian Creeds

Last year a Protestant minister on the local radio program "Public Pulse" was asked by one of his listeners, "Is there any basic, hard-core concept that is common to, and characteristic of, all Christian creeds?" In substance his answer was, "Yes, there are two. The first is a belief in a God to whom you can ascribe no physical characteristics. The other is a 'concept of Jesus Christ as a manifestation of God in the flesh, who came to establish his gospel on the earth.'" Christian churches are vehicles to spread it around the world.

Thanks to this minister, I think I now know what the tourist on Temple Square meant when he said, "Yes, in a way [the Mormons are Christians], but they are not orthodox." I also have a faint idea of what the minister up Ogden way probably said in this sermon, "Are the Mormons Christians?" Orthodoxy, it seems, is believing a little; unorthodoxy is believing too much.

A Christian, according to my dictionary, is one who "believes, or professes or is assumed to believe, in Jesus Christ, and the truth as taught by him." Under that broad definition there surely ought to be room for the abbot, the ministers, even myself, to qualify as Christians and room also to disagree. God, whoever and wherever he is, would be pleased to have his children, regardless of creed or color, keep the commandments he gave to ancient Israel, and how much happier this world would be if we of Christian faiths would follow the simple teachings of the Christ. I am a Christian. My dictionary sustains me. I believe in Jesus Christ and the truth as taught by him.

My acceptance of him literally as the Son of God, rather than as a manifestation or reincarnation of God, must not rule me out of the Christian society. Nor should my belief in a corporeal—flesh and bones—God affect my Christian status. And because I also accept the Holy Ghost as the third person in the Godhead, I should not be accused of believing too much for an orthodox Christian.

Characteristics of Latter-day Saint Faith

To the tourist, who may still be pondering the meaning of the word "orthodox," and to all of you listening in, may I submit three really basic, hard-core godhead concepts that truly are characteristic of my Latter-day Saint faith:

1. I affirm—we affirm—the existence of a true and living God in whose image and likeness man was created. He has "a body of flesh and bones as tangible as man's." (D&C 130:22.) With limbs, he can stand and walk. In his head are eyes to see us, ears to hear us, a mouth to speak to us. Can anyone explain to me how he:

—without a mouth can speak? (John 12:28-29.)

—without eyes can see what his children are doing here on earth?

—without ears can hear my prayers and yours?

My God is capable of emotions and passions, else:

—how can he love? He did so love "the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

—how can he be angry when his children blaspheme his name and break his commandments?

—how can he be long suffering? merciful and gracious?

From your Bible and mine I quote: ". . . God said, Let us make man in our image, after our likeness. . . .

"So God created man in his own image," and then, as if by way of emphasis, is added "in the image of God created he him. . . ." (Gen. 1: 26-27.)

This God of mine and yours has been seen and heard. In company with his son Jesus, God the Father appeared to Joseph Smith, the great American prophet. Introducing his son, he said, "*—This is My Beloved Son, Hear Him!*" (Joseph Smith 2:17.)

The apostle John wrote: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

2. I affirm—we affirm—that Jesus Christ, whom the Father did send, is literally, not figuratively, the Son of God, our Heavenly Father. Jesus said he was. When Caiaphas on that fateful day of our Savior's trial shouted, "Art thou the Christ, the Son of the Blessed? . . . Jesus said, I am. . . ." (Mark 14:61-62.) His mother so claimed him (Luke 1:30-32); so did his apostles and others. (John 1:45-49, 11:25-44; Mark 15:39; Matt. 14:33; Acts 9:17-20; D&C 76:15-23.) God the Father left no possible room for doubt about his sonship; four times are recorded in which he, the Father, introduced Jesus as his Son:

1. To Joseph Smith, as I have already related.

2. On the occasion of Christ's transfiguration on the Mount. (Mark 9:2-7.)

3. When Jesus made a personal visit to the Nephites. (3 Ne. 11:3-7.)

4. At the baptism of Jesus by the hands of John the Baptist. (Matt. 3: 13-17.) This particular introduction is narrated by Luke in these words, which are almost identical with those of the other three introductions: "And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." (Luke 3:22.)

There have been fathers without sons, but whoever heard of a son without a father? Jesus is no exception. God is his Father. To him he prayed and to him he counseled us to pray. (Matt. 6:9-13.)

Luke's narrative introduces my third hard-core concept, namely:

3. I affirm—we affirm—that the Holy Ghost who "descended in a bodily shape like a dove" upon Jesus is the third member of the Godhead. Unlike Jesus and the Father, he does not have a body of flesh and bones but is a personage of spirit—a spirit entity. Like the Father and the Son, his spirit body has size and dimensions and is in the form of a man, not a woman. Whether he, in time, will take to himself a body is sheer speculation.

Some people who are given to speculating suspect that he might follow the example of the Savior, who took upon himself a body and then laid it down that he might take it up again. The Savior said he did the things he saw his Father do before him. (John 5:19-20.) His Father took unto himself a body. I would not dare to deny the Holy Ghost that same privilege; neither would I affirm it so. Some things we do not know; some things we are not now supposed to

know. If evil spirits can enter into and thus influence mortal bodies (Mark 5:1-12), it must be within the power of the Holy Ghost on occasions similarly to contact and influence human souls for good. Perhaps that's why he has not taken upon himself a mortal body.

Spirit matter is too refined to be visible to the physical eye, yet God once permitted John the Baptist to behold the descent of the Holy Ghost "in a bodily shape" when John baptized Jesus. Like a dove the Holy Ghost descended—not in the form of a dove, but rather in the sign of the dove in witness of that administration. In explanation, the Prophet Joseph Smith has said, "The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. [He] . . . cannot be transformed into a dove; but the sign of a dove . . . is an emblem or token of truth and innocence." (*Teachings of the Prophet Joseph Smith,* p. 276.)

Again, like the Father and the Son, the Holy Ghost can only be in one place at a time, and he cannot transform himself into any other form or image. To affirm omnipresence of the personage of the Holy Ghost overstates divine purpose. However, his power and intelligence are omnipresent in perhaps the same way the light of Christ fills the immensity of space and is everywhere present. Who can affirm that the two are not in some way correlated agencies or powers through which the Holy Ghost, in administering his affairs, sends forth his gifts? (Moro. 10:17; Joseph Fielding Smith, *Doctrines of Salvation,* Vol. 1, p. 54.)

His mission is to testify of Christ and to bear record of the Father as well as the Son and to all truth. (John 15:26; *Doctrines of Salvation,* Vol. 1, p. 38.)

Sometimes he is referred to as the *Messenger* for the Father and the Son. Other times he is called the *Comforter.* As such he assuages sorrow, gives hope to dispirited persons, and soothes wounded hearts and feelings.

He is often called the *Teacher.* The apostle John said, ". . . he shall teach you all things and bring all things to your remembrance. . . ." (John 14:26.)

He is also a *Revelator.* The Prophet Joseph Smith said, "No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator." (*Documentary History of the Church,* Vol. 6, p. 58.)

". . . no man can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12:3; D&C 46:13.)

By his power one may know that the Book of Mormon is true. (Moro. 10:4.)

He is the *Holy Spirit of Promise* who "places the stamp of approval upon every ordinance: baptism, confirmation, ordination, marriage. *The promise is that the blessings will be received through faithfulness.*" (*Doctrines of Salvation,* Vol. 1, p. 45. Italics added.)

The Prophet Joseph Smith was told that "all covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations" must be sealed by the Holy Spirit of Promise if they are to have "efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead." (D&C 132:7.) Some of the Saints, I fear, fail to realize that he who places the seal upon the ordinances has power also to remove the seal when covenants are broken. How important it is that we remain faithful Saints to the very end.

The gift of the Holy Ghost is bestowed after baptism by the laying on of hands by those who hold the Melchizedek Priesthood. This priesthood ordinance was carefully preserved from the Adamic dispensation and was fully understood in the meridian of time. ". . . when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." (Acts 19:6.) Once, one Simon Magus made overtures with money, "saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy

Ghost." Peter's rebuke stunned him: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." (Acts 8:19-20.)

Now, what I have been trying to say in a profusion of words—and I offer it as my witness—is this:

The basic testimony of a Latter-day Saint

I believe—"We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." (First article of faith.)

We believe in God the Father, the Planner, Elohim by name; Jesus the Son, the Creator, the Jehovah of the Old Testament; the Holy Ghost, the Testator, Revelator, Comforter.

The greatest gift God has bestowed upon us, his errant children, is the gift of his Only Begotten Son—our Lord and Savior Jesus Christ. The next precious gift, I think, is the gift of the Holy Ghost. Following that I would rate priesthood—the great power of God.

Crowning these is the gift of eternal life.

In the name of Jesus Christ. Amen.

ELDER HOWARD W. HUNTER

Of the Council of the Twelve Apostles

When the history of our time is written, it might well describe our generation as the one that has increased learning and scientific accomplishment to an extent far beyond the achievement of any preceding generation. We are constantly amazed at modern development, yet we have learned to expect the ever-expanding progress stemming from the mind of man and as the result of his genius.

"A little lower than the angels"

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Ps. 8:4-5.)

The evidence of man's accomplishments has firmly planted in the modern mind the conviction of man's greatness—just a little lower than the angels and crowned with glory and honor.

Men are free moral agents

Since the beginning, men have been born free moral agents with the freedom to choose between good or evil. Even in the preexistence the spirit children of the father had their choice.

". . . for, behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency." (D&C 29:36.)

This same choice was given to the first man placed upon the earth, for after he was formed and placed amid the abundance that had been created, the Lord said: "Of every tree of the garden thou mayest freely eat, But of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself. . . ." (Moses 3:16-17.)

When the children of Israel stood on the threshold of the Promised Land, they faced the choice that was given to them. Israel was clearly told of the consequences of its decision. There was no neutral ground in the statement of the Lord to them:

"Behold, I set before you this day a blessing and a curse;

A blessing and a curse

"A blessing, if ye obey the commandments of the Lord your God, which I command you this day:

"And a curse, if ye will not obey the commandments of the Lord your God. . . ." (Deut. 11:26-28.)

In the writings of Nephi we read of the instructions given by Lehi to his

sons regarding this same inherent agency: "Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all man might be miserable like unto himself." (2 Ne. 2:27.)

Without compulsion

There has never been a time when man has been forced to do good or forced to obey the commandments of God. He has always been given his free choice—his free moral agency. If one looks back through the events of history, there come into view the results of the greatness of men who kept the commandments of the Lord and made the choice on his side. One also sees strewn along the wayside the ruins that stand as silent reminders of those who chose otherwise. Both had their free moral agency.

In spite of the greatness of man and his accomplishments in the modern world, we observe the lack of faith in God and the absence of repentance, which has also been characteristic of those in the past who would not heed the commandments of God or the warnings of a prophet. Peace does not exist among men today. World leaders appear helpless to formulate a solution, and many of them have no regard for the principles of righteousness that would bring peace. The Ten Commandments and the Sermon on the Mount have been set aside by those who formerly professed belief in them.

Offenses against morality

Morality appears to have been lost in the maze of human philosophies. We see it in the lives of individuals, people in high places in government, and even leaders of industry and labor. Many churches in the world are announcing compromises of their tenets so as not to offend the modern thinking of their membership. The cry has gone up from some pulpits that God is dead. When God ceases to live in the minds and hearts of men and women, moral concepts collapse and only disaster can result.

In this community crime is increasing. It is on the increase in all states of the union and all over the world. There is a growing disregard for law and order, a turn toward riot and mob rule, and in some cases total defiance of man's basic rights of life, liberty, and pursuit of happiness. The crimes of our generation are not excelled by any of the past, although we may read history and cringe at the atrocities.

The loss of morality extends up to the great commanders of the earth as well as down to the single individual man. The stability of the family has been affected, as demonstrated by the upsurge of the divorce rate. Juvenile delinquency is accepted. It is not a matter of how it can be reduced, but how the acceleration can be held in moderation, as one authority has stated. The use of liquor and addiction to tobacco are on the increase; sexual morality is being scoffed at in many modern circles; free love is tolerated and even advocated; venereal diseases among teen-agers as well as others have taken a sharp upturn. In short, the will to resist evil seems to be vanishing. I have asked myself, and I ask you this question: What is the reason for these appalling circumstances in a world in which man has made such outstanding achievements in learning?

Sin alienates man from God

As I read the Old and New Testaments and also the Book of Mormon, I find that man has two theological concerns involving himself: his sins and his salvation. When man sins he suffers its painful effects. There are few chapters in these books that do not contain some reference to what sin is or does. The predominant conception of the nature of sin in these books is that of a personal alienation from God. We must conclude, therefore, that the vanishing resistance to evil in the world is caused by this personal alienation from our Heavenly Father.

Follow the course of righteousness

Let us ask this question: What causes some men in a declining morality to shun evil and wrongdoing and to follow the course of righteousness in their temporal, moral, and spiritual lives? In my mind, there are three reasons for this phenomenon, and it is to these three points I would like to address my remarks.

The first is fear. It is said that man fears God, but such an emotion is ambiguous, for it may both repel and attract. I am mindful of the conclusion reached by the writer of the book of Ecclesiastes in the admonition: Fear God, and keep his commandments. (Ecc. 12:13.) The word fear and its synonyms occur several hundred times in the Bible, and I believe we would agree that a summary of scripture would indicate that the law is to love the Lord absolutely and exclusively. Many people, however, are compelled to do good because of fear—fear of the law, fear of the unknown, fear of the Almighty. In the book of Revelation, John catalogues fear with expressions of other evil doings in these words:

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone. . . ." (Rev. 21:7-8.)

Love of God will drive out fear

To the restored Church the Lord has stated time and time again that fear is not of God and will not enter the hearts of those who love the Lord and live righteously: "Wherefore, be of good cheer, and do not fear, for I the Lord am with you, and will stand by you. . . ." (D&C 68:6.)

There are many people who live the so-called good life because of fear, but as Christians we must not serve for this reason. Fear must be banished from our hearts. In one of the epistles of John he wrote: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." (1 John 4:18.)

The second reason for men to shun evil, pursue righteousness, and serve their fellowmen is duty. Often we hear men say they do certain things because it is their duty. One great writer has penned: "The duty of man . . . is plain and simple, and consists but of two points—his duty to God, which every man must feel; and, with respect to his neighbor, to do as he would be done by." (Thomas Paine) Do we have a responsibility beyond that which it is our duty to perform? The parable Jesus gave of the farmer and his servant is a direct answer to this question:

"But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

"And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

"Doth he thank that servant because he did the things that were commanded him? I trow not.

"So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." (Luke 17:7-10.)

Even though the servant had come in from the field tired and weary, it was his duty to gird himself and serve his master's meal. It was never supposed that the master would wait on the servant. The servant is expected to wait on the master. He does not expect a word of appreciation, because under his agreement he is only doing that which was his duty to do. Men who only carry out that which is within their duty and go no further have no claim to any reward beyond the scope of that duty and are unprofitable servants.

Love of God makes obedience easy and natural

The Lord requires obedience not because it is our duty nor because we

fear him. Let me read from the 58th section of the Doctrine and Covenants:

"For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

"Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?" (D&C 58:26-30.)

Now I come to the third reason, which in my opinion ought to be the objective of all men everywhere. The greatest motivating influence for righteousness and for service to one's fellowmen is the divine principle of love. The answer Jesus gave to the scribe is a summary of the law:

Love of God and of man

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

"And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." (Mark 12:30-31.)

Jesus revealed the meaning of love by his life, and the perfect example of love was given to us by the Father in the offering of his divine Son:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

"And this commandment have we from him, That he who loveth God love his brother also." (1 John 4:20-21.)

The logic of this is simple, clear, and unequivocal: the proof of love of God is love of one's brother. This becomes the fundamental commandment of Christianity. This was the religion taught by the Master. How happy would society be were these two plain, rational precepts properly observed: Love me, and love thy fellows.

The way to peace and goodwill among men

The living of this commandment by all men would restore peace to the earth. It would cause them to love the Lord and thereby keep his commandments; thus the troubles of our age would vanish, and man's happiness in a moral world would result. The motivating influences generated within man through fear, his obligation to duty, or deep sense of love can turn the tide of the declining morality of our generation. The greatest of these is love. We must strive to obtain this virtue if we are to serve the Lord without faltering or growing weary in our pursuit of eternal life. We will do this not because of fear, nor merely because it is our duty, but because we have sought for and obtained the greatest of all virtues, love.

I know that God lives, that he is our Father, that he has given to each of his sons and daughters free moral agency, that his Son, the Redeemer of the world, through love, gave his life that each of us may have eternal life. I pray that we shall exercise that agency which we have been given by loving the Lord and our neighbor, in the name of Jesus Christ. Amen.

President Joseph Fielding Smith:

Elder Howard W. Hunter of the Council of the Twelve has been our concluding speaker.

The Brigham Young University Combined Choruses will now favor us

with "Hosanna to the Son of David," conducted by John R. Halliday.

The benediction will be offered by Elder Lewis Milton Jones, president of the Norwalk (California) Stake.

As heretofore announced, the singing for this session has been furnished by the Brigham Young University Combined Choruses, under the direction of Dr. John R. Halliday, with Brother Roy M. Darley at the organ.

In behalf of all who have listened to the singing during this session of the General Conference, we express appreciation and thanks to these young students for their beautiful music. God bless them for the service they have rendered in this session.

Tomorrow and Friday the officers and teachers of the Primary Association will assemble in this building for their annual general conference.

We wish to commend the General Primary Presidency, members of the General Board, and stake and ward officers for their unselfish service to the children of the Church. May God bless them for their faithfulness and loyalty!

The Saturday morning session of the Conference will be broadcast direct by numerous radio and television stations, and recorded for transmission on Sunday morning to many television stations in the eastern and central parts of the United States.

Morning sessions of Saturday and Sunday will be carried from the Tabernacle over oceanic cables to a large number of Saints assembled in over ..... chapels throughout Great Britain and Germany on Sunday.

Both sessions of our Conference today, and Saturday and Sunday, will be re-broadcast over KSL Radio and KIRO Radio at Seattle the following morning starting at one o'clock, and will be heard in many parts of the United States and the world, including Canada, Mexico, Alaska, and the islands of the Pacific.

A video-tape of Saturday morning's session of Conference will be flown from the mainland and broadcast over three television stations Sunday morning in Hawaii.

A special Priesthood Home Teaching Conference will be held in the Tabernacle Friday, April 8, at 7 p.m., under the direction of the First Presidency. Those especially invited to attend are: The General Authorities, members of all General Priesthood Committees, members of all Stake and Mission Home Teaching Committees, members of Ward and Branch Home Teaching Committees, and all Home Teachers.

There will be a Welfare-Agricultural meeting in the Assembly Hall Saturday morning at 7:30 o'clock to 9:30 a.m. Stake Presidencies, Stake High Councilmen, Bishoprics, Welfare Advisers from all Stakes, and all others interested in agriculture, are invited to attend this meeting.

The Brigham Young University Combined Choruses will now favor us with "Hosanna to the Son of David," conducted by John R. Halliday.

After the benediction by President Lewis Milton Jones of the Norwalk Stake, the General Session of this Conference will be adjourned until 10 o'clock Saturday morning.

The Combined Choruses sang "Hosanna to the Son of David," following which the closing prayer was offered by Elder Lewis Milton Jones, president of Norwalk Stake.

Conference adjourned until 10:00 o'clock, Saturday morning, April 9, 1966.

SECOND DAY

MORNING MEETING

Saturday, April 9

The third session of the conference convened promptly at 10:00 a.m. President McKay was present and presided. President Hugh B. Brown, First Counsellor in the First Presidency, conducted the services.

The music for this session of the conference was furnished by the Salt Lake Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner, at the organ.

President Hugh B. Brown:

President David O. McKay is present this morning and is presiding at this session. He has asked me to conduct this meeting. He joins in extending a cordial welcome to all present this morning in this historic tabernacle on Temple Square in Salt Lake City. Also to the vast television and radio audience throughout the world we bid you welcome to this session of the 136th Annual Conference of the Church.

The Tabernacle Choir under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing "God's Son Hath Set Me Free." Following the singing the invocation will be offered by Elder C. Mark Wright, president of the Mill Creek Stake.

The Choir sang "God's Son Hath Set Me Free."

The opening prayer was offered by Elder C. Mark Wright, president of Mill Creek Stake.

President Hugh B. Brown:

The Tabernacle Choir will now favor us with "Hosanna, Christ Is Risen," Albert Fallows, soloist. Following the singing Elder Robert L. Simpson of the Presiding Bishopric will speak to us.

The Choir sang, "Hosanna Christ is Risen," Albert Fallows, soloist.

BISHOP ROBERT L. SIMPSON

First Counselor in the Presiding Bishopric

Once again in the tradition of the [Easter] season all Christendom pauses with bowed head and contrite heart to contemplate the terrible agony, the pain, the suffering, and the indignities of the Lord and Savior of the world as he gave himself to be crucified for the sins of all mankind.

The assurance of Easter

But with the rising of the sun of another Easter morning, there also wells up within each of us a glorious assurance of hope, a brilliant ray of peace, for he lives! Death is overcome! And life will be eternal.

Let us suppose that by some miraculous arrangement the privilege would be granted for each to spend one precious minute in private audience with the resurrected Christ this Easter day. What would you do? What would you say? Surely there would be great emotion because of your love for him. Then I am certain that many would ask the simple question: "What would thou have me do?" and he might conceivably answer, "If ye love me, keep my commandments." (John 14:15.)

". . . Feed my sheep." (John 21:16.)

Or might it be, ". . . love thy neighbour as thyself." (Matt. 19:19.)

There is no reason to believe that his counsel and advice today would be any different than it was 2,000

years ago. For his house is a house of order. His gospel is the same yesterday, today, and forever.

"Where treasure is . . . "

And because he would be most anxious for us to overcome selfishness and lack of faith, which I believe are the two major sources of man's problems today, don't you think he might have some advice to give with respect to the mastery over worldly possessions, for surely "where your treasure is, there will your heart be also." (Matt. 6:21.) Yes, this great principle of faith and the willingness to share our temporal increase go hand in hand.

In fact, someone has properly observed that it doesn't take money to pay tithing—it takes faith.

In this respect, I shall always remember the faith of an old Maori brother in New Zealand. As the missionaries came to his humble little fishing shack located well off the beaten track, he hurried to find an envelope that contained a letter addressed to him and in which he had also stuffed a sizable sum of hard-earned money. He promptly handed the envelope containing the money and letter to the missionaries. This fine brother didn't have the ability to read the letter when it arrived, for it was written in English and his tongue was Maori, but he could read the financial figures contained in it, and he recognized the letterhead as being from the mission office. He thought the mission needed the cash amount mentioned for some special purpose, and he had it all ready for the missionaries. After translating the letter for him, it was now clear that the letter merely confirmed his annual tithing settlement and stated the total amount paid for the previous year. His faith was such that he stood ready to pay the same amount all over again if the Lord's servants needed it for the work.

Now while I have you down in New Zealand, let me tell you about a beautiful little white chapel located in Maromaku Valley. About twenty-five years ago Brother Matthew Cowley, who was then the New Zealand Mission president, wrote to President [Heber J.] Grant and his counselors, telling them of this faithful branch of English members. He expressed a recommendation that because of their devotion and outstanding tithing record over many years, a modest chapel be built for them without local participation, entirely from the general tithing funds of the Church. Soon the answer came back that the recommendation was approved. Immediately a special meeting was called in the community schoolhouse, and for the first time these wonderful people heard what had transpired in their behalf.

The law of giving

At first they just sat. No one seemed particularly elated by the news, and then, one by one, each family head stood to explain how he would be disappointed if he were not allowed to accept financial responsibility for a certain phase of the proposed chapel. Within twenty minutes, the entire amount had been subscribed to. These faithful people were in the habit of going the extra mile in helping to finance the needs of the kingdom, and this is the way they wanted it. You see, people overcome selfish desires as they practice the Lord's law of giving.

Just last week a man said: "Today's cost of living makes it impossible for me to consider ten percent of my income for tithing." By every standard of today's economic and financial teaching as figured by the mind of man, his reasoning seems justified. But the spiritual law is different. Do you remember how perplexed the multitude was when the Savior said this: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it"? (Matt. 10:39.) How much like this law is the law of tithing, wherein we receive by giving away. It just doesn't add up by worldly standards, and most men consider such teachings impractical and even abstract.

Giving opens "the windows of heaven"

But it works! And hundreds of

thousands can bear that witness today because their faith has been such that they were willing to accept God's invitation when he said: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.) No business proposition in all this wide world can begin to match this offer. Here is the only real answer to today's cost of living. We can't make the family budget stretch far enough on our own, so we had better form a partnership with the Lord by giving ten percent to him. "I, the Lord, am bound when ye do what I say"; and then he concludes, "but when ye do not what I say, ye have no promise." (D&C 82:10.) Now, it is just that simple. And when we decide to accept his terms, we'll be amazed to learn that we can do far better on $9.00 with the help of the Lord than we can with $10.00 on our own.

Many of us remember the tremendous enthusiasm of President Stephen L Richards of the First Presidency on the subject of "tithing." He had this to say concerning partnership with God: "I like to think of the Lord as a partner because the essence of partnership is a sharing of profits. It is however indispensible in a partnership that there shall also be a sharing of the burdens of the enterprise. The honor and the satisfaction that come to one in realization that he lives his life in partnership with God is to me a lofty and exalting thought. One cannot hope to realize the profits from that venture without bearing his portion of the expense—the giving which is requisite."

President Richards went on to say that our part of that partnership could only be confirmed through the payment of an honest tithe.

Spiritual power comes

He also made this observation with regard to the spiritual power that comes to one who is willing to give of his substance to the Lord: "Observance of tithing brings spiritual power and after all, that to me, is the main thing. Religion is more than mere repose or relaxation. It is positive spiritual exercise. It makes for the growth of the soul, it cultivates all of the virtues. So one who is serious about religion will be willing to give to it the things which are vital to himself." (Stephen L Richards, *The Law of Tithing,* Deseret News Press.)

I want to share with you the testimony of a wonderful brother who had been impressed by one of the Church leaders as he explained the law of tithing. Meeting him on the street about three months later, he took some money from his pocket and said: "Do you see this? It is all mine. It does not belong to the butcher, the baker, or the loan agency. For the first time in my life I am free of debt. I can walk down either side of the street with my head held high. I no longer have to cross from side to side, avoiding the shopkeepers holding my delinquent accounts."

Then he went on to tell how all this came about because he took time to sit down with his family, and they decided how they were going to meet their obligation to the Lord.

Peace of mind

This man has peace of mind today. He is now a leader in a branch of the Church and a blessing to scores of other people. While wearing the chains of indebtedness, he was literally in bondage and unavailable to the Lord for service. Tithing had been the answer, and he found financial freedom.

Integrity

The personnel manager in a large Los Angeles plant, who is not a member of the Church, relates this story: "I asked one of your returned missionaries seeking employment with our firm if he paid his tithing, and when he said 'yes,' I hired him on the spot. I knew that he would be a man of integrity, I knew that he loved the

Lord, and I also knew that he would be true to his wife."

So you see, brothers and sisters, the payment of tithing means many things to many people.

We often hear the comment: "I believe all you say about tithing, but I am so hopelessly in debt right now I will have to wait until next year to start." The only trouble with that is that next year never comes. Meet with your bishop right away and receive his kindly counsel. Then call a special meeting of all the family. Invite them to participate in the possible solutions to the problem. Maybe your son Johnny ends up with a paper route—that's great! And teen-ager Susan finds work on Saturdays—wonderful! I think all of our teen-agers should learn well this wonderful principle of work. Not only that, but the entire family might agree to rough it for a few years by settling on a five-year-old car that uses regular gas and has roll-up windows. This important family meeting on finances could be the turning point toward eternal exaltation and salvation.

Obedience born of love

Few topics have received as much time and attention from this pulpit as has the subject of tithing. There is good reason for such emphasis. Compliance to the great law of tithing develops and trains men in the vital attribute of *obedience,* which has been referred to as the first law of heaven. It trains men in the vital attribute of *faith,* without which there can be little hope for anyone, and also in the vital attribute of *unselfishness,* man's most immediate need for solving the world's dilemmas in this day of hate, greed, and distrust.

Speaking through the Psalmist, the Lord declared: ". . . the world is mine, and the fulness thereof." (Ps. 50:12.) He doesn't really need our ten percent—it is all his in the first place—but we need the experience of giving. Just as the Sabbath was created for man rather than man for the Sabbath, so it is with tithing: the value of the human soul is most important. ". . . my work and my glory," the Lord declares, is "to bring to pass the immortality and eternal life of man." (Moses 1:39.) There is no thought more compatible with the spirit of Easter than that.

The God and Creator of heaven and earth could surely lay all the riches of the world at the feet of his leaders here in mortality if this were the important factor. But most important is that we demonstrate our love for God by making our means available to him according to his perfect plan and supreme wisdom.

The Lord's tenth blesses people

Each dollar of tithing expenditure is for the blessing of people, the edification of the soul, the perfection of man; and in this, all who participate can find added comfort in the Savior's observation that "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) We make wonderful things possible for many wonderful people when we return the Lord's tenth to him.

I bear solemn witness to all who can hear that the law of tithing is God-given and that the purpose for which these sacred funds are used is sanctified by divine direction.

Old Testament prophets taught the law of tithing, for they said: "Honour the Lord with thy substance, and with the first-fruits of all thine increase:

"Lay up treasures" by love and obedience

"So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Prov. 3:9-10.) This admonition has never been rescinded.

On one occasion just prior to that first Easter morning two thousand years ago, the Savior admonished his disciples: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

"For where your treasure is, there will your heart be also." (Matt. 6:19-21.)

Break the chains of selfishness.

To justify the purpose of the Savior's suffering and to fulfill the opportunity that he has afforded us of life eternal, man must break the restricting chains of selfishness. There is no better way than to do it in the Lord's way. He gave his life that we might truly live, not just exist. He established the pattern, declaring: "I am the way, the truth, and the life. . . ." (John 14:6.) He beckons all to "come . . . follow me." (Matt. 19:21.) He pleads with seemingly indifferent children: "If ye love me, keep my commandments." (John 14:15.) He says that if we are to preserve life, we must be prepared to give it away—our time to the blessings and comfort and edification of others, our means to the building of the kingdom and the blessings of mankind here and now.

"Prove me now . . ."

Yes, in my opinion, God issued the challenge of the ages when he said: ". . . prove me now herewith," and followed it quickly with a resulting promise that he would "open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.)

Control of "the windows of heaven" is in your hands

There has never been a more definite promise than this. Let us not forget that the "windows of heaven" can only be operated by the remote control switch in our hand. We must make the first move. This is the very foundation of the eternal principle of faith. Once that faith has been demonstrated, God stands ready and anxious to fulfill his part of the agreement.

May the spirit of Easter and the sure knowledge that he lives permeate our hearts this day. May his great atoning sacrifice be a constant reminder of the relatively insignificant sacrifices expected of us, I pray in the name of Jesus Christ, the Redeemer of the world. Amen.

President Hugh B. Brown:

Elder Robert L. Simpson of the Presiding Bishopric has just spoken to us. Following a brief organ interlude the Tabernacle Choir will sing "I Know That My Redeemer Lives." Many stations have just tuned in on this conference and we wish to extend a hearty welcome to them.

Organ interlude by Alexander Schreiner, Singing by the Choir, "I Know That My Redeemer Lives."

President Hugh B. Brown:

President David O. McKay, president of the Church of Jesus Christ of Latter-day Saints, will now address us.

PRESIDENT DAVID O. McKAY

". . . Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him." (Mark 16:6.)

My dear brethren and sisters, I commend to all the excellent sermon just delivered by one of the Presiding Bishopric of the Church, Bishop Simpson. I am grateful and happy to meet with you and worship with you this morning in this historic building in a general conference of the Church.

I extend greetings and my blessings to you and to our vast audience of members and friends who are tuned in by radio and television. It is a joy and a privilege to be associated with you in this great latter-day work.

The resurrection of the Lord Jesus Christ

As I stand before you to give you a message regarding the resurrection of our Lord and Savior Jesus Christ, I pray for the blessings of the Lord, that he might uphold me, and that he may enlighten our minds to see, and touch our hearts to feel more deeply than mere words can denote the significance of this message.

Throughout Christendom we are celebrating, this Eastertide, the greatest event of all history—the literal resurrection of Jesus Christ. For over four thousand years, man had looked into the grave and had seen only the end of life. Of all the millions who had entered therein, not one person had ever returned as a resurrected, immortal being. "There was in all earth's area, not one empty grave. No human heart believed; no human voice declared that there was such a grave—a grave robbed by the power of a Victor stronger than man's great enemy, Death."

It was, therefore, a new and glorious message that the angel gave to the women who fearfully and lovingly had approached the sepulcher in which Jesus had been buried: ". . . Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him." (Mark 16:6.)

The greatest miracle

If a miracle is a supernatural event whose antecedent forces are beyond man's finite wisdom, then the resurrection of Jesus Christ is the most stupendous miracle of all time. In it stand revealed the omnipotence of God and the immortality of man.

The resurrection is a miracle, however, only in the sense that it is beyond man's comprehension and understanding. To all who accept it as fact, it is but a manifestation of a uniform law of life. Because man does not understand the law, he calls it a miracle. There are many people who reject the reality of the resurrection of Jesus. They believe, or profess to believe, in the teachings of Christ, but do not believe in the virgin birth, nor in his literal resurrection from the grave; yet, this latter fact was the very foundation of the early Christian church. Even some of the religious leaders of the present day are claiming that Jesus is dead.

Someday man's enlightenment may bring the momentous event of the resurrection out of the dusk of mystery into the broad day of understanding.

Just recently a scientist, in speaking before a university audience, said, "Man has only begun the search. I cannot stop being amazed and reverent at the wonders of the Universe around me. It is hard to imagine that this just happened without the intervention of a power beyond man's comprehension. Anyone who denies the existence of a power beyond man's specific knowledge, lacks the necessary humility and objectivity which is vital for good scientific work." (Dr. Elie A. Shneour, quoted in *Church News*, March 12, 1966.)

Establish it as a fact that Christ did take up his body and appeared as a glorified, resurrected being, and you answer the question of the ages: "If a man die, shall he live again?" (Job 14:14.)

Disciples witnesses of resurrection

That the literal resurrection of Christ from the grave was a reality to the disciples who knew him intimately is a certainty. In their minds there was absolutely no doubt. They were witnesses of the fact; they knew because their eyes beheld, their ears heard, their hands felt the corporeal presence of the risen Redeemer.

Peter, the chief apostle, on the occasion when the eleven had met to choose one to take the place of Judas Iscariot, said, "Wherefore of these men . . . must one be ordained to be a witness with us of his resurrection." (Acts 1:21, 22.)

It always interests me to study about the class of men who surrounded the apostles at that time, from whom the apostles chose this special witness.

They were men who had been "witnesses" of the resurrection. Only such a one was considered eligible and worthy to be chosen as one of the Twelve Apostles.

On another occasion Peter declared before their enemies, the very men who had put Jesus to death on the cross: "Ye men of Israel, hear these words. . . . This Jesus hath God raised up, whereof we all are witnesses." (Acts 2:22, 32.)

Of the value and significance of the nearness and intimacy of the authors of the epistles, the author Beverly Nichols writes:

"[They] were within hailing distance, historically, of Christ; at any rate, when their ideas, which they afterwards transmitted to paper, were formed. The winds had hardly had time to efface the sacred print of his steps in the sands over which He walked. The rain had hardly had time to wash away, with its callous tears, the blood from the rotting wood of the deserted cross.

"Yet these men knew—I can't go on using the word 'believe,' which is far too vapid and colourless—that God had descended to earth in the shape of a certain man, that this man had met an obscene and clownish death, and that the grotesque mode of his dying had redeemed mankind from sin. They knew, moreover, that He had risen from the dead on the third day and ascended into heaven." (Beverly Nichols, *The Fool Hath Said* [New York: Doubleday, 1936], pp. 56-57.)

Nearness to the event gives increased value to the evidence given by the apostles. A deeper value of their testimony lies in the fact that with Jesus' death the apostles were stricken with discouragement and gloom. For two and one-half years they had been upheld and inspired by Christ's presence. But now he was gone. They were left alone, and they seemed confused and helpless. Not with timidity, not with feelings of doubt, gloom, and discouragement is a skeptical world made to believe. Such wavering, despairing minds as the apostles possessed on the day of the crucifixion could never have stirred people to accept an unpopular belief and to die martyrs to the cause.

Sustained by Revelation

What, then, was it that suddenly changed these disciples to confident, fearless, heroic preachers of the gospel of Jesus Christ? It was the revelation that Christ had risen from the grave. "His promises had been kept, His Messianic mission fulfilled."

I urge all within the sound of my voice to consider carefully the testimonies of these eyewitnesses as recorded in the New Testament, whose honesty is not questioned even by skeptical criticism.

That the spirit of man passes triumphantly through the portals of death into everlasting life is one of the glorious messages given by Christ, our Redeemer. To him this earthly career is but a day and its closing but the setting of life's sun. Death, but a sleep, is followed by a glorious awakening in the morning of an eternal realm. When Mary and Martha saw their brother only as a corpse in the dark and silent tomb, Christ saw him still a living being. This fact he expressed in the two words: ". . . Lazarus sleepeth. . . ." (John 11:11.)

If everyone participating in Easter services knew that the crucified Christ actually rose on the third day—that after having greeted others and mingled with others in the spirit world, his spirit did again reanimate his pierced body, and after sojourning among men for the space of forty days, he ascended a glorified soul to his Father—what benign peace would come to souls now troubled with doubt and uncertainty!

Resurrection, the consummation of His earthly mission

The Church of Jesus Christ of Latter-day Saints stands with Peter, with Paul, with James, and with all the other early apostles who accepted the resurrection not only as being literally true, but as the consummation of Christ's divine mission on earth.

The risen Lord appeared to the Prophet Joseph Smith

Eighteen hundred years after Jesus died upon the cross, the Prophet Joseph Smith declared that the risen Lord appeared to him, saying: ". . . I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.)

Later, speaking of the reality of this vision, he testifies as follows: ". . . I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation." (Joseph Smith 2:25.)

Other modern witnesses

If Joseph Smith's testimony stood alone, it would be, as Christ said of his testimony when he spoke of himself, of no avail; but Jesus had God's testimony and that of the apostles. And Joseph Smith had other witnesses whose testimonies cannot be questioned. Three witnesses corroborated Joseph Smith's testimony, the truth of which was made known by the appearance to them of the Angel Moroni.

Confirming the irrefutable testimony of Christ's early apostles, The Church of Jesus Christ of Latter-day Saints proclaims the glorious vision of the Prophet Joseph Smith:

The Testimony: "That he lives!"

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

In the light of such unimpeachable testimonies as given by the ancient apostles—testimonies dating from a few years subsequent to the event itself—in the light of that most marvelous revelation in this age of the living Christ, it seems difficult indeed to understand how men can still reject him and can doubt the immortality of man.

World need today: Unwavering faith in Christ

An unwavering faith in Christ is the most important need of the world today. It is more than a mere feeling. It is power that moves into action, and should be in human life the most basic of all motivating forces.

It was in this sense that an eminent doctor of medicine, who had but recently lost his mother in death, admonished his students to keep their faith. Said he, "Those of you who have discarded faith will live to regret it. There are times such as this when you lose a loved one by death that science is entirely inadequate. I commend you to think seriously about these matters. They give comfort and solace which can be obtained in no other way. Many have discarded religion because it appears unscientific. I believe you will find in the last analysis that Faith is scientific."

Death as natural as birth

There is no cause to fear death; it is but an incident in life. It is as natural as birth. Why should we fear it? Some fear it because they think it is the end of life, and life often is the dearest thing we have. Eternal life is man's greatest blessing.

If only men would "do his will," instead of looking hopelessly at the dark and gloomy tomb, they would turn their eyes heavenward and know that Christ is risen!

No man can accept the resurrection and be consistent in his belief without accepting also the existence of a personal God. Through the resurrection Christ conquered death and became an immortal soul. "My Lord and my God" (John 20:28) was not merely an idle exclamation of Thomas when he beheld his risen Lord. Once we accept

Christ as divine, it is easy to visualize his Father as being just as personal as he; for, said Jesus, ". . . he that hath seen me hath seen the Father. . . ." (John 14:9.)

The Son of the living God

The Church of Jesus Christ of Latter-day Saints declares to all the world that Christ is the Son of God, the Redeemer of the world! No true follower is satisfied to accept him merely as a great reformer, the ideal teacher, or even as the one perfect man. The Man of Galilee is—not figuratively, but *literally*—the Son of the living God.

The immortality of man

Belief in the resurrection connotes also the immortality of man. Jesus passed through all the experiences of mortality just as you and I. He knew happiness, he experienced pain. He rejoiced as well as sorrowed with others. He knew friendship. He experienced, also, the sadness that comes through traitors and false accusers. He died a mortal death even as you will. Since Christ lived after death, so shall you, and so shall I, and so shall your soldier boy who gives his life on the battlefield.

Jesus was the one perfect man who ever lived. In rising from the dead, he conquered death and is now Lord of the earth. How utterly weak, how extremely foolish is he who would willfully reject Christ's way of life, especially in the light of the fact that such rejection leads only to unhappiness, misery, and even to death!

"Born again"

No man can sincerely resolve to apply in his daily life the teachings of Jesus of Nazareth without sensing a change in his whole being. The phrase "born again" has a deeper significance than what many people attach to it. This changed feeling may be indescribable, but it is real. Happy is the person who has truly sensed the uplifting, transforming power that comes from this nearness to the Savior, this kinship to the living Christ. I am thankful that I know that Christ is my Redeemer.

He is the first step to everlasting peace

When Christians throughout the world have this faith coursing in their veins, when they feel a loyalty in their hearts to the Resurrected Christ and to the principles connoted thereby, mankind will have taken the first great step toward the perpetual peace for which we daily are praying. Reject him and the world will be filled with hatred and drenched in blood by recurring wars.

Members of the Church of Christ are under obligation to make the sinless Son of Man their ideal. He is the one perfect being who ever walked the earth; the sublimest example of nobility; godlike in nature; perfect in his love; our Redeemer; our Savior; the immaculate Son of our Eternal Father; the Light, the Life, the Way.

The message of the resurrection

As Christ lives after death, so shall all men, each taking that place in the next world for which he is best fitted.

The message of the resurrection, therefore, is the most comforting, the most glorious ever given to man, for when death takes a loved one from us, our sorrowing hearts are assuaged by the hope and divine assurance expressed in the words: *"He is not here; he is risen!"*

With all my soul I know that death is conquered by Jesus Christ, and because our Redeemer lives, so shall we. I bear you witness that he does live. I know it, and I hope you know that divine truth.

May all mankind some day have that faith, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

President David O. McKay, president of the Church, has just spoken to us.

The Choir and the congregation will now join in singing, "Christ the Lord is Risen Today."

Singing, Choir and congregation, "Christ, the Lord is Risen Today."

President Hugh B. Brown:

For the benefit of the television and radio audience who have just tuned in we again announce that the Church is assembled in the historic tabernacle on Temple Square in Salt Lake City.

Elder Thomas S. Monson of the Council of the Twelve will now address us.

ELDER THOMAS S. MONSON

Of the Council of the Twelve Apostles

Spring has returned to the community of Franklin, Idaho. One can hear the ever-welcome chirp of the robin and see the beauty of the first daffodil. Seemingly overnight, the drab brown grass of winter turns to a verdant green. Soon plows will turn the earth, seeds will be planted, and a new cycle of life will commence. Tucked away from the bustle of activity and snuggled against the friendly hills is the town cemetery.

Just three weeks ago a new grave was opened—not a large one—and a tiny casket was lowered into mother earth. Three lines appear on the attractive headstone:

MICHAEL PAUL SHUMWAY
Born: October 24, 1965
Died: March 14, 1966

May I introduce you to the Shumway family. They are my neighbors here in Salt Lake City, Utah. Mark and Wilma Shumway and each of the children always greet you with a friendly smile or a wave of the hand. They brighten a neighborhood. They are good people.

Can you imagine the happiness in the family home on that 24th day of October when little Michael was born. Father was proud, brothers and sisters were excited, Mother was humble, as they welcomed this sweet new blossom of humanity, fresh fallen from God's own home, to flower on earth. Happy months followed.

Then came that fateful night in March when little Michael was called to his heavenly home and the breath of life was gone. As I visited with Mark and Wilma, so bowed down with grief from the loss of their precious son, I noticed one of Michael's tiny toys as it rested near the crib. I remembered the words of Eugene Field's masterpiece, "Little Boy Blue":

"The little toy dog is covered with dust,
But sturdy and stanch he stands;
And the little toy soldier is red with rust,
And his musket molds in his hands.
Time was when the little toy dog was new,
And the soldier was passing fair,
And that was the time when our Little Boy Blue
Kissed them and put them there.

" 'Now, don't you go till I come,' he said,
'And don't you make any noise!'
So toddling off to his trundle-bed,
He dreamed of the pretty toys.
And as he was dreaming, an angel song
Awakened our Little Boy Blue,—
Oh, the years are many, the years are long,
But the little toy friends are true.

"Ay, faithful to Little Boy Blue they stand,
Each in the same old place,
Awaiting the touch of a little hand,
The smile of a little face.
And they wonder, as waiting the long years through,
In the dust of that little chair,
What has become of our Little Boy Blue
Since he kissed them and put them there."

There are many toy dogs and many toy dolls that belonged to many boys and girls who lived and then were taken from us. And while the toys may wonder while they wait, anxious parents need not wonder. The revealed word of a loving Heavenly Father pro-

vides answers to questions of the heart.

Mark and Wilma, could you gather your little ones around as we discuss some of these answers. There are many hundreds of thousands of others, perhaps millions, listening in, but they may benefit from our conversation; for who hasn't lost a mother, a father, a sister, a brother, a son, or a daughter?

"If a man die, shall he live again?"

Every thoughtful person has asked himself that question best phrased by Job of old: "If a man die, shall he live again?" (Job 14:14.) Try as we may to put the question out of our thoughts, it always returns. Death comes to all mankind. It comes to the aged as they walk on faltering feet. Its summons is heard by those who have scarcely reached midway in life's journey, and often it hushes the laughter of little children.

In Paul's message to the Hebrews, he declared: ". . . it is appointed unto men once to die. . . ." (Heb. 9:27.) While death is inevitable, it can best be understood when we learn of life, even eternal life.

Life on earth does not mark the beginning of our existence. The poet William Wordsworth wrote:

"Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!"
("Ode on Intimations of Immortality from Recollections of Early Childhood.")

And who can fail to be sobered by the declaration of the prophet Jeremiah: "Then the word of the Lord came unto me, saying,

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:4-5.)

In the wisdom of God, an earth was created upon which man might dwell. Genesis records that the earth was without form and void, and darkness was upon the face of the deep. Then God said, "Let there be light: and there was light."

"Let there be a firmament . . . ," and there was a firmament.

"Let the earth bring forth grass, . . ." and the earth brought forth grass. (Gen. 1:3, 6, 11.) He made the fowls of the air, the creatures of the water, the beasts of the earth.

And then "God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27.) To man was given dominion over every living thing. Earth became a proving ground, a testing station, a provider of needed experience.

We laugh, we cry, we work, we play, we love, we live. And then we die. And dead we would remain but for one man and his mission, even Jesus of Nazareth. Born in a stable, cradled in a manger, his birth fulfilled the inspired pronouncements of many prophets. He was taught from on high. He provided the life, the light, and the way. Multitudes followed him. Children adored him. The haughty rejected him. He spoke in parables. He taught by example. He lived a perfect life. Through his ministry blind men saw, deaf men heard, and lame men walked. Even the dead returned to life.

Though the King of kings and Lord of lords had come, he was accorded the greeting given to an enemy or a traitor. There followed a mockery that some called a trial. Cries of "Crucify him, crucify him," filled the air. (John 19:6.) Then commenced the climb to Calvary's Hill.

He was ridiculed, reviled, mocked, jeered, and nailed to a cross amidst shouts of "Let Christ the King of Israel descend now from the cross, that we may see and believe." (Mark 15:32.) "He saved others; himself he cannot save." (Matt. 27:42.) "If thou be Christ, save thyself. . . ." (Luke 23:39) His response: "Father, forgive them; for they know not what they

do." (Luke 23:34.) ". . . into thy hands I commend my spirit: and having said thus: he gave up the ghost." (Luke 23:46.) His body was placed by loving hands in a sepulcher hewn of stone.

On the first day of the week, very early in the morning, Mary Magdalene and the other Mary came unto the sepulcher. To their astonishment, the body of their Lord was gone. Luke records that two men in shining garments stood by them and said: "Why seek ye the living among the dead?

"He is not here, but is risen. . . ." (Luke 24:1, 5-6.) Job's question, "If a man die, shall he live again?" had just been answered.

The sacred scripture records the events following his ascension. However, today, as always, the skeptic's voice challenges the word of God, and each man must choose to whom he shall listen. Clarence Darrow, the famous lawyer and agnostic, declared, "No life is of much value, and every death is but a little loss." Schopenhauer, the German philosopher and pessimist, wrote: "To desire immortality is to desire the eternal perpetuation of a great mistake." And to their words are added those of new generations as foolish men crucify the Christ anew. For they modify his miracles, doubt his divinity, and reject his resurrection.

Robert Blatchford, in his book *God and My Neighbor* attacked with vigor the accepted Christian beliefs, such as God, Christ, prayer, and immortality. He boldly asserted: "I claim to have proved everything I set out to prove so fully and decisively that no Christian, however great or able he may be, can answer my arguments or shake my case." He surrounded himself with a wall of skepticism. Then a surprising thing happened. His wall suddenly crumbled to dust. He was left exposed and undefended. Slowly he began to feel his way back to the faith he had scorned and ridiculed. What had caused this profound change in his outlook? *His wife died.* With broken heart, he went into the room where lay all that was mortal of her. He looked at the face he loved so well. Coming out he said to a friend: "It is she and yet it is not she. Everything is changed. Something that was there before is taken away. She is not the same. What can be gone if it be not the soul?"

Later he wrote: "Death is not what some people imagine. It is only like going into another room. In that other room we shall find . . . the dear women and men and the sweet children we have loved and lost." (*God and My Neighbor* [Chicago: Charles H. Kerr and Company].)

Testimony against the skeptics

Against the philosophy rampant in today's world—a doubting of the authenticity of the Sermon on the Mount, an abandonment of Christ's teachings, a denial of God, and a rejection of his laws—we seek a point of reference, an unimpeachable source, even a testimony of eye witnesses. Stephen, doomed to the cruel death of a martyr, looked up to heaven and cried: ". . . I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:56.) Saul, on the road to Damascus, had a vision of the risen, exalted Christ. Peter and John also testified of the risen Christ.

Who can help but be penetrated by the stirring testimony of Paul at Corinth? He declared "that Christ died for our sins according to the scriptures;

"And that he was buried, and that he rose again the third day according to the scriptures:

"And . . . was seen of Cephas, then of the twelve;

"After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present. . . .

"After that, he was seen of James; then of all the apostles.

And ". . . he was seen of me. . . ." (I Cor. 15:3-8.)

To the agnostic, the skeptic, the reviler, I ask, "Agnostic, can you answer?" "Skeptic, can you save?" "Reviler, can you redeem?"

God the Eternal Father spoke to the multitude on this continent and said: "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

". . . as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven, . . .

". . . he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

". . . I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world. . . ." (3 Ne. 11:7-11.)

"Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

"And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

"Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him." (3 Ne. 11:14, 16-17.)

God so loved the world . . ."

This loving God who introduced his crucified and resurrected Son was not a God lacking in body, parts, or passions—the God of a man-made philosophy. Rather, God our Father has ears with which to hear our prayers. He has eyes with which to see our actions. He has a mouth with which to speak to us. He has a heart with which to feel compassion and love. He is real. He is living. We are his children made in his image. We look like him and he looks like us.

This is the God who so loved the world that he gave his Only Begotten Son that we might have everlasting life.

To you, Wilma and Mark Shumway, and to all who have loved and lost a dear one, he provides the courage to say, ". . . the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1:21.) As you and your children journey to the family home in Franklin, Idaho, where tenderly and lovingly you will place the flowers of springtime on that tiny grave, your eyes may be moist with tears, but your hearts will burn with the knowledge that the bands of death have been broken and that members of your family, though now separated by death, will one day be reunited to share the blessings of eternal life.

With all my heart and the fervency of my soul, I lift up my voice in testimony today as a special witness and declare that God does live. Jesus is his Son, the Only Begotten of the Father in the flesh. He is our Redeemer; he is our Mediator with the Father. He it was who died on the cross to atone for our sins. He became the first fruit of the resurrection. Oh, sweet the joy this sentence gives, "I know that my Redeemer lives!" and may the whole world know it and live by that knowledge, I humbly pray in the name of Jesus Christ, the Lord and Savior. Amen.

President Hugh B. Brown:

He to whom you have just listened is Elder Thomas S. Monson of the Council of the Twelve.

The Tabernacle Choir will now sing "Ye Now Are Sorrowful," with JoAnne Ottley as soloist, and following an organ interlude, Elder Harold B. Lee of the Council of the Twelve will be our concluding speaker.

The Choir sang, "Ye Now Are Sorrowful," JoAnne Ottley, soloist.

Organ interlude, Alexander Schreiner, organist.

President Hugh B. Brown:

Elder Harold B. Lee of the Council of the Twelve will give the concluding address.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

My prayer is that what I say in these next few moments may not be out of harmony with what has seemed to be the theme of this great conference, which has, among other things, impressed upon us the vital importance of keeping the commandments of God as an effective hedge against the evils of our day. Many questions are asked today as the disturbed conditions in the world become more confusing and appalling to our people and to others who are shocked by the continuance of undeclared wars and by the spectacle of government affairs and some private and public businesses being dominated, in many instances, by official mandate rather than by due legislative processes. We see rebellion against the law, which approaches anarchy when leaders openly incite riots against law and order; we are witnessing the constant parading of ugly and soul-destroying, lewd, and provocative literature, theatricals, and radio and television shows. We hear vicious attacks on public officials without the opportunity being given to them to make a defense or a rebuttal to the evil diatribes and character assassinations that tend to discourage worthy men from accepting appointments to public offices. These are but a few of the ills that afflict us in our so-called modern age.

In the midst of all this, we hear our faithful people asking these questions over and over again: Are we living in the last days? Is there a sure way we can know the false from the true? Does the Church take any position in these matters? Is the devil on the loose? Has the Church a defense against these terrifying circumstances?

Sure guides to truth

To all of these questions, the answers are unwavering: Yes, we are living in the last days. There are sure guides to truth if church members will use them. The Church is a continuing revolution against any and all norms of society that fall below the gospel standards. Within the gospel of Jesus Christ may be found the solution to every problem confronting us that will enable us to find happiness here and eternal life in the world to come. Yes, the devil is certainly on the loose. The Church indeed has within itself the most effective possible defense against these ungodly and terrifying conditions.

The conflict with evil

My text for this brief address sets out in clearness the eternal contest with the evil forces among us. The Apostle Paul admonished the Saints of Ephesus:

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:11-12.)

Love and obedience

This profound admonition was preceded by pertinent instructions that impress the very present needs of today. There must be the love of a husband for his wife and the love of a wife for her husband, and children must be obedient to parents. The Apostle Paul drew a parallel between the reverence for and love of parents and children in the home to the love of the Master for his Church, and then concluded with these words: "Finally, my brethren, be strong in the Lord, and in the power of his might." (Eph. 6:10.)

All with righteous desires are opposed to sin. Some years ago I participated in a panel discussion at the University of Utah with public officials, businessmen, and a district judge, as well as professional men of the university. The district judge made a profound statement when he declared

that the great need in the fight against lawlessness, against immorality, against atheism, socialism, Communism, or other related ills is faith in the Lord Jesus Christ. Our city attorney had accompanied me, I being a city official at the time. To him the comment of the judge about faith as a weapon against sin was sheer stupidity and a pompous display of religious bigotry. As I have thought about the statement of the judge, I have recalled a wise observation by one of my esteemed colleagues: "Beautiful roses," he said, "do not grow unless the roots of the parent bush are planted in rich, fertile soil—watered and cultivated and carefully nurtured by the hand of a master gardener. Likewise, beautiful flowers of virtue, honesty, integrity, or sobriety do not blossom in a human soul unless his feet are firmly planted on a testimony of the divine mission of the Lord and Savior Jesus Christ." (Charles A. Callis, formerly of the Council of the Twelve.)

Knowledge of God's word

Despite the sarcasm of my nonmember attorney friend, the judge in the panel discussion was right. My knowledge of the Lord's word concerning sin and my experience in dealing with human problems have taught me that the judge was close to the mark. We must know the truth, for the truth only will make us free from the pitfalls of evil. Knowledge of and love for the Son of God as a perfected being will bring heaven close when temptations are near.

The Apostle Paul closed his sermon to the Ephesians with these meaningful words: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness:

"And your feet shod with the preparation of the gospel of peace;

"Above all, taking the shield of faith. wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. . . ." (Eph. 6:14-18.)

To the Corinthians, the Apostle Paul set forth in plainness that his teachings would not be from his learning in secular fields in which he was a recognized scholar. His pledge to them as a preacher of righteousness and truth was significant:

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

"For I determined not to know any thing among you, save Jesus Christ, and him crucified. . . .

Faith in the wisdom of God

"That your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:1-3, 5.) I would that all who are called to high places in the Church would determine, as did the Apostle to the Gentiles, to know and to preach nothing save Jesus Christ and him crucified.

We are told plainly in the revelations that the fruits of the true gospel of Jesus Christ are unity and harmony. The following from a revelation while the Church was young and the leaders inexperienced plainly declares that the gospel in its fullness was given to overcome contention. Listen to his words:

"Yea, and I will also bring to light my gospel . . . and shall bring to light the true points of my doctrine, yea, and the only doctrine which is in me.

"And this I do that I may establish my gospel, that there may not be so much contention; yea, Satan doth stir up the hearts of the people to contention concerning the points of my doctrine; and in these things they do err, for they do wrest the scriptures and do not understand them." (D&C 10:62-63.)

Then the Lord has declared something more, which all of us as leaders and teachers should heed:

"Behold, this is my doctrine—who-

soever repenteth and cometh unto me, the same is my church.

"Whosoever declareth more or less than this, the same is not of me, but is against me; therefore he is not of my church.

"And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my rock, and the gates of hell shall not prevail against them.

"And now, remember the words of him who is the life and light of the world, your Redeemer, your Lord and your God." (D&C 10:67-70.)

"I say unto you, be one; and if ye are not one, ye are not mine." (D&C 38:27.)

Harmony evidence of oneness

The absolute test of the divinity of the calling of any officer in the Church is this: Is he in harmony with the brethren of that body to which he belongs? When we are out of harmony, we should look to ourselves first to find the way to unity. A wise man has given us the key to his development in his unforgettable statement; here are his wise words: "If there was any 'key' to this process of growing up, it lay in the systematic effort I made to subject myself to critical self-appraisal. As I came to know myself, I acquired a better understanding of other people." (Bernard Baruch.)

Martin Harris, you remember, was warned particularly to repent of his sins, for he sought the praise of the world. (D&C 58:39.) I suppose the love of praise and adulation of the world is the beginning of the downfall of many men. Alma, a prophet of the Book of Mormon, seemed to make it clear that the sowing of the seeds of hatred, suspicion, and contention in any organization is destructive of the purpose of life and unbecoming to the children of God.

This is a part of a great sermon delivered by this ancient prophet: "And he commanded them that they should teach nothing save it were the things which he had taught, and which had been spoken by the mouth of the holy prophets.

"Yea, even he commanded them that they should preach nothing save it were repentance and faith on the Lord, who had redeemed his people.

"And he commanded them that there should be no contention one with another, but that they should look forward with one eye, having one faith and one baptism, having their hearts knit together in unity and in love one towards another.

"And thus he commanded them to preach. And thus they became the children of God." (Mosiah 18:19-22.)

Power of the works of God

A few years ago while touring the missions of South America, I heard President William Grant Bangerter of the Brazilian Mission make some interesting comments. He reported that there had been a wave of incidents in which evil spirits were afflicting the missionaries and the Saints. At every conference the missionaries were relating experiences they were having with evil spirits. The intensity of their influence was frightening. The mission president admonished them to cease talking about the works of the devil in the future and instead teach with power the works of the Lord and bear testimony of his works among them. There was an almost immediate cessation of the power of the evil spirits when the people confined their testimonies to the works of the Lord rather than of Satan, the mission president told me.

We should all learn that the fundamentals of gospel teachings are the Lord's weapons against evil and sins of all kind, whether they be political dangers, immorality, threatened family disasters, or any other sinister afflictions among us.

One wise teacher, the superintendent of California schools, has said: You don't train a boy to refrain from burglary by teaching him how to manipulate the tumblers of a safe in the dark; neither do you teach him to avoid immorality by teaching him all about sex in the school room. (Dr. Max Rafferty, in *The Salt Lake Tribune,* 1964.) By the same token,

you don't teach people to avoid Communism by telling them all about Communism or to avoid murderous acts of violence by constantly telling horror stories.

Freedom and obedience

President David O. McKay has said it better than I can. "In these days of uncertainty and unrest, liberty-loving people's greatest responsibility and paramount duty is to preserve and proclaim the freedom of the individual, his relationship to Deity, and the necessity of obedience to the principles of the gospel of Jesus Christ. *Only thus will mankind find peace and happiness.*" (President David O. McKay, *The Improvement Era,* Dec. 1962, p. 903.)

I should like to read that again because it is the key to what I am trying to say: "In these days of uncertainty and unrest, liberty-loving people's greatest responsibility and paramount duty is to preserve and proclaim the freedom of the individual, his relationship to Deity, and the necessity of obedience to the principles of the gospel of Jesus Christ. *Only thus will mankind find peace and happiness.*"

Man's relationship to Deity

The conclusions we must reach are inescapable as we ponder these profound declarations. One who has an abiding conviction concerning God, who has faith in his relationship to Deity and the necessity of obedience to the principles of the gospel of Jesus Christ, who believes in and has a love for the Son of God, and who has a feeling of certainty as to the immortality of the soul can successfully combat sin and unrighteousness in any guise.

Ours, then, must be a positive rather than a negative approach, as indicated by these divine instructions. The Lord has explained this in his preface to his revelations in our day, as he tells us the value of the scriptures and why the fullness of gospel teachings was given to us today. He said:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

"But that every man might speak in the name of God the Lord, even the Savior of the world;

"That faith also might increase in the earth;

"That mine everlasting covenant might be established;

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

"Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding.

"And inasmuch as they erred it might be made known;

"And inasmuch as they sought wisdom they might be instructed;

"And inasmuch as they sinned they might be chastened, that they might repent;

"And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time." (D&C 1:17-28.)

Beware false leaders

How much clearer can the Lord tell us the value of the gospel in keeping us from following false leaders up blind alleys?

The Lord has sounded a warning to all of us who hold responsible places in his kingdom in this day.

Said he:

"But there is a possibility that man may fall from grace and depart from the living God;

"Therefore let the church take heed and pray always, lest they fall into temptation;

"Yea, and even let those who are sanctified take heed also." (D&C 20:32-34.) The sanctified, as defined, are those who have a holiness of life and character—those who may have titles of high places in the Church.

A President of the Church has told us where we may expect to find false leaders:

"First," he said, "The hopelessly ignorant, whose lack of intelligence is due to their indolence and sloth. . . .

"Second—The proud and self-vaunting ones, who read by the lamp of their own conceit; who interpret by rules of their own contriving; who have become a law unto themselves, and so pose as the sole judges of their own doings." (President Joseph F. Smith, *Gospel Doctrine,* twelfth ed., p. 373.)

Allegiance to God

Ours is the great responsibility to become fully involved in the great drive going forward in the Church today: to impress parents with their responsibility to teach their own families in their homes and to have a completely correlated course of gospel teachings in church auxiliaries and priesthood quorums for the children, the youth, and the adults—all to the end that we might develop a gospel scholarship in the individual that will withstand in this evil day the forces that, without this abiding testimony of the gospel, would make us and our children prey to all the vices and false ideologies in the world.

May the Lord continue to pour out his knowledge upon his Church and give to all who are members, and indeed to all the honorable of the earth, attentive minds and obedient hearts, that he may indeed be an ensign to the world as prophesied when "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. . . ." (Isa. 2:3.)

For that I pray humbly for all of us as individuals and for the Church collectively.

The Master closed his last recorded sermon prior to his crucifixion with the words: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33.)

I humbly bear solemn witness to the life and mission of our Lord and Master, the Prince of Peace, in the name of Jesus Christ. Amen.

President Hugh B. Brown:

The stirring address to which you have just listened was given by Elder Harold B. Lee of the Council of the Twelve.

This memorable session of a great conference was highlighted today by an inspired and inspiring address by the President of the Church, President David O. McKay.

We wish to express our gratitude to the managers and operators and networks over 200 television and radio stations in offering their facilities as a public service to make the proceedings of this conference available to millions throughout North and South America, Europe, Africa and many other areas of the world. We appreciate the attendance here of educators, government officials, Church officials, and all visitors who have made this service so memorable.

We shall conclude this session of the conference by the Choir singing: "Lord Who Has Made Us For Thine Own." Following the singing the benediction will be pronounced by Elder Rodney A. Hansen, president of the Minidoka, Idaho Stake, and this conference will then be adjourned until 2:00 this afternoon.

The Salt Lake Tabernacle Choir sang "Lord, Who Has Made Us For Thine Own."

Elder Rodney A. Hansen, president of Minidoka Stake, pronounced the benediction.

SECOND DAY

AFTERNOON MEETING

The conference reconvened at 2:00 p.m., Saturday, April 9th, with President David O. McKay presiding and President N. Eldon Tanner, Second Counselor in the First Presidency, conducting. (President McKay, though not present in person, watched and listened to the service in his apartment by means of television.

The Ogden LDS Institute Chorale, Elder Ladd R. Cropper, conductor, furnished the music for this session.

Elder Roy M. Darley was at the console of the organ.

President N. Eldon Tanner:

Those who were present this morning, or who listened in over the radio or television, were privileged to hear the inspiring message from our prophet, David O. McKay. Though he is not with us in person this afternoon, he is with us in spirit, and is watching the session by television in his apartment. He has asked me to conduct the exercises this afternoon.

For the information of those who are tuned in by radio and television, we are pleased to announce that we are assembled in the historic Tabernacle on Temple Square in Salt Lake City, in the fourth session of the One Hundred Thirty-sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints.

These services are being broadcast in the Assembly Hall by television. Those standing in the doorways may possibly find seats in that building.

This session of the Conference will be broadcast as a public service over television and radio. We again express our appreciation for the service that is being rendered by these stations.

This morning's session, in addition to being broadcast direct, was videotaped for release over many television stations tomorrow morning (Easter Sunday) to the eastern and central parts of the United States.

A video-tape of the session this morning is now on its way by air, and will be telecast tomorrow morning in Hawaii.

Both of the sessions today will be re-broadcast over KSL Radio Station Sunday morning starting at one o'clock and will be heard in many parts of the United States and the world, including Canada, Mexico, Alaska, and the islands of the Pacific, and in New Zealand and Australia over KIRO Radio at Seattle.

We are pleased that this morning's session will reach a vast audience of listeners, both in the United States and abroad.

We have received some telegrams addressed to President McKay from the Irish Mission, from the Swiss Mission, from the Central British Mission, from the Southwest British Mission, the British South Mission, the Central German Mission, the North German Mission, the Australian saints and missionaries, and the French Mission. I shall not take time to read these telegrams, but we are very happy to receive them and know that our Conference is being seen and heard in those parts of the world.

We have been informed that a group of ninety Mormon servicemen, who are stationed in Tennessee and Kentucky, have been flown to Salt Lake City through the cooperation of the Air Force and are in attendance here this afternoon. We are certainly pleased to have them with us, and welcome them, and pray that the blessings of the Lord will attend them here and always.

We are pleased to note also in attendance this afternoon special guests, prominent State and City officials, and leaders in educational circles. We extend a hearty welcome to them, and to all who are attending here today, and to those who are listening in.

President McKay joins in extending a most cordial welcome to our vast

unseen audience, and to all who are gathered in this historic building.

We should like again to express our appreciation for these lovely flowers that are here on the rostrum in front of you and in different parts of the building, and would especially like to make note of these two vases of flowers on either side of me which have been presented to us by the Hopi Indians.

The singing for this afternoon's session will be furnished by the Ogden LDS Institute Chorale, conducted by Brother Ladd R. Cropper, with Brother Roy M. Darley at the organ.

We are exceedingly pleased to have these young men and women with us this afternoon, and extend a hearty welcome to them.

We shall begin these services by the choir singing, "The Forty-sixth Psalm," conducted by Brother Cropper.

The invocation will be offered by Elder Ralph J. Hill, formerly president of the Texas Mission.

Singing: "The Forty-Sixth Psalm."
Prayer: Ralph J. Hill, formerly President of the Texas Mission.

President N. Eldon Tanner:

The invocation was just offered by Elder Ralph J. Hill, formerly president of the Texas Mission.

Sister Isaacson has asked that I express on behalf of President Isaacson and the family their appreciation of your faith and prayers in his behalf. He is listening in and is glad to be with us in spirit.

The Ogden Institute Chorale will now favor us with "A Prophet Stood." This was inspired by and dedicated to our beloved prophet, President David O. McKay. The lyrics and music were written by Sister Lorraine S. Wilkinson. President McKay, who is listening in, has asked that I express to the choir his appreciation for this number.

Following this number Spencer W. Kimball of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder Alma Sonne.

Singing: "A Prophet Stood"
Elder Spencer W. Kimball of the Council of the Twelve will be our first speaker.
Brother Kimball:

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

One night I lay awake thinking through the problems of the day. All week there had filed by my desk people—wonderful people—some bowed in grief and anguish of soul; others learning repentance through life's penalties; some frustrated in their marital upsets, in their moral aberrations, in their financial reverses, and in their spiritual deficiencies.

These people were good people basically; but as they traveled, they had found difficulty in staying on the main thoroughfare and had deviated on side roads; they had forgotten covenants and postponed putting into effect their good resolutions.

"Forgotten wedges"

There came to my mind an article by Samuel T. Whitman entitled "Forgotten Wedges." I had learned to use wedges when I was a lad in Arizona, it being my duty to supply wood for many fires in the big house. May I quote Whitman:

"The ice storm wasn't generally destructive. True, a few wires came down, and there was a sudden jump in accidents along the highway. Walking out of doors became unpleasant and difficult. It was disagreeable weather, but it was not serious. Normally, the big walnut tree could easily have borne the weight that formed on its spreading limbs. It was the iron wedge in its heart that caused the damage.

"The story of the iron wedge began years ago when the white-haired

farmer was a lad on his father's homestead. The sawmill had then only recently been moved from the valley, and the settlers were still finding tools and odd pieces of equipment scattered about. . . .

"On this particular day, it was a faller's wedge—wide, flat, and heavy, a foot or more long, and splayed from mighty poundings. The path from the south pasture did not pass the woodshed; and, because he was already late for dinner, the lad laid the wedge . . . between the limbs of the young walnut tree his father had planted near the front gate. He would take the wedge to the shed right after dinner, or sometime when he was going that way.

"He truly meant to, but he never did. It was there between the limbs, a little tight, when he attained his manhood. It was there, now firmly gripped, when he married and took over his father's farm. It was half grown over on the day the threshing crew ate dinner under the tree. . . . Grown in and healed over, the wedge was still in the tree the winter the ice storm came.

"In the chill silence of that wintry night, with the mist like rain sifting down and freezing where it fell, one of the three major limbs split away from the trunk and crashed to the ground. This so unbalanced the remainder of the top that it, too, split apart and went down. When the storm was over, not a twig of the once-proud tree remained.

"Early the next morning, the farmer went out to mourn his loss. 'Wouldn't have had that happen for a thousand dollars,' he said. 'Prettiest tree in the valley, that was.'

"Then, his eyes caught sight of something in the splintered ruin. 'The wedge,' he muttered reproachfully. 'The wedge I found in the south pasture.' A glance told him why the tree had fallen. Growing edge-up in the trunk, the wedge had prevented the limb fibers from knitting together as they should."

Forgotten wedges! Hidden weaknesses grown over and invisible, waiting until some winter night to work their ruin. What better symbolizes the presence and the effect of sin in our lives?

This brings to my memory some verses I heard long years ago entitled:

Jim Died Today

Around the corner I have a friend,
In this great city which has no end;

Yet, days go by and weeks rush on,
And before I know it a year has gone.

And I never see my old friend's face;
For life is a swift and terrible race.

He knows I like him just as well
As in the days when I rang his bell

And he rang mine. We were younger then
And now we are busy tired men—

Tired with playing the foolish game;
Tired with trying to make a name;

Tomorrow, I say, I will call on Jim,
Just to show I'm thinking of him.

But tomorrow comes and tomorrow goes;
And the distance between us grows and grows

Around the corner! Yet miles away—
Here's a telegram, sir—"Jim died today!"

And that's what we get—and deserve in the end—
Around the corner, a vanished friend.

John's wedge

And, as I thought of Jim, I thought also of John, my trusted friend. He was well regarded in his community, honorable in business dealings, kindly. He frankly admitted his principal weakness. John was an inveterate chain smoker. Always a cigarette hung between his lips. It seemed as much a part of him as his ear or nose or finger. Sometimes we joked about his inseparable companion. He always chuckled and said, "Everybody is entitled to one weakness." And then in more sober moments, he would become pensive

and say, "I know it is bad, but it has hold of me like an octopus. Someday I'll conquer it." Yes, someday! But the days sped into years; his hair became thinner, his complexion more sallow; and there finally came a cough —a little hacking cough. It worried us who appreciated his good qualities, but there was little we could do.

I moved to Utah and saw him no more for many years. Time put on its running shoes, and years piled up; and one day I was on assignment in Phoenix when a mutual friend, knowing my affection for John, said, "Did you know he is in the hospital dying of lung cancer?" Dropping everything, I rushed to the hospital but almost too late. There he lay propped up in his bed, breathing irregular, painful gasps. I was glad he recognized me even for that single moment. His forced smile froze. His light went out. He had certainly intended to overcome the habit, especially after scientific research had confirmed the Lord's revelation, but his master dictator decreed otherwise.

Here he had lain in fear and alone, facing the inevitable. The cancer was too deep, too scattered, too entrenched.

I trembled as I saw him die, this friend of thirty years. He might have lived yet many years in health and happiness. And as I stood in awe and with head bowed low, I remembered another great tree that could not stand the storm because of forgotten wedges, slow death-dealing wedges. Tomorrow he would have thrown his cigarettes away, but that recreant tomorrow, that procrastinating tomorrow that supposedly never comes, was here. There would now never be another cigarette. The wedges had seen to that. And then there came to me the words of Ralph Parlett:

"Strength and struggle travel together. The supreme reward of struggle is strength. Life is a battle and the greatest joy is to overcome. The pursuit of easy things makes men weak. . . ."

Bottle wedge

My thoughts shifted to a little boy in Arizona with curly hair who sat upon my knee long years ago. His smile was beautiful and his laugh contagious. He grew into handsome manhood, but as he went through his teens, he carelessly threw into the forks of his walnut tree a bottle. In his sober moments he admitted it was bad for him. Tomorrow he would discard this little devil, his master. Yes, tomorrow!

When he was married, the bottle wedge was still in the tree and the fibers encasing it. With a hollow laugh, he passed it off and said he could certainly remove it tomorrow. The cursed thing was there when the children came. They loved this handsome dad! Yet, sometimes came strange situations they could not understand. Hardly could they believe this was their dad, so different he was at times—more and more frequent.

This bottle wedge was still there when the children were in their teens. They still could not comprehend how their father could be Dr. Jekyll yesterday and Mr. Hyde today, so wonderful he was when sober. Procrastination and the bottle wedge became deeper and deeper in his tree and engulfed by it. He had about reached the point of no return.

Years passed, and he entered my life again. He borrowed two dollars. On the spur of the moment, I did not realize what two dollars would buy and how desperate one could be for what two dollars would purchase. His hair was gray, his body sloppy fat, his eyes bleary, his laugh hollow. His children were now on their own. One son had died in a tavern, one had divorced three times. One day I found him in the gutter. The storm had come, the wedge was deeply imbedded. Yesterday, with self control, he could have defeated his enemy and been headed toward thrones and exaltations, but the yesterdays became tomorrows. And, as I helped him out of the gutter and for a moment to stand upon his feet, I sorrowed and remembered wedges—hidden wedges.

And, as I saw him fettered and enslaved, there came to my memory a paragraph from a modern writer, which I paraphrase:

History, which had yawned for thousands of years, stirred on her dust-covered couch, opened her eyes, and saw one more son of God become a fettered slave. She sighed, sat up, shook the dust from the pages of her voluminous book, glanced at the long list of victims, turned a fresh page, took up her pen and moistened it, and wrote another name.

"It is an old tale," she said, tiredly and hopelessly, as her old bones moved wearily to record again. "Millions have followed this highway through the ages of the past," she said, "depriving spouses, neglecting children, corrupting lives, destroying character." Then she remonstrated, "Why can I never sleep? Why must I continue on, recording distorted lives, corrupted civilizations—will men never learn?" (Taylor Caldwell, *The Earth Is the Lord's*, p. 414.)

Here were bottle wedges! the winds and whirlwind wedges, broken trees split open, branchless tree-made skeletons.

Bill

And then I remembered Bill. His was also a sad story. His beginnings were auspicious, his backgrounds good. Even his home life was better than average, but he was tiring of restraints.

He would enlist in the military service, where he could do what he wanted to do. A short training period and he was shipped abroad. Saigon was an intriguing city with its great river, its exotic nature, its strange people.

One day he relaxed his hold, yielded to impulse, made a contact that dropped him into a foreign world to him—a world of sin. His training came to his rescue and brought him to his knees in repentance. But the memory of man is short, and the sensations and demands of the carnal are insistent; and with abandon, he threw his wedge into the forks of his walnut tree. Some day he would remove the wedge and put it away where it belonged.

Under some pressures from associates, he began to smoke and then to drink, his inhibitions smothered. With his wedge in the forks of his tree, he was uncomfortable at first and his conscience hurt, but soon he seared it. Many months passed, and his military stint was nearing the end. On one of the many occasions when he had imbibed too freely, he pulled from his pocket a handful of coins and boasted loudly, "With these coins I can buy every kind of sin in the book." And he heedlessly proceeded to make his purchase. Long ago he had ceased to pray. How could he ask the Lord's blessings upon his sinful acts, perversions, and aberrations? Not long now and he would be done with this war business and would return to normal life. Surely he would remove the wedge then.

He did go home, but by now his mischief was entrenched, his habits of thought and action too deeply imbedded, his willpower too weak.

Fibers had grown over the wedge. Nothing short of major tree surgery could remove it now.

And then I remembered the story of the young farmer grown old and the walnut tree split apart, and I thought again: Forgotten wedges! Hidden wedges! And my heart was heavy. Then Horace Greeley's words came to me:

Self-mastery

"The height of a man's success is gauged by his self-mastery; the depth of his failure by his self-abandonment. There is no other limitation in either direction. And this law is the expression of eternal justice.

"He who cannot establish a dominion over himself will have no dominion over others, he who masters himself shall be king."

Wedges of conflicts

Then came the couple from Texas. In their prolonged conflicts, selfishness, and stubbornness, a wide chasm had deepened between them. Their relatives mourned for them, their leaders struggled with them, and their innocent children suffered from frustration, rebellion, and delinquency because of

these two potentially great souls. The beautiful love of 16 years ago was fast changing to hate; the long-ago trust was turning to bitterness; each was bent upon reforming the other. Argument, pressures, levers, and threats were used to bend the other to his and her will. And while they quarreled and manufactured venom in their incriminations and recriminations, they shriveled and wrinkled and dwarfed. The former great gentleman became a quarrelsome antagonist; the former lovely lady became a shrew. Two selfish people degenerated to wizened little pygmies. Their wedges had now been long in the tree. Some day he would conquer her. Some day she would win, justifying her position. Yes, they would tomorrow correct their errors, swallow their pride, neutralize their selfishness, and remove the wedge, but already it was tight in the forks.

Oh, how blind is self-centered, selfish man, with his ugly wedges!

These folks may never get their "chariot of the sun" as expressed by Ralph Waldo Emerson:

"Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he does not cheat his neighbor. Then all goes well. He has changed his market cart into a chariot of the sun."

And Phillips Brooks addressed such who permit themselves hatred and bitterness:

"You who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead tomorrow morning; you who are letting your neighbor starve, till you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy which you mean to give him some day; if you only could know and see and feel, all of a sudden, that 'the time is short.' How it would break the spell! How you would go instantly and do the thing which you might never have another chance to do!"

Power to remove wedges

And then, I applied the wedge story in another area. For more than a century the living gospel has been restored on the earth, and tens of thousands of missionaries have proclaimed to millions the true message. Their testimonies have touched many hearts that said, "Yes," but whose lips with human fears resisted their accepting the gospel toward their eternal welfare. They have trembled as the Holy Ghost whispered to their spirits, "It is true—embrace it," and yet poor excuses caused their postponing action. Numerous are those who all over the world have received the witness that the gospel is true, yet have postponed baptism. Great numbers have heard of the additional scripture, the Book of Mormon, which contains the fullness of the gospel, yet never have absorbed its truths. A million copies of it found their way in a million home libraries last year and other millions previously, yet procrastinating people have failed to complete their investigation and have remained estranged. "Tomorrow I will read it," they say; "another day I will invite the missionaries to teach me." But tomorrow is a sluggard and shifts along on leaden feet, and life goes on, and storms do come, and limbs are split, and trees do fall, and eternity approaches, and our sincere call goes unheeded.

Percy Adams Hutchison (1878-) gave this verse in his "Swordless Christ" (*Vicisti Galilee,* stanza 1):

"Ay, down the years, behold he rides,
The lowly Christ, upon an ass;
But conquering? Ten shall heed the call,
A thousand idly watch him pass."

And I wondered how many tens of thousands did hear his voice, felt an inner twinge of heart, felt impelled to follow, but lingered and procrastinated.

Procrastination intrenches the wedge

How many saw his smile and heard his sermons on the mount and were pricked in their hearts, but stopped to eat and sleep and work and play, and failed to heed?

Numerous ones must have jostled him in narrow streets of Jerusalem and turned around and looked the second time at him whom they had touched, but went their way to daily tasks and missed their opportunity.

How many heard the story of his walking on the water but were too busy with their selling fish in the market or herding sheep to ask the vital reasons and fathom the deep powers?

How many who saw him hanging there upon the cross saw only wood beams and nails and flesh and blood and made no effort to penetrate the purposes and the reasons: how one could choose to die such an ignominious death; how one could be so controlled in time of such excruciating pain; what were the reasons behind such treatment; what were the deep purposes; who was this "author of eternal salvation unto all them that obey him"? (Heb. 5:9.)

How many felt the stir that comes in human breasts when truth, pressed in upon them but pressured by minor exigencies, moves far away from their eternal destiny?

And then I think: Procrastination—thou wretched thief of time and opportunity!

When will men stand true to their one-time inspired yearnings?

Let those take care who postpone the clearing of bad habits and of constructively doing what they ought. "Some day I'll join the Church," says one. "I'll cease my drinking soon," says another. "One day I'll smoke no more," others pledge. "Some day we'll be ready for our temple sealings," promise a delayed-action husband and wife. "Some day, when they apologize, I'll forgive those who injured me," small souls say. "Some day I'll get my debts paid." "We'll get around soon to having our family prayers, and next week we'll start our home evenings." "We shall start paying tithing from our next pay check." Tomorrow—yes, tomorrow.

Wedges of flaws and sin

And then, we quote more lines from Whitman:

"Pride, envy, selfishness, dishonesty, intemperance, doubt, secret passions—almost numberless in variety and degree are the wedges of sin. And alas! almost numberless are the men and women who today are allowing sin to grow in the heart wood of their lives.

"The wedge is there. We know it is there. We put it there ourselves one day, when we were hurried and thoughtless. It shouldn't be there, of course. It is harming the tree. But we are busy so we leave it there; and in time, it grows over and we forget. The years slip swiftly by. Wintertime comes with its storms and ice. The life we prized so much goes down in the unspeakable loss of spiritual disaster. For years after the wedge had grown over, the tree flourished and gave no sign of its inner weakness. Thus it is with sin.

"Many a fine house on many a fine street has a wedge of sin within its elegance. And many a man who walks the streets in pride and arrogance of worldly success is an unrepentant sinner before God. Nevertheless, the wedge is there and in the end of its work is a fallen tree, split and shattered and worthless."

May the Lord bless us all that we may early recognize and remember and remove all wedges before they wreak their havoc in our lives, I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder Spencer W. Kimball of the Council of the Twelve has just spoken to us.

Elder Alma Sonne, Assistant to the Twelve, will now address us, and he will be followed by Elder Bruce R. McConkie, of the First Council of Seventy.

Elder Sonne

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

My brethren and sisters: Elder Kimball's remarks reminded me of the first memory gem I learned in Primary:

"Defer not till tomorrow to be wise,
Tomorrow's sun to thee may never rise."

(William Congreve, *Letter to Cobham.*)

Economically, the world at present is disturbed about inflation. And it has been stated that only a spiritual revival can prevent it from becoming a catastrophe. I am sure a spiritual revival would solve many problems in our country and elsewhere.

Thrift, self-reliance, work

But when all is said and done, the best hedge against inflation is the character of the people. New ideas, new methods, new departures from the beaten path will come and go, but fundamental things like thrift, self-reliance, and hard work will be restored in the final solution. Security does not come without preparation. Health and happiness cannot be bought or given. They are products of service and sacrifice. Only righteousness can exalt a nation and an individual. History has so proved. This was true 3,000 years ago and it is true today.

Economist testifies of value of righteousness

Roger Babson once said: "When Jesus appealed to people to give to the poor, He . . . had in mind the good of the giver even more than the good of the recipient." (Roger W. Babson, *If Further Inflation Comes* [Philadelphia: J. B. Lippincott Company, 1950], p. 201.)

He also said that the safest hedge against inflation is the Ten Commandments, especially the last, "Thou shalt not covet. . . ." He refers to changes that have come, like universal suffrage, the increase in transportation by means of the automobile and the airplane, the increase in vision through motion pictures and television. "Hearing," said he, "has multiplied a thousand times through the radio. Yet in the same period there has been almost no increase in the nation's character. . . . A sane faith and philosophy of life is of greater economic importance than the gold content of the dollar." (*Ibid*, p. 205.)

"Serve the God of this land"

I believe the United States of America will be free from bondage, economic and otherwise, ". . . if they will but serve the God of the land, who is Jesus Christ. . . ." (Eth. 2:12.) There is only one plan by which humanity can be saved and preserved, and that is the gospel of Jesus Christ in all of its wide ramifications.

We have moved forward so rapidly in the various avenues that we have lost our bearings. Thoughtlessness and expediency dominate our efforts to succeed.

The other night I asked a group of teen-agers to read the story of the Prodigal Son. Charles Dickens said: "It is the most beautiful story ever told." It is not difficult to picture that wayward son as he returned to his home, disappointed and ashamed —in rags and tatters. He had lost his inheritance, he had wasted his substance in riotous living, he had thrown away his opportunities, and he was now back where he started.

I reminded these youngsters that the greatest tragedy in human experience is a misspent life. Haphazard use of

time, money, and energy means a poor return, devoid of satisfaction and fraught with failure and uncertainty. The young people to whom I refer are the homemakers of tomorrow and the future citizens of our country.

Honor sacred covenants

To me there is no grander spectacle in this world than that of a young man and a young woman kneeling at the altar and joining hands in holy wedlock and pledging to each other their love and devotion for time and all eternity. It makes for stability. Such a union is not easily severed. It is a sacred covenant which cannot be broken except by sin and wrongdoing.

There is an old proverb that reads: ". . . thou shalt deliver him the pledge again when the sun goeth down. . . ." (Deut. 24:13.) In modern language it means: Keep your promises and hold sacred your covenants.

The task before us is to safeguard the moral and spiritual agencies required to preserve a healthy and God-inspired civilization.

The rock-foundation of such a civilization is a firm faith in the true and living God. Without such faith the soul has no anchorage and life has no purpose.

The unbeliever has no program,
He sees no future, he prepares for none;
He does not hear the voice of the prophets,
He has not looked beneath the crust of things,
He flounders and stumbles,
He lives in a vacuum;
He has no road to the future
And no rewards for right living.

He is negative, doubtful, and unprogressive. To him death is the end, and all hope is gone.

Avoid pitfalls of skepticism

To avoid the pitfalls of skepticism, our faith must be nourished and fostered by prayerful investigation, diligent research, and scriptural study, for God's plan of regeneration must be known to his children. Men cannot be saved in ignorance. The Church supplies the means and facilities for our growth and development. We are living in a day when our faith in the eternal values must be strengthened. We build our own fortifications against evil.

The great work which our Eternal Father has founded is destined to fill the whole earth. It will not fail, and no power, however great, can stop its progress. Small as it was in the beginning, destitute of influence and worldly advantages, it is a power that will continue to grow and increase. It will go forward through the power that is in it.

It cannot be understood unless it be "viewed with the eye of faith," for it is the product of faith. In other words, the person or persons who seek to understand it must have some knowledge of the power that founded it, the power that sustains it, and the power that goes with it in its operations in the world.

He will never forsake you

The Lord will never forsake his servants who stand at the head of his Church in any hour of extremity, when even strong men are tested and tried and when calamities and upheavals are threatening the stability and wisdom of men and nations.

Faith in God, in the immortality of the soul, and in the words of the prophets, living and dead, is more than a passive belief. It is the motive power in men's lives.

A man of faith makes decisions every day because of that faith; he knows where he is going; he rejects the unproven sophistries of the world; he can withstand the infidelity, the cynicism, the ridicule, and the groundless arguments of those who live without responsibility to God and without a program to guide them through the journey of life.

Those who deny God and his manifestations are a multitude in our day. They proceed without guide or compass. Their aims and ambitions are centered in the things of earth, and their conception of right and wrong is blurred.

The mission of the Church

Our mission as a Church is to teach the unbelievers and the uninformed the message of faith as it pertains to the gospel and the divine callings of Jesus Christ and Joseph Smith.

There is no other way, and the Church feels keenly its responsibility in this respect.

As a boy I remember attending church in a modest meetinghouse built by the early settlers of Cache Valley. My memory of that old chapel is very dim, but I recall the design painted on the wall behind the stand. On it were three messages.

In bold lettering on the top were the words: "Holiness to the Lord." It suggested worship. Below this expression of faith was another one which read: "Truth will prevail." Still further down and near the bottom were the words: "Truth crushed to earth will rise again." To me as a boy it meant one thing, the restored gospel of Christ. Truth was synonymous with Mormonism so called, and a revealed truth.

The power of faithfulness

I think, generally speaking, it was the opinion of all the Latter-day Saints who met there. They were solid and sound in their beliefs. They were now free to worship God in their own way. Their chief concern was the success of their settlements made ". . . far away in the West. . . ." ("Come, Come, ye Saints," *Hymns*, 13.) As I read their history and review their achievements, I conclude they were not mistaken nor led astray by selfish leaders. They had found the truth—the truth which, as Jesus taught, would make them free.

They read the Bible, the Book of Mormon, the Pearl of Great Price, and modern revelations. The contents of these books were facts, not opinions. The prophets did not speculate. They spoke as one who knows. There are no books so positive and forthright as the scriptures, modern and ancient. The prophets did not support their messages by argument. These messages were self-evident.

Most of the pioneers who came to the valleys of the mountains are now gone. They had faced relentless opposition and severe persecution, but here they were in their Zion, worshipping the true and living God. It was all in fulfillment of prophecy and they were happy and satisfied. Their spirit was unconquerable, their faith never flagged, and their perseverance and powers of endurance were remarkable. Their example of devotion and steadfastness has not been in vain. As a people we are proud of their achievements. We are equally proud of present accomplishments, and we glory in the prospects for the future.

May God's kingdom grow and increase until the earth is full of those who love the Lord their God, I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder Alma Sonne, Assistant to the Twelve, has just spoken to us.

Elder Bruce R. McConkie of the First Council of Seventy will now speak to us.

Brother McConkie—

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy

An apostle is a special witness of Christ. This morning we heard President David O. McKay, the senior apostle of God on earth, bear an inspired and fervent testimony of the divine sonship of our Lord.

Sixty years an apostle

I think it would be of interest to the conference to know that it was on April 9, 1906, exactly 60 years ago today, that President David O. McKay was

ordained an apostle, a special witness of the Lord, a special witness of him who has redeemed us with his blood. Since that day, three-score years ago, this man who is now God's prophet on earth has stood as a light and a pillar of spiritual strength to the Church and to the world.

With all of you I rejoice and thank God for the ministry of that man who is the President of The Church of Jesus Christ of Latter-day Saints, who is the presiding high priest of God on earth, who in literal reality is an apostle, a prophet, a man of God, a man whom the Lord loves.

An apostle fifty-six years

In this connection may I also note that it was on April 7, 1910, fifty-six years ago, that President Joseph Fielding Smith, also an oracle of God, was ordained to the holy apostleship to stand with President McKay in directing the affairs of God's kingdom on earth.

Testify

That Jesus, of whom President McKay testified this morning, issued this invitation, "Come unto me. . . .

"Take my yoke upon you, and learn of me. . . ." (Matt. 11:28-29.)

He also said, ". . . this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

To know God in that full sense which will enable us to gain eternal salvation means that we must know what he knows, enjoy what he enjoys, experience what he experiences. In New Testament language, we must "be like him." (1 John 3:2.)

But before we can become like him, we must obey those laws that will enable us to acquire the character, perfections, and attributes that he possesses.

And before we can obey these laws, we must learn what they are; we must learn of Christ and his gospel. We must learn "that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent." (Mosiah 3:18.) We must learn that baptism under the hands of a legal administrator is essential to salvation and that after baptism we must keep the commandments and "press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men." (2 Ne. 31:20.)

Our revelation says: "The glory of God is intelligence, or, in other words, light and truth." (D&C 93:36.)

Knowledge saves

Joseph Smith taught that "a man is saved no faster than he gets knowledge" of God and his saving truths (*Teachings of the Prophet Joseph Smith*, p. 217) and that "it is impossible for a man to be saved in ignorance" of Jesus Christ and the laws of his gospel. (D&C 131:6.)

We believe in gospel scholarship. We think that devout men everywhere, in and out of the Church, should seek spiritual truth, should come to know God, should learn his laws, and should strive to live in harmony with them. There are no truths as important as those that pertain to God and his gospel, to the pure religion that he has revealed, to the terms and conditions whereby we may gain an inheritance with him in his kingdom.

Thus we find Deity commanding:

"Search these commandments. . . ." (D&C 1:37.)

". . . study my word which hath gone forth among the children of men. . . ." (D&C 11:22.)

". . . teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of my gospel." (D&C 42:12.)

Thus we find Jesus saying:

"Search the prophets. . . ." (3 Ne. 23:5.)

"Search the scriptures; for . . . they are they which testify of me." (John 5:39.)

"Yea, a commandment I give unto you that ye search these things diligently. . . ." (3 Ne. 23:1.)

Christ is the great exemplar, the prototype of perfection and salvation: ". . . he said unto the children of men: Follow thou me. . . ." (2 Ne. 31:10.)

Also: ". . . what manner of men ought ye to be? Verily I say unto you, even as I am." (3 Ne. 27:27.)

I know of no better way to respond to Jesus' invitation, "learn of me" (Matt. 10:29), than to study the scriptures with a prayerful heart.

I know of no better way to heed his counsel, "follow thou me," than to live in harmony with the truths recorded in the scriptures, for as Nephi asked, ". . . can we follow Jesus save we shall be willing to keep the commandments of the Father?" (2 Ne. 31:10.)

Scriptures show the way

The Old Testament prophets reveal Christ's laws and foretell his Messianic ministry.

The Doctrine and Covenants records his mind and will and voice as he speaks to men in our day.

The Book of Mormon is an American witness of his divine sonship which has come forth "to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations." (Book of Mormon title page.)

The New Testament contains the witness of the ancient apostles that he ministered among men and set up his earthly kingdom in the meridian of time.

The Lord's mortal ministry

I recently finished, primarily for my own personal enlightenment, an intensive, prayerful, and organized study of the four Gospels—Matthew, Mark, Luke, and John—those inspired accounts that speak plainly of our Lord's mortal ministry.

After concluding this study, I recorded my views and sentiments concerning the gospel accounts in these words:

"And so endeth the gospels—

"Those sacred scriptures which tell of the birth, ministry, mission, atoning sacrifice, resurrection, and ascension of the Son of God;

"Those revealed records which teach with power and conviction the eternal truths which men must believe to gain salvation in God's kingdom;

"Those true histories of the life of Christ which lead men to love the Lord and to keep his commandments;

"Those sacred and solemn testimonies which open the door to the receipt of peace in this life and eternal life in the world to come.

"In this holy writ, in these gospel accounts, in these testimonies of the life of our Lord—

"We see Jesus—the Almighty, the Creator of all things from the beginning—receiving a tabernacle of clay in the womb of Mary.

"We stand by an Infant in a manger and hear heavenly voices hail his birth.

"We observe him teaching in the temple and confounding the worldly wise when but twelve years of age.

"We watch him in Jordan, immersed under the hands of John, while the heavens open and the personage of the Holy Ghost descends like a dove; and we hear the voice of the Father speak approving words.

"We go with him into a wilderness place apart and behold the devil come, tempting, enticing, seeking to lead him from God-directed paths.

"We view in wonder and amazement his miracles: He speaks and the blind see; at his touch the deaf hear; he commands and the lame leap, paralytics rise from their beds, lepers are cleansed, and devils desert their ill-gotten abodes.

"We rejoice at the miracle of sin-crippled souls being made whole, of disciples who forsake all to follow him, of saints who are born again.

"We stand in awe as the elements obey his voice: He walks on the water; at his word storms cease; he curses the fig tree and it withers; water becomes wine when he wills it; a few small fish and a little bread feed thousands because of his word.

"We sit with the Lord of life, as a man, in the intimacy of a family circle in Bethany; we weep with him at Lazarus' tomb; we fast and pray at his side when he communes with his

Father; we eat and sleep with him and walk with him down the lanes and in the villages of Palestine; we see him hungry, thirsty, weary, and marvel that a God should seek such mortal experiences.

"We drink deeply of his teachings; we hear parables such as never man spake before; we learn what it means to hear one with authority announce his Father's doctrine.

"We see him:

"In sorrow—weeping for his friends, lamenting over doomed Jerusalem;

"In compassion—forgiving sins, caring for his mother, making men whole spiritually and physically;

"In anger—cleansing his Father's house, blazing forth with righteous indignation at its desecration;

"In triumph—entering Jerusalem amid shouts of hosanna to the Son of David, transfigured before his disciples on the mount, standing in resurrected glory on a mountain in Galilee.

"We recline with him in an upper room, apart from the world, and hear some of the greatest sermons of all time as we partake of the emblems of his flesh and blood.

"We pray with him in Gethsemane and tremble under the weight of the burden he bore as great drops of blood come from every pore; we bow our heads in shame as Judas plants the traitor's kiss.

"We stand at his side before Annas and again before Caiaphas; we go with him to Pilate and to Herod and back to Pilate; we partake of the pain, feel the insults, shudder at the mocking, and are revolted at the gross injustice and mass hysteria which hurl him inescapably toward the cross.

"We sorrow with his mother and others at Golgotha as Roman soldiers drive nails into his hands and feet; we shudder as the spear pierces his side, and live with him the moment when he voluntarily gives up his life.

"We are in the garden when the angels roll back the stone, when he comes forth in glorious immortality; we walk with him on the Emmaus road; we kneel in the upper room, feel the nail marks in his hands and feet and thrust our hands into his side; and with Thomas we exclaim: 'My Lord and my God!'

"We walk to Bethany and there behold, as angels attend, his ascension to be with his Father; and our joy is full, for we have seen God with man.

"We see God in him—for we know that God was in Christ manifesting himself to the world so that all men could know those holy beings whom to know is eternal life.

"And now what shall we say more of Christ? Whose Son is he? What works hath he wrought? Who today can testify of these things?

"Let it now be written once again—and it is the testimony of all the prophets of all the ages—that he is the Son of God, the Only Begotten of the Father, the promised Messiah, the Lord God of Israel, our Redeemer and Savior; that he came into the world to manifest the Father, to reveal anew the gospel, to be the great Exemplar, to work out the infinite and eternal atonement; and that not many days hence he shall come again to reign personally upon the earth and to save and redeem those who love and serve him.

"And now let it also be written, both on earth and in heaven, that this disciple, who has prepared this work, does himself also know of the truth of those things of which the prophets have testified. For these things have been revealed unto him by the Holy Spirit of God, and he therefore testifies that Jesus is Lord of all, the Son of God, through whose name salvation comes." (Bruce R. McConkie, *Doctrinal New Testament Commentary,* pp. 873-876.)

This testimony I renew and reaffirm in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

President Bruce R. McConkie of the First Council of Seventy has just spoken to us.

The congregation and choir will now stand and sing, "Praise to the Man," conducted by Ladd R. Cropper.

Following this, Elder Henry D. Tay-

lor, Assistant to the Twelve, will be our next speaker.

Congregational Singing: "Praise to the Man"

Elder Henry D. Taylor, Assistant to the Twelve, will now speak to us. He will be followed by Elder Gordon B. Hinckley of the Council of the Twelve.

ELDER HENRY D. TAYLOR

Assistant to the Council of the Twelve Apostles

As we journey through life, requests may come to us from those who have been appointed to positions of leadership and authority to perform some labor or to accept some responsibility. We may not comprehend nor understand the reason at the time nor even later for such calls, but, with confidence in those making the request, we respond without question.

Prompt and willing obedience

One of the beautiful incidents found in the scriptures relates to our first parents, Adam and Eve. After being driven from the Garden of Eden they began to till the soil and to have dominion over the beasts of the field and to eat their bread by the sweat of their faces. They called upon the name of the Lord and heard his voice speaking to them from the way toward the Garden of Eden, but they did not see him, as they were now shut out from his presence.

The Lord gave them commandments that they should worship him and should offer as a sacrifice unto him the firstlings of their flocks. No explanation was given for making such offerings, and I suppose they wondered as to the reasons, but without hesitation they were obedient unto the directions of the Lord.

Example: Adam

After many days an angel appeared to Adam and inquired: "Why dost thou offer sacrifices unto the Lord?" Then came Adam's sublime, beautiful, trusting response as he answered: "I know not, save the Lord commanded me." (Moses 5:6.) Thus this noble couple gave sufficient reason for their obedience to the Lord's command. What a glorious example to us, their posterity.

Compliance to counsel without knowledge of the reason therefore is often referred to as blind obedience. But obedience is not blind when it is based on faith—implicit, trusting faith.

Nephi

Marvelous deeds can be accomplished through faith and obedience. While in the wilderness the prophet Nephi was instructed by the Lord to construct a vessel in which to cross the mighty waters. To his doubting brothers this appeared to be an impossible task. But Nephi knew that it could be done and began fashioning tools and accumulating materials for his important assignment. When he advised his brothers of his purpose, they murmured and scoffed, saying: "Our brother is a fool, for he thinketh that he can build a ship; yea, and he also thinketh that he can cross these great waters." (1 Ne. 17:17.)

In spite of their skepticism and ridicule, Nephi was moved by the spirit of obedience and had faith and confidence that the Lord would open the way for him to carry out the commandment he had received. Humbly, yet majestic in his trust, he proclaimed to his brothers: "If God had commanded me to do all things I could do them. If he should command me that I should say unto this water, be thou earth, it should be earth; and if I should say it, it would be done." (1 Ne. 17:50.)

Abraham

Another soul-stirring incident that is recorded in holy writ teaches a forceful lesson from which we may profit.

As a devoted and loving father, Abraham's heart must have been heavy when he was commanded to take his beloved son, Isaac, upon a mountain and offer him as a sacrifice. Yet with unwavering faith and implicit trust in the Lord, he responded to the charge. He was dutifully obedient. Mercifully, however, he was relieved of the severe challenge the Lord had imposed upon him. But he had been tested and tried. For his faithfulness and obedience, the Lord gave Abraham this wonderful promise: ". . . in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:18.)

In those ancient days the offering of burnt sacrifices was a subject that was repeatedly taught and stressed. Evidently there were many discussions as to which was the more important practice, sacrifice or obedience. Samuel, the prophet, asked Saul, whom he was teaching, the question: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?" Then without waiting for a reply, he gave this inspired answer: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15:22.) How powerful to Adam, Abraham, Saul, and to us, also, is this lesson concerning the importance of obedience.

Now what of our own day? As we read the daily newspapers, view television, and listen to the radio, we are acutely aware of the unrest that exists in the world today. Wars, bloodshed, riots, and acts of lawlessness are characteristic of the times. They are evidence of some men's desires for unrighteous power, a lack of consideration for the rights of others, a disregard for established laws, and a tendency to be nonconformists. The jails today are crowded with such individuals. It is necessary, as we all know, for lawmaking bodies to enact legislation that will protect the rights of the lawabiding majority against the rebellious minority.

But these selfish, self-appointed nonconformists, whose inspiration is derived from an evil source rather than a source divine, have not learned to appreciate the peace and joy that come into the soul through obeying the laws of the land and observing the commandments of the Lord.

"He learned obedience"

The Savior, on the other hand, subscribed to the principle of obedience to divine law. In referring to him the Apostle Paul observed: "Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8-9.) Should we not follow the Lord's example?

Programs of the Church

At the present time, through inspiration from the Lord, many worthwhile programs are being given to the Church. These programs have the endorsement, approval, and blessing of the General Authorities. Do we hearken unto the chosen servants of the Lord, who prepare these valuable aids for us? Do we render obedience to the counsel that comes to them through inspiration and revelation from our Father in heaven?

Well might we as individuals and as parents ask ourselves these questions:

"In these good and prosperous times, have I accumulated an adequate reserve of food, clothing, and savings to provide for me and my family in the event of illness, emergency, or unemployment?"

"Am I living in such a way that my life will be an inspiration and an example to others? and am I following the counsel of the prophet when he declares that every member should be a missionary?"

"Am I gathering my family around me each week in a home evening and studying the gospel?"

"Have I carefully analyzed my family records and engaged in prayerful research in order to complete the history of my progenitors?"

Over the centuries the Lord has given many assurances of his desire to pour out blessings upon the people, but he has made it equally clear that

blessings are predicated upon obedience and a willingness to obey his commandments. Moses in his day promised the children of Israel:

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth:

"And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God." (Deut. 28:1-2.)

Blessings for the faithful

And now in the latter days the Lord has again made it crystal clear that he is willing to bless the faithful. That is strongly evident in this assurance: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

This harmonizes with the statement that the Prophet Joseph declared he had made a rule in his life and followed each day. It was simply this: "When the Lord commands, do it!" (*Documentary History of the Church,* Vol. 2, p. 170.)

Now, may I emphasize one more thought? In this year of 1966 renewed emphasis is placed on the importance of the home and the cultivating of the spirit of love therein. With listening ears and responsive hearts, we should hearken to the words of our beloved prophet, President McKay, who has counseled: ". . . let us never lose sight of the principle of obedience.

Obedience is heaven's first law, and it is the law of home. There can be no true happiness in the home without obedience—obedience obtained, not through physical force, but through the divine element of love." (*Treasures of Life,* p. 329.)

That we may be blessed with the rich rewards that come to the faithful through observing the beautiful principle of obedience to all that the Lord commands us is my humble prayer, in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner:

Elder Henry D. Taylor, Assistant to the Twelve, has just spoken to us.

Elder Gordon B. Hinckley of the Council of the Twelve, will now speak to us. He will be followed by Elder Richard L. Evans.

ELDER GORDON B. HINCKLEY

Of the Council of the Twelve Apostles

My dear brethren and sisters, I approach this responsibility with a prayer in my heart that the Lord will prompt me by his Holy Spirit, as I add my word of testimony.

I have on the desk in my home a small metal box. It is about 12 inches square and half as high. On its face are six knobs and two dials. Now and again, when I have an hour, it becomes my plaything. It is a short-wave radio. Turning the knobs, I listen to London, Washington, Tokyo, Peking, Moscow, Havana, and other great capitals of the world.

Battles for the minds of men

The voices I hear are persuasive, seductive, fascinating, and confusing. Speaking across the earth, they are part of a mighty battle that is being waged for the minds of men. They are aimed at persuasion in political philosophy. There are voices of democracy competing with voices of Communism, and each is winning converts according to the discernment and the judgment of listeners.

The stakes are high, the weapons are sophisticated, the methods are clever.

Battles for the faith of men

There is a comparable battle being waged for the faith of men, but the lines are not always so clearly drawn, for even among the forces of Christianity there are those who would destroy the divinity of the Christ in whose name they speak. They might be disregarded if their voices were not so seductive, if their influence were not so far-reaching, if their reasoning were not so subtle.

Tomorrow is Easter. At sunrise in the morning multitudes will gather on a thousand hills to welcome the dawn of the Easter day and to remind themselves of the story of the Christ, whose resurrection they will commemorate. In language both beautiful and hopeful, preachers of many faiths will recount the story of the empty tomb. To them—and to you—I raise this question: "Do you actually believe it?"

"Do you actually believe?"

Do you actually believe that Jesus was the Son of God, the literal offspring of the Father?

Do you believe that the voice of God, the Eternal Father, was heard above the waters of Jordan declaring, "This is my beloved Son, in whom I am well pleased"? (Matt. 3:17.)

Do you believe that this same Jesus was the worker of miracles, the healer of the sick, the restorer of the infirm, the giver of life to the dead?

Do you believe that following his death on Calvary's hill and his burial in Joseph's tomb, he came forth alive the third day?

Do you actually believe that he yet lives—real, vital, and personal—and that he will come again as promised by the angels at his ascension?

Do you actually believe these things? If you do, then you are part of a shrinking body of literalists who more and more are being smiled at by philosophers, who more and more are being ridiculed by certain educators, and who more and more are being considered "out of it" by a growing coterie of ministers of religion and influential theologians.

Assassins of faith

I have recently read a series of provocative writings setting forth the clever reasoning of American, British, and European theologians to "demyth," as it is called, the story of Jesus of Nazareth. I quote from a capable Protestant layman who writes:

"The most disruptive questions are coming from theologians who . . . are questioning every old concept. They even suggest that maybe the word 'God' should be discarded, since it has become meaningless to so many people.

"Stripped of all else, the question the liberal theologians are asking is the old one that has time and again sundered the Christian church: Who was Jesus?

"The revolutionists . . . turn to the Bible as a source of truth, but their Bible is an expurgated version with embarrassing references to abnormal events edited out. 'De-mythologized,' one says. 'De-literalized,' says another.

"What the new wave casts up is 'religionless' Christianity; a faith grounded on a philosophic system, instead of being suspended precariously from old myths." (*Fortune,* December 1965, p. 173.)

So, in the eyes of these intellectuals, these are myths—the birth of Jesus as the Son of God of whom the angels sang on Judea's plains, the worker of miracles who healed the sick and raised the dead, the Christ resurrected from the grave, the ascension and the promised return.

These modern theologians strip him of his divinity and then wonder why men do not worship him.

These clever scholars have taken from Jesus the mantle of godhood and have left only a man. They have tried to accommodate him to their own narrow thinking. They have robbed him of his divine sonship and taken from the world its rightful King.

While reading of this very effective and growing "de-literalization" process and of its evident effect on the faith of those who are its victims, particularly the youth who are caught up in this sophistry, the words anciently

spoken by the prophet Amos come home with new clarity:

Causes of "famine in the land"

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

"In that day shall the fair virgins and the young men faint for thirst.

". . . even they shall fall, and never rise up again." (Amos 8:11-14.)

How descriptive those words of many of the youth of our day, the young men and the young women who in their hearts hunger for a faith that will satisfy, but who, spurning it because of the manner in which it is offered, "faint for thirst" and "fall, and never rise up again."

Spiritual plenty in the modern world

To these I give our solemn witness that God is not dead, except as he is viewed with a lifeless interpretation.

Is a belief in the divinity of our Lord out of date in the twentieth century? The great scientific age of which we are a part does not demand a denial of the miracle that is Jesus. Rather, there was never a time in all the history of man that made more believable that which in the past might have been regarded as supernatural and impossible.

How can anyone today regard anything as impossible?

To those acquainted with the giant strides of biological science, where men are beginning to peek into the very nature of life and its creation, the miracle of the birth of Jesus as the Son of God certainly becomes more plausible, even to the doubter.

Further, it is not difficult to believe that he, possessed of knowledge commensurate with the task of creating the earth, could heal the sick, restore the infirm, return the dead to life. It may have been difficult to believe these things in medieval times, but can one reasonably doubt the possibility of such while witnessing the miracles of healing and restoration that occur daily?

Is the ascension so impossible a thing to comprehend after sitting in one's living room and watching the lift-off of Gemini 7 as it rose into the heavens to seek out with unerring accuracy its companion, Gemini 6, then orbiting the earth at more than 17,000 miles an hour?

Miracles? I should think so. This is the age of miracles. During my brief lifetime, I have witnessed more of scientific advance than did all of my forebears together during the previous 5,000 years.

With so much of what appears miraculous about me every day, it is easy to believe in the miracle of Jesus.

But a witness of the Lord is not obtained by observation of the accomplishments of men. Such observation makes reasonable a belief in his birth, life, death, and resurrection. But there is needed something more than a reasonable belief. There is needed an understanding of his unique and incomparable position as the divine Redeemer and an enthusiasm for him and his message as the Son of God.

That understanding and that enthusiasm are available to all who will pay the price. They are not incompatible with higher education, but they will not come only of reading philosophy. No, they come of a simpler process. The things of God are understood by the Spirit of God. (1 Cor. 2:11.) So declares the word of revelation.

Simple ways to the abundant life

The acquisition of understanding and enthusiasm for the Lord comes from following simple rules, and in conclusion, I should like to suggest three, elementary in their concept, almost trite in their repetition, but fundamental in their application and fruitful in their result. I suggest them particularly to our young people.

Search the scriptures,—they testify

The first is to read—to read the word of the Lord. I know that with the demands of your studies there is little time to read anything else. But I promise you that if you will read the words of that writing which we call scripture, there will come into your heart an understanding and a warmth that will be pleasing to experience. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.) Read, for instance, the Gospel of John from its beginning to its end. Let the Lord speak for himself to you, and his words will come with a quiet conviction that will make the words of his critics meaningless. Read also the testament of the New World, the Book of Mormon, brought forth as a witness "that Jesus is the Christ, the Eternal God, manifesting himself unto all nations." (Book of Mormon title page.)

Serve the Lord

The next is to serve—to serve in the work of the Lord. Spiritual strength is like physical strength; it is like the muscle of my arm. It grows only as it is nourished and exercised.

The cause of Christ does not need your doubts; it needs your strength and time and talents; and as you exercise these in service, your faith will grow and your doubts will wane.

The Lord declared: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." (Matt. 10:39.)

These words have something more than a cold theological meaning. They are a statement of a law of life—that as we lose ourselves in a great cause we find ourselves—and there is no greater cause than that of the Master.

Pray . . . "ask and it shall be given you"

The third is to pray. Speak with your Eternal Father in the name of his Beloved Son. "Behold," he says, "I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.)

This is his invitation, and the promise is sure. It is unlikely that you will hear voices from heaven, but there will come a heaven-sent assurance, peaceful and certain.

In that great conversation between Jesus and Nicodemus, the Lord declared: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Then he went on to say, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John 3:6, 8.)

I do not hesitate to promise that so it will be with you. If you will read the word of the Lord, if you will serve in his cause, if in prayer you will talk with him, your doubts will leave; and shining through all of the confusion of philosophy, so-called higher criticism, and negative theology will come the witness of the Holy Spirit that Jesus is in very deed the Son of God, born in the flesh, the Redeemer of the world resurrected from the grave, the Lord who shall come to reign as King of kings. It is your opportunity so to know. It is your obligation so to find out. God bless you so to do, I pray as I add my personal witness in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

We have just listened to Elder Gordon B. Hinckley of the Council of the Twelve.

Elder Richard L. Evans of the Council of the Twelve will be our concluding speaker.

ELDER RICHARD L. EVANS

Of the Council of the Twelve Apostles

One of the most quoted New Testament texts is this from John: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

It is comfortingly familiar—the love of God simply stated—and what he did about his love is the evidence of it: He sent his Only Begotten Son that whoso believeth in him should have everlasting life.

Love is expressed by action

Suppose God had loved the world in a passive way? Suppose he hadn't sent his Son? Suppose he hadn't given us his gospel? Suppose he hadn't set out to save mankind or redeem us from death? Suppose he had let his children drift without plan or purpose or counsel or commandments? Would that have been love?

The point I hope to make, for a particular purpose, is the evidence, the proof, the test of love.

An editorial recently read in a medical magazine had an intriguing title: "Love Is a Verb." And from this the writer turned his attention to the importance of doing, of proving, of performing. The proof of any principle is what it does, and the proof of any person is what he does—how he acts, what he becomes—not simply what he says.

"Love Is a Verb."

We might paraphrase and say that service is a verb, that life is a verb; for it is in doing, in living, in learning, and not just in words that we perform our purpose. No one really proves himself or his principles in neutrality or indifference or inaction. No one proves himself by merely thinking or simply sitting.

The writer of the article referred to above said that in some primitive languages, with their fewness of words, the description of the movement of game, for example, is described simply by one word: *running*. Perhaps we could say much more with fewer words by simply indicating the action: *living, doing*. ". . . when a noun replaces a verb there is a disadvantage . . ." because a noun is static, and life is movement. Some people "assign an intrinsic value to 'things' like purity and gratitude. . . . They take credit for possessing nominal virtues. Or they punish themselves for having vices, . . . [but] we communicate with others in verbs. . . . Gratitude has not even been born until it has been actually conveyed in word or deed. . . ."

The same could be said for sanity, said this same physician. It "is not structural but functional. It is not something one has or is. It is a measure of what one does." (William B. McGrath, M.D., in *Medicine at Work*, February 1966.) If we do sane things, we are sane. If we don't do sane things, we are not sane.

Actions speak louder than words

Actions do speak louder than words.

As to a young person who was speculating upon whether or not she loved someone, there is the reminder that love is not simply a noun and not simply a sentimental feeling. The proof of love is what one is willing to do for the loved one. The proof of love is how one behaves.

Dr. John A. Widtsoe turned his attention to this subject at times: "The full and essential nature of love we may not understand," he said, "but there are tests by which it may be recognized.

Love and truth

"Love is always founded in truth. . . . Lies and deceit, or any other violation of the moral law, are proofs of love's absence. Love perishes in the midst of untruth. . . . Thus, the lover who falsifies to his loved one, or offers her any act contrary to truth, does not really love her.

Love does not injure

"Further, love does not offend or hurt or injure the loved one. By that test any human venture, past and present, may be measured for its real value. Cruelty is as absent from love . . . as truth is from untruth.

Love is a positive force

". . . love is a positive active force. It helps the loved one. If there is need, love tries to supply it. If there is weakness, love supplants it with strength. . . . Love that does not help is a faked or transient love.

Love gives

"Good as these tests are, there is a greater one. True love sacrifices for the loved one. . . . That is the final test. Christ gave of Himself, gave His life, for us, and thereby proclaimed the reality of his love for his mortal brethren and sisters. The mother gives of her own flesh and blood, and jeopardizes her very life, for her child. In family relationships there must be mutual sacrifices among husband, wife, and children, else true love is not there." (Dr. John A. Widtsoe, *An Understandable Religion,* Ch. 8.)

Love is honest

Thus, anyone who would induce someone to do that which it is unworthy to do, or to take advantage, or rob someone of virtue, or embarrass, or hurt, really doesn't love the person he professes to love. What he feels under such circumstances is something less than love. The proving is in the doing.

Virtues are positive forces

And so it is with all the virtues. Either we live pure lives or we don't. Either we think pure thoughts or we don't. Purity isn't simply a noun. It is a verb. It is the living of a certain kind of life. It is the thinking of certain kinds of thoughts. Its proof is in keeping the commandments.

Goodness is not theory, it is fact.

We may think of tithing as a principle and discuss it and approve it, but if we are really convinced and converted, we will pay our tithing.

We may think well of the missionary system, but it works only because some leave home and sacrifice and serve sincerely—not merely because it is a good organization or idea.

We may think and talk of chastity as a virtue, but if we are converted and convinced, we will live chaste lives.

If we love our children we won't neglect them or let them run loose. If we love our children we won't leave them ignorant of the law, or of the commandments, or ignorant of how to behave, or unacquainted with sound habits of work, or ignorant of courtesy and acceptable conduct.

If we love our children we will urge them to prepare as fully as they can for life, persuade them to acquire all the training and education possible. If we love our children we will keep as close to them as possible and do our utmost to keep them free from sin and from anything that would clutter or scar their lives.

As parents there is no greater obligation that is ours—and neglect is not the evidence of love. Part of love is doing our duty in love and loyalty, "by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge. . . ." (D&C 121:41, 42.)

Jesus said: ". . . lovest thou me? . . . Feed my sheep." (John 21:16.)

Elsewhere it is written: "If ye love me, keep my commandments." (John 14:15.)

Doers of the Word

Abstract qualities of character don't mean much in the abstract. It is how we live, how we serve, how we teach our children, what we do from day to day that both indicate what we are and determine what we are; and all the theory and all the speculation, all the quoting of scripture, all the searching of the mysteries, and all the splitting of hairs, and all the knowledge of the letter of the law don't in the final and saving sense amount to very much unless we live the gospel,

unless we keep the commandments, unless we prove the principles, unless we live lives of effectiveness, sincerity, and service.

The best evidence

Sometimes we hear someone say, "My life is my own. I am going to do with it as I please." But no one's life is his own. Too much of others has gone into the making of all of us.

We cannot hurt ourselves without hurting others. A sorrow, an illness, a disgrace, an accident, trouble, or difficulty of any kind—any loss to loved ones is a loss to family and friends. We are too much a part of one another for this not to be so.

If we love our parents, wouldn't the evidence of it be to do something about it: to be grateful, to help to care for them in their need, to honor them by being honorable, to take them into our confidence—not to worry them?

The best evidence of love for parents would be active evidence of kindness, consideration, appreciation, respect for their teachings and counsel.

The best evidence of love of country would be not what we say—or say we feel—but serving it, keeping the laws, preserving its principles.

The best evidence of love for our Father in heaven would be living lives of honor and reverence; not taking his name in vain; living useful, righteous lives; and keeping his commandments.

As to those who say they love the Church—the best evidence of that love would be serving, doing, giving of ourselves, living its standards, keeping the commandments.

God help us to be members not of record only, but members who place doing and serving and living the requirements of the gospel above our comfort or convenience.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

It is important to believe; it is important to be; but it is also important to do.

Conviction expressed by conduct

Even the devil believes. (See Jas. 2:19.) "Conviction is worthless unless it is converted into conduct." (Thomas Carlyle.)

Thank God for the gospel, for the personal and literal reality of him who made us in his own image, for his Son our Savior, and for the blessed plan of everlasting life with our loved ones.

Thank God for his patience, for his understanding, for his comfort, for his commandments; for it would be a disillusioning life to be running loose without knowing what was expected of us—or why. Thank God that he sent his Only Begotten Son to show us the way, to redeem us from death, to lead us to everlasting life.

With you I offer gratitude and a pledge to do my best to demonstrate love for our Lord and Savior and his Father who gave us life by living the kind of lives that they would have us live, and leave my witness with you of the truth of that which gathers us here together, in the name of our Lord and Savior, Jesus Christ. Amen.

President N. Eldon Tanner:

Elder Richard L. Evans of the Council of the Twelve has been our concluding speaker.

The Ogden Institute Chorale will now sing, "Eternal Life," conducted by Ladd R. Cropper.

The benediction will be offered by Elder Henry E. Peterson, President of the Bountiful North Stake, after which this Conference will be adjourned until 7 o'clock this evening, when the General Priesthood meeting will be held in the Salt Lake Tabernacle.

Priesthood members only are invited to be present. This Priesthood session will not be broadcast publicly.

In addition to the overflow meeting in the Assembly Hall, the proceedings of this Priesthood meeting will be relayed by closed-circuit broadcast, originating in the Tabernacle, to members of the Aaronic and Melchizedek Priesthood assembled in 425 separate locations in all parts of the United States and Canada.

The Sunday morning session will be broadcast by many radio and television stations in the West; and short-waved in English over Station WRUL to Europe, South America, Central America, Africa, and parts of Asia.

This morning's and tomorrow morning's sessions will be carried by direct wire from the Tabernacle over oceanic cables to a large number of Saints assembled in chapels throughout Great Britain and Germany.

The CBS Radio Network Tabernacle Choir broadcast tomorrow morning will be from 9:35 to 10:00 a.m. Those desiring to attend this broadcast must be in their seats no later than 9.15 a.m.

We wish to express our appreciation to the Ogden LDS Institute Chorale for the contribution they have made to our Conference this afternoon. They will now sing, "Eternal Life," conducted by Ladd R. Cropper, and the benediction will be offered by President Henry E. Peterson.

The Chorale sang: "Eternal Life."

Elder Henry E. Peterson, president of Bountiful North Stake, offered the benediction.

SATURDAY EVENING

GENERAL PRIESTHOOD MEETING

The General Priesthood Meeting of the Church was held at 7:00 p.m., Saturday, April 9, 1966.

President David O. McKay was present and presided. At his request President Hugh B. Brown, First Counsellor in the First Presidency, conducted the meeting.

The choral music for this session was furnished by the Mormonaires from Boise, Idaho, C. Winston Hansen, conductor. Elder Robert Cundick was at the organ console.

President Hugh B. Brown:

Those of you who are in the Tabernacle are aware that we are favored with the presence of President David O. McKay tonight, but for the benefit of those who are listening in in the hundreds of chapels and other church buildings may I announce that President McKay is here, is presiding at this session, and has asked that I conduct.

This is a special Priesthood session of the 136th Annual Conference of the Church. It may interest you to know that these services are being relayed by closed circuit to members of the priesthood gathered in the Assembly Hall and approximately 425 other separate gatherings from coast to coast and in Canada. It is estimated that approximately 75,000 will participate in this meeting by direct wire. This does not include the 10,000 gathered in this building and in the Assembly Hall.

The singing at this session will be furnished by the Mormonaires from Boise, Idaho, with C. Winston Hansen as conductor and Robert Cundick at the organ. We appreciate very much the visit of these brethren from Boise. We have heard them before, and we know what a great contribution they will make.

We shall begin these services by the chorus singing a Latter-day hymn medley, with Jay Powells as socialist (laughter). I hope Brother Powells will not start an action for slander. (laughter)

After the singing, Elder Iris Bell Morgan, president of the Granger Stake, will offer the invocation.

The Chorus:

The Boise Mormonaires sang a Latter-day Saint hymn medley.

Elder Iris Bell Morgan, president of Granger Stake, offered the opening prayer.

President Hugh B. Brown:

President Morgan who has just offered the invocation is from the Granger Stake.

The Boise Mormonaires will now favor us with "Listen to the Lambs," with Darrell Anderson as soloist, C. Winston Hansen directing.

After the singing, Bishop John H. Vandenberg will be our first speaker, and he will be followed by Elder Marion G. Romney of the Council of the Twelve.

Bishop Vandenberg.

Selection by the Mormonaires "Listen to the Lambs."

BISHOP JOHN H. VANDENBERG

Presiding Bishop of the Church

Commitment to high goals

Recently a statement in a magazine caught my attention. It said: "If you don't know where you are going, it doesn't matter which road you take." As I have pondered this expression, I see it as a timely warning to those of today's youth who throw all caution to the wind with a "don't care" attitude and to those who have lost all sense of direction, such as the giddy nonconformist who looks upon basic moral values with indifference and contempt. Young people, and particularly bearers of the priesthood of God, need to commit themselves to worthwhile goals and high moral values. Failure to do so breeds discontent, frustrations, and attitudes of rebellion. Conversely, however, a desired goal generates courage and definite purpose in the day-to-day affairs of life.

An article in a national magazine entitled "The Twisted Age" (*Look*, Dec. 15, 1964) refers to the degrading influences that leave youth in a state of frustration, discontent, and confusion. The subtle, persuasive methods of some of the modern advertising used to attract attention seem to make forbidden things glamorous, exciting, and acceptable. Through such means, some are duped into tolerating and then embracing sins that cause emotional problems and ultimately destruction of the soul.

The frustrations, anxieties, and rebellions that are rampant today could be measurably reduced if young people could be encouraged to set high ideals. This would help fix in their minds an objective to achieve. The gospel of Jesus Christ provides such goals and gives purpose to life. It is a process requiring self-discipline.

The Savior's injunction in his Sermon on the Mount was: "Enter ye in at the strait gate. . . ." And he tells why: "Because strait is the gate, and narrow is the way, which leadeth unto life. . . ." (Matt. 7:13-14.) It is a program for knowing where to go for maximum benefits. It is a road of discipline to follow, beamed on a goal. In contrast, he warned about the opposite road—the wide, undisciplined, easy, nonconforming way. He said: ". . . for wide is the gate, and broad is the way, that leadeth to destruction. . . ." (Matt. 7:13.)

A span of mortality

Every individual is granted a span of mortality, as Carlyle expressed so simply: "One life, a little gleam of time between two eternities, no second chance for us for evermore." There is granted to most individuals the intelligence and power to reason for themselves. The tragedy is that so many succumb to the ridiculous mediocre reasoning of others, which often serves only to waste time and distort truth. We need to live every moment conscious that our actions will be compatible with the all-important goal of eternal life and that every moment, hour, and day is important.

Futures of brightness

Most of us know of some people who showed promise of great attainment

but who lived their lives so they never quite measured up to that promise. Such a person was Solomon, who was blessed with numerous privileges, opportunities, and great wisdom. Yet he strayed into a path of foolishness. Solomon asked God for wisdom and was blessed so that there was not a king like him in all his days. (1 Kings 3:13.) His philosophy indicates he had an understanding of life and the experiences that were connected with it. He knew of life's purpose and its eternal nature. In fact, few men have had the experience he had. Even the Lord appeared to him and set him a goal: the strait and narrow way that leadeth to life. (Matt. 7:14.)

"And the Lord said unto him, I have heard thy prayer. . . .

"I have hallowed this house [the great temple], which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

"And if thou wilt walk before me . . . in integrity of heart, and in uprightness, to do . . . all that I have commanded thee, and . . . keep my statutes and . . . judgments:

"Then I will establish the throne of thy kingdom upon Israel for ever. . . . There shall not fail thee a man upon the throne of Israel." (1 Kings 9:3-5.)

Choice of direction: Solomon

The alternative was the wide gate and the broad way of destruction.

"But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes . . . , but go and serve other gods, and worship them:

"Then will I cut off Israel out of the land which I have given them: and this house . . . will I cast out of my sight; and Israel shall be a proverb and a byword among all people." (1 Kings 9:6-7.)

Solomon had his choice of roads, and he turned from God. He bartered his long-range goal for Israel for the worship of other gods and day-by-day gratifications. He failed himself and failed Israel.

Moses

In contrast, Moses entered the strait gate and received his errand from the Lord; and even though there were times when he did not know what the next approach might be, he knew the objective, which was to lead the Israelites out of bondage from Egypt. Because he knew the goal, he set his course. With tenacity of purpose he went back to Pharaoh the second time, the third time, the fourth, the fifth, the sixth—yes, even the seventh. Each visit culminated in dramatic experiences, but Moses was never dissuaded.

I cannot imagine a more "twisted age" than that of the time of Moses—a people in bondage under the control of the pagan Egyptians. The influences and temptations that surrounded him could have induced discouragement and abandonment of the goal in a weaker person. But Moses had set his objective. His life was in tune with his Lord, who had appeared to him. For him there was no failure.

A friend

Recently, the wife (Mrs. Lelia Higginson) of a very dear friend of mine passed away in Denver, Colorado. She was one of the most devoted Latter-day Saints with whom I have ever been privileged to associate. There is no question in my mind that her loyalty to our Father in heaven germinated early in her youth as she committed herself to short- and long-range goals of righteousness.

One evening before the funeral service, her husband, their six children, grandmother and grandfather, and two close friends gathered in their home. The father called the family together and brought out a book—a book she had kept, which contained her life story as she herself had written it. Actually, there were two episodes to the story written at different periods in her life. It was the first time that some of the children had heard parts of it, and I am sure it gave them a new and deeper insight into the finer qualities of their mother.

The family has given me permission

to share some of this information with you. Quoting from her own writing:

"I know that I lived in the spirit world together with all the hosts of heaven and with God before I came to this earth. I feel that I am a choice spirit to have been chosen to wait 6,000 years to come to earth at this time in these the last days when the world is so highly cultured and the second coming of the Savior is so near at hand.

"I want to be ready to help build up the kingdom of God on this earth. I believe I was put here to be tried and tested through the weaknesses of the flesh and through the free agency I have, to live as I will. I hope I can prove true to the test so that I will be ready to go on in the next world with my loved ones in the plan of eternal progression. I know that I am indeed blessed to be born of noble parents of The Church of Jesus Christ of Latter-day Saints' belief, because I think that there is more responsibility resting on us now in temple work than has ever been placed on the people before.

"The goal I am seeking through this life is that of being permitted to be in the celestial kingdom in the world after this, and I shall never quit working for my goal. I have attended church since I was old enough to go. I learned many of the Church's beautiful songs. My grandmother was the music director, and I love especially the songs she loved. I like Mutual and the social instruction given in the mixed chorus, drama, public speaking, and dancing. I am interested in all of these activities and would like to excel in each. Music, however, means more to me than the rest."

Now, before I read further, I want to let you know that these thoughts were written by her over 30 years ago, when she was a young girl.

"I want to be married to a clean Mormon boy who can take me to the temple, and I want to be worthy of him. I hope that I can pass on to my posterity a clean, perfect mind and body, my knowledge of the gospel, and a desire to live to attain the celestial kingdom. I hope that I will be permitted to live with my loved ones in the next world and that I may be the means of helping all I can of those around me, and those who have gone before, to get their temple work done. I want to be the means of bringing new souls into the world and to be able to be a worthy and good mother, to help provide a home for them that they may enjoy the same blessings that I enjoy in my home."

Importance of setting high goals

To look back over the successful life that this good sister lived, it is easy to see that she had been most successful in reaching the goals. She never digressed from the commitment she had made to herself over 30 years ago. I feel that goal-setting is absolutely necessary for happy living. But the goal is only part of the desired procedures. We need to know which roads to take to reach the goal. In many cases we set far-reaching goals but neglect the short-range ones. With such short-range plans, we need self-discipline in our actions—study when it is time to study, sleep when it is time to sleep, read when it is time to read, and so on—not permitting an undesirable overlap, but getting our full measure of rewards and blessings from the time we invest in a particular activity. In this respect, I feel that Aaronic Priesthood bearers especially need to learn more fully their responsibility for leadership. They need to commit themselves more to obeying the proven principles of the gospel. They need to commit themselves verbally to their friends and families, telling them of their desire to live righteously, so that their friends and families can help and encourage them and observe their progress. They need to make commitments with themselves by writing down their goals and keeping a record of the fulfillment of their achievements.

The entering of the strait gate requires the positive approach—a leadership approach—an approach of which all are capable. It is, in fact, the ideal life. The steps are fewer—no turning back, no sidestepping, only forward where the air is cleaner, purer, more wholesome; the attitude happier; and

the achievement grander. There is no frustration or confusion when one is on the proper road to eternal life.

Truly, "If you don't know where you are going, it doesn't matter which road you take," for you will get nowhere. But if we will "enter . . . in at the strait gate," we will obtain life eternal. I bear you this testimony in the name of Jesus Christ. Amen.

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

What I am going to give you now is a statement I have prepared in answer to the question, "Is Socialism the United Order?" Some of you may have already heard it. This is the first time I have ever attempted to give a talk a second time. My excuse is that the Brethren have asked me to give this talk here tonight.

I suppose the best way to start a comparison of socialism and the United Order is with a definition of the terms. Webster defines socialism as:

Socialism defined

"A political and economic theory of social organization based on collective or governmental ownership and democratic management of the essential means for the production and distribution of goods; also, a policy or practice based on this theory." (*Webster's New International Dictionary,* 2nd ed. unabridged, 1951.)

George Bernard Shaw, the noted Fabian Socialist, said that:

"Socialism, reduced to its simplest legal and practical expression, means the complete discarding of the institution of private property by transforming it into public property and the division of the resultant income equally and indiscriminately among the entire population." (*Encyclopedia Britannica,* 1946 ed., Vol. 20, p. 895.)

George Douglas Howard Cole, M.A., noted author and university reader in economics at Oxford, who treats socialism for the *Encyclopedia Britannica,* says that because of the shifting sense in which the word has been used, "a short and comprehensive definition is impossible. We can only say," he concludes, "that Socialism is essentially a doctrine and a movement aiming at the collective organization of the community in the interest of the mass of the people by means of the common ownership and collective control of the means of production and exchange." (*Ibid.,* p. 888.)

Socialism arose "out of the economic division in society." During the nineteenth century its growth was accelerated as a protest against "the appalling conditions prevailing in the workshops and factories and the unchristian spirit of the spreading industrial system."

Communism, starting point

The "Communist Manifesto" drafted by Karl Marx and Friedrich Engels for the Communist League in 1848 is generally regarded as the starting point of modern socialism. (*Ibid.,* p. 890.)

The distinction between socialism, as represented by the various Socialist and Labour parties of Europe and the New World, and Communism, as represented by the Russians, is one of tactics and strategy rather than of objective. Communism is indeed only socialism pursued by revolutionary means and making its revolutionary method a canon of faith. Communists, like other socialists, (1) believe in the collective control and ownership of the vital means of production and (2) seek to achieve through state action the coordinated control of the economic forces of society. They (the Communists) differ from other socialists in believing that this control can be secured, and its use in the interests of the workers ensured, only by revolutionary action leading to the dictatorship of the proletariat and the creation of a new proletarian state as the instrument of change. (*Ibid.*)

German Socialism

A major rift between so-called orthodox socialism and communist socialism occurred in 1875 when the German Social Democratic party set forth its objective of winning power by taking over control of the bourgeois state, rather than by overthrowing it. In effect, the German Social Democratic party became a parliamentary party, aiming at the assumption of political power by constitutional means.

Fabian Society

In the 1880's a small group of intellectuals set up in England the Fabian Society, which has had a major influence on the development of modern orthodox socialism. Fabianism stands "for the evolutionary conception of socialism . . . endeavoring by progressive reforms and the nationalization of industries, to turn the existing state into a 'welfare state.'" Somewhat on the order of the German Social Democrats, Fabians aim "at permeating the existing parties with socialistic ideas [rather] than at creating a definitely socialistic party." They appeal "to the electorate not as revolutionaries but as constitutional reformers seeking a peaceful transformation of the system." (*Ibid.*)

Forms and policies of socialism

The differences in forms and policies of socialism occur principally in the manner in which they seek to implement their theories.

They all advocate:

(1) That private ownership of the vital means of production be abolished and that all such property "pass under some form of co-ordinated public control."

(2) That the power of the state be used to achieve their aims.

(3) "That with a change in the control of industry will go a change in the motives which operate in the industrial system. . . ." (*Ibid.*)

So much now for the definition of socialism. I have given you these statements in the words of socialists and scholars, not my words, so they have had their hearing.

The United Order

Now as to the United Order, and here I will give the words of the Lord and not my words. The United Order, the Lord's program for eliminating the inequalities among men, is based upon the underlying concept that the earth and all things therein belong to the Lord and that men hold earthly possessions as stewards accountable to God.

On January 2, 1831, the Lord revealed to the Prophet Joseph Smith that the Church was under obligation to care for the poor. (See D&C 38.) Later he said:

"I, the Lord, stretched out the heavens, and built the earth, . . . and all things therein are mine.

"And it is my purpose to provide for my saints, for all things are mine.

"But it must needs be done in mine own way. . . ." (D&C 104:14-16.)

Consecration and stewardship

On February 9, 1831, the Lord revealed to the Prophet what his way was. (See D&C 42.) In his way there were two cardinal principles: (1) consecration and (2) stewardship.

To enter the United Order, when it was being tried, one consecrated all his possessions to the Church by a "covenant and a deed which" could not "be broken." (D&C 42:30.) That is, he completely divested himself of all of his property by conveying it to the Church.

Having thus voluntarily divested himself of title to all his property, the consecrator received from the Church a stewardship by a like conveyance. This stewardship could be more or less than his original consecration, the object being to make "every man equal according to his family, according to his circumstances and his wants and needs." (D&C 51:3.)

This procedure preserved in every man the right to private ownership and management of his property. At his own option he could alienate it

or keep and operate it and pass it on to his heirs.

The intent was, however, for him to so operate his property as to produce a living for himself and his dependents. So long as he remained in the order, he consecrated to the Church the surplus he produced above the needs and wants of his family. This surplus went into a storehouse from which stewardships were given to others and from which the needs of the poor were supplied.

These divine principles are very simple and easily understood. A comparison of them with the underlying principles of socialism reveal similarities and basic differences.

Comparisons and contrasts: Similarities

The following are similarities: Both (1) deal with production and distribution of goods; (2) aim to promote the well-being of men by eliminating their economic inequalities; (3) envision the elimination of the selfish motives in our private capitalistic industrial system.

Differences

Now the differences:

(1) The cornerstone of the United Order is belief in God and acceptance of him as Lord of the earth and the author of the United Order.

Socialism, wholly materialistic, is founded in the wisdom of men and not of God. Although all socialists may not be atheists, none of them in theory or practice seek the Lord to establish his righteousness.

(2) The United Order is implemented by the voluntary free-will actions of men, evidenced by a consecration of all their property to the Church of God.

One time the Prophet Joseph Smith was asked a question by the brethren about the inventories they were taking. His answer was to the effect, "You don't need to be concerned about the inventories. Unless a man is willing to consecrate everything he has, he doesn't come into the United Order." (*Documentary History of the Church*, Vol. 7, pp. 412-13.) On the other hand, socialism is implemented by external force, the power of the state.

(3) In harmony with church belief, as set forth in the Doctrine and Covenants, "that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property" (D&C 134:2), the United Order is operated upon the principle of private ownership and individual management.

God-given agency preserved in United Order

Thus in both implementation and ownership and management of property, the United Order preserves to men their God-given agency, while socialism deprives them of it.

(4) The United Order is nonpolitical.

Socialism is political, both in theory and practice. It is thus exposed to, and riddled by, the corruption that plagues and finally destroys all political governments that undertake to abridge man's agency.

(5) A righteous people is a prerequisite to the United Order.

Socialism argues that it as a system will eliminate the evils of the profit motive.

The United Order exalts the poor and humbles the rich. In the process both are sanctified. The poor, released from the bondage and humiliating limitations of poverty, are enabled as free men to rise to their full potential, both temporally and spiritually. The rich, by consecration and by imparting of their surplus for the benefit of the poor, not by constraint but willingly as an act of free will, evidence that charity for their fellowmen characterized by Mormon as "the pure love of Christ." (Moro. 7:47.)

Socialism not United Order

No, brethren, socialism is not the United Order. However, notwithstanding my abhorrence of it, I am persuaded that socialism is the wave

of the present and of the foreseeable future. It has already taken over or is contending for control in most nations.

"At the end of the year [1964] parties affiliated with the [Socialist] International were in control of the governments of Great Britain, Denmark, Norway, Sweden, Israel, and the Malagasy Republic. They had representatives in coalition cabinets in Austria, Belgium, Iceland, Italy, Luxembourg, and Switzerland; constituted the chief opposition in France, India, Japan, the Netherlands, New Zealand and West Germany; and were significant political forces in numerous other countries. Many parties dominant in governments in Africa, Asia, and Latin America announced that their aim was a socialist society." (*Encyclopedia Britannica, 1965 Book of the Year,* p. 736.)

United States has adopted much socialism

We here in the United States, in converting our government into a social welfare state, have ourselves adopted much of socialism. Specifically, we have to an alarming degree adopted the use of the power of the state in the control and distribution of the fruits of industry. We are on notice, according to the words of the President, that we are going much further, for he is quoted as saying:

"We're going to take all the money we think is unnecessarily being spent and take it from the 'haves' and give it to the 'have nots.'" (*1964 Congressional Record,* p. 6142, Remarks of the President to a Group of Leaders of Organizations of Senior Citizens in the Fish Room, March 24, 1964.)

Socialism takes: United Order gives

That is the spirit of socialism: We're going *to take.* The spirit of the United Order is: We're going *to give.*

We have also gone a long way on the road to public ownership and management of the vital means of production. In both of these areas the free agency of Americans has been greatly abridged. Some argue that we have voluntarily surrendered this power to government. Be this as it may, the fact remains that the loss of freedom with the consent of the enslaved, or even at their request, is nonetheless slavery.

As to the fruits of socialism, we all have our own opinions. I myself have watched its growth in our own country and observed it in operation in many other lands. But I have yet to see or hear of its freeing the hearts of men of selfishness and greed or of its bringing peace, plenty, or freedom. These things it will never bring, nor will it do away with idleness and promote "industry, thrift and self-respect," for it is founded, in theory and in practice, on force, the principle of the evil one.

As to the fruits of the United Order, I suggest you read Moses 7:16-18 and 4 Nephi 2-3, 15-16. If we had time we could review the history, what little we know, of Zion in the days of Enoch and about what happened among the Nephites under those principles of the United Order in the first two centuries following the time of the Savior.

What can we do?

Now what can we do about it?

As I recently reminded my wife of the moratorium on the United Order, which the Lord placed in 1834 (D&C 105:34), that socialism is taking over in the nations and that its expressed aims will surely fail, she spiritedly put to me the question: "Well, then, what would you suggest, that we just sit on our hands in despair and do nothing?" Perhaps similar questions have occurred to you. The answer is, "No, by no means!" We have much to do, and fortunately for us the Lord has definitely prescribed the course we should follow with respect to socialism and the United Order.

Constitution God-inspired

He has told us that in preparation for the restoration of the gospel, he himself established the Constitution of the United States, and he has plainly told us why he established it. I hope I can get this point over to you. He said he established the Constitution

to preserve to men their free agency, because the whole gospel of Jesus Christ presupposes man's untrammeled exercise of free agency. Man is in the earth to be tested. The issue as to whether he succeeds or fails will be determined by how he uses his agency. His whole future, through all eternity, is at stake. Abridge man's agency, and the whole purpose of his mortality is thwarted. Without it, the Lord says, there is no existence. (See D&C 93:30.) The Lord so valued our agency that he designed and dictated "the laws and constitution" required to guarantee it. This he explained in the revelation in which he instructed the Prophet Joseph Smith to appeal for help,

Just and holy principles

"According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

"That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose. . . ." (D&C 101:77-78, 80.)

Sustain Constitutional law

Previously he had said:

"And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

"And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

"Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land [the test of its constitutionality in the words of the Lord here is whether it preserves man's agency];

"And as pertaining to law of man, whatsoever is more or less than this, cometh of evil.

"I, the Lord God, make you free, therefore ye are free indeed; and the law [that is, constitutional law] also maketh you free.

"Nevertheless, when the wicked rule the people mourn.

"Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil." (D&C 98:4-10.)

These scriptures declare the Constitution to be a divine document. They tell us that "according to just and holy principles," the Constitution and the law of the land which supports the "principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before" God; that, "as pertaining to [the] law of man, whatsoever is more or less than this, cometh of evil." They remind us that the Lord has made us free and that laws that are constitutional will also make us free.

"When the wicked rule, the people mourn"

Right at this point, almost as if he were warning us against what is happening today, the Lord said: "Nevertheless, when the wicked rule the people mourn." Then, that we might know with certainty what we should do about it, he concluded: "Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold. . . ."

In its context this instruction, according to my interpretation, can only mean that we should seek diligently for and support men to represent us in government who are "wise" enough to understand freedom—as provided for in the Constitution and as implemented in the United Order—and who are honest enough and good enough to fight to preserve it.

". . . under no other government in

the world could the Church have been established," said President J. Reuben Clark, Jr., and he continued:

". . . if we are to live as a Church, and progress, and have the right to worship as we are worshipping here today, we must have the great guarantees that are set up by our Constitution. There is no other way in which we can secure these guarantees." (*Conference Report*, October 1942, pp. 58-59.)

Now, not forgetting our duty to eschew socialism and support the just and holy principles of the Constitution, as directed by the Lord, I shall conclude these remarks with a few comments concerning what we should do about the United Order.

What to do about United Order

The final words of the Lord in suspending the order were: "And let those commandments which I have given concerning Zion and her law be executed and fulfilled, after her redemption." (D&C 105:34.)

Further implementation of the order must therefore await the redemption of Zion. Here Zion means Jackson County, Missouri. When Zion is redeemed, as it most certainly shall be, it will be redeemed under a government and by a people strictly observing those "just and holy principles" of the Constitution that accord to men their God-given moral agency, including the right to private property. If, in the meantime, socialism takes over in America, it will have to be displaced, if need be, by the power of God, because the United Order can never function under socialism or "the welfare state," for the good and sufficient reason that the principles upon which socialism and the United Order are conceived and operated are inimical.

In the meantime, while we await the redemption of Zion and the earth and the establishment of the United Order, we as bearers of the priesthood should live strictly by the principles of the United Order insofar as they are embodied in present church practices, such as the fast offering, tithing, and the welfare activities. Through these practices we could as individuals, if we were of a mind to do so, implement in our own lives all the basic principles of the United Order.

As you will recall, the principles underlying the United Order are consecration and stewardships and then the contribution of surpluses into the bishop's storehouse. When the law of tithing was instituted four years after the United Order experiment was suspended, the Lord required the people to put "all their surplus property . . . into the hands of the bishop" (D&C 119:1); thereafter they were to "pay one-tenth of all their interest annually. . . ." (D&C 119:4.) This law, still in force, implements to a degree at least the United Order principle of stewardships, for it leaves in the hands of each person the ownership and management of the property from which he produces the needs of himself and family. Furthermore, to use again the words of President Clark:

". . . in lieu of residues and surpluses which were accumulated and built up under the United Order, we, today, have our fast offerings, our Welfare donations, and our tithing, all of which may be devoted to the care of the poor, as well as for the carrying on of the activities and business of the Church."

What prohibits us from giving as much in fast offerings as we would have given in surpluses under the United Order? Nothing but our own limitations.

Furthermore, we had under the United Order a bishop's storehouse in which were collected the materials from which to supply the needs and the wants of the poor. We have a bishop's storehouse under the Welfare Plan, used for the same purpose. . . .

"We have now under the Welfare Plan all over the Church, . . . land projects . . . farmed for the benefit of the poor. . . .

"Thus . . . in many of its great essentials, we have, [in] the Welfare Plan . . . the broad essentials of the United Order. Furthermore, having in mind the assistance which is being given from time to time . . . to help

set people up in business or in farming, we have a plan which is not essentially unlike that which was in the United Order when the poor were given portions from the common fund."

It is thus apparent that when the principles of tithing and the fast are properly observed and the Welfare Plan gets fully developed and wholly into operation, "we shall not be so very far from carrying out the great fundamentals of the United Order." (*Conference Report,* October 1942, pp. 57-58.)

The only limitation on you and me is within ourselves.

A Prayer:

And now in line with these remarks, for three things I pray:

(1) That the Lord will somehow quicken our understanding of the differences between socialism and the United Order and give us a vivid awareness of the awful portent of those differences.

(2) That we will develop the understanding, the desire, and the courage, born of the Spirit, to eschew socialism and to support and sustain, in the manner revealed and as interpreted by the Lord, those just and holy principles embodied in the Constitution of the United States for the protection of all flesh, in the exercise of their God-given agency.

(3) That through faithful observance of the principles of tithing, the fast, and the welfare program, we will prepare ourselves to redeem Zion and ultimately live the United Order, in the name of Jesus Christ. Amen.

President Hugh B. Brown:

For the benefit of those who are listening in by radio, he to whom you have listened is Elder Marion G. Romney of the Council of the Twelve.

Preceding him was Bishop John H. Vandenberg of the Presiding Bishopric.

Brother Hansen will now lead the Boise Mormonaires and the congregation in singing, "O Say, What Is Truth?". After the singing, President Joseph Fielding Smith of the First Presidency and president of the Council of the Twelve will address us, and he will be followed by President N. Eldon Tanner of the First Presidency.

Singing "O Say What Is Truth" by the Boise Mormonaires and the congregation.

PRESIDENT JOSEPH FIELDING SMITH

Counselor in the First Presidency and President of the Council of the Twelve Apostles

We have had a delightful meeting to this point, and I hope and pray that what I say will be for the benefit of all who are listening.

Serve others

Service in behalf of others is one thing required of every soul. He who is able but who will not serve his fellows in some way is not fit to have place among them. Serving others is its own reward. When we receive the priesthood, we do so with the understanding that it will be used for the benefit of others. This is an obligation we take upon us. In fact, priesthood blesses us in two ways: first, it is the means through which exaltation comes to those who hold it; second, it is to be used in behalf of others that they also may be blessed. No man is independent. Put a man off by himself, where he could communicate with none of his fellow beings or receive aid from them, and he would perish miserably. It is a mistake for us to draw within ourselves as does a snail into its shell. No man has been given the priesthood as an ornament only. He is expected to use it in behalf of the salvation of others.

Not only is he expected, but he is

commanded to do so, for the Lord said, after pointing out the various offices in the priesthood and the duties assigned to each:

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen." (D&C 107:99-100.)

Honor the Covenant and Promise

This means that the man who accepts the priesthood also accepts the responsibilities that go with it. He promises that he will give service and make himself approved. If he breaks this covenant—for it is a covenant—then he will have to stand among those who do not exercise priesthood; he cannot stand among those who are approved. Let every man who holds the priesthood understand that he cannot enter into exaltation without the priesthood. If he refuses to use that priesthood when it is conferred upon him, he will not be found worthy to hold it in that day when men are rewarded according to their works.

Each man holding the priesthood should learn his duty from the Parable of the Talents; for when the Lord shall come, like rewards shall be given us. Many who have promised to magnify their priesthood and who have failed to do so shall be cast out. Their priesthood shall be taken from them, and they shall find themselves outside the gates of the City, for they cannot stand with those who have been faithful. Theirs shall be a condition of weeping and gnashing of teeth. "For unto every one that hath shall be given, . . . but from him that hath not shall be taken away even that which he hath." (Matt. 25:29.) Simply this: We are under obligation as men holding the priesthood to put to service the authority which we have received. If we do this, then we shall have other responsibilities and glory added, and we shall receive an abundance, that is, the fullness of the Father's kingdom; but if we bury our priesthood, then we are not entitled to receive any reward—we cannot be exalted.

Honor duty in all diligence

Every member of the Church should try to find some church duty to perform. Never refuse to serve. When a presiding officer asks your help, be glad to accept and give the best you have to that labor. The Lord expects this of us, and we are under covenant to do so. This course brings joy and peace, and at the same time those who serve receive the greatest blessing. The teacher gains more than the one taught; the blessing returned to us when we accept a call to work in the Church is far greater than the blessing we can impart to others. He who refuses to perform any labor or shirks responsibility when it is given him in the Church is in grave danger of losing the guidance of the Spirit. Eventually he becomes lukewarm and indifferent to all duties, and, like the plant that is not cultivated and watered, he shrivels up and dies a spiritual death.

Blessings are abundant

Do you think it will ever be possible for any one of us, no matter how hard we labor, or even if we should suffer martyrdom, to pay our Father and Jesus Christ for the blessings we have received from them? The great love, with its accompanying blessings, extended to us through the crucifixion, suffering, and resurrection of Jesus Christ is beyond our mortal comprehension. We never could repay. We have been bought with a price beyond computation—not with gold or silver or precious stones, "but with the precious blood of Christ, as of a lamb without blemish, and without spot." (1 Pet. 1:19.)

"I stand all amazed at the love Jesus offers me,
Confused at the grace that so fully he proffers me;
I tremble to know that for me he was crucified,

That for me a sinner, he suffered, he bled and died.
"I think of his hands pierced and bleeding to pay the debt!
Such mercy, such love, and devotion can I forget?
No, no, I will praise and adore at the mercy seat,
Until at the glorified throne I kneel at his feet.
"Oh, it is wonderful that he should care for me,
Enough to die for me!
Oh, it is wonderful, wonderful to me!"
(Charles H. Gabriel, in *Hymns*, 80.)

The Lord bless you, in the name of Jesus Christ our Redeemer. Amen.

PRESIDENT NATHAN E. TANNER

Second Counselor in the First Presidency

Brethren: It is good to be with you this evening in our general priesthood meeting and to have the priesthood meeting in over 400 different places, listening to these services tonight.

We are very happy to have President McKay with us. We shall hear his message later.

Word of Wisdom blessing and promise

I wish to say a few words about the Word of Wisdom. When I was a boy and they talked about the Word of Wisdom, all I thought of was that this was a religious requirement. In fact, we were told a good many times: A cup of coffee won't hurt you; a cup of tea won't hurt you; one cigarette won't hurt you; a drink won't hurt you; it's getting the habit that will bother you. And we kids used to think that the Church was prudish and odd for trying to get us to do things that made us look funny in the sight of the boys with whom we associated who were not members of the Church.

I would like to say just a few words about the breaking of the Word of Wisdom and what it means to us, the danger of tampering with things that the Lord has told us not to tamper with, both as it affects our bodies and as it affects our ability to resist, if we get on the wrong side of the line.

A safeguard against capture

This has been said about Satan, as we read in the Doctrine and Covenants:

"Satan stirreth them up, that he may lead their souls to destruction.

"And thus he has laid a cunning plan, thinking to destroy the work of God; but I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgment.

"Yea, he stirreth up their hearts to anger against this work.

"Yea, he saith unto them: Deceive and lie in wait to catch, that ye may destroy; behold, this is no harm. And thus he flattereth them, and telleth them that it is no sin to lie that they may catch a man in lie, that they may destroy him.

"And thus he flattereth them, and leadeth them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare.

"And thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men." (D&C 10:22-27.)

There is no doubt, boys—and you are the ones I am talking to tonight—there is no doubt but that Satan is out, going up and down, here and there, trying in every way he can to destroy us.

"Tobacco is not good for man"

It is an interesting thing that over 130 years ago a prophet of God said ". . . tobacco . . . is not good for man, . . ." (D&C 89:8), and now scientists all over the world say that tobacco is not good for man. You have

heard it talked about a good deal, but I would like to appeal to these boys who are listening to me tonight—and have them appeal to other boys wherever they may be, and have their fathers appeal to them—to let them realize what a great danger is involved in partaking of tobacco and alcohol and these other things that are advised against.

Dr. William H. Stewart has said the so-called "next-guy theory"— that it can happen to someone else but not to me—is the psychology that is preventing anti-cigarette campaigns from making more headway. The fallacy of this kind of reasoning is illustrated in the story of a Honolulu reporter, who said, "It just can't happen to me; I'm safe." But this Hawaiian newsman, Mark Waters, spoke from the grave to readers of the Honolulu *Star Bulletin*. Waters died of lung cancer at the age of 56 on February 1, the day the *Star Bulletin* ran his last story. It was a by-line account of a 42-year rendezvous with his killer.

The story was written in the hospital five days before his death. Waters read proof on the story and made final corrections the day before he succumbed, observing that it might help someone else.

Waters told how he started smoking at 14, stealing cigarettes from his father's pack, and how he continued at the rate of two packs a day, even after suffering a stroke and contracting bronchitis. Doctors discovered cancer in his left lung. A lobe was removed. Waters gained 10 pounds after the September operation and felt fine. Four months later pain returned. The doctor removed fluid from his chest cavity but had to tell him that he had little time to live.

"Not a soul I've preached to has stopped smoking," he wrote from his hospital bed, "not a single, solitary soul.

"It's one of those things. You always think, it'll happen to others, but never to me. When you get lung cancer, God help you."

Like the rest of his story, Waters' conclusion was terse.

"I'm short of breath. I can't take five steps without having to sit.

"The cancer has gone to my liver and I don't know where else.

"I don't have a ghost of a chance.

"It's too late for me.

"It may not be for you."

I want to tell you a little story about a boy I knew very well, my baby brother, as sweet a boy as I ever knew —kind, considerate of his mother, and loved by every member of the family. But he got into wrong company when he was just a little boy, and he started using cigarettes. He used to steal away and have his smoke, and then he got to smoking a little more and a little more, until he became a habitual smoker. He had four older brothers, and we tried to get him to quit smoking, to realize that he shouldn't be doing it.

He kept saying he was going to quit smoking, but just a few years ago he died of lung cancer. And if anything makes you hate tobacco, it is to have a brother, one of the finest young fellows that you know, go to his death because he had that habit of smoking. He thought when he was a kid, "I can quit any time I want to." In fact he used to say so, and he used to try to quit but he couldn't.

I want to tell you another story about a man whom I knew very well in Calgary, Alberta, one of the outstanding drillers in the oil business—one who was very well-to-do and had the biggest string of drilling rigs in the whole country.

Strong drink not good for man

He was doing a little social drinking. (May I add here, in case I forget it, that one out of every 15 who does a little social drinking becomes an alcoholic. When you are in a group where there are 15 men who are drinking socially, you are going to find that one will be an alcoholic. Every one of them will say, "How silly; it couldn't happen to me. I am just drinking socially. I am not going to drink much." And they continue to argue about it until they are in the gutter.)

This man of whom I am speaking I knew very well, since I was Minister of Mines up there. His social drinking made him an alcoholic. That poor fellow was worked with by his partner, he was worked with by his friends, he was encouraged in every way to quit this drinking, but it was getting the better of him. He said, "You are crazy. I can quit drinking any time I want to." But finally this was his story—of course I knew it without his telling it—and I had him go to a group of our young men to tell it: "I didn't realize until I was actually in the gutter that I was an alcoholic and couldn't control myself. It cost me my business, it cost me my wife, it cost me my friends, it cost me the respect of everyone who knew me. I was literally in the gutter because I took the first drink." And he added, "I want to tell you, young men, no man can afford to take one drink of alcohol. I don't care who he is, how much he is worth, or if he is a multimillionaire—he cannot afford to take one drink of alcohol."

Danger

I want to say to you boys, wherever you are tonight: Realize that you can't afford to play with these things that will take your life. You can't afford to do it anyway, because the Lord has said, "Don't do it." It is being proven in every way that tobacco and alcohol are not good for us.

Let us be men. Let us not be sissies. Anybody can drink, and anybody can smoke. It doesn't take brains to do that. But it does take brains and a little willpower and a little sense to refuse the first smoke and the first drink of alcohol. And leave the other things—tea and coffee—alone as well, because they are the first steps to the other transgressions.

May the Lord bless you that every member in this Church holding the priesthood—in fact every member—will keep the Word of Wisdom, knowing that it is a commandment of the Lord. It is for your own good. You are not a sissy. Don't be a fool.

Remember that the priesthood you hold is the power of God delegated to you to act in his name. He has promised that if you magnify your priesthood all that he has is yours.

I want to bear you my testimony that God lives and that through his Son, Jesus Christ, the plan of life and salvation has been given to us to let us know how we can enjoy life here upon the earth and prepare ourselves for immortality and eternal life.

May the Lord bless us to this end and give us strength to do his will, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

You have heard from President Joseph Fielding Smith and President N. Eldon Tanner.

President McKay has consented to give us a message tonight, but his doctors have advised that he do not try to give it personally, so he has asked his son, Robert, if he will present that message, which he will do now, please.

Message of President McKay read by Robert R. McKay.

PRESIDENT DAVID O. McKAY

Read by his son, Robert R. McKay

It is a joy and a great privilege to meet with this vast audience of priesthood members gathered in this historic Tabernacle, the Assembly Hall, and more than four hundred other buildings throughout the United States and Canada. I extend my affectionate greetings and blessings to each of you.

"I charge thee . . .", wrote Paul to Timothy, "before God, and the Lord Jesus Christ. . . ;

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (2 Tim. 4:1-2.)

In the same letter he prophetically

declared, ". . . that in the last days perilous times shall come.

"For men shall be lovers of their own selves, . . .

". . . lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof. . . ." (2 Tim. 3:1-2, 4-5.)

Perilous times

It is in the spirit of Paul's charge and prophecy that I call attention to the rising crime wave that is sweeping over the country. Few will question that we are living in perilous times and that many people have lost their moorings and are being "tossed to and fro, . . . with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4:14.)

Cost of crime

Crime is costing this nation *twenty-seven billion dollars a year* and an annual toll of death, injury, suffering and anguish for thousands of Americans.

Just recently Dr. Norman Vincent Peale, in referring to the decline in moral standards, said, "Most radical social changes come slowly. But not this time. It is almost as if the demonic powers in sex—and make no mistake, sex has its demonic side—had been released in a sudden explosion that has blasted away the restraints and traditions of centuries. The spark that has set off this explosion is a twisted concept of freedom, a 'new freedom' that too often leaves its adherents in chains." And then Dr. Peale gives a *Newsweek* report which states: "Undoubtedly the key to the new morality is the widespread belief that a boy and girl who have established what the college calls a meaningful relationship have the moral right to sleep together."

Who is hurt?

The young people want to know what difference it makes if no one is getting hurt, but Dr. Peale says, "This sounds fine in theory, but multiply this attitude by millions of eager experiments and what do you get? You get such statistics as these: 'Between the years 1940 and 1957 the illegitimacy rate increased: 112 percent in the 15-19 age group; 300 percent in the 20-24 age group; 462 percent in the 25-29 age group; 478 percent in the 30-34 age group; 456 percent in the 35-39 age group; and 196 percent in the 40-44 age group.

" 'Venereal disease among adolescents rose 130 percent between the years 1956 and 1961. The illegitimacy rate has tripled since 1953. By 1970, ten-million Americans will have been born out of wedlock. Forty percent of the unwed mothers are between the ages of 15 and 19.'

"No one is getting hurt?" continues Dr. Peale. "What a laugh! What a hollow, tragic, gruesome laugh! And the hurt is not confined to individuals; it damages and degrades our nation throughout the world. From the beginning of recorded history, men have known that the sex drive had to be controlled if civilization was to replace anarchy. Dr. J. D. Unwin, Historian of the Cambridge University, made a study of eighty civilizations ranging over a period of four-thousand years and concluded that a society either chooses sexual promiscuity and decline, or sexual discipline and creative energy. Writes Dr. Unwin: 'Any human society is free to choose either to display great energy, or to enjoy sexual freedom; the evidence is that they cannot do both for more than one generation.' " (Excerpt from *Sin, Sex and Self-Control* by Dr. Norman Vincent Peale, pp. 49, 53-56.)

Neglect of families

One important cause of the increase in delinquency, especially in our youth, is a letdown in home ideals. A growing desire for economic independence or a too eager willingness to improve financial circumstances has influenced a great many mothers to neglect the greatest of all responsibilities—the rearing of a family.

J. Edgar Hoover, the national director of the Federal Bureau of Investigation, makes the definite statement that

"in the background of these youthful offenders lies the story of shocking neglect. Boys and girls are being deprived of the care and guidance necessary to the proper foundation of their characters. Their lawlessness had its roots in every instance in broken homes, in homes where mothers and fathers because of their neglect, misunderstanding, or irresponsibility had failed in their primary obligation. More often than not, God was unknown, or, more important, was unwelcome in their homes. On the other hand, in nearly every instance the youthful offender would have been a strong, upright citizen had he been given a chance."

Keep homes intact

The inspiration of God is seen in requiring the Latter-day Saints to keep their homes intact and to teach their children the principles of the gospel of Jesus Christ. "And they shall also teach their children to pray, and to walk uprightly before the Lord." This command from the Lord, given to us in the Doctrine and Covenants, section 68, verse 28, leaves no question as to the responsibility of parents to teach their children—a responsibility too frequently shifted to the shoulders of the Church, public schools, and officers of the law.

Use family home evening

I believe that parents in the Church generally are teaching their children the gospel, yet I am convinced that there is still much opportunity for improvement in this regard, especially in light of present-day conditions. I am grateful and pleased that so many are responding to our program for the family home evening, in which parents gather their children around them and instruct them in truth and righteousness and in family love and loyalty. A great number of families have testified to the rich blessings that have come to them from these family home evenings.

Unwavering loyalty to God

If you ask me where I first received my unwavering faith in the existence of a God, I would answer you: in the home of my childhood—when Father and Mother invariably called their children around them in the morning and at night and invoked God's blessing upon the household and upon mankind. There was a sincerity in that good patriarch's voice that left an undying impression in the souls of his children, and Mother's prayers were equally impressive. I ask tonight that every father in the Church see to it that in all sincerity he impress his children with the reality of the existence of God and with the reality that God will guide and protect his children. You carry that responsibility. Home is one of the units—the fundamental unit—of society. Before I heard my father testify that he had heard a divine voice, I knew that he lived near to his Maker. I also know, through a nearness to that same Eternal Father since, that my father told the truth when he said that when he was on his mission in Scotland, in answer to fervent prayer, he received the following admonition given in audible tones: "Testify that Joseph Smith is a prophet of the living God." Such is the reality of the true Latter-day Saint's conception of God the Father.

Warning against evils

Ever since the organization of the Church, its leaders have raised their voices warning that infidelity and sexual immorality are two principal evils that threaten to weaken and to wreck present-day civilization. Unfortunately, the trends of modern life are disintegrating the very foundation of the Christian home. Sexual laxity, intemperance, and crime are its insidious and vicious enemies.

One standard of morality

In the Church there is but one standard of morality. No young man has any more right to sow his wild oats in youth than has a young girl; she is taught that second only to the crime of taking human life is that of losing her virtue, and that should be also the ideal among young men.

I know from experience that the

world does not believe us when we tell them that that ideal is followed in the Church, but we know in our hearts it is true. That young man who comes to his bishop and asks for a recommend to take a pure girl to the altar is expected to give just the same purity that he expects to receive.

Peace in righteous living

No one can transgress the laws of chastity and find peace. That is the message that we must give as parents and priesthood members to the young men and women and all others throughout the Church. No matter what the opportunity, no matter what the temptation, let the young man know that to find happiness he must hold sacred his true manhood. Let him know that he is going to live, and live completely, by refusing to yield to temptations. Then he is happy. There is peace instead of turbulency in his soul.

A happy marriage begins when a young couple kneels at the altar, each giving to the other what each demands and each covenanting to be true to the other.

Marriage is of divine origin

For the proper solution of the great problem of marriage, we may turn with safety to Jesus for our guide. He declared that the marriage relation is of divine origin and that marriage is ordained of God, that only under the most exceptional conditions should it be set aside. In the teachings of the Church of Christ, the family assumes supreme importance in the development of the individual and of society. "Happy and thrice happy are they who enjoy an uninterrupted union and whose love, unbroken by any complaints, shall not dissolve until the last day." It will not dissolve when a worthy couple is sealed by the authority of the Holy Priesthood throughout all eternity. The marriage ceremony when thus sealed produces happiness and joy unsurpassed by any other experience in the world.

To no other group of men in all the world is given a better opportunity to instruct and inspire our young men and women to keep themselves unspotted from the sins of the world. Members of the Church and especially of the priesthood have the opportunity to be engaged in the noblest calling in life—to establish salvation and peace to the extent that their individual efforts, their talents, and their means are consecrated, and their lives are dedicated to make the world a better and fitter place for man.

Great worth of souls

The Prophet Joseph Smith was given the divine message: "Remember the worth of souls is great in the sight of God. . . ." (D&C 18:10.) Such is the philosophy expressed by the Redeemer in the seemingly paradoxical statement, ". . . he that loseth his life for my sake shall find it." (Matt. 10:39.) The meaning of this becomes clear in the light of another passage which says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

Just to be associated with men striving toward such an aim is a joy, and to assist them in their quest, an inspiration. If you are true followers of the Savior, you are striving to serve your fellowmen in love.

Unwavering allegiance to God

To the thousands assembled in this historic Tabernacle, the Assembly Hall, and to the thousands listening in by direct wire, I pray with an earnest heart, God keep you away from the base, scheming plans of him who enthrones passion, who decries self-control, who renounces the sacredness of the family, and who, in the words of the communist, Marx himself, would "dethrone God."

Officers, leaders, men of the priesthood, you are chosen of God. Go forth radiating a testimony that this is God's work. Feel it yourselves, and then the men and women in your wards and stakes will feel it; the young people especially will feel it, for you are radiating not just what you say, but what you are and what you do.

God guide us, and help us, and in-

spire us in this great work, I pray in the name of Jesus Christ. Amen.

Statement concerning the position of the Church on Communism, made by President David O. McKay at the general priesthood session of the 136th Annual Conference of the Church, held in the Salt Lake Tabernacle, Saturday, April 9, 1966, at 7:00 p.m., read by Robert R. McKay.

In order that there may be no misunderstandings by bishops, stake presidents, and others regarding members of the Church participating in nonchurch meetings to study and become informed on the Constitution of the United States, Communism, etc., I wish to make the following statements that I have been sending out from my office for some time and that have come under question by some stake authorities, bishoprics, and others.

Members are free

Church members are at perfect liberty to act according to their own consciences in the matter of safeguarding our way of life. They are, of course, encouraged to honor the highest standards of the gospel and to work to preserve their own freedoms. They are free to participate in nonchurch meetings that are held to warn people of the threat of Communism or any other theory or principle that will deprive us of our free agency or individual liberties vouchsafed by the Constitution of the United States.

Church is politically neutral

The Church, out of respect for the rights of all its members to have their political views and loyalties, *must maintain the strictest possible neutrality.* We have no intention of trying to interfere with the fullest and freest exercise of the political franchise of our members under and within our Constitution, which the Lord declared he established "by the hands of wise men whom [he] raised up unto this very purpose" (D&C 101:80) and which, as to the principles thereof, the Prophet Joseph Smith, dedicating the Kirtland Temple, prayed should be "established forever." (D&C 109:54.) The Church does not yield any of its devotion to or convictions about safeguarding the American principles and the establishments of government under federal and state constitutions and the civil rights of men safeguarded by these.

Communism greatest threat to peace and the spread of God's word to men

The position of this Church on the subject of Communism has never changed. We consider it the greatest satanical threat to peace, prosperity, and the spread of God's work among men that exists on the face of the earth.

In this connection, we are continually being asked to give our opinion concerning various patriotic groups or individuals who are fighting Communism and speaking up for freedom. Our immediate concern, however, is not with parties, groups, or persons, but with principles. We therefore commend and encourage every person and every group who is sincerely seeking to study Constitutional principles and awaken a sleeping and apathetic people to the alarming conditions that are rapidly advancing about us. We wish all of our citizens throughout the land were participating in some type of organized self-education in order that they could better appreciate what is happening and know what they can do about it.

Citizens should educate themselves

Supporting the FBI, the police, the congressional committees investigating Communism, and various organizations that are attempting to awaken the people through educational means is a policy we warmly endorse for all our people.

Communism's atheism and hate

The entire concept and philosophy of Communism is diametrically opposed to everything for which the Church stands—*belief in Deity, belief in the dignity and eternal nature of man, and the application of the gospel*

to efforts for peace in the world. Communism is militantly atheistic and is committed to the destruction of faith wherever it may be found.

The Russian Commissar of Education wrote: "We must hate Christians and Christianity. Even the best of them must be considered our worst enemies. Christian love is an obstacle to the development of the revolution. Down with love for one's neighbor. What we want is hate. Only then shall we conquer the universe."

On the other hand, the gospel teaches the existence of God as our Eternal and Heavenly Father and declares: ". . . him only shalt thou serve." (Matt. 4:10.)

Communism debases and destroys

Communism debases the individual and makes him the enslaved tool of the state, to which he must look for sustenance and religion. Communism destroys man's God-given free agency.

No member of this Church can be true to his faith, nor can any American be loyal to his trust, while lending aid, encouragement, or sympathy to any of these false philosophies; for if he does, they will prove snares to his feet.

President Hugh B. Brown:

I am sure we all appreciate the inspiring messages from the President of the Church. In fact all who have spoken tonight have made a real contribution to this great Conference.

Many television and radio stations will carry the Conference proceedings of Sunday morning to a nationwide audience, including Hawaii. The international radio station, WRUL, will broadcast Sunday morning's session to all parts of Europe, parts of Asia, Africa, South America, Central America, Mexico and the Carribean area.

The CBS radio Tabernacle Choir broadcast will be tomorrow morning from 9:35 to 10 o'clock. Those desiring to attend the Tabernacle Choir broadcast must be in their seats at 9:15 a.m. It is necessary that the audience remain quiet during the broadcast.

There will be large crowds attending the services on Sunday. Please be considerate and courteous and avoid pushing and crowding. As thousands leave this great Priesthood meeting tonight, let us keep in mind the admonition that is constantly being given to drive carefully. Please obey traffic rules. Courtesy and patience must be shown by drivers in the city and on the highways.

We wish to express sincere appreciation to the Boise Mormonaires for their contribution tonight. I am sure many hours of preparation have gone into the fine performance they have given us, and we want them to know they have made a real contribution, and we appreciate it very much.

They will now sing for us, "The Lord's Prayer," with Albert D. Fallows as soloist, after which the benediction will be offered by Elder Thomas Fyans, formerly president of the Uruguayan Mission, and we shall then be adjourned until 10 o'clock tomorrow morning.

Selection by Boise Mormonaires, "The Lord's Prayer."

Elder Thomas Fyans, former president of the Uruguayan Mission, offered the closing prayer.

THIRD DAY

MORNING MEETING

Conference reconvened Sunday, April 10, at 10:00 a.m.

President David O. McKay was present and presided. President N. Eldon Tanner, Second Counselor in the First Presidency conducted the service at President McKay's request.

The Salt Lake Tabernacle Choir, under the direction of Elder Richard P. Condie, furnished the choral music for this session. Elder Alexander Schreiner was at the organ console.

President N. Eldon Tanner:

We are blessed this morning having President David O. McKay here with us on the stand. He has asked me to conduct this session. It is a great pleasure indeed for us to welcome all present this beautiful Easter morning in the historic tabernacle and in the Assembly Hall on Temple Square, together with the vast television and radio audience in this the sixth session of the 136th Annual General Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by rendering "Galilean Easter Carol." Following the singing the invocation will be offered by Elder Keith W. Wilcox, president of the Weber Heights Stake.

Singing by the Choir: Galilean Easter Carol."

Invocation, Elder Keith W. Wilcox, president of Weber Heights Stake.

President N. Eldon Tanner:

The Tabernacle Choir will now sing "Hosanna to God," following which Elder LeGrand Richards of the Council of the Twelve will speak to us.

Singing by the Choir, "Hosanna to God."

President N. Eldon Tanner:

Our first speaker this morning is Elder LeGrand Richards of the Council of the Twelve.

Elder Richards.

ELDER LeGRAND RICHARDS

Of the Council of the Twelve Apostles

I rejoice with you, my brothers and sisters, in the presence of our prophet this morning and in being able this Easter morning to commemorate the resurrection of the Lord and Savior, Jesus Christ. In my heart I thank him for having restored his kingdom to the earth in our day, and that those of us who are assembled here today have a witness through the Holy Spirit that the Lord has established his Church in the earth.

Faithfulness of Latter-day Saints

It is my privilege as one of the General Authorities to travel to the various stakes of Zion and to some of the missions, and I always return with gratitude in my heart for the faith and faithfulness of the Latter-day Saints evidenced in so many ways to prove their love of the Lord and their desire to help build his kingdom and to bring honor and credit to his holy name and blessing to his children.

The apostle James said: ". . . shew me thy faith without thy works, and I will shew thee my faith by my works." (Jas. 2:18.) I want to tell you that I am proud of the way the Latter-day Saints are showing their faith in God

and their love for him by the works that they perform.

The gift of the Holy Ghost

Now, I thought in the few moments that I have to address you this morning that I would like to use for a text what the Prophet Joseph Smith said in an interview with the President of the United States when the President asked the Prophet wherein we differ in our religion from the other religions of the day.

The Prophet's answer was: ". . . we differed in mode of baptism, and the gift of the Holy Ghost by the laying on of hands. We considered that all other considerations were contained in the gift of the Holy Ghost. . . ." (*Documentary History of the Church,* Vol. 4, p. 42.)

I thank the Lord that in the restoration of the gospel this promise has been given to all who enter into the waters of baptism by the mode that he has specified and that at the hands of those who have the authority to administer the same and by the laying on of hands, they become recipients of the Holy Ghost. I would rather have my children and my children's children enjoy the companionship of the Holy Ghost than any other companionship in this world because if they will heed the promptings of that Spirit, he will lead them into all truth and see them safely back into the presence of their Father in heaven. This statement by the Prophet is simply repeating again, in a sense, what the Savior said to Nicodemus. Remember when he said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5.) and hence the importance that we have in this Church the same foundation and the same power to guide and direct us.

"Another Comforter"

The promise of the Savior to his apostles prior to his crucifixion was that he would send another Comforter. There isn't time to go into the details of all that he promised that Comforter would do: but he was to lead them into all truth; he was to make known unto them things present, things past, things which are to come; he was to take from the Father and from the Son and reveal it unto them. And so the Savior said:

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

The Spirit of Truth

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John 14:16-17.)

I think one of the most positive and powerful demonstrations of what this Holy Spirit, the Comforter, can do for a man, as we find recorded in Holy Writ, is the experience of the great apostle Peter. You remember just prior to the Savior's crucifixion Peter said, "Though all the world forsake thee, I will not forsake thee." (See Matt. 26: 33.) And you recall the Savior said that before the cock would crow that he would deny him thrice. But after he had tarried at Jerusalem, according to the command of the Savior, and he had received the Holy Ghost, we have a different Peter. When he was commanded that he should no more preach Christ and him crucified in the streets of Jerusalem, his answer was, "We ought to obey God rather than men." (Acts 5:29.)

If the Lord had not placed in his Church of today his Holy Spirit, we would not be the Church that we are; we could not have accomplished what we have accomplished; the Saints could not have endured all the privations, hardships, and persecutions through which they have passed; neither could we carry on the great missionary program of the Church as we are doing, because the Lord has breathed into his work the breath of life, and our people are willing to make every sacrifice at the call of the Church in order to prove their love of the Lord and their desire to build his kingdom and to share the truth with their fellowmen.

When the apostles asked the Savior for the signs of his second coming and

the end of the world, after declaring to them what would happen—that there would be wars and rumors of wars, that nation should rise against nation and people against people, and that his gospel should be preached in all the world for a witness to all nations (and that is what we are doing as a people today)—the Savior said: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." (Matt. 24:9.) History has recorded how literally that prediction of the Savior has been fulfilled through the restoration of the gospel in our day. The Prophet Joseph Smith and his brother Hyrum, the patriarch, were put to death by their enemies and along with them hundreds of Latter-day Saints. My grandfather's brother was shot down in cold blood at the Haun's Mill Massacre, and our people were driven from pillar to post until they came here to these valleys of the mountains. But the Lord didn't intend that they would always suffer persecution. He told the Prophet Joseph and his companions that he would give them power to lay the foundation of his Church and that he would bring forth out of darkness and obscurity the only true and living Church upon the face of the whole earth, "with which I, the Lord, am well pleased, speaking unto the church collectively and not individually." (D&C 1:30.)

I was very much intrigued with and interested in the experience that Brother Marion D. Hanks of the First Council of the Seventy had a few years ago when President Eisenhower called a youth conference in Washington to which over 7,000 delegates came to discuss what could be done to help the young people, the youth of this great land of America. Brother Hanks was asked to give the keynote address—not just to give a talk but to lay the foundation for the discussion at that great convention. When Brother Hanks sat down, the man conducting the convention made this statement:

"As I sat here, I reflected that Mr. Hanks comes from people that were driven from our region of the country because of the things they believed, that suffered bitter persecution for their ideals, that went finally to the far reaches of the country where they thought themselves away from all of this.

"Now we have invited a leader of that people to come here to talk to us of the same ideals and principles for which we drove them away."

Truth travels long

It takes truth a long time to travel. They crucified our Lord, but think of what the world is doing today in recognition of his ministry. And so this work that God the Eternal Father has established in the earth in our day has been proclaimed by the prophets that it shall never be thrown down or given to another people, but it shall roll forth until it shall become as a great mountain and fill the whole earth.

The spirit of sacrifice

This spirit of sacrifice is in the Church. Notwithstanding the persecutions heaped upon our people, they continued to send their representatives, mostly married men, into the mission field in the early days. We are told that after President Brigham Young accepted the gospel, for the next ten years he spent almost his entire time in the mission field, and when he went on his first mission, he didn't even have an overcoat. He took a quilt from the trundle bed, and his wife made him a cap out of a pair of old pantaloons. At the end of the ten years he said all he had ever had as a reward for his service was the half of a small pig that the Prophet Joseph divided with him and that had been given to him by one of the brethren. What besides the testimony of the Holy Ghost could have led a great leader like Brigham Young to spend ten years without any remuneration in order to share with the world the wonderful truths of the gospel? My grandfather, of the first 14 years of his married life, spent ten of them in the mission field away from his family. In this Church today there are many, many families

in which there isn't a male member old enough to go on a mission who hasn't filled a mission. My grandfather, my father, my brothers, my sons, my wife's father, her brothers—why! we are a missionary people. Today we have over 12,000 in the mission field at their own expense just to share the truths of the gospel with those who know not what the Lord has done in the restoration of his Church to the earth in our day. Among those there are many families that have two and three missionaries in the field at the same time. That spirit of sacrifice is still in the Church. Men give up their businesses. I had a friend of mine come in my office; he had been on two missions. A married man, he said, "Brother Richards, if I sell my home and my automobile I can go on another mission." He was willing to go for a third time and then come back and start all over again.

Missionary service

After our Saints had been driven from the East into these valleys of the mountains, five years after their arrival here, a convention was held in the old tabernacle on this block for the elders of Israel at which 98 of them were called to go on missions. They were all married men. In those days they didn't ask them if they wanted to go. They were told in that meeting that their missions would not be very long —that they would be separated from their families only from three to seven years. Many of them were sent so far away that they couldn't even hear from their families in less than six months time. And then the brother in charge, Heber C. Kimball, said, "If any of you men refuse to go, there isn't a wife that will remain with you, because there isn't a Mormon woman who would live with a man a year, or a day, if he refused to go on a mission." Now that same spirit carries through to this very day.

Here just a few years ago, when we were still letting young married men go on missions, I interviewed a young man for his mission; and when I saw the recommend from his bishop, I noted that he was a married man. I said, "Does your wife want you to go on this mission?"

He said, "She certainly does."

I said, "Why didn't you bring her so I could ask her?"

He said, "I couldn't; she's in the hospital. She gave birth to our first child this morning."

I said, "Then let's go to the hospital." We went to the hospital, and there was that young wife with her little babe in her arms. I said, "Do you want this husband of yours to go on a mission?"

She said, "I certainly do. When we married we decided that our marriage would not stand in the way of his mission. My parents are able to take care of me and our baby and are willing to, and I want him to go." He filled an honorable mission.

We go through the missions, and we meet for hours with these missionaries in their missionary meetings with not a dry eye there. They bear their testimonies and say that before they came on their missions they heard missionaries say that their mission was the happiest time of their lives. "We didn't believe a word of it. Now we know what they were talking about."

I met a man up in the Northwest who was a convert to the Church, and he had just returned from his mission. He said, "I wouldn't take a check for a million dollars for the experience of my mission."

I interviewed another young man there who had served several years in the armed forces. He said, "There isn't a company in this world that could offer me a large enough salary to get me to leave my mission."

Can anybody in the world plant such feelings in the hearts of people except through the testimony of the Holy Ghost? No wonder the Prophet indicated that of all considerations the gift of the Holy Ghost was the most important one.

We see that in everything about us. Take the Choir here—all these years—we don't have to pay them. They can't do that in other churches. And not only that, there are so many other things.

Tithing

Take, for instance, the law of tithing, which Bishop Simpson talked about the other day. While I was serving in the Southern States Mission, an itinerant preacher came to the South telling the churches how they could get out of debt. I went to listen to him. He told them that if they would pay their tithing for ten months, they could get their churches out of debt. Then he quoted the words of Malachi indicating that it was the Lord's law of blessing his people. I went to him after the meeting and was introduced to him, and I said, "Reverend, I would like to bear you my testimony that you are getting near the truth. I am a Mormon elder. We have been paying our tithing all our lives. One thing I can't understand—you say it is the Lord's law of blessing of his children. If it is, why don't you ask them to pay tithing all their lives? If it would be good to be blessed for ten months, wouldn't it be better to be blessed all their lives?"

He said, "Oh, Mr. Richards, we can't go that far. If we can get them to pay for ten months, we will do pretty well."

What sustains colonizing?

Speaking now of the gift of the Holy Ghost, I want to tell you another experience. Brother [Melvin J.] Ballard was up in the Northwest as president of the mission. In those days that country was not as well settled as it is now. A colonizer up there had heard about how the Mormons were colonizers, how they had settled these towns all up and down through these valleys of the mountains. He came down and wrote a brief on the program of the Mormon Church. Then he went back, but he couldn't make it work, so he brought his brief to Brother Ballard and asked him if he would read it and tell him what was the matter with it. Brother Ballard read it, and he said, "You have here a perfect corpse; if somebody would just breathe into it the breath of life, then it would work for you." I thank the Lord that he has breathed into this Church the breath of life.

Church service?

We had a convention here not long ago—a ministerial convention. On Sunday they took the ministers to our various wards to attend the Sunday School. Out here in a certain ward where they have about twenty departments, they took a particular minister right through every department. On the way back to the general assembly, the minister said, "It must cost you a lot of money to run an institution like this."

The brother showing him around called the caretaker over and said, "Tell this man how many are on the payroll."

He said, "I am the only one. I keep the buildings clean." Well, they just can't do it, and I have had experiences with them to know.

Speaking of the law of tithing being a law of blessing of the people, the Lord said, ". . . and prove me now herewith . . . if I will not open you the windows of heaven. . . ." (Mal. 3:10.)

I think I have time to tell you one experience of when I was on a mission back in the Eastern States. One of our branch presidents was a large tithe payer—paid every month as regular as the clock ticked—and I said to him, "You must have a wonderful testimony of the law of tithing."

He said, "I have."

I said, "Would you tell me what it is?"

He told me that his wife and children joined the Church over in England a few years before that; and when he told me who the missionary was, I learned it was an old MIA teacher of mine from out in Tooele. Then he said, "I didn't join the Church, because I didn't have the faith to pay my tithing. Then one day a young missionary who was being released came to me and said, 'Brother ....., I want to baptize you before I go home!' I told him, 'You can't.'

"Why can't I?"

"Because I haven't the faith to pay my tithing."

And then that missionary said, "If you will let me baptize you before I

go home, I promise you that within a year from now you will be in America with your family, earning three times what you are earning now."

He said, "That's a good enough promise for me." And he was baptized. He said that he didn't see how it could happen—he was under contract with his company to work for three years, and he knew he wouldn't break his contract. But he was able to have his contract bought off, and the company released him. Within one year he was in America with his family, earning four times as much as he was when that Mormon missionary promised him three times as much. I told that story a few years ago from this pulpit. At the close of the meeting one of the mission presidents sitting right down in front came up to me and said, "Brother Richards, I was the young man who made the promise."

Brothers and sisters, I say to you that if you will love the Lord and serve him and keep his commandments, you never can get out of the red—you will always be owing the Lord something. He has a way of paying and compensating that is worth more than all the wealth of this world. And this is my testimony to you. I know this is the work of God, the Eternal Father. I know that God lives, that Jesus is the Christ. I am so proud to be one of his witnesses. I leave you my witness in the name of the Lord, Jesus Christ. Amen.

President N. Eldon Tanner:

We have just listened to Elder LeGrand Richards of the Council of the Twelve.

The Tabernacle Choir will now favor us with "Rejoice and Merry Be." Following the singing Elder Hugh B. Brown of the First Presidency will address us.

Selection by the Choir, "Rejoice and Merry Be."

President N. Eldon Tanner:

Elder Hugh B. Brown, first counselor in the First Presidency of The Church of Jesus Christ of Latter-day Saints, will now address us.

PRESIDENT HUGH B. BROWN

First Counselor in the First Presidency

Many of the speakers during this conference have referred to the celebration of Easter and the resurrection of the Lord. Yesterday the President of the Church preached a powerful sermon on the fact of the resurrection of Christ. This morning we join with millions of people throughout the world in celebrating Easter in commemoration of this miraculous event. This is a time when we should reexamine and reaffirm our faith and rededicate our lives to Christ's service.

The scriptures testify of Him

His birth into mortality and the details of his death and resurrection are well-attested facts of history. In addition to the New Testament story of these miraculous events, the scriptures, both old and new, abound with inspired predictions concerning his second coming.

Let us examine the basis of our faith as it is to be found in the Holy Bible and other sacred records and attempt to evaluate and coordinate the antemortal, the mortal, and the postmortal life of this transcendent personage.

The Apostle John tells us that the Word—which he identifies as the Savior—was with God in the beginning. This is a precise and unambiguous declaration, not only that he was with God in the beginning, but that he himself was invested with the powers and rank of godship and that he came into the world and dwelt among men. He was the Creator of all that is.

Jesus himself frequently referred to the fact of his preexistence. For example, he said, "For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38.)

And then in that greatest of all prayers, recorded in John 17:5, we find the poignant plea: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

At another time he chidingly spoke to his uncomprehending followers and said: "Doth this offend you?

"What and if ye shall see the Son of man ascend up where he was before?" (John 6:61-62.)

These and other proofs of Christ's preexistence confirm our faith that all men had a spiritual existence before mortal birth and that the souls of all men are immortal. Obviously, if the spirit had an existence before the body was created, that spirit is capable of independent existence after the body dies.

Assurance of the resurrection

The fact that he came forth from the tomb with spirit and body reunited was positively stated and demonstrated by the risen Lord when he appeared to his amazed apostles and said, ". . . handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:39.)

This gives divine assurance that we too, through his atoning sacrifice, shall partake of the blessings of the resurrection. Hearken to his promise when he said,

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. . . ." (John 11:25-26.)

And again, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Though some deny, we affirm His divinity

In these times of uncertainty, conflict, chaos, and confusion, where there is unprovoked aggression, attempted subjugation, and enslavement, when people are being denied their freedom and their liberties, and especially when whole nations of men, including some of the clergy, pride themselves on their atheism, deny the existence of God, speak of Christ as a myth and of religion as an opiate, when increasing numbers of men are declaring that God is dead and others are asking whether he in fact ever lived—in times like these we must reexamine and reemphasize our faith in Jesus the Christ, the Son of God, and conform our lives to his teachings and emulate his matchless example.

Indicative of the lack of faith, the confused and muddled thinking, and the dangerous teachings of some religious leaders, I quote from the February 22, 1966, issue of *Look* magazine (pp. 25-29):

"Last September, the Protestant Episcopal Bishop of California left on sabbatical for Cambridge University in England 'to find out what I really do believe.' . . .

"What he believes is hardly typical of a bishop. 'I've jettisoned the Trinity, the Virgin Birth and the Incarnation,' he told *Look* in his Cambridge flat recently. . . .

"The inquiry has inevitably led the Bishop to the enigma of Christ Himself. He sees Him not as Jesus among the lilies in a stained-glass window, but as a country carpenter turned itinerant preacher for three powerful years. . . .

"Cambridge University, where [the] Bishop . . . is staying, is the womb of what has been proclaimed—and condemned—as the 'new theology.' . . . Its innovators, mainly Cambridge dons, are reacting to a society throttled by secularism. Only ten percent of the English attend church. . . .

" 'The old theology starts with the divinity of Christ and tries to explain how God became man. The new theology starts with the only indisputable fact—that Christ was man—and tries to show how God acted through Him uniquely.' "

We reaffirm our faith in the Bible

as the word of God. We believe in its teachings, its doctrines, its definitions, and its revelations of an omnipotent, omnipresent, and omniscient God. The fact that man was created in his image confirms our faith that he is a living and personal God. He is our Eternal Father, the God of Abraham, Isaac, and Jacob, the Jehovah of the Old Testament, and the promised Messiah.

We proclaim the preexistence and divine nature of Jesus the Christ, the purpose of his earth life, the reality of his resurrection and ascension, and the certainty of his second coming as eternal and well-attested truths and prophetic promises. They have illuminating and inspiring significance for our troubled world. They are our heritage from the Judeo-Christian world, clarified and amplified by modern revelation.

They are relevant to our time. This is an age of conflict of ideology, a time of ferment in technology, a period of startling and revolutionary progress in science—an era when at last the means lie at hand to free mankind from the ancient shackles of pain and hunger, fear and war. But the true crisis of our times lies at a deeper level. All this freedom and so-called elbowroom only thrusts upon us with additional force the fundamental issues of our faith.

The Fatherhood of God, Godhood of Christ, Brotherhood of Man, we affirm

There must be a reaffirmation of the truths concerning the fatherhood of God, the godhood of Christ, and the brotherhood of man—*truths for which the Savior lived and died.* Brotherhood —love of God and fellowmen—will make men free and establish peace in a world that is threatened with a devastating and final war.

The truculent and blasphemous attempts of the Communists to erase Christ from their literature and to expunge all memory of him from the hearts and minds of men must fail, for as God made man in his own image, so his image is indelibly stamped upon the souls of men, and instinctively they know that they are the immortal sons of God, predestined to be free. This inborn conviction accounts for the courageous and undiscourageable resiliency of many persecuted people.

The challenge of evil leading inevitably to chaos, confusion, and defeat tends to make the relevance of Christ's life and message more apparent, the application of his divine teachings more urgent, and eventual victory beyond question.

As Paul said, the time would come when "every knee should bow . . .

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:10-11.)

Prophecy and history testify

A comprehensive knowledge of prophecy (which is but history foretold) and of history (which is often prophecy fulfilled) confirms the fact that God lives. From Genesis to Revelation, the Bible contains the continuing story of God's dealings with his universal family, his begotten children.

Christ came to earth and glorified the Father, finished the work that was given him to do, and at the end asked only that he be glorified with the Father with the glory that he had with him before the world was. (John 17:3-5.)

Christians everywhere should believe and be guided by the revelations of God given through his prophets, whether on the eastern hemisphere or in the western world. The peoples in the western world are they to whom he referred as "other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16.)

The United States of America and her allies have been forced to take up arms in defense of liberty and freedom. The scriptures, both ancient and modern, justify defending the liberties and freedom of ourselves and our weaker neighbors.

The various presidents of the United States, regardless of party, have declared that we have no desire for territorial gain or acquisition nor the subjugation of weaker nations. We stand for freedom and liberty for all, together with the right of untrammeled self-determination—all in the interest of permanent world peace.

The President of the United States recently restated and underlined this policy and disclaimed any intent on the part of the United States to gain empire, bases, or dominion. This is in strict harmony with the word of God given to ancient prophets, some of whom were kings, generals, and leaders of armies.

We concur in what was said by one of them on the subject of freedom, as recorded in Alma 61:14:

"Therefore, . . . let us resist evil, and whatsoever evil we cannot resist with our words, yea, such as rebellions and dissensions, let us resist them with our swords, that we may retain our freedom, that we may rejoice in . . . the cause of our Redeemer and our God."

Universality of God's care

The gospel of Jesus Christ teaches the universality of God's concern for men and that obedience is a universal and fundamental law of progress, both temporal and spiritual. The aristocracy of righteousness is the only aristocracy that God recognizes. This leaves no room for self-righteous expressions in words or actions of being "holier than thou." There is a real unity in the human race, and all men have a right to equal consideration as human beings, regardless of their race, creed, or color.

For any church, country, nation, or other group to believe that it is the only people in whom God is interested or that it has special merit because of color, race, or belief, that they are inherently superior and loved by God, without regard to the lives they live, is not only a great and dangerous fallacy but is a continuing barrier to peace. This is demoralizing, whether it is the exploded and presumptuous myth of an Aryan race of supermen or disguised in more subtle forms. Let us steadfastly avoid such demoralizing arrogance.

The most important problem facing us in working out a long-range program for peace is a tolerant and sympathetic understanding between races and creeds. As Thomas Bracken wrote:

"O God, that men would see a little clearer,
Or judge less harshly where they cannot see!
O God, that men would draw a little nearer
To one another! They'd be nearer Thee,
And understood."

("Not Understood. We Move Along Asunder," *Latter-day Saint Hymns* [1927], No. 352.)

It is regrettable that very few people in the world are free from the idea that they and their people and race are superior. The people on this continent were instructed that they should not hiss nor spurn nor make game of any remnant of the house of Israel, "for behold, the Lord remembereth his covenant unto them, and he will do unto them according to that which he hath sworn." (3 Nephi 29:8.)

We have fought two world wars and numerous other engagements to secure freedom and self-determination for ourselves and others, and yet we know the same old satanic forces are at work to destroy the peace and prosperity of the human family. We cannot have peace in the world until we have tolerance and understanding. The happiness we seek can only be found in righteousness, for wickedness never was happiness. There is no legerdemain method of getting blessings.

We are reminded by one of the prophets that if men die in their wickedness, they will be cast off as to things that are spiritual and must be brought to stand before God to be judged of their works. If their works have been filthiness, they must be filthy, and if they be filthy, it must be that they cannot dwell in the kingdom of God; there cannot be any

unclean thing enter into that kingdom. (1 Ne. 15:33-34.)

Christ will come again

Having briefly considered then his preexistence, his mortal birth, his transcendent ministry, his crucifixion and miraculous resurrection and ascension, let us look to the future: is his work finished or is he still active and interested in the affairs of men? will he appear again on this earth?

The scriptures are replete with predictions and warnings concerning this event, but time will permit us to refer to but few of them.

Job said, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. . . ." (Job 19:25.)

And Isaiah promises, ". . . behold, your God will come with vengeance, even God with a recompense; he will come and save you." (Isa. 35.4.)

In Malachi we read, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple. . . ." (Mal. 3:1.)

We find many references to his second coming in the New Testament. Near Bethany, at the time of the ascension of the Lord, a prediction was made by the angel: "Ye men of Gallilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

In Matthew 25:31 we read, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. . . ."

Luke tells us that great events shall precede his coming: "Nation shall rise against nation, and kingdom against kingdom:

"Men's hearts [shall fail] them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

"And then shall they see the Son of man coming in a cloud with power and great glory." (Luke 21:10, 26-27.)

And the Apostle Paul tells us in Thessalonians 4:16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. . . ."

The Savior himself on many occasions predicted his return to earth. In Matthew 16:27 we read, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

After referring to the signs that would precede his coming, he said, "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matt. 24:30.)

We humbly, but without any equivocation, add our own witness to the testimonies of the apostles and prophets of old that God is not dead but is gloriously alive, and that Jesus Christ not only did live, but that he still lives, that he is a personal being, that he will triumphantly come again with his resurrected, glorified body still bearing the marks of the crucifixion.

We humbly repeat what we often sing: "I know that my Redeemer lives! He lives, all glory to his name! He lives, my Savior still the same; O sweet the joy this sentence gives: 'I know that my Redeemer lives!' " to which I testify in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

He who has just addressed us is President Hugh B. Brown of the First Presidency of the Church.

The Tabernacle Choir and congregation will now join in singing "Now Let Us Rejoice in the Day of Salvation," with Richard P. Condie conducting and Alexander Schreiner at the organ, following which we shall have a brief organ interlude.

The Choir and congregation sang, "Now Let Us Rejoice in the Day of Salvation."

President N. Eldon Tanner:

For the benefit of the television and radio audience who have just joined us, we again announce that we are gathered in the historic tabernacle on Temple Square in Salt Lake City in the sixth session of the 136th Annual Conference of the Church.

We shall now hear from Elder Paul H. Dunn of the First Council of Seventy, and he will be followed by Elder Alvin R. Dyer, Assistant to the Twelve.

Elder Dunn.

ELDER PAUL H. DUNN

Of the First Council of the Seventy

My beloved brothers and sisters, and I include all who listen in that salutation, I have been moved by the testimonies and the witnesses that have borne evidence again these past days and this morning to me of the truthfulness of the gospel. I am grateful for this opportunity to declare to you the inner feelings of my heart. It was just a few days ago that my little six-year-old daughter, Kellie, came rushing up to me and, throwing herself into my arms with all the exuberance that only youth can display, she said, "Daddy, did you know it is only three more days until Easter?" I assured her that I did. Then she, with an anxious look, wanted to know just what it all meant, and so we took a moment to visit. We talked about the eternal things that have been so prominent in this conference. As we discussed the eternal verities of the gospel of Jesus Christ on a six-year-old plane, I commenced to think about the real meaning of Easter, as we do on these occasions. It reminded me of the delightful poem that Grace Daniels has recorded for us. Let me share it with you:

"EASTER IS COMING"

" 'Easter is coming,' I said to a boy,
A wee, little lad, by the way;
His eyes were bright and he smiled with delight
As he quickly looked up from his play.
'Oh, yes, I know Easter, for that is the time
When the bunny brings eggs red and blue,
And inside they're just like what old chickie lays,
But some are real candy, too.'

" 'Easter is coming,' I said to a maid,
With brown eyes and shining brown hair.
I looked in her eyes and not with surprise
Saw the dreamlight of youth resting there.
'Yes, I know it is coming,' she shyly replied,
'And if you never will tell,
There's a wedding that day and I'm going away
To a dear little home on the hill.'

" 'Easter is coming,' I said to a man,
To whom middle-age brought no reprieve.
His silvering hair told of worry and care,
And his voice held a note of peeve.
'Don't talk about Easter, that's all I can hear,
Easter hats, Easter gowns, Easter shoes,
And for ruffles and frills, old Dad pays the bills,
Do you wonder I'm down with the blues?'

" 'Easter is coming,' I said to a man
With bent form and beard white as snow.
His dim eyes grew bright with a wonder light
And his withered old face was aglow.
'Ah, friend, 'tis a message I fain would proclaim
To striving humanity.

To me it means life, resurrection of youth,
To endure through eternity.'

"I pondered their answers for many a day,
For each with its meaning was fraught,
And each one so different, yet, right in its way,
But what was the answer I sought?
Must pleasure come foremost, whatever the cost,
While life, youth, and love have their day?
And must the true meaning of Easter be lost
Till we come to the end of the way?

"As springtime approaches with beckoning hands
And the promise of things 'born anew,'
And Easter draws near with its myriad of plans,
Just what does it mean to you?"

I am sure to many of us it means new clothes, perhaps a vacation from school, spring at last, or the beginning of baseball season. These are all quite wonderful and vital to us, but they are not the real reasons we celebrate Easter.

Just a few weeks ago I stood beside the casket of a very close friend who had been taken in the prime of his life, leaving a young widow and four tiny children. And as we stood in that sacred room while the family said their last goodbyes, my, it tugged at my heartstrings to watch a little four-year-old boy slip his hand into that of his mother and, wistfully looking up at her, ask the question, "Mama, will we ever see Daddy again?" I am sure this scene has been repeated many times throughout all the world, because death brings us face to face with the question of the ages. To quote Job as we frequently do at this time of the year, "If a man die, shall he live again?" (Job 14:14.)

Hope for the future

It was just 21 years ago on another Easter morning when a great armada of ships assembled in the bay off the island of Okinawa. And on that Easter morn as I looked upon the faces of those who were to take the beach, one of the great, great questions of all the ages seemed again to be registered by those men. "What hope is there in the future?"

The answer came to me, I believe, in the midst of one of my darkest hours. As I pushed ashore with my buddies, I crawled a few feet into the sand, and there I found a young soldier in the last moment of this life. I didn't know his name, nor could I tell you to which faith he belonged. As I tried to give him a little bit of comfort, his last words were these: "Out of this filth, death, destruction, will come a new world and a new way of life." In the face of what seemed to be his defeat, he saw the real victory. And almost in a providential way, just a few yards from where he lay was a patch of Easter lilies, signifying to those who would observe the new birth and the new way of life. It was later I discovered that Okinawa was the Easter lily capital of the Orient.

It is when we encounter experiences such as these that questions are often raised that one wants to know, and rightly so: How can we know the reality of the resurrection? Is it true? One of the great educators of our Church, Dr. Lowell Bennion, has listed for us four ways by which we can come to know truth or reality. First, he says, by accepting it on the authority of someone else; second, by thinking; third, by experiencing; and fourth, by feeling, which we in this Church would call inspiration or revelation.

Let me just discuss for a moment each of these channels by which we come to know.

Authority

First, *authority.* There was a time when a prodigious mind, such as that of Aristotle and Herbert Spencer, could survey the entire field of human knowledge and draw conclusions. But with the great accumulation of knowledge that has been derived through specialization, no single person can grasp all of the learning that is now

available to mankind. For this reason man is compelled to rely upon the experience or authority of others for some of his information. Each of us turns to the doctor, the dentist, the lawyer, the teacher, the mechanic, the spiritual leaders, and many other persons for guidance in particular problems. The student of chemistry, for example, does not begin from scratch to rely upon his own experience. He uses the efforts of the teacher, the text, the reference book, and other sources of authority. To bypass such a vast accumulation of knowledge would be folly indeed.

Likewise, in religion we have preserved for us the sayings and teachings and testimonies of Moses, of Amos, of Paul; of Alma in the Book of Mormon; of Joseph Smith in his life and teachings; and of course, of the Christ. These were not persons who were eccentric, but individuals who were significant in stature, living in real-life situations, claiming wisdom from God, and bearing personal testimony that these things that are recorded in our scriptures are indeed true. They too deserve an honest hearing.

Reason

Second, *reason* or *thinking*. In man's search for truth, the mind plays a leading role. Man, as a child of God, was created in the image of his Heavenly Father, the glory of whose intelligence is reflected in the beauty and orderliness of the universe. Why should man, God's child living in his world, not trust his own mind and use it earnestly as one avenue by which he can come to know the truth about reality—in this case, the resurrection?

The mind has the ability to weave the separate experiences of life into larger and more unified views. Each day the mind is bombarded with numerous ideas, impressions, perceptions, and feelings from without and from within. These enter the mind in a disorganized and miscellaneous fashion, but the human mind has the ability to bring a measure of order out of chaos by establishing meaningful relationships among phenomena that it experiences.

However, reason alone is not a sufficient guide to truth. For, as Goethe has said, "Human life divided by reason leaves a remainder." Through reason alone one cannot choose a mate, find God, or determine all things of greatest value.

Experience

Third, *experience*. One of the most trustworthy avenues to truth lies along the path of experience. Each of us has a rich amount of it, for it is common to all. In the affairs of everyday life, we learn to trust experience. We learn sweetness by taste, softness by touch, colors by sight, and joy and sorrow, love and hate directly in life situations. There is no substitute for experience, and without it we cannot know the truth.

Two types of experience have been described: that which is based on science and its discoveries and that which is common to all of us in everyday life. The latter, which is a nonscientific experience, is just as real and may also be a valid source of knowledge, but it is often either more general or more unique and, therefore, somewhat more difficult to communicate to others.

Experiences of this type play an important role in religion. Many religious principles can be practiced and experienced in everyday life. The validity of religion does not rest on faith alone. We feel and observe the effects of selfishness, greed, lust, and hate. We also observe and feel the opposite effects of unselfishness, generosity, purity of heart, and love. Faith and repentance and forgiveness are not abstract principles but are real parts of life. Prayer and worship are religious experiences for those who participate in them with faith.

Revelation

And finally, *revelation*. Despite the great emphasis on reason and the experience of science, inspiration (or intuition, as some have preferred to define it) also plays a very important role in discovering truth. Scientists have testified that some of their most

profound insights have come to them, not in the labored process of logical thought, but as unexpected, unpremeditated hunches, possibly as flashes from the imagination, the subconscious mind, or even from God. They, too, recognize inspiration as a source of knowledge.

Revelation is communication from God to man. It is another avenue to truth, to a correct knowledge of reality. Revelation includes all the other avenues.

A prophet is not without experience in human life, for he lives among men and with himself. He is not insensitive to good and evil, right and wrong, joy and sorrow, life and death. Questions and problems come to his mind. He thinks, he reflects, and he searches for the answers; and then—and this step is distinctive in the life of a prophet—he turns to God in humility and faith. When the answer comes, it is usually not in an audible tone, although it can be and often has been in both former and latter days, but more often it comes through the "still, small voice" of the Comforter. This Comforter, the Spirit of Truth, clarifies the mind of the prophet and causes his bosom to burn within him so that he knows the will of God. Then he declares it to man. The testimony or reality of these things can be the personal experience of every honest, seeking individual in the world. Through these channels man has come to know the reality of Christ's life, divine mission, death, and eventual resurrection.

"If a man die, shall he live again"

In answer to the questions: "If a man die, shall he live again?" and "What hope is there for the future?" I summarize the words of our prophet, seer, and revelator, President David O. McKay, who spoke yesterday:

To sincere believers in Christianity, to all who accept Christ as their Savior, his resurrection is not a symbol but a reality. As Christ lived after death, so shall all men, each taking his place in the next world for which he has best fitted himself. With this assurance, obedience to eternal law should be a joy, not a burden, for compliance with the principles of the gospel brings happiness and peace. "He is not here," said a witness many years ago, "but is risen." (Luke 24:6.) Because Christ does live, so shall we. And then President McKay bore his sacred witness to that effect.

And I would like to declare to President McKay and to all of you this day that I too know that my Redeemer lives, and I give you that witness in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

He to whom you have just listened is Elder Paul H. Dunn of the First Council of Seventy.

We shall now hear from Elder Alvin R. Dyer, Assistant to the Twelve.

Elder Dyer.

ELDER ALVIN R. DYER

Assistant to the Council of the Twelve Apostles

This morning I shall speak of him whom we honor this [Easter] day and always, Jesus Christ, the Son of God, known to his contemporaries as Jesus of Nazareth and the Son of the carpenter. He taught the true meaning and purpose of life, which led Paul to say: "If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:19.)

Jesus Christ, subject of controversy

The story of the birth and life of Jesus of Nazareth is now accepted almost universally by all mankind. But the power and efficacy of his earth-life existence and the purpose of it are subjects of controversy, also universally. Even within the realms of a Christendom there exists a vast canyon of variance as to who he is, the purpose

of his mission, and the meaning of life that he propounded.

In the eyes of many of his contemporaries he was a disturber, an inciter to political division. We have this from Pundit Nehru, the Indian leader, and I quote:

"Jesus talked a strange language of revolt against existing conditions and the social order. In particular he was against the rich and the hypocrites who made of religion a matter of certain observances and ceremonial. Instead of promising wealth and glory, he asked people to give up even what they had for a vague and mythical Kingdom of Heaven. He talked in stories and parables, but it is clear that he was a born rebel who could not tolerate existing conditions and was out to change them. This was not what the Jews wanted, and so most of them turned against him and handed him over to the Roman authorities." (*Glimpses of World History* [New York: The John Day Company, 1942], p. 85.)

But to the humble and sincere who believed his message, he was worshiped and loved.

We who are here today have a firm conviction of the true purpose of his mission and life.

On the way to Emmaus

In our hearts we feel much the same as the two who walked unbeknown to them with the resurrected Christ, Cleopas and another, who, while walking to Emmaus at the time of the resurrection, were discussing Jesus as they journeyed. The Master joined them and opened the scriptures to their eyes. Impressed, they asked him to tarry with them as they stopped to be refreshed.

Not knowing that he was the resurrected Christ, they asked further questions but did not understand his answers. But they talked together concerning the events of the past days that had greatly disturbed the area around about. The Christ also asked them questions, and alarmed at his questions Cleopas said:

"Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

"And [Jesus] said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people." (Luke 24:18-19.)

Then said they: We had supposed him to be the one to redeem our people, but now he is gone, having been turned over to the high priests. Yet they said it has been three days, and we wonder. Still, a woman among us has been to the grave, and he is not there. Others of us have also been to the sepulcher, and we found him not. What does it all mean?

Then said Jesus unto them, "O fools, and slow of heart to believe. . . ."

Later their eyes were open and they knew him, but he had vanished. Said they: "Did not our heart burn within us, while he talked with us by the way . . . ?" (Luke 24:25, 32.)

As we contemplate his life and mission, our hearts burn within us, for we know that he lives.

He is Redeemer, of mankind

He is Christ the Lord, the Redeemer of mankind, who according to the plan wrought the atonement, which made possible the redemption of the soul in all its glorified implications. We believe and know him to be divine, the Son of God, our Heavenly Father, and who himself being a separate and distinct personage also is a God. This is abundantly attested to in the holy scriptures and by direct and divine manifestation to the Prophet Joseph Smith.

There are many who will deny his divinity and ascribe unto him the rank of teacher and perhaps prophet. Many there are of his professed disciples, who speak from the pulpits that bear his name, who turn away when challenged as to the actuality of his divinity.

His disciples honor Him

The weakening trends of faith in Christ today are the same as in the time of test when he ministered among

men upon the earth. He taught them in the hills of Judea and on the shores of Galilee; he satisfied them with miracles and fed them with loaves and fishes. The multitude followed him everywhere he went, but when the time came for him to tell them of his divine mission and that he was the Son of God, they turned from him and walked no more with him. Accept him as a teacher and a provider of both physical and spiritual food? Yes! Acknowledge him as the Son of God and divine? No, this they could not do, and they turned away from him.

Others criticize Him

What of Christ today? Nearly 2,000 years have passed since his glorification. Men ignore the purpose and the meaning of existence for which he gave his life, yet will give credence to the exhumed doctrines of the madman Nietzsche and the immoralist Plato, who taught that God is dead and that man drifts in an endless nothingness, that mankind generally has no spiritual contact with God the Father and his glorified Son. These live in the shadows of confusion, without a sense of reference or a cause for being. Here are the soul cries of some of these men:

"Until a man figures out the trap and hunts . . . the ultimate ground of being," ponders one, "he has no reason at all for his existence. Empty, finite, he knows only that he will soon die. Since this life has no meaning, and he sees no future life, he is not really a person but a victim of self extinction."

Another has exclaimed: "How long can man bear emptiness?" Still another: "Here is what frightens me. To see the sense of life dissipated. To see our reason for existence disappear. That is what is intolerable. *Men cannot live without meaning.*" (*Look*, July 27, 1963, p. 19.) And from still another: "When I consider the short duration of my life, swallowed up in eternity before and after, the little space I fill, and even can see, engulfed in the infinite immensity of space of which I am ignorant, and which knows me not, I am frightened, and am astonished being here rather than there, why now rather than then."

Universal questions

The immensity of the universe and man's relationship to time and eternity cause him to ask over and over again: Who am I? Where did I come from? What is my destiny? Why should man come into mortal existence and then fade and die?

The way to eternal life

The answer to this is that the way to eternal life is in the knowledge of God and Jesus Christ whom he hath sent. Heeding not this eternal truth, men are groping in darkness. The way out of the shadows into the light is in the revealed wisdom of the gospel of Jesus Christ communicated unto the spirit of man. But he must respond to this unmistakable truth of eternal life by the innate power within himself.

Exposed to the truth in this manner, he will see and feel his life calibrated to eternal existence and will thus be in the way of joy and perfection; herein lies the true meaning of the resurrection of the Christ, who as the pattern for all men proclaimed, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.)

Revelation needed

Concerning a fullness of joy obtained through resurrection, the Lord revealed this thought to Joseph Smith: "For man is spirit. The elements are eternal [meaning the natural body], and spirit and element, inseparably connected [as in resurrection], receive a fulness of joy." (D&C 93:33.)

But it is impossible for man, as man, devoid of revelation from God to understand the plan of life and salvation. Jacob, a righteous son of the prophet Lehi, declared: ". . . great and marvelous are the works of the Lord. How unsearchable are the depths of the mysteries of him; and it is impossible that man should find out all his ways. And no man knoweth of his ways save it be revealed unto him. . . ." (Jac. 4:8.)

Without divine communication man stands confused about his own exis-

tence. He is faced with many conflicting concepts of the meaning of life and of his destiny, or no meaning and destiny at all! To find the way to an understanding of himself, man must, as a beginning, rely upon normal innate instincts. This inner force is personal; it is instinctive. But he must be consciously aware of what this power can do for him as he responds to the forces of good and the teachings of truth for which the Christ sacrificed his life.

The great French philosopher and teacher Du Nouy spoke with inspiration when he said the most effective path that can eventually lead to the comprehension of man is *revelation.* This "direct road," says he, ". . . is closed to a great many people and independent of rational thought. Those who can make use of it are fortunate." (*Human Destiny* [New York: Longmans, Green and Co., 1947], p. 3.) But make use of it he must if he is to find God and the meaning of life.

Scientific, religious, and educational thought that is bent on revising and supposedly amplifying man's knowledge and that does not keep alive the fundamental concept of the eternal nature of God and his Beloved Son and their relationship to man in eternity creates only secular concepts and mere rationalization. Such indoctrination imposes false direction, retarding man's natural response to the truth.

The Holy Ghost

But man may know of the eternal truths of redemption made effectual by the atoning sacrifice of the Son of God. Concerning this the Apostle Paul declared:

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:9-14.)

In conclusion, in these times of stress a revelation to the Prophet Joseph Smith might well be repeated with significant meaning:

"Hearken, O ye people of my church, to whom the kingdom has been given; hearken ye and give ear to him who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live, and move, and have a being.

"And again I say, hearken unto my voice, lest death shall overtake you; in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved.

"Listen to him who is the advocate with the Father, who is pleading your cause before him." (D&C 45:1-3.)

It is my sincere conviction that God has literally spoken unto a prophet at this crucial time in our world's history. The *truth* has been restored. Each must stand the burden of his own blame if he does not take advantage of the revealed knowledge about God and his Son Jesus Christ, who is the author of the plan of salvation that gives to mankind the purpose and meaning of life and of man's eternal destiny. The heralds of truth representing the Church and kingdom of God restored to earth are this day among the nations of mankind throughout the world declaring this message. To this I testify in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

We have just listened to Elder Alvin R. Dyer, Assistant to the Council of the Twelve.

Following a brief organ interlude we shall hear from Elder Ezra Taft Benson of the Council of the Twelve.

Organ interlude by Elder Alexander Schreiner.

President N. Eldon Tanner:

Elder Ezra Taft Benson of the Council of the Twelve will be our concluding speaker.

Elder Benson.

ELDER EZRA T. BENSON

Of the Council of the Twelve Apostles

Humbly I approach this sacred assignment on this glorious Easter Sunday.

Today as a great Christian nation—a nation with a spiritual foundation—we join the Christian world in commemoration of that all-important and glorious event—the resurrection of the Lord Jesus Christ.

Testimony of Jesus Christ

I bear witness that Jesus is the Christ, the Savior and Redeemer of the world, the very Son of God.

He was born the Babe of Bethlehem.

He lived and ministered among men.

He was crucified on Calvary.

He is risen—really resurrected.

He has appeared to men as a glorified Eternal King—in Palestine and also in America.

I bear this witness to all, but direct my remarks today especially to our youth of the free world for whom I have great hope and a fervent prayer.

My text, from Luke in the New Testament, stands out boldly in its impressive beauty. It covers a period of 18 years following the return of Jesus from Jerusalem to Nazareth. Except for this one rich sentence of greatest import, the scriptures for this 18-year period are silent:

"And Jesus increased in wisdom and stature, and in favour with God and man." (Luke 2:52.)

Here then in one sentence—14 words—is the impressive, meaningful, and comprehensive account of 18 years of preparation of the Son of God, the Savior and Redeemer of the world.

From these impressively simple words of Luke we can well take inspiration for this hour:

"And Jesus increased in wisdom and stature, and in favour with God and man."

Here in broad outline, in one succinct sentence—four points—are given the major fields of man's activity and striving—mental, physical, spiritual, and social.

People; all-important

Young men and women, remember, it is people—not things—that are all-important. Character is the one thing we make in this world and take with us into the next. God's purpose is to build people of character, not physical monuments to their material accumulations.

Point 1: "And Jesus increased in wisdom. . . ."

In the 14th chapter of John, Jesus is tenderly saying his farewell to his disciples after the last supper. He tells them that he goes to prepare a place for them in his Father's house; that where he is, they also may be. And Thomas says to him:

"Lord, we know not whither thou goest; and how can we know the way?

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:5-6.) The road lies before us. It is clearly marked.

Wisdom and understanding

In Proverbs we read: "Happy is the man that findeth wisdom, and the man

that getteth understanding." (Prov. 3:13.)

This same Jesus who increased in wisdom declared to a modern prophet: "Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be rich." (D&C 6:7.)

It was once thought, and still is in some places, that when a young man sets out upon a quest for academic knowledge, his faith in God would soon be destroyed. Our youth generally are living proof to the contrary. It is not the search for knowledge—nor knowledge itself—that costs a man his faith. It is rather the conceit of small minds proving anew that a little knowledge can be a dangerous thing. It is intellectual pride that leads one to think he is self-sufficient in matters of mind and of spirit. Let us ever realize the vast difference that exists between discovery of the truth and the custodian of all truth. The one is human; the other is divine.

Truth through religion and science

Religion and science have sometimes been in apparent conflict. Yet the conflict should only be apparent, not real, for science should seek truth, and true religion is truth. There can never be conflict between revealed religion and scientific fact. That they have often occupied different fields of truth is a mere detail. The gospel accepts and embraces all truth; science is slowly expanding her arms and reaching into the invisible domain in search of truth. The two are meeting daily—science as a child, revealed religion as the mother. Truth is truth, whether labeled science or religion. There can be no conflict. Time is on the side of truth—for truth is eternal.

Yes, truth is always consistent, whether it is revealed direct from God to man through his inspired prophets or comes from the laboratory through the diligent searching of his children and the influence of the spirit of the Lord upon them.

Youth of the free nations, you face a changing world beset with many perplexities. But while change is and will continue to be all about us in the physical world, we must recognize that there are certain heaven-sent verities, principles, and values that are eternal. These never change.

As you travel life's highway, you will encounter theories, proposals, and programs that have wide appeal. You will be required to pass your judgment on them. Be not misled. Remember that ideas and theories are either sound or unsound; soundness does not depend upon which men hold them.

Our inability to explain a thing in terms of our materialism does not disprove its reality.

"Opinions at variance with time-honored beliefs, although receiving considerable current acceptance, may not always rest on truth." It is the truth that endures. It is the truth that makes men courageous enough to become Christlike. It is the truth that makes men and nations free. Yes, be intelligent. Intelligence is the wise and judicious use of knowledge.

Continue to grow mentally—to grow in wisdom—to grow in truth. Desire it! Pray for it! Study it! Practice it!

Do all this and you will find truth; it cannot be denied you. Having found it, never forget its source, remembering always that "the glory of God is intelligence, or, in other words, light and truth." (D&C 93:36.)

"And Jesus increased in wisdom. . . ." Like the master, in whose footsteps you should follow, may you constantly increase in wisdom.

Gain stature

Point 2: "And Jesus increased in . . . stature. . . ."

You, the youth of the free world, are the trustees of posterity. The future of your country will, sooner than you think, rest in your hands and those of your contemporaries.

Be worthy trustees. Continue to grow in stature.

Be cheerful in all that you do. Live joyfully. Live happily. Live enthusiastically, knowing that God does not dwell in gloom and melancholy, but in light and love.

A clean mind in a healthy body will enable you to render far more effective service to others. It will help you to provide more vigorous leadership. It will give your every experience in life more zest and meaning. Robust health is a noble and worthwhile attainment.

Possibly the best measure of the stature of men or women is in their own homes, at their own firesides. Some of you have already established homes. Practically all of you will do so. As you look hopefully forward, what conclusions have you reached about marriage, the home, and family?

Are you planning for honorable parenthood even at the sacrifice perhaps of parties, clubs, and other social enticements? Parenthood carries with it peculiar responsibilities. Are you planning to accept these without quibbling? Are you willing to accept and enthrone motherhood as the highest calling of woman?

No nation rises above its homes. In building character the church, the school, and even the nation stand helpless when confronted with a weakened and degraded home. The good home is the rock foundation—the cornerstone of civilization. There can be no genuine happiness separate and apart from a good home, with the old-fashioned virtues at its base. If your nation is to endure, the home must be safeguarded, strengthened, and restored to its rightful importance.

Remember that moral purity is an eternal principle. Its violation destroys the noblest qualities and aspirations of man. Purity is life-giving; unchastity is deadly.

Moral purity is one of the greatest bulwarks of successful homemaking. Happy and successful homes—let alone individual lives—cannot be built on immorality.

Youthful sweethearts, be true to God's holy laws. Remember they cannot be broken with impunity. If you would be happy and successful in your early association, courtship, and home-building, conform your lives to the eternal laws of heaven. There is no other way.

And in so doing you shall increase "in stature."

Favor with God and man

Point 3: "And Jesus increased . . . in favour with . . . man."

The formula for successful relationships with others boils down to that divine code known as the Golden Rule:

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them. . . ." (Matt. 7:12.)

It was the Master who said:

". . . whosoever will be chief among you, let him be your servant." (Matt. 20:27.)

Unselfish, willing service to others was the keynote of his relationship with men.

"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mark 10:45.)

Love one another. Serve your fellowmen. The example has been given you. The road lies clearly before you.

If we would serve God through service to our brethren, we shall have need of a love for work.

Energetic, purposeful work leads to vigorous health, praiseworthy achievement, a clear conscience, and refreshing sleep. It has always been a boon to man. Have a wholesome respect for labor, whether with head, heart, or hand. Accept the challenge given by one of America's eminent journalists, Edward W. Bok:

Vigorous participation

"When you are called to get into the game, get into it good and strong. There's no fun in going through life spoon-fed; in finding the soft seat. That makes a man soft, and a soft man is an abomination before God and man. And put everything you've got into it. Take hold and carry the biggest load your shoulders can carry, and then carry it right. Set the pace for others; don't let them set it for you."

Honest toil

May you ever enjoy the satisfaction of honest toil. The decree that by the sweat of his brow man should eat bread is still basic. You will never wish or dream yourself into heaven. You

must pay the price in toil, in sacrifice, and in righteous living.

It is a truism that "security is achieved, not bestowed." It cannot be gained by self-pity or compromising principles. The world owes no man a living.

Youth of the world, as you strive to increase in favor with man, be ever on your guard that you do not unwittingly, in the name of tolerance, broadmindedness, and so-called liberalism, encourage foreign "isms" and unsound theories that strike at the very root of all we hold dear, including our faith in God. Proposals will be offered and programs will be sponsored that have wide, so-called "humanitarian" appeal. Attractive labels are usually attached to the most dangerous programs, often in the name of public welfare and personal security.

Apply standard of truth

Have the courage to apply this standard of truth. Determine what the effect of the various issues at stake is upon the character, the integrity, and freedom of man. Which increase his freedom? Which abrogate or destroy? Which recognize and respect the individual dignity of man?

We have the greatest material wealth ever known because we are free, and our people have been encouraged to produce it—out of themselves.

It is foolish to place our material wealth first and decide that it, rather than the freedom and energy that produced it, is our real wealth.

Freedom, a willingness to work, and the desire to serve your God through service to your fellowmen—these are the sources of true wealth. Cling fast to these truths, and you must inevitably increase in favor with man. "And Jesus increased . . . in favour . . . with man."

Point 4: "And Jesus increased . . . in favour with God. . . ."

Seek first the Kingdom of God

This is the most important of all man's strivings—without it, nothing is of the slightest account.

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36.)

Growing in favor with God is the most important because it is the veritable foundation upon which all other worthwhile blessings rest. Concerning this fact the Savior admonished his disciples:

". . . seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

Spiritual strength promotes positive thinking, positive ideals, positive habits, positive attitudes, and positive efforts. These are the qualities that promote wisdom, physical and mental well-being, and enthusiastic acceptance and response by others. "Favour with God" gives necessary incentive and perspective to life. It gives man real purpose for living and achieving.

As always, we have the example of the Master to guide us. "My meat," he said, "is to do the will of him that sent me. . . ." (John 4:34.)

And again: "Father, . . . I have glorified thee on the earth: I have finished the work which thou gavest me to do." (John 17:1, 4.)

Faithful in duty

We increase in favor with God as we do the will of God. Let us be faithful in the work he gives us, whatever it may be and whatever our station in life. Let our desires be in harmony with God's will as it is revealed to us —keeping his word in our hearts— conquering selfish desires that would lead us astray.

If we would advance in holiness—increase in favor with God—nothing can take the place of prayer. And so I adjure you to give prayer—daily prayer —secret prayer—a foremost place in your lives. Let no day pass without it. Communion with the Almighty has been a source of strength, inspiration, and enlightenment to men and women through the world's history who have shaped the destinies of individuals and nations for good.

Will you value and take advantage of the opportunity to tap these unseen but very real spiritual powers? Will

you, with Lincoln before Gettysburg and Washington at Valley Forge, humble yourselves before Almighty God in fervent prayer?

Prayer will help you understand the apparent conflicts in life—to know that God lives, that life is eternal.

Be not ashamed to believe and proclaim that God lives, that he is the Father of our spirits; that Jesus is the Christ, the Redeemer of the world; that the resurrection is a reality; that we lived as spirits before mortal birth and will live again as immortal beings through the eternities to come. Blessed are you if you have a testimony of these things. These great spiritual truths have seen systems come and go, and so it will be in the future. These truths will, if you are wise, take precedence in your lives over all contrary theories, dogmas, or hypotheses from whatever source or by whomsoever advocated.

Therefore, go forward intelligently and yield simple and loyal obedience to all the laws of the universe and the truths of eternity.

Yours is a great responsibility in this day when the need for courageous leadership is so urgent:

You can become those leaders!

Young men and women of the Free World, yours is a great challenge. You can be choice spirits in your land. Forget not that each of you has been endowed with the priceless gift of free agency. Each of you is, in very deed, the master of your fate, and Christ should be the captain of your soul. You need not be the victims of circumstance, for unto you it is given to achieve and become "perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

Jesus lives today. He is risen. This I know.

"And Jesus increased in wisdom and stature, and in favour with God and man."

May you, by following this same path, merit the same commendation. For if you follow this divine pattern established by the resurrected Christ, you cannot fail, for you will have fulfilled the measure of your creation.

Yes, Jesus Christ is divine. He lives today. He was resurrected. He is the Son of God, the Redeemer of the world.

I bear this witness and pray that the young men and women of all the world may be blessed with a testimony of this all-important truth, in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder Ezra Taft Benson of the Council of the Twelve has been our concluding speaker.

We express our thanks and appreciation to the Choir for their inspirational singing. We are grateful for the warm response from the managers and operators of the many television and radio stations in offering their facilities as a public service to make the proceedings of this conference available to millions throughout North America, South America, Africa and many other parts of the world.

We shall now conclude this sixth session of the 136th annual Conference of The Church of Jesus Christ of Latter-day Saints with the Tabernacle Choir singing "For the Trumpet Shall Sound," with Talmadge D. Robinson as soloist. Richard P. Condie is conducting and Alexander Schreiner is at the organ.

Following the singing the benediction will be pronounced by Elder Jack S. Daley, president of the St. Joseph Stake. This conference will then be adjourned until 2:00 this afternoon.

The Choir sang, "For the Trumpet Shall Sound."

Elder Jack S. Daley, president of St. Joseph Stake offered the closing prayer.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference convened at 2:00 p.m., Sunday, April 10.

President David O. McKay was present and presided. At his request President Hugh B. Brown, First Counselor in the First Presidency, conducted the services of the session.

The Salt Lake Tabernacle Choir, under the direction of Elder Richard P. Condie, furnished the choral music for this session. Elder Alexander Schreiner was organist.

President Hugh B. Brown:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, in the concluding session of the 136th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President David O. McKay is present this afternoon and is presiding at this session. He has asked me to conduct this meeting.

The proceedings of both sessions today will be re-broadcast to far-distant places by Radio Station KSL and KIRO Radio at Seattle on Monday, April 11, 1966, from 1 o'clock to 5 o'clock a.m.

We are glad to acknowledge receipt of a number of telegrams. We will not have time to read all of them. I shall read one as indicative of what all have said. From the British Mission, O. Preston Robinson: "Reception Saturday morning session strong, clear and spiritually gladdening. We have thrilled to your message, a testimony from a Prophet of God." Similar messages were received from the Chilean Mission, Carl J. Beecroft; the British South Mission, Don K. Archer; French East Mission, A. James Martin; Franco-Belgian Mission, Joseph P. Edmunds; the Finnish Mission, John M. Asplund; the Danish Mission, Earl Sorensen; Scottish Mission, David B. Haight; and the Brigham Young University First Stake; and to all of them we extend our love and blessing and gratitude for their thoughtfulness in sending these telegrams.

On Saturday evening we had an especially inspiring meeting of the Priesthood of the Church, held in the Tabernacle, but relayed by closed-circuit broadcast, to 425 separate locations in all parts of the United States and Canada. Approximately 85,000 holders of the Priesthood participated in this meeting.

President Hugh B. Brown:

The Tabernacle Choir will now sing, "Still, Still with Thee," conducted by Richard P. Condie.

After the singing, our first speaker this afternoon will be President N. Eldon Tanner of the First Presidency.

After President Tanner speaks, we will ask Brother James A. Cullimore to say a few words in connection with his recent appointment as an Assistant to the Twelve, and he will be followed by Elder Franklin D. Richards, Assistant to the Twelve.

The Choir sang, "Still, Still With Thee."

PRESIDENT NATHAN E. TANNER

Second Counselor in the First Presidency

President McKay, my beloved colleagues, brothers and sisters, and all who are listening in, it is with a deep feeling of humility that I stand before you in this great conference today and participate with you as we com-

memorate the death and resurrection of our Lord and Savior, Jesus Christ, the Son of the living God.

The inspiring talks we have heard and the lovely music to which we have listened and the beautiful spirit that has pervaded this whole conference, I am sure, have touched our hearts and helped us to appreciate the great significance and sacredness of this occasion that we are commemorating today. The most important and most significant of all events that have happened in the history and life of mankind are the birth, life, death, and resurrection of our Lord and Savior, Jesus Christ, the Only Begotten of God the Eternal Father.

Scriptures the source of knowledge of Him

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

The scriptures give us an accurate and dramatic account of how Christ went about doing good, healing the sick, making the blind to see and the lame to walk; how he was persecuted, tried, and sentenced to death; how he was betrayed; the agony he suffered before he was actually hanged on the cross. Yet in spite of all persecution and suffering, he said as he was hanged on the cross: "Father, forgive them; for they know not what they do." (Luke 23:34.)

And his last words before he died were: "Father, into thy hands I commend my spirit. . . ." (Luke 23:46.)

As the women, through their love, came seeking Jesus at the tomb, the most glorious of all messages was given to them by the angel who said: "He is not here: for he is risen, as he said." (Matt. 28:6.)

Then we have the irrefutable testimonies of Peter and John and the other apostles and many others who saw him and talked to him after his resurrection and were instructed by him, both in the Old World and on this the American continent.

I say to the world as the late President J. Reuben Clark, Jr., said in his closing words to a large group of business leaders at a dinner given in his honor in New York City:

"For us Christians he is the Christ, the Only Begotten Son of the Living God, the Creator under God, of the earth, the Redeemer of the world, our Savior, the First Fruits of the Resurrection, which comes to all born into this earth, believer and unbeliever alike, the only name under heaven given among men, whereby we must be saved." (J. Reuben Clark, Jr., *Behold the Lamb of God*, p. viii.)

We testify that He lives

Today, while we in The Church of Jesus Christ of Latter-day Saints, together with millions of others throughout the world, believe in God the Eternal Father and in his Son, Jesus Christ, and in the Holy Ghost, there are those who are trying to convince the world that God is dead. Some claim to be Christians, yet atheists, and claim that God died in Christ.

This theory is not new, but it is more serious and probably worthy of our attention because the argument is originating within Christendom and is being argued by intellectuals, theologians, teachers of the seminaries in universities, ministers, and bishops who preach it from the pulpit and perpetrate it in books and magazines.

The seriousness of the claim that God is dead is also emphasized by conditions in the colleges in America today. In Cornell University's Value Study, the researchers found *little* or *no evidence of absolute conviction or adherence,* and ended by calling *student belief "secular religion."*

In the *Weekly Religious Review,* we read: "It is a serious theological matter, though not without its comical aspects, all of a sudden seminary professors are popping up in every country, it seems, saying: 'We simply must stop believing in God.' Faith, they say, wagging their heads at their students, is no longer possible." (*Weekly Religious Review,* No. 266, November 19, 1965, p. 1.)

It is significant to note that many of America's colleges were originally founded by religious groups for religious purposes. During most of the nineteenth century they were centers of religious activity, but in this century there has been a radical shift toward religious neutralism among academic leaders. Thus the student of traditional faith may discover that his cherished convictions are ignored, dismissed, and silenced or questioned by another standard of belief. Their decline in a secular environment, intellectually and morally, is rapid and not infrequently disastrous.

The Church's system of education

In order to help our students meet this trend, The Church of Jesus Christ of Latter-day Saints has the policy of establishing seminaries and institutes near every high school and university where there are sufficient of our students to justify it. I would encourage parents to have their children attend schools where these facilities are available. These people who profess and promote the "God is dead" theory say that it is old-fashioned to believe in God and warn that unless Christians bring their faith into line with modern knowledge, Christian faith itself will be abandoned. Can you think of anything more abhorrent than to claim that we should seek to make God acceptable to man rather than to try to bring man back to God?

"Seek Him and find Him"

The promise given by God to Israel as found in Deuteronomy is worthy of our very careful attention:

"But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

"When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice;

". . . he will not forsake thee." (Deut. 4:29-31.)

When you read the prayer offered by Jesus Christ in the Garden of Gethsemane, as he left his three apostles, "and he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39), is there any doubt in your mind that he was talking to his Father, that he knew God lived?

Then as he reported to his Father in that beautiful prayer recorded in John 17: "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

"This is life eternal . . ."

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

"I have glorified thee on the earth: I have finished the work which thou gavest me to do.

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:1-5.)

Can anyone believe in Christ, accept his words, and doubt that God lives, that he stands ready to hear and answer prayers, and that he is the Father of Jesus Christ?

The testimony of the Prophet

Let us consider Joseph Smith's own words as he tells of his experience when he went to God in prayer after reading in James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (Jas. 1:5.)

Joseph says: "At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to ask of God, concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

"So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt." (Joseph Smith 2:13-14.)

As a result of this earnest and sincere prayer, he had a visitation that gave further evidence in this dispensation of the reality of the Father and the Son. He records: "When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.)

In spite of all these examples of the force of prayer, much doubt seems to exist in the world today; therefore, it is evident that somewhere along the line the churches have lost touch with the twentieth century. Could this be because they have lost touch with God and have been led by blind guides? If so, there is good reason, as all seem to agree, why the old forms must be changed and for us to return to God.

Acknowledge God and return to Him

To help us understand how prevalent this need is and how important it is for all people individually to acknowledge and return to God, I should like to refer to one source of evidence that might be helpful.

Prayer and communion with Him

During the last decade, an average of about 10,000 young men have been acting full-time in a religious peace corps throughout the world. They are our Mormon missionaries. They spend a good part of every day in person to person contact with all the world's culture—the churched, the unchurched, the high and the low, the Christian and the non-Christian. They meet millions of people in their homes and in makeshift settings, at which time they discuss God and prayer.

As these missionaries kneel with their new-found friends in prayer and teach them to pray, they pour out their hearts to the Lord in all humility. They find that prayer has become as meaningless to many people as the purpose of life has become meaningless. They find that few pray in any satisfying or in any effective way. They find that very few have any form of family prayer. It is appalling to find how few people feel that they are really praying to a living God or have any clear expectation of what the result might be. In fact, if they believe in God, they admit they believe in a kind of God and in a kind of religiousness, but to actually talk to God is foreign to them.

Many say: "Praying is listening to music or responding to nature."

Others say: "I have my own kind of prayer."

And still others say: "Prayer at its best is just silence—seeking nothing, expecting nothing."

The most difficult problem the missionaries have is to get the people whom they are trying to teach to kneel down and actually pray with them. This attitude toward prayer is clearly pointed out in a report of a recent survey of one of the outstanding centers of religion in the United States.

All of the students here are preparing either for teaching or ministerial careers in religion. The survey showed that only 9 percent of them reported having any significant prayer life. The others said "None" or "Almost none," yet all said they were deeply religious and cared to help others become so.

If these cases are typical, one *must* come to the conclusion that the world has reached the point at which they think of God, whatever God is, as a kind of being who makes prayer meaningless, or something to which one cannot go for guidance, strength, and comfort.

These Mormon missionaries of whom I spoke have had some very outstanding and encouraging experiences with those who have learned to pray to a living God. They have seen hundreds of thousands of them come alive to reality.

One outstanding businessman, when asked how he happened to become in-

terested in the Church, said to me personally: "When I knelt with those boys and heard them pray, I knew that they knew to whom they were speaking." He went on to say that as he became interested, he too began to pray to a living God and proved without doubt the statement of Moroni wherein he said:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Moro. 10:4.)

Nothing can bring a greater feeling of joy and peace and satisfaction and security to us than to know that God is present and interested in us. This changes the outlook and the lives of the people when they have discovered or rediscovered that prayer is a vital, vibrant link. Then their lives become meaningful, and the change is evident to all.

As these people who now know through prayer that God lives try to explain their attitude toward prayer before they met the missionaries, it brings us to one conclusion, and that is that men were deadened toward God, and not that God is dead. Until they are conscious of a living God to whom they can go, the gospel means very little to them.

The issue, then, becomes quite clear; that it is not what kind of God man can believe in, but what kind of man does the living God reach. One able theologian makes this profound statement:

"It may be that the funeral that is now being held in some churches is not for a God who had died, but for a God who was never alive, whom it was blasphemy to worship, and is now folly to mourn. Before such a God one can pray himself to death—in vain."

Worship Him

For those who have been worshiping an unknown God, or idols of some kind or other, the crumbling of these gods or idols may be a good thing, providing the worshipers can see beyond the idols. It may be that our cultures in the twentieth century are so sick and tired of false prophets that many are not interested in or capable of listening to true ones and, in fact, not capable of acknowledging that there ever were true prophets. Therefore, they feel no relationship to God and no need of calling on him. This in itself is a most serious situation indeed.

There surely can be no real comfort in what is called an atheistic religion. Imagine a religion in which one can only think of a God who is formless, faceless, and heartless, who makes no demands, who has no consequences, who takes no role in any of the real battles of life except (as some kind of metaphysical Atlas) to provide the ground of battle.

What can a man expect of God, or how can he expect God to reach him, if he is convinced that the only proof of God's reality is his total absence or if he has a hundred reasons why divine revelation, if it came, would not be divine and not be revelation?

In referring to these conditions in the world today, the eloquent Rabbi Abraham Joshua Heschel says:

"I speak as a person who is often afraid and terribly alarmed lest God has turned away from us in disgust and even deprived us of the power to understand his word. Some of us are like patients in the state of final agony, who scream in delirium: The doctor is dead! The doctor is dead!" (*Union Theological Seminary Quarterly,* January 1966.)

In order for life to have a purpose, and for us to know where we came from and why we are here and what our future might hold, it is necessary that we be willing to admit the possibility that God does exist, that his absence is not his will, but our lack of will or our unwillingness to reach, to listen, and to respond.

All down through the ages the prophets have borne testimony that they have talked with God, that they

have received instructions and been led by him. This applies to prophets in varying conditions, in different countries, and at different times, including our own. Also, hundreds of thousands of individuals scattered throughout the world today can and do bear testimony that their prayers have been answered in many ways.

Family worship in the home

What a beautiful sight and experience and what a great privilege and blessing it is for a family to kneel down together in family prayer and talk to God, knowing that he is there, that he will hear and answer their prayers. The value of such a prayer and the influence it has on the individuals who kneel in that prayer, from the father and mother to the youngest child, cannot be measured.

I remember so well as we knelt in family prayer how Father used to talk to the Lord as one man would talk to another, how he expressed his gratitude for his blessings, and how he prayed for the welfare of his family, and how he pled for wisdom and knowledge and courage and strength for all of us to do the right.

He who made us wants us to succeed and stands ready to answer the call. As the Lord said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. . . ." (Matt. 7:7.)

But as President McKay said at October conference, you must knock, you must ask, and you must seek. The question as to whom can the Lord reach may be answered in the following description given by a young man of a prayer offered by another man. He said:

"I had heard men and women pray [before] . . . from the most ignorant, both as to letters and intellect, to the most learned and eloquent, but never until then had I heard a man address his Maker as though He was present listening as a kind father would listen to the sorrows of a dutiful child. [He] was at that time unlearned, but that prayer, . . . to my humble mind, partook of the learning and eloquence of heaven. There was no ostentation, no raising of the voice as by enthusiasm, but a plain conversational tone, as a man would address a present friend. It appeared to me as though, in case the veil were taken away, I could see the Lord standing facing His humblest of all servants I had ever seen. Whether this was really the case I cannot say; but one thing I can say, it was the crowning, so to speak, of all the prayers I ever heard."

This is a description of Joseph Smith by Daniel Tyler, then in his teens, on hearing Joseph, age 30, in Kirtland, Ohio. (*The Juvenile Instructor,* Vol. 27, pp.127-8.)

Believe all who testify of Him

Prophets, whether in ancient or modern times, prayed to a God who was alive. For them he is alive and present. He acts, he moves, he informs, he intervenes. He transmits knowledge and power. He is not just ultimate, he is intimate. He is a person. He is a jealous God.

I should like to bear my personal testimony to everyone under the sound of my voice today that I know as I know I live that God lives, that he does hear and answer prayers. When as members of the First Presidency and Council of the Twelve we meet in the temple and join in prayer, he who is mouth actually speaks to the Lord, expressing our gratitude, our concern, asking for strength and wisdom and inspiration. And I wish to bear testimony that I have seen these prayers answered many times.

I know of no greater blessing that I enjoy than to know that I can go to God the Eternal Father in humble prayer, knowing that he is there as a living, personal God. I appeal to all of you who have any doubt in your mind that you accept the words of Jesus Christ himself and of the prophets of every dispensation who have said that God lives, that he is the Creator of mankind, in whose image we are made. Through accepting the gospel as given by Jesus Christ and in going to God in all humility, our prayers will be answered,

our success will be greater, our lives will be happier; and through the resurrection of Jesus Christ we may go forward confidently toward immortality and eternal lives into the presence of God the Eternal Father.

May we all prepare ourselves for these blessings, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

President N. Eldon Tanner has just spoken to us.

Last Wednesday we sustained Brother James A. Cullimore as one of the Assistants to the Twelve. He has not yet been ordained and set apart. We thought it appropriate that he be given an opportunity to say a few words this afternoon, although the program that was previously prepared is rather full. Even in our courts, a man is asked before sentence is passed if he has anything to say. So we will give Brother Cullimore now an opportunity to say how he feels.

ELDER JAMES A. CULLIMORE

Assistant to the Council of the Twelve Apostles

My brothers and sisters: I think that possibly only these brethren of the General Authorities who have preceded me can really tell how I feel. I think it is impossible to know unless you go through it yourself.

I am most grateful, however, for this tremendous honor that has been bestowed upon me, for the privilege I have of working with these brethren, and with you, in the service of the Lord. I feel very humble in this calling. I feel entirely inadequate and unqualified. I think that I feel somewhat as Newel K. Whitney did when he was asked by the Prophet Joseph Smith to be the bishop of Kirtland, for he said that he felt that he was not capable, he was unqualified and just could not do it. After the Prophet had told him that the Lord had called him and that it was by revelation that this was made known, he still didn't feel that he was able and could act. Then the Prophet said, "Go and ask Father for yourself." He went and knelt in humble supplication, and he heard a voice from heaven which said, "Thy strength is in me." He accepted and went about his work, and I understand was a bishop of the Church for some 18 years. (*LDS Biographical Encyclopedia,* Vol. 1, p. 224.)

"He that doeth works of righteousness"

I know that only by virtue of the strength I can receive from the Lord can I be made a qualified and capable servant of the Lord in the fulfillment of this responsibility.

I am so grateful for the heritage that I have, for the teachings of a good mother and an able father who taught me in my youth to love the Lord. I am grateful for the experiences that I have had of living away from Zion—Utah Zion—in the far-flung corners of this country and in many areas of the country. There are many such circumstances as mine all over the world and especially in the United States. I see, as I have made visits to your stakes, that almost without exception a devoted family has been instrumental in the growth of the Church in that particular area, as family members have seen fit to serve the Lord, to devote themselves to the work, and to build the Church.

We are grateful for any part that we may have had in building the Church in the areas where we have lived, and in so doing we have built our testimonies and have felt strong in the things that we have done. I take strength and consolation in the teachings that the Lord gave to the Prophet

Joseph Smith wherein he said, "Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great." (D&C 64:33.)

One of my favorite scriptures and one from which I receive a great deal of consolation is found in the 59th section of the Doctrine and Covenants: ". . . he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.) I can think of no greater reward than to have peace in this world, the vindication of the Father, feeling that the things you are doing are acceptable unto the Lord and that you are serving him to such an extent that you have peace in your life. And, of course, all that any of us are working for is eternal life in the world to come.

I bear you my testimony that this is his work and that if we will keep the commandments of the Lord and serve him well, we shall have peace in our souls, we shall have that vindication of the Father, the peace that we are searching for, and we shall certainly have eternal life, which is our ultimate goal. I pray for this in the name of Jesus Christ. Amen.

President Hugh B. Brown:

Brother James A. Cullimore has just spoken to us, a member of the Assistants to the Twelve.

Elder Franklin D. Richards, Assistant to the Twelve, will be our next speaker. He will be followed by A. Theodore Tuttle of the First Council of Seventy.

Elder Richards.

ELDER FRANKLIN D. RICHARDS

Assistant to the Council of the Twelve Apostles

My dear brothers and sisters, I rejoice in being with you this beautiful day in this peaceful and inspirational environment, knowing that throughout the world there is generally a lack of peace and men's hearts are failing them.

World needs knowledge that God lives

The great need in the world today is a knowledge that God lives and that he governs the affairs of this world, that we are his spirit children, and that he is vitally interested in our welfare. I am grateful for the knowledge I have that God lives and that Jesus is our Savior and Redeemer. I am thankful for my testimony that Joseph Smith is a prophet of God, the instrument through which the gospel was restored to earth.

We are blessed beyond measure by having a great prophet who stands at the head of the Church of Jesus Christ at this time, our beloved David O. McKay. May the Lord bless and sustain him. Peace will replace fear in men's hearts when they listen to the counsel of God's Prophet and accept and follow the principles of the restored gospel of Jesus Christ.

Gospel principles eternal

One of the wonderful things about the gospel is that its principles are eternal and unchanging. It is, therefore, true that as we live in accordance with these principles, we are assured results consistent with our compliance. The Lord made this clear when he instructed us through the Prophet Joseph Smith that "all who will have a blessing at my hands shall abide the law which was appointed for that blessing. . . . (D&C 132:5.)

Regarding this matter, Elder John A. Widtsoe said: "The great governing principles of truth are unchanging. But, the conditions brought about by human activity are forever changing. . . . we span changes that in the past seemed impossible. And undoubtedly the future holds de-

velopments that today are equally inconceivable.

"Such changes affect human thinking. New social and economic problems arise. Even the spiritual outlook is invaded. Then, it becomes the duty of the Prophet to teach how the eternal laws of the gospel may be applied amidst constant change, for the benefit and blessing of humanity." (*Evidences & Reconciliations,* 1960 edition, p. 351.)

With the rapid changes that are taking place today in every phase of our lives, it is very important that we recognize the eternal nature of principles of truth. Faith in the Lord Jesus Christ is *the first great eternal principle* of the gospel and is indeed a very vital factor in our lives. To me it is one of the most interesting and inspiring principles to contemplate. I would like to consider with you the principle of faith, together with its corollaries—work and progress.

In consideration of this great principle we should recognize that it does not promise something for nothing. The apostle James asked the question:

Faith the principle of action

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?

"If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

"Even so faith, if it hath not works, is dead, being alone." (Jas. 2:14-17.)

The Prophet Joseph, in speaking on this subject, said: "Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation. . . . and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God."

"And as faith is the moving cause of all action in temporal concerns, so it is in spiritual. . . ." (Lecture 6:7 and Lecture 1:12.)

Frequently we refer to the gospel of Jesus Christ as the gospel of work, and the Prophet Joseph stated in his *Lectures on Faith* that this means mental as well as physical effort.

Plans are carefully developed before important projects are commenced. All worthwhile endeavors require mental exertion—making decisions or the making up of one's mind—before physical exertion comes into play.

We should realize that as we develop faith in the Lord Jesus Christ it is possible and natural for us to develop faith in ourselves; and recognizing the great importance of faith in our lives, we see the great need of continually building our faith. Among other things, the building of faith involves a prayerful study of eternal gospel principles and the obtaining of a testimony that God lives and that Jesus is the Christ. The process also involves making up one's mind to live the gospel and serve his fellowmen through the sacrifice of earthly things. The Church of Jesus Christ of Latter-day Saints offers great opportunities for the building of faith.

Faith, being the moving cause of all action in temporal as well as spiritual concerns, is evidenced by an affirmative attitude together with a well-developed plan of action. Nephi of old, when required to go back to Jerusalem to get the record of his forefathers, possessed a strong affirmative attitude, the evidence of a great faith, when he said: "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Ne. 3:7.)

On one occasion at a district conference, I was interviewing a man for ordination to the office of elder. He was having some difficulty with the Word of Wisdom. I asked him what his attitude was, and he replied that there was nothing in the world that he would rather do than stop smoking.

I told him that all he had to do was

to make up his mind never to have another cigarette and that when he did that, 90 percent of his problem would be solved. I would then tell him what the other ten percent was.

I asked him to make up his mind immediately, look me in the eye, shake my hand firmly, and tell me that he would never have another cigarette. I extended my hand to him and asked him if he were ready. He hesitated a moment and said, "No," that he was afraid that if he promised he would not smoke and then later did so, his conscience would hurt him.

Under these circumstances I could not approve his ordination and so told him, since I felt there would be many things that he would not do that an elder should do. He left considerably disturbed.

Later in the day he asked to speak to me again. As he sat down his face lighted up. He said that he had made up his mind to stop smoking and that he had never experienced such a wonderful feeling in his whole life. He felt as though a 50-pound weight had been lifted from his shoulders.

He then asked me what the other ten percent was. I told him that if he had any cigarettes on him or at home, he should get rid of them immediately so they would not be a temptation.

I also suggested that he discontinue going out with his smoking friends on his breaks. These and other things that he could do to strengthen himself constituted the other ten percent. Then, with prayer and fasting by himself and with his family, he could be assured that the Lord would make him equal to the task of overcoming the smoking habit. This incident occurred some six years ago. He has never smoked since and is now an honored and respected bishop. Thus, through his affirmative attitude and works, he manifested his faith; and with the help of the Lord, he achieved his goal.

Faith, the cause; works, the effect

Effective faith is always connected with works, and it is only through this combination that we achieve. This is indeed the key to success, happiness, and growth. Keeping in mind that faith is a gift of God, some of the blessings that come from obedience to the great principle of faith are:

A desire to achieve worthwhile objectives.

An affirmative attitude with the capacity to really make up one's mind.

Confidence and power that make the difficult or seemingly hopeless possible of attainment.

Loyalty and steadfastness in service to our fellowmen.

And finally, peace, happiness, and growth resulting from achievement of worthwhile objectives.

It was necessary for each of us as spirits to leave the spirit world and come to this earth and learn to walk by faith, that the purposes of this life might be accomplished.

As we enter into each activity of life, both spiritual and temporal, let us apply these great fundamental and eternal principles of faith and works. By so doing we can be assured like Nephi of old that the Lord will prepare a way for us to do the things we are assigned to do. Our hearts will not fail us, we will achieve our righteous objectives, and we will have peace that surpasseth all understanding.

I bear this testimony to you in the name of Jesus Christ. Amen.

President Hugh B. Brown:

Elder Franklin D. Richards, Assistant to the Twelve, has just addressed us.

We will now hear from Elder A. Theodore Tuttle of the First Council of Seventy.

ELDER A. THEODORE TUTTLE

Of the First Council of the Seventy

My dear brothers and sisters, obedient to my responsibility as a seventy, having been "called to preach the gospel, and to be [an] especial witness . . . unto the Gentiles and in all the world" (D&C 107:25), I humbly take this opportunity to give my witness or to bear my testimony to you all. In so doing I seek for the spirit of which Nephi spoke:

". . . for when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men." (2 Ne. 33:1.)

Testimony and witness

I bear my testimony that God lives, that he is our Eternal and Heavenly Father, and that he loves us because we are his children.

I bear witness that Jesus is the Christ, that he was the First Begotten in the spirit and the Only Begotten in the flesh, that he was in the beginning with God, that he is the Creator of the world and all that is in it, that he is the promised Messiah of whom the prophets spoke for 4,000 years. I bear witness that he is our Savior and Redeemer, that he wrought the atoning sacrifice in our behalf. I know that he was resurrected on the third day, that he lives today and is the head of this his church. I testify that he will come again the second time, as has been said so often in this conference.

I bear my testimony that Joseph Smith was a prophet, sent to the earth to open this the last dispensation of the gospel. I know that he actually saw God the Father and his Son Jesus Christ and that he was instrumental in restoring the true Church of Jesus Christ to the earth.

I bear witness that the apostleship with its keys and powers that were conferred upon the Prophet Joseph have been conferred upon his successors and that President David O. McKay holds them today. I bear witness that this courageous, determined, noble man is indeed a prophet of God.

I know that the modern scriptures found in this Church, consisting of the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, are true; that to follow the plan of salvation contained therein will lead us to our exaltation.

I know that we are members of "the only true and living church upon the face of the whole earth" (D&C 1:30), with which the Lord is pleased.

Power of the Holy Ghost

Some of you may wonder how it is possible to say without reservation and with such certainty that "I know" these things. This witness comes through the gift and power of the Holy Ghost, and it has come to me. This is characteristic of the true church in this and all other ages. This certainty has always been present with the prophets or whenever the Church with its authority and priesthood has been on the earth.

In days of old Job spoke with this same certainty:

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:25-26.)

The Book of Mormon Testimonies

The Book of Mormon is a classic example of such definite declarations on testimony. The word "know" and such derivations as "knew" "knowledge," "known" appear frequently in the Book of Mormon. The phrase "I know" appears more than 100 times—virtually all of them testimony oriented, the prophets declaring a knowledge of the gospel of Jesus Christ.

Testimonies about the Book of Mormon are equally certain. After having seen an angel and the plates from which the Book of Mormon was trans-

lated, the Three Witnesses bore testimony with words of soberness, saying: "And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true." (The Testimony of the Three Witnesses.)

About the Doctrine and Covenants, the Lord said: "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." (D&C 1:37.)

In spite of such certainty of knowledge, there are those who still doubt the revelations from God.

I had a bright, but confused, young man in my office just last week. His problem may be typical of this generation's searching, doubting youth. He believed only that which can be proved. It seemed easy for him to accept and believe the discoveries and conclusions of the scientist, but he was having difficulty believing *revealed knowledge*. I explained to him that there are different kinds of knowledge, some more readily discernible than others, but that spiritual matters must needs be discerned by the spirit.

This problem pertains not to this generation only. Paul, speaking to the Corinthians, explained:

Knowledge by the Spirit of God

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:11-14.)

My young friend held to that old statement, "Seeing is believing." There is one realm, however, where it works the other way: Believing is seeing! The Lord hides some choice truths behind obstacles that will melt only before the warmth of faith. Faith, like courage, is tempered by trial. Moroni was speaking thus when he said:

"And now, I, Moroni, would speak somewhat concerning these things; I would show unto the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye *see not*, for ye receive no witness until *after* the trial of your faith." (Eth. 12:6. Italics added.)

"The still small voice testifies"

When one hears the still small voice of the Spirit testifying that Jesus is the Christ, this kind of knowledge, for that person, is as valid as a mountain of so-called "scientific" evidence. That person really knows a truth. It affects his whole being. It affects all other kinds of knowledge that he may have.

This kind of knowledge is not restricted to a special few. It is available to all who will receive it. It is our Father's desire that all his children shall come to a knowledge of his son: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.)

A testimony can come to anyone who desires a testimony on the basis that Elder Hinckley outlined yesterday —by a study of the scriptures, by serving in the Church, and by asking the Lord for a testimony. A testimony, when it comes, stimulates a man to want to progress. It gives him a desire to achieve.

I met a man in Mexico recently. Several years ago when he was baptized, he could neither read nor write. It is amazing today, however, to see this man holding a position of leadership in the branch, filling out the numerous reports that a branch president must send in, preaching from the scriptures, and counseling with his brethren.

This achievement was not imposed externally. This yearning to do and to be was kindled internally by as simple a thing as a testimony of the gospel.

I have received that testimony. I have given you my witness. The test of the truthfulness of my witness, as well as the witness of all those who have so testified in this conference, is not the acceptance by the nonmembers of the Church, nor even by the members of the Church. The test is whether God inspired it and recognizes and honors such testimony. Any of you may know of the truthfulness of these things which have been spoken by asking the Lord for your own personal witness that these things are true. May each of you be concerned enough about your eternal destiny so to ask, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

Elder A. Theodore Tuttle, of the First Council of Seventy, has just spoken to us.

The choir and congregation will now join in singing, "Come, O Thou King of Kings," conducted by Jay E. Welch.

After the singing, Elder Boyd K. Packer, Assistant to the Twelve, and President of the New England Mission, will be our speaker; and he will be followed by Elder Marion D. Hanks of the First Council of Seventy.

The Choir and congregation sang, "Come, O Thou King of Kings."

ELDER BOYD K. PACKER

Assistant to the Council of the Twelve Apostles

My beloved brethren and sisters: Much of the past year we have spent presiding over the New England Mission. I can't resist quoting a few lines from Robert Frost. Coming from New England here to the many varieties of good weather we have seen today, these lines seem so appropriate:

"The sun was bright but the day was chill.
You know how it is on an April day,
When the sun is bright and the wind is still,
And you're one month on in the middle of May.
But if you as much as dare to speak
A cloud comes over the sunlit arch,
A wind comes off the frozen peak
And you're two months back to the first of March."
("Two Tramps in Mudtime.")

New England is beautiful in many ways:

"Oh beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare of freedom beat
Across the wilderness!"
(Katherine Lee Bates, "America the Beautiful.")

It is a place of beginnings. It was there . . .

"By the rude bridge that arched the flood,
Their flags to April's breeze unfurled,
Here once the embattled farmers stood,
And fired the shot heard round the world."
(Ralph Waldo Emerson, "Concord Hymn.")

"The cradle of liberty"

Something is said about its being the cradle of liberty. It is more than that. It is the birthplace of prophets of God. Joseph Smith was born there, Brigham Young, Wilford Woodruff, and many others. Joseph Smith twice preached there from door to door.

Today our elders set foot on the same granite cobblestones, tap the same knockers on the same doors to bear the selfsame witness.

They see them come, two by two—teaching truth, leaving blessings. Because they are but striplings, they do

not see them as servants of the Lord, authorized to represent The Church of Jesus Christ of Latter-day Saints, by his own declaration "the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased. . . ." (D&C 1:30.)

This dedicated service of the missionaries is most appealing to nonmembers. Last week I sat at lunch with two executives of a national service organization. "Will you," one of them solicited, "spend an evening with us to explain how your volunteer program works? We depend to a large measure on volunteer help, and we need to know the secret of your success."

The secret to our success:

If there is a *secret* to our success, it is poorly kept. The whole purpose of this conference and of our missionary effort is to tell it—over and over and over again.

A prominent minister recently reflected on why their people would not serve. "Our ministers are dedicated. Why will our people not respond?" The thing he does not understand is that the response to such a call does not depend on the dedication and conviction of the minister or the one making the call but rather upon the dedication and conviction of the one who answers it.

In The Church of Jesus Christ of Latter-day Saints there is no professional clergy, as is common in the other churches. Perhaps more significant than this, there is no laity. *All* members of the Church are subject to call to render service and carry on the activities of the Church. The miracle is *the members respond!*

On one occasion I was in the office of President Henry D. Moyle when he placed a call. After greeting the man, he said, "I wonder if your business affairs would bring you into Salt Lake City sometime in the near future? I would like to meet with you and your wife, for I have a matter of some importance that I would like to discuss with you."

Though it was many miles away, that man suddenly remembered that his business would bring him to Salt Lake City the very next morning. I was there when President Moyle announced to this man that he had been called to preside over one of the missions of the Church.

"Now," he said, "we don't want to rush you into this decision. Call me in a day or two, as soon as you are able to make a determination as to your feelings concerning the call."

The man looked at his wife and she looked at him, and without a word there was that silent conversation between husband and wife, and that gentle almost imperceptible nod. He turned back to President Moyle and said, "Well, President, what is there to say? What could we tell you in a few days that we couldn't tell you now? We have been called. What answer is there? Of course, we will respond to the call."

Then President Moyle said gently, "Well, if you feel that way about it, actually there is some urgency about this matter. I wonder if you could be prepared to leave the 13th of March?"

The man gulped, for that was just eleven days away. He glanced at his wife. There was another silent conversation. And he said, "Yes, President, we can meet that appointment."

"What about your business?" asked the President. "What about your grain elevator? What about your livestock? What about your other holdings?"

"I don't know," said the man. "But we will make arrangements. Somehow all of those things will be all right."

Such is the great miracle that we see repeated day after day. These men, each with his wife and family, leave their private affairs settled as best they can with relatives or partners. They respond to the call, giving up political preference, opportunities for promotions and advancements in their careers, opportunities to enlarge their holdings and increase their wealth.

One of the marvelous testimonies we witness regularly is the generosity of nonmember employers. They not only permit but indeed encourage men who may be their key executive officers to respond to such calls and reassure

them with this farewell: "We do not understand it, but we compliment you on your dedication. We assure you that you can return with full status."

The generosity of such men, though not members of the Church, will not go unheeded. To you, our friends, who have been thus generous, we say that you are within the scope of our prayers, and blessings will accrue to your benefit.

Perhaps the most remarkable thing about the men and women who serve is their willingness to pay for the privilege.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.)

Without any dunners or any billing or any system of collections, ten percent of their increase is generously donated. Indeed, this is just the beginning. There is a fast offering to sustain the poor; there are building funds; there are donations of every kind. Such giving robs them of selfishness. It is one thing to give lip service—it is another to order one's life.

These are men and women who are "in the world" but "not of the world." They are Saints—Latter-day Saints—and there are hundreds of thousands of them. The test, of course, is not in numbers only. To know the so-called "secret," one must see within the heart of the individual.

It is no light thing to open one's heart and expose the most tender and delicate feelings. I hesitatingly do so only from the feeling that it may help someone, that it may illustrate, that you may understand that the gospel has practical application in everyday life; but most of all because it is Easter.

Just more than a year ago, my mother passed away, a lovely trim little mother of eleven children, about whom I have spoken before at this pulpit. Her parents emigrated from the old country, and she grew up speaking Danish.

Two years ago she contracted a fatal malady. Fortunately, she was under the care of a doctor who was like a son; his ministering to her showed such a reverence. She faced the experience all too common among us, the gradual weakening and erosion of her capacities, accompanied by increasing pain. At this time one of my brothers in company with the patriarch gave her a blessing, as authorized under the revelation that specifies that "the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me." (D&C 42:44.)

In a marvelous way she was released from pain and could rest comfortably, except when moved about. She faced the long ordeal of the decline.

One Friday afternoon at my desk, while I was working on correspondence, it suddenly occurred to me that we should go and visit Mother. It was a very strong impression. We made the trip that very day.

We found Mother about the same as we had seen her on a number of previous visits. She seemed more appreciative than usual for our visit. She then whispered over and over again the single word, "Tomorrow." Finally, I understood and said, "Mother, is tomorrow the day?" She smiled a radiant smile that brightened the face of this weakened little lady. "Yes," she said. "Mother, are you sure?" "Oh, yes," she said. "I am sure."

I then asked if she would like to have a blessing. "That would be good," she said.

That evening the brothers came as they usually did, and the six of us administered to her. The spirit of inspiration was present, and the words of the blessing hold a sacred assurance to our family.

I was under the necessity of meeting a conference appointment in Panguitch [Utah] the following day, and hesitated; but finally I felt that I must be about the ministry to which I have been called. The doctor assured us that there was no change, and it was sug-

gested that I call them on Sunday evening when I returned.

"Oh, no," I said. "I'll check with you tomorrow."

On Saturday, the tomorrow about which she spoke, I called before leaving. The doctor had been there, and everything was as before. Upon arriving at my destination I called again and received the same assurance. After the first meeting I placed another call and was informed that Mother had slept peacefully away, surrounded by her family. The last words she was heard to speak were "Ira, Ira," the name of my father, who by six years had preceded her in death.

This then is the secret: In a thousand quiet, spiritual ways, that witness comes. The gospel of Jesus Christ is true. I bear solemn witness that Jesus is the Christ. I know, and she knew, that he is the resurrection and the life and that as he said, "he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

In the name of Jesus Christ. Amen.

President Hugh B. Brown:

Elder Boyd K. Packer, Assistant to the Twelve and President of the New England Mission, has just spoken to us.

Elder Marion D. Hanks of the First Council of the Seventy will now speak to us.

ELDER MARION D. HANKS

Of the First Council of the Seventy

It has been a great blessing through this conference to have with us Brother Ivins, our dearly loved and respected associate. He isn't here at this meeting, but I think it not inappropriate to tell you that he has been very ill and through the graciousness of the Lord has been restored marvelously and is able to be with us occasionally. He has been in meetings of this conference.

I would like to commend also the appointment of President Cullimore, a strong and choice associate in the missionary cause in England—a man of great substance and faith and strength.

I was thinking a few moments ago about a meeting in Idaho at which I listened to a speaker who had waited for a long time to be called on. He commended the people at the meeting for their graciousness to him, expressed appreciation for their kindness, thanked them for making him feel at home, and said, "You have really made me feel like one of you. I don't know which one, but he ought to be about ready to go home—he's tired!"

As I have listened with you to the great sermons of this conference and to the marvelous music and have felt the spirit and enjoyed the instructions, like you I have paid many of the speakers the tribute of divided attention. Their sermons have started me thinking. Two thoughts in particular have recurred. The repeated references to the modern movement celebrating the demise of God have recalled a reported exchange between Nietzsche and another. Nietzsche's message read, "God is dead." Signed "Nietzsche." The answer came back, "Nietzsche is dead." Signed "God."

The other thought: Someone said that atheists do not find God for the same reason that thieves do not find policemen.

During these conference sessions I have been thinking of you—you and your counterparts all over the Church, all over the world—you who do so much of the meaningful work of the Church in your own area and sector. I am sure that you, like I, will go home with the desire and determination, born of appreciation, to apply and make use of what has been said here.

Perhaps you will go home strengthened in two pivotal principles around which our efforts revolve.

Great worth of souls

The *first* is provocatively expressed in a few words shared with me by a choice friend sometime ago. I suspect you will remember them as I have. He said: "You can count the seeds in an apple, but can you count the apples in a seed?"

". . . the worth of souls is great in the sight of God. . . ." (D&C 18:10.) The worth of the *individual* soul is great in the sight of God and in the lives of those who love God and seek to express this love through affectionate service to his children.

In order that we might cooperate with our Heavenly Father in his stated purpose to "bring to pass the immortality and eternal life of man," we have been blessed with the gospel, the Church, and the priesthood.

Plan for exalting man

The *gospel* is God's plan for the exalting of man to an eternal creative opportunity with his Father through giving him a vision of his great origins and heritage, his purposes and responsibilities, and his inspiring potential.

The *Church* is the institutional embodiment of the gospel, the organization through which one may experience and express the great principles of God's plan.

The *priesthood* is the power by which God and his sons move in spiritual leadership. And all of these—gospel, Church, priesthood—are designed to bless man and bring about God's purposes for him.

The earth itself was prepared for man. "Behold, the Lord hath created the earth that it should be inhabited; and he hath created his children that they should possess it." (1 Ne. 17:36.)

The individual, then, is the focal point of all the programs and performance of the Church—not the program itself, not the statistics. *Not institutional expansion but individual exaltation is the purpose of it all.*

The implications of the thought are clear: "You can count the seeds in an apple, but can you count the apples in a seed?"

Every choice child of God is a link in a chain stretching from the past to the future. In the choice young people of the Church are the seeds of the future.

Do you know four lines that mean much to me?

"Nobody knows what a boy is worth;
We'll have to wait and see,
But every man in a noble place
A boy once used to be."

Each boy and girl, and every adult also, is infinitely valuable. None is to be rejected, none written off, none neglected or left without the conscious concern of devoted brothers and sisters in the kingdom of God.

Responsible for influence

This leads, then, to the *second* basic conviction of which I have been thinking: Each of us has a solemn and significant responsibility to others of God's children and the capacity to wholesomely and favorably influence them for good if we will. We are brothers to all men, and we have a special responsibility to those of our own household and to those in whose lives we may, by reason of our church membership and by reason of responsibilities assigned us in the various organizations and programs of the Church, exert some important influence through love.

The organization of the Church makes available to every individual, old and young, at every stage in his life, strong supportive friendships and leadership. From babyhood through the whole of life every individual should have available always the friendship and sincere concern of a bishop and his counselors, of priesthood and auxiliary organization leaders and workers, of interested and loving family and friends and neighbors relating under the special motivation and inspiration of the Lord through his Church. Every individual all of his life should be blessed in the Church by a program that involves the consistent concern of teachers—home teachers they are now called—who are assigned to a special relationship of interest and helpfulness.

Influence of teachers

In preparation for the imminent organization of the Church in 1830, the Lord revealed through the Prophet Joseph Smith that His representatives holding the priesthood were to visit the homes of the members of the Church, "exhorting them to pray vocally and in secret and attend to all family duties.

". . . to watch over the church always, and be with and strengthen them;

". . . And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that all the members do their duty."

"They are . . . to warn, expound, exhort, and teach, and invite all to come unto Christ." (D&C 20:51, 53-55, 59.) As in the ancient Church, the members of the Church are to be "remembered and nourished by the good word of God, to keep them in the right way, to keep them continually watchful unto prayer, relying alone upon the merits of Christ, who was the author and the finisher of their faith."

And to "meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls." (Moro. 6:4-5.)

Influence on lives of others

To every person thus blessed by office or assignment or membership in the Church with the special responsibility of stewardship and concern in the lives of others, the Lord said:

"Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?

"Also the body hath need of every member, that all may be edified together, that the system may be kept perfect." (D&C 84:109-110.)

Illustrations:

Let me spend a few minutes illustrating the great importance of our responsibilities to each other under these sacred assignments from the Lord to be stewards in his kingdom.

In one of the stakes of the Church in another land, a lovely young lady left her home to live in another city where she had found employment. She was away from family and established friends and from the Church and its warm involvements. She didn't take occasion to look up the church organization in the city to which she went, finding it easy for a time to avoid the customary associations of her church membership. She formed other associations in the new city, and they were not the kind she had had at home. Gradually she began to become involved in another kind of attitude and another kind of behavior. She had not made serious mistakes but had begun a way of living that would not have pleased her parents and that was not the manner of her former life.

There came a night when, dressed in clothing that she might previously have been embarrassed to wear in public, perhaps harboring in her mind anticipations of conduct that she would not ever have considered before, she waited for the arrival of some of her new friends. It was a critical hour in her life and a critical night in her life, and she knew it. When she answered the knock at the door, she was surprised to find not those whom she was anticipating but rather three adults whom she did not know. They identified themselves as the bishop and his counselor and the president of the Young Women's Mutual Improvement Association. The bishop had received a letter from the bishop of the girl's home ward notifying him of the address and circumstance of his ward member in the new city. The bishop and his associates were calling to express their friendship and concern and to invite the young lady to the activities and associations of the Church in this town. As she talked with them she became embarrassed at her clothing, chagrined at the activities of the recent past and the anticipations of the evening. She wept and rejoiced and responded gratefully to the friend-

ship of this bishop and his fellow workers. The anticipated events of the evening never transpired. She formed the warm and wonderful friendships she needed with people of quality and devotion. She became active in the Church and went on to her happy and wholesome opportunities.

In another city, long enough ago that the story can now be told without likelihood of the recognition of the individuals involved, I heard another and different story.

Let's use the name Donna to designate another sweet young lady who left her home for a nearby bigger city for employment. She had a great desire to attend a church university and needed funds to help her achieve her ambition. She failed to find work in the big city, and as time went by she became more and more discouraged. Then, through a series of incidents, she came into the influence of an unscrupulous and designing person who took advantage of Donna's loneliness and youthfulness and the discouragement of her inability to find work and led her into an immoral experience.

The experience was horrifying to Donna, and she returned home with a broken heart to tell her mother and, after a time, her bishop of the tragedy.

There was counsel and compassion, admonition and direction, prayer and blessing. Donna went back home to make her adjustments and to begin to learn the sorrow of remorse of conscience and the blessing of gratitude for the graciousness and goodness and mercy of God. Then one day she had to counsel again with the bishop, to report to him that through this one fragmentary, tragic experience it was now apparent that she was with child. Now a different situation existed, and there was additional counsel and an effort to meet this new situation. There was consideration of the Relief Society Social Service program, which provides for such situations, and other possibilities were considered; but the decision was finally made by Donna that she would remain at home in her small town to wait her time. Some efforts were made at dissuasion in view of the problems this course involved, but Donna decided that, under the special circumstances of her widowed mother's illness and otherwise, she would remain there.

Donna stood up in the next fast and testimony meeting and explained her condition. She acknowledged her fault and asked the forgiveness of her people. She said to them, "I would like to walk the streets of this town knowing that you know and that you have compassion on me and forgive me. But if you cannot forgive me," she said, "please don't blame my mother—the Lord knows she taught me anything but this—and please don't hold it against the baby. It isn't the baby's fault." She bore testimony of appreciation for her bitterly won but dearly treasured personal knowledge of the importance of the saving mission of Jesus Christ. Then she sat down.

The man who told me the story reported the reaction of the congregation to this experience. There were many tearful eyes and many humble hearts. "There were no stone throwers there," he said. "We were full of compassion and love, and I found myself wishing that the bishop would close the meeting and let us leave with this sense of appreciation and concern and gratitude to God."

The bishop did rise, but he didn't close the meeting. Instead he said, "Brothers and sisters, Donna's story has saddened and touched us all. She has courageously and humbly accepted full responsibility for her sorrowful situation. She has, in effect, put a list of sinners on the wall of the chapel with only her name on the list. I cannot in honesty leave it there alone. At least one other name must be written —the name of one who is in part responsible for this misfortune, though he was far away when the incident occurred. The name is a familiar one to you. It is the name of your bishop. You see," he said, "had I fully performed the duties of my calling and accepted the opportunities of my leadership, perhaps I could have prevented this tragedy."

The bishop then told of his conversation with Donna and her mother before her departure for the big city. He said that he had talked with some of his associates. He had talked with his wife, expressing concern for Donna's well-being. He worried about her lack of experience and her loneliness. He had talked, he said, with the Lord about these things also.

"But then," he said, "I did nothing. I didn't write a note to the bishop or to the brethren in Salt Lake City. I didn't pick up the telephone. I didn't drive a few miles to the big city. I just hoped and prayed that Donna would be all right down there all alone. I don't know what I might have done, but I have the feeling that had I been the kind of bishop I might have been, this might have been prevented.

"My brothers and sisters," he said, "I don't know how long I am going to be bishop of this ward. But as long as I am, if there is anything I can do about it, this won't happen again to one of mine."

The bishop sat down in tears. His counselor stood up and said, "I love the bishop. He is one of the best and most conscientious human beings I have ever known. I cannot leave his name there on the list without adding my own. You see, the bishop did talk with his associates. He talked with me about this matter. I think that he thought that because I travel occasionally in my business through the big city, I might find a way to check on Donna. I might have done, but I was hurrying to this meeting or that assignment and I didn't take the time. I too talked with others. I mentioned my concern to my wife. I am almost ashamed to tell you I talked to the Lord and asked him to help Donna. And then I did nothing. I don't know what might have happened had I done what I thought to do, but I have the feeling that I might have prevented this misfortune.

"Brothers and sisters," he said, "I don't know how long I will be serving in this bishopric, but I want to tell you that as long as I am, if there is anything I can do about it, this will not happen again to one of mine."

The president of the YWMIA stood up and told a similar story. The bishop's counselor in charge of this auxiliary organization had talked with her. She had had some moments of thought and concern but had done nothing. She added her name to the list.

The last witness was an older man who stood and added two names to the list—his own and that of his companion ward teacher. He noted that they were assigned to the home in which Donna and her mother lived and that they had failed in some visits and made no effective effort to be the kind of teachers that the revelations of God had contemplated.

"I don't know how long I will be a ward teacher," he said, "but as long as I am, I will not miss another home another month, and I will try to be the kind of teacher that the Lord seemed to have in mind."

The meeting ended, and the wonderful man who shared this great experience with me said, "Brother Hanks, I think we could not have more clearly understood the importance of the offices and officers and organizations in the Church if the Lord himself had come down to teach us. I think that if Paul had come to repeat his instructions to the Corinthians that 'the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay . . . the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it' (1 Cor. 12:21-22, 25-26.)—I think we could not have understood the point more clearly."

A number of years ago Brother Joseph Anderson and I had the privilege of driving with President J. Reuben Clark, Jr., to a solemn assembly in St. George. On the way I related to him this story, it having recently happened then. He thought a long time and had a tear in his eye as he said, "Brother Hanks, that is the most significant story I ever heard to illustrate the great importance of our

filling our individual obligations in the Church. When you have thought about it long enough, pass it on to others."

I have thought about it long and often. I believe it illustrates powerfully and humblingly the purposes of the Lord in establishing his kingdom and permitting us the blessing of individual service therein. I now share it with you and pray God to bless us all to understand its implications and to act on them, in the name of Jesus Christ. Amen.

President Hugh B. Brown:

President McKay has consented to give us a parting message, and we will now be blessed by what he has for us, after which there will be some announcements to make.

PRESIDENT DAVID O. McKAY

Brethren and sisters, we have had a glorious conference. I do not know when I have been more thrilled with the messages than I have been by those given at this conference, which began on the sixth and has continued through Saturday and Sunday.

Response to calls of duty

One thing has stood out in my mind as most significant. It is the response of brethren and sisters to calls to duty, either in the Church locally or away on calls that require absence from the town in which they live. I have been impressed with the responsiveness of men, women, and children to a call of the Church to duty that they need to perform at home or abroad.

Peace Corps

The government has a great plan for calling the youth of the country to perform service, not for themselves but a mission for the country itself. They are not succeeding so well as they had anticipated in getting the young men of the United States to fill the calls made. But you do not find a responsiveness to duty unheeded by the membership of the Church of Jesus Christ.

Calls to serve in the Church

I have had occasion to be thrilled with the willingness of the church membership to respond to the call of missionary work, whether it is local or foreign. Every man, almost without exception, and particularly every woman says he or she is ready to respond to any call that the Church makes. I don't know of anything more impressive in this Church than this response to a call to service by these faithful members. When you think of the thousands of missionaries, most of them men, but many of them women, who are giving their time, their means, in response to calls of bishops, stake presidents, and others in the service of this great Church, it is wonderful. Many have said, "I will sell my home, I will make any sacrifice in order to fulfill the call to duty."

As I stand here before you, I think I cannot refer to one refusal to a call to duty. I have in mind a postponement for a year, or for six months and sometimes more, but I cannot think of one person who has said, "I cannot accept a call." One of them might say, "Give me six months, a year, two years, and I will fulfill the call, the duty, that you now give me."

Yes, I can think of one, a young man, who said, "No, I think I can't fulfill that call." He is thinking of it now and worrying. He will accept it, I am sure; if he is given a few months, maybe six months, he will come back and say, "I will take that call and do the best I can."

Now, when you multiply the calls in the missionary area alone, it is wonderful that the membership of the Church is so responsive to any duty, any responsibility that the Church desires of them. It is apparent to all the Church, this responsiveness of the membership to the call to duty; it is

an outstanding feature of The Church of Jesus Christ of Latter-day Saints.

Young men, young women, older men, and older women, stand ready to respond to a call of the Church and to make any sacrifice necessary in order to give the call of the Church preference in preaching the gospel, not only a missionary call that requires a sacrifice to duty, but the rendering of finances, sometimes reaching millions of dollars, in order to make the call more successful as a service to the Church.

What I am saying is this: that every man and every woman with the Spirit of the Lord in his or her heart will deny himself or herself in order to make the calls to the work of the Lord successful. It is not only a half-dozen persons that I am referring to, but thousands in this Church will give an affirmative response to the call to an office in a ward or a stake.

Brethren, I am saying to you with appreciation, God bless you for your ready response to the calls that come to you either in your ward or stake or area. And the Lord is mindful of your willingness to make a ready response and to do what you can to extend the work of the Lord at home and abroad.

Some of you may feel as though the General Authorities are unappreciative, but I want you to know that we appreciate more than ever before in the history of this Church the willingness of men and women to respond to the service which the Church needs in the furtherance of the establishment of the gospel.

God bless you! Don't feel discouraged. ". . . seek ye first the kingdom of God, and his righteousness," and all else will be added. (Matt. 6:33.) You are showing your willingness thus to do your best and give your all if necessary.

I have in mind men who say, "Well, if you need us in this area, if you need more help, if you need money, just let us know." It is the spirit of willingness and the response to the call of duty that overwhelms us sometimes. I am saying at the end of this glorious conference that never before in the history of the Church has there been manifest such willingness to give financially or intellectually anything the Lord wants of you as is manifest throughout the Church today.

Blessings for willingness to serve

May the Lord bless you for your willingness to deny yourselves physically, intellectually, and temporally for the good of The Church of Jesus Christ of Latter-day Saints.

I should like to say this in better terms, but I cannot express it as I should like to. Not only are my legs defiant, but my tongue gets twisted.

The Lord bless you in your homes, in your church appointments, whether at home or abroad. God bless you, you young men and girls, in living the honorable life your parents would have you live; and God will make you happy by being true to the ideals of virtue and purity and will bring happiness to your parents, happiness to your wards, happiness to the membership of the kingdom of God.

I ask that you uphold and sustain your authorities in the wards and the stakes. Be true to the standards of right as taught by your fathers and mothers. Be true to your individual selves by upholding the ideals of righteousness, I pray in the name of the Lord Jesus Christ. Amen.

President Hugh B. Brown:

I am sure it is very fitting that we should have a few words from the President at the close of our great Conference.

President McKay wishes me to express appreciation for him and for all of us to the various ones who have furnished music during this Conference. First, we express our continuing appreciation for the great work being done by the Tabernacle Choir. We commend Brother Condie and his associates, Brother Schreiner, and his assistants, for the marvelous missionary work they are doing, and we thank them sincerely for their outstanding musical contribution to this Conference.

The Primary Children's chorus furnished the music Wednesday morning, and all who were present were impressed as these little tots sang from their hearts like little birds. We thank them and those who were responsible for them, who trained them and brought them here.

We are grateful to the Brigham Young University combined choruses, who furnished the music in the afternoon on Wednesday. These young people are just a few steps ahead of the Primary children, and sang also from their hearts. We appreciated the enthusiasm with which they sang; we appreciate the quality of the music they rendered.

The Ogden LDS Institute Chorale, who furnished the music for the Saturday afternoon session, brought home to us the importance of our institute and seminary work, many of them going to their classes at 7 o'clock in the morning. They made a real contribution.

The Boise Mormonaires, who furnished the music for the Saturday evening Priesthood meeting. We all thrilled as we heard them. We congratulate them and their leaders; also the conductors and organists of these various organizations.

At the Home Teachers meeting that was held here, nearly 500 home teachers from Las Vegas and the Virgin River Regions were seated in the Tabernacle and overflowed on both sides, and they sang as though they were all trained singers. I really didn't know there was that much music in the south. We thank all of them very sincerely, and pray God's blessings upon them.

President McKay wishes me to express too his appreciation to all who have contributed to the success and inspiration of this great Conference. He is especially grateful to the General Authorities who delivered timely and inspirational messages. He appreciates the careful and efficient attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of this Conference.

We express appreciation for the cooperation of city officials, the city traffic officers handling carefully and ably the increased traffic; the Fire Department, the Red Cross, who have been on hand to render assistance and service whenever and wherever needed.

We thank the Tabernacle ushers for their courtesy and consideration in seating the great audiences of this Conference.

As heretofore mentioned, we are most grateful to the owners and managers of the many radio and television stations throughout the nation and our own city, who have carried the sessions of this Conference from coast to coast. Through the extensive radio and television coverage of this Annual Conference, millions have been able to participate.

We again wish to express our gratitude and thanks for these beautiful flowers on the stand which decorate the rostrum and bring a feeling of worship, especially at Easter time. The daffodils were sent to us by the Tacoma Stake; the calla lillies were sent by the Oakland-Berkley Stake high priests quorum; and the beautiful butterfly orchids were sent by the San Jose West Stake.

We wish to announce that tonight the Deseret Sunday School Union Conference will convene in this building at 7 o'clock. All Sunday School workers will wish to be in attendance, and the public is cordially invited.

We wish again to admonish all to drive carefully. There is much traffic on the highways. Be careful and you will not be sorry.

And now the Tabernacle Choir is going to sing "The Hallelujah Chorus," after which the benediction will be offered by Elder O. Layton Alldredge, formerly president of the South African Mission, after which this Conference will stand adjourned for six months.

Brother Condie requests that we all stand on his signal, while the Choir sings "The Hallelujah Chorus."

The Tabernacle Choir sang, "Hallelujah Chorus."

Elder O. Layton Allred, formerly president of the South African mission, offered the benediction.

SALT LAKE MORMON

TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:35 to 10:00 a.m. MST, Sunday, April 10, 1966, through the courtesy of Columbia Broadcasting System's network throughout the United States, parts of Canada, and throughout other facilities to several points overseas. The broadcast was as follows:

(Organ begins playing "As the Dew" on signal at 9:34:00 continuing until 9:34:50).

(At 9:35:10 on signal organ and Choir break into "Gently Raise" singing words to end of second line, and humming to end of verse for announcer's background).

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard Condie conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle Organist, and the Spoken Word by Richard Evans.

(Pause)

With the music of Henry Carey the Tabernacle Choir sings these words of Charles Wesley: "Christ the Lord is ris'n today . . . Sons of men and angels say, . . . Raise your joys and triumphs high; . . . Sing, ye heav'ns, and earth reply, Alleluia!"

(Choir: "Christ The Lord Is Risen Today"—Carey) 1:18—(2 verses)

(Organ background)

Announcer: From a 17th century Westminster Abbey setting Alexander Schreiner turns today to one of the writings of Henry Purcell: "Trumpet Voluntary."

(Organ: "Trumpet Voluntary"—Purcell)

3:00

(Organ background)

Announcer: "Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things unto her. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled . . . came Jesus and stood in the midst, and saith unto them, peace be unto you." (John 20:18-19)

(Choir: "Easter Morning"—Christiansen)

2:10

(Organ background)

THE SPOKEN WORD

(Choir: WITHOUT ANNOUNCEMENT—"I Know That My Redeemer Lives"—Edwards)

2:15

Organ background)

(OPTIONAL) Alexander Schreiner recalls John B. Dykes' setting for the hymn: Lead Kindly Light, amid th' encircling gloom; Lead thou me on . . . I do not ask to see The distant scene—one step enough for me."

Organ: (OPTIONAL) — "Lead Kindly Light"—Dykes)

As Time Permits

(Organ background)

Announcer: The Tabernacle Choir sings a profoundly moving theme from *The Passion* by Franz Josef Haydn, "Lamb of God," beginning with a text from the 23rd chapter of Luke: "Father, forgive them for they know not what they do."

The Spoken Word: In the insight and inspiration which God has given, a Scottish poet wrote: "The holy spirit of the Spring is working silently."[1] And Tennyson and Goethe added: "Once more the Heavenly Power makes all things new, . . ."[2] "So then the year is repeating its old story again. We are come once more, thank God! to its most charming chapter . . . It

always makes a pleasant impression on us, when we open again at these pages of the book of life."[3] The book of life—a theme of exceeding significance, since some nineteen centuries ago Jesus the Christ walked among men, and proclaimed the eternal precepts of everlasting life. His coming was foretold by prophets whose words are witnessed in the written record. His ministry, His message, His miracles were witnessed by a multitude of men —as also was the reality of His resurrection, as He appeared to His apostles and to many others also, "being seen of them forty days, and speaking of the things pertaining to the kingdom . . . And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing . . . ? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go . . ."[4] His divinity, the literal reality of his resurrection, and His coming again on earth are the very foundation of Christian faith, and the assurance unto all men of everlasting life. And this day we would witness of the certainty of such assurance—the assurance that personality is perpetuated, and truth and intelligence, and that, for all of us, everlasting life with our loved ones is the very essence and intent of heaven and the hereafter—the prime motive of our Father's plan and purpose, a purpose that includes renewal of association with those loved ones we so much miss—or who will one day leave—as we ourselves shall. "The holy spirit of the Spring is working silently."[1] "We open again at these pages of the book of life."[3] "Once more the Heavenly Power makes all things new, . . ."[2] To all of this we would add as our witness, in the wonderful words of Job, and with conviction of our own: "I know that my redeemer liveth. . . ."[5]

---

[1]George Macdonald, *Songs of Spring Days*
[2]Tennyson, *Early Spring*
[3]Goethe
[4]Acts 1:3, 9-11
[5]Old Testament, Job 19:25

(Choir: "Lamb of God"—Haydn) 5:16
(As the Dew)—Begin by 27:30

Announcer: (Begin by 27:55) Again we leave you within the shadows of the everlasting hills. May peace be with you this day—and always.

This concludes the nineteen hundred and twelfth presentation and continues the 37th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

Richard Condie conducted the Tabernacle Choir. Alexander Schreiner was at the Organ. The Spoken Word by Richard Evans.

In another seven days, at this same hour, music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS *Radio* Network. 28:55

Index

Anderson, Joseph, Clerk of the Conference 4, 6, 7, 8

Auditing Committee Report, Orval W. Adams, chairman 9

Authorities and Officers Present 4

Authorities and Officers Presented and Sustained 9, 10, 11, 12

Benson, Elder Ezra Taft 128, 129, 130, 131, 132
Testimony of Jesus Christ, 123; People: all-important, 128; Wisdom and Understanding, 128; Truth through religion and science, 129; Gain stature, 129; Favor with God and man, 130; Vigorous participation, 130; Honest toil, 130; Apply standard of truth, 131; Seek first the Kingdom of God, 131; Faithful in duty, 131.

Brockbank, Elder Bernard P. 16, 17, 18
Member missionaries to use the exhibits, 17; Exhibits review fundamentals of the Restoration, 17; Friends and neighbors to gain the spirit of the Restoration, 17.

Brown, President Hugh B. Brown 5, 6, 12, 15, 17, 23, 27, 51, 55, 59, 60, 63, 68, 91, 92, 101, 105, 110, 133, 139, 140, 141, 142, 148, 153, 154

Brown, President Hugh B. 116, 117, 118, 119, 120
The scriptures testify of Him, 116; Assurance of the Resurrection, 117; Though some deny, we affirm His divinity, 117; The Fatherhood of God, Godhood of Christ, Brotherhood of Man, we affirm, 118; Prophecy and history testify, 118; Universality of God's care, 119; Christ will come again 120.

Brown, Victor L., Second counselor in Presiding Bishopric 21, 22, 23
Hope for the sinner, 21; Repentance assures salvation, 22; Confession purges, 22; Bishop, the spiritual counselor, 23.

Burton, Elder Theodore M. 32, 33, 34, 35
He died that we might live, 32; He redeemed all men, 33; The promise beyond the grave, 33; Assembling Temple ordinance data, 33; Assignment to Priesthood and members, 35.

Choir, Salt Lake Tabernacle 51, 55, 59, 63, 68, 111, 116, 120, 136, 133, 145, 155

Choruses,
Brigham Young University Combined Choruses 28, 29, 39, 50
Mormonaires of Boise 91, 92, 101, 110
Ogden L.D.S. Institute Chorale 69, 70, 91
Primary Children's Chorus 5, 6, 18, 27, 28

Christiansen, Elder ElRay L. 35, 36, 37
Christ's earthly reign, 35; Signs of His Coming, 36; The righteous shall be "caught up," 36; Prepare for His coming, 37; "Come, Let Us Anew," 37.

Critchlow, Elder William J. 43, 44, 45, 46
Are Mormons Christians?, 43; Characteristics of Christian Creeds, 43; Characteristics of Latter-day Saint Faith, 43; The basic testimony of a Latter-day Saint, 46.

Cullimore, Elder James A. 139, 140
"He that doeth the works of righteousness," 139.

Dunn, Elder Paul H. **121, 122, 123, 124**
Easter is coming, 121; Hope for the future, 122; Authority, 122; Reason, 123; Experience, 123; "If a man die, shall he live again," 124.

Dyer, Elder Alvin R. **124, 125, 126, 127**
Jesus Christ, subject of controversy, 124; On the way to Emmaus, 125; He is Redeemer of mankind, 125; His disciples honor Him, 125; Others criticize Him, 126; The way to eternal life, 126; Revelation needed, 126; The Holy Ghost, 127.

Evans, Elder Richard L. **88, 89, 90**
Love is expressed by action, 88; Action speaks louder than words, 88; Love and truth, 88; Love does not injure, 89; Love is a positive force, 89; Love gives, 89; Love is honest, 89; Virtues are positive forces, 89; Doers of the word, 89; The best evidence, 90; Conviction expressed by conduct, 90.

First Day

Morning meeting **5**

Afternoon meeting **28**

General Authorities of the Church, presented and sustained **9, 10, 11, 12**

General Priesthood meeting, Saturday evening **91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110**

Hanks, Elder Marion D. **148, 149, 150, 151, 152**
Great worth of souls, 140; Plan for exalting man, 149; Responsible for Influence, 149; Influence of teachers, 150; Influence on lives of others, 150; Illustrations, 150.

Hinckley, Elder Gordon B. **84, 85, 86, 87**
Battles for the minds of men, 84; Battles for the faith of men, 85; "Do you actually believe?," 85; Assassins of faith, 85; Causes of "famine in the land," 86; Spiritual plenty in the modern world, 86; Simple ways to the abundant life, 86; Search the scriptures—they testify, 87; Serve the Lord, 87; Pray . . . "ask and it shall be given you," 87.

Hunter, Elder Howard W. **46, 47, 48, 49, 50**
"A little lower than the angels, 46; Men are free moral agents, 46; A blessing and a curse, 46; Without compulsion, 47; Offenses against morality, Sin alienates man from God, Follow the course of righteousness, 48; Love of God will drive out fear, 48; Love of God makes obedience easy and natural, 48; Love of God and of man, 49; The way to peace and good-will among men, 49.

Kimball, Elder Spencer W. **70, 71, 72, 73, 74, 75**
"Forgotten wedges," 70; Jim Died Today, 71; John's Wedge, 71; Bottle Wedge, 72; Bill, 73; Self-mastery, 73; Wedges of conflict, 73; Power to remove wedges, 74; Procrastination intrenches the wedge, 75; Wedges of flaws and sin, 75.

Lee, Elder Harold B. **64, 65, 66, 67, 68**
Sure guides to truth, 64; The conflict with evil, 64; Love and obedience, 64; Knowledge of God's word, 65; Faith in the wisdom of God, 65; Harmony evidence of oneness, 66; Power of the works of God, 66; Freedom and obedience, 67; Man's relationship to Deity, 67; Beware false leaders, 67; Allegiance to God, 68.

Longden, Elder John **37, 38, 39**
Dedication of the Oldham Chapel, 37; Value of time, 38; Time well

employed, 38; "Remember Now thy Creator, in the days of thy youth," 39.

McConkie, Elder Bruce R. **78, 79, 80, 81**
Sixty years an apostle, 78; An apostle fifty-six years, 79; Testify, 79; Knowledge saves, 79; Scriptures show the way, 80; The Lord's mortal ministry, 80.

McKay, President David O. **6, 55, 56, 57, 58, 59**
The resurrection of the Lord Jesus Christ, 56; The greatest miracle, 56; Disciples witnesses of resurrection, 56; Sustained by Revelation, 57; Resurrection the consummation of His earthly mission, 57; The risen Lord appeared to the Prophet Joseph Smith, 58; Other modern witnesses, 58; The Testimony; "That He Lives!" 58; World need today: Unwavering faith in Christ, 58; Death as natural as birth, 58; The Son of the Living God, 59; The immortality of man, 59; "Born again," 59; He is the first step to everlasting peace, 59; The message of the resurrection, 59.

McKay, President David O. **105, 106, 107, 108**
Perilous times, 106; Cost of crime, 106; Who is hurt?, 106; Neglect of families, 106; Keep homes intact, 107; Use family home evening, 107; Unwavering loyalty to God, 107; Warning against evils, 107; One standard of morality, 107; Peace in righteous living, 108; Marriage is of divine origin, 108; Great worth of souls, 108; Unwavering allegiance to God, 108; Members are free, 109; Church is politically neutral, 109; Communism greatest threat to peace and the spread of God's word to men, 109; Citizens should educate themselves, 109; Communism's atheism and hate, 109; Communism debases and destroys, 110.

McKay, President David O. **153, 154, 155, 156, 157**
Response to calls of duty, Peace Corps, 153; Calls to serve the Church, 153; Blessings for willingness to serve, 154.

Monson, Elder Thomas S. **60, 61, 62, 63**
"God so loved the world," 63.

Packer, Elder Boyd K. **145, 146, 147, 148**
"The cradle of liberty," 145; The secret of our success, 146.

Petersen, Elder Mark E. **29, 30, 31, 32**
Christ the victor, 29; "He is the resurrection and the life," 29; Good will among men, 30; "Weightier matters," 31; True Christianity the world's real need, 31.

Richards, Elder Franklin D. **140, 141, 142**
World needs knowledge that God lives, 140; Gospel principles eternal, 140; Faith the principle of action, 141; Faith, the cause; works, the effect 42.

Richards, Elder LeGrand **111, 112, 113, 114, 115, 116**
Faithfulness of Latter-day Saints, 111; The gift of the Holy Ghost, 112; "Another Comforter," 112; The Spirit of Truth, 112; Truth travels long, 113; The spirit of Sacrifice, 113; Missionary service, 114; Tithing, 115; What sustains colonizing, 115.

Romney, Elder Marion G. **95, 96, 97, 98**
Socialism defined, 95; Communism, starting point, 95; German Socialism, 96; Fabian Society, 96; Forms and policies of socialism, 96; The United Order, 96; Consecration and stewardship, 96; Comparisons and contrasts; Similarities, 96; Differences, 97; God-given agency preserved in United Order, 97; United States has

adopted much socialism, 98; Socialism takes: United Order gives, 98; What can we do?, 98; Constitution God-inspired, 98; Just and holy principles, 99; Sustain Constitutional law, 99; "When the wicked rule, the people mourn," 99; What to do about United Order, 100; a prayer, 101.

Salt Lake Mormon Tabernacle Choir and Organ Broadcast 156

Second Day

Morning meeting 51

Afternoon meeting 69

Smith, Elder Eldred G. 40, 41
"Endure to the End," 40; A thousand years—one day to the Lord, 41; Promise for enduring, 41.

Smith, President Joseph Fielding Smith ..12, 13, 14, 15, 28, 29, 32, 37, 40, 42
His coming is near, 12; Prophecies are being fulfilled, 13; The signs appear, 13; And are not seen, 14; The great and dreadful day is at hand, 15; Heed the divine warning, 15.

Smith, President Joseph Fielding Smith 101, 102, 103
Serve others, 101; Honor the Covenant and Promise, 102; Honor duty in all diligence, 102; Blessings are abundant, 102.

Sill, Elder Sterling W. 18, 19, 20, 21
The "Knowledge Explosion," 18; Moses foresaw history, 19; Second Coming of Christ foreseen, 19; Signs of His coming, 20; Gospel shall be preached for a witness, 21.

Simpson, Bishop Robert L. 51, 52, 53, 54, 55
The assurance of Easter, 51; "Where treasure is . . . ," 52; The law of giving, 52; Giving opens "the windows of heaven," 52; Spiritual power comes, 53; Peace of mind, 53; Integrity, 53; Obedience born of love, 54; The Lord's tenth blesses people, 54; "Lay up treasures" by love and obedience, 54; Break the chains of selfishness, 55; "Prove me now . . . ," 55; Control of "the windows of heaven" is in your hands, 55.

Sonne, Elder Alma 76, 77, 78
Thrift, self-reliance, work, 76; Economist testifies of value of righteousness, 76; "Serve the God of this land," 76; Honor sacred covenants, 77, Avoid pitfalls of skepticism, 77; He will never forsake you, 77; The Mission of the Church, 78; The power of faithfulness, 78.

Stapley, Elder Delbert L. 23, 24, 25, 26, 27
Lehi's vision, 23; The vision teaches: 24; The "Tree of Life," a recurring symbol, 25; "The rod of iron," 25; Other symbols, 25; Parable of the Sower, 26; "The Power of God unto Salvation," 26; The vision of Lehi summarized, 27.

Statistical Report 1965 ..... 6, 7, 8

Tanner, President Nathan Eldon 69, 70, 75, 78, 81, 84, 87, 90, 111, 116, 120, 121, 123, 127, 132

Tanner, President Nathan Eldon .....
Word of Wisdom blessing and promise, 103; A safeguard against capture, 103; "Tobacco is not good for man," 103; Strong drink not good for man, 105; Danger, 105.

Tanner, President Nathan Eldon 133, 134, 135, 136, 137
Scriptures the source of knowledge of Him, 134; We testify that He lives, 134; "Seek Him and find Him," 135; The church's system of education, 135; "This is life eternal. . . ," 135; The testimony of the Prophet, 135; Acknowledge God and return to Him, 136; Worship Him, 137; Family worship in the home, 138; Believe all who testify of Him, 138.

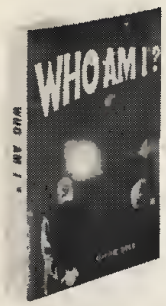
Taylor, Elder Henry D. 82, 83, 84
Prompt and willing obedience, 82; Example: Adam, 82; Nephi, 82; Abraham, 82; "He learned obedience," 83; Programs of the Church, 83; Blessings for the faithful, 84.

Third Day 111, 133
Morning meeting 111
Afternoon meeting 133

Tuttle, Elder A. Theodore 143, 144, 145
Testimony and witness, 143; Power of the Holy Ghost, 143; The Book of Mormon Testimonies, 143; Knowledge by the Spirit of God, 144; "The still small voice" testifies, 144.

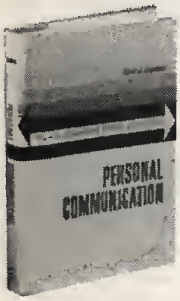
Vandenberg, Bishop John H. 92, 93, 94
Commitment to high goals, 92; A span of mortality, 92; Future of brightness, 92; Choice of direction; Solomon, 93; A friend, 93; Importance of setting high goals, 94.

BOOKS ARE A PART OF SPIRITUAL GROWTH



WHO AM I? *by Alvin R. Dyer* $5.95

Questions most often asked by individuals are "WHO AM I?"... "WHERE DID I COME FROM?"... "WHAT IS MY DESTINY?" This volume will give answers to these age-old questions that have perplexed men since the beginning of time. Authoritative and well-documented, it explains the meaning of earth-life existence from the concepts revealed from God in this dispensation.



PERSONAL COMMUNICATIONS $2.50

by Neil J. Flinders

In a world that needs understanding more than any other quality, this book will explain and help you develop the ability to communicate more clearly and effectively with others. This book is important to your personal development.

PLEASE TELL ME $2.95

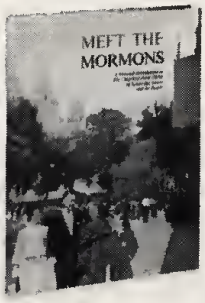
by Elizabeth and J. Stanley Schoenfeld

Written by a stake mission president and a junior Sunday School coordinator, PLEASE TELL ME contains answers to numerous gospel questions that children constantly ask. Helpful and informative.

THE LITTLE THINGS $2.50

by Mirla Greenwood Thayne

Here is a book written from the heart of a Mormon mother who understands the joys of little things... flowers, small children, violin music, planting seeds, crawling into a bed with clean sheets, Heaven's peace in the presence of death... these and many other things of the heart.



MEET THE MORMONS $2.95

by Doyle L. Green and Randall L. Green

This exciting pictorial introduction to Mormonism is a big 8½"x11" volume that includes 220 magnificent illustrations. The 139 full color pictures include many that have never been seen in print! This is a wonderful book for the missionary, the teacher, the investigator, and the person seeking to know more about the L.D.S. Church.

Deseret Book Company, 44 E. So. Temple, Salt Lake City, Utah

Deseret Book
COMPANY
44 EAST SO TEMPLE AND AT COTTONWOOD MALL
SALT LAKE CITY
2472 WASHINGTON BLVD, OGDEN
777 SO MAIN ST, ORANGE, CALIFORNIA

Please send me — ☐ Who Am I?, ☐ Personal Communication, ☐ The Little Things, ☐ Please Tell Me, ☐ Meet the Mormons.

Utah residents ordering from Salt Lake store add 3½% sales tax. Enclosed is a check, money order for $ .. _____
Or, charge my account ☐

Name _____

Address _____

City _____ State _____ Zip _____

ONE HUNDRED THIRTY-SIXTH
SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

SEPTEMBER 30, OCTOBER 1, 2, 1966

WITH REPORT OF DISCOURSES

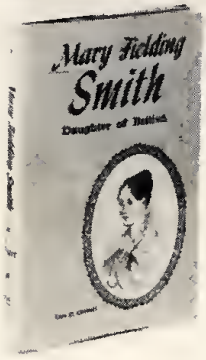
Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

WORTHWHILE READING

1. HIGHLIGHTS IN THE LIFE OF PRESIDENT DAVID O. McKAY

by Jeanette McKay Morrell **$4.95**

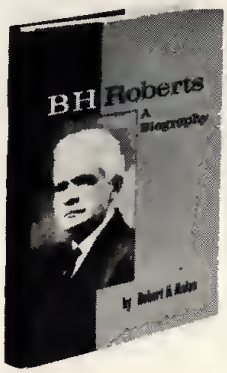
Touching episodes from the eventful life of a true prophet of God. Written with warm insight by President McKay's sister, this book portrays the greatness of his leadership while reminding us of the personal humility and depth of character that have made him so beloved of his people.



2. MARY FIELDING SMITH
Daughter of Britain

by Don C. Corbett **$4.50**

A significant biography of one of the great women of the L.D.S. Church. This carefully researched book tells of her early life in Great Britain, her happy marriage to Hyrum Smith, his tragic martyrdom, and her enormous efforts in moving her family to Utah and rearing them to be valiant members of the Church.



3. B. H. ROBERTS
— A Biography

by Robert H. Malan **$2.95**

A brief sketch of a striking personality who was, during his lifetime, a general authority, an outstanding missionary, a defender of Church doctrine, a skillful recorder and interpreter of Church history, an eloquent orator, a powerful political spokesman, a soldier, and a statesman.

THE LATTER-DAY SAINTS:
The Mormons Yesterday and Today

by Robert Mullen **$5.95**

A fascinating exploration of Mormon beliefs and Mormon history by a former editor of Life magazine. This objective and well-researched book will make an ideal introduction to Mormonism for your non-member friends. Told in human interest terms, the narrative is based on leading personalities of the Church.

4.

Add 15c per book for postage and handling.

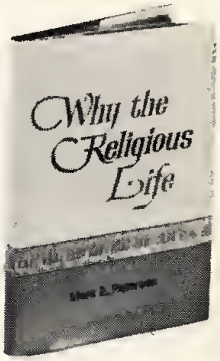
5.

WHY THE RELIGIOUS LIFE

by Mark E. Petersen

$3.95

Elder Petersen gives us a vivid explanation of exactly why the "religious" life is so desirable . . . why it leads to true happiness here and exaltation in the hereafter. Testifying that man's destiny is to become like God, he counsels us that obedience to gospel principles and activity in the Church are the first necessary steps.



DESERET BOOK COMPANY, 44 East So. Temple, Salt Lake City, Utah 84110, or
777 South Main, Orange, California 92669.

Please send the books or items circled:

1 2 3 4 5

Enclosed is check/money order for full amount purchased, including 3½% sales tax for Utah residents ordering from Salt Lake store or 4% sales tax for California residents ordering from Orange store. Or charge my established account. .....

Total $.....

NAME.....

ADDRESS.....

CITY, STATE, ZIP.....

☐ I wish to open a charge account, please send information.

Conf. Report

Deseret Book
COMPANY
44 EAST SO TEMPLE AND AT COTTONWOOD MALL
SALT LAKE CITY
2472 WASHINGTON BLVD., OGDEN
777 SO MAIN ST., ORANGE, CALIFORNIA

OFFICIAL REPORT

of the

ONE HUNDRED THIRTY-SIXTH SEMI-ANNUAL GENERAL CONFERENCE

of

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

held in the
Tabernacle on Temple Square
in
Salt Lake City, Utah
September 30, Oct. 1 and 2, 1966

Joseph Anderson
Clerk of the Conference

Published by
The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-Sixth Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-sixth Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, September 30 and October 1 and 2, 1966.

The general sessions of the Conference were held at 10:00 a.m. and 2 p.m. Friday, September 30 and Saturday, October 1 and Sunday, October 2, 1966. The General Priesthood meeting was held Saturday, October 1, 1966 at 7 p.m.

The proceedings of all sessions of the Conference were given extensive coverage in the United States and Canada over a net work of more than 200 television and radio stations, coast to coast, originating with KSL Radio and Television in Salt Lake City.

Rebroadcasts of all sessions of the Conference were released over KSL in many parts of North America, including the United States, Alaska, Canada, Mexico, Hawaii and other islands of the Pacific. Over Radio KIRO at Seattle the conference was broadcast to New Zealand and Australia.

The proceedings of the General Priesthood meeting, Saturday evening, were relayed by closed-circuit broadcast originating in the Salt Lake Tabernacle to members of the priesthood assembled in 471 separate meeting places in the United States and Canada, where an estimated 85,000 men of the priesthood attended.

The Sunday morning session was broadcast to all parts of Europe, to many places in Asia, Africa, South America, Central America, Mexico and Caribbean countries by International Short-wave Radio Station WNYW.

CBS network carried the Sunday morning national broadcast of the Salt Lake Tabernacle Choir and Organ from 8:35 to 9:00 a.m.

Members of the Church assembled Sunday morning heard the Sunday morning session of the Conference in English in Bristol, Reading, London, York, Durham and Manchester, England, in Paisley and Kirkcaldy, Scotland; Merthyr Tydfil, Wales, and Belfast, Ireland. By television or radio, tape recorded translations of the Conference in Spanish and Portuguese were released by stations in Santiago, Chili; Lima, Cuzco, Ica, Peru; Cochambamba, Boliva; Curitiba, Cacador, Sao Paulo, Brazil; Montevideo, Melo and Artigas, Uruguay; and Buenos Aires, Argentina.

Direct translations of conference sessions in the German language were received over oceanic cables by members of the Church in German, assembled in chapels at Hamburg, Essen, Stuttgart, Munich and Darmstadt. Servicemen and missionaries in Germany received the conference in English.

The opening session of the One Hundred and Thirty-sixth Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Friday, September 30, 1966 at 10:00 a.m. President David O. McKay presided, and his counselor President Hugh B. Brown, conducted the service.

President McKay was present and presided at each session, except Friday, Saturday and Sunday afternoons. His counselors, President Hugh B. Brown, N. Eldon Tanner and Joseph Fielding Smith conducted the services under his direction.

Music for the Friday sessions of the Conference was furnished by the Oahu Stake Samoan Choir of Laie, Hawaii, Mauga Tapusoa conducting and Roy M. Darley at the organ.

At the morning session, Saturday, The Salt Lake Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, furnished the music. In the afternoon Relief Society Singing Mothers from stakes of the Northwest furnished the music. Sister Florence Jepperson Madsen was the conductor. Robert Cundick was at the organ.

Men of the Tabernacle Choir under the direction of Richard P. Condie, with Alexander Schreiner at the organ, furnished the music for the General Priesthood meeting.

Music for the Sunday sessions was furnished by the Tabernacle Choir, Richard P. Condie, conductor at both sessions, Jay E. Welch at the afternoon session. Alexander Schreiner was organist at the morning sessions and Robert Cundick in the afternoon.

Elder Joseph Anderson was Clerk of the Conference.

General Authorities of the Church Present

The First Presidency: David O. McKay, Hugh B. Brown, Nathan Eldon Tanner, and Joseph Fielding Smith. President McKay attended all sessions of the Conference except the Friday, Saturday and Sunday afternoon sessions. Elder Thorpe B. Isaacson was absent because of illness.

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve Apostles: Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Henry D. Taylor, William J. Critchlow, Jr., Alvin R. Dyer, Franklin D. Richards, Theodore M. Burton, Boyd K. Packer, Bernard P. Brockbank, James A. Cullimore.

The First Council of the Seventy: Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion D. Hanks, A. Theodore Tuttle, Paul Harold Dunn.

Presiding Bishopric: John H. Vandenberg, Robert L. Simpson, Victor L. Brown.

General Officers and Other Authorities Present

Church Historian and Recorder: Joseph Fielding Smith, with A. William Lund and Earl E. Olson, assistants.

Members of the Church Board of Education; Church educational authorities and supervisors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, quorum presidencies, and members of the Melchizedek and Aaronic Priesthood.

Auxiliary Officers, General, Stake and Ward, from all parts of the Church.

FIRST DAY

MORNING MEETING

FIRST SESSION

President Hugh B. Brown:

This is the opening session of the One Hundred Thirty-sixth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the historic Tabernacle in Salt Lake City on Temple Square.

We are all grateful this morning for the presence of President David O. McKay, who, now at ninety-three years of age, is still able to direct the affairs of the Church. This session and all sessions of the Conference will be conducted under his supervision and presidency. He has asked that I conduct this service.

During the past two days, more than ten thousand women of the Relief Society have held their annual conference in this building. We wish to commend these ladies of the Church for their efficient service, for their exceptional ability, for their loyalty and devotion. We commend them highly.

We are pleased to announce that the proceedings of all sessions of the Conference will again be given extensive coverage in the United States and Canada over a network of nearly two hundred television stations and many radio stations, coast-to-coast, originating with KSL Radio and Television in Salt Lake City.

Rebroadcasts of all sessions of the Conference can be heard over KSL Radio in many parts of the United States and the world, including Alaska, Canada, Mexico, the islands of the Pacific, and in New Zealand and Australia, over KIRO Radio at Seattle.

The General Priesthood Conference, to be held Saturday evening, will be broadcast by closed-circuit direct wire from the Salt Lake Tabernacle.

We express our gratitude and deepest thanks to the owners and operators of the radio and television stations for their cooperation in making it possible to give such an extensive coverage of the proceedings of this Conference.

To all assembled here in this historic Tabernacle, and to the overflow gathering in the Assembly Hall, and to the vast radio and television audience, we extend a cordial and hearty welcome.

We should like to express our deep appreciation for these lovely flowers which have been so beautifully arranged on the rostrum by our church gardeners. The anthuriums have come from the Oahu Stake in Hawaii.

The music for this session will be rendered by the Oahu Stake Samoan Choir from Hawaii, with Mauga Tapusoa conducting, and Roy M. Darley at the organ.

We shall commence this session by the Choir singing "Praise Ye the Lord," following which the invocation will be offered by Elder A. Ray Curtis formerly president of the Southwest British Mission.

President Hugh B. Brown:

The Oahu Stake Samoan Choir will now favor us with "Cast Thy Bread Upon the Waters."

Singing by Choir: "Cast Thy Bread Upon the Waters"

We certainly appreciate this beautiful music from the members of the Oahu Stake Samoan Choir.

We are delighted now to announce President David O. McKay, president of The Church of Jesus Christ of Latter-day Saints, will give the opening address.

President David O. McKay.

President David O. McKay

We are grateful for the blessings of the Lord to his Church in all the world and for the assurance of his divine guidance and inspiration. With deep gratitude we acknowledge his nearness and his goodness. It is a source of real encouragement to contemplate the loyalty and energetic efforts of the members of the Church who are contributing of their time and their means to building up the kingdom of God on earth. There is a general response, as the figures and reports of the Church indicate, on the part of the people of the Church everywhere. The responsibilities they carry, the undertakings that they adopt and employ to raise their share of the cost of our houses of worship are most remarkable.

I love life

I love life! I think it is a joy to live in this age. Every morning, as I view from my window the mountains to the east and greet the sun as it ushers in these unexcelled autumn days, I feel the joy and privilege of life and appreciate God's goodness. I appreciate and realize the accomplishments, to a certain degree, of this wonderful atomic age in which we are living. Scientific discoveries of today stagger the imagination. Nearly every day we read of almost unbelievable accomplishments. The age of the atom has only begun, and no one knows what exciting developments may yet unfold when the atomic research now in progress is completed. Its potential for good far outweighs its potential for destruction. The discoveries and inventions of this age are unequaled by any previous period in the world's history, discoveries latent with such potent power, either for the blessing or the destruction of human beings, as to make man's responsibility in controlling them the most gigantic ever placed in human hands.

Perils and possibilities

Yes, it is a glorious age in which we live, but no thinking man will doubt that this age is fraught with limitless perils, as well as untold possibilities. There are causes for real apprehension over world conditions. As we study and learn of the increase in crime and disrespect for law and order that exist right here in our own country, we become alarmed.

Just the other day, I read an editorial in the *Deseret News* giving the information that an estimated six million Americans suffer from alcoholism. The Public Health Service ranks alcoholism as the fourth major public health problem in the United States. At the moment Utah, fortunately, contributes less than its share to this problem. Contrary to what many people think, Utah ranks forty-sixth from the top among the 50 states in the number of alcoholics it has in proportion to the total population. Furthermore, it is the only state in which per capita consumption of alcohol, as well as the alcoholism rate, has consistently decreased for several years. Let us hope that Utah will not adopt the proposed legislation for "liquor by the drink" and thereby entice more people to drink in more places more of the time. As the editorial points out, our state, with our traditions and standards, should be doing just the opposite. Liquor by the drink, as a recent study of the experience in Iowa shows, only increases drinking and the attendant evils of alcoholism. The impaired morals, ruined health, broken homes, and increased traffic deaths that result from drinking are well known by all of us.

It is because of these threatening dangers that the world should become anchored in the eternal truths of Jesus Christ and realize that there are eternal verities in this changing world.

Dr. Charles Foster Kent, commenting upon the "chaotic state" of our civilized world, says:

"Political organizations and ideals that have both fortified and handicapped us have been thrown into the discard. Long accepted social theories have suddenly been rejected, and new ones are being adopted. Many of the moral standards of our Fathers are being set aside in theory as well as

in practice. The rising generation has no fear and little respect for Elders. . . . Religious dogmas, long regarded as the corner stones of religion and the Church, are being disproved, or supplanted."

Free agency threatened

Efforts are being made to deprive man of his free agency, to steal from the individual his liberty; and we must never forget that next to life itself, free agency is the greatest gift of God to man.

The two most important documents affecting the destiny of America are the Declaration of Independence and the Constitution of the United States. Both of these inspired, immortal papers relate primarily to the freedom of the individual. Founded upon that principle of free enterprise fostered by these documents, the United States of America, in less than two centuries, has achieved a greatness that far exceeds that of any other country in the world. The deep concern of every loyal citizen regarding the threatened loss of our freedom has been well expressed by Fred G. Clark, who is chairman of the American Economic Foundation, New York City. In a speech given over a decade ago, he expressed the fear that the "code of the people" is replacing the "code of God." His words so impressed me that I quoted them in an address delivered in 1952. He declared that "something is wrong with America.

America imperiled

"At this high moment of history when the task of world leadership has been thrust upon us, we stand confused, reluctant, and hesitant. . . .

"We are no longer certain what we stand for, and this, I believe, is because we have forgotten the circumstances surrounding the birth of our nation. . . .

"For decades it has been popular in America for the cynical intellectuals to sneer and scoff at what we call the traditions of Americanism.

"The instruments of this sabotage were words and thoughts—plausible half-truths, sly appeals to that spark of larceny that lurks in every human heart, subtle suggestions of an atheistic nature, and the careful nurturing of a patronizing attitude toward anything America has held to be fine and sacred.

"The people who planted these words and thoughts may have been either stupid or vicious, fools or foreign agents, smart-alecs or smart organizers.

"What they were does not now matter. The thing that does matter is to counteract what they have done.

"Everybody in every position of leadership has to get into this act because the damage has affected every phase of our life.

"The places in which this sabotage occurred were the schools, the churches, the Communist-dominated labor halls, the lecture platforms, the motion pictures, the stage, the pages of our newspapers and magazines, and the radio. Every means of communication has been utilized against us. . . .

"The man (or nation), who has a plan—a way of life—in which he believes, has mental security.

"To destroy this security, one must destroy that man's faith in his plan. . . .

"[It is a] reliance on a code of life which, if held in common with one's fellow men, brings peace of mind, develops the abilities of the group. . . .

"The degree to which the American code of life has been weakened can best be demonstrated by simply calling attention to the degree to which the foundation of that code has been weakened. . . .

"That foundation (and of this there cannot be the slightest shadow of a doubt) is made up of the Ten Commandments and the Golden Rule.

"Within this moral code, we have a complete way of life.

"Acceptance of these precepts takes care of every phase of human life—spiritual, political, social, and economic. . . .

"America was a nation of people who had faith in their political and economic systems because they had faith in God, and had built those systems around the teachings of God.

"Every collectivist from Karl Marx to [the present leader] has agreed that faith in God must be destroyed before socialism can take over.

"Therefore, it was obvious that the

problem of sabotaging America's faith in America was the problem of transferring the people's faith in God to faith in the State.

"That thing called morality in politics, business, and private contracts, had to be broken down.

"To an increasing extent the people have come to look upon morality as an old-fashioned superstition.

"Religion has for many church members become a safe way of *dying* rather than a *good way of living.*" (From "The Code of the People Is Replacing the Code of God," by Fred G. Clark.)

We all know that these threatening upsets in national standards have increased since that speech was given. We know, also, that there has been an alarming increase in the abandoning of the ideals that constitute the foundation of the Constitution of the United States and of the American home, and you will agree with me that there is real cause for apprehension.

At this very moment while we are here worshipping, war is raging and blasting out the lives of young men, old men, women, and children in Viet Nam. The standards of the home, even the criteria for the rearing of children, have broken down.

Evidences of danger

J. William Hudson, formerly professor of philosophy at the University of Missouri, states: "The leisure occupations of youth, always symptomatic in any age, are not only unguidedly and frankly hedonistic, but have gone across the borders of what was once considered decorous, not because of a new and liberalizing moral standard, as we sometimes pretended, but because of the lack of any. The popularity of certain recent dances, formerly forbidden even in the 'red-light' districts, is typical. So is much of our periodical reading matter, and any number of 'movie' plays, over the edge of the decadently erotic, with a censorship that does not censor because of moral and financial doubt."

He also mentions the fact that "dishonesty is permeating public and private life alike, tainting the administration of justice, tainting our legislative halls, tainting the conduct of private business, polluting at times even the church itself."

He goes on to assert that "if there is to be social and political regeneration in our Republic and in the rest of the world, it must be by tremendous regeneration of moral ideals."

"What shall we do?"

What shall we do about all this?

When Paul was a prisoner in Rome, he sent a letter to Timothy, saying in substance:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:2-4.)

It is just as important today as when Paul wrote that farewell message to Timothy that officers and teachers and members everywhere "preach the word; be instant [that is, to be *eager, earnest*] in season, [and] out of season."

Today, in the midst of the world's perplexity, there should be no question in the mind of any true Latter-day Saint as to what we shall preach. The answer is as clear as the noonday sun in a cloudless sky.

In the year 1830, there was given to the people of this land and the world a divine plan whereby individuals can find security and peace of mind and live in harmonious accord with their fellow beings. In all man's theories and experiments since history began, human intelligence has never devised a system which, when applied to the needs of humanity, can even approach this plan in effectiveness.

Offer the Gospel plan of Salvation

In simple words, then, this is the word that we should preach—the *gospel plan of salvation.*

The founders of this great republic had faith in the economic and political welfare of this country because they

The sacredness of the individual

had faith in God. Today it is not uncommon to note an apologetic attitude on the part of men when they refer to the need of God's governing in the affairs of men. Indeed, as has already been pointed out, success of Communism depends largely upon the substitution of belief in God by belief in the supremacy of the state.

But I say to you, preach in season and out of season belief in God the Eternal Father, in his Son Jesus Christ, and in the Holy Ghost.

Proclaim that fundamental in the gospel plan is the sacredness of the individual; that God's work and glory is "to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Under this concept, it is a great imposition, if indeed not a crime, for any government, any labor union, or any other organization to deny a man the right to speak, to worship, and to work.

The least child was sacred to Jesus. ". . . it is not the will of your Father which is in heaven, that one of these little ones should perish." (Matt. 18:14.) What would that simple truth mean in this world? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) And in this modern day, he said, "Remember the worth of souls is great. . . ." (D&C 18:10.)

A proper conception of this divine principle would change the attitude of the world to the benefit and happiness of all human beings. It would bring into active operation the Golden Rule: "Do unto others as you would have others do unto you." (See Matt. 7:12.) What a different world this would be if men would accumulate wealth, for example, not as an end, but as a means of blessing human beings and improving human relations.

Declare the truth that man has the inherent power to do right or to do wrong. In this he has his free agency to choose the right and obtain salvation, or he may choose to do evil and commit abominations.

Respect for governments divinely established

Preach that the plan of salvation involves the belief that governments were instituted of God for the benefit of man. Man was not born for the benefit of the state. Preach that no government can exist in peace, and I quote from the Doctrine and Covenants, "except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life." (D&C 134:2.)

Necessity for honesty and loyalty

Proclaim the necessity of honesty and loyalty, doing an honest day's work for an honest day's pay. Preach that honesty in government is essential to the perpetuation and stability of our government as it is necessary to the stability of character in the individual. "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; . . . If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things." (13th Article of Faith.)

Proclaim that God lives, and that his Beloved Son is the Redeemer and Savior of mankind; that he stands at the head of his Church that bears his name; that he guides and inspires those who are authorized to represent him here on earth, authorized by the priesthood when heavenly messengers bestowed upon the Prophet Joseph Smith and others associated with him divine authority.

Responsibility of everyone

Preach that the responsibility of declaring this plan of life, this way of life, this plan of salvation, rests upon the entire membership of the Church, but most particularly upon those who have been ordained to the priesthood and who have been called as leaders and servants of the people.

Verities promulgated by the Son of God

These eternal verities are as applicable in the year 1966 as they were

when Jesus first promulgated them, and they will remain fundamental and essential in man's progress and happiness as long as life and being last.

In the questioning days of early boyhood, I first felt a kinship with Christ, our Lord and Savior. I know his love and his divine guidance. He is the sinless Son of man. "He is the first and the last . . . and [is] alive for evermore." (See Rev. 1:18.) Only by obedience to his teachings can man find happiness and peace. Our Father is a kind and loving Heavenly Father who is as ready and eager today as ever to bless and to guide all his children who will sincerely seek him, and I bear you witness to that truth.

God help us all to walk in the light as he is in the light, thereby avoiding the unhappiness, sinfulness, and misery of a misguided world, and find joy and peace and beauteous life here in this probation and in the life to come, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

Elder Thomas S. Monson of the Council of the Twelve will now speak to us.

Elder Thomas S. Monson
Of the Council of the Twelve

President McKay, I know that I speak the innermost thoughts of all assembled here and those listening and watching by radio and television everywhere in expressing a prayer to our Heavenly Father, wherein we would say,

"We thank thee, O God, for a prophet, to guide us in these latter days." (William Fowler, *Hymns* 196.) As a part of that prayer, I would also include another feeling of gratitude, an expression of appreciation to President McKay, for the precious privilege that he has afforded me, together with Elder Paul H. Dunn, to work so closely with Polynesia's people scattered upon the isles of the sea.

Polynesian paradise threatened

The choir brings to us a message of hope, of gratitude, of peace. However, the daily newspaper from distant Tahiti tells of fear, frustration, and conflict, for on the atolls of Mururoa and Fangataufa, thermonuclear testing has begun. Atomic and hydrogen explosions thrust a new dimension upon Polynesia. One native was heard to say, "The kiss of death has been bestowed upon Tahiti, the queen of the islands of the Pacific." Well might we who most love these people ask the perplexing question, "Has paradise caught up with progress, or has progress overtaken paradise?"

But then, the people of Polynesia have survived a variety of threats from a multitude of sources through many periods of time.

When Captain James Cook and his ship's crew of the *Endeavor* first sailed into Matavai Bay in the mid-1700's, they found a literal Polynesian paradise, with fresh water in torrents and flowers and fruit everywhere. They found a people every bit as beautiful as their surroundings. There was food all around them: fish in the lagoons, breadfruit and coconuts in the branches overhead, bananas, yams, and sugarcane growing wild in prolific abundance. For the most part, the people knew no sickness, except the gentle decline into old age and death. But then came what has been called the "fatal impact" of European civilization. Firearms, disease, alcohol, an alien code of laws became a threat to the people and their culture, just as the current products of our advanced society pose the threats of today.

But Polynesia remains synonymous with paradise. The word itself, meaning "many islands," is descriptive of the area of Polynesia that covers a major portion of the Pacific Ocean. Geographically, it is bounded roughly by an imaginary triangle drawn from Hawaii southward to New Zealand, thence eastward to Easter Island, and thence back to Hawaii. Here we find

major island groups, large volcanic islands, smaller coral atolls, and tiny, uninhabited islets.

Blessings to the Polynesians

Robert Louis Stevenson described the Polynesian sky as "immoderately blue"; but for the Polynesians themselves, he reserved the fitting tribute: ". . . the sweetest people God ever made." Polynesians are friendly, loving, handsome, and intelligent people. Their history is exciting, their spoken words like a beautiful melody, their hospitality genuine, and their beauty legendary.

Many ask, "Why are these people so bounteously blessed?" "Why do returning missionaries always retain in their hearts a love for the islands and their people?" "Why do Polynesia's people so love the Lord?" The answer is found recorded in sacred scripture: "Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea. . . ." (2 Ne. 29:7.) ". . . great are the promises of the Lord unto them who are upon the isles of the sea." (2 Ne. 10:21.)

These promises, these gifts from God, are apparent to those who visit Polynesia. May I invite you today, for a few moments, to accompany me on a journey to the islands of the Pacific and look in on Polynesia's people, that we might learn of God's gifts to them. Whether we stop at New Zealand among the Maori, at Samoa, "the heart of the South Seas," at Nuku'alofa, Tonga, in the Friendly Islands, at Papeete in Tahiti, or at beautiful Rarotonga, we find people who are recipients of choice and cherished gifts.

Gifts of the Polynesians

Time permits a review of but five such gifts. I have chosen the gift of song, the gift of faith, the gift of love, the gift of obedience, and the gift of gratitude.

Gift of song

We have witnessed today an expression of this gift of song. Polynesians need no formal lessons in music. Their voices are naturally resonant, their ears tuned to melody. A ukulele is as common to a lad there as a jackknife is to a boy here. Dancing and song become parts of a way of life.

Just this past June in New Zealand a tragic drowning claimed the lives of two instructors at the Church College at Temple View. The young widows and their children were overcome by grief and heartache. Many well-wishing and sympathetic friends offered words of consolation, but the remorse remained. There came a soft knock at the door; a group of Maori Saints entered the room. Not a word was spoken, but song came forth from their lips and hearts. The bereaved families received a sustaining influence that accompanied them through the lonely and long journey homeward and even today turns tears of sorrow to warm smiles of gratitude. ". . . the song of the righteous is a prayer unto me [sayeth the Lord], and it shall be answered with a blessing upon their heads." (D&C 25:12.) The Polynesians have the gift of song.

Gift of faith

The gift of faith, which they also enjoy, at times takes the form of miraculous healings of body and mind. In other instances it is reflected by simple trust and calm assurance that God will provide.

On my first visit to the fabled village of Sauniatu, so loved by President McKay, my wife and I met with a large gathering of small children. At the conclusion of our messages to these shy, yet beautiful, youngsters, I suggested to the native Samoan teacher that we go forward with the closing exercises. As he announced the final hymn, I suddenly felt compelled to personally greet each of these 247 children. My watch revealed that the time was too short for such a privilege, so I discounted the impression. Before the benediction was to be spoken, I again felt this strong impression to shake the hand of each child. This time I made the desire known to the instructor, who displayed a broad and beautiful Samoan smile. He spoke in Samoan to the children,

and they beamed their approval of his comments.

The instructor then revealed to me the reason for his and their joy. He said, "When we learned that President McKay had assigned a member of the Council of the Twelve to visit us in far-away Samoa, I told the children if they would each one earnestly and sincerely pray and exert faith like the Bible accounts of old, that the Apostle would visit our tiny village at Sauniatu, and through their faith, he would be impressed to greet each child with a personal handclasp." Tears could not be restrained as each of those precious boys and girls walked shyly by and whispered softly to us a sweet *talofa lava.* The gift of faith had been evidenced.

Gift of love

The gift of love is found throughout Polynesia: a love of God, a love of sacred things, and love for family, friends, and fellowmen. At Papeete, Tahiti, I met a distinguished yet humble man, extraordinarily blessed with the gift of love. He was 84-year-old Tahauri Hutihuti from the island of Takaroa in the Taumotu Island group. A faithful Church member all his life, he had longed for the day when there would be in the Pacific a holy temple of God. He had a love for the sacred ordinances he knew could only be performed in such a house. Patiently, and with purpose, he carefully saved his meager earnings as a pearl diver. When the New Zealand Temple was completed and opened, he took from beneath his bed his life savings of $600, accumulated over a 40-year span; and together with loved ones, he journeyed to the temple and thereby brought a fond dream to final fulfillment.

As I said a tender good-bye to the Tahitians, each one came forward, placed an exquisite shell lei about my neck, and left an affectionate kiss upon my cheek. Tahauri, who did not speak English, stood by my side and spoke to me through an interpreter. The interpreter listened attentively and then, turning to me, reported: "Tahauri says he has no gift to bestow except the love of a full heart." Tahauri clasped my hand and kissed my cheek. Of all the gifts received that memorable night, the gift of this faithful man remains the brightest.

Gift of obedience

Allied with this gift of love is the gift of obedience. When a Polynesian hears God's Prophet speak, he obeys. When he sings, "We thank thee, O God, for a prophet," he sings with his heart, as well as his voice, and the walls resound.

Lauvale Tialavea, a counselor in the Samoan Mission presidency, typifies the spirit of obedience. He is handsome in appearance, sincere in his testimony, and responds to each call with seldom equalled enthusiasm A convert to the Church, he formerly studied for the ministry of another faith. Intelligent, educated, keen thinking, and fearless, his actions demonstrate his love for the newly found truth that is his very life. A kind husband and father of ten, he has, since his baptism in 1961, taught the gospel to many hundreds of persons and has himself baptized 174 as they have entered the kingdom of God.

Ridiculed by the unbelievers for lifting his voice in testimony, stoned for his teaching of the truth, mocked for his adherence to a rigid code of conduct, he courageously tells others of an apostasy from the Church that followed the death of the Lord and his apostles, and of the restoration of the gospel in this dispensation through the Prophet Joseph Smith. I asked, "What provides your incentive, your strength to carry on such a missionary crusade amidst such a storm of protest?" He replied: "Our prophet, God's mouthpiece, has asked that 'every member be a missionary.' My desire is to be obedient to the Prophet." I thought of the words of Samuel: ". . . to obey is better than sacrifice, and to hearken than the fat of rams." (I Sam. 15:22.) I heard the clarion call of Joshua: ". . . as for me and my house, we will serve the Lord." (Josh. 24:15.) To these people, obedience is a gift, and they honor it.

Gift of gratitude

I introduce next the gift of gratitude. Late one evening on a Pacific isle, a small boat slipped silently to its berth at the crude pier. Two Polynesian women helped Meli Mulipola from the boat and guided him to the well-worn pathway leading to the village road. The women marveled at the bright stars that twinkled in the midnight sky. The friendly moonlight guided them along their way. However, Meli Mulipola could not appreciate these delights of nature—the moon, the stars, the sky—for he was blind.

His vision had been normal until that fateful day when, while working on a pineapple plantation, light turned suddenly to darkness and day became perpetual night. He had learned of the restoration of the gospel and teachings of The Church of Jesus Christ of Latter-day Saints. His life had been brought into compliance with these teachings.

He and his loved ones had made this long voyage, having learned that one who held the priesthood of God was visiting among the islands. He sought a blessing under the hands of those who held the sacred priesthood. His wish was granted, a blessing provided. Tears streamed from his sightless eyes and coursed down his brown cheeks, tumbling finally upon his native dress. He dropped to his knees and prayed: "Oh God, thou knowest I am blind. Thy servants have blessed me that my sight return. Whether in thy wisdom I see light or whether I see darkness all the days of my life, I will be eternally grateful for the truth of thy gospel which I now see and which provides the light of my life." He arose to his feet, thanked us for providing the blessing, and disappeared into the still of night. Silently he came. Silently he departed. But his presence I shall never forget. I reflected upon the message of the Master: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

There came to me an appreciation of these gifts of God to Polynesia's people: The gift of song, the gift of faith, the gift of love, the gift of obedience, and the gift of gratitude. But such gifts were suddenly dwarfed as I remembered God's greatest gift, given not only to the Polynesians, but to you, to me, and to all persons everywhere—the gift of his Only Begotten and precious Son, Jesus Christ.

We may never open gates of cities or doors of palaces, but we will find true happiness and lasting joy when there enters our heart and soul a knowledge and understanding of this supreme gift. "He comes to us as one unknown, without a name, as of old, by the lakeside, when he came to those men who knew him not. He speaks to us the same words, 'Follow thou me,' and sets us to the tasks that he has to fulfill for our time. He commands; and to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings that they shall pass through in his fellowship; and they shall learn in their own experience who he is." (Albert Schweitzer, *The Quest for the Historical Jesus.*)

Like a bright searchlight of truth, his gospel will direct our journey along the pathways of life. Oh, how blessed are we to have this never dimming, always glowing hope and the eternal knowledge that belongs to us and that we share with the world: that the gospel has been restored to earth, that God lives, that Jesus is his Son, our elder brother, our mediator with the Father, our Lord and our Savior, God's greatest gift to us.

May our Heavenly Father bless us with an appreciation of his sacrifice; may our lives reflect our gratitude, I ask in the name, the blessed name, of Jesus Christ, God's gift to us. Amen.

President Hugh B. Brown:

The Choir and Congregation will now join in singing "Now Let Us Rejoice in the Day of Salvation."

After the singing, Elder Paul H. Dunn of the First Council of Seventy will speak to us.

Congregational Singing: "Now Let Us Rejoice."

Elder Paul H. Dunn
Of the First Council of the Seventy

President McKay, your stirring message this morning has touched each of us very deeply, and I have felt the Spirit of our Heavenly Father on this most sacred occasion. I have thrilled with you in the testimony of Elder Monson. It brought very forcefully to my mind many similar experiences I have been privileged to share with him in the South Pacific. And I think it has been a fitting climax to have this marvelous choir share their testimonies through song as they have praised the Lord.

Did you know that Woodrow Wilson had a pretty long nose? And they tell us that he often wore his glasses near the end of it. Upon being asked the reason for this practice, he jokingly replied: "I wear my glasses near the end of my nose so that I can always see what I am talking about."

The new and different are suspect

I hope you ladies in the listening audience will pardon me if it seems to you for a moment that I don't know what I'm talking about. And I hope you will excuse me if I seem to be a bit frank. I think the hair styles you are wearing now — perhaps I should say some of the styles that some women and girls are wearing now — are, to say the least, quite out of the ordinary, although I suspect that if you would ask the opinion of men at the end of the season, you would find that they had become quite accustomed to your unusual styles.

Or take the problem of ladies' make-up. "If my sister or girl friend makes up her face like some magazine ads, I'll disown her," fellows used to say. But after a while they had "grown accustomed to her face" (as the hit tune suggests). "Well, it may be all right for girls, but you can be assured that my wife shall never so degrade herself in the eyes of other people," another says. A few months pass and something happens. "Well, of course, if you really like it and since all the other women are doing it, go ahead, and see how it looks."

Now you brethren, don't tell me you haven't had some of these conversations or thoughts. But we did draw the line at grandmothers. All right for young ladies, not so bad for the middle-aged, but when it came to old folks — well, there we called it quits. And now we like it. At least when it's done in moderation and good taste and we find ourselves fussing when women threaten to return to the old style.

It's the same way with inventions. I can remember when we used to laugh at certain makes of new cars, because they were so low slung, so close to the ground. To have real class, an automobile must ride high above the road and have enormous wheels. Today, after the passing of only a few decades, we seldom see one of the old skyscraper cars on the street, and when we do, we smile.

"Why, I wouldn't use one of those new-fangled electric sewing machines, if you'd give it to me," a highly educated woman said not more than 20 years ago. Now I'm quite certain she would be satisfied with nothing else.

Have you known many mothers, after using electric washers for some time, who longed for the good old days when they had the privilege of washing their clothes by hand, or fathers who would give anything in the world to get rid of motor cars and go back to muddy roads and the one-horse shay?

And yet a lot of these same people, who gradually accept new styles and inventions, close their minds to new ideas and truths in religion that could bring them eternal joy and salvation.

Wouldn't it be wonderful if we could adjust ourselves as easily to new truth as we do to new habits of styling and to new inventions? It is only natural that people should criticize when new ideas first arrive. Anything that is new and different always arouses suspicion. But why they should gradually accept new discoveries of truth in other fields and not in the restored gospel is difficult to understand. Still, I think there may be one reason for this difference.

Folks accept new customs because through use they gradually learn to see their value. The reason some people don't accept revealed truth from heaven is because they are afraid or too stubborn to give it an honest trial and thus find its worth.

My brothers, sisters, and friends, our forefathers did not know all about electricity. Let us consider our knowledge of electricity as compared with that of Benjamin Franklin's day. Do we think that they had the last word in scientific truth? As mankind has grown in the use of electricity, so has he also grown in the knowledge of it. This, likewise, applies to the truths of the gospel. In the same manner, by using the gospel in our daily lives, we are prepared for increased knowledge of revealed truth.

Look to prophets for guidance

Today, as in every age, we should look to the living prophets of the Lord for guidance and direction. The Church of Jesus Christ of Latter-day Saints is led by such a prophet in David O. McKay. Through him and the Prophets of this dispensation—beginning with Joseph Smith—many new truths have been revealed.

May I share with you five of the significant truths that mark the belief of Latter-day Saints in their understanding of a universe in which God is a gloriously real and intelligent being, and in which they, individually, have a significant part to play.

Man an eternal being

First, the Latter-day Saint knows himself to be an eternal being. He is challenged by a divine plan of progression that can make both mortality and the eternities to come an ongoing experience of purpose and meaning. He sees an unmeasured capacity within himself for growth and development in a universe of order and design.

His divine heritage

Second, he believes that he has a divine heritage. His eternal, primal self was born into a spirit body of which God is the eternal father. Thus men and women are truly sons and daughters of God. So men partake of the divine nature of God in whose image they are created. Weak and imperfect as men may be today, their future growth and achievement is limited only by the extent to which they fulfill the promise of the spark of divinity that lies within them.

Freedom exalts the individual

Third, it is the freedom that exalts the individual. True freedom is a condition that every individual must develop for himself. It is based upon the gospel principle of responsible free agency—not just free agency, but responsible free agency—because responsibility and the right and capacity to choose go hand in hand in the gospel. We need to distinguish between free agency and freedom. Free agency is the right to choose, while freedom is both the ability and the opportunity to put that choice into action. True freedom, however, must be achieved. This achievement is accomplished through individual growth in the understanding of, and the ability to, accept and use eternal truth. You and I are not only responsible free agents, but we are literally divine offspring of God in that capacity. Personal freedom that comes from acceptance of, and adherence to, eternal truth is one of the great revelations that guides our lives today.

Marriage, an eternal principle

Fourth is the eternal principle of marriage. For the Latter-day Saint, marriage is more than a relationship established for convenience; rather, it is an eternal companionship that exists between husband and wife and between parents and children wherein they are bound together as a unit for time and all eternity. In line with the eternal nature of man, the Latter-day Saint idea of marriage is an exalting one, for, as the scripture indicates, ". . . neither is the man without the woman, neither the woman without the man, in the Lord" (I Cor. 11:11), indicating that the marriage and family covenant is not a "till death do we part" relationship but one that exists for time and for all eternity.

The Gospel plan is optimistic and positive

Fifth is the cheerful news that the gospel plan for man is both optimistic and positive. As the Prophet Joseph Smith explained, "Happiness is the object and design of our existence. . . ." (*DHC* 5, 134.) Progress is a mechanical thing. We must be aware of the forces that shape our lives and of our part in them. Sorrow and unhappiness mark our failures to seize upon and make the most of the opportunities life gives us for growth and achievement. Happiness is not the reward of an indefinite future but comes daily along the way. It comes to those who can recognize and mark their own individual progress in making the divine truths of the universe about them an effective part of their lives and daily living. The man most likely to use truth is the one who seeks to understand it and to appreciate its value in his own life.

Remember, as Bruce Barton has said, "When we're through changing, we're through."

"The secret of genius," declared Carlyle, "is to carry the spirit of childhood into old age—with boundless curiosity about the future—flexible, growing, hoping, trying, ready at all times for change."

And that applies to religion as well as to every other phase of thinking.

The Savior taught that "you must become as a little child." I take it he meant to be not only innocent, but also open-minded and searching, seeking unto the end of life for more and more truth, wherever it can be found—the truth that sets us free.

Today several thousand men and women, missionaries, in every corner of the world carry the divine message of the restored gospel. May I challenge you this day, member and nonmember alike, to search your hearts. Open your homes and your hearts, that you might come to know the truth.

The revealed truths that we declare to the world today are true. God has spoken again, and he speaks through his Prophet, David O. McKay; I give you that solemn and personal witness, in the name of Jesus Christ. Amen.

President Hugh B. Brown:

I am sure Elder John Longden and Elder James A. Cullimore will graciously accept the decision to hold their talks until a later date.

Elder Howard W. Hunter of the Council of the Twelve will now address us.

Elder Howard W. Hunter
Of the Council of the Twelve

Peace

On the campus of one of our large universities there were recent riots by students carrying large placards, some of which had the words, "We demand peace." It cannot be denied that we live in troubled times and that the lives of most people in the world today are affected by war. Both sides of the controversy have stated their terms for peace, and politicians talk about an equitable and lasting peace despite the fact that down through history there has been almost continual warfare and political unrest.

Destroyed by lust

The Apostle James, in writing to Israel, asked this question: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

"Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4:1-3.)

At the time of this writing, the Jews

were revolting against the Romans in defense of their religion and fighting to procure the liberty to which they believed themselves entitled. They had been split in many factions and were having conflicts among themselves. At the same time they were waging wars against the heathens in Egypt, Syria, and other places, killing many and being massacred in their turn.

James asks this question: Does not war come from lusts? The Jewish contentions and predatory wars were generated upon lust. Lust has been the motivating force of the wars that have afflicted and desolated the world. One nation has coveted another's territory or property or has attempted to force its will or way of life upon another by resorting to physical violence as a means to accomplish its purposes. Nations kill, slay, burn, and destroy until one of them is overcome. History is a repetitious recital of intentional and wanton destruction of life and property. Today is not different from the yesterdays. The populace prays and cries for peace.

Peace defined

The word *peace* appears frequently in scripture and has many meanings. In classical Greek the word refers to cessation, discontinuance, or absence of hostilities between rival forces. This definition is the antithesis of war and strife. The New Testament, however, has given far wider range of meaning. This is partly due to the influence of the Hebrew word for peace, which is far more comprehensive of meaning. It was commonly used as a form of greeting when persons met or parted: "May peace be with you."

Jesus said, "Daughter, thy faith hath made thee whole; go in peace. . . ." (Mark 5:34.) On the evening of the day of the resurrection, he came to the place where the disciples were assembled and said to them, "Peace be unto you.

"And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

"Then said Jesus to them again, Peace be unto you. . . ." (John 20: 19-21.)

Paul has incorporated this greeting into the opening sentences of his letters, as do the other writers of the epistles.

The word has also been used in the New Testament in reference to "domestic peace" between husband and wife (1 Cor. 7:15), to harmonious relationships within the whole family (Matt. 10:34), and in many instances to happy, personal relationships with others. It has also been used to mean "peace of mind" or serenity, and the right relationships between God and man.

God prescribes conditions of peace

Because of the difference in definitions, those who seek peace may be searching for unrelated conditions. The peace for which the world longs is a time of suspended hostilities; but men do not realize that peace is a state of existence that comes to man only upon the terms and conditions set by God, and in no other way.

In a psalm in the Book of Isaiah are these words: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." (Isa. 26:3.) This perfect peace mentioned by Isaiah comes to one only through a belief in God. This is not understood by an unbelieving world.

"My peace I give unto you"

On the last occasion that Jesus had supper with the Twelve, he washed their feet, broke bread for them, and passed them the cup; then, after Judas had left their midst, the Master spoke to them at some length. Among other things, he told of his impending death and of the legacy he left for each of them. He had accumulated no goods, property, nor wealth. The record tells us of no possessions other than the clothing he wore, and on the next day after the crucifixion this would be divided by the soldiers, who would cast lots for his coat. His bequest was given to his disciples in these simple yet profound words: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

He used the Jewish form of salutation and benediction: "My peace I give unto you." This salutation and bequest was not to be taken by them in the usual sense, for he said, ". . . not as the world giveth, give I unto you." Not empty wishes, not just polite ceremony, as the people of the world use the words as matters of custom; but as the author and Prince of peace, he gave it to them. He bestowed it upon them and said, "Let not your heart be troubled, neither let it be afraid." Within a few hours they would be subjected to trouble, but with his peace they could overcome fear and stand firm.

"Be not afraid"

His last statement to them before the closing prayer on that memorable evening was this: ". . . in the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33.)

Promise of peace

There is no promise of peace to those who reject God, to those who will not keep his commandments, or to those who violate his laws. The Prophet Isaiah spoke of the decadence and corruption of leaders and then continued in his admonitions by saying: "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

"There is no peace, saith my God, to the wicked." (Isa. 56:20-21.)

The unrighteous and wicked have no peace, and their actions take away the peace of others. Turmoil in the world has usually been caused by a few individuals or a minority, causing millions of innocent persons to suffer. Today, as in eras gone by, those who are the innocent victims of oppressors hopefully look for peace. This cannot come by riots or placards or even the cessation of hostilities. It can come only in the way the Lord gave his peace to the Twelve, "not as the world giveth."

One of the great writers has penned: "Peace does not dwell in outward things, but within the soul; we may preserve it in the midst of the bitterest pain, if our will remains firm and submissive. Peace in this life springs from acquiescence, not in an exemption from suffering." (Fenélon.)

Peace, triumph of principles

Emerson wrote: "Nothing can bring you peace but yourself; nothing can bring you peace but the triumph of principles." (Essay, "Self-Reliance.") These principles are incorporated into the gospel of Jesus Christ. Indifference to the Savior or failure to keep the commandments of God brings about insecurity, inner turmoil, and contention. These are the opposite of peace. Peace can come to an individual only by an unconditional surrender—surrender to him who is the Prince of peace, who has the power to confer peace.

One may live in beautiful and peaceful surroundings but, because of inner dissension and discord, be in a state of constant turmoil. On the other hand, one may be in the midst of utter destruction and the bloodshed of war and yet have the serenity of unspeakable peace. If we look to man and the ways of the world, we will find turmoil and confusion. If we will but turn to God, we will find peace for the restless soul. This was made clear by the words of the Savior: "In the world ye shall have tribulation" (John 16:33); and in his bequest to the Twelve and to all mankind, he said, "Peace I leave with you, my peace I give unto you: not as the world giveth. . . ." (John 14:27.)

"Come unto me, all ye that labor"

We can find this peace now in a world of conflict if we will but accept his great gift and his further invitation: "Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matt. 11:28-29.)

This peace shelters us from the worldly turmoil. The knowledge that God lives, that we are his children, and that he loves us soothes the

troubled heart. The answer to the quest lies in faith in God and in his Son, Jesus Christ. This will bring peace to us now and in the eternity to follow.

I witness that Jesus is the Christ, the Savior of the world, and that this is his Church, in his holy name. Amen.

President Hugh B. Brown:

Elder Howard W. Hunter of the Council of the Twelve has been our concluding speaker.

The Oahu Stake Samoan Choir will now favor us with "Arise, Ye Armies of Zion," conducted by Mauga Tapusoa, with Roy M. Darley at the organ.

We wish again to commend this wonderful choir for their service, for their inspired and inspiring music. They came from far across the Pacific to be present at great personal cost. We commend them and ask God's blessings upon their leader and every member of the choir.

Following the singing, the benediction will be offered by Elder Joseph Cook, president of the North Davis Stake, after which this Conference will stand adjourned until two o'clock this afternoon.

Singing: "Arise, Ye Armies of Zion."
Benediction by President Joseph Cook, North Davis Stake.

FIRST DAY

AFTERNOON MEETING

SECOND SESSION

President N. Eldon Tanner:

Members of the Church are convened in the Tabernacle on Temple Square in the second general session of the 136th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President McKay's doctors and family have persuaded him to remain home this afternoon and watch the proceedings of this session of the Conference over television, so he is with us in spirit. He knows what is going on and will be participating with us. We all enjoyed, and were lifted and inspired, I am sure, by his stirring message this morning. He has asked me to conduct this session.

Through the generous cooperation of their owners and managers, more than 200 television and radio stations will carry to practically every state in the Union, and to many foreign countries, the proceedings of some sessions of this Conference. The names of the stations carrying the proceedings of this session were announced to the television and radio audience just prior to the opening of this meeting. We appreciate the courtesy of these owners and managers in broadcasting the programs of this Conference.

The Tabernacle is filled, as you can see, to overflowing this Friday afternoon. Probably many thousands have tuned in on their radios and televisions. President McKay joins us in extending a hearty welcome to our television and radio audience and to all who are gathered in this historic Tabernacle.

We acknowledge with appreciation the presence of our stake presidencies, high councilmen. bishoprics, temple presidents, general auxiliary officers, patriarchs, and all others who are here this afternoon.

We also extend a hearty welcome and express our satisfaction and pleasure in the attendance of special guests and prominent men in the nation and state.

This afternoon we are favored again by the presence of the Oahu Stake Samoan Choir from Hawaii, with Mauga Tapusoa conducting, and Roy M. Darley at the organ.

We shall begin these services by the Choir singing, "Awake, Put on Thy

Strength." The invocation will be offered by Elder Roland K. Hart, president of the Pocatello Stake.

Singing: "Awake, Put on Thy Strength." Oahu Stake Samoan Choir.

The invocation was offered by President Roland K. Hart, Pocatello Stake.

President N. Eldon Tanner:

The Oahu Stake Samoan Choir will now favor us with "Come, Beloved Saints."

Singing: "Come, Beloved Saints," Oahu Stake Choir.

President N. Eldon Tanner:

President Hugh B. Brown, first counselor in the First Presidency, will now present the General Authorities, general officers, and general auxiliary officers of the Church for the sustaining vote of this conference.

President Hugh B. Brown:

This is a privilege we have twice a year in the General Conference and in the stake conference of expressing our appreciation and love for the General Authorities and general officers of the Church, and indicating our support of them. It is not a formal matter, but it is intended to be very significant.

GENERAL AUTHORITIES OF THE CHURCH

The First Presidency

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.
Hugh B. Brown, First Counselor in the First Presidency.
Nathan Eldon Tanner, Second Counselor in the First Presidency.
Joseph Fielding Smith and Thorpe B. Isaacson, as counselors in the First Presidency.

President of the Council of the Twelve Apostles

Joseph Fielding Smith

Quorum of the Twelve Apostles

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson

Patriarch to the Church

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

Assistants to the Twelve

Alma Sonne
ElRay L. Christiansen
John Longden
Sterling W. Sill
Henry D. Taylor
Wm. J. Critchlow, Jr.

troubled heart. The answer to the quest lies in faith in God and in his Son, Jesus Christ. This will bring peace to us now and in the eternity to follow.

I witness that Jesus is the Christ, the Savior of the world, and that this is his Church, in his holy name. Amen.

President Hugh B. Brown:

Elder Howard W. Hunter of the Council of the Twelve has been our concluding speaker.

The Oahu Stake Samoan Choir will now favor us with "Arise, Ye Armies of Zion," conducted by Mauga Tapusoa, with Roy M. Darley at the organ.

We wish again to commend this wonderful choir for their service, for their inspired and inspiring music. They came from far across the Pacific to be present at great personal cost. We commend them and ask God's blessings upon their leader and every member of the choir.

Following the singing, the benediction will be offered by Elder Joseph Cook, president of the North Davis Stake, after which this Conference will stand adjourned until two o'clock this afternoon.

Singing: "Arise, Ye Armies of Zion."
Benediction by President Joseph Cook, North Davis Stake.

FIRST DAY
AFTERNOON MEETING

SECOND SESSION

President N. Eldon Tanner:

Members of the Church are convened in the Tabernacle on Temple Square in the second general session of the 136th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President McKay's doctors and family have persuaded him to remain home this afternoon and watch the proceedings of this session of the Conference over television, so he is with us in spirit. He knows what is going on and will be participating with us. We all enjoyed, and were lifted and inspired, I am sure, by his stirring message this morning. He has asked me to conduct this session.

Through the generous cooperation of their owners and managers, more than 200 television and radio stations will carry to practically every state in the Union, and to many foreign countries, the proceedings of some sessions of this Conference. The names of the stations carrying the proceedings of this session were announced to the television and radio audience just prior to the opening of this meeting. We appreciate the courtesy of these owners and managers in broadcasting the programs of this Conference.

The Tabernacle is filled, as you can see, to overflowing this Friday afternoon. Probably many thousands have tuned in on their radios and televisions. President McKay joins us in extending a hearty welcome to our television and radio audience and to all who are gathered in this historic Tabernacle.

We acknowledge with appreciation the presence of our stake presidencies, high councilmen. bishoprics, temple presidents, general auxiliary officers, patriarchs, and all others who are here this afternoon.

We also extend a hearty welcome and express our satisfaction and pleasure in the attendance of special guests and prominent men in the nation and state.

This afternoon we are favored again by the presence of the Oahu Stake Samoan Choir from Hawaii, with Mauga Tapusoa conducting, and Roy M. Darley at the organ.

We shall begin these services by the Choir singing, "Awake, Put on Thy

Strength." The invocation will be offered by Elder Roland K. Hart, president of the Pocatello Stake.

Singing: "Awake, Put on Thy Strength." Oahu Stake Samoan Choir.

The invocation was offered by President Roland K. Hart, Pocatello Stake.

President N. Eldon Tanner:

The Oahu Stake Samoan Choir will now favor us with "Come, Beloved Saints."

Singing: "Come, Beloved Saints," Oahu Stake Choir.

President N. Eldon Tanner:

President Hugh B. Brown, first counselor in the First Presidency, will now present the General Authorities, general officers, and general auxiliary officers of the Church for the sustaining vote of this conference.

President Hugh B. Brown:

This is a privilege we have twice a year in the General Conference and in the stake conference of expressing our appreciation and love for the General Authorities and general officers of the Church, and indicating our support of them. It is not a formal matter, but it is intended to be very significant.

GENERAL AUTHORITIES OF THE CHURCH

The First Presidency

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.
Hugh B. Brown, First Counselor in the First Presidency.
Nathan Eldon Tanner, Second Counselor in the First Presidency.
Joseph Fielding Smith and Thorpe B. Isaacson, as counselors in the First Presidency.

President of the Council of the Twelve Apostles

Joseph Fielding Smith

Quorum of the Twelve Apostles

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson

Patriarch to the Church

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

Assistants to the Twelve

Alma Sonne
ElRay L. Christiansen
John Longden
Sterling W. Sill
Henry D. Taylor
Wm. J. Critchlow, Jr.

Alvin R. Dyer
Franklin D. Richards
Theodore M. Burton
Boyd K. Packer
Bernard P. Brockbank
James A. Cullimore

TRUSTEE-IN-TRUST

David O. McKay

as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Antoine R. Ivins
Seymour Dilworth Young
Milton R. Hunter
Bruce R. McConkie
Marion D. Hanks
Albert Theodore Tuttle
Paul H. Dunn

THE PRESIDING BISHOPRIC

John H. Vandenberg, Presiding Bishop
Robert L. Simpson, First Counselor
Victor L. Brown, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund and Earl E. Olson as Assistants.

GENERAL CHURCH PRIESTHOOD COMMITTEES

PRIESTHOOD WELFARE COMMITTEE

John H. Vandenberg, Chairman
Henry D. Taylor, Managing Director
with all members of the committee as at present constituted.

PRIESTHOOD HOME TEACHING COMMITTEE

Marion G. Romney, Chairman
John H. Vandenberg, Vice Chairman
Alvin R. Dyer, Managing Director
with all members of the committee as at present constituted.

PRIESTHOOD MISSIONARY COMMITTEE

Spencer W. Kimball, Chairman of Executive Committee
Gordon B. Hinckley, Managing Director
Thomas S. Monson, Associate Managing Director
with all members of the committee as at present constituted.

PRIESTHOOD GENEALOGICAL COMMITTEE

Howard W. Hunter, Chairman
Theodore M. Burton, Managing Director
with all members of the committee as at present constituted.

CHURCH BOARD OF EDUCATION

David O. McKay
Hugh B. Brown
Nathan Eldon Tanner
Joseph Fielding Smith
Thorpe B. Isaacson
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson
Boyd K. Packer
Marion D. Hanks
Albert Theodore Tuttle
Paul H. Dunn
John H. Vandenberg

CHURCH FINANCE COMMITTEE

Orval W. Adams
Harold H. Bennett
Wilford G. Edling
Glenn E. Nielson
Weston E. Hamilton

SENIOR CHURCH AUDITORS

Harold L. Davis
Charles Schmidt

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor
with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent
David Lawrence McKay, First Assistant Superintendent
Lynn S. Richards, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

G. Carlos Smith, Jr., General Superintendent
Marvin J. Ashton, First Assistant Superintendent
Carl W. Buehner, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Florence Smith Jacobsen, President
Margaret Romney Jackson, First Counselor
Dorothy Porter Holt, Second Counselor
with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern Watts Parmley, President
Leone Watson Doxey, First Counselor
Lucile Cardon Reading, Second Counselor
with all members of the Board as at present constituted.

TABERNACLE CHOIR

Isaac M. Stewart, President

Richard P. Condie, Conductor
Jay E. Welch, Assistant Conductor
W. Jack Thomas, Tour Manager

ORGANISTS

Alexander Schreiner, Chief Organist
Robert N. Cundick
Roy M. Darley
Frank W. Asper, Organist Emeritus

President N. Eldon Tanner:

President Hugh B. Brown of the First Presidency has just presented the General Authorities, general officers, and general auxiliary officers of the Church for your sustaining vote.

We wish to thank you, brethren and sisters, for this unanimous sustaining vote. We are grateful for your faith and your loyalty to the great cause in which we are engaged.

Elder Spencer W. Kimball of the Council of the Twelve will be our first speaker this afternoon, and he will be followed by Elder S. Dilworth Young of the First Council of Seventy.

Elder Spencer W. Kimball
Of the Council of the Twelve

President McKay, my brethren; brothers and sisters and friends:

I pray that my brief remarks this day may touch believing hearts.

The Holy Bible

My reference Bible is described as "The Holy Bible . . . translated out of the original tongues: and with the former translations diligently compared and revised, by his Majesty's special command"—King James Version.

This is a transcendentally wonderful volume, a combination of about 66 books, 1,189 chapters, with 1,545 pages.

We of The Church of Jesus Christ of Latter-day Saints "believe the Bible to be the word of God as far as it is translated correctly. . . ." (Article of Faith 8.)

When I was about 14 years of age, I read this marvelous volume from Genesis to Revelation.

I believe the Bible. I love the Bible. It stimulates me. It lifts me. It inspires me. And, I never tire reading its pages.

There is one phrase that brings me up short as I finish the Book of Malachi. In bold type are these words, "THE END OF THE PROPHETS." Regardless of what the compilers meant, I do not believe that Malachi was "the end of the prophets." As I finished the New Testament, I found once more in bold letters the words, "THE END." I do not believe that even the Book of Revelation was the end.

Then I pondered. If it was meant that there were no more prophets or no more revelations, then that implication would be terrifying.

Another of the Articles of Faith says, "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Article of Faith 9.)

In the Old Testament, from Adam until Malachi, the prophets were testifying of the divinity of the Lord Jesus Christ. He was the God of the Old Testament, and it was he who conversed with Abraham and Moses. It was he who inspired Isaiah and Jeremiah; it was he who foretold through those chosen men the happenings of the future even to the latest day and hour.

And then the New Testament is what it implies—a new, additional witness and testimony of Jesus Christ and the divinity of his work and of the necessity of living the gospel that he outlined and proclaimed.

I like the words of William Cowper:

"God moves in a mysterious way, his wonders to perform. . . .

"Deep in unfathomable minds of never failing skill,
He treasures up his bright designs and works his sovereign will.

"Blind unbelief is sure to err, and scan his work in vain
God is his own interpreter, and he will make it plain."

I believe with Peter: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.)

How this confused world needs revelation from God!

Transportation and communication shorten time and distance, yet the world goes on. With war and pestilence and famine, with increased numbers, poverty, desolation, and with more graft, dishonesty, and immorality, certainly the people of this world need revelation from God as never before. How absurd to think that the Lord would give to a small handful of people in the Palestine world his precious direction through revelation and that now, in our extremity, he would close the heavens as he told the children of Israel he would if they would not live his commandments. The Lord said:

"And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass. . . ." (Lev. 26:19.)

And the prophet Moroni quotes his father Mormon as asking:

". . . has the day of miracles ceased?

"Or have angels ceased to appear unto the children of men? Or has he withheld the power of the Holy Ghost from them? Or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved?

". . . Nay, for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore, if these things have ceased wo be unto the children of men, for it is because of unbelief, and all is vain." (Moro. 7:35-37.)

If the Bible were "the end of the prophets," it would be through lack of faith, and that is the reason the heavens at times were closed and locked and became as iron and the earth as brass.

The Lord will not force himself upon people; and if they do not believe, they will receive no visitation. If they are content to depend upon their own limited calculations and interpretations, then, of course, the Lord will leave them to their chosen fate.

Moroni quotes again: ". . . if these things have ceased, then has faith ceased also; and awful is the state of man, for they are as though there had been no redemption made." (Moro. 7:38.)

There were the centuries of the dark ages when the heavens were as iron, when there were no revelations recorded; but more than a century ago, the iron ceiling was shattered, since which time revelations have been continuous.

The Book of Mormon

Other books of scripture came into being. Vital and priceless records of ancient America with the teachings of Christ, another testimony of his divinity, were translated. And this Book of Mormon we declare to be divine scripture.

The Pearl of Great Price

And then there fell into the hands of Joseph Smith some ancient scriptures from the catacombs of Egypt that were the writings of Abraham while he was in Egypt and that were written by his own hand upon papyrus, from which they were translated and are known as the Book of Abraham; this book we declare to the world to be authentic and of divine origin. We also have the Book of Moses, an account of the ancient days, contemporary with the Book of Genesis but a more complete record of that period as revealed to the Prophet Joseph Smith.

The Doctrine and Covenants

Since that momentous day in 1820, additional scripture has continued to come, and numerous pertinent and vital revelations have been flowing in a never-failing stream from God to his prophets on the earth. These scriptures are called the Doctrine and Covenants. We declare them to be divine and official and authentic communications from the Lord to men through divinely appointed prophets and that there never has been and never shall be an end to the prophets so long as men have faith and believe and live righteously.

There are those who would assume that with the printing and binding of these sacred scripture records, that would be "the end of the prophets." But again, we testify to the world that revelation continues and that the vaults and files of the Church are full.

Revelations come from month to month and from day to day, and since 1830, they have continued. As long as time shall last, a prophet, recognized of God, will continue to interpret the mind and will of God.

Since we know positively that God lives and is the same yesterday, today, and forever, we can gauge the faithfulness and spirituality of men by the degree and fullness of the communications between them and God.

Revelations, ancient and modern

Harper's *Bible Dictionary* defines revelation, saying:

". . . and only God can make God known. Revelation is the process whereby God makes himself known to men. . . . Revelation presupposes on the part of men a capacity of response. . . . Response calls for faith. . . .

"The scriptures are the record of God's self-revelation and its results. . . .

"Revelation is therefore inseparable from faith, and unless a faith response is evoked there is no proper revelation." (Madeleine C. Miller and J. Lane Miller, *Harper's Bible Dictionary* [New York: Harper & Brothers Publishers, 1952], pp. 613-14.)

As the thoughtful student reads the numerous experiences of the modern leaders and the revelations and dreams and visions, it is apparent that they compare well with all those of the ancient past.

The visions of Wilford Woodruff and Joseph F. Smith would certainly be on a par with the visions of Peter and Paul. The visions and revelations of the Prophet Joseph Smith in the Kirtland Temple and in the Sacred Grove in New York were awesome, like the manifestations to Peter, James, and John on the Mount of Transfiguration.

Certainly, if there is no variableness in the Lord, if there is no shadow of changing, and if, as he said, he is the same yesterday, today, and forever, then we may fully expect that the same revelations, visions, healings, and tongues are all available today as in any other day, providing there is the necessary faith.

Joseph Smith's revelations were spectacular. After many centuries of spiritual darkness in the world, it was necessary that the Lord Jesus Christ restore his program on the earth, and that the Father return to introduce the Son, who would then establish the gospel of restoration.

Revelation does not always mean "walking with God," nor "face-to-face," nor "lips-to-ear." There are many kinds of revelation—some more and some less spectacular.

The vision to Peter, James, and John, the pillars of the early Church, was awesome. They followed Jesus into the high mountain, where "his face

did shine as the sun, and his raiment was white as the light." (Matt. 17:2.) Here these three great prophets saw Moses and Elias, long since dead, and were with Christ and heard the voice of Elohim introducing his Beloved Son, Jehovah.

Magnificent and eternity-embracing were the revelations to Abraham, known as "the friend of God." Angels ministered to him and the Lord spoke to him. He said:

"I, Abraham, talked with the Lord face to face as one man talketh with another; and he told me of the works which his hands had made." (Abr. 3:11.)

". . . the Lord spake to Moses face to face as a man speaketh with a friend." (Exod. 33:11.)

Indicating the different types of revelation, the Lord revealed through Aaron and Miriam:

". . . If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.

"My servant Moses is not so. . . .

"With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold. . . ." (Num. 12:6-8.)

The vision of the Prophet Joseph Smith in 1820 was spectacular and magnificent when the Father introduced his Only Begotten Son, Jesus Christ, to the boy prophet. Joseph Smith *saw* and *heard*. He said:

". . . I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.)

Realizing the skepticism of his contemporaries, he continued:

". . . it was nevertheless a fact that I had beheld a vision. . . .

". . . I had actually seen a light and in the midst of that light, I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, . . . I was led to say in my heart: 'Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen?' For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing, I would offend God, and come under condemnation." (Joseph Smith 2:24-25.)

Elder John A. Widtsoe says of this:

"There was no mysticism about it. Joseph saw, in full light, the personages of the vision and heard their words. The vision was beyond philosophic quibbling." (John A. Widtsoe, *Joseph Smith,* p. 5.)

Nothing short of this total vision to Joseph could have served the purpose to clear away the mists of darkness of the centuries. Merely an impression, a hidden voice, or a dream could hardly have dispelled the old vagaries and misconceptions of the ages.

Moroni again said:

". . . I speak unto you who deny the revelations of God, and say that they are done away. . . .

". . . he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them.

"And now if ye have imagined up unto yourselves a god who doth vary, and in whom there is shadow of changing, then have ye imagined up unto yourselves a god who is not a God of miracles.

"But behold, I will show unto you a God of miracles, . . . and it is that same God who created the heavens and the earth, and all things. . . ." (Morm. 9:7-8, 10-11.)

The Church of Jesus Christ of Latter-day Saints has its prophets and has had them since the beginning of the restoration in 1830. Listen to Brigham Young:

"I have the keys and the means of obtaining the word of God on the subject. . . .

"Joseph conferred upon our heads all the keys and powers belonging to the Apostleship which he himself held . . . and no man or set of men

can get between Joseph and the Twelve in this world or in the world to come.

"How often has Joseph said to the Twelve, 'I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests.' " (*Documentary History of the Church,* Vol. 7, p. 230.)

Brigham Young, the leader of the exodus across the plains, also said:

"I do not wish men to understand I had anything to do with our being moved here, that was the providence of the Almighty; it was the power of God that wrought out salvation for this people, I never could have devised such a plan." (*Journal of Discourses,* Vol. 4, p. 41.)

Most recorded revelations in the Doctrine and Covenants and in the Bible were from deep feelings and an impressive consciousness of direction from above. But some were more direct. The believer of the Bible would hardly question the call of Enoch, nor the call of Saul of Tarsus, nor that of Barnabas. And yet, those same Bible readers would take upon themselves the assumed authority to preach and teach and perform ordinances without special authority from God.

Brigham Young received a vision before building this beautiful temple on this block. Here are his own words:

". . . five years ago last July, I was here and saw in the Spirit the Temple not ten feet from where we have laid the Chief Corner Stone. I have not inquired what kind of a Temple we should build. Why? Because it was represented before me . . . it will have six towers to begin with instead of one. . . ." (*Journal of Discourses,* Vol. 1, p. 33.)

If all the spectacular manifestations and visions and pertinent dreams and healings and other miracles were written in books, it would take a great library to hold them.

Comparable to the numerous revelations of the past would be the one of Wilford Woodruff, President of the Church in the last century:

"I had some remarks last Sunday upon . . . revelation. Read the life of Brigham Young and you can hardly find a revelation that he had wherein he said, 'Thus saith the Lord.' But the Holy Ghost was with him; he taught by inspiration and revelation. . . . Joseph said, 'Thus saith the Lord' almost every day of his life, in laying the foundation of this work. But those who followed him have not deemed it always necessary to say, 'Thus saith the Lord.' Yet they have led the people by the power of the Holy Ghost. . . .

"It is by that power that we have led Israel; by that power President Young presided over and led the Church. By the same power, President John Taylor presided over and led the Church. And that is the way I have acted according to the best of my ability in that capacity. . . . He is giving us revelation, and will give us revelation until the scene is wound up.

"I have had some revelations of late and very important ones to me and I will tell you what the Lord has said to me. . . .

". . . The Lord . . . has told me exactly what to do . . . I went before the Lord, and I wrote what the Lord told me to write. . . ." (*Deseret News,* Nov. 7, 1891.)

The work goes forward—and one prophet succeeds another.

Joshua succeeded Moses, who had laid his hands upon him and ordained him. And then the Lord said:

"There shall not any man be able to stand before thee [Joshua], all the days of thy life: *as I was with Moses, so I will be with thee*: I will not fail thee, nor forsake thee." (Josh. 1:5. Italics added.)

Upon Elisha fell the mantle of Elijah.

And likewise, the mantle of Joseph Smith fell on Brigham Young when he seemed to be transformed before the people who seemed to hear the voice of Joseph and see the person of Joseph. This remarkable miracle was attested to by great numbers of people. The mantle of Joseph fell from Brigham to John Taylor, to Wilford Woodruff, to Lorenzo Snow, to Joseph F. Smith, to Heber J. Grant, to George Albert Smith, and to our Prophet today, President David O. McKay.

Revelations have continued: Brother Merrill, president of the Logan Temple, received a comforting manifestation; Elder Melvin J. Ballard's call, as told by President Grant, was remarkable. President Joseph F. Smith's vision in 1918 on the redemption of the dead was most comprehensive; the temple work for the signers of the Declaration of Independence is illuminating; President Grant's Arizona experience is remarkable; Heber C. Kimball's experience of unusual discernment in the Endowment House—these and numerous experiences of latter-day authorities all are testimony that, as George Q. Cannon said, *there has never been a single minute since 1830 when the people were left without the revealed guidance of the Lord.* (*JD*, Vol. 26, p. 64.)

The Almighty is with His people

The Almighty is with this people. We shall have all the revelations that we shall need if we will do our duty and keep the commandments of God. If men could just realize that there may be sound even though few ears hear it. There are revelations even though most minds be materialistic and most hearts impenetrable.

Remember that of all who traveled the "way to Damascus" that notable day, only Paul heard and recognized the face and voice of our Redeemer. And that of all the numerous professionals and court attachés in Babylon's court, only Daniel received the dream of Nebuchadnezzar and its interpretation; and while Belshazzar and others saw the handwriting on the wall, only the Prophet Daniel could give it meaning.

Remember:

If there be eyes to see, there will be visions to inspire.

If there be ears to hear, there will be revelations to experience.

If there be hearts which can understand, know this: that the exalting truths of Christ's gospel will no longer be hidden and mysterious, and all earnest seekers may know God and his program.

I bear witness that there will never be an "end of the prophets," as implied in my Bible, but that Christ's Church moves on through the revelations of God to its divinely called leaders. This I know in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder Spencer W. Kimball of the Council of the Twelve has just spoken to us. Elder S. Dilworth Young of the First Council of Seventy will now address us, and he will be followed by Elder William J. Critchlow, Jr., Assistant to the Twelve.

Elder S. Dilworth Young
Of the First Council of the Seventy

Many years ago President Charles W. Penrose of the First Presidency attended a sacrament meeting in Richards Ward in Salt Lake City. Just before the meeting commenced President Penrose walked down the aisle toward the pulpit, accompanied by the bishop. About halfway down he stopped, turned to the bishop, and inquired of him, "Who put that sign there?" "That sign" was a placard that was attached to the front of the pulpit and that read:

"Order is the first law of heaven"

The bishop didn't know but supposed that the sign had been installed by one of the auxiliaries. Nothing more was said. The march down the aisle continued, and the meeting duly commenced.

"Obedience, the first law of heaven"

I do not know what subject President Penrose intended to speak on when he arrived at the chapel, but when he arose to speak, he said that order is not the first law of heaven, but that obedience is. He spent the next 45 minutes marshalling instances and scripture to prove his thesis. The main point that impressed me, a boy at the time, was that by obedience order may be established and that

without obedience there will be no order, but chaos.

We are all familiar with the revelation given to Abraham concerning the purpose of the Lord God:

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abr. 3:24-25.)

Obedience, principle of the Gospel

We have learned that in order to obey the Lord we must obey his servants. Each presiding officer is to be obeyed in righteousness, in the field of his presidency. And so it is clear that we obey the President of the Church, the president of the stake, the bishop of the ward, and president of the quorum, each in his field of service. And finally, forgotten by many as a requirement of heaven, is the necessity of obedience to our parents.

Too many of our children do not realize that obedience to parents is a principle of the gospel.

Young people feel some responsibility for obedience to the law of tithing and of obeying the law of the fast. They know they should attend Sunday School or MIA or Primary. They feel guilty if they do not attend sacrament meeting, and they generally know enough to understand that to break the law of chastity is to break the law of God. But too many of our children do not consider disobedience to their parents as breaking the law in the same manner as is breaking the law of tithing. The fault for this lack does not necessarily lie at the feet of the children. Children know what they are taught, and if they are not taught to understand and obey this first law of heaven, they cannot be expected to obey it.

There is a clear scripture that has to do with this relationship:

Divine charge to parents

". . . inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents." (D&C 68:25.)

While this revelation does not specifically mention all that should be taught to children, certainly it is clear that parents must teach if children are to obey the teaching.

Obedience to parents

Home evenings and the daily association with children provide the schoolroom for the teaching. While they are small, children should be taught to obey their parents and teachers. When they enter adolescence, it should be understood that with the addition of new freedom (growing up is a process of becoming progressively free) comes new responsibility of obedience to the laws upon which that freedom is predicated. The law is clear that children obey their parents in righteousness until they reach their legal maturity. This is not something to be enforced by the parents; it is rather an obligation to be voluntarily obeyed by the children. Children should be taught that they obey their parents in the same spirit that they pay tithing, attend sacrament meeting, or keep the fast once a month.

Law of God

It is a law of God.

Our first parents set the example. After he left the garden with Eve, Adam heard the voice of the Lord over toward Eden, which commanded him to offer a sacrifice. The voice made no explanations but merely stated the command. Adam and Eve obeyed.

It was a long time, during which they obeyed explicitly, before an angel came and asked Adam why he offered sacrifices. His reply was short but truthful.

"I know not, save the Lord commanded me." (Moses 5:6.)

In that reply is the example that should be followed by all children. If parents tell children to be in from a

party at midnight, or that they may not have the car, or that such tight clothes must not be worn, or that dresses are too short, or that the allowance this month cannot be increased, or that the lawn must be cut on Saturday, the reply of the children should be "we'll obey." The Lord didn't give Adam a reason. Children should not expect reasons from parents, although most parents are glad to tell their children the reasons.

I marvel at the meticulous care with which the Lord conducts his affairs in obedience to the laws he himself establishes:

Remember the night of September 21, 1823, when Joseph Smith was visited three times by Moroni, and how the next day Joseph, feeling ill, was sent home to rest. He crossed the fence and fainted. As he regained consciousness, there once more stood Moroni, who told him to go to his father and tell him all that had transpired. Why? For many reasons, one of which was that he had told Joseph to go to the Hill Cumorah. Joseph could not in righteousness leave that farm without his father's permission. That was the law. Generally it was enforced. So to leave the farm and go to the hill, Joseph had to obtain the approbation of his father. Upon completion of his account of what had happened, the father told him that this was of God and to obey.

I do not recall a single time that Joseph asked permission of his father to perform any act after he was 21. Until that time he was completely obedient.

It is so with you and me and with our children. Let us, who are fathers, be engaged in the business of rearing children, teaching them the law of obedience to parents.

Obey the law of God

Let children learn this law of God as a commandment to be obeyed. Let us also teach them that this is the great restoration of the gospel promised by ancient prophets. Let us teach them that obedience to their parents, and to those who preside over them, from the quorum leader to the president of the Church, is the foundation of their future success in this world and their exaltation in the world to come.

These are the last days. This is the last time. Through President McKay as prophet, seer, and revelator we may hear the inspired word of the Lord God if we will but listen and obey. In the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder S. Dilworth Young of the First Council of Seventy has just spoken to us. We shall now hear from Elder William J. Critchlow, Assistant to the Twelve.

Brother Critchlow.

Elder William J. Critchlow, Jr.
Assistant to the Council of the Twelve

I have several storiettes to tell. A storiette is a brief story or tale. Mine are not tales. They are true stories greatly condensed and I employ them to make a point that I hope you will discover before I disclose it later on.

Finding of Dead Sea Scrolls

Storiette #1: Less than a score of years ago, a 15-year-old Bedouin lad, tending a flock of goats in the desert on the western coast of the Dead Sea, threw a stone at a straying goat. The stone missed its target and fell into a cleft in a rocky cliff. He heard something break. Climbing up to investigate, he found a cave filled with clay jars, one of which lay shattered by his stone. In the shattered jar were seven relatively intact Hebrew scrolls. These old documents provide scientific and historical information covering a period of approximately 250 years, dating from about 150 B.C. to about 100 A.D., a period about which very little is known. These scrolls, along with fragments of other scrolls

since discovered, may, when fully translated, be worth their weight many, many times in gold. Scholars have predicted that their message will shake the faith of Christians all over the world.

Reveal faith and ancient rites

Storiette #2: These scrolls tell about a community of Hebrew people who lived near the shores of the Dead Sea, and who, prior to the birth of the Savior, believed, practiced, and taught doctrines and ordinances that also were a fundamental part of the teachings Christ taught a hundred or so years later. They had set up a religious organization similar to the one created years later by Jesus and his disciples. Presiding over it were 12 laymen and three priests. Functioning in it were bishops, priests, teachers, and deacons.

"They practiced baptism by immersion.

"They conducted their communal meal in a form similar to the Christian Sacrament.

"They taught brotherly love.

"They believed in the coming of a prophet or Messiah.

"They accepted the possibility of direct revelation.

"They had joined in a new covenant.

"They believed they belonged to a chosen people and practiced a form of communal living much as did the first Christians during the lifetime and soon after the crucifixion and resurrection of the Savior." (O. Preston Robinson, *How Old Is Christ's Gospel* [Deseret Book Company, 1963], p. 8.)

Essenes

The historian Josephus called these people the Essenes. Another name for them is the Dead Sea covenantors. They were Hebrew people of the Qumran period who, as you have just heard, practiced Christian principles and Christian ordinances years before Jesus came to earth. Shocking? Well, to Christian people who generally believe that Jesus initiated and introduced these principles and ordinances at his coming, years later, I suppose it is.

It is possible, thinks Dr. Yigael Yadin, a Hebrew scholar, that these people became converts when Christ appeared. "Who," he asks, "among all Hebrew people, were better prospects for conversion than they, whose teachings and ordinances were so similar to the Christ's?" Later, in the days of the Apostle Paul, when the people were slipping back to some of their original pre-Christ practices, Dr. Yadin suggests that it was to them that the Apostle Paul addressed his epistle to the Hebrews.

A scroll tells of Abraham

Storiette #3: One of the Dead Sea scrolls, still only partially translated, contains a bit of history purportedly written by Abraham. Unlike the Book of Genesis story, Abraham tells in the first person how he was called by the Lord to go into Egypt and how in a dream he was instructed to tell the Egyptians that Sarah, his wife, was his sister. Abraham also tells how, by the laying on of hands—a gospel ordinance—Pharaoh was healed of an affliction that had come upon him when he had taken Sarah away from Abraham. Pharaoh asked for this blessing, obviously knowing that his own priests were without priesthood power. He undoubtedly knew, too, that an earlier pharaoh had sought the priesthood, and he certainly knew why it was denied him. But more about Abraham later in another storiette.

Lebolo-Chandler scrolls about Abraham

My next storiette involves a Frenchman by the name of Antonio Sebolo. About 135 years ago, while excavating in ancient catacombs in Egypt, he uncovered 11 well-preserved mummies which, because of their meticulous and expensive embalming, were thought to be persons of royalty. On his way to France with these mummies, he died. His will left them to a nephew, Michael H. Chandler, who received them at the port of New York. Bound to the chest of one of the mummies was something enclosed in tidy linen wrappings. If Mr. Chandler

expected to find therein gold, silver, diamonds, or other precious stones, he must have been sadly disappointed when he removed the wrappings and found instead two well-preserved papyrus scrolls. He never suspected them to be very valuable; otherwise he would not have sold them, along with four of the mummies, to friends of Joseph Smith, the American prophet, for a rather modest but undisclosed sum of money. Before selling them to Joseph Smith's friends, he exhibited them throughout the Northeastern States, where thousands of people viewed them.

Ancient writings translated as Pearl of Great Price

The Prophet Joseph Smith subsequently translated the Egyptian characters on one of these scrolls and found them to be a fascinating first person, historical account of Father Abraham's activities, including his visit to Egypt.

Unlike the discovery of the Dead Sea scrolls, which was heralded in newspaper headlines and in radio broadcasts throughout the world, this discovery by Joseph Smith received practically no publicity. It deserved news headlines. Its message, like the message of the Dead Sea scrolls, could also shake the faith of Christians throughout the world. A basic, hard-core Christian concept may crumble under the impact of its message if it ever receives the same consideration and acceptance now being accorded the Dead Sea scrolls. But more about that concept when I finish my story about the Egyptian scroll.

An account in the Egyptian scroll discovered by Sebolo parallels incidents in Abraham's life, as related in the recently discovered Dead Sea scrolls. It thus confirms the Dead Sea scroll story. Conversely, the Dead Sea scroll story confirms the Egyptian scroll story.

The Egyptian scroll reveals to the world the eternalness of the gospel.

It reveals to the world a knowledge of our eternal existence.

It tells about the grand council of the gods in heaven before the earth was peopled.

It tells about the presentation of the gospel plan to his spirit children before they came to earth.

It tells about the selection of Jesus to be the administrator of the gospel plan on earth, the purveyor of the gospel throughout the world, from Adam on down.

It discloses Jesus to be the Savior of the world.

It tells how one (Lucifer) rejected the gospel plan in that council of the gods.

It discloses the gospel to have had its origin before the foundations of the earth were laid, and it thus confirms again the Dead Sea scroll story or exposé, i.e., principles of Christ's gospel, his teachings, and some of the ordinances were on the earth before Christ came in the flesh.

We have been told that "in the mouth of two or three witnesses shall every word be established." (2 Cor. 13:1.)

Two witnesses to the fact that the gospel is eternal are: (1) the Egyptian scroll (Pearl of Great Price) and (2) the Dead Sea scrolls.

Related scripture and other writings

We have additional witnesses which scholars, delving the scrolls, ought to examine:

The story on the golden plates (Book of Mormon) is a third and most impressive witness.

The writings of Moses contained in the Pearl of Great Price is a fourth and very special witness.

The Doctrine and Covenants adds a wealth of persuasive evidence that the gospel is eternal, that Jesus is the Son of God.

Furthermore, every Bible student knows that prophets foretold the Savior's coming and testified that he was the Son of God and that his gospel was for everyone. The "Jewish Talmud makes it plain that baptism," a gospel ordinance, "was required for admission to the Church." (Dr. Alfred Edersheim, *The Life and Times of Jesus the Messiah*, Vol. 2, p. 745.) Other ancient writings, such as the books of the Apocrypha, excluded from the Bible, provide evidence that a messiah would come to bring his gos-

pel, even the same gospel that had been taught to Adam, Enoch, Noah, Abraham, Moses, and others.

Why, then—in the face of all this historical evidence to the fact that much of what we now know as Christianity was taught and practiced by prophets, religious teachers, and religious groups prior to the advent of Jesus on the earth—is it that this knowledge was not, and presently is not, widespread among the lay members of Christian churches?

Dr. R. H. Charles, an eminent scholar and writer on ancient Hebrew history, believes that some of the books rejected as scripture "fell under the ban of such authorities as Hilary, Jerome and Augustine," who, he thinks, were concerned about their contents. "These three men . . . exerted a tremendous influence on what was accepted or rejected as scripture, [and] were probably disturbed about the Christian doctrine that some of these books taught long before the time of the Savior. Having no knowledge of the eternal nature of the gospel and of Christ's authorship of it before this world was organized, . . . [they] could have feared that the Christian nature of these books would disturb the faith of lay church members" and they therefore suppressed them. (Robinson, *How Old Is Christ's Gospel,* p. 36.) The Christian concept today is exactly what it was in their day, namely, the gospel was initiated and first introduced to the world by Jesus at his coming nearly 2,000 years ago.

Parables

I began this address by promising storiettes that I said would develop a point. Jesus employed storiettes to develop a point, usually a moral. His storiettes are called parables. A parable is a fictitious story. My storiettes are true, and the point I promised to make is, I hope, by now obvious. Simply, it is this: Jesus came in the flesh not to initiate and introduce his gospel but to restore it. The gospel of Jesus Christ is eternal.

Provoking this talk were the radio remarks of a Protestant minister who said that there were two basic, hard-core concepts common to and characteristic of all Christian creeds or churches. One, he said, is a "belief in a God to whom no physical characteristics can be ascribed"; the other, a belief that Jesus came to earth to introduce and "establish his gospel" and that the Christian churches are agencies to promote it.

I wish I had time now to discuss his God concept. I've already said enough about the other concept—introducing and establishing the gospel—to make my point.

Effects of Dead Sea Scrolls

The impact of the message of the Dead Sea scrolls upon the Christian churches could be, as I said before, faith-shaking. To support that statement, I submit to you comments by eminent scholars.

One said: "Christianity, we must now see, instead of being a faith once for all delivered to the Saints in the Judea of the First Century, is a development of one branch of Judaism into a religion which presently, when mingled with other religions in the gentile world, developed by natural evolution into the religious system . . . that we know today. . . . Christianity, Judaism, Buddhism, Islam, Taoism—all high religions, no matter what their claims—have grown in natural ways." (A. Powell Davies, *The Meaning of the Dead Sea Scrolls,* pp. 120, 131.)

Another eminent scholar has written: "Surely with the evidence at hand, any fair-minded Christian should admit that Jesus was not a miraculous incarnation of a Son of God, pre-existent in the heavens and sent to earth as the long awaited Messiah. . . . The [Dead Sea] scrolls . . . [restore] the man Jesus to the world as a great teacher who learned from Hebrew prophets, from the Essene teachers, from the great thinkers of the Greek Alexandrian cultures of his time. He thought it all over and created his own message from the best of all he had studied, and finally dramatized it as the suffering servant, Savior, Son of Man." (Dr. Charles Francis Potter, *The Lost Years of Jesus Revealed,* p. 11.)

Another scholar declared the scrolls

to be "medieval forgeries." (*Newsweek,* June 15, 1966, p. 67.) Still another scholar suggests that they don't make sense. "Actually they make very good sense, but it is a sense quite contrary to conventional ideas of Judaism and Christianity." (Hugh Nibley, *An Approach to the Book of Mormon,* [Deseret Book Company, 1964], p. 64.)

Repudiating the scrolls is one way of preserving that dominant hard-core Christian concept that my radio friend said was common to, and characteristic of, all Christian churches. But truth crushed to earth shall rise again.

Our own O. Preston Robinson sums up the reaction of these scholars as follows:

"Faced with the overwhelming evidence of the Gospel's antiquity and bereft of a knowledge of Christ's original authorship of it, these scholars flounder in uncertainty and can only conclude that Christ was a great teacher, an imitator, but not in reality the Son of God. If Jesus was nothing more than a clever teacher utilizing the ideas and principles promulgated by others before him, he would necessarily have been one of the world's most deceptive frauds." (*How Old Is Christ's Gospel?* p. 5.)

Evaluate the whole, not part only

My personal reaction is this: If these floundering scroll scholars, if these confused Christian leaders would take time out to examine the other witnesses that I have cited, particularly the Book of Mormon, the Pearl of Great Price, and the Doctrine and Covenants, they could help a frustrated church membership restore Jesus Christ to the status of a Son of God, the very Savior of all mankind. He did come in the flesh, nearly 2,000 years ago, to restore his gospel which, after his death and the death of his apostles, was lost to the world. But, thanks to a merciful God, it has been restored again in this latter day through the great American Prophet Joseph Smith. To this I bear my humble witness, in the name of Jesus Christ. Amen.

I might say to President McKay, who is listening in, that the voting is unanimously in the affirmative.

President N. Eldon Tanner:

Elder William J. Critchlow, Jr., Assistant to the Twelve, has just addressed us.

The congregation and the Samoan chorus will now join in singing, "Oh Say What is Truth." After the singing Elder Theodore M. Burton, Assistant to the Twelve, will speak to us.

Singing: "O Say What is Truth" —Congregation and Oahu Samoan Choir.

President N. Eldon Tanner:

Elder Theodore M. Burton, Assistant to the Twelve, will now speak to us. He will be followed by Elder John Longden, Assistant to the Twelve.

Elder Burton.

Elder Theodore M. Burton
Assistant to the Council of the Twelve

Temples among ancient Israelites

Among the ancient Israelites, the temple of God was the pivotal point around which the whole nation revolved. This building was considered to be the house of the Lord and was made as beautiful as man could make it, for it was to be a place to which God could come on the earth to reveal his will to his prophet. Thus, to be near the temple was a blessing, and to go into it was a great privilege. However, not all the people were permitted to go into the temple. This right was limited only to the priests, and only the high priest could go into the inner court. There were un-

doubtedly some in that day who thought this practice was discriminatory, but that was the word of the Lord, and it was obeyed.

Temples among Latter-day Saints

So modern temples constructed by The Church of Jesus Christ of Latter-day Saints are built as houses of the Lord and are as beautiful as we can make them in a simple, dignified manner. Entrance to these temples is restricted to those who have proved their faithfulness and loyalty to God, and the temple serves as a pivotal point in our belief, being a place of revelation of the will of God to man.

Importance of pre-mortal existence

Let us consider the need for temples in our day. First let us consider life itself. Life on this earth is beautiful and wonderful, despite some of the terrible things that happen. A newborn infant is truly a wonder, and a little child is easy to love. Instinctively we love all little ones. But did the total life of that infant begin at birth, or will it cease at death? Reason and instinct tell us otherwise. Talents and potentials and spiritual gifts differ from child to child.

Where did these differences come from? We claim they were brought here as a result of a previous life. This previous life, lived in the spirit, is the basis of the present talents and gifts that we now enjoy. A premortal existence can explain much of life and can account for the differences that we see around us in mortal life. How otherwise could God be just?—for there is no question that people differ, and there is no question in my mind but that God is just and merciful to all his children.

This belief in a previous life is based on scripture. When the Lord called the prophet Jeremiah he said:

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:5.)

This doctrine of a premortal life must have been taught by Jesus, for his apostles used this teaching to ask a question:

"And as Jesus passed by, he saw a man which was blind from his birth.

"And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?" (John 9:1-2.)

How could the man have sinned before birth unless he had lived before? Life on this earth is a gift of God given to us as a reward for previous virtue. But his disciples failed to understand that so-called curses are oftentimes blessings. Jesus reminded them of the danger of passing judgment based on mortal existence alone:

"Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." (John 9:3.)

Note that he did not rebuke them for this doctrine, but merely told them not to pass judgment on people based on what we can see and experience as mortal beings. As spirit children of God, we covenanted to agree to accept this life. But life on this earth does have a purpose, and much of what we experience in this life is based on the kind of life we led before we came here. One thing we can state with confidence: God will give an opportunity to every man to make the best use of whatever life he was assigned in his mortal station. God has made it possible for us to find on this earth the reason for existence and has given or will give every man, every woman, every child born upon this earth an opportunity to make a new and everlasting covenant with him to accept Jesus Christ as a living Lord and Savior.

Life now affects life hereafter

Just as this life depends upon the previous life, so this life is most important for the future, for life hereafter depends upon our life here in mortality. Jesus has shown us the actuality of the resurrection. We have overwhelming testimony of eternal life. It is not some mysterious nirvana, but an eternal life in the flesh that we will receive as individual beings. Life, therefore, follows death as dawn follows darkness, breaking forth into the light of a

perfect day. What kind of life will this be for you? The ancient prophet wrote:

"Now behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption." (Al. 11:45.)

Action now for advantage hereafter

The prophet warned us, therefore, to do something about this now, while there is time left to us, and not delay our repentance, which is the way we change from our present lives to a better way of life. He told us:

"Ye cannot say, when ye are brought to that awful crisis [that is, standing before the judgment seat of God] that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world." (Al. 34:34.)

What he is trying to say is that although repentance later on is not impossible, it is certainly more difficult than it is right here in mortality.

May I then ask you now, "What kind of a life will you have in the hereafter?" I can answer this question for you quickly. "You will have the kind of life you earned here." You chose the life you are now leading. Are you happy with it? Would you like to improve it? You can, you know. You can choose your life hereafter, and you will have to live whatever kind of life you choose. Just as this life could have been beautiful for all, had we been willing to pay the price, so life hereafter can be beautiful for all. I ask you to look around you. *Will* your life be beautiful?

Do you love your wife or husband here? Has your marriage here been wonderful? Do you love your children—I mean *really* love them? Do you love your father? Your mother? Has your family life been a joyful, happy one? If not, then get started to work on it to make that life beautiful. It will take effort, to be sure, but it is worth all the work and energy it takes.

If your family life has been beautiful and happy, you will want your loved ones near you hereafter. How happy could life be without those we love? Could you be happy alone? No one can, to be sure, and therefore the need for eternal companionship. I won't be happy without my family and loved ones, and neither will you, for real love should never die.

How can you tie this family to you? This is the goal of priesthood genealogy. All our efforts are to seal this union right here on earth. This power was given to his apostles by the Lord when he said:

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18:18.)

These marriages cannot be united in heaven, but must be done right here on this earth. Jesus rebuked those who thought this could be done later when he said:

"Ye do err, not knowing the scriptures, nor the power of God.

"For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." (Matt. 22:29-30.)

This sealing must be done in temples of God erected specifically for this holy ordinance. Hence there is a need to build temples of God in our day.

Research assignment to priesthood

Priesthood genealogy is not just seeking records of dead ancestors alone. It involves the completion of these temple ordinances. Priesthood genealogy is a work for the living, for those who are dead shall also live again. It is to make possible family life after death that we gather these records and do this ordinance work in temples for our family members while we are still in mortality. We prove our love for our dear ones by first

sealing our own family to us in the temples of God built for that purpose. Then we prove our love for our family by doing a useful service for them in their behalf—sealing them to us here on earth by the sealing power of the priesthood of God.

Thus the gospel permits love to become in our lives a reality that can exist throughout all eternity. It is love and spirituality at their very best. The key to true spirituality is priesthood genealogy. We invite you to prove your love for those you hold dear. Is your grief and longing for a loved one real? Do you love a wife enough to want her with you forever? Do you love a child enough to save it? If you do, then first perfect yourselves sufficiently so you can qualify to go into the temple and there do for them the work that will bind them to you forever.

God bless you to catch the spirit of Elijah, which was given in this dispensation along with the binding power to bind together the hearts of men in love one for another. This is the way life was meant to be. It is the basic doctrine of The Church of Jesus Christ of Latter-day Saints. I know that it is the divine method by which Jesus Christ can exalt us into the presence of God the Eternal Father, and I bear you this witness in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder Theodore M. Burton, Assistant to the Twelve, has just addressed us. Now we will listen to Brother John Longden, Assistant to the Twelve. He will be followed by Brother Milton R. Hunter of the Council of the Seventy.

Elder John Longden

Assistant to the Council of the Twelve

It is the aim and responsibility of The Church of Jesus Christ of Latter-day Saints to present the statement of the scriptures, which are clear in declaring the actual resurrection of the body.

Christ, and the miracle of resurrection

Christ is the first-fruits of the resurrection and the pattern of what is an eternal principle applicable to all mankind. As he took up the same body that was laid in the tomb, so will all the human family receive a renewal, each of his own body. The change is that the blood, which is the life of the mortal body, will not occupy the immortal one. ". . . flesh and blood cannot inherit the kingdom of God. . . ." (1 Cor. 15:50.)

It is evident, however, that flesh and bones occupied by immortal spirit can inherit the kingdom of God, for Jesus was the type and example. After his resurrection, he appeared unto many. He said to his disciples when they were "affrighted, and supposed that they had seen a spirit":

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:37, 39.)

He then showed them his hands and feet, which had been pierced with spikes in the terrible hour of his crucifixion. While he was with them, he called for food; and they gave him broiled fish and honeycomb, which he ate in their presence.

What could be more real or tangible than this? When he was resurrected, many others received the same glorious blessing and came bodily out of their graves.

"And the graves were opened; and many bodies of the saints which slept arose,

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27:52-53.)

These, undoubtedly, were the bodies of the righteous who had embraced the gospel in the various dispensations prior to the coming and atonement of our Lord and Savior. The antediluvians who rejected Noah were not among this number. Peter informs us

that the Messiah, when put to death in the flesh, was quickened by the Spirit:

"By which also he went and preached unto the spirits in prison;

"Which sometime were disobedient, when once the long suffering of God waited in the days of Noah. . . ." (1 Pet. 3:18-20.)

The Savior himself said to his disciples:

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25.)

The testimony of John

John the Revelator declared:

"And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12.)

Nothing could be more literal, more tangible, more real than this, nothing more just. The righteous are to come forth and enjoy absolute peace and freedom from the tribulations heaped upon them by the wicked, untrammeled with trials brought upon them by Lucifer, free from sickness, sin, and sorrow, living in the personal presence of the Lord Jesus Christ, in full enjoyment of the earth and all its glory.

The testimony of Job

No wonder Job rejoiced in all his afflictions because his soul was enlightened with the visions of the future. Notwithstanding his bodily pains and the annoyance of friends who attributed his afflictions to his own failings, he claimed from the depths of his soul:

"Oh, that my words were now written! oh that they were printed in a book!

"That they were graven with an iron pen . . . in the rock for ever!

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God:

"Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job 19:23-27.)

Undoubtedly, this great and good man was resurrected when the Messiah was and received a partial fulfillment of this glorious vision, but whatever was lacking in the full realities of the prophecy will be complete when the Son of man shall come in his glory to reign on the earth.

Paul, speaking to the Thessalonians, said:

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." (I Thes. 4:14, 16.)

This agrees with the testimonies already quoted from the Savior and the Apostle John in reference to the resurrection.

The testimony of modern revelation

In modern revelation, the Lord said to the Prophet Joseph Smith:

"And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel." (D&C 107:54.)

The chief apostle, Peter, taught:

"Him God raised up the third day, and shewed him openly;

"Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

"And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead." (Acts 10:40-42.)

It is evident that the burden of the teachings and testimonies of the apostles was to establish the divinity of the mission of the Lord Jesus Christ. This necessarily included his atonement and resurrection. The fall of our first parents brought not only a banishment from the presence of the Lord, which may be termed a spiritual death, but it caused the death of the

physical body. When an atonement was wrought out as a redemption from that fall, it would be incomplete unless it brought to pass immortality and eternal life to the body.

The spirit and the body are the soul of man. The body is resurrected from the grave independent, whether the individual was in this life good or bad, as is shown by the declaration of scripture:

"For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22.)

Degrees of glory in the resurrection

Paul describes in a very definite way the degrees of glory in the resurrection, which vindicates the justice of God and rewards man according to his works, thus establishing the free agency of man by holding him personally accountable for every act of his life.

"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differs from another star in glory.

"So also is the resurrection of the dead. . . ." (I Cor. 15:40-42.)

Jesus said to the apostles:

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

". . . that where I am, there ye may be also." (John 14:2-3.)

These assertions all agree that there has been a resurrection (so far as they refer to the resurrection of Jesus and those who came forth from their graves at the same time). The only reasonable conclusion to be reached by reading these testimonies is that the resurrection will be an actual reunion of the spirit and the body.

The testimony of Ezekiel

Should there still be doubt in the mind of anyone that there seems to be a deficiency in the conclusions from the statements quoted, may I suggest you read the account of the resurrection from the inspired writings of Ezekiel. Please read the entire 37th chapter of Ezekiel. The words of this prophet should dispel any doubt.

To the Latter-day Saints, the doctrine of the resurrection is a living, tangible reality, because added to the testimonies of the Jewish scriptures, the Old and the New testaments, and the Book of Mormon, which corraborates the Bible, we have the testimony of men in this day who have seen the living bodies of resurrected beings. Joseph Smith was a man of unblemished character. His veracity was never impeached. His honor in religion, in morality, and in business transactions, as attested by friend and foe, was unsullied to the end of his mortal career, when he sealed his testimony with his innocent blood. His testimony is that he saw God the Father and his Son, Jesus Christ, the latter on several occasions.

Visitation of Deity in modern times

One such visitation was experienced by Joseph Smith, the Prophet, and Oliver Cowdery, in the temple at Kirtland, Ohio, April 3, 1836. The occasion was that of a Sabbath day meeting. The Prophet prefaces his record of the manifestations with these words:

"In the afternoon, I assisted the other presidents in distributing the Lord's Supper to the Church, receiving it from the Twelve, whose privilege it was to officiate at the sacred desk this day. After having performed this service to my brethren, I retired to the pulpit, the veils being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us. . . ." (D&C 110, introduction.)

"The veil was taken from our minds, and the eyes of our understanding were opened.

"We saw the Lord standing upon the breastwork of pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rush-

ing of great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D&C 110:1-4.)

Visitations of heavenly beings

Joseph Smith also had a visitation from John the Baptist, from Peter, James, and John, from Moses, Elijah, Moroni, and other ancient prophets of God who lived on the eastern or western hemispheres. He was not alone in being a witness to the existence of resurrected beings. Others in modern times also have seen these and have published their testimonies to the world. Those who have received the witness of the Holy Ghost and who also know that there is a resurrection and that the words of the Savior and the prophets are true and faithful are numbered in the thousands.

The Son of the Living God

This is my testimony of the subject. I testify in the name of the resurrected Redeemer that God has spoken from the heavens in this age of the world; that Jesus Christ is the son of God, the Redeemer of the world; that Joseph Smith was a prophet of the Most High and received the revelations of God for the benefit of mankind; that angels and ancient prophets visited him and delivered to him the keys of the dispensation of the fullness of times; that Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, Heber J. Grant, George Albert Smith—each in his time has been the successor of the Prophet Joseph Smith, and that David O. McKay is now such successor. I also testify that all who receive this gospel with honest heart shall know that the doctrine is true, and if they are faithful unto death they shall come forth in the resurrection of the righteous, to live and reign with Christ a thousand years.

Certainly these scriptures give evidence that God is not dead. He lives. Jesus Christ lives; and I further testify and bear witness to the reality of the resurrection for all mortal beings, in the name of the Lord Jesus Christ, our Savior. Amen.

President N. Eldon Tanner:

We have just listened to Elder John Longden, Assistant to the Twelve. Elder Milton R. Hunter will now address us, and Elder LeGrand Richards of the Council of the Twelve will be our concluding speaker.

Elder Milton R. Hunter

Of the First Council of the Seventy

Happiness the object of existence

"Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all of God's commandments." These are the words of the Prophet Joseph Smith. (Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith,* pp. 255-256.)

An ancient American prophet declared: "Adam fell that men might be; and men are, that they might have joy." (2 Ne. 2:25.)

Robert Louis Stevenson said, "Man's highest duty is to be happy."

Obedience to God's laws, man's highest duty

Thus it is reasonable to believe that man's highest duty is to obey the laws of the land and the laws of God in order that he might attain the happiness that he desires. Our Lord Jesus Christ came into the world to show us through his teachings and his life how to live an abundant life. In modern revelation, he gave us the formula by which we should live in order to be supremely happy. He declared: "For you shall live by every word that proceedeth forth from the mouth of God." (D&C 84:44.)

By so doing, men do not offend

other men, nor do they offend God, but live in perfect harmony and peace with each other at all times. Kindness and love predominate in all their actions. Constantly they do unto others as they desire other people to do unto them. In fact, the measure of a people's happiness comes in proportion to the amount of love they have in their hearts for their fellowmen. Also, those righteous people love God with all their hearts, might, mind, and strength. The men and women who have most nearly complied with God's commandment to "live by every word that proceedeth forth from" his mouth know the joys and sweetness derived therefrom. (See D&C 84:44.) By living this way, they have attained the condition described by the poet James Russell Lowell. To quote:

"Now the heart is so full that a drop
overfills it,
We are happy now because God wills
it."

(James Russell Lowell, "The Vision of Sir Launfal," *One Hundred and One Famous Poems,* Chicago, 1958, p. 18.)

Satan however, has never exerted more influence among the children of men than he is exerting throughout the world today to bring about sin and misery and the destruction of the human race. Wars, strife, hate, greed, selfishness, and all sorts of evil exist everywhere. Crime is on the increase throughout the nation, especially among the youth. Murder, adultery, robbery, traffic in drugs, and numerous other crimes are reported daily in the newspapers.

Evil expressed in myriad forms

The world is in such a condition today that evil is ofttimes presented on television and radio, in the movies, in books, magazines, and newspapers as if it were virtue and good. An author recently wrote:

"No one can read and savor the kind of printed material, pictures, and shows which present lurid and sordid aspects of life and remain pure in thought and mind." ("Defining Obscenity," *Destiny,* Vol. 37 (1966), p. 150.)

Attitudes toward homosexuality have been liberalized in England, and in many cities in the United States some lawmakers, clergymen, and social leaders are clamoring for a liberal attitude in our land.

Violent race riots have occurred during recent years throughout the United States. Both white leaders and Negro leaders have been responsible for stirring up social conflicts through hate tactics. The love that Jesus Christ established as the basic element in Christianity seems to have vanished from the hearts of many people. That some are trying to replace love with a satanic doctrine is evidenced by one of its leaders: "Down with love of one's neighbor. What we want is hate. Only then shall we conquer the universe."

The spread of poisonous hate, strife, and internal conflicts has also gone into college campuses, with the result that some—even though a small minority—of the youth of our land are engaging in rioting and defiance of law. The most drastic case yet to occur was at the University of California at Berkeley. Here even some of the professors participated.

One hundred thirty-three years ago the Lord said to an American prophet, ". . . tobacco . . . is not good for man." (D&C 89:8.) Doctors and scientists now maintain that cigarettes are the principal cause of many deaths from cancer, especially of the lungs, throat, and mouth. Thus modern scientists have sustained the word of the Lord.

Word of Wisdom warning against evils and designs

Since members of The Church of Jesus Christ of Latter-day Saints accept the Word of Wisdom as a law from God to the Church, this law comes within the spiritual realm of their lives, and so the spiritual effects that tobacco has upon church members may be more disastrous than the physical damage. The use of tobacco helps to drive away the Holy Ghost and deprives one from the ordinances of the priesthood and thus from exaltation.

The devil has never found a better tool in the history of the world to destroy the happiness of human beings than liquor. It is a companion of prostitution, an associate of gambling, a friend of murder, robbery, poverty, and divorce. In fact, liquor is a companion of all the bad and sordid things one finds in life. Of course, with all of these evils come unhappiness, sorrow, regret, and grief. The use of liquor, then, results in the opposite of joy. As an ancient prophet declared: ". . . wickedness never was happiness." (Al. 41:10.)

God's laws express His love for us

God is our Father. We are his spirit children. He placed us here upon this earth and gave us the privilege of parenthood. He gave us the divine laws by which our earthly parenthood should operate: namely, the laws of love, purity of heart, chastity, celestial marriage, and family life.

The greatest joys in all of life and throughout all of eternity come in connection with the love that husbands have for wives, wives have for husbands, children have for parents, and parents have for children. The service and sacrifices that each member of the family renders to each other member are the jewels of which the joys of life are made. In fact, all the experiences of home life when lived according to God's plan bring supreme happiness into the hearts and lives of righteous family members.

As a final reward, the Lord promises that righteous people who are sealed by the Holy Spirit of Promise will eventually come back into his presence and receive eternal life.

One of the most terrible counterfeits of happy family life is sexual immorality. Some people who desecrate the fountain of life by committing adultery have grief enter their hearts. The guilt of conscience ofttimes is almost unbearable. The adulterers, the whoremongers, and all who are impure in heart lose their ability for full, complete, and pure love and appreciation of the finer things of life. Their lives become filled with sorrow and shame, and if they do not repent, eventually in the world to come they will be banished from the presence of God.

Let us quote from the prophets of the Lord on this subject. An ancient American prophet named Alma said to his son, Corianton, who had committed adultery:

"Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost?" (Al. 39:5.)

From the positive viewpoint, Paul's admonition is excellent. He wrote: "If you believe in goodness and if you value the approval of God, fix your minds on the things which are holy and right and pure and beautiful and good." (Phil. 4:8, as translated by A. B. Phillips.)

In modern revelation, the Lord declared:

The peace of walking "uprightly before God"

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God: and the doctrine of the priesthood shall distill upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth. . . ." (D&C 121:45-46.)

Our Savior declared to a modern prophet: ". . . he who doeth works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.)

"Let virtue garnish thy thoughts"

The peace spoken of by the Lord in this modern revelation is the peace that results from a clear conscience. It is that peace which comes when one stands void of offense against God and man. It is that peace which Christ promised his ancient apostles. Paul wrote to the Philippians: ". . . the peace of God, . . . passeth all understanding. . . ." (Phil. 4:7.)

Paul also described accurately the peace and happiness of the righteous person when he defined the fruit of the Spirit. To quote:

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance . . . ." (Gal. 5:22-23.)

The blessedness of obedience to the gospel of Jesus Christ

If all people would accept and live the restored gospel of Jesus Christ, their hearts would throb with a sweet peace, a divine love, and an exquisite joy. Thus all covetousness, hate, greed, envy, stealing, lust, adultery, whoredoms, strife, riots, war, and all other sordid and evil acts would cease. Men would love God and man with all their hearts. A perfect condition of peace and righteousness would prevail throughout the world. The King of kings could come and reign. The only hope for this wicked world, therefore, is for its people to repent and accept and live the gospel of Jesus Christ.

Time and time again, the ancient American prophets declared that at the resurrection righteous people will rise from their graves into a state of everlasting happiness. Paul, the ancient apostle, described it this way:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.)

These statements are exactly in accordance with the words in Ecclesiastes:

"Fear God, and keep his commandments: for this is the whole duty of man.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Ecc. 12:13-14.)

Let us live in such a way that we shall have inward peace and exquisite joy in such abundance that it passeth our understanding, and let us at all times give God the honor and glory for all the blessings we receive, I humbly pray. In the name of Jesus Christ. Amen.

President N. Eldon Tanner:

He to whom we have just listened is Elder Milton R. Hunter of the First Council of Seventy. Elder LeGrand Richards of the Council of the Twelve will be our concluding speaker this afternoon.

Elder Richards.

Elder LeGrand Richards
Of the Council of the Twelve

It is a great pleasure, brothers and sisters, to share this wonderful conference with you. I love the Latter-day Saints. I appreciate your kindness to me as I travel to your stakes and some of the missions, and it is a glorious thing to meet you as you come here in our midst to attend this conference.

In President McKay's inspired talk this morning, after outlining some of the advantages that we have in the day in which we are privileged to live, he said, "It is a joy to live in this age." I have thought a lot about that, and I think that we all feel that way about it. And then I thought, it is not only a joy, but it is also a responsibility to know what we know.

We have listened here this afternoon to these wonderful testimonies of the brethren and have thought of the marvelous things the Lord has done in restoring his truth. Think of our responsibility! As Jesus said, ". . . For unto whomsoever much is given, of him shall be much required. . . ." (Luke 12:48.)

To gather together all things

I think of the words of the Apostle Paul. He, like most of the prophets, saw the latter days, the days in which we are privileged to live, and he saw the marvelous things that the Lord would accomplish in our day. He said that the Lord had revealed the mystery of his will unto him. (See

Eph. 1:9.) Now that is quite a statement, if you stop to analyze it. "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1:10.)

As I analyze that statement, I think it means that all things that the prophets have beheld for the latter days ultimately would be brought forth in this, the dispensation of the fullness of times. That being true, are we not privileged to live in the dispensation of the fullness of times to enjoy all these gifts and blessings?

I like the words of Isaiah, when he spoke of the Lord, "declaring the end from the beginning." (Isa. 46:10.) We are told that all things are known unto the Lord and that his purposes fail not; neither are there any who can stay his hand.

I like to study the prophecies. I think they are a lot easier to understand after they are fulfilled than when you look forward to them. Nevertheless, they are a guide along the way, because when they are fulfilled, we know that it is by the doings of God the Eternal Father, that he rules in the heavens above and upon the earth beneath and in the lives of men. Things pertaining to his eternal purposes don't just happen—they happen at his command.

Prophecies of Isaiah

Speaking of prophecies, you remember the prophecy of Isaiah, when he declared the destruction of Babylon, which was at that time the greatest city in all the world. I read a description of it, and it is wonderful. Isaiah said that it would never be rebuilt, that it should become the abode of wild animals and reptiles, that the Arab would no more pitch his tent there. (See Isa. 13:19-22.)

When Brother [Howard W.] Hunter and Brother [Spencer W.] Kimball came back from the Holy Land after Christmas 1961, I asked Brother Hunter if he saw Babylon. He said he saw what there was left of it. Just think of anyone but a prophet of God being able to say that one of the great cities of the world today would be destroyed and never be rebuilt.

In the Book of Mormon we are told in at least three places that we should study the prophecies of Isaiah. Moroni said that we should study the prophecies of Isaiah because they would all be fulfilled. (Morm. 8:23.) Then in 2 Nephi, chapter 25, we read that we should study the prophecies of Isaiah because in the day of their fulfillment it would be given to the Lord's people to understand them. When the Savior visited the Nephites, he told them to study the prophecies of Isaiah because the day of their fulfillment would be the day of the establishment of his covenant with his people, the house of Israel. (3 Nephi, chapter 20.)

Isaiah and our day

I think that Isaiah was privileged to live almost more in our day than in the day he was actually here upon this earth. He was able to see so much of what the Lord would do in the latter days. He saw us settled here in these valleys of the mountains; he saw the desert made to blossom as the rose; he saw the rivers flow in the desert, where we have built these great irrigation canals; he saw the water flow down from the high places, where it has been reservoired in the mountains for summer use; he saw the daughters of Zion come up and sing in the heights of Zion. (See Isaiah, chapter 35.) Where can you find anything to fulfill that prophecy in all the history of the world except the singing of these sisters of the Tabernacle Choir, now in its 38th year of continuous broadcasting. Then think of our people coming from all over the Church to sing in our conferences, like the Singing Mothers who sang in the Relief Society conference. Truly, this is the center, you might say, of the singing people of all the world, and now with telestar, they will be singing to all the world.

Isaiah saw the railroad train and the airplane and how the people would be gathered to Zion without even being able to loosen the latchets of their shoes.

A few years ago President McKay went to Scotland to help organize the

first stake in his bonny Scotland. When he returned, he reported to us brethren of the Twelve, telling us that he left London at two o'clock in the afternoon, stopped for a short period in Chicago, and was here in Salt Lake City that night to sleep in his own bed. Then he compared this to the time his family crossed the ocean; they were 43 days on the water with a sailing vessel and then had to cross the plains the best they could.

Just think of the day in which we live. Why has there been such a change? If the veil were parted and the world could know why there had been such a change since the Father and the Son appeared to the Prophet Joseph, anybody who confesses a love for God the Eternal Father would be glad to have the Mormon elders come and bring to them a knowledge of this work.

Darkness covered the earth

Isaiah prophesied: "For, behold, the darkness shall cover the earth, and gross darkness the people: . . ." and during that period of time the world made no progress. (Isa. 60:2.)

When I went on my first mission to Holland, they were still cutting grain with a scythe and a sickle; they had no electric lights or modern homes, and the streetcars were drawn by horses.

Just think how the world has changed, because the Lord not only foretold through his prophets that darkness would cover the earth but said: "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." (Joel 2:28.) And I could give you many illustrations of how this has been fulfilled.

Promise to Joseph of Egypt

I would like to return now to a statement in the Book of Mormon. You remember that when Lehi was in the desert, he told his son Joseph that the Lord had promised Joseph who was sold into Egypt that, in the latter days, he would raise up a prophet from his loins by the name of Joseph, whose father's name was Joseph. He said, "Unto him will I give power to bring forth my word." (See 2 Ne. 3:11.)

That prophet was none other than the Prophet Joseph Smith. He brought us the Book of Mormon, as has been testified here today, and the Doctrine and Covenants, and the Pearl of Great Price, and many other writings. Concerning this prophet, the Lord said he would give him power "not to the bringing forth of my word only, . . . but to the convincing them of my word, which shall have already gone forth among them." (2 Ne. 3:11.)

Prophecy "in old time"

As I interpret that, it means that he would be able to understand the scriptures and the spirit in which they were written. You remember the words of Peter (reference has been made to them here today), who said:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

"Knowing this first, that no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:19-21.)

By the Holy Ghost

If all men reading the scriptures were moved upon by the power of the Holy Ghost, we wouldn't have hundreds of churches claiming that they have the truth. If you just stop to think a minute, they have come into existence because men could not agree in their interpretation of the scriptures.

Thus this prophet of the latter days was to bring men to a conviction of the Lord's word that had already gone forth among them. And then the Lord said of this prophet, "He shall bring my people unto salvation." (See 2 Ne. 3:15.) He also said, "And I will make him great in mine eyes." (See 2 Ne. 3:8.) Now, whatever the world may think of this prophet of this dispensation, we have the witness from God himself that this

prophet would be great, and I think no prophet has ever lived, except the Redeemer of the world, who was greater than the Prophet Joseph Smith, for he has committed to this world a greater volume of truth and scripture than we have received from any other prophet.

Isaiah and the marvelous work

Brethren and sisters, I thank God for what he has done for me. When Isaiah saw the marvelous work and a wonder that would cause the wisdom of wise men to perish and the understanding of their prudent men to be hid (see Isa. 29:14), that to me is real, as well as his other prophecies. He saw that God would "set his hand again the second time to recover the remnant of his people, . . .

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isa. 11:11-12.) That is what he has literally done.

Antonio and violins

You remember the poem written by Mary Ann Evans about Antonio Stradivarius, who made violins that are worth their weight in gold. It goes like this: "If my hand slacken, I should rob God, since he is fullest good, leaving a blank instead of violins. God could not make Antonio Stradivarius violins without Antonio." I like to feel that, for me to be privileged to live upon the earth at this day, the Lord couldn't build his kingdom (as the prophets have declared) until it shall become as a great mountain and fill the whole earth without the little help that I can give.

May God help each one of us to realize that we are not only honored and privileged to live in this day, but that a responsibility comes with it that we may measure up to, I pray, and leave you my blessing, in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner:

Elder LeGrand Richards of the Council of the Twelve has been our concluding speaker.

For your information the Saturday morning session will be broadcast direct by numerous radio and television stations, and recorded for transmission on Sunday morning to many television stations in the eastern and central parts of the United States, and a video tape of Saturday morning's session of conference will be flown from the mainland and broadcast Sunday morning in Hawaii.

Morning sessions of Saturday and Sunday will be carried from the Tabernacle over oceanic cables to a large number of Saints assembled in many chapels throughout Great Britain, Germany, and Austria, on Sunday.

Both sessions of our Conference today, Saturday, and Sunday, will be rebroadcast over KSL and KIRO at Seattle the following morning, starting at 1:00, and will be heard in many parts of the United States and other parts of the world.

Under the direction of the First Presidency there will be a Priesthood Genealogy Conference held in the Tabernacle this evening at 7:00. Of those who are attending this Conference, the following are requested to attend this meeting: stake presidents, high councilor advisors, bishops, high priest group leaders and ward record examiners. Others are invited to attend.

The Priesthood Welfare Committee will hold a special meeting in the Assembly Hall tomorrow morning, Saturday, at 7:30. Stake presidencies, stake high councilors, bishoprics, and all others interested in welfare matters are invited to attend this meeting.

The singing of the sessions today has been furnished as you know by the Oahu Stake Samoan Choir from Hawaii, under the direction of Brother Mauga Tapusoa, with Roy M. Darley at the organ.

In behalf of all who have listened in to the singing during these sessions of the General Conference, we express our appreciation and thanks to these Samoan brethren and sisters from Hawaii for their beautiful music. God bless them for the service which they have rendered in these sessions.

This choir will now sing, "O Be Joyful in the Lord," after which the benediction will be offered by Elder

Joseph A. Gundersen, formerly president of the Norwegian Mission. Following the benediction the Samoan Choir will sing, "Tofa My Feleni." This is a favorite song of President McKay, which was sung first for him in Samoa on his visit to the Islands in 1921. He will be listening in. The General Session of this conference will then be adjourned until 10:00 Saturday morning.

Singing: "Tofa My Feleni," by Oahu Samoan Choir.

Benediction by President Joseph A. Gunderson, Norwegian Mission.

SECOND DAY
MORNING MEETING

THIRD SESSION

President Hugh B. Brown:

President David O. McKay is present and has asked me to conduct this meeting. He joins in extending a cordial welcome to all present this morning in the historic Tabernacle and Assembly Hall on Temple Square in Salt Lake City, and also to the vast television and radio audience throughout the world, in this, the third session of the 136th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing: "Lift Up Your Heads." Following the singing, the invocation will be offered by Elder Finn B. Paulsen, formerly president of the Brazilian South Mission.

President Hugh B. Brown:

The Tabernacle Choir will now favor us with the "Ambrosian Hymn of Praise." Following the singing, President Nathan Eldon Tanner of the First Presidency will speak to us.

Singing: "Ambrosian Hymn of Praise," Tabernacle Choir.

President N. Eldon Tanner
Of the First Presidency

President McKay, my beloved brothers and sisters, it is a privilege indeed to be here and to participate with you in this great conference where we have felt the Spirit of the Lord, where we have heard and will hear testimonies of those who have been chosen to lead and direct the work of the Lord in these, the latter days. We have been built up in our faith and in our determination to live lives in keeping with the teachings of our Lord and Savior, Jesus Christ.

It is a great blessing to be permitted to associate so closely with these men who know and bear testimony, by the power of the Holy Ghost, that God lives, that Jesus is the Christ, and that God so loved the world that he gave his Only Begotten Son that whosoever believeth in him should not perish but have everlasting life. These men love the Lord with all their heart, mind, and strength, and dedicate themselves entirely to the service of their fellowmen and to the building up of the kingdom of God on the earth.

I do not suggest that these or any human beings are without fault, but it must be clear to all the world that men who live righteous lives and lose themselves in the service of the Lord meet the problems of the world with greater serenity and assurance.

I should like to acknowledge the presence of, and express my appreciation to, these dedicated stake presidencies, bishoprics, mission presidents, missionaries, officers and teachers in the priesthood quorums and auxiliary organizations, and all others who are prepared to sacrifice and spend their time in furthering the cause of truth and righteousness throughout the world.

We meet in these general conferences of the Church for the purpose of being taught the principles of the gospel, instructed in our duties, and encouraged and built up generally, and to reason together and strengthen one another. I sincerely pray that the Spirit and the blessings of the Lord will attend me and all of us at this time.

The world in travail

It is trite but true to say that never before in the history of the world have we or our young people been faced with more evil, serious problems, and challenges than we are today. Wherever you go, and regardless of whatever news media you pick up or listen to, or whatever company you may be in, even as we have listened to our speakers in this conference, we hear discussed and have forced upon our minds the importance of such questions as divorce and family disintegration, new morality, new freedom, new security, the "God is dead" theory, war and strife, riots, murders, burglaries, and all kinds of crime and deception.

It is most important that we be acquainted with the evils of the day and realize how insidious they are and accept our responsibility to guard against these evils. We should realize that the new morality is nothing more than the old immorality, that the new freedom is nothing more than disrespect for law and the rights of others and will lead to anarchy. The new security gives one the idea that the world owes him a living, and destroys individual initiative and infringes on his liberty and freedom.

The Gospel of Jesus Christ, the safeguard

I am convinced, my brothers and sisters, that the only way to guard successfully against these evils is to accept the gospel of Jesus Christ, which offers not only a better way of life but the solution to these and all other problems facing us today. In fact, we would have no more war or strife or any of the evils that I have enumerated if the world would accept God as the Creator of the world and Jesus Christ as its Savior.

We as leaders and as members of the Church have a heavy responsibility to help our youth to know and understand that the Bible and the Book of Mormon, which were written on opposite sides of the world, are records of God's dealings with his people on these two hemispheres. They are not fairy tales, but testimonies of many righteous men whose integrity cannot be questioned. These testimonies have been handed down to us by the prophets from Adam to the present day. These records show that in every dispensation those who accepted the word of God and kept his commandments prospered and were happy, successful, and blessed, while those who denied God and Jesus Christ and refused to accept the gospel have suffered heartaches, defeat, Godless dictatorship, and general anarchy.

Trust in God

We all know the story of Moses and the Israelites. We know that when they followed the instructions of God and kept his commandments, they were blessed and preserved from their enemies, and how quickly they were left to the buffeting of Satan when they turned away from and ignored God and his teachings.

Another story with which we are all familiar is that of David and Goliath, how Goliath, that powerful leader of the Philistines, was slain by David with his sling. We should remind our youth of the words of these two men that show why David was successful and Goliath slain. David kept the commandments of God and had complete faith in his power. Listen to the boastful words of Goliath and to David's humble, but confident, response.

"And the Philistine said to David, Come to me, and I will give thy flesh

unto the fowls of the air, and to the beasts of the field.

"Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

"This day will the Lord deliver thee into mine hand. . . ." (1 Sam. 17:44-46.)

As a result, Goliath and the Philistines were defeated, and the Israelites were saved by the power of God. The scriptures are replete with records of individuals and nations who succeeded or failed as a result of their faithfulness or disobedience.

Also, we should appreciate and help our young people to understand that the greatest leaders of recorded history, and of today, in industry and government, have always believed in God.

George Washington, in his first inaugural address, said: "It would be peculiarly improper to omit in this official act, my fervent supplications to the Almighty Being who rules over the universe. . . ." And in his famous farewell address he said: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports."

Abraham Lincoln, in that oft-repeated statement, said: "Without the assistance of that Divine Being, . . . I cannot succeed. With that assistance I cannot fail. . . ."

It is very interesting and significant to know, as pointed out so well by Wendell J. Ashton in his article in the October *Instructor*, that Columbus had great faith in God. This famous explorer in his report to the king and queen of Spain wrote near the end of his letter:

"And the eternal God, Our Lord, gives to all who walk in his way victory over things which appear impossible, and this [voyage] was notably one."

Columbus concluded his letter with the suggestions that "all Christendom ought to feel joyful and make great celebrations and give solemn thanks" for the privilege of bringing Christ's message to the peoples of these new-found lands. Because of his faith and courage he was able to withstand the mutinies and succeed in his mission. (*The Instructor*, October 1966.)

One of our great industrialists, John D. Rockefeller, Jr., included in his creed under the heading "I Believe":

"I believe in an all-wise and all-loving God, . . . and that the individual's highest fulfillment, greatest happiness, and widest usefulness are to be found in living in harmony with his will.

"I believe that love is the greatest thing in the world; that it alone can overcome hate; that right can and will triumph over might."

The way of God has not failed; it has not been tried

Many who argue that Christianity has failed excuse themselves for their actions by saying that men who profess God and Jesus Christ are hypocrites and do not live the teachings that they profess. Too often men waste their time questioning even the existence of God instead of accepting his teachings and enjoying his blessings.

It is something like those who try to prove that Shakespeare never lived, that he was not the author of the Shakespearian plays, some of the choicest of all literature. While they waste their time arguing, others are enjoying the beauty and philosophy of his works.

Cornerstones of the law of God

Christ's teachings, which are so important to our happiness, security, and exaltation, may be summed up in the Ten Commandments, the Sermon on the Mount, Christ's answer to the lawyer as to which is the great commandment in the law, and the Articles of Faith as given by Joseph Smith.

Some of the Ten Commandments are:

"Thou shalt have no other gods before me.

"Remember the Sabbath day to keep it holy.

"Honour thy father and thy mother.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness

against thy neighbour." (See Exod. 20.)

No one will argue that the keeping of these commandments would not make for a better and happier individual or contribute to a happy and spiritual home, a better community, and a better world in which to live. You are familiar with the old Chinese proverb that says:

"If there is righteousness in the heart there will be beauty in the character;

"If there is beauty in the character there will be harmony in the home;

"If there is harmony in the home there will be order in the nation;

"If there is order in the nation there will be peace in the world."

In fact, the Ten Commandments leave us with the impressive message that we are free either to serve God and keep his commandments or to be ruled by tyrants.

Then we have the answer that Jesus gave to the lawyer who asked him a question, tempting him and saying:

"Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

Homes are broken, individuals are confused and lost, and prisons are full of men who do not believe in God and who fail to love their neighbors. And many argue that we cannot be honest and compete, that we cannot love our fellowmen as ourselves without their taking advantage of us, and that we cannot apply the principles of the gospel in dealing with other nations.

There are those, too, who claim that the gospel is old-fashioned; that men through scientific development are becoming more and more self-sufficient and need not rely on God. Others argue that the gospel is too restrictive, that it takes away our liberty, and that we cannot enjoy the advantages of a broad education, accept scientific truths, and participate in worthwhile community activities.

This is just not true. We know that the Lord has given us the earth and all things therein for our use and for our benefit. We have been told to subdue the earth. As members of the Church we are encouraged to gain an education, to learn what we can, to prepare ourselves to take our places in the world, and to contribute all we can to the good and welfare of mankind.

We know that great strides have been made in science and in subduing the earth. We know that mankind is enjoying conveniences, comforts, and blessings far greater than at any other time in the history of the world. However, we must also realize that no scientist or group of scientists or philosophers has ever, through scientific research, been able to find out or give us an understanding of the relationship of God to man or where we came from, why we are here, or even when the spirit enters the body or what happens to it when we die.

Opportunities for education

Elder James E. Talmage, in his book *The Articles of Faith*, emphasizes the importance of gaining an education, and we know that it is more important every day. He says that in the short span of mortal existence it is impossible for a man to explore with thoroughness any considerable part of the vast realm of knowledge. It therefore becomes necessary for him to determine which field of knowledge will be of greatest worth to him in his chosen field of endeavor and then to learn everything he can about it. However, he emphasizes the importance of *everyone gaining theological knowledge, as a personal knowledge of God is essential* to the salvation of every human soul. Therefore, its importance cannot be overestimated.

This theological knowledge has been given to us by revelation down through the ages from Adam to our present-day Prophet. However, from the history of mankind we learn that as man and the world prosper they have

a tendency to forget God and to depend on their own knowledge and strength. As a result, millions of men and women are disturbed and confused, and many of them are committing suicide. They need something positive.

Let me emphasize again that those who have contributed most to the world are men who have had a belief in God and have tried to govern their lives accordingly. How much happier an individual is who can go to bed knowing that he has been honest with his fellowmen, that he is morally clean, that he is at peace with God, his Creator.

How much happier are those who live in a community made up of God-fearing people!

In my experience as a bishop, a stake president, and a general authority, I have never had anyone who understands the gospel and who has an abiding faith in God come to me with serious personal problems.

J. Edgar Hoover, in his analysis of "The Problems of the Day," says:

"The basic cause of the present situation is that so many of our young people have no real sense of moral responsibility which comes from an infinite knowledge of God's teachings. The tragic lack of God and prayer in their lives weakens our homes and our nation's welfare."

Faith in God must triumph

Then he emphasizes that either faith in God must triumph in the United States or we will be dominated by criminals and communists.

Let us go forward with a positive attitude. Be not ashamed. Be not influenced by those who ridicule and those who question and those who deny God. Let us not be among those who believe but do not have the courage and the strength to live according to the teachings of the gospel.

As recorded in John, "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

"For they loved the *praise* of *men more than the praise* of God." (John 12:42-43. Italics added.)

Let us enjoy the good things in life. Enjoy the gospel and its teachings. Let us not waste our time looking for things to criticize in the gospel or in our neighbors. We must look at ourselves and repent and improve. And let us remember that there is nothing else quite so sure as that we will one day leave this frail existence. Let us set about to prepare ourselves for that day.

". . . for . . . the day cometh that all shall rise from the dead and stand before God, and be judged according to their works." (Al. 11:41.)

Plan of appropriate action

If we are to stop the onslaught of immorality, divorce and family disintegration, lawlessness, strife, riots, burglaries, murders, crime, and deception, we must not ask what are *they* doing about it. We must ask and answer the question, "What am *I* doing?" Let us examine ourselves, acknowledge our faults, and repent where we should.

We must begin by having righteousness in our own hearts, by disciplining ourselves, by having love and harmony in our homes, and by truly loving our neighbors. Let us have the wisdom, courage, and determination to say with Joshua: ". . . choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." (Josh. 24:15.)

I pray that each and every one of us will realize how important it is that we have family prayer in our home, that we have home evening, that we keep the Sabbath day holy, and dedicate ourselves to overcoming evil and keeping his commandments.

Let us realize that "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3), and set about to learn to know God.

I thank God with all my heart that I know as I know I stand here that God lives, that we are his spirit children, that Jesus Christ is his Only Begotten Son, and that through his atonement all mankind may be saved by obedience to the laws and ordi-

nances of the gospel as revealed through his prophets.

May the Lord bless us to this end, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

President Nathan Eldon Tanner of the First Presidency has just spoken to us.

Following a brief organ interlude, the Tabernacle Choir will sing, "After The Storm."

Singing: "After The Storm," by the Tabernacle Choir.

President Hugh B. Brown:

Many stations have just tuned in on this Conference, and we wish to extend a hearty welcome to them.

Elder Marion G. Romney of the Council of the Twelve will now address us.

Elder Marion G. Romney
Of the Council of the Twelve

I greet you all this morning, members and nonmembers of the Church, both seen and unseen, as brothers and sisters. My message for you today is "be not troubled." Since I shall give much of it in the words of the Savior, I invite you to join me in a prayer that we may enjoy the enlightenment of his Spirit, that we may both understand and appreciate the significance of his words.

People are troubled

If I correctly divine the temper of our times, people are troubled—troubled by the portent of current events: "The rising risk of runaway inflation"; the shocking debauchery of the "new morality"; crippling industrial strife; increasing crime and general disrespect for law and order; mob rule; threatening world food shortages; the denial of God; his eviction from the affairs of our daily lives; escalating wars. These and other signs of the times fill the minds and hearts of honest, God-fearing people everywhere with foreboding doubts and fearful apprehension.

Informed believers in Jesus Christ see in these events fulfillment of the words that he spoke to his disciples as, on the last day of his public ministry, he stood before them in the flesh and responded to their questions concerning the signs of his coming in glory in the clouds of heaven, to fulfill the promises he had made concerning the redemption and also the restoration of the scattered Israel. (See D&C 45:16-17.)

Conditions foreseen

He first told them, as he stood with them there on the Mount of Olives, concerning the destruction of Jerusalem, and that from there a remnant of Israel would "be scattered among all nations;

"But [he added] they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

"And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, . . ." (D&C 45:24-26.)

"And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; . . ." (v. 28.)

"And there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land.

"But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die.

"And there shall be earthquakes also in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword, one against another, and they will kill one another.

"And now, [said the Lord to the Prophet Joseph Smith, to whom he revealed and restated these things anew] when I . . . had spoken these words unto my disciples, they were troubled.

"And I said unto them: *Be not troubled*, for, when all these things shall come to pass, ye may know that the promises which have been made unto you shall be fulfilled." (vss. 31-35. Italics added.)

Joseph Smith was informed

The fact that the Lord recounted these predictions to the Prophet Joseph in 1831 surely emphasizes their importance to us. And since the disciples were troubled when they were but being told of these calamities to come far in the future, it is no wonder that we are troubled as we witness their occurrence.

But to proceed with the rest of what the Lord told his disciples:

"And . . . it shall be with them like unto a parable which I will show you—

"Ye look and behold the fig-trees, and ye see them with your eyes, and ye say when they begin to shoot forth, and their leaves are yet tender, that summer is now nigh at hand;

"Even so it shall be in that day when they shall see all these things, then shall they know that the hour is nigh.

"And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man.

"And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath." (vss. 36-40.)

"And then they shall look for me, and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory; with all the holy angels; and he that watches not for me shall be cut off." (v. 44.)

But before they are cut off, the promised redemption and gathering—the assurance of which was to comfort his disciples both then and now—are to be fulfilled. This is the way the Savior put it:

"But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept shall come forth to meet me in the cloud.

"Wherefore, if ye have slept in peace blessed are you; for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected; and the saints shall come forth from the four quarters of the earth." (vss. 45-46.)

"Be Not Troubled"

It was in the light of Christ's foreknowledge of this glorious consummation that he said to his disciples, "be not troubled."

"Then," he continued (that is, after the redemption and the gathering), "shall the arm of the Lord fall upon the nations.

"And then shall the Lord set his foot upon this mount [he was standing on the Mount of Olives], and it shall cleave in twain, and the earth shall tremble, and reel to and fro, and the heavens also shall shake.

"And the Lord shall utter his voice, and all the ends of the earth shall hear it; and the nations of the earth shall mourn, and they that have laughed shall see their folly.

"And calamity shall cover the mocker, and the scorner shall be consumed; and they that have watched for iniquity shall be hewn down and cast into the fire." (vss. 47-50.)

"And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins.

"For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day.

"And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

"For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and

their lawgiver." (vss. 56-59.)

I hope we are all familiar with these words of the Lord and with his predictions concerning other coming events, such as the building of the new Jerusalem and the redemption of the old, the return of Enoch's Zion, and Christ's millennial reign.

Not only do I hope that we are familiar with these coming events; I hope also that we keep the vision of them continually before our minds. This I do because upon a knowledge of them, and an assurance of their reality and a witness that each of us may have part therein, rests the efficacy of Christ's admonition, "be not troubled."

It has always been faith in a lofty goal and confidence that it may be attained that have held people on the rugged course to high attainment. It was the assurance that they could obtain the land flowing with "milk and honey" that held Moses to the task of leading Israel through the wilderness. It was faith that they could obtain the "land choice above all others" (see 1 Ne. 2:20) that led Lehi and his colony through the desert and across the sea. It was the vision of Zion as it shall yet be that sustained the pioneers as they trudged across the plains. Paul says that even Jesus himself endured the cross "for the joy that was set before him." (Heb. 12:2.)

Meet stresses with faith in God

If we are to remain on course through the stresses of the rising storm, it is imperative that we have a similar sustaining and motivating goal. The Lord has given us no reason to think it will be easy to stay on course. As a matter of fact, he said that deception would become so persuasive that if it were possible, the very elect shall be deceived. (Matt. 24:24.) Neither has he promised that the impending calamities will be miraculously turned aside nor that through the wisdom of men they can be averted. They are upon us because men have refused to be led by the living God. Generally speaking, men have rejected him and have chosen to put their trust in their own wisdom. In this they have made a terrible, tragic mistake. All history vindicates, and coming events will vindicate, the prophet's statement, "Cursed is he that putteth his trust in the arm of flesh." (See 2 Ne. 4:34.)

Warning us of the consequences of our present course and identifying the cause of our troubles, the Lord said, as early as November 1, 1831:

"Hearken, O ye people of my church, . . . Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men. . . ." (D&C 1:1-2.)

". . . that all that will hear may hear:

"Prepare ye!"

"Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

"And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth." (vss. 11-13.)

And what had brought the inhabitants of the earth to such a predicament?

". . . they have strayed from mine ordinances [said the Lord], and have broken mine everlasting covenant;

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world. . . ." (D&C 1:15-16.)

"Establish his righteousness"

Since man's failure "to seek the Lord to establish his righteousness" is the cause of his troubles, is it not obvious that the remedy is for him to reverse his course?—that is, "seek the Lord to establish his righteousness." Such is the clear implication of the next statement of the Lord in this revelation:

"Wherefore, I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world. . . ." (D&C 1:17-18.)

" 'Light' came with the restoration"

The commandments given, which were to be and which ever since have been proclaimed to the world, were given in connection with the restoration of the gospel of Jesus Christ—the light that the Lord told his disciples would break forth among men when the times of the Gentiles should come in. It was restored to earth, he said, "to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me." (D&C 45:9.)

In it are revealed the ordinances from which men have strayed and the everlasting covenant that they have broken. It also instructs men how they must "seek the Lord to establish his righteousness. . . ." (See D&C 1:16.)

Basis for hope and courage

Now, the basis for the hope and courage that will keep us from being troubled does not lie in the expectation that enough people will accept and obey the restored gospel to turn aside the oncoming calamities. Nor does it depend upon any such contingency. As already indicated, it lies in the assurance that everyone who will accept and obey the restored gospel of Jesus Christ shall reap the promised rewards, and this regardless of what others do. And certain it is that those who receive the blessings will have to prevail against great opposition, for the world in general is not improving. It is ripening in iniquity.

As early as January 2, 1831, the Lord declared:

". . . all flesh is corrupted before me; and the powers of darkness prevail upon the earth, among the children of men, . . .

". . . eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned. . . ." (D&C 38:11-12.)

About two years later he said again upon the subject:

"Behold, verily I say unto you, the angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields;

"But the Lord saith unto them, pluck not up the tares while the blade is yet tender . . . lest you destroy the wheat also.

"Therefore, let the wheat and the tares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo, the tares are bound in bundles and the field remaineth to be burned." (D&C 86:5-7.)

President Woodruff's testimony

Sixty-five years later, President Woodruff, then the mouthpiece of the Almighty on the earth, said:

"I want to bear testimony . . . that the day is come when those angels are privileged to go forth and commence their work. They are laboring in the United States of America; they are laboring among the nations of the earth; and they will continue. . . . We need not marvel or wonder at anything that is transpiring in the earth. . . . We cannot draw a veil over the events that await this generation. No man that is inspired by the spirit and power of God can close his ears, his eyes or his lips to these things." (*Millennial Star*, Vol. 58, pp. 738-9, Nov. 10, 1896.)

In confirmation of this testimony, the tempo of wickedness and destruction has been greatly accelerated since President Woodruff spoke those words, and so has the gathering in of the wheat. Even now the tares are binding themselves in bundles, making ready for the field to be burned.

Mature faith, a source of strength and courage

Naturally, believing Christians, even those who have a mature faith in the gospel, are concerned and disturbed by the lowering clouds on the horizon. But they need not be surprised or frantic about their portent, for, as has already been said, at the very beginning of this last dispensation the Lord made it abundantly clear that through the tribulations and calamity that he foresaw and foretold and that we now

see coming upon us, there would be a people who, through acceptance and obedience to the gospel, would be able to recognize and resist the powers of evil, build up the promised Zion, and prepare to meet the Christ and be with him in the blessed millennium. And we know further that it is possible for every one of us, who will, to have a place among those people. It is this assurance and this expectation that gives us understanding of the Lord's admonition, "be not troubled."

And now I close with this quotation from the Master:

". . . labor ye, labor ye in my vineyard for the last time—for the last time call upon the inhabitants of the earth.

"For in mine own due time will I come upon the earth in judgment, and my people shall be redeemed and shall reign with me on earth.

"For the great Millennium, of which I have spoken by the mouth of my servants, shall come. . . .

"Hearken ye to these words. Behold, I am Jesus Christ, the Savior of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds." (D&C 43:28-30, 34.)

I bear my witness to the truth of these sayings. I know they are true, that we are living in those days and seeing the signs just preceding the coming of the Redeemer. That we may live the gospel of Jesus Christ and "be not troubled," I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

Elder Marion G. Romney of the Council of the Twelve has just spoken to us.

The Tabernacle Choir will now sing, "To God On High," following which we shall have a brief organ interlude, and the choir and congregation will then join in singing, "High on the Mountain Top a Banner is Unfurled."

Singing: "To God on High," by the Tabernacle Choir.

Singing by the Choir and congregation: "High On the Mountain Top."

President Hugh B. Brown:

For the benefit of the television and radio audience we again announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, in the third session of the 136th Semi-Annual Conference of the Church.

Elder Richard L. Evans of the Council of the Twelve will now address us.

Elder Richard L. Evans
Of the Council of the Twelve

President McKay and my brethren and sisters:

Gratefully I have come to know the worth of people worldwide, and I see no need for any other salutation—except my brethren and sisters, pertaining to all people.

God intends that righteousness succeed

In turning today to a series of separate and yet related subjects, there comes to mind a sentence I have quoted many times in many places since I first read it some months ago. It comes from Albert Camus, who said: "Conscious of the fact that I cannot separate myself from the time in which I am living, I have decided to become a part of it."

The facts of our time are here to face. They are both encouraging and discouraging. They include much of the best the world has ever known, and problems so complex as to discourage all who have a responsible awareness of them.

And yet here we are on earth, with the God-given gift of life, with the opportunity of living here and now, not at some other time, but in this time, with these people, with these

problems, with great purpose, great opportunities, great responsibilities.

And with all the problems, with all the uncertainties, all the loosening of moral foundations, all the rationalizing of principles, all the doubts expressed about life's purpose, I should like to begin with a simple declaration: If we live the gospel, if we keep our standards, if we keep the commandments, if we prepare ourselves, if we keep prayerfully close to our Father in heaven and to his Church, we can live in the world, and serve and succeed. And the Lord God never intended that we should do anything but succeed. That is what he sent us here for; that is his work and his glory, as it is of any father pertaining to his children—that they shall be happy and useful and righteous, and realize success.

And I should like to mention some specific things that are essential to success:

Discouragement can be dispelled

One pertains to preparation, and this more particularly pertains to young people. Young people become discouraged. They see the distance between where they are and where they want to be. They look at the long years of preparation and sometimes give up too easily. The fact is that the mind of man is infinite, and anyone who does less than prepare himself solidly for useful and significant service is exceedingly shortsighted and wasteful in a most deplorable way.

From a church welfare bulletin of some years ago (Bulletin 112, June 1961), I recall this counsel, as sound and urgent today as ever it was, or perhaps more so:

(1) Obtain sufficient education and training to qualify for positions that will produce adequate income.

(2) Live within income and accumulate savings.

(3) Avoid excessive debt.

To summarize, this says:

Prepare well, save something, avoid the slavery of debt (and all other kinds of slavery also, of which there is an infinite variety).

Seek education

As to the first of these points: "Obtain sufficient education and training to qualify for positions that will produce adequate income." In these days, there are more ways to acquire an adequate education than there ever were before, and those who are determined to do so can usually find some way to acquire such education as they are willing to take. It may be difficult, it may take longer, but there *are* ways and means, and those who want to prepare and improve can prepare and improve.

The needs are great, the opportunities are limitless, and the mind of man is capable of much more than we have ever used it for. We believe that the glory of God is intelligence. We believe that it is literally impossible to be saved in ignorance. We believe that education is an obligation.

Emerson said: "The future belongs to those who prepare for it." Our families, the Church, the community, the nation, the kingdom of God are better served by the best-prepared people. Preparation and knowledge, *with* faithfulness, are infinitely better than just faithfulness alone. And those who drop out for trivial reasons, those who cease to learn, those who don't continue to try to increase their competence are, I believe, failing to do their full duty.

Mediocrity, no virtue

I would challenge young men and women to succeed. I see no virtue in mediocrity. The Lord God gave man the earth and told him to subdue it, and he isn't likely to subdue it with a dull instrument. I would say to this generation, old and young: In faithfulness and righteousness, prepare and improve yourselves for service. And I am not speaking of theoretical or academic knowledge only. Acquire skills, develop talents, increase competence in such useful fields as you are best fitted for. Improve and serve with mind and hands and heart. Your families will be better, the world will be better, your country and the kingdom of God will be better for your doing so. This is not a time for un-

preparedness. Dull tools are not much in demand. We had better sharpen ourselves.

Avoid debt and waste

Now as to saving something, and the matter of debt, and meeting obligations: Old fashioned as it may seem, there is much self-respect and assurance in saving something, in having something set aside. It isn't wise, and it never was, to spend everything, or to live beyond the reasonable possibility of paying, or to mortgage the future, except for urgent necessities. There is no man who is not likely to meet an emergency. Something saved, something in reserve, brings self-respect and assurance. And paying obligations is, of course, a matter of simple honesty.

Tithing and fast offerings

I would say also that we ought to be able comfortably to face our Father in heaven in the matter of paying our tithes and offerings. I cannot perhaps prove it mathematically, but I can prove in my own observations and experience that the full and honest payment of tithing and the meeting of obligations to the Church and to God bring blessings and peace and assurance—both material and spiritual assurance that cannot otherwise be accounted for.

And in this context let me say that the commandments have not been repealed—not those pertaining to loving the Lord God, or taking his name in vain, or loving our fellowmen; not those pertaining to keeping the Sabbath day holy; not those pertaining to parents and children and the honor they owe each other; not those pertaining to taking life; not those pertaining to stealing or coveting or bearing false witness; not those pertaining to morality and adultery and personal purity.

". . . let virtue garnish thy thoughts unceasingly," the Lord has said to us; "then shall thy confidence wax strong in the presence of God. . . ." (D&C 121:45.) How heartbreaking it would be to feel shame in his presence. How wonderful to feel confidence in the presence of God, or in our own presence, or in the presence of our loved ones and others, to live with a sense of rightness and honesty, to live without a sense of shame.

No commandments repealed; all are in force

Despite all cynicism and so-called sophistication, the commandments are still in force. There are causes and consequences in all things, and there is only one acceptable way to live; that is in faith and faithfulness, keeping the commandments, living the standards, working earnestly and honestly, being loyal to trust, not defrauding, not misrepresenting, not with short measure—but preparing, learning, improving, becoming increasingly competent, in honesty and honor. We have been given much. We have weighty responsibilities. We must be a light unto the world. If we are not, our darkness will be deeper.

Active interest in public affairs

Another thing for which I would plead would be for us to become more earnestly active in public affairs. I do not mean politics only, but would not exclude politics. We should be aware of the way the world is run, of the ways whereby laws and practices and policies are put into effect and by which our environment is conditioned; and we should have honorable and effective part in these processes, and be men among men. We must be a part of our own time. We can blame no one but ourselves for adverse results if we are not informed and active and effective, if we are indifferent or complacent in public and private affairs. I think it was Edmund Burke who said: "All that is necessary for evil to triumph is for good men to do nothing." And in all of this we need to be informed, to know the facts, to be forthright, to deal fairly.

We need humility

And always we need humility. Always we need to search ourselves, our minds, our hearts, our motives. The more knowledge, the more success, the more humility we need. Indeed, there

is much to keep us humble. Despite all learning and all accomplishment and all that men know, there is still the fact, as someone has reminded us, that "man owes his very existence here on earth to a six-inch layer of top soil and the fact that it rains." (Author unknown.) Life here is possible because of Divine Providence. And while men may learn and use the laws of nature, the laws of life, we are still children in understanding, children before the infinite and inscrutable wisdom that keeps creation in its course.

We may make much of man's orbiting in space—but why marvel so much, asked one observer. Haven't we been orbiting in space all our lives on a wonderful world? The Creator is still in command.

Much of my life is lived among those who are not of my faith, men and women of graciousness and sincerity and goodwill, whom I love and respect, worldwide. I have never been embarrassed by the standards of the Church. But I'm sure we would all lose the respect of many men, indeed of all men, if we were not true to our own faith and convictions. We disappoint our friends when we depart from our own principles.

There are commandments to keep, standards to live by, and eternal purposes and promises that we can count on.

Learn, prepare, improve, work, keep clean, become competent, live with honor and honesty; don't waste, don't be idle, don't drift; keep life balanced and pursue its purposes, and don't be unduly discouraged.

It isn't all as easy as it sounds. All men have problems. All of us personally have problems. There is no perfection on this earth, but there are still eternal truths that we can count on and for which we are accountable.

"How well can we learn the lessons of life"

"The important consideration is not how long we can live," said President Joseph F. Smith, "but how well we can learn the lessons of life, and discharge our duties and obligations to God and to one another. One of the main purposes of our existence is that we might conform to the image and likeness of him who sojourned in the flesh without blemish—immaculate, pure, and spotless!" (*Gospel Doctrine*, p. 270.)

This is our day

This is our day on earth. It isn't likely that we are going to be able to turn back the clock. It isn't likely that conditions in this world will ever again be just as once they were. Life moves in one direction only, and we move with it; but it is comforting and assuring to know that there is an overall prevailing plan and purpose, and that each of us has a part to perform, an eternal part in God's great purpose.

And as our fathers did before us, let us begin where we are with what we have, and be what we ought to be, and begin to go where we ought to go, to use our opportunities and energies, and to move forward, to have faith, to keep faith, to become part of things, to take public and civic responsibility, to keep an interest in government, in all the affairs and forces that run the world, to be a constructive and effective part of what shapes and moves men. It isn't enough to sit on the sidelines.

"Please God let us not live by default, . . . but by the acquisition of truth and dedication to it" (author unknown), to the realization of the God-given purposes of life, and the things that matter most.

"Conscious of the fact that I cannot separate myself from the time in which I am living, I have decided to become a part of it." (Attributed to Albert Camus, French journalist.)

And so this day I would plead with you, my beloved young friends of this generation, and also to us who are older, to prepare, to be competent, to succeed, to be an effective participating part of that which shapes the future before us, going forth with faith and confidence, not sacrificing principles, but being part of our own time.

Testimony: God lives

To my beloved friends everywhere, I leave you my witness that God lives,

that he is our eternal Father, that he made us in his own image, that he sent his Divine Son, our Savior and Redeemer, to teach us and to redeem us from death.

I leave you my witness that his work is with us, restored to earth for our time, for our guidance, for our assurance, for our success, and that as we live and learn and do his will and keep his commandments, we shall have everlasting life with our loved ones, which is the greatest assurance of the gospel, the greatest of God's gifts.

May his peace and blessing and guidance and protection be with you always, I pray in the name of our Lord and Savior, Jesus Christ. Amen.

President Hugh B. Brown:

He to whom you have just listened is Elder Richard L. Evans of the Council of the Twelve.

The Tabernacle Choir will now sing "Bless This House," following which there will be a brief organ interlude, and President Smith will be our concluding speaker.

Singing: "Bless This House," by the Tabernacle Choir.

President Hugh B. Brown:

President Joseph Fielding Smith, a counselor in the First Presidency of the Church, and President of the Quorum of the Twelve, will be our concluding speaker.

President Joseph Fielding Smith

Of the First Presidency and President of the Council of the Twelve

To be lifted up "at the last day"

According to the dictionary, chastity means "the quality or state of being chaste, free from sexual impurity—free in thought; modest, virtuous and free from vulgarity."

When the Savior was with the Nephites he emphasized this principle and said to them:

"And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

"Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

"Verily, verily, I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do that shall ye also do; for that which ye have seen me do even that shall ye do;

"Therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day." (3 Ne. 27:19-22.)

Need for repentance

From the observation that we make as we travel from one place to another and from what we read in the public press, we are of necessity forced to the conclusion that repentance from sin is extremely essential throughout the world today. There has seldom been a time in the history of mankind when sin was not prevalent and the violation of the divine commandment was almost, if not entirely, universal. We read in the sacred writings that it was not long after the children of Adam and Eve were grown that these children began to pair off and establish families in the earth, and the influence of Satan was felt among them, and they began to forget the teachings their parents had given them. Thus do the scriptures read:

"And Adam and Eve blessed the name of God, and they made all things known unto their sons and daughters.

"And Satan came among them, saying: I am also a son of God; and he

commanded them saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish." (Moses 5:12-13.)

Very frequently I have this question asked of me: "When Lucifer, or the devil, was cast out of heaven, why did the Lord permit him to come to this earth to tempt and torment mankind? Why did he not punish him by sending him to some other, but isolated, place with his angels?"

Mortality, time of testing

My answer has been that the Father permitted Lucifer to come here so that he could tempt us and test our faith. It is a divine decree, and one that is evidently essential, that we have this mortal probation; we are in it to be tested and proved to see if we can keep the commandments in the face of temptation or trial. Our Eternal Father did not place us here without some protection against sin and the temptations of Satan. In the very beginning Adam and Eve were definitely instructed in the way of salvation and were given strict commandments to serve the Lord and bring their children up in the light and truth of the gospel, the principles of which are essential to man's salvation. Evidently angels from heaven were their instructors, and while the record does not reveal the event, Eve was baptized as well as Adam. Let it be remembered that the Fall was not the terrible thing which so many good people believe it to have been and which is proclaimed quite generally in the so-called Christian world. It is customary for many religious teachers in the world to refer to the Fall as "man's shameful fall," and it is so recorded in the King James translation of the Bible. However, the Fall was an essential part of man's mortal probation. It is a mistaken notion that prevails quite generally in the world that Adam and Eve would have lived in a world of ease, with their posterity, free from temptation and sin, if that fruit had not been taken. The fact is very clear, nevertheless, that had Adam and Eve not partaken, the great gift of mortality would not have come to them. Moreover, they would have had no posterity, and the great commandment given to them by the Lord would not have been fulfilled.

The divine truth is that Adam and Eve were expected to do the very thing that they did. All of this was part of the divine plan.

This mortal life is a part of our eternal life. Adam's "transgression," and I place the word in quotation marks, was an essential act which opened the doors for the millions of spirits to come to this earth and receive bodies of flesh and bones preparatory to their eternal salvation and exaltation.

Mortality, therefore, is a part of the eternal plan in relation to the salvation and exaltation of the human family. Here we are tried, tempted, and proved to be either worthy of exaltation to thrones and kingdoms or partakers of his displeasure and thus assigned to some lesser kingdom.

Lehi, when giving counsel to his son Jacob, spoke by prophecy of the coming of the Son of God in the meridian of time and had this counsel for him:

Redemption through the Messiah

"Wherefore, redemption cometh in and through the Holy Messiah; for he is full of grace and truth.

"Behold he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered.

"Wherefore how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits and mercy, and grace of the Holy Messiah, who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise.

"Wherefore, he is the first-fruits unto God, inasmuch as he shall make intercession for all the children of men; and they that believe in him shall be saved.

"And because of the intercession for all, all men come unto God; wherefore, they stand in the presence of him to be judged of him according to the truth and holiness which is in him. Wherefore, the ends of the law which the Holy One hath given, unto the inflicting of the punishment which is affixed, which punishment that is affixed is in opposition to that of the happiness which is affixed, to answer the ends of the atonement—

"For it must needs be, that there is an opposition in all things. If not so, my first-born in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility.

"Wherefore, it must needs have been created for a thing of naught; wherefore there would have been no purpose in the end of its creation. Wherefore, this thing must needs destroy the wisdom of God and his eternal purposes, and also the power, and the mercy, and the justice of God." (2 Ne. 2:6-12.)

In course of time, so the scriptures say, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6:5.)

Judgments upon unrepentant

And thus, down through the ages, we discover, if we are willing to believe what is written in the scriptures, that judgments and destructions had to be poured out upon the wicked because they would not repent.

Not only were these punishments meted out to the inhabitants of the so-called Old World, but destructions awaited the inhabitants of this western world for the same cause. Through their prophets (I am speaking of the Nephites and Lamanites), they were constantly reminded that this land is "choice above all other lands, which the Lord God had preserved for a righteous people." (Eth. 2:7.)

God of wrath; God of Love

But we who live in the present day should take heed and profit by the experiences of those who have gone before and not fall into their grievous errors. We should remember that the same warnings have been given to us and "to all the inhabitants of the earth," that destruction awaits this age unless men refrain from wickedness and abominations. Let us not forget that the Lord said it should be in this day as it was in the days of Noah. We should remember also that he is still a "God of wrath" as well as a "God of love," and that he has promised to pour out his wrath upon the ungodly and to "take vengeance upon the wicked" who will not repent.

Not only did the ancient prophets predict that such should be the case in these latter days; the Lord has also spoken it in our own dispensation.

Fulfillment of prophecy

I want to bear testimony to this congregation, and to the heavens and the earth, that the day is come when those angels are privileged to go forth and commence their work. They are laboring in the United States of America; they are laboring among the nations of the earth; and they will continue. We need not marvel or wonder at anything that is transpiring in the earth. The world does not comprehend the revelations of God. It did not in the days of the Jews; yet all that the prophets had spoken concerning them came to pass. So in our day these things will come to pass. We cannot draw a veil over the events that await this generation. No man who is inspired by the Spirit and power of God can close his ears, his eyes, or his lips to these things.

The indignation of God

And thus we might quote indefinitely from the ancient prophets as well as from the prophets of this dispensation and even from the Lord himself, in relation to the troubles,

destructions, wars, and plagues which are to come upon the inhabitants of the earth—yes, even Zion also—unless the people repent. "The Lord's scourge," so he says, "shall pass over by night and by day, and the report thereof shall vex all people: yea it shall not be stayed until the Lord come;

"For the indignation of the Lord is kindled against their abominations and all their wicked works."

But the promise has been made to Zion and the pure in heart, that they shall escape if they "observe to do all things whatsoever I [the Lord] have commanded. . . ." (D&C 97:23-25.)

What is here given will suffice as a warning to a "perverse generation" and to remind the members of the Church that the Lord has said:

"Even so it shall be in that day when they shall see all these things, then shall they know that the hour is nigh.

"And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man.

"And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath.

"And they shall behold blood, and fire, and vapors of smoke." (D&C 45:38-41.)

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

"For as a snare shall it come on all them that dwell on the face of the whole earth.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21:34-36.)

May we walk in paths of righteousness for his name's sake is my prayer, in the name of Jesus Christ. Amen.

President Hugh B. Brown:

President Joseph Fielding Smith of the First Presidency has just given the concluding address.

We shall conclude this session of the Conference with the Tabernacle Choir singing "Hallelujah" with Richard P. Condie conducting.

Following the singing the benediction will be pronounced by Elder Clyde M. Lunceford, president of the West Sharon Stake, and this Conference will then be adjourned until 2:00 this afternoon.

We are most grateful for the warm response from the managers and operators of over 200 television and radio stations in offering their facilities as a public service to make the proceedings of this Conference available to millions throughout many areas of the world. We wish to express our appreciation of the attendance here of educators, government officials, Church officials, and all visitors and members who have attended this service.

Singing: "Hallelujah" by the Tabernacle Choir.

Benediction by President Clyde M. Lunceford, West Sharon Stake.

SECOND DAY

AFTERNOON MEETING

FOURTH SESSION

President Joseph Fielding Smith:

At the commencement of this session of the Conference, President McKay is not with us but he is watching these exercises at his home.

For the information of those who are tuned in by radio or television, we are pleased to announce that we are assembled in the historic Tabernacle on Temple Square in Salt Lake City, in the fourth session of the 136th

Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

These services are being broadcast in the Assembly Hall by television. Those standing in the doorways of this building may find seats in the Assembly Hall if they wish to do so.

This session of the Conference will be broadcast as a public service over television and radio. The names of the stations were announced prior to the beginning of this meeting. We again express appreciation for the service that is being rendered by these stations. This morning's session, in addition to being broadcast direct, was video-taped for release to many television stations tomorrow morning to the eastern and central parts of the United States, and also in Hawaii.

Both of the sessions today will be re-broadcast over KSL Radio and KIRO Radio at Seattle Sunday morning starting at one o'clock, and will be heard in many parts of the United States and the world.

We are pleased that this morning's session will reach a vast audience of listeners, both in the United States and abroad over the Church-owned short-wave station WNYW with headquarters in New York.

We are pleased to note the attendance this afternoon of special guests, prominent state and city officials, and leaders in educational circles. We extend a hearty welcome to them.

We are also pleased to welcome our stake, ward and temple authorities and general auxiliary officers of the Church.

President McKay joins us in extending a most cordial welcome to our vast unseen audience, and to all who are gathered in this historic building.

The singing for this afternoon's session will be furnished by the Relief Society Singing Mothers from the Northwest Region, conducted by Florence Jepperson Madsen, with Robert Cundick at the organ.

We are exceedingly pleased to have these sisters with us this afternoon, and extend a hearty welcome to them.

We will begin this service by the chorus singing, "Send Out Thy Light," and the invocation will be offered by Elder Justin B. Lillywhite, president of the Fullerton (California) Stake of Zion.

Singing: "Send Out Thy Light."

Invocation by President Justin B. Lillywhite of the Fullerton Stake.

President Joseph Fielding Smith:

The invocation was just offered by President Justin B. Lillywhite of the Fullerton Stake.

The Relief Society Singing Mothers will now favor us with "How Lovely Is Thy Dwelling Place," conducted by Sister Madsen.

After the singing, our first speaker will be Elder Gordon B. Hinckley of the Council of the Twelve.

Singing: "How Lovely Is Thy Dwelling Place."

Elder Gordon B. Hinckley of the Council of the Twelve will be our first speaker, and he will be followed by Bishop John H. Vandenberg.

Elder Gordon B. Hinckley
Of the Council of the Twelve

I am grateful for the inspirational music of these lovely women.

Conference meetings in Viet Nam

As we sit here in security and comfort this beautiful autumn day, my thoughts reach across the vast stretches of the Pacific to our brethren in Viet Nam. It is early Sunday morning there. Many of those who can be excused from war duties will soon gather for their Sunday meetings. The only room available to them in Saigon

will be crowded to capacity. Other meetings will be held in Bien Hoa, Phu Loi, Cam Ranh Bay, Bac Lieu, Chu Lai, Plei Ku, and a score of other places with strange-sounding names. Most of those in attendance will be in uniform. With grateful hearts they are likely to sing, "We thank thee, O God, for a prophet." They will pray for us who are here assembled in conference. They will renew their covenants with the Lord as they partake of the emblems of his sacrifice. They will study his word. They will comfort and sustain one another.

Our men in the armed services

I have thought that I would like to use this opportunity, if the Spirit will give me inspiration, to speak a few words concerning our men in the armed services the world over—whether in the service of the United States or other nations—Great Britain, Australia, New Zealand, Korea, the Philippines, and others.

I should like to speak a word of assurance to mothers and fathers, many of whom are sick with worry concerning their sons. I should like to extend an invitation to those of our young men in service who may not be actively associated with the Church. I should like to express appreciation to those of our brethren who have done so much to bring a measure of peace to the hearts of many others with whom they are associated while in the service of their respective countries.

In the United States growing numbers of our young men are being inducted. Draft requirements have swelled tremendously during the past few months, and there is no indication that they will be substantially lessened in the near future.

Many thousands of young men of the Church are now in military service, and more are entering every week. Sorrow and anxiety and gnawing fear concerning loved ones afflict the homes of many of our people.

The word that most strikes fear in the heart of a mother these days is Viet Nam. It is a land so far away. The heat is oppressive. The jungle is so dark. Everything is so strange. Is the Church there, they anxiously ask?

Some few weeks ago a mother called me. She said that her son was in the Marine Corps. She inquired whether there was a branch of the Church anywhere in South Viet Nam. I assured her that there are many groups and branches and told her how her son could find the one nearest his base.

"The Church is here"

A few days later she called back and said that she had just received a letter that she would like to read. He had written: "Mother, don't worry about me any more. I've found the Church. Your prayers have been answered. This morning seven of us found a place where we could be off by ourselves. We sang the hymns we sing at home, but they had a new meaning for us. We administered the sacrament, and I have never appreciated it so much. We read together the Book of Mormon, and we bore testimony one to another. Don't worry about me. The Church is here, and I'm in the Church."

I join with you in a prayer that peace will soon come to that troubled part of the world. I would earnestly hope that your sons will not be called to serve in those hot, fearsome battlegrounds; but in case orders take them there, I want to assure you that they may find the Church operating under the direction of devoted and faithful men.

South Viet Nam in Southern Far East Mission

South Viet Nam is a zone of the Southern Far East Mission. There are four such zones in that mission: Taiwan, or the Republic of China; the Philippines; Hong Kong; and South Viet Nam. Presiding over the South Viet Nam Zone is a presidency of three worthy men, and under them are three district presidencies, each consisting of three worthy men. Within these districts are nearly thirty branches or groups, each with a president or presidency.

Three Mormon chaplains are stationed there, and a fourth is assigned to go there. No more devoted or capable members of the Church will be

found anywhere in the world. May I read a few lines from one of them, our zone president, Major Rozsa. These words were penned as he rode a C-47 over the bomb-cratered jungle of that embattled land. He says:

Priesthood leaders in Viet Nam

"Viet Nam, in many ways, is a wonderful experience for our LDS brothers and sisters. I have never been amongst more choice men and women in the gospel than those serving here in Viet Nam. I have never seen so much priesthood talent assembled in one area, except at conference time in Salt Lake City, as I have witnessed in Viet Nam. We have numerous brethren who have served as bishops, in bishoprics, on high councils, as branch presidents, and in other offices. I firmly believe that those priesthood bearers who remain faithful and serve their country and the Lord while in Viet Nam will provide a great potential leadership within the Church.

"Our priesthood holders face a life in Viet Nam that is different from anything they have known elsewhere. The fighting is different, the political situation is different, the controversies over our presence in Viet Nam are unparalleled in past conflicts—controversies among our fellow Americans at home, and the constant temptations that lead to immorality and moral decay, are more pronounced here than I have witnessed in other lands during other conflicts.

"Our men and women are being tried in a refiner's fire. Those who remain true will have made great strides toward the kingdom of God." Such is the estimate of Major Rozsa.

Now listen to the words of another young man in a remote battle area: "I've just attended services held in a tent here on base. . . . I'm only a deacon, but I have come to learn that in our Church . . . everyone seems to help everyone else as brothers and sisters should. . . . This group may be small in number but it is large in faith. I attended an hour-long service this morning and I'm proud to tell you even though we are [many thousands of] miles away from our home, Church, and loved ones, we still believe in the gospel and bear our testimonies with sincere faith."

Let me give you another snatch from a letter: "I'm thankful," this young officer in a commando unit writes, "for the Church here in Viet Nam. It has really been a great help to me. It's been here in times of need when we come under mortar and recoilless rifle attack. I'm thankful that I know about the plan of salvation and what to expect after death, because it has really been a source of strength for me."

Invitation to be active

This leads me to a second point I wish to mention—an invitation to our young men over there who may not have become actively associated with the Church. You need the Church and the Church needs you. The individual there must seek out the Church. A systematic effort is made to find all Church members, but it is not easy under present circumstances. There are more than 300,000 Americans there, among whom it is estimated there may be 3,000 members of the Church. You families, you fathers and mothers, urge your sons to look for the Church. Or you may write to our brethren there concerning your boys. A pair of dedicated home teachers will call on that son or brother and extend him an invitation with all the solicitude that home teachers in your ward would exercise.

Fellowship of priesthood a priceless blessing

And to you young men who may be sent to that distant part of the world, may I extend an invitation in behalf of your brethren in Viet Nam, that you make your presence known. The fellowship in the priesthood you will enjoy will prove to be a priceless blessing in your life. It will bring you the association of good men—of great men who love the Lord and who love their fellowmen. You will find happiness in such company; and more important, you will be protected from those evils which, if partaken of, will inevitably bring sorrow and regret all your days. And you will be prompted

to participate in new and enriching opportunities for service. Listen to the words of a letter written by a young man in that area where there is much of evil, of bloodshed, of tragedy:

Comrades in arms taught the Gospel

"The two of us," he writes, "have been teaching the gospel to our associates. We've taught Vietnamese, Koreans, Chinese, Filipinos, and Americans and have been having really wonderful and gratifying results. Every baptismal that is held we have people ready for baptism. Right now we are using five Vietnamese, who have already joined the Church, as interpreters, and this is surely an experience teaching these people . . . with an interpreter. It takes a lot more explaining to get a point across, but you can always see and feel the Holy Ghost working with us. . . . Right at the present time we have sixteen people that we are teaching. Six of them have committed themselves to be baptized October 8."

And from another letter: "Last night I interviewed a young man for baptism who had been taught the gospel by one of our recent converts. We will hold his baptismal service tomorrow in the South China Sea."

Priesthood administers to the wounded

Nor is this matter of sharing the gospel with their associates the only thing for which I extend the appreciation of the entire Church and of many others who are the beneficiaries of their inspired and selfless service. One of our chaplains writes: "I again visited C-Med last night. We had two LDS casualties brought in. . . . Both were in the intensive-care wards. I took Elder Richard Southard with me, and we anointed and blessed them, as well as a badly wounded Episcopalian boy and a Baptist boy, who requested a blessing from us as they were in the same ward. We also anointed and blessed a small Vietnamese child who had been wounded, while its heartbroken mother sat on the bed weeping."

This great spirit in our men who have gone to war as citizens of the nations of which they are a part is almost as old as the Church. More than a century ago British members of the Church had what they called the "floating branch" among sailors in the Mediterranean. There was also an "expeditionary branch" of our British brethren during the Crimean War of the 1850's.

Twenty thousand native members in Far East

We now have approximately 20,000 native members of the Church in the Far East—some 3,000 in Korea, 10,000 in Japan and Okinawa, 6,000 Chinese in Taiwan and Hong Kong, and a thousand Filipinos. This marvelous Church membership is the sweet fruit of the simple, quiet work begun by our servicemen stationed in these lands who initially taught the gospel there, first by their example and secondly by their precepts, and in so doing they opened the way for the coming of missionaries, for whose coming they had pleaded.

Laying foundations for great work

I am confident that today, out of the misery of that fearful, tragic, vicious war in Southeast Asia, will come some measure of good as the Lord, working through faithful men, turns the evil snares of the adversary to blessings in the lives of many of his children.

As I think of our brethren, there come to mind these great words of promise given through revelation in the year 1831: "Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great.

"Behold, the Lord requireth the heart and a willing mind." (D&C 64: 33-34.)

To our brethren over there I extend our appreciation and invoke upon you the blessings of the Lord, that you may be encouraged in your faith, that you may be protected in your duties, and that you may have cause to rejoice in the midst of sorrow as you share with others the precious gift of the faith that is yours. God bless you, my dear

brethren, this Sabbath day, as the sun rises over those distant embattled shores and you gather together to worship in the name of him whose peace must come, if peace is to come at all, even Jesus Christ. Amen.

President Joseph Fielding Smith:

We have just listened to Elder Gordon B. Hinckley of the Council of the Twelve.

Elder John H. Vandenberg, Presiding Bishop of the Church, will now address us. He will be followed by Elder Franklin D. Richards, Assistant to the Twelve.

Bishop Vandenberg:

Bishop John H. Vandenberg
Presiding Bishop

Under the heading of "Vital Statistics" in the daily newspaper, there are listed the names of those happy men and women who have received licenses to enter into the holy state of matrimony. There are also listed under the same heading those unhappy individuals who have failed in matrimony and are now suing for divorce. Oftentimes, this is a longer list. One wonders what happened in the latter cases that brought their status from bliss to chaos.

The following excerpt from a letter written by a 16-year-old girl tells how family trouble may start:

"My dad and mother are good people, and I love them very much. We have family prayer but not very often any more because Mom and Dad are always fighting about money. We have lots of bills to pay each month, and my dad is working two jobs to make more money. I am wondering if it is all right for me, since I have a job at a drive-in, to give my money to my mother and skip tithing for a while?"

The young lady should be commended for her desires to help her parents, but the matter would not be helped by diverting her tithing to the cause.

Management of money

The answer to this family's problem is not necessarily more money. The need for more money is merely the symptom. The malady is excessive debt, caused by uncontrolled credit purchasing. The cure is a reappraisal of the income after allowing God's due, a survey of the amounts needed for the real necessities—shelter, food, clothing, health—and a calculation of the residue of income for the amortization of other indebtedness, with a resolve by all that no further credit purchases be made. It may even mean the forfeiture of some luxury items that should not have been purchased in the first place. Here I would caution people against borrowing more money to consolidate debts, thereby increasing their interest rates and extending their bondage.

Unwise indebtedness

Unwarrantable indebtedness is one of the curses of this day and age. It causes many people to live their lives in bondage. The lure of buying on time under the "easy payment plan" too often puts the millstone around the neck of the purchaser; and when once in the credit rut, it is very hard to get out. Sorrow, grief, divorce, and delinquency are all perpetuated by such foolishness.

When a family finds itself too far in debt, the atmosphere of discouragement enters the home, relationships become tense, tempers become short, and marital troubles begin to erupt. To meet the indebtedness, the mother may frequently leave her children to themselves while she finds employment out of the home. Irregularities in the home follow: service to God is disregarded, tithing is neglected, prayers become less frequent, persons begin to feel separated and apart from God and church, and the condition explained by Isaiah ensues:

". . . the Lord's hand is not shortened, that it cannot save; neither

his ear heavy, that it cannot hear;

"But . . . iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." (Isa. 59:1-2.)

Some weeks ago, discussing this subject at a stake conference, a judge said to me that from his experience on the bench, financial problems were, in the majority of cases, the real cause of marital failure.

A study was undertaken at one of our universities some years ago concerning the relationship of divorce with financial matters. It revealed that steady employment is a real factor in the success of marriage, that marriage becomes increasingly less stable when there is a disturbance in the family income, such as unemployment and work layoffs. (William J. Goode, *After Divorce* [Glencoe, Illinois: The Free Press, 1956], p. 54.)

Marriage and money management

Anyone contemplating marriage should certainly recognize that an adequate income is paramount. Young people need to prepare for this responsibility. Then the wise handling of that income would be to see that the outgo does not exceed the income, with a designated amount for reserve. Family financial disturbances come from inadequate planning, overbuying, poor vision, emotional immaturity, and lack of self-discipline. Getting in debt is largely an emotional decision rather than a rational one. Major purchases should not be made in a hurry; take a few months or years to think and plan. Marriage is a partnership arrangement between two individuals. Decisions should be made by the husband and wife jointly. They should talk financial matters over freely.

Because the home is the basic unit of society, its stability, sanctity, and harmony should be maintained. Our objective should be to help eradicate anything that tends to upset the equilibrium of the family unit.

Avoid debt

The admonition of our Church leaders has always been to stay out of unwarrantable debt. We should "shy away from debt as we would a plague" was the counsel of the late President J. Reuben Clark, Jr. He also warned: "To buy on the installment plan means to mortgage your future earnings. If, through sickness or death or through loss of work, the earnings cease, the property bought is lost, together with what has been put into it." President Joseph F. Smith said: "It is highly proper for the Latter-day Saints to get out of debt."

We ought not to allow financial problems to enter our homes to cause the family unit to deteriorate. We ought to hearken to the Savior as we build and establish our homes. I think his advice is a trustworthy guide for us today, for he said:

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

"Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

"Saying, This man began to build, and was not able to finish." (Luke 14:28-30.)

Organize within income

The principle here is: be sure you have a program to pay your way before you buy. It was sound 2,000 years ago; it is still a sound practice today.

Admittedly, there are so-called economists who plead for liberal use of credit. But as Charles Neal states in his book, *Sense with Dollars*: "If you fall for this hogwash and get yourself into financial trouble, the same economists will chide you for being 'economically illiterate' and hint that you are a threat to the free enterprise system, and the truth is, you would be." (Charles V. Neal, *Sense with Dollars* [Garden City, N. J.: Doubleday & Company, Inc., 1965].)

Costly credit leads to bondage

Our society has been pommeled with so many "easy credit" signs, and the lure of such has made many a covetous people. The Lord decreed on Mount Sinai: "Thou shalt not covet." Covet means, according to my

dictionary, "Eagerly desirous, especially inordinately desirous of possessions or wealth; grasping, avaricious, often eager to possess that to which one has no right." If you cannot pay for an article, you have no right to it.

Young couples should discipline themselves with the thought, "Don't try to get everything at once. Rome was not built in a day." And again, they should be reminded that there is no such thing as an "easy payment." All payments are hard-cash payments. Unwarrantable installment buying is a pit into which those who covet fall. Debt is the tyrannical master.

We read with abhorrence that years ago, in many parts of the world, it was a practice to place people in bondage and bring them to America to serve as bonded servants to their masters for a specified period of time. All their work and energies were used for the benefit of their master. The citizens of this country could not tolerate such a practice for long. It was this attitude for liberty that gave birth to this nation, a nation in which its citizens could be free from bondage. Yet, today many of our citizens are slaves to unwarrantable credit practices. They can free themselves *if they will.* Naturally, it isn't easy to break old habits, but obedience to the gospel principles should give an adequate incentive to get out of debt.

Productivity a valuable resource

Most individuals are endowed with production power. There is no substitute for personal production. True wealth is termed production, and there is only one basic, proper way to live: upon the fruits of one's own labor. Enjoyment of life comes through such a practice. Jesus stressed this principle in his parable of the talents when he said:

". . . he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five more.

"His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: *enter thou into the joy of thy lord.*" (Matt. 25:20-21. Italics added.)

Money wisdom learned at home

Providing for one's self and family is a sacred charge to the husband, for if he does not, he is considered by God worse than an infidel. To provide indicates that parents will teach their children, early in life, self-reliance, to abhor debt as a plague, how to earn income through industry, how to receive proper value for money expended, how to build reserves for schooling and missionary service, the value of interest rates, what it costs them when they pay, what it earns for them as they build their reserves. There seems to be only one place for children to learn these lessons, and that is in the home. Sylvester Kellerman, U. S. referee in bankruptcy at Louisville, Kentucky, calls to our attention:

"What we need is a basic course in economics for everybody. Money management should be taught in grade schools. Schools can teach children French in the second grade, but they can't teach them interest rates.

"People seldom see how much an item costs any more. It's how much a week. When people have trouble meeting their credit installments, they begin traveling from loan company to loan company. That's like trying to drink yourself sober."

Impossible to borrow oneself out of debt

It is impossible for anyone to borrow himself out of debt.

The declaration made by the Church that "work is to be . . . the ruling principle of the lives of church membership" should settle any questions we may have about the ever-growing feeling and belief that people can live off the public without laboring. (*Welfare Plan Handbook,* p. 1.)

Perhaps many of us need to take a good look at our own financial situation and philosophy, because I fear that many Latter-day Saints are being swept into the rising tide of financial insolvency. The virtues of thrift and saving need to be taught in our families. In accordance with the teachings of the Church, let us try to be free

of debt and have an adequate reserve of food, clothing, and money to meet an emergency. Remember the adage: "A family out of debt is out of danger."

Wise budgeting and tithing

Wise family budgeting begins with obeying the law of tithing, for the payment of tithing puts the mind at ease and alert to cope with other essentials of family financial matters. Publilius Syrus said: "When the mind rules wisely, money is a blessing"; hence, wisdom in spending can be a blessing to any family. Failure of a married couple to handle wisely and efficiently the thousands of dollars they receive and disburse during marriage may lead to the chaos and disaster of divorce and the listing of their marriage failure in the "vital statistics" column of the newspaper. This must not happen.

Since marriage is a fulfillment of a divine command, we should take God into our partnership with the implied promise that we will sustain him and his truth. Our homes must foster the lasting virtues of honesty, thrift, work, self-discipline, sacrifice, economy, obedience, production, and freedom from debt. These are important facets of the gospel of Jesus Christ, which gospel is "the power of God unto salvation to every one that believeth. . . ." (Rom. 1:16.)

May we catch its visions and blessings, I pray in the name of Jesus Christ. Amen.

President Joseph Fielding Smith:

We have just listened to Bishop John H. Vandenberg of the Presiding Bishopric.

Elder Franklin D. Richards, Assistant to the Twelve, will be the next speaker.

Elder Franklin D. Richards

Assistant to the Council of the Twelve

The "weak" and "simple" to proclaim the restoration

During the early history of the Church the Lord, in revelations to the Prophet Joseph Smith, explained that the fullness of his gospel would be restored and that it would be proclaimed by the weak and simple unto the ends of the world, and before kings and rulers (D&C 1:23), that he required their heart and a willing mind, and that they should not weary in well-doing. (D&C 64:33-34.)

And inasmuch as they are humble, they would be made strong, and blessed from on high, and receive knowledge from time to time.

They would have power to lay the foundation of this Church and to bring it forth out of obscurity and out of darkness. (D&C 1:28, 30.)

In these revelations the Lord explained his use of weak and simple instruments to proclaim his gospel. However, he gave them commandments that they might possess understanding and knowledge, receive power and become strong, thereby qualifying themselves to be effective servants.

The Prophet a witness

The Prophet Joseph Smith is the chief example. He was weak insofar as the learning of men is concerned; but because he was humble, obedient, and possessed a willing mind, he became a mighty and strong leader and witness of the divinity of our Lord and Savior Jesus Christ.

In all ages this has been the pattern for those who would succeed in the work of the ministry: humility, prayer, dedication, and a desire and willingness to learn the will of the Lord.

With the development and application of these qualities come knowledge, power, and strength.

Members become witnesses

Membership in The Church of Jesus Christ of Latter-day Saints provides many opportunities to participate in

the building of the kingdom of God, and what a great privilege this is. We should, therefore, have an impelling desire to be humble and become strong, that we might be worthy and able instruments—strong spiritually, morally, mentally, physically, financially, and in every other way.

I would like to discuss the development of these qualities with you.

Gospel changes lives of men

President McKay has told us that the purpose of the gospel is to change men's lives, to make bad men good and good men better, and to change human nature. The great joy received in missionary work is to witness the change that comes into the lives of converts as they learn these eternal truths and apply them in their lives.

Spiritual food is as essential as material food, and yet many are starving themselves spiritually.

In this latter day the Lord has reconfirmed that his "Spirit is sent forth into the world to enlighten the humble and contrite. . . ." (D&C 136:33.)

How enlightenment comes

How do we receive this enlightenment? We must, of course, be humble, but we have also been instructed to "seek . . . diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D&C 88:118.)

The scriptures a source

Let us remember that the best books include the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, as they contain the words of the Lord to his children.

In our studies we should also recognize the value of prayer and being submissive to inspiration from the Holy Ghost. The Holy Ghost is a great teacher and revealer of truth and will quicken our minds. Everyone who has received the Holy Ghost has the privilege of this source of enlightenment, providing he is living in such a way as to be in tune with the Spirit.

The Savior explained to the Prophet Joseph that "the glory of God is intelligence, or in other words, light and truth" (D&C 93:36); that "it is impossible for a man to be saved in ignorance" (D&C 131:6); and that "whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection." (D&C 130:18.)

The path is clearly defined—to seek diligently words of wisdom out of the best books by study and faith. Let us resolve today to study regularly the four standard works of the Church and other good books.

Apply truth to living

Then, as we are enlightened and learn the great eternal principles of truth, we have the responsibility of applying them in our lives. Activity in the Church opens up many avenues of service whereby we can apply these eternal principles. Through service we evidence our love of God and of our fellowmen.

We are told that as we are humble and do this, we will be endowed with power and receive growth and development, great joy and happiness.

This is the path to spiritual, moral, and mental power and strength.

Health, an advantage

Now let us consider the development of physical strength.

One of the outstanding blessings of this earth life is to obtain a body for our spirit to inhabit. Lucifer's great punishment was that he should not possess a body.

The Apostle Paul in writing to the Corinthian Saints said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16-17.)

Inasmuch as our body is the abode of our spirit, the offspring of God, we should make certain that we do not defile it. To this end the Lord has given us a specific Word of Wisdom by revelation.

This principle was given with a "promise, adapted to the capacity of

the weak and the weakest of all saints, who are or can be called saints." (D&C 89:3.) It contains a promise that "all saints who remember to keep and do these sayings, . . . shall receive health in their navel and marrow to their bones;

"Great treasures of knowledge"

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint." (D&C 89:18-20.)

We are counseled in this revelation to eat and drink those foods and drinks that are beneficial to our bodies and to refrain from taking anything into our bodies that is injurious or harmful. We can likewise protect our health by getting proper exercise and rest.

The Word of Wisdom is a basic law, and those who live the law will be strengthened in body and in mind.

Financial means. Avoid debt.

Now with reference to the development of financial strength: God has given us our free agency, but we are required to work for our sustenance, growth, and development.

We frequently refer to the gospel as "the gospel of work." This principle incorporates the necessity of sustaining ourselves and our families. To properly fulfill this requirement in this day, we must be financially responsible or strong. Being strong financially does not necessarily mean being wealthy with earthly possessions; it means possessing sufficient to meet our requirements and living within our income rather than overextending ourselves.

In modern revelation the Lord has given us these commandments: "Behold, it is said in my laws, or forbidden, to get in debt to thine enemies." (D&C 64:27.) "And again, verily I say unto you, concerning your debts—behold it is my will that you shall pay all your debts." (D&C 104: 78.)

President Brigham Young repeatedly counseled the Saints to get out of debt and stay out of debt. Other Latter-day Prophets have given similar counsel. President Joseph F. Smith told the Saints, "Get out of debt and keep out of debt, and then you will be financially as well as spiritually free."

President Heber J. Grant said in one of his sermons, "If there is any one thing that will bring peace and contentment into the human heart, and into the family, it is to live within our means; and if there is one thing that is grinding, and discouraging and disheartening, it is to have debts and obligations that one cannot meet." (*Relief Society Magazine*, Vol. 19, page 302.)

One of the Relief Society lessons deals with this subject, and the appropriate title is "Don't Let Your Yearnings Exceed Your Earnings." This lesson is certainly in line with the injunctions of the Lord to his people. Today much unhappiness results from financial problems; they are a major factor in unhappy marriages, many of which result in divorce.

Personal financial weaknesses come about primarily by unwise use of credit and obligating ourselves for more than we receive. This frequently brings about bankruptcy, and unfortunately, bankruptcies have greatly increased during the last few years.

Many business failures are likewise the result of overextension and inability to finance the enterprise properly.

I counsel you to get out of debt and stay out of debt, and if it is necessary to use credit, use it wisely and sparingly. Financial strength is realized by keeping God's commandments, one of which is the payment of an honest tithe, and by developing habits of work, thrift, and living within one's income.

Be strong spiritually, morally, mentally, physically

It is vital to our welfare and happiness that we be strong financially as well as spiritually, morally, mentally, and physically. In all ages men and women who have had important missions to perform possessed great strength. The trek to Utah of the Mormon pioneers, many of whom were our ancestors, was made by those

who were strong in purpose and in faith. They left us a noble heritage.

Today's problems are, in many respects, different from those confronting our pioneer forefathers. However, our problems are as real and important to us as their problems were to them, and it requires great strength and faith on the part of men, women, and children to successfully meet today's challenges.

We should consistently study the gospel, as it teaches us in simple terms how to develop this strength. These gospel principles are eternal. As we apply them in our lives, we are able to meet our challenges with purpose, faith, and vision, as did our forebears, and become strong instruments in the hands of the Lord in building the kingdom. Yes, as we do our part, the Lord will make us equal to the tasks that lie ahead.

I am grateful for my knowledge that God lives and that Jesus Christ is our Savior and Redeemer, that the gospel in its fullness was restored to earth through the Prophet Joseph Smith, and that we have a great Prophet at the head of the Church today, our beloved President David O. McKay. May the Lord bless and sustain him as he continues to inspire us and give us strength.

In October 1831 the Lord through revelation to the Prophet Joseph Smith said to William E. M'Lellin, ". . . he that is faithful shall be made strong in every place; and I, the Lord, will go with you." (D&C 66:8.)

Each of us has this same assurance: As we are faithful we shall be made strong in every place, and the Lord will go with us. May this be our great desire and blessing I pray in the name of Jesus Christ. Amen.

President Joseph Fielding Smith:

We have just listened to Elder Franklin D. Richards, Assistant to the Council of the Twelve.

We shall now hear from Elder Alma Sonne, one of the Assistants to the Twelve.

Elder Alma Sonne
Assistant to the Council of the Twelve

My brethren and sisters, I have just read the autobiography of Elder John A. Widtsoe in a book called *In a Sunlit Land*. I read from Chapter 15, entitled "Apostleship":

Testimony of John A. Widtsoe

"Since my boyhood I had known the restored gospel to be true. In my college days I had subjected it to every test known to me. Throughout my life it had made the days joyous. Doubt had fled. I possessed the Truth and understood, measurably, the pure and simple gospel of Jesus Christ.

"I had studied the gospel as carefully as any science. [And please remember that Brother Widtsoe was a scientist in his own right, so regarded in this country and across the sea in Europe.] The literature of the Church I had acquired and read. During my spare time, day by day, I had increased my gospel learning. And I had put gospel truth to work in my daily life, and had never found it wanting.

"The claims of Joseph Smith the Prophet had been examined and weighed. No scientific claim had received a more thorough analysis. Everywhere the divine mission of the latter-day prophet was confirmed.

"The restored Church has been compared with other churches. Doctrine for doctrine, principle for principle, organization for organization, the churches had been placed side by side.

"Compared with the churches of the world, the Church of Jesus Christ, as restored through Joseph Smith, stood like a field of ripening grain by the side of scattering stalks."

This was John A. Widtsoe's testimony, given to the world a short time before he passed on. It was based on investigation, research, and prayerful study.

Dr. Widtsoe was not deceived. He had not only "weighed and examined"

the claims of the Church; he had also introduced the saving principles into his life, as suggested by the Savior, when he said:

"My doctrine is not mine, but his that sent me.

Do the will of the Father and know the truth

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

This teaching is sound and logical. Those who live the gospel and introduce it into their daily lives will find no reason to deny its power to save and uplift mankind. The gospel teaches that life after death is a reality. There is a spirit world. The antedeluvians were there when Jesus taught the gospel among them.

It is a place of reunion when mortal life is ended. We will meet our loved ones there, and I believe we will recognize them and mingle with them. Death is not the end. It is a forward step in the program to bring us back to God, who is our Father.

Knowledge of truth grows with constant study

I was 16 years old when I first read the Book of Mormon. Each time I have read it since then, it has been more appealing, more satisfying, and more reassuring about the mystery of life and death and the purpose and objective of our sojourn in mortality.

The gospel plan is in operation in the world. It is being presented as it was 1,900 years ago, with similar results and manifestations.

From the beginning to the end, the Book of Mormon, which is at your disposal and mine, is a builder of faith in the true and living God and in his son, Jesus Christ. All of us need to strengthen our faith. It has given to the world a clearer concept of the Savior, his mission, and his position in the eternal plan to save and exalt God's children. Nothing has been brought forth during my life that has weakened my faith in that divine plan and in the story told by Joseph Smith the Prophet.

Slowly, but surely, prejudice and antagonism are breaking down, and the light of God's truth is penetrating the dark places of the earth. The criticism and bigotry of the past are melting away, and the purifying and ennobling power of the restored gospel is touching the hearts of humanity.

Today, 12,000 missionaries are inviting people everywhere to investigate the gospel message as thoroughly and carefully as did Elder John A. Widtsoe. He left no stone unturned to determine its validity and divinity.

Who will evaluate this great man's power and influence as a missionary in Europe and elsewhere? His literary contributions are tremendous, and his sermons and writings on gospel themes would fill volumes.

A progressive religion

The Church presents a progressive religion. We are constantly moving to higher ideals. We existed before we came to earth. Our future life is inseparably connected with this life here on earth.

Those who destroy the divinity of Christ must also contend with and destroy his servants, like Paul, the Apostle to the Gentiles; like the Book of Mormon, which is a witness to all men that Jesus is the Christ. The Apostle Paul provides the same convincing evidence as the Book of Mormon that Christ lived, that he died on the cross, and that he rose from the dead. Paul heard the voice of the Redeemer; he was baptized for the remission of his sins and became a messenger of life and salvation to the Jews and the Gentiles. This great man, a servant of God, as was Dr. John A. Widtsoe, has given purpose and significance to your life and mine. His message was from God, and God enlightens this world through the prophets whom he has chosen.

May our hearts go to God. May we be true and faithful and devoted to our sacred covenants, and may we do our part to build up his kingdom upon the earth, I pray in the name of Jesus Christ. Amen.

President Joseph Fielding Smith:

We have just listened to Elder Alma Sonne, Assistant to the Twelve.

The congregation and chorus will now join in singing "We Thank Thee, O God, for a Prophet," conducted by Sister Madsen.

After the singing, Bishop Victor L. Brown of the Presiding Bishopric will be our speaker.

Congregational Singing: "We Thank Thee, O God, for a Prophet."

We will now hear from Elder Victor L. Brown, second counselor in the Presiding Bishopric. He will be followed by Elder Eldred G. Smith, Patriarch to the Church.

Bishop Victor L. Brown

Of the Presiding Bishopric

The laws of Utah prohibit the use of firecrackers. In a neighboring state they are permitted. This summer, while visiting in this neighboring state, our 12-year-old son, with his friends, had great fun with his fireworks. We told him it would be necessary for him to dispose of all of the firecrackers before going home. This seemed rather silly to him. If it were legal in one town, why not in the next, only a few miles away? He finally complied.

Upon arriving home, he found a neighbor boy who still had some. The temptation was just too great, so he bought a few from his friend. What could it possibly hurt? Firecrackers aren't much fun unless you do something with them, which these boys set out to do.

This happened while his mother and I were away for the evening. Through some strange coincidence, a police officer found out about it, picked the boys up, and returned them home.

Can you imagine being 12 years old and having a policeman return you home for breaking the law?—particularly after having just graduated from Primary, where you had learned the twelfth Article of Faith, "We believe . . . in obeying, honoring, and sustaining the law," and having just been ordained a deacon in the Aaronic Priesthood, at which time you promised your bishop you would honor the priesthood, and also having just become a Boy Scout.

This was a traumatic experience indeed, and I am sure one that will never be forgotten by either of us.

As he sat there waiting in our living room for us to return home, the thought of having let down the bishop, his parents, and, above all, his Heavenly Father weighed heavily upon him. He wanted to tell us himself. He didn't want us to hear it from anyone else.

Notwithstanding the disappointment at his disobedience, which resulted in his breaking the law, my heart swelled with pride that he had the courage to voluntarily tell us of the trouble he had been in. There was no desire to deceive or mislead us.

A strong 12 year old takes responsibility

During the very serious discussion that followed his disclosure, it was implied that he had let others lead him and had not been strong enough to stand on his own feet. Then he said, "This is my responsibility. No one else is to blame."

It was only after I had assured him that the only purpose of relating this experience was to try to help someone else learn from his mistake that he gave his permission for me to use it today.

Respect for law, evidence of maturity

It seems to me that there are at least two lessons to be learned from this sad experience. The first one is quite obvious—the need to obey the law, no matter how small or unnecessary it may appear to be. In today's society, there are many who teach the philosophy that we have a right to break

those laws we do not agree with. If each segment of our society were to adopt this attitude, anarchy would run rampant, and chaos would reign.

One of the basic tenets of The Church of Jesus Christ of Latter-day Saints is found in the twelfth Article of Faith, written by the Prophet Joseph Smith on March 1, 1842: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." This, then, leaves no room for personal preference as to which laws we will obey.

Parents share responsibility

The second lesson is perhaps not quite so obvious, but it is, nevertheless, vitally important, and that is: as parents, we share the responsibility for the actions of our children, whether their actions be for good or ill. I suppose there are none of us who wouldn't acknowledge the successes of our children and perhaps feel some pride in having had something to do with their achievements, but what happens when they make mistakes? Quite a different reaction takes place. Too often we give vent to feelings of anger. Whereas we had a hand in their success, we deny, through our actions, any part in their failure.

Make truth-telling and honesty unselfish

What is the first thing that generally happens when a child or young person confesses a wrongdoing to his parents? Many times, a serious rebuke or perhaps even physical punishment results. This, of course, is the best way in the world to insure that hereafter the child will not confide in his parents. Seldom do we first think of the child's feelings and how the problem affects his life, but rather we feel that our pride is hurt or our reputation is damaged. I wonder how many mothers and fathers have said, "How can I possibly face my friends after this?" *Are our feelings and actions for the benefit of the child or ourselves?*

Becoming a parent is one of the greatest blessings and opportunities in life. With this blessing comes grave responsibility. The home is the most important unit in all society, and parents to a great measure establish the spirit of the home. No responsibility is greater than the rearing of our children. Sometimes no responsibility is more difficult. When they do as we wish, there is no problem, but when they are rebellious and disobedient, there is a problem. Sometimes this problem requires all of the patience, understanding, and long-suffering it is possible for parents to muster. This does not mean that wise discipline is not necessary; on the contrary, it is absolutely necessary.

There are those parents who will in effect abandon a child in trouble. Perhaps they have been rebellious and unruly and have caused many heartaches. When do they need a greater measure of love and reassurance that all is not lost? Certainly when they are in difficulty, particularly if it is serious.

Children in trouble are not alone

We parents need to examine our reaction to these children who get into trouble. If we are to display true love, we will think of the child's needs first and ourselves last.

I wonder about the judgment whereby we will be judged. You will recall the lesson taught us by the Savior regarding the prodigal son, who, after having wasted his life with riotous living, decided that he would return to his father's household.

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

"And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

"But the father said to his servants, Bring forth the best robe, and put it on him: and put a ring on his hand, and shoes on his feet:

"And bring hither the fatted calf, and kill it: and let us eat, and be merry:

"For this my son was dead, and is alive again: he was lost, and is found . . . ." (Luke 15:20-24.)

No one is "an island"

In a recent editorial in the *Church News*, a letter to the editor was published that to me has great significance in parent-child relationships. It reads:

"I had an experience a few nights ago which I feel I should mention to you.

"We had spent the evening at the cabin of some friends in upper Ogden Canyon, and as we drove home we found it necessary to telephone back to our friends at their cabin.

"Accordingly we spent a half hour or so looking for a telephone. While I was making the call, an attractive young girl approached my wife sitting in our car in the parking lot, and asked if we would give her a ride to Ogden [Utah].

"It developed that she had been offended and frightened by her boy friend at a picnic ground lower down in the canyon. She left his car and walked alone up the dark canyon looking for a telephone to call some friends to come for her.

"Being unsuccessful, and becoming more and more afraid, in desperation she approached a total stranger, my wife, for help.

"In the course of her conversation, she had said that she was afraid to call her parents as they would 'die' if they knew she was in this situation.

"She said, 'We are awfully religious: I don't suppose you are LDS, are you?'

"When my wife told her that I was a bishop, she exclaimed in relief: 'O, I did come to the right car, didn't I?'

"Two or three things impressed us about this experience:

"First, the long-shot coincidence of a bishop stopping at a public telephone booth around midnight in upper Ogden Canyon, and finding there a lovely LDS girl seeking help.

"Second, and more to the point, I was impressed by the fact that she was afraid to call her parents.

"Here was a girl of obvious courage, having dared to leave the car of her boy friend and walk up the dark canyon and approach a stranger for help, but yet without the courage to let her parents know of her danger and her need.

"It reminded me of how a friend some years ago told me that he had taken his daughters to one side and told them: 'Any time you need my help, wherever you are or under whatever conditions, all you need to do is call and I will come to you.'

"I have told my own daughter this, and the result has been that I have done a good deal of taxiing her and her friends around, but I have enjoyed every minute of it.

"I wonder if an effective editorial might be written urging parents to let their children know they love them and that they are ready to help under any conditions, and urging children to confide in their parents, and call on them whenever they may need help.

"Also, of course, young people should be cautioned to avoid getting into such situations in the first place." (*Church News*, September 10, 1966, p. 16.)

How to cope with maturing children

Dr. Dana L. Farnsworth, in an article entitled "Six Rules for Parents Who Want Their Youngsters to Grow Up Secure and Self-reliant," says:

"Whenever I talk to parent groups about their adolescent youngsters, one complaint invariably occupies much, if not most, of the discussion: 'Our children never tell us anything!' When communication lines break down between parents and children, unhappiness and even tragedy may result. For their part, parents may think and do all the wrong things and thus build a wall between themselves and their children that may never be removed. As for teen-agers, they may develop antagonism toward their parents that can trigger all sorts of things, such as a rush into too-early marriage to escape unhappiness at home. When they grow into adulthood, youngsters may always regard all persons in authority, such as bosses, with fear or mistrust.

Helpful rules

"In every case of broken communications, the trouble started many years before the child's adolescence. Unwittingly, parents themselves had begun snipping the wires when the children were young. You can keep

the lines intact, so that messages (and understanding) can move freely between the generations, in these ways [I shall quote only two of them]: . . .

"2. By curbing your temper. Frequent displays of great anger can so terrify a child that he withdraws emotionally from you. Justified irritation at something he does wrong is acceptable, and even beneficial, but uncontrollable rage is something else."

"6. By disciplining him properly and fairly when necessary. I know of no better way of showing a child he is truly loved than by firm discipline. And a child who knows he is loved is not likely to draw too far away from his family." (*This Week Magazine*, June 19, 1966.)

Now to conclude my story: Several days after the incident with the police officer, my son and I were discussing some of the social problems he would face in his first year at junior high school.

After explaining some of these problems, I expressed my faith in him that he would have the courage to withstand these temptations. He said, "You really have faith in me, even after I got into trouble with the law?"

May the Lord bless each parent with vision and understanding in their early years of parenthood so that they do not find it necessary to experiment on four or five children before arriving at an understanding of how to rear them wisely.

I know that God lives, that this is his Church and that he is the Father of the spirits of these choice children who have come to bless our homes. In the name of Jesus Christ. Amen.

President Joseph Fielding Smith:

Bishop Victor L. Brown of the Presiding Bishopric has just spoken to us.

Elder Eldred G. Smith, Patriarch to the Church, will now address us. He will be followed by Elder Marion D. Hanks of the First Council of Seventy.

Patriarch Eldred G. Smith

Patriarch to the Church

Since the dawn of history, civilizations have fallen or been destroyed when the people became ripened in iniquity. It seems that when we, as mortals, follow the path of least resistance, our moral standards fall rather than rise.

Wickedness in history

Genesis tells us of the conditions which preceded the flood. The book of Moses gives more detail. Noah preached to the people, calling them to repentance, but they mocked him and refused to listen. The Lord sent the flood in his anger against the wickedness of the people. Only Noah, his wife, and his three sons and their wives were saved—and that because of their righteousness.

Time and again throughout Bible and Book of Mormon history the wicked multitudes have been destroyed and only those who were the more righteous remained. Does this mean that God does not strive to help his people and to teach them? No! His prophets are preaching the word of God. Enoch preached to the wicked people with such success that they became righteous—so righteous, in fact, that the entire city of Zion "was not, for God received it up into his own bosom." (Moses 7:69.)

It is said that history repeats itself. If this is true, and I believe it is, then the Book of Mormon should be one of the most valuable records we have. It gives us a record of a people from their small beginning, through many generations, through growth and decay.

Here, then, we should find the answer to all the national problems of peace and war. What do we find? Look at the over-all story and we find a continual wave of peace with righteousness on the one hand and wars accompanied by, or the result of, unrighteousness on the other.

Promise to the righteous

The Book of Mormon early in the history records a great promise refer-

ring to the people who should possess this land (the Americas). The Lord made the promise that if they should "serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be *because* of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the *righteous* it shall be blessed *forever*." (2 Ne. 1:7. Italics added.) The word "forever" brings this promise to us in this day also.

This promise and warning is repeated often in the Book of Mormon. Yet, all through history we find wars, and contentions associated with sin and unrighteousness.

Faithfulness and deliverance from adversity

When the people were faithful in keeping his commandments, God blessed them with prosperity and peace and helped them fight their battles against their enemies. The following is typical of many such examples:

". . . the Nephites had all power over their enemies; and thus the Lamanites did attempt to destroy the Nephites until their chief captains were all slain; yea, and more than a thousand of the Lamanites were slain; while, on the other hand, there was not a single soul of the Nephites which was slain." (Al. 49:23.)

The Lamanite leader "was exceedingly wroth, and he did curse God, and also Moroni, . . . and this because Moroni had kept the commandments of God in preparing for the safety of his people.

"And it came to pass, that on the other hand, the people of Nephi did thank the Lord their God, because of his matchless power in delivering them from the hands of their enemies." (Al. 49:27-28.)

The story of the sons of Helaman is another matchless tale of the blessings of God and the rewards for keeping his commandments.

These promises refer as much to us today as they did to the time in which they were given. You cannot deny that God has guided our destiny, that the settlement of this land, the declaration against tyranny, the war that followed, the framing of a constitution—all have been guided by the hand of God. How else could his gospel have been brought forth, were it not for the blessed freedom provided in this "land of promise"?

And now here we are today, the recipients of the greatest blessings of all time. What are we doing with them?

The cycle of righteousness

Where are we now in this cycle of life—this cycle of righteousness with peace and prosperity or unrighteousness and wickedness, accompanied by wars and destruction? This is what an editorial from the *San Francisco Examiner* has to say:

The deluge of woe

"What has happened to our national morals?

"An educator speaks out in favor of free love.

"A man of God condones sexual excursions by unmarried adults.

"Movies sell sex as a commercial commodity.

"Bookstores and cigar stands peddle pornography.

"A high court labels yesterday's smut as today's literature.

"Record shops feature albums displaying nudes and near nudes.

"Night clubs stage shows that would have shocked a smoker audience a generation ago.

"TV shows and TV commercials pour out a flood of sick, sadistic and suggestive sex situations.

"A campaign is launched to bring acceptance to homosexuality.

"Radio broadcasts present discussions for and against promiscuity.

"Magazines and newspapers publish pictures and articles that flagrantly violate the bounds of good taste.

"Birth control counsel is urged for high school girls.

"Look around you. These things are happening in *your* America. In the two decades since the end of World War II, we have seen our national standards of morality lowered again and again.

"We have seen a steady erosion of past principles of decency and good taste.

"And—we have harvested a whirlwind. As our standards have lowered, our crime levels and social problems have increased.

"Today, we have a higher percentage of our youth in jail . . . in reformatories . . . on probation and in trouble than ever before.

"Study the statistics on illegitimate births . . . on broken marriages . . . on juvenile crimes . . . on school dropouts . . . on sex deviation . . . on dope addiction . . . on high school marriages . . . on crimes of passion.

"The figures are higher than ever. And going higher."

How do we stand today?

With this level of corruption at home, how can we expect to have peace or victory on the battlefield? Satan knows that time is short, and he's waging an all-out effort to win. He's stopping at nothing.

The enemy in Viet Nam is the same enemy at home. It is the same force of evil that is the cause of riots and destruction all over our country. The same force that is causing all the conditions referred to in the *San Francisco Examiner* is prevalent all over our land.

With conditions at home as here described, is it any wonder that we are at war in Viet Nam? The answer for peace is not military might alone. We must turn to God and keep his commandments. We must seek him in prayer, and be sincere in our prayers. We must cleanse ourselves from all iniquity. We must humble ourselves. We must again make the home sacred, and we must honor virtue!

Repent and return to God

There is only one answer: Repent and turn to God.

Will you who are within the sound of my voice strive with your whole souls to live the kind of life Christ would have you lead? to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And . . . love thy neighbour as thyself"? (Matt. 22:37, 39.)

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

President McKay has said: "Peace is the exemption from individual troubles, from family brawls, from national difficulties. Peace does not come to the transgressor of law. Peace comes by obedience to law, peace to the individual that he may be at peace with God, at peace in the home, and in the neighborhood. Peace can come into the world only through obedience to the gospel of Jesus Christ."

I pray that we may all keep the commandments of the Lord, that we may have the blessings promised that this "shall be a land of liberty" and "never be brought down into captivity," that this land shall be "blessed forever." (2 Ne. 1:7.)

In the name of Jesus Christ. Amen.

Elder Marion D. Hanks

Of the First Council of the Seventy

Last Tuesday morning when I faced ten or twelve thousand Brigham Young University students in their assembly, I thought of a line from a recent movie (probably the only film I have seen recently besides the home teaching film!) about England. I thought of the same line today as I looked at these wonderful singing mothers, appropriate for the son of a great Relief Society worker. The line, you may remember, was spoken on the rooftops of London. What was said can best be appreciated by English people and those who love them. The line was (in cockney), "Coo, what a sight!" I thought of that today as I saw this chorus of beautiful ladies.

"It bringeth forth much fruit"

Let me illustrate an idea, rather than talk about it.

Last conference I quoted a line from a strong source, a sobering line! "You

can count the seeds in an apple, but can you count the apples in a seed?"

Since then, there has come to my attention the story of William Jennings Bryan, who, looking at a watermelon seed alongside a beautiful 40-pound watermelon, decided to conduct an experiment. He found that a pound of watermelon seeds numbers about 5,000; and then he figured that one watermelon seed, gathering material 200,000 times its weight and somehow getting that material through a thin little stem, had produced the 40-pound watermelon.

The other illustration is from one of your stakes. In the early days of my service in the First Council of the Seventy, I observed in the records of a stake to which I was assigned that this stake had a very strong elders quorum. I was anxious to discover why. I asked the stake president in advance if we might hear from the three members of the presidency of that quorum at our Saturday night meeting. This was arranged.

The quorum president who spoke was a professional man who had been very faithful in the Church but whose duties had made it difficult for him to devote time to active leadership, and so he had really never before held an office. Now he had been called to be the president of the elders quorum by a wonderful man who believed in him and in his potential, and he took the assignment. He wanted to succeed in it, so he worked and prepared himself and got some good help and started out. He told us how he had divided the elders quorum area into certain segments. He and a companion had taken one segment, his counselor and a companion another segment, and the other counselor and the secretary, each accompanied by a companion, also took segments of the quorum area.

They had started out with what I understand to be the spirit of home teaching in our time, although they were working under a little different program in their elders leadership. They decided that an occasional visit just wouldn't do the job, because this quorum was quiescent, to say the best. In fact, when the leaders were chosen, there were scarcely any others they could count on. So the president and his counselors, with companions, visited these homes, humbly and earnestly trying to get involved in the lives of the men and their families. At the end of the quarter they shifted areas, so that at the end of the year (they hadn't quite finished the year, actually) all of the members of the presidency had become deeply identified with every man in that quorum.

This choice leader bore his testimony of gratitude for the opportunity he had had and sat down in tears. I leaned to the stake president and said, "I understand." He said, "Wait a minute."

The first counselor was a young sales executive who had invested great imagination and creative ability in his leadership. He was charged under the program with the responsibility of the church service of the men, and this meant temporal and religious activity projects. Their temple attendance was high, their quorum attendance uniquely high, their sacrament meeting attendance wonderfully strong. They had projects of all kinds. I remember his mentioning one. They had assigned every man in that rural stake to grow a little porker to sell, but the market went down. He turned around and said to the president with a smile, "I forget how much money we lost on the project, president, but every single man in the quorum responded to the challenge and was involved."

When he sat down, I thought I knew why this quorum was what it was, so I leaned to the president and said, "I understand." He said, "Wait a minute."

We then had called to the pulpit a young farmer, married, with several children. I suppose he didn't have as much formal education as his companions, but he had a kind of Abraham Lincoln honesty about him that communicated quickly, and what he said I don't think I will ever forget.

He said, "When the stake president asked me to be the second counselor in this quorum of elders I said, 'Who are the others?' He said, 'Brother ..... and Brother .....' And I said, 'I don't know those fellows very

well. Do they intend to succeed, or are they going to fail?' The president said, 'We assume they intend to succeed.' And I said, 'Don't assume it; ask them. If they intend to succeed, I will take the job. If they are going to fail, I don't want anything to do with it. I am not about to get associated with an outfit that starts out to fail.'

"Well," he said, "the president asked them and they said they intended to succeed, so I took the job. Now," he said, without the trace of a smile (and I think it was really a guileless statement, although all of us laughed a little), "I want to tell you that these are successful priesthood leaders. They are great, successful priesthood leaders, and the reason they are is me."

Let me quickly tell you again, he wasn't being immodest or arrogant. The people responded. They knew him. They knew he meant it and how he meant it.

In those days his assignment would make him chairman of a committee called "fact-finding," "statistical," or "reporting," as we came to say. I wonder how many of you would get the fire charged in your veins with that nomenclature. Somehow it did his. He really believed that his assignment was the most important in the Church. He knew that successful priesthood leaders can't really do their jobs unless they have a clear concept of where they are going and a foundation of facts upon which they may move. He supplied that. He knew more about the men in that quorum, I feel quite certain, than almost any other comparable officer in a quorum in the Church. And it expressed itself, this concern, with a quorum that had come alive almost like Nehemiah led Jerusalem to a rebirth long ago.

Now I would like to bear a testimony of appreciation and deep respect for you wonderful brethren and sisters who serve in the Church, who have the courage and the faith to face up to circumstances that are often quite difficult, maybe even depressing, but you do it. God bless you to remember that while the results may not be as spectacular as in this choice quorum, it is a certainty that if you, with honesty and integrity and a sense of your commission, seek to do the job the Lord has called you to do, wonderful results will occur. I know that. I testify of it and pray God for you and all like you who do the work of the Church, in the name of Jesus Christ. Amen.

President Joseph Fielding Smith:

Elder Marion D. Hanks of the First Council of Seventy has been our concluding speaker for this session.

This evening at seven o'clock, the General Meeting of the Priesthood of the Church will be held in the Salt Lake Tabernacle. Priesthood members only are invited to be present. This Priesthood session will not be broadcast publicly.

In addition to the overflow meeting in the Assembly Hall, the proceedings of this Priesthood meeting will be relayed by closed-circuit broadcast, originating in the Tabernacle, to members of the Aaronic and Melchizedek Priesthood assembled in approximately 425 separate locations in all parts of the United States and in Canada. It is estimated that approximately 10,000 holders of the priesthood will be on Temple Square, and approximately 75,000 others will gather in the other locations from coast to coast and in Canada.

The Sunday morning session will be broadcast by many radio and television stations in the west; and short-waved in English over Station WNYW to Europe, South America, Central America, Africa, and parts of Asia.

This morning's and tomorrow morning's sessions will be carried by direct wire from the Tabernacle over oceanic cables to a large number of saints assembled in chapels throughout Great Britain, Germany and Austria.

The CBS Radio Network Tabernacle Choir Broadcast tomorrow morning will be from 8:35 to 9:00 a.m. Those desiring to attend this broadcast must be in their seats no later than 8:15 a.m.

There will be large crowds attending the services on Sunday, and we ask you please to be courteous and considerate of each other at all times, especially when standing at the

entrances to the Tabernacle and when driving your automobiles.

The singing for this session has been furnished by the Relief Society Singing Mothers from the Northwest Region, with Florence Jepperson Madsen conducting, and Robert Cundick at the organ.

I am sure this great gathering in the Tabernacle and our radio and television audience would wish me to express for them our heartfelt appreciation for the excellent singing of this group of Singing Mothers. We thank them and their conductor, Sister Madsen, and Brother Cundick, who has been at the organ.

The Singing Mothers will now favor us with "O Home Beloved, Where'er I Wander."

The benediction will be offered by Elder E. Verne Breeze, President of the Hunter Stake, after which this Conference will be adjourned until 7 o'clock this evening.

Singing: "O Home Beloved, Where'er I Wander."

Benediction by President E. Verne Breeze of Hunter Stake.

GENERAL PRIESTHOOD MEETING

FIFTH SESSION

President N. Eldon Tanner:

For the benefit of those who are standing in the doorways, we might advise you that the bottom theater in the new Bureau of Information is open, the sound is there, if you would like to go to that theater, just this building north of the Tabernacle.

President McKay again has listened to his advisers and is remaining home with members of his family, grandsons and sons who hold the priesthood and who are not with us tonight, and are listening in. President McKay, we are happy that you are able to participate with us in this priesthood session tonight, and that your son Robert is here to represent you and will be delivering your message to the priesthood throughout the Church in all these buildings where the priesthood are meeting tonight.

President Brown has asked to be excused. Sister Brown is no worse, but he has been away from her all day and thought that he should be with her this evening. I say, she is no worse. She is making progress.

This is the General Priesthood Session of the 136th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

It may be of interest to you to know that these services are being relayed by closed-circuit wire to members of the priesthood gathered in the Assembly Hall and in approximately 471 other separate locations from coast to coast, and in Canada. It is estimated that approximately 75,000 will participate in this meeting by direct wire. This does not include those who are here on these grounds, which should number about 10,000.

The singing during this session will be furnished by the men of the Tabernacle Choir, with Richard P. Condie, as conductor, and Alexander Schreiner at the organ.

I should like to say at this point, after the closing prayer of this meeting, we would like you all to stand while the Choir sings, "I Need Thee Every Hour," one of President McKay's favorite hymns.

We shall begin these services by the Choir singing "Prayer at Evening." After the singing, Elder Vernon L. Kunz, president of the South Sanpete Stake, will offer the invocation.

Singing: "Prayer at Evening."

Invocation: President Vernon L. Kunz, South Sanpete Stake.

President N. Eldon Tanner:

The Men of the Tabernacle Choir will now favor us with "Ah, Then My Heart So Free Knows Its Infinity," with Brother Condie conducting.

Singing: "Ah, Then My Heart So Free Knows Its Infinity."

President N. Eldon Tanner:

Brother Condie will now lead the congregation and chorus in singing "Redeemer of Israel," after which President Joseph Fielding Smith, counselor in the First Presidency, and President of the Quorum of the Twelve, will speak to us.

President Joseph Fielding Smith

Of the First Presidency and President of the Council of the Twelve

This is a wonderful sight to me, as I look to the other end of this building, and in the gallery, and back of me, and see all of you brethren who hold divine authority. I have thought that the best thing I could do would be to prepare something that had to do with this divine authority with which the Lord has blessed us, and with your help, for I need your faith, I want to read what I have written.

Authority, an eternal, universal principle

Authority is an eternal principle operative throughout the universe. To the "utmost bounds" of space, all things are governed by law emanating from the Lord our God. On Kolob and other giant governing stars, and in the tiny electron, infinitely small and of which all things are composed, divine authority is manifest in the form of immutable law. All space is filled with matter, and that matter is controlled and directed by an all-wise and omniscient Creator.

Priesthood, divine authority

Priesthood is divine authority that is conferred upon men, that they may officiate in the ordinances of the gospel. In other words, priesthood is a part of God's own power that he bestows upon his chosen servants, that they may act in his name in proclaiming the gospel and officiating in all the ordinances thereof. All such official acts performed by these duly authorized servants are recognized by the author of our salvation.

Derived from Him

Man cannot act legally in the name of the Lord unless he is vested with the priesthood, which is divine authority. No man has the power or the right to take this honor to himself. Unless he is called of God, as was Aaron, he has no authority to officiate in any of the ordinances of the gospel; should he do so, his act is not valid or recognized in the heavens. The Lord has said that his house is a house of order, and he has given the commandment that no man shall come unto the Father but by his divine law, which is established in the heavens.

Assumed authority, invalid

All men who assume authority but who have not been properly called will have to answer for their acts in the day of judgment. Nothing that they perform in the name of the Lord is valid, for it lacks the stamp of divine authority. To deceive and lead others to believe that unauthorized acts are valid when performed in the name of the Lord is a grievous sin in the sight of God.

Divine authority vital to salvation

The question of priesthood, or divine authority, is a vital one, since it concerns the salvation of each of us. It is impossible for a man to enter the kingdom of God without complying with the laws of that kingdom. Only authorized officers may properly officiate in rites and ceremonies of his kingdom. No man has the right to

assume the authority and officiate without being ordained to the ministry. To do so is an unauthorized and illegal act.

With regard to the holding of the priesthood in the preexistence, I will say that there was an organization there just as well as an organization here, and men there held authority. Men chosen to positions of trust in the spirit world held the priesthood.

Adam received the holy priesthood and was commanded by the Lord to teach his children the principles of the gospel. Moreover, Adam was baptized for the remission of his sins, for the same principles by which men are saved now were the principles by which men were saved in the beginning. In that day all those who repented and were baptized received the gifts of the Holy Ghost by the laying on of hands. Adam made all these things known to his sons and daughters.

A false notion prevails today that men may assume the authority to speak and officiate in the name of the Lord Jesus Christ when they have not been divinely called. The commission given by our Lord to his disciples nearly two thousand years ago does not authorize any man today to officiate in the ordinances of the gospel or to preach and expound the scriptures by divine authority. The Bible does not and cannot give to any man this right to exercise the functions of the priesthood. This can only come, as in days of old, by authority from the Son of God or his properly constituted representatives. There is a perfect order in the kingdom of God, and he recognizes the authority of his servants.

Priesthood never more important

It is our duty to save the world. That is our mission, insofar as they will listen unto us and receive our testimony. All those who reject the testimony of the elders of Israel will be held responsible and will have to give an accounting for their stewardship, just as we will have to give an accounting of our stewardship as elders and teachers of the people.

Never before in the history of the Church has the responsibility that has been given to the priesthood been more necessary of fulfillment than today. Never before have we been under greater obligation to serve the Lord, and keep his commandments, and magnify the callings that have been assigned to us.

The world today is torn asunder. Evil is rampant upon the face of the earth. The members of the Church need to be humble and prayerful and diligent. We who have been called to these positions in the priesthood have the responsibility upon our shoulders to teach and direct the members of the Church in righteousness.

Priesthood accountable for honoring or neglecting responsibility

If we do not serve the Lord with all our heart, might, mind, and strength, if we are not loyal to this calling that we have received, we are not going to be blameless when we stand before the judgment seat. It is a very serious thing to hold the priesthood.

Brethren of the priesthood, these are your responsibilities. The Council of the Twelve did not place them upon you; the Presidency of the Church did not place them upon you. It is true that they, or their representatives, called you and ordained you to the ministry, but the responsibility to perform this labor came to you from the Son of God. You are his servants. You will be held accountable to him for your stewardship, and unless you magnify your callings and prove yourselves worthy and faithful in all things, you will not stand blameless before him at the last day.

May the Lord bless you good brethren, holders of the priesthood. and may you magnify your callings in the Church, and may the Lord bless you in all that you do is my humble prayer, in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Brother Robert R. McKay, son of President David O. McKay, will now read his message to the priesthood.

President David O. McKay

My dear brethren of the priesthood:

When we realize that *eighty-five thousand* or more members of the priesthood of the Church are assembled in this historic Tabernacle, the Assembly Hall, and in 472 other buildings throughout the United States and Canada, each one of whom can say in his own heart, "I know that my Redeemer lives," we can sense, at least dimly, the strength of this Church; for upon the priesthood rests the entire structure of the Church of Jesus Christ. This vast assembly of priesthood members of itself is an inspiration, especially when you contemplate its significance and realize that in the brotherhood of Christ we are all one, supporting one another. It is truly sublime!

I pray for your sympathy, for your faith and prayers, and above all, for the inspiration of the Lord, that the message I give may be of interest and contributive to the advancement of God's work.

The mission of the Church

The mission of The Church of Jesus Christ of Latter-day Saints may be considered in two great aspects: (1) the proclamation to the world of the restoration of the gospel of Jesus Christ—the declaration to all mankind that God the Father and his Son Jesus Christ appeared in this dispensation to the Prophet Joseph Smith; (2) the other great purpose of the Church is to translate truth into a better social order or, in other words, to make our religion effective in the individual lives of men and in improving social conditions.

It is the first great purpose to which I wish to call attention this evening.

On a momentous occasion two thousand years ago, eleven men assembled near a mountain in Galilee—eleven humble, obscure men who had been chosen and ordained apostles of the Lord Jesus Christ. According to appointment, these men met the resurrected Christ, who made what to them must have been a startling declaration. They had been with their Master fewer than three years and had been expressly enjoined by him to go not in the way of the Gentiles, to enter no city of the Samaritans, but to go rather to the lost sheep of the house of Israel. (Matt. 10:6.) At this meeting, however, as his final parting instructions, he opened their eyes to the universality of the gospel by giving them this divine commission:

The Divine charge

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:19-20.)

In the restricted experience of these eleven disciples, the idea of preaching Christ and his saving doctrine to any but members of their own race germinated very slowly. Indeed, the Savior of men found it necessary to give another direct revelation to Peter, the chief apostle, before he fully realized that the Gentiles "should hear the word of the gospel, and believe." (Acts 15:7.)

However, as the light of truth dawned in their hearts, these earnest followers set about to give the gospel to the world—"twelve simple men, with only the wind to bear them over the seas, with only a few pence in their pockets, and a shining faith in their hearts. They fell far short of their ideal, their words were twisted and mocked, and false temples were built over their bones, in praise of a Christ they would have rejected. And yet, by the light of their inspiration many of the world's loveliest things were created, and many of the world's finest minds inspired." (Beverly Nichols, *The Fool Hath Said* [New York: Doubleday, 1936].)

Ravages of time and change

The followers of the Redeemer were reviled, persecuted, and martyred, but they continued to testify to the truth of their risen Lord.

Three hundred years passed, and Christianity became the dominant religion of the most powerful nation in the world, and the persecuted became the persecutors. Pride and worldliness supplanted humility and faith. The church became corrupt. Doctrines of men supplanted the commandments of God; spiritual darkness enshrouded the nations of the world.

Later, courageous, God-fearing men began to protest against the evil practices of a corrupt clergy. The dawn of a spiritual awakening appeared, but none either claimed or received divine authority to re-establish the Church.

Roger Williams, pastor of the oldest Baptist Church in America, resigned his position because, said he, "There is no regularly constituted church on earth, nor any person authorized to administer any church ordinance; nor can there be until new apostles are sent by the Great Head of the Church, for whose coming I am seeking." (From *Picturesque America,* page 502.)

The return of authority

We know that that authority came early in the nineteenth century by the personal appearance of the risen Lord. Again was given the divine injunction for authorized servants to be sent forth to the East and to the West, to the North and to the South that "every man might speak in the name of God the Lord, even the Savior of the world; That faith also might increase in the earth; That mine everlasting covenant might be established; That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (D&C 1:20-23.)

In Section 4 of the Doctrine and Covenants, the Prophet Joseph Smith received a revelation that "behold, a marvelous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day." (D&C 4:1-2.)

When this revelation was given to the Prophet Joseph, he was only 23 years of age. The Book of Mormon was not yet published; no man had been ordained to the priesthood. The Church was not organized; yet the statement was made and written without qualification that "a marvelous work [was] about to come forth among the children of men."

Another significant feature of this revelation, and of others given about the same period, is the naming of essential qualifications of those who were to participate in the bringing about of this marvelous work. These qualifications were *not the possession of wealth, not social distinction, not political preferment, not military achievement, not nobility of birth*; but *a desire to serve God with all your "heart, might, mind and strength"*—spiritual qualities that contribute to *nobility of soul.* I repeat: No popularity, no wealth, no theological training in church government—yet "a marvelous work [was] about to come forth among the children of men."

The power accompanying the marvelous work

Manifestly, some higher power was operating to bring about this marvelous work other than through mere human and material means.

The same charge that was given by the risen Lord to his authorized disciples more than nineteen hundred years ago has been given by direct revelation to his authorized servants today.

Missionary work prospers despite adversity

Though the Church is still young and has had to struggle through persecution, mobocracy, drivings, poverty, misrepresentation by egotists, uninformed preachers, apostates, and by a prejudiced public sentiment, it is moving steadily forward toward its worldwide destiny. Almost immediately after the organization of the Church, the proclamation of the restored gospel began. The Church was scarcely seven years old before the scope of missionary work had included the United States, Canada, and the British Isles.

Since that humble beginning in

1830, 75 missions, including one in Italy that has just recently been organized, have been established throughout the world. Our missionaries, each paying individually, or with the aid of his parents, his or her own expenses, are now declaring to a troubled world that the message heralded at the birth of Jesus—"peace on earth, good will toward men"—may become a reality here and now by obedience to the principles of the gospel.

They are instructed that they go out as representatives of the Church, as representatives of their families, and most important, as representatives of the Lord Jesus Christ, whose servants they are. They are instructed that a representative of any organization, economic or religious, must possess at least one outstanding quality, and that is *trustworthiness*.

These missionaries go out in the spirit of love, seeking nothing from any nation to which they are sent—no personal acclaim, no monetary acquisition.

What is the outstanding message that they have to give Christian, as well as non-Christian, countries? There must surely be something distinctive to justify their presence in all parts of the world.

Declare the divine mission of the Lord Jesus Christ

First, they are to declare the divinity of the mission of the Lord Jesus Christ, the Son of God, the Redeemer and Savior of mankind. They declare with Peter of old that "there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

Declare the restoration of the Gospel

The second distinctive message is the restoration of his gospel by the appearance of God the Father and his Son Jesus Christ to the Prophet Joseph Smith, and that divine authority through the priesthood has been given to represent Diety in establishing Christ's Church upon the earth. Thus, they are fulfilling to the best of their ability the injunction to preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever the Lord has commanded.

True Christianity is love in action. There is no better way to manifest love for God than to show an unselfish love for our fellowmen. This is the spirit of missionary work. Our hearts respond with the poet:

"O Brother Man! fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer."

(From "Worship," by John Greenleaf Whittier.)

These declarations to the world

This, then, is a worldwide Church, organized preparatory to the establishment of the kingdom of God on earth. God has given us the power of whispering across space, of transmitting our thoughts within minutes from one end of the earth to another. Geographical conditions or distances are just the same, but modern means of transportation have made practically all nations neighbors.

Modern means of declaration

Now, I am going to ask Brother Bernard P. Brockbank of the Church Information Committee and Brother Arch L. Madsen, president of Church broadcasting, to tell you what the Church is doing to disseminate the gospel by these modern means through our church information service and broadcasting facilities.

May God bless you men of the priesthood. God bless our missionaries and brethren everywhere for their willingness to consecrate their time, their means, and their ability to the advancement of the kingdom of God.

I bear you my testimony that Joseph Smith was a prophet of God, and when I say this, it means that I know that Jesus lives, that he is our Redeemer, and that this is his Church. We are merely his representatives.

When we accept that, then the reality of God the Father, the Father of our spirits, is easy to accept.

With all my heart I bless you, and pray that peace and love and kindness will abide not only in your hearts but in your homes, that your wives, our wives, and our children, may have memories sweet of a home in which God would be pleased to dwell.

May this be our lot, our experience throughout the Church in all the world, I pray in the name of Jesus Christ. Amen.

Elder Bernard P. Brockbank
Assistant to the Council of the Twelve

Brethren in the priesthood: Isn't it marvelous to hear the great vision of a great Prophet? My, how he sees the great scope of the work to be done on this earth by the priesthood holders! Brethren, I hope you sense deeply in your hearts the power and the responsibility that you have.

As President McKay opened the conference yesterday, he made this statement: "A proper conception [of the sacredness of the individual] would change the attitude of the world to the benefit and happiness of all human beings." "A proper conception of the sacredness of the individual,"—in the image and likeness of Deity.

The Apostle Paul tells us of the holiness and sacredness of the individual when he said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16-17.)

Paul also said to the Corinthian Saints, ". . . know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6:19.)

We were created by God in his likeness and image, and we should not stand alone, but we should stay close with even the loyalty and love of a child to our Creator and Heavenly Father. The Creator is not without obligation to that which he created, and we who hold the priesthood of God have a great, important responsibility to our Lord and to his children. Only through priesthood holders, such as you, can God's children receive baptism by water and the gift of the Holy Ghost. Both are essential, according to Jesus Christ, for entrance back into the kingdom of heaven. And, of course, we know that many other great blessings are attached to the priesthood.

We are called to help build the Church and kingdom of God on this earth. We who hold the priesthood literally need to be our brother's keeper. The day in which we live is the dispensation of the fullness of times. "The dispensations of the fullness of times is made up of all the dispensations that ever have been given since the world began, until this time." (Letter by David W. Patten, *Documentary History of the Church,* Vol. 6, p. 220.)

Magnitude of the charge

In 1830, near the opening of this dispensation, there were approximately a billion people on the earth; 137 years later, today, over three and a half billion; by 1970, four billion; and it is predicted, by men who know what they are talking about, that by the turn of the century, 2000 AD, there will be seven billion of God's children upon this earth.

It is a great and glorious period of time for the righteous and an era when the unrighteous will also prosper.

The President also declared in his opening message at this conference that this "is a glorious age in which to live, but no thinking man will doubt that this age is fraught with limitless perils, as well as with untold possibilities."

To "teach all nations"

After the death and resurrection of Jesus Christ, prior to his departure

from this earth and his return to the kingdom of heaven, he gave important instructions to all those who would represent him and participate in building his Church and kingdom on this earth. And this was repeated twice by the Prophet in the message just delivered by his son Robert. According to the Gospel of Matthew, the closing words of the Savior just prior to his ascension to his Father were: "Go ye therefore, and teach all nations. . . .

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:19-20.) That includes us; it includes the priesthood holders here assembled. We are to teach the gospel and commandments of Jesus Christ.

Similar statements were made by the Savior according to the Gospel of Mark and the Gospel of Luke.

The Apostle John in giving the closing words of the Savior showed a rather interesting and beautiful scene of the Savior and Peter, the man he was to leave in charge of his Church. He asked Peter, "Lovest thou me?" three times. And the great answer from the great Teacher, the Lord and Savior, was: "Feed my lambs; feed my sheep." (See John 21:15-17.)

Men who hold the priesthood are the teachers

Priesthood holders, do you love the Lord? Do you have any hungry lambs and sheep in your area—friends and neighbors hungry for God's righteousness and the gospel plan of salvation—good, honest people waiting for the voice of a righteous teacher who speaks as one having authority, one with the priesthood and authority from God?

Jesus said, "My sheep hear my voice. . . ." (John 10:27.) The voice to mortal man must come from an authorized teacher and servant of the Lord.

Our assignment, brethren, with all the Latter-day Saints, is to teach the doctrines, ordinances, and commandments of Jesus Christ.

I repeat what Jesus said, "Teaching . . . whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:20.)

We are to teach every nation, kindred, tongue, and people. The Lord said to the Prophet Joseph Smith, when there were only one billion of his children on this earth, that the field was white and ready to harvest. (D&C 4:4.)

Today, with over three and a half billion people on this earth, the task and responsibility of harvesting is great and challenging. The field today is still white and ready to harvest. Millions of honest in heart are waiting to be taught.

Brethren, have we taught the gospel of Jesus Christ to two percent of God's children living on this earth today? Two percent would be more than seventy million people. When and how are we going to teach every nation, kindred, tongue, and people?

"Every member a missionary"

The answer has been given by a Prophet of God. Every member of The Church of Jesus Christ of Latter-day Saints should be a missionary. Each member should bring one or more of his neighbors and friends into the Church each year. Each member must increase his faith and turn up his divine luster and candle power and let his light so shine before men that they may see his good works, and glorify their Father which is in heaven. (Matt. 5:16.)

Unity of all missionaries

We will need greater unity between full-time missionaries, stake missionaries, and the Saints in order to reach and teach additional millions. We need to supply the helps necessary so that over a million Saints can help the missionary work.

The Lord said, ". . . by their fruits ye shall know them." (Matt. 7:20.) The fruits of the Church, of the gospel, and of the lives of the Saints need to be seen by the world.

The New York World's Fair

We have learned a great many things from the success of the Mor-

mon Pavilion at the New York World's Fair. We have learned that with finely created religious art, oil paintings, and sculptured pieces, movies and backlighted transparencies, we can arrest the interest and excite the imagination of nonmembers of the Church.

The power of personal testimony

But we have also learned something even more important: that the most valuable tool we have in delivering the message of the restored gospel of Jesus Christ is the testimony of the priesthood and the missionary. We have discovered that when one of our missionaries stands in front of a religious painting and bears his testimony to the validity of its spiritual message, that same oil painting suddenly becomes a powerful visual evidence for truth that is deeply etched on the minds of the investigators. They go away remembering both what they heard and what they saw, and the honest in heart have had a spiritual experience.

Blending of testimony and message

So it is that we now stand at this point of bright discovery. We must blend the testimony of the missionary with vital and powerful visual messages; we must accelerate our effectiveness in giving outsiders something they can both see and hear.

Today we must find ways to reach and teach millions and even billions by having them come to centers where the teachings and fruits of the gospel of salvation and God's plan of life are on exhibit and where the teacher filled with faith, love, and the Holy Ghost can touch their hearts. Millions of the Saints can participate.

Under the direction of the First Presidency and the Council of the Twelve, we are creating and setting up visitors' centers with visual aids and missionaries to teach and reach millions.

Center at Temple Square

The new visitors' center right here on Temple Square, just to the north of this building, will be completed sometime early next year. It will hold some of the great messages of the latter-day restoration. These will be in the form of specially created artifacts. The great Thorvaldsen statue that was also shown in the Mormon Pavilion at the New York World's Fair now stands on the second floor and has as a background a 12,000-square-foot mural of the firmament with the celestial bodies painted. There is also a 150-foot painted mural showing outstanding scenes on the life and teachings and examples of Christ. There are other great paintings of Christ ordaining the Twelve Apostles and Joseph Smith receiving the Melchizedek Priesthood from Peter, James, and John.

There will also be a First Vision diorama, a replica of the Sacred Grove. The trees will be duplicated facsimiles made from plaster molds taken right in the grove. Also displayed is a figure of the 14-year-old Joseph Smith as he kneels in this grove and looks into a light overhead which is "above the brightness of the sun" (Joseph Smith 2:16), depicting his first great vision and the first ray of light to this world after a period of darkness, showing that God lived and that man was literally in his image and likeness.

We'll have a series of paintings, now being created, illustrating the great dispensations of the Bible, showing Adam and Eve, Noah, Abraham, Moses, and others. Some of these scenes will depict the great prophecies of the Old Testament, prophecies concerning the birth of Christ; concerning the apostasy and the restoration of the gospel; concerning the temple of the Lord being established in the "tops of the mountains."

We'll have a series of rooms that will deal in fine detail with such significant subjects as "the plan of salvation," the scriptures, the contributions of the Prophet Joseph Smith, Brigham Young, and the pioneers, the apostasy and reformation, and, certainly, the restoration and all its great fulfillment of prophecy throughout the ages of man.

And the vision of the Church has swept beyond these works on Temple Square. We have now completed a

great display at the Prophet's birthplace in Sharon, Vermont. Another has just been installed in Liberty, Missouri.

Centers at other places

We are now working on the possibility of a visitors' center at each of the temples throughout the Church.

We are working to establish these visitors' centers with visual aids similar to those used at the New York World's Fair and on Temple Square in Salt Lake City but with the exhibits fitting in with the particular area.

We've had over 75 requests from various church groups for help in preparing displays this fall. Hundreds of fairs, both county and state, have asked for visual aids so that the local members of the Church can deliver the gospel message and bring people to an understanding of the beautiful doctrines of the Church.

Aids to missionary efforts

In conjunction with the missionary committee, the church information committee is now printing a series of large-sized posters that will tell in sequence the message of the teachings and doctrines of Christ, the falling away, and the restoration of the gospel. The posters will be available soon. They will be a great help in many areas.

New paintings are being painted by talented artists, depicting a wealth of scenes portraying with spirituality and inspiration the story of the gospel and attempting to relate to individuals their needs to repent of their sins and come unto Christ.

The Book of Mormon is "to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations" (Book of Mormon title page), and displays of the Book of Mormon are being set up to bring this book and record closer to the people. It would be wise for every priesthood holder to have several copies of the Book of Mormon for missionary use with his friends and neighbors.

When the visitors' centers and posters are ready, the members with the missionaries can bring their friends and neighbors to see the exhibits. Other exhibits will be set up in homes and churches and in many areas for the use of the members. New motion pictures will be made. Millions have seen the motion picture, *Man's Search for Happiness*, and it has touched the hearts of many that had little or no concept of preexistence and life after death.

The members are anxious, we discover throughout the world, to follow the Prophet's counsel to do missionary work among their friends and neighbors, but they need the help of the great Christian teaching exhibits.

This, brethren, is the greatest of all dispensations in which to do missionary work. Many millions are looking for the gospel of Jesus Christ as given in the God-inspired scriptures and by the Savior. Millions today would like to know, hear, and follow a prophet of God, and to know that there are twelve living, ordained apostles of the Lord on this earth.

May we do the will of the Lord and his prophets, under their inspiration and revelation, I pray in the name of Jesus Christ. Amen.

Arch L. Madsen
President KSL Broadcasting, Inc.

President McKay—President Tanner —My Brothers in the Priesthood: I have always felt humbled standing in the presence of Latter-day Saints, but never to the extent of this moment. I earnestly pray for the blessings of the Holy Ghost that from my feeble lips may come words worthy of this sacred hour.

Ours is the deep responsibility and privilege of the missionary in the Gospel of Jesus Christ. Our Prophet, Seer and Revelator has highlighted and rehighlighted this fact.

The everlasting gospel has been restored to the earth, for the last time, to be preached "unto every nation and kindred and tongue and people." The

Prophet Joseph has told us "That the truth of God will go forth boldly, till it has penetrated every continent, and sounded in every ear, till the purposes of God shall be accomplished."

"The sound must go forth"

In the 58 Section of the Doctrine & Covenants, the Lord reminds us: "For verily, the sound must go forth from this place unto all the world, and unto the uttermost parts of the earth—the Gospel must be preached unto every creature."

What an awesome challenge we have —with earths rapidly multiplying billions, as pointed out by Brother Brockbank. Experts estimate, of course as you have heard, that 1 billion lived at the time of the restoration; 3½ billion now and some 7 billion by the year 2000.

President McKay, in his inspiring message opening this Conference, referred to scientific discoveries which "stagger the imagination"—"discoveries latent with such potent power, either for the blessing or the destruction of human beings as to make men's responsibility in controlling them the most gigantic ever placed in human hands . . . . . this age," he went on to tell us, "is fraught with limitless perils *as well as untold possibilities.*"

Now, it is with some of these blessings made accessible through scientific knowledge that I have been assigned to speak with you for a few moments tonight.

The great Alma cried to the Lord that his voice might be multiplied to shake the earth with the plan of salvation.

King Benjamin, in his efforts to communicate the Gospel more effectively, caused a tower to be built that he might speak to the great multitudes.

Broadcasting facilities available

What mighty towers has our Heavenly Father permitted us to have in this dispensation through the use of Radio and Television. Surely, they are powerful instruments beyond imagination, to help the Gospel message "sound in every ear" on this planet.

Under the direction of our Prophet, the use of Radio and Television is expanding. The Church now owns totally, or has ownership in, 20 broadcasting facilities:

Five Television stations; 4 Radio stations, two of these stations are 50,000 watt—the most powerful authorized; we have 6 FM and 5 shortwave, in areas ranging from New York City to Seattle, Washington.

May I briefly review our activities in five areas: Standard AM Radio; International Radio; Telephone line and cable related to broadcasting; Film related to broadcasting; and, finally, Television.

Standard AM Radio

The potentials of standard AM radio have surpassed all boundaries of our imaginations, with the development of the transistor—a miracle in itself, which some claim will be recorded by future historians as an event greater than the invention of the printing press. This has been brought into sharp focus by the fact that illiteracy and ignorance reign so supremely upon this earth today that many overseas, and even on our own continents here in the Western Hemisphere, are not able to read and to write.

I listened numbly as one of our great behavioural scientists recently in New York made the statement that in the world as we have it today, over half of all the children between the ages of 5 and 19 will never see a school room; and that the degree of illiteracy of this world increases every time the clock ticks because we are totally unable to build educational facilities and train teachers to keep literacy, the ability to read and to write, ahead of the population explosion.

The only way we can reach millions of people will be through the spoken voice. The transistor radio, inexpensively manufactured today, has opened the doors of intelligence to literally millions. The best place you can possibly see this is to go to South America and see people with hardly enough to eat, and hardly any clothes on their backs, with an expensive transistor radio in their possession.

In the United States there are over 250 million operating radio receivers—

more sets, by far, than people. We have, in addition, over 350,000,000 sets outside of the U. S. and the number increases rapidly. For instance, some 31 million new sets were sold in the U. S. last year.

FM Radio

There are over 4,000 AM broadcasting stations and over 1,400 FM stations in the U. S. with some 7,000 of these stations in addition, overseas. The channels are wide open for our use.

Now the use of AM radio by the Church, of course, is highlighted by the Salt Lake Tabernacle Choir and Brother Evan's Spoken Word program, now the oldest continuous network radio broadcast in history—and a missionary tool of immeasurable value.

Tribute to Earl J. Glade, Broadcast Pioneer

It is fitting, I believe, to pay tribute here tonight to the memory of Earl J. Glade, the Chief Executive for many years, and the guiding light of KSL, who left us three weeks ago at the age of 80; and who, through his great vision in industry, in the early days of radio, sold the Network on the idea of a weekly Choir broadcast. Its effect cannot be measured.

Tabernacle Choir Weekly Broadcast

Today, this Choir program is heard weekly over 194 CBS stations; over 100 additional stations in the U. S. and Canada by tape; and a growing area that we are very proud of, 94 Latin-American stations, with the narration corrected and translated into Portuguese and Spanish. It is also heard over the Voice of America and on the Armed Forces Radio and Television service.

In addition, hundreds of radio stations also provide large audiences for the Choir's music via recordings. In fact, in one of the leading stations, I discovered recently in the East, the management requires the playing of four Choir numbers per day as station policy.

Elder Sill's addresses

Brother Sterling Sill's outstanding weekly program is now released on over 400 stations via tape recordings.

Through AM Radio alone, General Conference is heard on over 25 stations, with tapes also now being sent for the first time to Latin-American stations.

Early Morning Broadcasts

At night we have had an interesting experiment for the past several years—we re-broadcast General Conference for four hours, from 1:00 AM to 5:00 AM over KSL and KIRO, two powerful 50,000 watt stations. The results have been most gratifying with expected letters from people in hospitals, service stations, all-night auto drivers and people who have to work in the daytime, expressing their gratitude that we are broadcasting the Conference when they can hear it. These letters come from all over Western America, Canada, Mexico and far beyond.

Responses from listeners

In fact, mail from a single session, encouraged by an offer of a few Choir albums to those writing from the greatest distances, brought responses from Kingston, Jamaica to Suva in the Fiji Islands; 27 countries; 42 states; 3 ships at sea. Letters from such as one from a wonderful Relief Society President in the Island of Samoa (and I must have a trip there to verify this)—she said that hundreds listen clearly in Samoa to this program—hearing Conference for the first time when we started to re-broadcast it.

A letter from a dear sister in Canada who awakened at a very early hour, being unable to sleep, turned on her radio, heard an organ, she told us in her letter, and was quite surprised; in fact said she was alarmed as she looked at her clock three or four times to find out she was listening to the Mormon Conference from Salt Lake City. She was so excited that she awakened all of her family and made them stay up all night to listen to Conference. The post-script to her letter said, "It may not be important to you to hear Conference, but it is very important to us; it is a wonderful event in our lives because, you see, we just joined the Church a few weeks ago."

Standard AM Radio is also used from 12 midnight to 6:00 AM each Sunday on KSL and KIRO, to broadcast a program we call "Prelude to the Sabbath," a six-hour workshop program in which our own people here are seeking to learn the means and the ways to make so-called religious programming more interesting and palatable, to people. We have invited to participate with us in this, many faiths, and we are receiving and broadcasting their programming as they attempt to explain the Gospel as they understand it. It is an understatement to tell you that we have learned much from those of other churches in the excellent utilization they, too, are making of radio and television; and we have made many friends of people of other faiths through this workshop program.

International Radio

The second area of international broadcasting is little known. Today, there are over 3,000 stations around the world in over one hundred nations broadcasting to the world. Most of these are government-owned and operated, and are used in an ideological war of freedom vs collectivism which most Americans should have the privilege of hearing. It is raging through the air with venom enough to turn the color of the air. These great principles of freedom and collectivism are being debated through these radio channels.

Now the Church owns five out of a total of seven international radio licenses given by the Federal Communications Commission in the United States. In this project, we have entered a great arena, and as one of the nonmembers of the Church said recently to me, "Your Church now speaks with the voice of nations."

United States Stations feature American culture

The proper operations of these stations challenges the best skills and abilities of the most professional of our nation's broadcasters, and certainly requires a great deal of dedication and funds. It is an opportunity presented to us to help explain to the world (incidentally, as a matter of the conditions upon which the license is granted that we must reflect the culture and the principles of this Nation) the divine principles of the Constitution of the United States attacked overseas viciously misunderstood by too many of us at home.

It is our opportunity to explain to the people as best we can, the blessings which can come to all men and women worldwide as they apply these principles to their lives. This is a project in embryo which can open doors to worldwide communications unlimited.

General Conference Broadcast to four continents in four languages

The sessions of this General Conference are broadcast over WNYW, as the five stations are known, to over 100 countries in four continents, in four languages. In addition, every week regularly, we broadcast 30 special L. D. S. programs in English and Spanish over these international facilities.

In one Conference session broadcast over WNYW, we offered a few Choir albums to those writing from the greatest distances, to encourage mail response; and it came from 61 foreign countries; 37 of the 50 states; 8 ships at seas. Letters came from young men buried in the snow on the dew line far to the North; a letter came from a young man in a small village in Mexico, some 200 miles south of Monterey, who said, in his broken English, "I contacted the missionaries, or they found me in Monterey; my Mother became ill and I had to come back to my village. Last Sunday afternoon I was listening to the shortwave radio and I heard the mighty organ from the Salt Lake Temple; and I heard the sermons in Spanish. My Mother came and sat beside me for a few moments and she stood up angrily and said to me, 'Get away from that thing—it will turn your mind.'" He said, "Oh, how I need the Gospel. Will you please tell the missionaries to come and find me."

A letter from a student in Bogota,

Colombia, who said, "I have never heard of your church before. Are there any people in the country of Colombia that could help me understand more of your religion?"

A family in Europe brought into the Church through listening to this instrument; and letters from Saints and others in Africa. I wish I had time to relate some of the stories behind these letters—they brought tears to our eyes; perhaps they would to yours.

Broadcasting by telephone and cable

The third area relates to telephone lines and cables in broadcasting. Now this session of Priesthood Conference is being heard in over 400 chapels in Canada and in the United States; and is being seen in some areas by cable television.

For some sessions of our General Conference, over 50 chapels in Europe are connected to the Tabernacle by telephone line and by cable, of course, under the water, and report perfect clarity of reception in these chapels.

Broadcasting by film

Another area relating to film in broadcasting. We have now a remarkable device called a kinescope which has been greatly perfected in the last year or two, which permits us to transmit effectively television video tape programs to film—regular 16 mm movies—sound-on-film. With this machine we are now adapting the weekly Choir program to 16 mm film with a Spanish and a Portuguese sound-track—the narration, of course, for use on a dozen or more Latin-American stations. That list will grow appreciably as we learn how to do this more effectively.

Use of sound-on-film

In addition, this device has permitted us to do something else that has caught a great deal of our attention. A session of General Conference is transferred to sound-on-film with the words of the speakers translated and then lip-synced with the motion picture so that the General Authorities appear to be speaking in French, Spanish, Portuguese, German and Mandarin Chinese. We have had a wonderful response; these films are in wide use—continuing use—in chapels throughout the world where we are told there is seldom a night where there isn't General Conference in some chapel, in some mission, in some distant spot. It, of course, opens a complete new area for us.

Television

The fifth area, very quickly, in Television, of course represents the near ultimate in that "mighty tower" to help bring the Gospel to every nation and kindred and tongue and people, for Television represents the nearly-perfect device for mass communication. And certainly there are no more precious truths that the world needs, or should have, than the principles of the Gospel; and the great challenge is to be able to transmit those in a way that we will be able to have them penetrate this quarter-inch of skull that seems so impenetrable by so many other methods.

In this country, the average television set operates six hours and 27 minutes per day. The audiences to this type of communication are simply fantastic. We think the people would even watch the test signal if we had a couple of cowboys shooting in back of it.

Choir seen in six cities each week

The Choir is now seen in six cities every week via television—Los Angeles, Seattle, Salt Lake City and three other communities—it is just beginning. In telecasting the General Conference, we stand doubly humble because we have, indeed, been greatly blessed.

It is not too difficult to occasionally obtain gratis, a quarter-hour, or even a half-hour, from a TV station; but to obtain two hours in one unit—is almost unheard of except for things like football games.

Conference by radio coverage

The extent of our blessings in telecasting Conference is mirrored in these statistics: In the Conference of October, 1962, 21 stations in the U. S. carried our Conference broadcast. Eighteen months later, April, 1964, 194 United

States and Canadian stations released Conference—practically all of them for a full two hours.

Why this remarkable Conference TV coverage? One reason is this great blessing we have in our Choir. This unparalleled talent is respected in all the world of radio and television.

Respect gains cooperation

Number two reason, and of great importance—almost equal importance in many areas—is the respect of television station ownership and management for the L. D. S. members of their communities.

In the southwest, a television station executive vice president and general manager told me, in essence: "Do you know the local L. D. S. representative you sent to me to ask for air time for your Church?" When I confessed I did not know him, he said "You certainly should. He is one of the most loved men in our entire area; he could have anything he wants from this station."

In another instance, the station owner recounted how his music librarian, a young lady, had come and asked for two hours on Sunday for her church. "Of course, we agreed," he told me, "she is one of the finest persons I have ever met or employed."

In the midwest, another television executive called me on the phone to tell me the good news he had cleared time for Conference. "I just couldn't help clearing time," he said. "I have a sister-in-law who is one of the most wonderful people and wonderful member of a family that a person could ever have—and she's a 'fire-ball' Mormon. When she called me and said, 'Lou, are you going to give me any conference—or not?' All I could say, and gladly, was—Yes."

Another of many fine examples—five stations covering an entire state cleared because of their respect for an L. D. S. leader living among them. And in one of our largest cities, the same experience was repeated. We have had many more similar occurrences.

Service of Paul Evans and staff

May I express appreciation to Brother Paul Evans and his associates who work diligently for many months to build this Conference TV network each session. But in doing so, may I underline this fact that the help of many members of the Church has made this blessing possible. And Mission Presidents tell us it has now become an important tool to them in helping investigators to learn more about the Church, and to help to keep up the interest and morale of the members who are still isolated from us.

Success of "Every Member a Missionary" assignment

Everyone a missionary. How wonderful it is to see President McKay's counsel in action as relates to our business. How important it is, too, for many reasons to be living testimonies of the Gospel of Jesus Christ for we never know when our attitudes and actions will be, and can be, used for good.

Briefly we have reviewed Church mass communications in five areas: Standard AM Radio; international radio; telephone line and cable related to broadcasting; film related to broadcasting; and television. May we tell you quickly we have taken only first steps—they will be multiplied many times. We have taken only a few steps—just far enough to see the unlimited horizons in the technical ability to communicate to every nation and kindred and tongue and people that are now within our grasp.

Satellite, a facility

The great future hangs above the earth some 22,000 miles above the East Coast of Brazil in an 87 pound speck, motionless in position to the ground. Through this tiny object, the early bird satellite, hundreds of telephone calls, a television signal and other material, can effectively reach "unto" one-third of the earth's surface.

Already we have sent a special broadcast of the Salt Lake Tabernacle Choir to Europe through this instrument; and another broadcast through an earlier satellite.

Another Satellite

Another early bird is scheduled to

be hung high above the Pacific within the next thirty days, thus bringing two-thirds of the earth's surface under two early birds.

Marvelous as these satellites seem to all of us at this time, it has been called the "crystal set" of the future of worldwide broadcasting.

Scriptural Mandate fulfilled.

Just three of these instruments make it possible for us to fulfill the Doctrine & Covenants, Section 58, Verse 64:

"For verily, the sound must go forth from this place unto all the world, and unto the uttermost parts of the earth—the Gospel must be preached unto every creature."

I leave with you my testimony that I know this work is divine; that we are led by a mighty Prophet, Seer and Revelator; that great prophets surround him; that God in His wisdom has given us television and radio to assist Him in His great purposes.

May we be blessed and ever diligent in the use of all communications media to hasten the day of His Kingdom, I humbly pray, in the name of Jesus Christ, Amen.

President N. Eldon Tanner:

Brethren: President McKay has asked that I be the concluding speaker at this great Priesthood meeting.

Before I speak to you I would like to tell you that many television and radio stations will carry Conference proceedings Sunday morning to a nation-wide audience, including Hawaii.

The International Short-wave Radio Station WNYW, of which Brother Madsen was speaking, will broadcast the Sunday morning session to all parts of Europe, parts of Asia, Africa, South America, Central America, Mexico, and the Caribbean area.

The CBS Radio Tabernacle Choir Broadcast will be from 8:35 to 9:00 o'clock Sunday morning. Those desiring to attend must be in their seats at 8:15 a.m.

There will be large crowds attending the services on Sunday. Please be considerate and courteous, and avoid pushing and crowding.

The President asked that we admonish you to drive carefully. As thousands leave this great Priesthood meeting tonight, let us keep in mind the admonition that is constantly being given us to drive carefully. Please obey traffic rules. Courtesy and patience must be shown by drivers in the city and on the highways.

The music for this Priesthood session has been furnished by the men of the Tabernacle choir, with Richard P. Condie conducting, and Alexander Schreiner at the organ. We express appreciation to them for their inspiring music.

After I have spoken, we shall close this meeting with the men's chorus singing, "The Lord Bless You and Keep You," following which Elder Lavere N. Bagwell, president of the San Luis (Colorado) Stake, will offer the benediction. This Conference will then be adjourned until 10 o'clock tomorrow morning. After the closing prayer, however, we would like you to all stand while the chorus sings "I Need Thee Every Hour."

President N. Eldon Tanner

Of the First Presidency

I always feel most humble as I stand before a body of men who hold the priesthood. The priesthood of God is the power by which all things were done in the universe, but the priesthood that you hold is the power of God delegated to you to act in his name in the office to which you have been called.

Just think what that means, the authority that is given to us, for the Lord has said to his elders that they may baptize an individual, and he is baptized; he is as much baptized as if the President of the Church had baptized him, or any of the Twelve. And when he is confirmed, it is of the same effect as if the Lord himself had con-

firmed him. And then when he is ordained a deacon, teacher, priest, elder, it is of the same effect. That authority is given to us, and with that authority goes a great responsibility.

Keeping promises

This evening I should like to address my remarks to the topic: the importance of keeping pledges. There are many kinds of pledges. Maybe some of you would think that the things I am listing here are not pledges. I say keeping an appointment is a pledge. You may not think it is very important, but keeping an appointment is important, and that is a good place to start to learn to keep pledges. I should hate to miss my appointment when I leave this frail existence, and be found someplace for which I hope I am not preparing, just because I am late.

To pay a bill or a note is a pledge that is very important; to keep one's word in anything one says or agrees to do is a pledge. When one joins the Church, he pledges certain things as he goes into the waters of baptism. When accepting the priesthood, we make a very definite covenant with the Lord. When partaking of the sacrament, we renew our covenants. Notice that I am using covenants, promises, and pledges interchangeably.

When partaking of the sacrament, we renew those covenants. When accepting office in the Church, we agree to do certain things. We take upon ourselves certain covenants; we make certain pledges. You who have been to the temple know the covenants you make and the obligations you take upon yourselves.

In home teaching, or any assignment that is given to us, if we accept that assignment, we certainly covenant with the Lord and the one who is giving the assignment that we will perform that duty.

Honoring covenants

Now some may emphasize one covenant or one requirement or one of the commandments; but we covenant to keep all the commandments when we join this Church, accept and are ordained to the priesthood.

The Prophet spoke out clearly on Friday morning, telling us what our responsibilities are. He mentioned and spoke emphatically of liquor by the drink. A man said to me after that, "You know, there are people in our state who believe in following the Prophet in everything they think is right, but when it is something they think isn't right, and it doesn't appeal to them, then that's different." He said, "Then they become their own prophet. They decide what the Lord wants and what the Lord doesn't want."

I thought how true, and how serious when we begin to choose which of the covenants, which of the commandments we will keep and follow. When we decide that there are some of them that we will not keep or follow, we are taking the law of the Lord into our own hands and become our own prophets, and believe me, we will be led astray, because we are false prophets to ourselves when we do not follow the Prophet of God. No, we should never discriminate between these commandments, as to those we should and should not keep.

A man said to me just a few days ago—and he is a member of the Church and thinks he is a pretty good member, and I am not questioning him on that—but he said, "You know, this Church requires too much of its people. There isn't another church in the world that requires or demands as much of its people as The Church of Jesus Christ of Latter-day Saints, the Mormon Church."

I said, "Brother, the Church doesn't demand anything of you. It offers you great opportunities and many privileges that are not given to any individual any place in the world other than through the Church of Jesus Christ. And the priesthood offers opportunities, privileges, and blessings that one can enjoy only as he accepts the rules and keeps the covenants upon which these privileges and blessings are predicated. You may choose what you wish to do in this Church, and you will be blessed accordingly. It is entirely up to you." But I added, "As far as I am concerned, brother, I would rather walk barefoot from here to the

celestial kingdom and back into the presence of my Heavenly Father, if I can get there, than to let the things of this world keep me out."

And I am serious about it. These privileges that are offered to us, holders of the priesthood, just cannot be evaluated. If we keep these covenants, we are blessed. As we go to the temple, we make those covenants that I mentioned before. And I would like to say to you men who hold the priesthood, just remember three words: keep the covenants. Now, anybody who is listening tonight, anybody who holds the priesthood, surely can remember three words: keep the covenants.

The covenant of the priesthood

I should like to read a covenant that I have read before in priesthood meeting; to me it is most important, the covenant that we make when we accept the priesthood. I shall read from the 84th Section of the Doctrine and Covenants:

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

"And also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

"And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.

"But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, . . ." is left on his own. (D&C 84:33-41.)

Note that the Lord says (and I am not quoting word for word): "I cannot break this covenant, but if you break it there is no promise." Isn't it something to think about when the Lord says he cannot break a covenant that he makes with his people. That covenant stands as long as we will keep the covenant, but when we break the covenant, there is no covenant as far as the Lord is concerned.

Honoring covenants brings blessings

Referring to these covenants in the temple, I would like to say to you again, remember these three words: keep the covenants. And I think I am safe in saying to you that if you and your families will keep these covenants, you will be happy, you will be successful, you will be respected, you will have good families that you can take back into the presence of our Heavenly Father. All you will have to do is remember three words: keep the covenants, the obligations that you have taken upon yourselves, the pledges that you have made. Keep the covenants.

Now among our fellowmen, neighbor to neighbor, it is important that we keep our covenants, our pledges, our agreements. A young man came to me not long ago and said, "I made an agreement with a man that requires me to make certain payments each year. I am in arrears, and I can't make those payments, for if I do, it is going to cause me to lose my home. What shall I do?"

I looked at him and said, "Keep your agreement."

"Even if it costs me my home?"

I said, "I am not talking about your home. I am talking about your agreement; and I think your wife would rather have a husband who would keep his word, meet his obligations, keep his pledges or his covenants, and have to rent a home than to have a home with a husband who will not keep his covenants and his pledges."

I don't know whether everyone here agrees with me or not; in fact, I am wondering. There are too many today, I feel, who are prepared to take the easy way out of paying their debts by not paying them and take whatever

action is necessary to keep them free. It is important, brethren, that we keep our pledges and our covenants and keep our name good. A man's good name is worth more than any material thing he could have.

Keep all covenants and promises

And if it is important that we keep our covenants with our neighbor, with a man with whom we have made an agreement, how much more important it is that we keep the covenants that we make with our Heavenly Father when we hold the priesthood and accept office in this Church.

Brethren, it is a pleasure to be with you, to join with you men of the priesthood; I feel most humble in your presence, and particularly do I feel humble when I realize that the body of the priesthood in the Church of Jesus Christ is the only body that holds the power of God to act in his name in the office to which they have been called. And think of the responsibility that has been placed upon us to take this message to the world. We have been told by these two speakers tonight, Brother [Bernard P.] Brockbank and Brother [Arch L.] Madsen, how we are striving to make it possible for everyone to hear the gospel. Our lives, brethren, will help to determine how they receive it.

A man told me that he was just about ready to accept the gospel when he met a particular LDS family. Then he said, "If that's the way your people live, I don't want to have anything to do with it."

I want to bear you my testimony that I know the gospel of Jesus Christ is here in our midst; it has been restored. The priesthood has been restored and it is most important that we honor that priesthood. We are guided by a prophet, who has been called and given the authority and responsibility of directing our work here. May we follow him and keep the commandments of the Lord. May we choose to keep all the commandments, not those which we ourselves choose. May we accept the Prophet and not be our own false prophet, I pray, in the name of Jesus Christ. Amen.

Singing: "The Lord Bless You and Keep You," the Men's Chorus.

Benediction by President Lavere N. Bagwell, San Luis Stake.

THIRD DAY
MORNING MEETING

SIXTH SESSION

President N. Eldon Tanner:

President David O. McKay is present on the stand this morning and is presiding at this meeting. He has asked me to conduct this session.

It is a great pleasure for us to welcome all present this morning in the historic Tabernacle and the Assembly Hall on Temple Square in Salt Lake City, Utah, together with the vast television and radio audience, in this, the sixth session of the 136th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by rendering, "Fight The Good Fight." Following the singing Elder Grant S. Thorn, formerly president of the Northeast British Mission, will offer the invocation.

Singing: "Fight the Good Fight," the Tabernacle Choir.

Invocation, President Grant S. Thorn, Northeast British Mission.

President N. Eldon Tanner:

The Tabernacle Choir will now sing, "Lo, My Shepherd Is Divine," following which President Hugh B. Brown of the First Presidency will speak to us.

Singing: "Lo, My Shepherd Is Divine," the Tabernacle Choir.

President N. Eldon Tanner:

Our first speaker this morning will be President Hugh B. Brown, first counselor in the First Presidency of the Church.

President Brown.

President Hugh B. Brown
Of the First Presidency

God-centered homes for children

An editorial in the *Church News* section of the *Deseret News* last night suggested a theme for this morning. It refers to the home and the family, where parents and children live together in very intimate relationship, where they work and play together, sing and pray together, and occasionally weep together in one another's arms.

I quote from the editorial:

"A stabilized home, in which religious instruction forms a major part, is the only real answer to juvenile delinquency.

"This is the consensus of opinion of scholars who have made a serious study of the causes and prevention of delinquency.

"These scholars say that parents and children alike must be taught how to live together as a family: their home must be 'God-centered,' and must be associated with a Church which provides an uplifting, character-building program for youth."

When God created or organized the heavens and the earth in accordance with eternal law, he placed man upon the earth. Noting that it was not good for man to be alone, he provided a helpmeet for him. In Genesis 2:23-24 we read, "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, . . .

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife. . . ."

Thus it is seen that God instituted marriage in the very beginning. He made man, male and female, in his own image and likeness and designed that they should be united together in sacred bonds of marriage and declared that one is not perfect without the other.

Marriage, the family, and the home are among the most important subjects of our whole theological doctrine, and as the family is the basic and fundamental unit of the Church and of society, its preservation and its righteous needs should take precedence over all other interests.

A family may be defined as a group of people of various ages, united by agreement and covenant, living together in the most intimate relationship. In such a society children learn that certain things are right and others are wrong. They grow from stage to stage of confidence, skill, affection, understanding, and responsibility. In other words, they build character. A family is a project in group living in which the thing to do and the thing not to do are absorbed through precept, example, and practice.

In His image

The purpose of this life, and indeed the purpose of existence, is that man might grow into greater likeness of his Maker. We do not derogate from the Creator any of the attributes that orthodox Christianity accords him. Rather, we worship him as a personal God who is all powerful, all knowing, and, in fact, perfect, our Heavenly Father. We point out, moreover, that

we, as his children, are the only creations of the Father to be blessed with his image. It follows that under the divine law of "like begets like," our progress through the eternities may be limitless. We take seriously and literally the injunction of the Savior to be perfect even as our Father in heaven is perfect. The essential institution to obtain this perfection, which is necessary to enable us to re-enter our Father's presence and be happy there, is the eternal family unit.

Charge to parents

Parents are charged with the responsibility to teach the undoubted truth that there is no principle more widely seen in all nature and more sternly enforced, from the infinitesimal electron to the incomprehensible galaxies in outer space, than this: "Not only liberty, but law prevails."

The words *freedom* and *rights* have a magic sound in the ears of young people, but sometimes they translate them into self-indulgence and self-gratification. The time to start putting them into focus is before the impact of dawning personality has created habits in the children that will have to be vanquished someday either by self-discipline or by the discipline of the law.

The Chief Justice of the Ontario (Canada) Supreme Court said recently that the violent juvenile crimes do not reflect on the great body of young people, but they do reflect on the manner in which the adult population is discharging its responsibility. The warden of one of our largest prisons said, "This institution is filled with spoiled children."

I do not wish to speak today so much on juvenile delinquency as I want to talk to those primarily responsible for it. The group that is creating most of our trouble is, for the most part, a product of undisciplined homes and irresponsible parents. The trouble begins in the home, and ultimately it will have to be corrected in the home. Obviously, it is better to prevent the problem of delinquency from arising rather than to invoke the law to cure its effects.

I quote from a recent letter sent out by the Royal Bank of Canada discussing this important subject:

Youth in world in turmoil

"Today's young people have lived their lives from infancy in a world of turmoil. Uncertainties crowd upon them as they see adults bent upon violence and destruction.

"What we call civilization has moved so fast that the structure and instincts of man have not kept up. Ideological battles are also raging in the political world. Men and women, and boys and girls, must still face the profoundly individual issues of life and the vital interpersonal relationship of parent and child."

Young people need rules to guide them and standards by which to judge themselves. The home takes its rightful and eminent place in preparing children for life when basic principles are quietly but firmly announced and lived up to. The final test is not how amenable young people are to compulsion of the law, but how far they can be taught to obey self-imposed law in the interest of family solidarity.

The time has come to cease emphasizing the gadgets of every-day living and to set over against them the imperishable qualities of honesty, integrity, unselfishness, purity of thought and action, and respect for law.

To the child, with his short perspective, life is all foreground, composed of persons who feed, coddle, chastise, and sometimes abandon him. These people are responsible not only for immediate care but for all the years of his life, because they help build his personality at the same time they nourish and protect his body. In a good family the child grows up in an atmosphere of mutual respect. He participates in wholesome, unselfish, democratic practices; and in the nature of things, he will project all these into his wider adult life.

The child does not want a do-as-you-please, permissive world; it makes him confused and unhappy. He wants a stable, reliable wall around him, defining his world, giving him a large free area, but telling him exactly how far he can go.

Youth needs respect for rights of others

This wall can be built of such things as respect for the property rights of others, respect for elders, observance of the conventions that lubricate social life. If children are not being taught these things, they are being handicapped. As R. P. Smith said, "The reason these kids are getting into trouble with cops is because cops are the first people they meet who say and mean it 'you can't do that.'" It goes without saying that parents who seek respect for their precepts must, as the principle of the law of equity puts it, "come with clean hands." Children quickly detect insincerity.

In the transmission of ideas and of culture, in the building of character and the qualities needed in this changing world, the family of today must be the burden bearer and the path breaker. It recognizes children as being more important than things, ideas as more precious than gadgets, and personal worth the touchstone by which all other values are tested.

Youth needs memories of affection, justice, virtue, discipline

Parents of today should give their children some memories to guide them—memories of love in family life in which justice was upheld, affection unstintingly given, discipline tenderly but firmly explained, and fine example habitually displayed. We do not believe that self-discipline is best developed in a monastic life, in a desert, or in a cave, but rather in the home. All the virtues toward which we are striving are only really obtainable within society and are best obtainable within the building blocks of that society—that is, within the family unit.

The Lord instructed Adam as to the basic purpose of marriage. As we read in Genesis, "So God created man in his own image, in the image of God created he him; male and female created he them.

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." (Gen. 1:27-28.)

Marriage was intended from the beginning to be eternal. This is evidenced by the fact that the first known form of human government started with Adam and Eve, who, according to the scriptures, were united by God himself. This was before there was any death; therefore, the words "until death do you part" would have been meaningless. After the Fall they added children to their family, and together they comprised an eternal unit.

The family organization is patriarchal in nature and is patterned after the one in heaven itself, as referred to by the Apostle Paul in Ephesians 3:14-15: "For this cause I bow my knees unto the Father of our Lord Jesus Christ,

"Of whom the whole family in heaven and earth is named."

Respect for fatherhood and family

The very essence of divine government is fatherhood and the recognition of the family relationship. The Church itself exists to exalt the family, and the family concept is one of the major and most important of the whole theological doctrine. In fact, our very concept of heaven itself is the projection of the home into eternity. Salvation, then, is essentially a family affair, and full participation in the plan of salvation can be had only in family units.

One of the first commandments given to Adam and Eve was to multiply and replenish the earth and subdue it. This injunction has never been revoked. When the father and mother and children are sealed together by the same divine authority as was given to Peter, celestial marriage commences an eternal family. Christ said to Peter: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19.) All who are faithful to the teachings of the gospel will continue as a family into the highest degree of the celestial kingdom and will be crowned with immortality, eternal life, and eternal increase.

Divinely ordained home

President Lorenzo Snow gave an intimation of what eternal marriage meant: "A man and a woman in the other life, having celestial bodies, free from sickness and disease, glorified and beautified beyond description, standing in the midst of their posterity, governing and controlling them, administering life, exaltation and glory, world without end." And President Joseph F. Smith told us, "The very foundation of the Kingdom of God, of righteousness, of progress, of development, of eternal life, and eternal increase in the Kingdom of God is laid in the divinely ordained home."

The leaders of the Church have, from the beginning, taught faith in the Lord Jesus Christ, and we acknowledge him as our Savior and Redeemer. It is our duty to teach this to our children—teach them to respect their neighbors, their seniors, their teachers; teach them to respect old age, to venerate their parents, and to help all who are helpless and needy; teach them to honor all who preside over them in church or civic government; teach them to honor the laws of God and be loyal to their country, loyal to principles of righteousness; and, because they are children of God, teach them to be loyal to the royal spirit that is in them.

The action and reaction of family life will rub off from our personalities those abrasive and anti-social characteristics that hinder our functioning as individuals in society. Nowhere else can such intimate and close association be had. Certainly this polishing process is best accomplished in the crucible of family life.

President Lyndon B. Johnson, speaking at Howard University last year, warned us that at the root of much of the social malaise that is gripping our country is the breakdown of the family unit among important groups within our nation.

Home and family bases for society

We repeat, marriage and the family are the basic and fundamental units of our society. Dr. Paul C. Glick, the census bureau's expert on marriage, says: "The more I study the subject, the more apparent it becomes that marriage is regarded as—and is—the happiest, healthiest, and most desirable state of human existence. We live longer and are healthier if we are married. Marriage is the central fact of our lives."

But we must insure that this way of life contains the basic requirements and fulfills the fundamental purposes of that family life if it is to continue throughout the eternities. Within the family the parents may find an inspiring challenge to magnificent accomplishment and contribution: that is, to mold an immortal spirit, to teach eternal precepts, and to instill discipline and obedience in the mind of a child. Dr. Adam S. Bennion pointed out: "The family is by far the most important single institution in our commonwealth, and happy indeed is the man, who, when he closes his desk at night, has before him the gladsome picture of the sparkling family group with which he shortly will have the evening meal. Family bonds are gilt-edged investments. If you wish to check me on this, ask the man who owns them."

Laws and customs represent only the external or social aspects of marriage. These externals do not reach the inwardness and depth of the problem that the individual person confronts upon the advent of his marriage. From the great poems, novels, plays, and books of history and biography, we find the psychological and emotional aspects of marriage have been discussed in all ages. From these and thousands of case histories, we are impressed by the fact that marriage is at all times, in every culture and under the widest variety of circumstances, one of the supreme tests of human character.

Stress and conflict in personal relations

Here we are faced with a consideration of the relation of men and women in and out of marriage, and the relation of parents and children when crises are met. Tensions and conflicts between love and duty, between reason and passion, from which no individual can entirely escape, are

among the most serious of the problems that all must confront. This is a subject that touches every man, woman, and child, both psychologically and morally. Sometimes it is tragic, but often it is happy and blessed. Here is an opportunity for men and women everywhere to measure up to one of the greatest responsibilities of life.

It is hoped that this brief and sketchy outline may call to the attention of members of the Church their responsibilities as members of family units, in which they have opportunity to cooperate in the great and continuing work of our Heavenly Father. It is hoped also that our friends who are attending this conference in person or by means of radio and television may get a clearer outline of the Church's doctrine with respect to the home and the eternity of the marriage covenant that is so fundamentally a part of the restored gospel.

Man is precious in the sight of God

Potentially, man is more precious in the sight of God than all the planets and suns of space. Incomprehensibly grand as are the physical creations of the earth and space, they have been brought into existence as a means to an end; *they* are the handiwork of God; *man* is his son. The supreme purpose of creation is, in his own words, "to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Thus we emphasize the dignity of the individual, his supreme importance in the family unit and in society, his potential unfolding into a Godlike status, and eventually his exaltation in the celestial kingdom. We pray for divine guidance to this end in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

We have just listened to President Hugh B. Brown of the First Presidency of the Church.

Elder Mark E. Petersen of the Council of the Twelve will now speak to us.

Elder Mark E. Petersen

Of the Council of the Twelve

I earnestly pray that the Holy Spirit will assist me as I stand before you this morning.

One of the Articles of Faith of The Church of Jesus Christ of Latter-day Saints includes these words: "We believe in being honest. . . ." (Article of Faith 13.)

Honesty basic to true Christianity

This is one of the most important tenets of our religion, and for many people it is one of the most difficult to live. Honesty is as basic to true Christianity as baptism or the resurrection of the dead. It is the foundation of all character development. Just as no man can see the kingdom of heaven without baptism, as explained by the Savior, so it may be said with equal truth that no dishonest man, except he repents, can see the kingdom of heaven.

. . . to civilization

Our Christian civilization is built upon integrity. Without it our way of life would collapse. If we allow dishonesty to weave itself into the fabric of our lives, we invite moral suicide.

Dishonesty in the world is appalling. The cost of major crime is shocking in the extreme, but petty crime involving far more people is becoming a national disgrace. It is almost incredible that here in the United States, for example, shoplifting costs our stores nearly three billion dollars a year. Most shoplifters are women and children.

Other types of petty crime cost American businessmen an additional billion dollars annually.

One hotel in New York last year lost 18,000 towels, 355 silver coffee pots, 15,000 fingerbowls, and 100 Bibles.

Seventy-five percent of all insurance claims are estimated to be dishonest, costing insurance companies 350 million dollars a year in overpayments. Cheating in school is admitted by hosts of our students.

And yet, lest we think that dishonesty is completely engulfing us, we should recall that department stores, for example, when reporting on their charge accounts, say that the rate of default is less than 2 percent. Last year fewer than 2,000 people out of 102 million taxpayers were indicted for income tax fraud. It is estimated by revenue officials that 95 percent of all income is reported to the government. So said the September 9 issue of *Time* magazine.

In a recent *Look* magazine survey of teen-agers, it was most heartening to note that these young people said they want to live honestly in what they call "this dishonest world."

We claim to be a Christian people. But to what extent have true Christian principles become a part of our lives?

Conduct shows faith

Are our daily habits indicative of a genuine Christian conversion?

Is our personal conduct a reflection of Christlike virtues?

Can any professed Christian be a Christian indeed if he is not honest?

What is the gospel for—merely to talk about?

Or is it something to *live*, to incorporate in our daily conduct?

The Savior said it is to assist us to become perfect in all we do, as perfect as God.

Then is there any place for deceit in a true Christian life?

Is not dishonesty an apostasy from Christ to the extent of our misbehavior?

Can we have a living faith in Christ without doing his works?

To profess belief in him and yet refuse to live his laws seems to be a dishonest act in itself.

No Christian life without honesty

The Christian religion cannot be separated from the Christian life, and there can be no Christian life without honesty.

When the Savior told us to love our neighbors as ourselves, he spoke of honesty.

When he told us to do unto others as we would be done by, he again spoke of honesty.

When he told us to go the extra mile, to give our cloak as well as our coat, if need be, and even to turn the other cheek, he again spoke of honesty.

When he advised us to reconcile any differences we may have with others, he spoke of honesty.

When he vigorously denounced the hypocrites, he defended the principle of honesty.

When he described the Good Samaritan, he extolled not only an act of mercy, but a man who was being honest with himself in regard to his fellowman.

When he taught us to love the Lord our God with all our hearts, he asked us to be honest both with God and ourselves.

When he told us to avoid judging other people, he again spoke of honesty.

When he blessed the pure in heart, the merciful, the meek, and those who hunger and thirst after righteousness, he glorified honesty.

When he taught repentance as a principle of salvation, he commanded us to bring honesty into our lives.

When he permitted us to seek remission of our sins through baptism, he expected us to do so honestly.

When he taught the moral law, again he taught us to be honest with ourselves, with our fellowmen, and with God.

When he said that we cannot serve both God and mammon, he spoke of this same principle of honest living.

When he commanded us to become perfect even as our Father in heaven, he most certainly taught the strictest kind of honesty.

When he said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," he spoke of honesty and integrity. (Matt. 5:20.)

When he advised his listeners, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt," again he spoke of honesty. (Matt. 6:19.)

When he said, "If thine eye be evil, thy whole body shall be full of darkness," he spoke of *dis*honesty. (Matt. 6:23.)

When he taught us to seek first the kingdom of God and his righteousness, he referred to sincerity of purpose, which is honesty.

He asked at one time: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" In doing so, he held up the principle of honesty. (Matt. 7:3.)

When he counseled, "Enter ye in at the strait gate," he expected us to walk in straight paths, and to honestly and sincerely avoid crooked ways. (Matt. 7:13.)

And when he said, "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit," he referred to honesty and its ugly opposite. (Matt. 7:17.)

He warned against devious ways by saying: ". . . fear not them which kill the body, but are not able to kill the soul: but rather, fear him which is able to destroy both soul and body in hell." (Matt. 10:28.)

And yet, how gracious he was in his kindly invitation to help us to overcome our evil tendencies: "Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest to your souls." (Matt. 11:28-29.)

Honesty and charity

But can rest come to the insincere? Can they have peace of mind? They can if they change their ways and repent, but not otherwise.

Honesty is intimately and inseparably related to true charity.

Charity is the perfect love of Christ. Can there be true charity, then, without honesty? Is there any charity in a dishonest act?

"Though I speak with the tongues of men and of angels, and have not honesty, I am become as sounding brass, or a tinkling cymbal." (See 1 Cor. 13:1.)

How is a man profited if, by dishonorable means, he shall gain the whole world but lose his own soul?

What shall a man give in exchange for his soul?

It is unthinkable that anyone would hide under a cloak of piety while deceiving his fellowmen, yet it is done.

Paul once asked the Corinthians if Christ is divided. I now ask the same question.

Conflict of conduct and principle

Paul referred to denominational schisms. I refer to conflicts in principle.

Is Christ divided on any matter of principle? Does he deal in double standards? Does he countenance devious practices? Is there any duplicity in him? Then can duplicity exist in his followers?

What does he mean when he says: "Thou shalt not lie," "Thou shalt not steal," "Thou shalt not covet," "Thou shalt not bear false witness"?

Does he give us permission to tell little lies with the understanding that we will not tell big ones?

Does he allow us to steal a little here and a little there, providing we do not commit grand larceny?

The Book of Mormon speaks of the power of the devil in latter days and tells of his persuasive efforts to cheat and deceive human beings.

The scripture says he will cause anger to rage in the hearts of some, but others "will he pacify, and lull them away into carnal security, [so] that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

"And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains from whence there is no deliverance." (2 Ne. 28:21-22.)

Lucifer also urges us to "eat, drink,

and be merry," saying, "it shall be well with us.

". . . Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die: and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God." (2 Ne. 28: 7-8.)

What a pity that so many people actually believe that devilish doctrine!

With false teachings such as those, Lucifer induces many to cross the line into his realm, persuading them that they can, in fact, serve two opposing masters and get gain from both.

But there is only one God and only one way to be saved in his presence. That is by avoiding all forms of hypocrisy and by honestly and sincerely keeping his commandments.

He is God of charity, mercy and law

He is truly a God of charity and mercy, but he is also a God of law. He has said in clear and precise terms that no unclean thing can come into his presence.

Dishonesty is uncleanness. It is a form of filth that must be shunned by every true follower of the Savior.

There is no salvation without true charity, and true charity embraces the spirit of brotherly love to the point that it permits no injustice on the part of any one of us toward our fellowmen —no deceptions, no dishonesty, and no predatory designs.

As the ancient prophet said, a man *must* "have charity; for if he have not charity he is nothing. . . ."

Charity "rejoiceth not in iniquity but rejoiceth in the truth. . . ." (Moro. 7:45-46.)

Another Book of Mormon prophet said further: ". . . except ye have charity ye can in no wise be saved in the kingdom of God. . . ." (Moro. 10:21.)

Then who can be saved?

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

"He shall receive the blessing from the Lord, and righteousness from the God of his salvation." (Ps. 24:3-5.)

I earnestly and humbly pray, Latter-day Saints, that we may be sufficiently true to the articles of our faith, that we may be sufficiently devoted to the Savior of the world that we will be willing to accept and live this very important article of our faith, "We believe in being honest," and for this I earnestly pray in the sacred name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner:

He who has just addressed us is Elder Mark E. Petersen of the Council of the Twelve.

The Tabernacle Choir and the congregation will now join in singing "The Spirit of God Like A Fire Is Burning," with Richard P. Condie conducting, and Alexander Schreiner at the organ, following which we shall have a brief organ interlude. If you will all stand, please.

Congregation and Tabernacle Choir: "The Spirit of God Like a Fire is Burning."

President N. Eldon Tanner:

For the benefit of the television and radio audience who have just joined us, we again announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in the sixth session of the 136th Semi-Annual Conference of the Church.

We shall now hear from Elder Bruce R. McConkie of the First Council of Seventy, and he will be followed by Elder Delbert L. Stapley of the Council of the Twelve.

Elder McConkie.

Elder Bruce R. McConkie
Of the First Council of the Seventy

I desire to speak as directed by and in fulfillment of a revelation given by the Lord to a modern prophet.

Revelation to modern prophet

This revelation came to Joseph Smith in the early days of this dispensation. It has since changed the lives of millions of people and shall in due course affect the spiritual well-being and eternal salvation of all men among every nation and kindred and tongue and people.

But first, may I invite your attention to a revelation received by an ancient apostle, a revelation that he said would "come to pass" in a day subsequent to his, a day after New Testament times.

This ancient apostle, the beloved disciple John, the one who with Peter and James had been favored so highly by Jesus, recorded his vision and revelation of the future in these words:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7.)

God has spoken again in this day

As is well known, The Church of Jesus Christ of Latter-day Saints announces to the world that God has spoken again in this day; that angels have again descended from the courts of glory to minister to men; that revelations, visions, and all of the gifts of the Spirit have again been poured out upon the Saints; that the church and kingdom of God has again been set up on earth with every priesthood, key, power, grace, and prerogative possessed in former dispensations; and that the everlasting gospel—the same power of God unto salvation had by the Saints of old—has been restored in all its glory, beauty, and perfection.

In this connection we may well give careful consideration to the angelic visitation foreseen by John. What, then, is the meaning of the biblical account left us by the beloved disciple?

John saw that angelic ministration would occur in a day subsequent to New Testament times; that God would again send heavenly messengers to man on earth, even as he had done to Saints and prophets of old.

John's announcement was that revelation would commence anew, that the heavens—long sealed—would be opened, that the mind and will and voice of God would be heard again by mortal man.

The restoration foreseen

The ancient apostle foresaw that the everlasting gospel—God's plan of salvation for his earthly children—would be restored, so that Latter-day Saints could receive, possess, and inherit the same blessings poured out upon the Saints of former days.

He beheld that the very gospel restored by angelic ministration would be preached to the whole earth, to all mankind, to every nation and kindred and tongue and people, thus signifying that no other people had the fullness of gospel truth and that all needed to come to a knowledge of revealed religion.

John's message was that this restored gospel would invite men to worship the true and living God, to fear and glorify the Creator of all things, rather than to give allegiance to any false and untrue concept of Deity.

And finally, John specified that all this was to precede the glorious second coming of the Son of Man; it was to transpire in that day when the hour of his judgment was set, in the day just prior to his great millennial reign.

The promise has been fulfilled

Now we may well ask: Has the Lord's promise, given through the beloved revelator, been fulfilled? Has the mighty restoration of latter days

taken place? If not, when will it occur, and who will be the mortal recipients of the promised revelations and blessings from on high? And how can these glorious purposes of the Lord be fulfilled unless he calls prophets to receive the angelic visitations, to record the revelations, to preach the gospel among all people?

We are bold to announce that the promised restoration has taken place. The promised angel has come. The promised latter-day work has begun.

In the spring of 1820, the Lord made known the prophet whom he had chosen to usher in his great latter-day work. This prophet, Joseph Smith, records the opening of this gospel dispensation in these words:

"Believing the word of God, I had confidence in the declaration of James —'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.' I retired to a secret place in a grove, and began to call upon the Lord; while fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision, and saw two glorious personages, who exactly resembled each other in features and likenesss, surrounded with a brilliant light which eclipsed the sun at noon day. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as His Church and kingdom: and I was expressly commanded 'to go not after them,' at the same time receiving a promise that the fulness of the Gospel should at some future time be made known unto me.

"On the evening of the 21st of September, A.D. 1823, while I was praying unto God, and endeavoring to exercise faith in the precious promises of scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room, indeed the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body; in a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the Gospel in all its fulness to be preached in power, unto all nations that a people might be prepared for the Millennial reign. I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation." (*History of the Church,* Vol. 4, pp. 536-7.)

God's church is on the earth

In due course, primarily through the instrumentality of the Prophet Joseph Smith, the glorious restoration promised here took place, and God's true Church was once again established on earth.

Now may I quote the revelation in conformity with which I speak at this time. On November 3, 1831, the Lord said to his latter-day Prophet:

". . . I have sent forth mine angel flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some and hath committed it unto man, who shall appear unto many that dwell on the earth.

"And this gospel shall be preached unto every nation, and kindred, and tongue, and people.

"And the servants of God shall go forth, saying with a loud voice: Fear God and give glory to him, for the hour of his judgment is come;

"And worship him that made heaven, and earth, and the sea, and the fountains of waters." (D&C 133:36-39.)

The everlasting Gospel is restored

And now may I say, as a servant of the Lord, by way of testimony, that all these glorious things are transpiring. The Lord has sent his angel, whose name was Moroni, which angel revealed to Joseph Smith the ancient

record from which the Book of Mormon was translated. This volume of holy scripture is a record of God's dealings with the ancient inhabitants of America and contains the fullness of the everlasting gospel.

This everlasting gospel—the same revealed laws and powers had by the ancient apostles—is now being preached in many of the nations of the earth and will be heralded in due course unto every nation and kindred and tongue and people, for God has so decreed.

When we as the Lord's servants take this restored gospel to his other children, we invite them to come and worship him.

Our message is one of a living God who speaks now, whose voice we have heard, whose countenance has shined upon us, and whose words we know and teach to others.

We share the glad tidings with all the world

We invite all men everywhere to come and see, to investigate the glad tidings of great joy which have been revealed in this day, and which shall go forth to all people, for "the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated." (D&C 1:2.)

This message of revelation and restoration embraces the most glorious hopes and promises known to man. It is the message of the ages, the everlasting gospel. Through it, men may find peace and joy in this life and eternal reward in the life to come.

And God be thanked it is true—a message of salvation based on eternal truth. And truth will prevail.

May I bear testimony of the final triumph of God's great latter-day kingdom by using these prophetic words of Joseph Smith, the mighty Prophet of the restoration:

". . . the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done." (*History of the Church,* Vol. 4, p. 540.)

In the name of Jesus Christ. Amen.

President N. Eldon Tanner:

He to whom we have just listened is Elder Bruce R. McConkie of the First Council of Seventy.

We shall now hear from Elder Delbert L. Stapley of the Council of the Twelve.

Elder Stapley.

Elder Delbert L. Stapley
Of the Council of the Twelve

My brothers and sisters and friends: In the confusion of today's beliefs, philosophies, sophistries, changing standards of personal behavior, and the bold voice of unorthodox extremists, man's need for spiritual guidance to choose the right and forsake the wrong is of paramount importance to his assurance of hope for peace and happiness. Without the light of the spirit, people see through a glass, darkly. (1 Cor. 13:12.) Their judgments and decisions are so often faulty. They bog down in confusion, frustration, and utter bewilderment.

"The things of God known by the Spirit of God"

The Apostle Paul's query is still meaningful. Said he: "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:11, 14.)

This declaration should leave no doubt in one's mind that without the Spirit of God the things of God cannot be understood. However, man usually attempts to interpret all things according to his own learning and knowledge. We would do well to acknowledge that the Spirit of God should reflect itself in all our doings. Christianity has little value if men do not take it with them and use it honestly in all their activities in life. Oh, if man would only understand and willingly accept the source of his knowledge and the power and skill of his achievements. All intelligence in any form comes from God, who knows and comprehends all things.

We marvel at the numerous and varied discoveries that are achieved in the laboratories of industry, in universities of learning, and through private research. If man would concentrate the same degree of research in the laboratory of his soul, he would discover life's purpose and God's way to attain eternal life. This should be man's greatest and most important goal.

Jesus said: "I am the way, the truth, and the life:" and "without me ye can do nothing." (John 14:6, 15:5.)

The guide to truth

The Holy Ghost aids and guides the honest seeker after truth. How wonderful if all would be pricked in the heart as the apostles' listeners were on the day of Pentecost and would willingly follow the admonition given by them on that occasion, to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

Baptism opens the door

These two steps open the door to understanding, peace, brotherhood, and happiness to all men. The baptism with the Holy Ghost by the laying on of hands obtains for the truly repentant companionship of this spiritual power with its gifts and blessings. John the Baptist, speaking of the Christ, testified: ". . . he shall baptize you with the Holy Ghost, and with fire." (Matt. 3:11.)

The Holy Ghost

Man can only become spotless and sanctified by the reception of the Holy Ghost in his personal life. The Holy Ghost is a cleansing and purifying agent to all who receive it and are righteous. This means that sin and iniquity are spiritually burned out of the repentant person. He then receives a remission of sins, and his soul is sanctified and made clean for the Holy Ghost to abide in him. The cleansed person enjoys a newness of life and becomes a new creature in the spirit. The Lord has declared:

"And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom." (D&C 39:6.)

The Prophet Nephi gave this admonition to his people:

"Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism—yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost." (2 Ne. 31:13.)

The Holy Ghost is a revelator of truth and has the related power of discernment, which interprets the mind and motives of men; therefore, it has the function of preventing confusion and deception to the possessor of this gift. (D&C 50:23-24.)

The Holy Ghost is an actual, heavenly endowment from God in the life of an individual. It is a power he can feel. If faithful and obedient, one learns to be sensitive and responsive to its guidance and influence. This accords with the Lord's promise to the faithful to visit them with the manifestation of his Spirit. (D&C 5:16.)

The Holy Ghost then becomes a needful adhesive attribute to one's personal spirit and is a determining character factor in one's life. It gives meaning and direction in both tempo-

ral and spiritual matters. The Holy Ghost has many powers, gifts, and functions, but it will not abide in an unworthy, dishonest, or sinful person.

Prior to Christ's death upon the cross, he cautioned his disciples to tarry in Jerusalem and not begin the ministry until they were endowed with power from on high. (Luke 24:49-51.)

This promise was fulfilled to them in full measure on the day of Pentecost. (Acts 2.)

Later the Apostle Paul, writing to the Corinthians, declared: ". . . no man can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12:3.)

When Jesus inquired of his disciples: "Whom do men say that I the Son of man am?" (Matt. 16:13), Peter answered and said: "Thou art the Christ, the Son of the living God." (Matt. 16:16.)

By the power of the Holy Ghost, the Father revealed this knowledge to Peter. This spiritual manifestation confirms the Apostle Paul's statement that no one can say that Jesus is the Lord but by the Holy Ghost. Paul added: "But the manifestation of the Spirit is given to every man to profit withal." (1 Cor. 12:7.)

How can man profit by it if he hasn't received it? How can he receive it unless he follows the gospel path as taught by the Christ and has the Holy Ghost conferred upon him by the laying on of hands by one authorized to bestow it? The Apostle Peter declared: ". . . God anointed Jesus of Nazareth with the Holy Ghost and with power. . . ." (Acts 10:38.)

Jesus, thus anointed, conferred the Holy Ghost and its powers upon his chosen apostles (John 20:22), setting the example and pattern for all men to receive this holy gift from God. Jesus also informed his disciples before departing from them:

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (John 15:26.)

Without this spiritual endowment, Christ's disciples could not become true witnesses to testify that Jesus was their Redeemer, Savior, Lord, and God. The need of this same blessing applies to each of us, or we will be without conviction and faith of Christ's reality, earthly mission, death upon the cross, and resurrection to life eternal. Jesus also described other attributes of the Holy Ghost when he said:

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." (John 16:13.)

The Holy Ghost, then, is the Spirit of truth; therefore, those who are worthy to possess it will be guided into all truth, which truth is the word of God. The Holy Ghost will not abide with the unrighteous, the insincere, or the wicked person. It is a gift from God, most valuable to those who enjoy its companionship and powers. Said Moroni, a Nephite prophet: "And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:5.)

Without the Holy Ghost, one lives in spiritual darkness, blind to truth, unbelieving of heart, and apostate in feelings and teachings.

The Holy Ghost is also a comforter; it has the power to give peace to the soul of the righteous.

The Holy Ghost is the spirit of prophecy. The Apostle Peter, speaking of the more sure word of prophecy, admonished all to take heed, "knowing this first, that no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:20-21.)

If prophets speak by the power of the Holy Ghost, then the Holy Ghost is required to interpret correctly the teachings of holy men. Therefore, those who do not possess the Spirit of God cannot comprehend the things of God.

The Holy Ghost is a revelator. Jesus, speaking of the Holy Ghost, promised his disciples: ". . . and he will shew you things to come." (John 16:13.)

Revelation is God's plan of instructing his people and guiding his work and kingdom upon earth. The Holy Ghost, as a personage of spirit, has

the power and capacity of touching the spirit of man (spirit to spirit) and influencing him for good and righteousness if he is tuned to its spiritual wave length. The Holy Ghost has the power to quicken one's mind and increase one's understanding and comprehension of divine and temporal things. Without it there can be no faith, hope, nor personal assurance of eternal life.

The Holy Ghost inspires, uplifts, and motivates a sincere person to love truth and pursue righteousness. This feeling and power does not come without effort. One must ask of God after study and meditation if a thing is right. If true, one's bosom shall burn within him; but if it is not right, an individual will have no such feelings, but a stupor of thought shall prevail his being. (D&C 9:7-9.)

Like the parable of the talents, every child of God endowed with the Holy Ghost is blessed with one or more spiritual gifts that can be strengthened and added upon. The Holy Ghost is a personage of spirit; otherwise, it could not dwell in us. Too many are skeptical about the actuality of the Holy Ghost or lack faith in it and thus deny themselves of its powers and blessings.

God is not a partial God but is the same yesterday, today, and forever to those who love and sincerely seek him. Possession of the gift of the Holy Ghost is important and needful to the servant, the wage earner, the businessman, the farmer, the professional man, the scientist, the politician, the teacher, whether engaged in secular or religious teaching, and also to the rich and the poor alike. No one can afford to be without it nor devoid of its influence and power. It is sweet to the taste and satisfying to the soul.

Trust the power of the Holy Ghost

The natural inclination of man is to rely solely upon himself and to ignore the purpose of his existence as well as his relationship to God, who is his spiritual father. If man will recognize his divine origin, he will then realize his Heavenly Father will not leave him alone to grope in darkness of mind and spirit, but will make available a power to influence him in right paths and into standards of good behavior. The Holy Ghost is that power.

It is the Holy Ghost, or the Comforter, that fills us with hope and perfect love. (Moro. 8:26.) Men find peace, contentment, and comfort when by the Holy Ghost they gain a testimony of the Christ. Without this spirit, one cannot teach correct doctrine.

This Church is directed by the Holy Ghost. Without the influence and directing force of this third member of the godhead, this Church would be just another church. True religion, with its standards, principles, and ideals interpreted, guided, and influenced by the Holy Ghost, is the basis for solving all problems, whether personal, national, or international.

I humbly pray, my brothers and sisters, that the Holy Ghost will always be our constant guide and companion. that we will listen to its voice and follow its guidance, for it will take us back to the presence of God, our eternal Father, and his beloved Son, Jesus Christ, of whom I testify in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

He who has just addressed us is Elder Delbert L. Stapley of the Council of the Twelve.

The Tabernacle Choir will now favor us with "O Thou That Tellest Good Tidings," after which Elder Harold B. Lee of the Council of the Twelve will speak to us.

Singing: "O Thou that Tellest Good Tidings," by the Tabernacle Choir.

Elder Harold B. Lee
Of the Council of the Twelve

This morning I will take as a text for my few remarks the statement of a great missionary as recorded in sacred literature. This is an incident in western hemisphere religious history in which a prophet-teacher named Ammon exultantly praises God for his missionary successes.

Divine power source of strength

His brother Aaron chided him, saying: "Ammon, I fear that thy joy doth carry thee away unto boasting.

"But Ammon said unto him, I do not boast in my own strength, nor in my own wisdom. . . .

"Yea, I know that I am nothing; as to my strength I am weak; therefore I will not boast of myself, but I will boast of my God, for in his strength I can do all things. . . ." (Al. 26: 10-12.)

Frequently the question is asked by those in and out of the Church: How do we develop the spiritual quality in our natures in order to serve our earthly missions more completely and thus become attuned with that infinite power of which the Prophet Ammon speaks?

Ammon answered that question in part: "Yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing—unto such it is given to know the mysteries of God. . . ." (Al. 26:22.)

For a few moments today, I would have you hear the testimonies as found in sacred scriptures of a few of the great leaders who learned how to tap the sources of divine power and became spiritual giants among the people of their day.

David, the psalmist, learned even as a young man the source of spiritual power. The spirit whispered, "Be still, and know that I am God. . . .

". . . the God of Jacob is our refuge." (Ps. 46:10-11.)

Prophets of old learned, as all must know, how to communicate with the Lord by prayer, to talk with and then receive answers in the Lord's own way. To know God and Jesus Christ whom he has sent (John 17:3), as the Master told his disciples, is to begin on the sure course that leads to eternal life in the presence of these glorified beings.

The Lord told Elijah, the prophet: "Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:

"And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.

"And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. . . ." (1 Kings 19:11-13.)

All too often when God speaks in this still, small voice, as he did to Elijah in the cave, it may not be audible to our physical hearing because, like a faulty radio, we may be out of tune with the infinite.

Nephi, of Book of Mormon history, speaks of this spiritual communication when he rebuked his brothers who had it in their hearts to destroy him:

"Ye are swift to do iniquity but slow to remember the Lord your God. Ye have seen an angel, and he spake unto you; yea, ye have heard his voice from time to time; and he hath spoken unto you in a still small voice, but ye were past feeling, that ye could not feel his words; wherefore, he has spoken unto you like unto the voice of thunder, which did cause the earth to shake as if it were to divide asunder."

In the Gospel of John is related a parallel experience in the Master's ministry showing how, out of a multitude, only a few—or none—may hear God when he speaks.

As the Master entered Jerusalem on this occasion, the people gathered around and heard him pray: ". . . Father, save me from this hour: but for this cause came I unto this hour.

"Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

"The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

"Jesus answered and said, This voice came not because of me, but for your sakes." (John 12:27-30.)

Only the Master, apparently, knew that God had spoken. So often today, men and women are living so far apart from things spiritual that when the Lord is speaking to their physical hearing, to their minds with no audible sound, or to them through his authorized servants who, when directed by the Spirit, are as his own voice, they hear only a noise as did they at Jerusalem. Likewise, they receive no inspired wisdom, nor inward assurance, that the mind of the Lord has spoken through his prophet leaders.

The great law-giver, Moses, has given us the key to the beginning of heavenly wisdom. After he had sought God on Mt. Sinai, a soul-stirring vision was given him in which he was permitted to enter into the presence of the Lord. When the vision was ended and he was left unto himself, he made this profound statement: "Now, for this cause I know that man is nothing, which thing I had never supposed." (Moses 1:10.)

That was the beginning of his wisdom unto the obtaining of the spiritual power necessary for him to perform his great mission. He had found himself by losing himself in the great work to which God had now called him.

In one of the greatest religious motion pictures of our day, *The Ten Commandments*, we are given a dramatic portrayal by the great actor, Charlton Heston, of the Moses before and after he had been commissioned of God for his great ministry to become the mouthpiece of the Lord to all Israel.

Charlton Heston apparently studied and researched carefully in order to portray accurately the character of Moses. This actor has written of his spiritual experiences while filming this great epic drama:

He first takes us to Mt. Sinai for the filming of that tremendous experience as Moses was shown climbing that sacred mountain to commune with God.

Then, by contrast, this actor gives his impression of the Moses, now divinely commissioned, leading the children of Israel out of Egyptian bondage:

"The last glimpse I had of Moses was at the edge of the desert not far from Cairo, where 7,000 Egyptians had assembled for the Exodus.

"I was lost, now, not in space, but in centuries. Surely, on the morning of that long-ago Exodus, these were the same eyes that followed Moses. The same skinny animals, the ragged clothes, the stink of poverty. I squeezed through the farthest rim of the crowd and out into the desert. Lifeless and endless it stretched to the horizon, while behind me the voices faded and swelled. These people trusted Moses, they had followed where he led—and where had he led them? Into this unspeakable wilderness?

"Of course Moses could not lead these thousands across the desert. He never would have tried. But God could do it. And Moses, this all-too-human man, this man, so much like the rest of us, had simply turned himself into the instrument through which the strength of God moved.

"With joy I cried out the words that Moses cried:

'Bear us out of Egypt, O Lord,
As the eagle bears its young upon its wings.'

"Then I lifted Moses' staff and saw the multitude heave into a vast shudder of motion and walk out from bondage." (Charlton Heston, "My Three Meetings with Moses.")

How to know the Lord

Here again we have the testimony of Jacob, son of Lehi, the pioneer of the Nephite dispensation, explaining how one can come to know God and to learn of his mysteries and to attain a state in which one may act in very deed as an agent of the Almighty.

"Wherefore, we search the prophets, and we have many revelations and the spirit of prophecy; and having all these

witnesses we obtain a hope, and our faith becometh unshaken, insomuch that we truly can command in the name of Jesus and the very trees obey us, or the mountains, or the waves of the sea." (Jac. 4:6.)

It was so with another of the Nephite leaders. Enos, grandson of Lehi, gives us to understand why some can receive a knowledge of the things of God while others cannot. Enos recounts his struggle to obtain a forgiveness of his sins that he might be worthy of his high calling.

He then concludes: "And while I was thus struggling in the spirit, behold, the voice of the Lord came into my mind again, saying: I will visit thy brethren according to their diligence in keeping my commandments . . . ." (Enos 10.)

There you have, in simple language, a great principle: It isn't the Lord who withholds himself from us. It is we who withhold ourselves from him because of our failure to keep his commandments.

Begins childhood and youth

This "spiritual fitness program" must begin in childhood and youth. You parents of children and impressionable youth, may you teach yours to keep the commandments, that they may not fail their destiny.

Now, may I direct a few words especially to our younger people, to my grandchildren and yours:

You, the youth of today, are living in the midst of turmoil. In this militaristic age, most of you able-bodied young men may, at one time or another, be required to engage in military service. Do you know that in your day, the voice of the Lord has spoken to you words of admonition, of blessings, and of promise, through your Church leaders, the living mouthpieces of the living God today? Listen to this inspired utterance from the First Presidency of the Church, given to you who go into military service or elsewhere, for that matter:

In military service

"To our young men who go into service, no matter whom they serve or where, we say live clean, keep the commandments of the Lord, pray to him constantly to preserve you in truth and righteousness, live as you pray, and then whatever betides you the Lord will be with you and nothing will happen to you that will not be to the honor and glory of God and to your salvation and exaltation. There will come into your hearts from the living of the pure life you pray for, a joy that will pass your powers of expression or understanding. The Lord will be always near you; he will comfort you; you will feel his presence in the hour of your greatest tribulation; he will guard and protect you to the full extent that accords with his all-wise purpose. . . . Your faith and testimony will be strong beyond breaking. You will be looked up to and revered as having passed through the fiery furnace of trial and temptation and come forth unharmed. Your brethren will look to you for counsel, support, and guidance. You will be the anchors to which thereafter the youth of Zion will moor their faith in man." (Message of the First Presidency [April 1942 general conference], *The Improvement Era*, May 1942, pp. 349-350.)

To the daughters of Zion

And to you young girls, will you hear the voice of the Lord to you today from this same source, as a Prophet dedicated a beautiful new temple:

"We pray for the daughters of Zion. May they be preserved in virtue, chastity, and purity of life, be blessed with vigorous bodies and minds, and with great faith. May they develop into true womanhood and receive choice companions under the new and everlasting covenant for time and for all eternity in thy temples provided for this priceless privilege and purpose. May they too be privileged to enjoy as the fruits of their union a noble posterity which, we pray thee, may be taught at their mother's knee to believe in thee and in the divine mission of thy Beloved Son." (President George Albert Smith, dedicatory prayer at the Idaho Falls Temple; *The Improvement Era*, October 1945, p. 563.)

Counsel of inspired leaders

May youth of today never forget what our inspired leaders have counseled.

Even in times of great danger, moral or physical, when, like the Apostle Paul, you may be in danger of "shipwreck" either to your body or your soul, there can be standing by you, as there was by him, after fasting and prayer, an angel of God who whispered peace to his soul.

How is it done, you ask? The Lord answers:

"And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done."

"Wherefore, I am in your midst, and I am the good shepherd, and the stone of Israel. He that buildeth upon this rock shall never fall.

"And the day cometh that you shall hear my voice and see me, and know that I am." (D&C 50:29, 44-45.)

Recognize the spirit of revelation

How can you recognize the spirit of revelation when it comes? The Prophet Joseph Smith tells us:

"A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus." (*Documentary History of the Church*, Vol. 3, p. 381.)

Mother's intuition, with which most of you are familiar, is a form of divine guidance in its purest and simplest form. Can you now understand why we counsel you to heed the admonitions of your parents during your growing-up years?

In one of the Master's parables, he tells of the foolish rich man who laid up treasure for himself but was "not rich toward God." (Luke 12:21.)

Rich toward God

In King Solomon's "personal diary," as someone has called the Book of Ecclesiastes, this wise king gives us an enumeration of the things he had acquired, but which did not make him rich toward God. All of such, he concluded, "was vanity . . . and there was no profit under the sun." (Ecc. 2:11.)

I heard an impressive testimony of a college student in a sacrament meeting in my ward. He had been warned not to take a certain course at the university because it had threatened to destroy the faith of previous students who had taken this course. He determined to take the course, and he determined also that he would not lose his faith. This was his testimony as to how he sidestepped this hazard: He kept active in the Church. He continued to pray. He kept himself clean. In a word, he kept himself rich toward God.

Then he bore testimony that these university courses did cause one to doubt; and if these doubts were aggravated by inactivity, the result could mean the loss of faith and possibly his standing in the Church.

Will you remember the great experience of Peter, the ranking member of the Twelve, whose loyalty to the Master seemed to have exceeded his courage when, in the face of physical hazard, he denied the Master thrice on the night of the betrayal? Compare this fear-torn Peter with the boldness he manifested shortly thereafter, before those same religious bigots who had so recently demanded the death of Jesus. He denounced them as murderers and called them to repentance, suffered imprisonment, and later went fearlessly to his own martyrdom.

What was it that had changed him? He had been a personal witness to the change that came to the broken, pain-racked body taken from the cross, unto a glorified, resurrected body that could pass thereafter unhindered through walls of mortar and stone, that could eat broiled fish and honeycomb, that could appear and disappear suddenly from the sight of mortals. The plain and simple answer is that Peter was a changed man because he now knew

the power of the risen Lord. No more would he be alone on the shores of Galilee, or in prison, or in death. His Lord would be near him.

"Let virtue garnish thy thoughts"

There is the Lord's promise if we live worthily before him: ". . . let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (D&C 121:45-46.)

God grant that each of us may so live that we may enjoy that communion with Deity through the Holy Ghost, and know without doubt that he does live, and be prepared one day to enter into his presence, I humbly pray in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner:

Elder Harold B. Lee of the Council of the Twelve has been our concluding speaker.

We express our thanks and appreciation to the General Authorities who have spoken to us, and to the Tabernacle Choir for their inspirational singing.

We are most grateful for the warm response from the managers and operators of the many television and radio stations in offering their facilities as a public service to make the proceedings of this Conference available to millions throughout North America, South America, Africa, and many other parts of the world.

We shall conclude this sixth session of the conference with the Tabernacle Choir singing, "148th Psalm" conducted by Richard P. Condie, with Alexander Schreiner at the organ.

Following the singing the benediction will be pronounced by Elder Leland M. Perry, formerly president of the West Spanish American Mission. This conference will then be adjourned until 2:00 this afternoon.

Singing: "148th Psalm" by the Tabernacle Choir.

Benediction: President Leland M. Perry, West Spanish American Mission.

THIRD DAY
AFTERNOON MEETING

SEVENTH SESSION

President Joseph Fielding Smith:

President McKay will not be present with us at this session. He has asked me to conduct this service.

I am glad to see President Thorpe B. Isaacson in his place upon the stand.

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the seventh and concluding session of the 136th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This afternoon many television and radio stations throughout the western part of the United States will carry the proceedings of this concluding session of the Conference.

The proceedings of both sessions today will be re-broadcast to far-distant places by Radio Station KSL and KIRO Radio at Seattle, Washington, on Monday, October 3, 1966, from one to five o'clock a.m.

Saturday evening an inspirational meeting of the priesthood of the Church was held in the Tabernacle. The proceedings of this meeting were relayed by closed-circuit broadcast, originating in the Tabernacle, to members of the priesthood assembled in approximately 471 separate locations in all parts of the United States and in Canada. Approximately 85,000 holders of the priesthood participated in this meeting. Members of the First Presidency, and Elder Bernard P. Brockbank, Assistant to the Twelve, and a member of the Church Information Committee, and Brother Arch L. Madsen, president of Church Broadcasting, were speakers on that occasion.

We extend a cordial welcome to all present this afternoon—special guests, educational leaders, our stake presidencies and bishoprics from near and far, temple presidencies, members of the general auxiliary boards, and members of the Church and friends everywhere who are listening in by radio and television.

The music for this session will be rendered by the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting. Robert Cundick is at the organ.

We shall begin this service by the Choir singing, "O Brother Man," a favorite poem by John Greenleaf Whittier, often quoted by President McKay which has been set to music by Brother LeRoy Robertson. The choir will be conducted by Jay E. Welch, Assistant Director.

The invocation will be offered by Elder Arthur R. Michaelis, President of the Bear River Stake.

Singing: "O Brother Man."

Invocation: President Arthur R. Michaelis, Bear River Stake.

President Joseph Fielding Smith:

The Tabernacle Choir, under the direction of Richard P. Condie will now sing, "We Are Watchmen," with Sister Jessie Evans Smith as soloist.

Singing: "We Are Watchmen."

President N. Eldon Tanner:

I think you should know that President Joseph Fielding Smith wrote the text of that song, and the music is by Alexander Schreiner. President Smith is just too modest to mention that.

President Joseph Fielding Smith:

Well, I hope you will forgive me. (Laughter) You gave that applause a little too soon. I was going to say, for my weakness.

Elder Ezra Taft Benson of the Council of the Twelve will now address us. He will be followed by Elder ElRay L. Christiansen, Assistant to the Twelve.

Elder Ezra Taft Benson
Of the Council of the Twelve

Humbly and gratefully I take as my theme for these brief remarks the following words from the inspiring opening address by President David O. McKay at the Friday morning session of this great conference.

"Efforts are being made to deprive man of his free agency, to steal from the individual his liberty. . . . There has been an alarming increase in the abandoning of the ideals that constitute the foundation of the Constitution of the United States. . . ."

I therefore speak on the subject: "Protecting Freedom—An Immediate Responsibility."

The Church of Jesus Christ of Latter-day Saints proclaims that life is eternal, that it has purpose. We believe we lived as intelligent beings in a world of progress before this mortal life. Our life on this earth is a probation, a testing period, an opportunity for growth and experience in a physical world. It is all part of the plan of our Heavenly Father for the bene-

fit and blessing of us, his children.

This is to be done through a great and all-wise plan—the gospel of Jesus Christ. This master plan, if lived, will build men of character, men of strength, men of deep spirituality, Godlike men.

Free agency to preserve freedom

Basic to this all-important plan is our free agency, the right of choice. Free agency is an eternal principle. We enjoyed freedom of choice in the spirit world as spirit children. In fact, a counterplan to the gospel of our Lord was presented by Lucifer, a plan of force that would have robbed man of his freedom of choice. Lucifer's plan was rejected, and the scriptures tell us that he, with one-third of the hosts of heaven, was cast out; and they continue their opposition to God's plan, which is based on the freedom of the individual.

The scriptures make clear that there was a great war in heaven, a struggle over the principle of freedom, the right of choice. (See Moses 4:1-4; D&C 29:36-38; 76:25-27; Rev. 12:7-9.)

History, both sacred and secular, clearly records that the struggle to preserve and safeguard freedom has been a continuous one. Prophets of God, as watchmen on the towers, have proclaimed liberty. Holy men of God have led the fight against anarchy and tyranny. Moses was commanded to "proclaim liberty throughout all the land unto all the inhabitants thereof." (Lev. 25:10.)

Why have prophets of God been commanded to proclaim liberty and lead the battle to preserve freedom? Because freedom is basic to the great plan of the Lord. The gospel can prosper only in an atmosphere of freedom. This fact is confirmed by history, as well as by sacred scriptures. The right of choice—free agency—runs like a golden thread throughout the gospel plan of the Lord for the blessing of his children.

To a modern-day prophet the Lord declared that "it is not right that any man should be in bondage one to another." In a revelation to the restored Church in 1833 the Lord declared:

". . . that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

"I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

"Nevertheless, when the wicked rule the people mourn.

"Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil." (D&C 98:5, 8-10.)

A year ago in a great general conference address on freedom and how it is threatened today, our beloved President warned us, saying, "I do not know that there was ever a time in the history of mankind when the Evil One seemed so determined to take from man his freedom." He went on to explain that "pernicious efforts and sinister schemes are cunningly and stealthily being fostered to deprive man of his individual freedom and have him revert to the life of the jungle." ("Man's Free Agency," *The Improvement Era*, Dec. 1965, pp. 1073, 1099.)

War against wisdom

Still earlier the First Presidency warned the Saints that "Satan is making war against all the wisdom that has come to men through their ages of experience. He is seeking to overturn and destroy the very foundations upon which society, government, and religion rest. He aims to have men adopt theories and practices which he induced their forefathers, over the ages, to adopt and try, only to be discarded by them when found unsound, impractical, and ruinous. He plans to destroy liberty and freedom—economic, political, and religious, and to set up in place thereof the greatest, most widespread, and most complete tyranny that has ever oppressed man. He is working under such perfect disguise that many do not recognize either him or his methods. . . . Without their knowing it, the people are being urged down paths that lead only to destruction. Satan never before had so firm a grip on this generation as he

has now." ("Message of the First Presidency," *The Improvement Era*, Nov. 1942, p. 761.)

In spite of the scriptural evidence and the counsel of modern-day prophets during the past more than 100 years, there are still some who seem to feel we have no responsibility to safeguard and strengthen our precious God-given freedom. There are some who apparently feel that the fight for freedom is separate from the gospel. They express it in several ways, but it generally boils down to this: Just live the gospel; there's no need to get involved in trying to save freedom and the Constitution or to stop Communism.

Of course, this is dangerous reasoning, because in reality you cannot fully live the gospel without working to save freedom and the Constitution, and to stop Communism.

In the war in heaven, what would have been your reaction if someone had told you just to do what is right—there's no need to get involved in the fight for freedom?

War in Heaven continues on Earth

Of course, the war in heaven over free agency is now being waged here on earth, and there are those today who are saying, "Look, don't get involved in the fight for freedom. Just live the gospel." That counsel is dangerous, self-contradictory, unsound.

The Book of Mormon pays tribute to General Moroni in these words: "And Moroni was a strong and a mighty man; he was a man of perfect understanding; yea, a man that did not delight in bloodshed; a man whose soul did joy in the liberty and the freedom of his country, and his brethren from bondage and slavery; . . .

"Yea, and he was a man who was firm in the faith of Christ, and he had sworn with an oath to defend his people, his rights, and his country, and his religion, even to the loss of his blood." (Al. 48:11, 13.)

And then Moroni is paid this high tribute: "Yea, verily, verily I say unto you, if all men had been, and were, and ever would be, like unto Moroni, behold, the very powers of hell would have been shaken forever; yea, the devil would never have power over the hearts of the children of men." (Al. 48:17.)

Now, part of the reason we may not have sufficient priesthood bearers to save the Constitution, let alone to shake the powers of hell, is because unlike Moroni, I fear, our souls do not joy in keeping our country free, and we are not firm in the faith of Christ, nor have we sworn with an oath to defend our rights and the liberty of our country.

Need for action now

Moroni raised a title of liberty and wrote upon it these words: "In memory of our God, our religion, and freedom, and our peace, our wives, and our children." Why didn't he write upon it: "Just live your religion; there's no need to concern yourselves about your freedom, your peace, your wives, or your children"? The reason he didn't do this was because all these things were a part of his religion, as they are of our religion today.

Should we counsel people, "Just live your religion. There's no need to get involved in the fight for freedom"? No, we should not, because our stand for freedom is a most basic part of our religion; this stand helped get us to this earth, and our reaction to freedom in this life will have eternal consequences. Man has many duties, but he has no excuse that can compensate for his loss of liberty.

As members of the Church we have some close quarters to pass through if we are going to get home safely. We will be given a chance to choose between conflicting counsel given by some. That's why we must learn—and the sooner we learn, the better—to keep our eye on the Prophet, the President of the Church. And that Prophet today is President David O. McKay.

On the day the Church was organized, the Lord gave a revelation, too often overlooked, that he expects members of the Church to "give heed unto all his words and commandments which" the Prophet and President "shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith." (D&C 21:4-5.)

Wisdom needed

All men are entitled to inspiration, especially men who bear the priesthood, but only one man is the Lord's mouthpiece. Some lesser men have used in the past, and will use in the future, their offices unrighteously. Some will, ignorantly or otherwise, use their office to promote false counsel; some will use it to lead the unwary astray; some will use it to persuade us that all is well in Zion: some will use it to cover and excuse their ignorance. Keep your eye on the Prophet, for the Lord will never permit his Prophet to lead this Church astray. Let us live close to the Spirit, so we can test all counsel.

Now, after all the counsel that has been given, what did President McKay have to say to the priesthood at our last annual world conference in April? Fortunately, his inspired words were printed on the editorial page of the June *Improvement Era* and have been reprinted in folder form by the Deseret Book Company as "the position of the Church." It would be well if every family in America could have a copy. You who have felt that you can righteously avoid standing up for freedom, heed these words:

Counsel given

"In order that there may be no misunderstanding by bishops, stake presidents, and others regarding members of the Church participating in nonchurch meetings to study and become informed on the Constitution of the United States, Communism, etc., I wish," said President McKay, "to make the following statements that I have been sending out from my office for some time and that have come under question by some stake authorities, bishoprics, and others.

"Church members are at perfect liberty to act according to their own consciences in the matter of safeguarding our way of life. They are, of course, encouraged to honor the highest standards of the gospel and to work to preserve their own freedoms. They are free to participate in nonchurch meetings that are held to warn people of the threat of Communism or any other theory or principle that will deprive us of our free agency or individual liberties vouchsafed by the Constitution of the United States. . . .

"The position of this Church on the subject of Communism has never changed. We consider it the greatest satanical threat to peace, prosperity, and the spread of God's work among men that exists on the face of the earth.

"In this connection," President McKay continues, "we are continually being asked to give our opinion concerning various patriotic groups or individuals who are fighting Communism and speaking up for freedom. Our immediate concern, however, is not with parties, groups, or persons, but with principles. We therefore commend and encourage every person and every group who are sincerely seeking to study Constitutional principles and awaken a sleeping and apathetic people to the alarming conditions that are rapidly advancing about us. We wish all of our citizens throughout the land were participating in some type of organized self-education in order that they could better appreciate what is happening and know what they can do about it.

"Supporting the FBI, the police, the congressional committees investigating Communism, and various organizations that are attempting to awaken the people through educational means is a policy we warmly endorse for all our people." (*The Improvement Era,* June 1966, p. 477.)

Everyone should study the complete statement. This statement is timely and clear. The need for such a Church position has never been greater. I realize that it is sometimes unpopular to speak the solemn warning truth. As a people, we do not like to be disturbed from our comfortable complacency. But today we are face to face with an increasingly successful, ruthless conspiracy. Our remaining liberties are hanging in the balance.

Hear President McKay's further counsel:

"Next to being one in worshiping God, there is nothing in this world upon which this Church should be more united than in upholding and defending the Constitution of the United States." (*The Instructor,* Feb. 1956, p. 34.)

President J. Reuben Clark, Jr., emphasized this fact as he discussed the freedom-slavery issue, from which I quote:

"Now, what has business and industry done about all this revolutionary activity? . . . Business and industry neither planned nor did anything effective. There was no concerted effort. . . .

"A common cause with a united front would have worked salvation for us. But business officials were afraid of their stockholders and their outcry against loss of dividends; the lawyers were afraid of getting whipped in the courts, businessmen felt strong vigorous action might further disturb business; bankers (I am a bank director) shivered at their own shadows.

"So one constitutional right after another yielded without any real contest, our backs getting nearer to the wall with each retreat. It is now proposed we retreat still further. Is not this suicide? Is there anyone so naive as to think that things will right themselves without a fight? There has been no more fight in us than there is in a bunch of sheep, and we have been much like sheep. Freedom was never brought to a people on a silver platter, nor maintained with whisk brooms and lavender sprays. . . .

"And do not think that all these usurpations, intimidations, and impositions are being done to us through inadvertence or mistake.

"The whole course is deliberately planned and carried out; its purpose is to destroy the Constitution and our constitutional government; then to bring chaos, out of which the new Statism, with its Slavery, is to arise, with a cruel, relentless, selfish, ambitious crew in the saddle, riding hard with whip and spur, a red-shrouded band of night riders for despotism.

". . . if we do not vigorously fight for our liberties, we shall go clear through to the end of the road and become another Russia, or worse." (*Church News*, Sept. 25, 1949.)

"A bunch of sheep." An old adage declares, "A society of sheep must in time beget a government of wolves."

In a general conference, President Clark issued this sobering warning:

". . . I say unto you with all the soberness I can, that we stand in danger of losing our liberties, and that once lost, only blood will bring them back; and once lost, we of this church will, in order to keep the church going forward, have more sacrifices to make and more persecutions to endure than we have yet known, heavy as our sacrifices and grievous as our persecutions of the past have been.

"We face a war to the death, a gigantic worldwide struggle. We must face it, enter it, take part in it. In fact, we are all taking part in the struggle, whether we will or not. Upon its final issue, liberty lives or dies." (*The Improvement Era*, May 1944.)

Yes, we all love the gospel—or should do. We should all strive to live according to its precepts. But the basic thread running through the gospel plan is the freedom, the right of choice, of the individual. The gospel can prosper only where there is freedom.

Loss of freedom

I have personally witnessed the heart-rending results of the loss of freedom. I have been close to the godless evil of the socialist-communist conspiracy on both sides of the iron curtain, especially during my service as European Mission president at the close of the war and today, and also during eight years in the Cabinet.

I stood in Czechoslovakia and witnessed the ebbing away of freedom, resulting in the total loss of liberty. I visited among the liberty-loving Polish people and talked with their leaders, as the insidious freedom-destroying philosophy moved in, imposing the chains of bondage on a Christian nation.

In both of these freedom-loving nations were members of the Church, striving, as we are, to live the gospel. But it was not enough. It did not

stop the Communists. Our members were few in number, and the danger to freedom seemed far away. One trembles at the thought of members of the Church today in the Communist slave labor camps.

In fact, freedom-loving people have been brought under Communist bondage at the average rate of 6,000 per hour, 144,000 per day, 52 million per year since the end of World War II.

Priesthood to save freedom

But here in America, the Lord's base of operations—so designated by the Lord himself, through his holy prophets—we of the priesthood, members of his restored Church, might well provide the balance of power to save our freedom. Indeed we might, if we go forward as General Moroni of old and raise the standard of liberty throughout the land.

Today our Prophet and President has said: "No greater immediate responsibility rests upon members of the Church, upon all citizens of this Republic and of neighboring Republics than to protect the freedom vouchsafed by the Constitution of the United States." Is this plain enough? In view of this solemn warning, how can any member of the Church fail to act to help save our freedom? We must not be lulled away into a false security.

We have a Prophet today. What we need is a listening ear. Let us live the gospel in its fullness, and by so doing we will work unceasingly to preserve and strengthen our God-given freedom.

I bear witness that David O. McKay is a Prophet of God—I know it as I know that I live—and that through him the Lord reveals his will for each of us, our families, and the kingdom of God on earth. God grant we may heed his inspired counsel, I humbly pray, in the name of Jesus Christ. Amen.

President Joseph Fielding Smith:

We have just listened to Elder Ezra Taft Benson of the Council of the Twelve.

Elder ElRay L. Christiansen, Assistant to the Twelve, will be our next speaker.

Elder ElRay L. Christiansen

Assistant to the Council of the Twelve

My beloved brethren and sisters: I concur in what has been said just now by Elder Benson, and I would like to add one other essentiality to which we must adhere and which we must follow in our lives. That is, that Jesus pointed the way through our difficulties.

During the time that Jesus was on earth, many people were curious to know whether or not he was the expected Messiah. These people were of two classes: those who *hoped* he was and those who *feared* he might be.

"If any will do His will"

Those who hoped he was and who sought to know of a certainty received positive answer in testimony through the Spirit and rejoiced because of it. It is possible that those who feared that he might be the Christ made no serious effort to find out, and because of this lack of effort, they received no spiritual witness. They doubted the many physical evidences before their eyes, even though such evidences fulfilled scriptural declarations to the letter. They seized upon isolated statements lifted out of context in an attempt to justify their doubtings.

And it is the same today. There are those who have complete assurance of his divinity, and there are those who fear that he is divine. So, although nearly twenty centuries have rolled by and volumes have been written of him, yet these questions are still asked: "Is Jesus indeed the Redeemer of the world? And if he is, to what degree do his teachings apply to me and my generation?"

If I should ask you what you think of the policies advocated by certain

immediately have an opinion. At least, you could declare yourself as generally "for" or "against" the philosophy and actions of such men. It is desirable to possess informed opinions of world leaders. But it is necessary—indeed, imperative—that we have not only an opinion but a conviction as to the role and the doctrines of Jesus Christ. This is so because he taught that as the Son of God, he was sent to earth by his Father to perform a mission so vital that world peace and individual salvation can never be achieved except through him.

Since Jesus declared that he is the Son of God and the Redeemer of mankind, it would be foolish for anyone to ignore him, his declarations and doctrines. For each of us there is too much at stake to reject him and his gospel. But, unfortunately, many have rejected him without making an adequate test of his claims. Such a test is available; it can be made by any earnest, truth-seeking person.

The key is given in the Gospel of John:

"If any man will do his will, he shall know of the doctrine. . . ." (John 7:17.)

Test easily understood

This flawless test is easily understood. But all too many people with a carpe diem philosophy, living only for today, are unwilling to make the test by doing his will. Thus, according to the Book of Mormon, the "devil cheateth their souls, and leadeth them carefully down to hell." (2 Ne. 28:21.)

It was the same at the time of Christ. To lift the religious thinking of the people from their ritualistic practices of worship of that day, from the letter of the law to the spiritual concepts of worship that call for "a broken heart and a contrite spirit," was (to say the least) difficult.

President J. Reuben Clark, Jr., once said:

"If you want to know how far he [Jesus] had to go [to lift them] from the laws which had been given to ancient Israel, read the Sermon on the Mount, read the sermon on the Plain, read the sermon at the second Passover, and see how he had to drive, and drive, and drive for the new law." (J. Reuben Clark, Jr., *Behold the Lamb of God,* p. 23.)

On adultery

But to all people, Jesus has pointed the way. As an example, he said to them of old (and it applies equally today):

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:27-28.)

That was the *new* law—a drastic step forward toward the Christ-like life. To the people it seemed revolutionary.

Jesus forgave sinners

Another notable incident is applicable to us: Before the time of Christ, it was almost inconceivable to think that God had any compassion for a sinner. The Pharisees criticized Jesus, saying: "This man receiveth sinners, and eateth with them." (Luke 15:2.)

Obviously, they failed to distinguish between *sin* and *sinner.* They hated the sinner as much as they hated the sin! Jesus taught that the sinner was greater than all his sins. While he condemned sin, he had compassion for the sinner.

They who brought to him the woman in adultery would have stoned her to death, but Jesus said to them:

"He that is without sin among you, let him first cast a stone at her." (John 8:7.)

Revenge and retribution

In the day when the law demanded an eye for an eye and a tooth for a tooth, Jesus taught the doctrine that hate, retribution, and vengeance should be supplanted by goodwill and tolerance and love. Said he:

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

"But I say unto you, Love your

enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:43-44.)

Of the countless thousands who since his time have heard his message and have accepted him, how many have really learned to love their enemies, or even to love their neighbors as themselves, and "bless them that curse you," and "do good to them which despitefully use you and persecute you"?

President Clark felt it was necessary to remind us of this principle when, during the Second World War, he said,

"This divine command of love gives the one and only remedy that will bring lasting peace out of this bloody tragedy that is now devastating the world. Hate is born of Satan. . . . It strikes the friend of today and makes the enemy of tomorrow. . . ." (J. Reuben Clark, Jr., *Behold the Lamb of God*, p. 303.)

My brothers and sisters, only the weak become hateful and angry and unforgiving. Those who maintain composure when despitefully used and persecuted show evidences of emotional maturity. There is a need for this in each of us.

While many are striving valiantly to do the Lord's will, it is evident that many men and many nations are drifting away from him. In too many cases, leaders of nations have lost their bearings. Because of vain ambitions, pride, and self-sufficiency, their vision is blurred, and their wisdom is blunted. As a result, vague and untested theories are offered as cures for our social and economic ills.

Christ's remedy for such social evils as violence, class strife, and contention is to banish iniquity, revenge, selfishness, lawlessness, and corruption —in short, to do his will.

". . . for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

And "saved" in this statement may be applied to social and national problems as well as to our individual salvation.

President David O. McKay, as the Prophet of God, has given warning by declaring:

"If men ever reject the fact that Christ is our Lord and Savior; . . . if the majority of nations fail to recognize him as the only 'name under heaven given among men, whereby we must be saved' (Acts 4:12); if doubting men reject the possibility of obtaining that spiritual assurance of Christ's divinity; . . . if the acts of men generally be in accordance with such rejection rather than in accordance with their acceptance of him as the Divine One, then this world will continue to be torn by contention, made miserable by hideous warfare, and ignominiously wrecked on the shoals of materialism, selfish indulgence, and disbelief and hatred.

"Without Jesus of Nazareth, the Crucified Christ, the Risen Lord, the traits of the jungle will hold the human family in bondage." (President David O. McKay, October 1965 general conference address, *The Improvement Era*, Dec. 1965, p. 1099.)

My brothers and sisters, Jesus has shown us the way. His gospel is timeless. And through one of his prophets, he has made this promise to you and me:

". . . I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness. O remember, remember that these things are true; for the Lord hath spoken it." (Mosiah 2:41.)

In his gospel revealed anew, Jesus has shown us the way! May we find the way and keep it I pray in the name of the Lord Jesus Christ, our Master. Amen.

President Joseph Fielding Smith:

The congregation and choir will now sing "How Firm a Foundation" con-

ducted by Jay E. Welch of the Tabernacle Choir.

After the singing, Bishop Robert L. Simpson of the Presiding Bishopric will be our speaker.

Congregational Singing: "How Firm a Foundation."

Bishop Robert L. Simpson is our next speaker.

Bishop Robert L. Simpson
Of the Presiding Bishopric

Biblical history tells us that no mortal man has ever been subjected to the humility, the pain, the suffering that were experienced by the Savior of the world during his final hours of mortality.

Following a number of false charges, he was betrayed by one considered to be among his closest circle of friends. He was then subjected to a so-called trial, which produced a sentence that was dictated by political convenience and public sentiment rather than justice.

Then in rapid agonizing succession: there was the long struggle to Calvary as he bore the heavy cross; he was jeered at and spat upon by the multitude all along the way; there was the offering of vinegar, climaxed by the cruel spikes; and finally, there he hung, his body broken and bleeding, still taunted by his enemies; and it was in the midst of all this that Jesus plead perhaps quietly, with deep reverence, "Father, forgive them; for they know not what they do. . . ." (Luke 23:34.)

With this plea of forgiveness in behalf of his oppressors, Jesus indeed practiced what he taught, for it was during his remarkable Sermon on the Mount that he said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44.)

Forgiveness

In contemplating the subject of forgiveness as a possible conference theme, it was most enlightening to observe the overwhelming importance of this oft-neglected principle as a necessary prerequisite to individual salvation and exaltation.

Repentance

First of all, it must be recognized that the great principle of repentance is largely dependent upon forgiveness. He who has transgressed and then decides to repent is expected to seek out those he has offended, to solicit their forgiveness. I know of one man who carried his grudge to the grave after 40 long, bitter years of refusing to forgive. What a tragedy! His light was never able to shine forth as intended. As recorded in 1 John, "But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (1 John 2:11.) Paul wrote to the Saints at Corinth about the importance of forgiving readily, "Lest Satan should get an advantage of us: for we are not ignorant of his devices." (2 Cor. 2:11.)

Only as we forgive do we earn the right to be forgiven. This is an eternal principle, so taught by the Savior when he said: "For if ye forgive men their trespasses, your heavenly Father will also forgive you." (Matt. 6:14.)

Paul certainly understood this great truth, for he taught: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4:32.)

Not only need we forgive to be forgiven, but we must also repent to earn this great blessing. A prophet of our day has recorded that the repentant "shall be forgiven, according to the covenants and commandments of the church." (D&C 68:24.) Then this sweet assurance followed: ". . . and I, the Lord, remember them no more." (D&C 58:42.)

The principle of growth

This, brothers and sisters, is the hope of mankind, to have our mistakes wiped clean. There is no other way; there are no shortcuts in the kingdom of God. We repent, we forgive, we progress, and may we remind ourselves once more, it all starts with our own willingness to forgive one another. Yes, after all is said and done, the Golden Rule still stands supreme, "Do unto others as you would have others do unto you." (See Matt. 7:12.) First forgive and then stand eligible in the sight of God to be forgiven. The simplicity of the process testifies of its divinity.

Now, in case someone has forgotten the extent of our obligation in forgiving that wayward neighbor, just remember 70 times 7 is 490. But we will never make it to 490, because if we follow the Lord's formula with sincerity, something very special always comes into our lives and into the lives of our neighbors long before we achieve 70 times 7.

Another interesting observation is made by the Lord for the benefit of all who come close to him with their lips but whose hearts are far from him. Too frequently we come to worship and to leave our offerings without attempting to prepare our inner selves to the same degree of perfection that we achieve in our outward dress and grooming.

Be reconciled

It was Matthew who advised such folks to "leave there thy gift before the altar, and go thy way; *first be reconciled to thy brother*, and then come and offer thy gift." (Matt. 5:24. Italics added.) So it appears that a generous offering of time, talent, or means to the building of the kingdom is not fully acceptable if we bear such gifts without first truly forgiving our offenders. In so doing, we guarantee forgiveness for our own weaknesses.

Forgiveness and good-will dispel bitterness

Lillian Watson has recorded an interesting episode from the ministry of Phillips Brooks, a great American clergyman, as he addressed his affluent, well-dressed congregation on a Sunday morning in Boston nearly 100 years ago:

"He looked into the faces of men and women he long had known, men and women who had come to him with their problems, who had asked for his help and guidance. How well he knew what seethed behind the pleasant, smiling masks of their Sunday-best respectability! How well he knew the petty spites that embittered their hearts, the animosities that set neighbor against neighbor, the silly quarrels that were kept alive, the jealousies and misunderstandings, the stubborn pride!

"Today his message was for those bitter, unbending ones who refused to forgive and forget. He must make them realize that life is too short to nurse grievances, to harbor grudges and resentments. He would plead for tolerance and understanding, for sympathy and kindness. He would plead for brotherly love.

" 'Oh, my dear friends!' he said, . . . and it was as though he spoke to each separately and alone:

" 'You who are letting miserable misunderstanding run on from year to year, meaning to clear them up some day;

" 'You who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride;

" 'You who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead tomorrow morning;

" 'You who are . . . letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give him someday;

" 'If you only could know and see and feel, all of a sudden, that the time is short, how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do.'

"As the congregation poured out of the church that Sunday morning, people who hadn't spoken in years suddenly smiled and greeted each

other . . . and discovered it was what they had been wanting to do all along. Neighbors who had disliked and avoided each other walked home together . . . and were astonished to find how very much they enjoyed doing it. Many who had been grudging and unkind firmly resolved to be more generous in the future, more considerate of others . . . and all at once felt happier and more content, felt at peace with themselves and the world.

" 'Forgive,' Phillips Brooks urged his congregation. 'Forget. Bear with the faults of others as you would have them bear with yours. Be patient and understanding. Life is too short to be vengeful or malicious. Life is too short to be petty or unkind. . . .' "

So spoke Phillips Brooks one hundred years ago, that great humanitarian who, incidentally, composed the words to that favorite Christmas hymn, "O Little Town of Bethlehem."

We need not reach back one hundred years for an example of bitter hearts. Such feelings are common in these very last of latter days. Unwillingness to forgive on a person-to-person basis is indeed a major and chronic illness of today's world.

"Love the Lord thy God"

"Love the Lord thy God!" This is the number one foundation of all Christianity, and the second is like unto it, "Love thy neighbour as thyself." How can you love God and hate your neighbor? You cannot! So forgive right now, today. That is the beginning of love, for forgiveness is indeed the prime ingredient of love. It is the function of love.

Not one of us is incapable of calling to mind, this very instant, a person who has offended in some way; and if my understanding of the scriptures is correct, we had better make it a matter of urgent business to forgive that person, whether he asks it or not. Woe unto that man who stands stubbornly in the way of another's plea for repentance by failure to forgive, "for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D&C 64:9-10.)

Yes, forgiveness enlarges the soul, for "he that loveth his brother abideth in the light. . . ." (1 John 2:10.) To abide in light is to abide in the pathway that leads to the very presence of our Heavenly Father. In forgiveness there is a divine satisfaction that is also sublime. The fruit is sweet, the way is easy, and the time is so short. Slow forgiveness is almost no forgiveness.

Yes, brothers and sisters, as long as man lives in his mortal state, we will be confronted with imperfection, with our main chore to overcome that imperfection. As we forgive, we achieve the right to be forgiven. As we forgive, we increase our capacity for light and understanding. As we forgive, we live beyond the power of the adversary. As we forgive, our capacity for love expands toward heaven. And as we forgive, we approach the ability to stand one day in the midst of oppressors who do their ugly deeds out of ignorance and misdirection with the capacity to say, "Father, forgive them; for they know not what they do." (Luke 23:34.) In the name of Jesus Christ. Amen.

President Joseph Fielding Smith:

Elder Boyd K. Packer, Assistant to the Twelve, and now presiding in the New England Mission, will speak to us. He will be followed by Elder Alvin R. Dyer, Assistant to the Twelve.

Elder Boyd K. Packer
Assistant to the Council of the Twelve

My dear brethren and sisters: We are greatly pleased to be in the mission field. In trying to convey to you that feeling, the best I can do is to tell you that when it comes to missionary work we feel just the way Elder LeGrand Richards sounds. We appreciate deeply the opportunity to serve in the New England Mission. We are amazed at the great power and strength of the missionaries. We stand in awe of the Latter-day Saint missionary.

A few days ago the general authorities assembled in the upper room of the temple to prepare for general conference.

President McKay admonished us to feel free, perfectly free, uninhibited. From this invitation I approach with reverence a subject I had theretofore not intended to pursue.

"I'm a person"

Some years ago two of our little boys were wrestling on the rug before the fireplace. They had reached the pitch—you know the one—where laughter turns to tears and play becomes a struggle. I worked a foot gently between them and lifted the older boy (then just four years of age) to a sitting position on the rug, saying, "Hey there, you monkey, you had better settle down." He folded his little arms and looked at me with surprising seriousness. His little boy feelings had been hurt, and he protested, "I not a monkey, Daddy—I a person."

I thought how deeply I loved him, how much I wanted him to be "a person"—one of eternal worth. For "children are an heritage of the Lord. . . ." (Ps. 127:3.)

That lesson has lingered with me. Among the many things we have learned from our children, this, perhaps, has been the most tempering.

Much of what I know—of what it matters that one knows—I have learned from my children.

Parenthood is the greatest of educational experiences. Bishop Brown made reference to a lesson taught to his 12-year-old son. Were you conscious of the lesson learned by a much older Bishop Brown?

Our children and the children and youth in the Church are great teachers. Let me relate two lessons.

In the days of the pioneer settlements, it was not uncommon to have a ward marshal whose assignment it was, under the direction of the bishop, to maintain orderly conduct among the teen-agers.

On a Sunday evening after sacrament meeting, the ward marshal at the little settlement of Corinne came upon a buggy with some teen-agers. Since it was his responsibility to check on the young people, he stealthily crept near the buggy to see just what was going on. He managed to reach a rather insufficient tree very close to the buggy just as the moon came out. He had to stand more or less at attention to keep from being seen, but he could easily hear all that was transpiring in the buggy.

Later, in reporting it to the bishop, he told of what had gone on. There had been some jokes told, much laughter, and the usual teen-age chatter. He said they sang several songs. The bishop interrupted his report with the question, "Well, was there anything out of order in that situation?" His answer, "Yes! me behind that blamed tree."

Always our youth are teaching those of us who are older, and they teach serious, sacred lessons, too.

"When do I die?"

President Joseph T. Bentley presided over the Mexican Mission. I recall hearing him tell an incident that happened, I think, somewhere in Mexico. An 11-year-old boy had been seriously injured in an automobile accident. By the time they got him to the doctor, he was dying from loss of blood. In looking for a donor for an emergency transfusion, the doctor decided on the boy's seven-year-old sister. He explained to the little girl that her

brother was dying and asked whether she would be willing to donate her blood in order to save his life. The little girl turned pale with fright, but in a moment she consented to do it.

The transfusion was made, and the doctor came to the little girl. "The color is coming back into his face," he said. "It looks as though he is going to be all right." She was happy her brother would be all right, but said, "But doctor, when am I going to die?" She had thought all the time that she was not just giving her blood but literally her life to save an older brother. We learn great lessons from our youth.

With parenthood such a glorious experience, how important it is that we have reverence for it.

Frequently I receive letters and not infrequently young couples come, particularly of college age, struggling to achieve advanced degrees, and they ask for counsel on the coming of children in their lives.

Planned parenthood

Never has a generation been so surrounded with those who speak irreverently of life. *Never* has there been such persuasion to avoid responsibilities of parenthood. *Never* has it been so convenient to block that frail footpath of life across which new spirits enter mortality.

Several years ago, while representing the Church at the University of Montana, I found myself on a panel with representatives from several churches. The moderator asked each of us to respond to the question, "Do you believe in planned parenthood?" My answer was a resounding "yes!" with this explanation: We *plan* to have families.

Often when young couples come, they ask the specific question, "How many children should we plan to have?" This I cannot answer, for it is not within my province to know. With some persons there are no restrictions of health, and perhaps a number of children will be born into the family. Some good parents who would have large families are blessed with but one or two children. And, occasionally, couples who make wonderful parents are not able to have natural offspring and enjoy the marvelous experience of fostering children born to others. Planned parenthood involves a good deal more than just the begetting of children. Nothing in our lives deserves more planning than our responsibilities in parenthood.

I am concerned because our young couples are often in a quandry, particularly when the arbitrary limiting of families is represented as an act of social good.

In this generation we find the indiscriminate marketing of products. Medical advancements with the potential to sustain life and to extend it for the infirm are advertised—even among our unmarried youth—as agents to prevent life and to extinguish it.

Young couples are continually told that parenthood means forfeiture of advanced degrees and limiting of occupational progress, a representation they will live to know is false.

Approach parenthood with reverence

Whether you will be blessed with many children or but a few, or perhaps experience parenthood through the raising of little ones left homeless, is a matter that will be made known as your life unfolds. But I urge you, I warn you to approach parenthood with reverence. When you covenant in marriage and are free to act in the creation of life, when you stand at the threshold of parenthood, know that you stand on holy ground. Recognize also that in those areas of greatest opportunity lie the snares of persistent temptation.

We are grateful for our family, grateful for all of our children. We have learned so much from them, some of the things we weren't conscious that we wanted to know. Each of them is needed and wanted in our family; and I say again, much of what I know, of that which matters that one knows, I have learned from our children.

Young couples, draw reverently close to your Father in heaven in these monumental decisions of life. Seek

inspiration from the teachings of the gospel of Jesus Christ. Grow close to him. Perhaps you, as he, will come to "suffer the little children to come unto [you], and forbid them not: for of such is the kingdom of God." (Mark 10:14.) In the name of Jesus Christ. Amen.

President Joseph Fielding Smith:

We have just listened to Elder Boyd K. Packer, Assistant to the Twelve, who is now presiding over the New England Mission.

We shall now hear from Elder Alvin R. Dyer, Assistant to the Twelve.

Elder Alvin R. Dyer

Assistant to the Council of the Twelve

One of the great scriptural accounts in the Old Testament tells of the children of Israel gathering at the gateway into the promised land at Kadesh-Barnea, where the great Moses, their lawgiver, stood up before them. He was confronted not with the ones who had left Egypt, but with their sons and their daughters, for the ones who had left Egypt had been wasted in the wilderness. According to the biblical writings, this is what he said to those who now were about to enter the promised land: "There are eleven days' journey for Horeb, or Mt. Sinai, unto Kadesh-barnea by way of Mt. Seir." (See Deut. 1:2.)

The camel trains of that time had no difficulty in traveling that distance in 11 days, and yet it had taken Israel 40 years. I have often thought that in our own way of life, in our own problems, many times we take the long way, instead of the short way, in accordance with the laws and commandments of our Heavenly Father.

"The feast" time of gathering, renewal, gratitude

In ancient biblical times, "the feast" was a time of gathering, a time of harvest, a time of rejoicing, and what is more particularly significant, "the feast" was designated by the Lord as a time of remembrance. These observances were established among the people for various reasons. Three times, said the Lord, thou shalt keep a feast in the year: the feast of the harvest, the feast of the weeks, the feast of tabernacles, and there were others. (See Exod. 23:14, 16; 34:22; Lev. 23:34; Deut. 16:10, 16.) But in all of these there seemed to be a central motive, a time of the renewal of spirit, of regeneration, that the people might continue with gratitude and sacrifice to fulfill the purposes of the Lord, which were intended for their good and blessing.

There are "feasts" that we observe at which we also gather to rejoice and be renewed in spirit and in thought, and to which we too bring the harvest of our achievements to evaluate, and then, with renewed determination, go forward to do better. Here, as in all the "feasts" of ancient times, is to be found the need of the people themselves, seeking the strength and the fortitude to push on. From such occasions will come this strength, if our hearts and minds can be brought in tune with the Spirit of God.

"Conference," feast-time, gathering, renewal

Establishing the custom of "conferences" for his people in this day and age, the Lord said the following: "The . . . elders composing this church of Christ are to meet in conference once in three months, or from time to time as said conferences shall direct or appoint." (D&C 20:61.)

From experience in the Church we have learned that the expressed will of our Heavenly Father comes to his people at conference time. This great conference, now approaching its closing moments, has truly been and will continue to the end to be a time of the renewal of the spirit.

Fuse inspirational experience with righteous action

But now may I ask a question of you? What will the aftermath be?

It will ever be a great privilege and blessing to receive the inspiration of the general conference sessions by personally being present or indirectly by television or radio. But can it not be said that the real significance of this conference wil register in the weeks and months that are ahead? May we fuse inspirational experience with righteous and obedient action. As leaders may we evidence in the time ahead a true response to this conference by seeking to excel in our responsibilities; and this, as the Apostle Paul has said, "that righteousness may abound," that our lives will be such that we shall merit the spiritual guidance needed to fulfill our callings.

May we as home teachers become more dedicated to our callings to "watch over" our families, rather than making just reporting visits.

Let the stake missionaries become more aware of the power of the gospel in the lives of people, to go back again and again to the honest-of-heart and sincere in our midst, always keeping the goodwill of those who have not yet received the testimony of Jesus and the work of our Heavenly Father.

Let our class teachers become better teachers, to teach more by the Spirit, to be more concerned about the individual lives of class members, both participating and non-participating.

Let us all as members, through greater faith and devotion, live closer to the laws and ordinances of the gospel, be more concerned in seeking after our kindred dead, and thus do the will of our Heavenly Father and his Beloved Son.

And so in the closing moments of this great conference, may these few particular scriptural revelations serve not to supplant in any way the great inspiration we have felt here during these past three days, but may they add a little, in the earnest hope that we may more closely adjust to the will of our Heavenly Father.

". . . Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees." (Matt. 16:6.)

But his disciples thought he referred to bread. Then he declared unto them: "How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

"Then understood they how that he bade them not beware of leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." (Matt. 16:11-12.) This is what we are confronted with in this day.

Upon another occasion he declared: ". . . Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15.)

"And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments." (D&C 59:21.)

Continuing in a revelation given to our great modern Prophet:

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned." (D&C 58:27-29.)

To those of us who have leaned more to our own strength, or to carnal-mindedness, let us seek for the Spirit, then live and teach by it as declared in the revelations from our Heavenly Father:

"And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach." (D&C 42:14.)

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:11, 14.)

Father, mother, children, practice influence of the priesthood with "love unfeigned"

In the uniting and spiritually anchoring of the family, which is the broad and over-all intent of the gospel plan:

(1) Let every *father* who has felt the spirit of this conference seek to become a better father, to magnify the priesthood in his own home, to place it in order, and, having done this, to labor that others will see the necessity of doing this in their own behalf.

(2) Let every *wife* sustain her husband in the priesthood, that they as parents may fulfill the commandments of the Lord regarding the family.

(3) Let *children* obey their parents in the Lord, for this is right. In the words of Paul, "Wives, submit yourselves unto your husbands, . . .

"For the husband is the head of the wife, even as Christ is the head of the church. . . ." (Eph. 5:22-23.)

"Children, obey your parents in the Lord; for this is right.

"Honour thy father and mother; (which is part of the first commandment with promise;)

"That it may be well with thee, and thou mayest live long on the earth.

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:1-4.)

President McKay has often referred to the home as the center of civilization, and the responsibility of the home rests upon the parents of the home. As parents, in the aftermath of this great conference, let us put our homes in order, for it is in this, as declared by the Lord by revelation found in Section 93 of the Doctrine and Covenants, that will come the power to overcome evil. Let us not be deceived in the causes that bring spiritual decay and affliction upon the family.

Here is the law: "For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:26, 28.)

The father in magnifying the priesthood in his own home will contribute to the saving of his wife and children by safeguarding their lives, and with the assistance and help of his wife and companion he will exercise the rights of fatherhood in accordance with the principles of righteous dominion. Thus, the father, holding the priesthood of God, will know:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge [revelation], which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (D&C 121:41-43.)

Finally, in the words of our beloved President, which have been echoed from this pulpit many times since he made this statement: "No other success can compensate for failure in the home."

Now, in the words of the Apostle Paul, "Eye hath not seen, nor ear heard . . . the things which God hath prepared for them that love him" (1 Cor. 2:9) and keep his commandments. I bear testimony, my brethren and sisters, that this is God's work and that the great spirit and the power and the influence of this conference have truly been a feast to which we can anchor, which we can carry away with us, and which can modify our lives where they need to be modified, that we might draw closer unto our Heavenly Father and our committed purpose as the children of our Heavenly Father. I bear witness of this and of the reality of the mission of his Beloved Son, and I do it in the name of Jesus Christ. Amen.

President Joseph Fielding Smith:

As you have noticed, President McKay has not been with us in per-

son this afternoon, but he has not forgotten us, and has sent his closing address to the members of the Church and brethren of the priesthood. That address will now be read by his son, Robert.

President David O. McKay

And now, my brethren and sisters, we have come to the closing session of another great conference of the Church. My soul, with yours, has been filled with thanksgiving and gratitude to our Heavenly Father for the outpouring of his Holy Spirit throughout the entire conference. We have heard inspirational and uplifting messages from the leaders of the Church. I love these associates of the general authorities, and love them in the spirit of the true meaning of that word—the love of the brotherhood of Christ. God bless them!

Testimonies of the conference reviewed

During these various sessions of conference, we have had testimony of the Spirit that we are children of our Father in heaven. We have had testimony that God is a living being. We have had testimony that Christ, who was crucified and who rose the third day a resurrected being, is the head of his Church. We have had testimony of the Spirit that he has revealed in this dispensation the gospel of Jesus Christ, which is again established on earth in all its fullness. The gospel of Jesus Christ, as revealed to the Prophet Joseph Smith, is in very deed in every way the power of God unto salvation. It gives to every man the perfect life here, and through obedience to gospel principles it gives us eternal life.

What is eternal life? In that glorious prayer of intercession offered by Jesus, our Redeemer, just before he crossed the brook Cedron and received the traitor's kiss that betrayed him into the hands of the soldiers, we find these words: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) To know God and his Son is eternal life. There is the key. Life eternal is what I desire. I desire it more than I desire anything else in the world—life eternal for me and mine, for you, and for all the world. And there in the words of the Redeemer himself we have the secret.

How may we know Him?

But how may we *know* him? That is the next question. Has he at any time, or on any occasion, answered that question? If so, we want the answer, because it is vital. In searching the record as it is given to us by men who associated daily with the Lord, we find that upon one occasion men who were listening to him cried out against him. They opposed his works, as men today oppose him. And one voice cried out and said in effect, "How do we know that what you tell us is true? How do we know that your profession of being the Son of God is true." And Jesus answered him in just a simple way (and note the test): *"If any man will do* his will, he shall know of the doctrine, whether it be *of God, or whether I speak of myself."* (John 7:17. Italics added.)

That test is most sound. It is most philosophical. It is the most simple test to give knowledge to an individual of which the human mind can conceive. *Doing* a thing, *introducing it into your very being,* will convince you whether it is good or whether it is bad. You may not be able to convince me of that which you know, but *you know it because you have lived it.* That is the test that the Savior gave to those men when they asked him how they should know whether the doctrine was of God or whether it was of man.

We have answered the question that if we shall do his will we shall know, but now comes the question, what is *"the will"*? And therein is the whole essence of the gospel of Jesus Christ. Just as plainly as Jesus stated and defined what eternal life is, or how we shall know it, just as plainly as he laid down that test, *just as plainly has he expressed what his will is.*

The will of God is revealed to the world

The Church of Jesus Christ of Latter-day Saints bears testimony to the world that this *will* of God has been made manifest in this dispensation, that the principles of the gospel, the principles of life, have been revealed. They are in harmony with the principles that Christ taught in the meridian of time. It is impossible to give here all the principles that constitute that *will*, but they are so simple that, as the scriptures say, "the wayfaring men, though fools, shall not err therein." (Isa. 35:8.)

Serve mankind

After obeying the principles and ordinances of the gospel, "*the will*" *of God is to serve your fellowmen, benefiting them, making this world better for your having lived in it.* Christ gave his all to teach us that principle. And he made the statement: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) This is the message God has given to us. This Church is God's Church, which is so perfectly organized that every man and every woman, every child, may have an opportunity to do something good for somebody else. It is the obligation of our priesthood members, it is the responsibility of the auxiliary organizations and of every member to serve and do God's will. If we do, and the more we do it, the more we shall become convinced that it is the work of God, because we are testing it. Then, *by doing the will of God, we get to know God and get close to him and to feel that life eternal is ours.* We shall feel to love humanity everywhere, and we can cry out with the apostles of old, "We know that we have passed from death unto life, because we love the brethren." (1 John 3:14.)

He lives!

God does reveal today to the human soul the reality of the resurrection of the Lord, the divinity of this great work, the truth, the divine and eternal truth that God lives, not as a power, an essence, a force, but as our Father in heaven. Oh, why do men try to make that power, recognized by science and religion everywhere, a mere force? I sometimes wish men would kneel down and try to pray to electricity or atomic power. Imagine trying to pray to these forces. You cannot do it, and yet they are great and known forces. You can, however, pray to God the Father, a personal being. God reveals to the soul his existence. He reveals the deity of the Lord Jesus Christ, who came to make known to us the great reality of the existence of God and his Son; and in that spirit, and with such witness in my soul, I bear testimony today that Jesus Christ is the Redeemer of the world.

"I know that my Redeemer lives;
What comfort this sweet sentence gives!
He lives, He lives, who once was dead.
He lives, my ever-living head.

"He lives, all glory to his name!
He lives, my Savior, still the same;
O sweet the joy this sentence gives:
'I know that my Redeemer lives!'"
(Samuel Medley)

Blessings for everyone

God help us and all the world to sense the reality that the gospel of Jesus Christ is established among men, and that through obedience to it the fatherhood of God and the brotherhood of man may be realities to every mother and father, every son and daughter. God hasten the day when that testimony will be real in every heart.

God bless you men of the priesthood. May you hold it in dignity and righteousness that comes from within, not from without.

God bless our friends of the radio and television audience and the managers and owners of the stations who have made these broadcasts possible. God bless our friends with whom we associate and who are contributing to the advancement of this great Church. We are grateful for their fellowship.

God bless us that we may go home with a firmer resolve than we have ever had before to live the gospel of

Jesus Christ, to be kind to our families and to our neighbors, to be honest in all our dealings so that men seeing our good works may be led to glorify our Father in heaven.

I leave my blessings with you, with the sick and afflicted, with our soldier boys, some of whom are paying the supreme sacrifice for freedom, with our missionaries scattered around the world. I pray that God's protecting care will be with them wherever they are.

May God bless you all, and may he guide and help you that righteousness, harmony, and love for one another may dwell in each home, I pray in the name of Jesus Christ. Amen.

President Joseph Fielding Smith:

We would like to express our appreciation to the following who have furnished the singing for this Conference:

The Tabernacle Choir, for their excellent singing on the Saturday morning and Sunday morning broadcast sessions, and again this afternoon; and the men of the Tabernacle Choir for furnishing the music for the Saturday evening Priesthood meeting.

The Oahu Stake Samoan Choir from Hawaii, who furnished the music for the sessions on Friday.

The Relief Society Singing Mothers from the Northwest Region, who furnished the music for the Saturday afternoon session.

We also express thanks and deep appreciation to the conductors and organists.

President McKay wishes me to express his deep appreciation to all who have in any way contributed to the success and inspiration of this great Conference.

He is especially grateful to his beloved associates, the General Authorities, who have delivered such timely and inspirational messages.

We appreciate the careful and efficient attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of this Conference.

We deeply appreciate the cooperation of City officials, the City traffic officers for handling carefully and ably the increased traffic; the Fire Department and Red Cross, who have been on hand to render assistance and service whenever it was needed.

We thank the Tabernacle ushers for their courtesy and consideration in seating the great audiences of these Conference sessions.

As heretofore mentioned, we are most grateful to the owners and managers of the many radio and television stations throughout the nation and our own city, who have carried the sessions of this Conference from coast to coast, to Alaska, Hawaii, and Canada; and by short wave to listeners in many parts of the world.

Through the extensive radio and television coverage of this Semi-Annual Conference, millions have been able to participate in the Conference.

We express again our gratitude and thanks for these beautiful flowers, arranged on the rostrum by our Church gardeners. The antheriums were sent to us by the Oahu (Hawaii) Stake.

Tonight, the Deseret Sunday School Union conference will convene in this building at 7 o'clock. All Sunday School workers will wish to be in attendance. The public is cordially invited.

It is understood that ward sacrament meetings will be held where practicable, this evening in the various wards.

Just a reminder again about driving in the city and on the highways. Please obey traffic rules. Good manners, patience and alertness are necessary if we are to reduce the number of automobile accidents.

The Tabernacle Choir will now favor us with the hymn, "Sing We Now at Parting," conducted by Brother Condie.

The benediction will be offered by Elder Morgan S. Coombs, formerly President of the Australian Mission, after which this Conference will stand adjourned for six months.

Before reading that, I think I ought to have said something that I didn't,—that is, ask these good brethren of the Presidency if they have anything they want to add. If not, very well.

This conference then will be adjourned for six months.

Singing: "Sing We Now At Parting."

Benediction: Morgan S. Coombs, formerly President of the Australian Mission.

SALT LAKE MORMON

TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 8:35 to 9:00 a.m., Sunday, October 2, 1966, through the courtesy of Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

Organ begins playing "As the Dew" on signal at 8:34:00 continuing until 8:34:50).

(At 8:35:10 on signal Organ and Choir break into "Gently Raise" singing words to end of second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard Condie conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle Organist, and the Spoken Word by Richard Evans.

(Pause)

With words by C. R. W. Robertson, the Tabernacle Choir turns to a pastoral scene in a sacred song by Bach: "Sheep may safely graze and pasture in a watchful shepherd's sight. . . . Those who rule, with wisdom guiding, Bring to hearts a peace abiding, Bless a land with joy made bright. . . ."

(Choir: "Sheep May Safely Graze"—Bach)

3:50

(Organ background)

Announcer: With Alexander Schreiner at the Tabernacle Organ on Temple Square today, we hear by Sibelius: "The Bells of Berghall."

(Organ: "The Bells of Berghall"—Sibelius)

3:30

(Organ background)

Announcer: With words and music by R. Dean Shure the Tabernacle Choir sings this joyful song:

"Break forth O Beauteous light
For this is one of God's best mornings. (*optional*)
The lake is very still today,
Like the sea of Galilee
When the master bade the waves be still,
after the winds had tossed them high.

(*Optional*)
The warmth of the sun this morning
Bursts out the flow'ring bush
Like the smile on a troubled gardner's face,
as he learns that the storm has passed."
(*Optional*)
"This is one of God's best mornings."

(Choir: "One of God's Best Mornings"—Shure)

1:35

(Organ background)

THE SPOKEN WORD

(Organ: (*Optional*)—Without Announcement—"Dearest Jesus We Are Here"—Ahlé)

As Time Permits

(Organ background)

Announcer: (*Optional*) Alexander Schreiner, Tabernacle Organist, has recalled a worshipful choral melody by Johann Ahlé: "Dearest Jesus, We Are Here."

With music from Verdi, the Tabernacle Choir sings this earnest pleading petition: "Lord, hear our prayer. . . . Lord God in Heaven above, . . . Give us love and give us truth and life eternal."—"Lord, Hear Our Prayer."

(Choir: "Lord, Hear Our Prayer"—Verdi-Aschenbrenner)

4:30

(Organ background)

Announcer: "Praise God from whom all blessings flow; Praise him, all creatures here below; Praise him above, ye heavenly host; Praise Father, Son and Holy Ghost."

(Choir: "Praise God From Whom

All Blessings Flow"—Psalter) :30 per verse

(As the Dew)—Begin by 27:30

Announcer: (Begin by 27:55) Again we leave you within the shadows of the everlasting hills. May peace be with you this day—and always.

This concludes the nineteenth hundred and thirty-seventh presentation and continues the 38th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with Station KSL in Salt Lake City.

Richard Condie conducted the Tabernacle Choir. Alexander Schreiner was at the Organ. The Spoken Word by Richard Evans.

In another seven days, at this same hour, music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS *Radio* Network. 28:55

Happiness is no accident . . .

Announcer: Elbert Hubbard once said that "Happiness is a habit—cultivate it."[1] Some years ago, Margaret Lee Runbeck used this same thought. She was trying to tell another mother what to teach a son who would someday become the husband of her new-born daughter—a mother and a son whom she had never seen. "I hope you're bringing up a good husband for [my daughter] . . ." she said. "I ask you, first of all, to bring him up without illusions. . . . The world as it is is not intolerable. It is beautiful . . . beyond any measure. But the thing to remember is that the world is in process. . . . And we are here to help it. . . . One thing we're going to ask critically about your family . . ." she continued, "we are going to expect you to be happy people. . . . We have no patience with chronic unhappiness; we consider it bad manners and a sin. We know quite soberly that disasters may happen to all of us. But . . . whatever happens, we get back our equanimity . . . and go on. . . We must regard unhappiness as a temporary illness—nothing to be condoned and encouraged, but something to be cured just as quickly and as intelligently as is possible. We propose to do this by trying to understand what happiness is. It is no accident. It is a state of adjusted balance. Yet it isn't a state at all, in any sense, for happiness is not a station you arrive at, but a manner of traveling. Happiness is a habit, to be established early. So let your child laugh. . . . Teach him to enjoy many different kinds of things. Make him know that fun is something you have, not something you watch."[2] So wrote one mother to another. There are limits to what we can give our children. With changes of fortune and misfortunes, some things cannot be assured. We all have problems. At times we all have disappointments—things to ponder, things to adjust to, things to overcome, things to accept, things to learn to live with. But even if not for ourselves, we have an obligation to be happy for others, and to keep unhappiness from becoming chronic. Every child has a right to happiness at home. Everyone has a right to expect happiness at home—and an obligation to contribute to it.

---

[1]Elbert Hubbard, *Epigrams*

[2]Margaret Lee Runbeck, "To Our Baby's Husband—an open letter," *Good Housekeeping*, February 1942, p. 40

The spoken word presented by Richard L. Evans, Sunday, October 2, 1966 —Copyright 1966.

Index

Anderson, Joseph, Clerk of the Conference 2

Authorities of the Church Present 2

Authorities of the Church Presented and Sustained 18, 19, 20, 21

Benson, Elder Ezra Taft 120, 121, 122, 123, 124, 125

Free agency to preserve freedom, 121; War against wisdom, 121; War in Heaven continues on earth, 122; Need for action now, 122; Wisdom needed, 123; Counsel given, 123; Loss of freedom, 124; Priesthood to save freedom, 125.

Brockbank, Elder Bernard P. 88, 89, 90, 91

Magnitude of the charge, 88; To "teach all nations," 88; Men who hold the priesthood are the teachers, 89; "Every member a missionary," 89; Unity of all missionaries, 89; The New York World's Fair, 89; The power of personal testimony, 90; Blending of testimony and message, 90; Center at Temple Square, 90; Centers at other places, 91; Aids to missionary efforts, 91.

Brown, President Hugh B. 2, 3, 8, 11, 14, 17, 18

Brown, President Hugh B. 43, 50, 54, 58, 61

Brown, President Hugh B. Brown 101, 102, 103, 104, 105

God-centered homes for children, 101; In His Image, 101; Charge to Parents, 102; Youth of world in turmoil, 102; Youth needs respect for rights of others, 103; Youth needs memories of affection, justice, virtue, discipline, 103; Respect for fatherhood and family, 103; Divinely ordained home, 104; Home and family bases for society, 104; Stress and conflict in personal relations, 104; Man is precious in the sight of God, 105.

Brown, Bishop Victor L. 74, 75, 76

A strong 12 year old takes responsibility, 74; Respect for law, evidence of maturity, 74; Parents share responsibility, 75; Make truth-telling and honesty unselfish, 75; Children in trouble are not alone, 75; No one is "an island," 76; How to cope with maturing children, 76; Helpful rules, 76.

Burton, Elder Theodore M. 32, 33, 34

Temples among ancient Israelites, 32; Temples among Latter-day Saints, 33; Importance of pre-mortal existence, 33; Life now affects life hereafter, 33; Action now for advantage hereafter, 34; Research assignment to priesthood, 34.

Choir, Salt Lake Tabernacle 45, 54, 58, 82, 83, 101, 109, 114, 119, 120, 125, 138

Christiansen, Elder ElRay L. 125, 126

"If any will do His will," 125; Test easily understood, 126; On adultery, 126; Jesus forgave sinners, 126; Revenge and retribution, 126.

Critchlow, Elder William J., Sr. 28, 29, 30, 31, 32

Finding of Dead Sea Scrolls, 28; Reveal faith and ancient rites, 29; Essenes, 29; A scroll tells of Abraham, 29; Lebolo-Chandler scrolls about Abraham, 29; Ancient writings translated as Pearl of Great Price, 30; Related scriptures and other writings, 30; Parables, 31; Effects of Dead Sea Scrolls, 31; Evaluate the whole, not part only, 32.

Dunn, Elder Paul H. 12, 13, 14

The new and different are suspect, 12; Look to prophets for guidance, 13; Man an eternal being, 13; His divine heritage, 13; Freedom exalts the individual, 13; Marriage an eternal principle, 13; The Gospel plan is optimistic and positive, 14.

Dyer, Elder Alvin R. 133, 134, 135

The "feast" time of gathering, renewal, gratitude, 133; "Conference," feast time, gathering, renewal, 133; Fuse inspirational experience with righteous action, 133; Father, mother, children, practice influence of the priesthood with "love unfeigned," 135.

Evans, Elder Richard L. 54, 55, 56, 57

God intends that righteousness succeed, 54; Discouragement can be dispelled, 55; Seek education, 55; Mediocrity, no virtue, 55; Avoid debt and waste, 56; Tithing and fast offerings, 56; No commandments repealed; all are in force, 56; Active interest in public affairs, 56; We need humility, 56; "How well can we learn the lessons of life," 57; This is our day, 57; Testimony: God lives, 57.

First Day

Morning meeting 3

Afternoon meeting 17

General Authorities of the Church presented and sustained 18, 19, 20, 21

General Priesthood Meeting, Saturday evening 82, 83, 84, 85, 86, 87, 88, 89, 90, 91

Hanks, Elder Marion D. Hanks 79, 80, 81, 82

"It bringeth forth much fruit," 79.

Hinckley, Elder Gordon B. 62, 63, 64, 65

Conference meetings in Viet Nam, 62; Our men in the armed services, 63; "The Church is here," 63; South Viet Nam in Southern Far East Mission, 63; Priesthood leaders in Viet Nam, 64; Invitation to be active, 64; Fellowship of priesthood a priceless blessing, 64; Comrades in arms taught the Gospel, 65; Priesthood administers to wounded, 65; Twenty-thousand native members in Far East, 65; Laying foundations for great work, 65.

Hunter, Elder Howard W. 14, 15, 16

Peace, 14; Destroyed by lust, 14; Peace defined, 15; God prescribes conditions of peace, 15; "My peace I give unto you," 15; "Be not afraid, 16; Promise of peace, 16; Peace, triumph of principles, 16; "Come unto me, all ye that labor," 16.

Hunter, Elder Milton R. 38, 39, 40, 41

Happiness the object of existence, 38; Obedience to God's laws, man's highest duty, 38; Evil expressed in myriad forms, 39; Word of Wisdom warning against evils and designs, 39; God's law expresses His love for us, 40; The peace of walking "uprightly before God," 40; "Let virtue garnish thy thoughts," 40; The blessedness of obedience to the Gospel of Jesus Christ, 41.

Kimball, Elder Spencer W. 21, 22, 23, 24, 25, 26

The Holy Bible, 21; The Book of Mormon, 22; The Pearl of Great Price, 23; The Doctrine and Covenants, 23; Revelations, ancient and modern, 23; The Almighty is with His people, 26.

Lee, Elder Harold B. 115, 116, 117, 118, 119

Divine power source of strength, 115; How to know the Lord, 116; Begins childhood and youth, 117; In military service, 117; To the daughters of Zion, 117; Counsel of inspired leaders, 118; Recognize the spirit of revelation, 118; Rich toward God, 118; "Let virtue garnish thy thoughts," 119.

Longden, Elder John 35, 36, 37, 38

Christ, the miracle of the resurrection, 35; The testimony of John, 36; The testimony of Job, 36; The testimony of modern revelation, 36; Degrees of glory in the resurrection, 37; The testimony of Ezekiel, 37; Visitation of Deity in modern times, 37; Visitations of heavenly beings, 38; The Son of the living God, 38.

Madsen, Arch L., President KSL Broadcasting, Inc. 92, 93, 94, 95, 96, 97

"The sound must go forth," 92; Broadcasting facilities available, 92; Standard A M Radio, 92; F M Radio, 93; Tribute to Earl J. Glade, Broadcast Pioneer, 93; Tabernacle Choir weekly broadcast, 93; Elder Sill's addresses, 93; Early Morning Broadcasts, 93; Responses from listeners, 93; International Radio, 94; United States Stations feature American culture, 94; General Conference Broadcast to four continents in four languages, 94; Broadcasting by telephone and cable, 95; Broadcasting by film, 95; Use of sound-on-film, 95; Television, 95; Choir seen in six cities each week, 95; Conference by radio coverage, 95; Respect gains cooperation, 96; Service of Paul Evans and staff, 96; Success of "Every Member a Missionary" assignment, 96; Satellite a facility, 96; Another satellite, 96; Scriptural mandate fulfilled, 97.

McConkie, Elder Bruce R. 109, 110, 111

Revelation to modern prophet, 109; God has spoken again in this day, 109; The restoration foreseen, 109; The promise has been fulfilled, 109; God's Church is on the earth, 110; The everlasting Gospel is restored, 110; We share the glad tidings with all the world, 111.

McKay, President David O. 1, 2, 3, 4, 5, 6, 7, 8

I love life, 4; Perils and possibilities, 4; Free-agency threatened, 5; America imperiled, 5; Evidences of danger, 6; "What shall we do?", 6; Offer Gospel plan of salvation, 6; The sacredness of the individual, 7; Respect for governments divinely established, 7; Necessity for honesty and loyalty, 7; Responsibility for everyone, 7; Verities promulgated by the Son of God, 7.

McKay, President David O. 85, 86, 87

The mission of the Church, 85; The Divine charge, 85; Ravages of time and change, 85; The return of authority, 86; The power accompanying the marvelous work, 86; Missionary work prospers despite adversity, 86; Declare the divine mission of the Lord Jesus Christ, 87; Declare the restoration of the Gospel, 87; These declarations to the world, 87; Modern means of declarations, 87.

McKay, President David O. 136, 137

Testimonies of the conference reviewed, 136; How may we know Him?, 136; The will of God is revealed to the world, 137; Serve mankind, 137; He lives!, 137; Blessings for everyone, 137.

Monson, Elder Thomas S. 8, 9, 10, 11

Polynesian paradise threatened, 8; Blessings to the Polynesians, 9; Gifts of the Polynesians, 9; Gift of song, 9; Gift of Faith, 9; Gift of love, 10; Gift of obedience, 10; Gift of gratitude, 11.

Oahu Stake Samoan Choir 1, 3, 11, 17, 44, 45

Packer, Elder Boyd K. 131, 132, 133

"I'm a person," 131; "When do I die?", 131; Planned parenthood, 132; Approach parenthood with reverence, 132.

Petersen, Elder Mark E. 105, 106, 107, 108

Honesty basic to true Christianity, 105; . . . to civilization, 105; Conduct shows faith, 106; No Christian life without honesty, 106; Honesty and charity, 107; Conflict of conduct and principle, 107; He is God of charity, mercy and law, 108.

Relief Society Singing Mothers, Northwest region, ...62

Richards, Elder Franklin D. 69, 70, 71, 72

The "weak" and "simple" to proclaim the restoration, 69; The Prophet a witness, 69; Members become witnesses, 69; Gospel changes lives of men, 70; How enlightenment comes, 70; The scriptures a source, 70; Apply truth to living, 70; Health, an advantage, 70; "Great treasures of knowledge," 71; Financial means, Avoid debt, 71; Be strong spiritually, morally, mentally, physically, 71.

Richards, Elder LeGrand 41, 42, 43, 44

To gather together all things, 41; Prophecies of Isaiah, 42; Isaiah and our day, 42; Darkness covered the earth, 43; Promise to Joseph of Egypt, 43; Prophecy "in old time," 43; By the Holy Ghost, 43; Isaiah and the marvelous work, 44; Antonio and violins, 44.

Romney, Elder Marion G. 50, 51, 52, 53

People are troubled, 50; Conditions foreseen, 50; Joseph Smith was informed, 51; "Be Not Troubled," 51; Meet stresses with faith in God, 52; "Prepare Ye," 52; "Establish his righteousness," 52; "Light" came with the restoration, 53; Basis for hope and courage, 53; President Woodruff's testimony, 53; Mature faith, a source of strength and courage, 53.

Sonne, Elder Alma 72, 73, 74

Testimony of Elder John A. Widtsoe, 72; Do the will of the Father and know the truth, 73; Knowledge of truth grows with constant study, 73; A progressive religion, 73.

Salt Lake Mormon Tabernacle Choir 45, 54, 58, 101, 108, 114, 119, 125, 138, 140

Men of Choir 82, 83

Second Day

Morning meeting 45

Afternoon meeting 61

Simpson, Bishop Robert L. 128, 129, 130

Forgiveness, 128; Repentance, 128; The principle of growth, 129; Be reconciled, 129; Forgiveness and good-will dispel bitterness, 129; "Love the Lord thy God," 130.

Smith, Patriarch Eldred G. 77, 78, 79

Wickedness in history, 77; Promise to the righteous, 77; Faithfulness and deliverance from adversity, 78; The cycle of righteousness, 78; The deluge of woe, 78; Repent and return to God, 79.

Smith, President Joseph Fielding Smith 58, 59, 60, 61

To be lifted up "at the last day," 58; Need for repentance, 58; Mortality, time of testing, 59; Redemption through the Messiah, 59; Judgments upon unrepentant, 60; God of wrath; God of love, 60; Fulfillment of prophecy, 60; The indignation of God, 60.

Smith, President Joseph Fielding Smith 61, 62, 66, 69, 72, 74, 77, 81

Smith, President Joseph Fielding 83, 84

Authority, an eternal, universal principle, 83; Priesthood, divine authority, 83; Derived from Him, 83; Assumed authority, invalid, 83; Divine authority vital to salvation, 83; Priesthood never more important, 84; Priesthood accountable for honoring or neglecting responsibility, 84.

Smith, President Joseph Fielding 119, 120, 125, 127, 130, 133, 135, 138

Stapley, Elder Delbert L. 111, 113, 114

"The things of God known by the Spirit of God," 111; The guide to truth, 112; Baptism opens the door, 112; The Holy Ghost, 112; Trust the power of the Holy Ghost, 114.

Tanner, President N. Eldon 17, 18, 21, 26, 28, 32, 35, 38, 41, 44

Tanner, President N. Eldon Tanner 45, 46, 47, 48, 49

The world in travail, 46; The Gospel of Jesus Christ, the safeguard, 46; Trust in God, 46; The way of God has not failed, it has not been tried, 47; Cornerstones of the law of God, 47; Opportunities for education, 48; Faith in God must triumph, 49; Plan of appropriate action, 49.

Tanner, President N. Eldon 82, 83, 84, 97

Tanner, President N. Eldon Tanner 97, 98, 99

Keeping promises, 98; Honoring covenants, 98; The covenant of the priesthood, 99; Honoring covenants brings blessings, 99; Keep all covenants and promises, 100.

Tanner, President N. Eldon 100, 101, 105, 108, 111, 114, 119, 120

Third Day

Morning meeting 100

Afternoon meeting 119

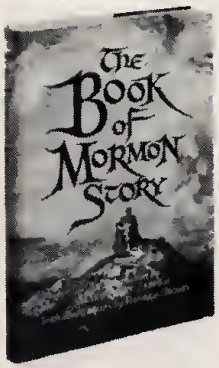
Vandenberg, John H., Presiding Bishop 66, 67, 68, 69

Management of money, 66; Unwise indebtedness, 66; Marriage and management of money, 67; Avoid debt, 67; Organize within income, 67; Costly credit leads to bondage, 67; Productivity a valuable resource, 68; Money wisdom learned at home, 68; Impossible to borrow oneself out of debt, 68; Wise budgeting and tithing, 69.

Young, Elder S. Dilworth 26, 27, 28

"Obedience, the first law of heaven," 26; Obedience, principle of the Gospel, 27; Divine charge to parents, 27; Obedience to parents, 27; Law of God, 27; Obey the law of God, 28.

WORTHWHILE READING



6

THE BOOK OF MORMON STORY **$6.95**

by Mary Pratt Parrish with illustrations by Ronald Crosby

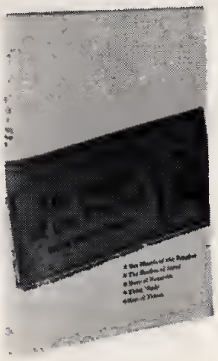
Surely one of the most beautiful L.D.S. books ever printed. Lavish use of color illustrations and line drawings bring the thrilling stories to life. Children and adults alike will enjoy this book. It retains the majesty and beauty of the original text by use of the exact wording.

7.

FUNDAMENTALS OF GENEALOGICAL RESEARCH

by Laureen R. Jaussi and Gloria D. Chaston **$2.95**

If you need a helping hand with your family genealogy — this is it! A clear and concise description of the systematic method of true research. Many pitfalls will be avoided by first reading this book.

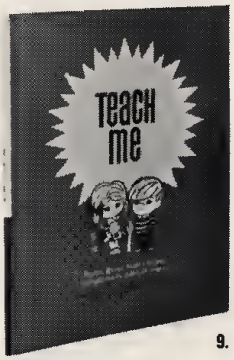


8.

THE MANTLE OF THE PROPHET and other plays

by Clinton F. Larson **$3.50**

Here is the exciting play that has captured the imagination of so many LDS theatregoers . . . an engrossing account of one of the most difficult periods in Church history. Other plays include: Mary of Nazareth, The Brother of Jared, Saul of Tarsus, and Third Nephi.



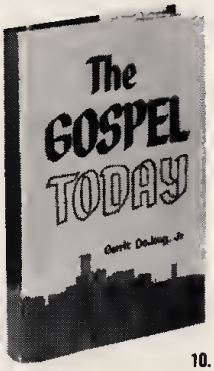
9.

TEACH ME

by Dorthea C. Murdock

$3.50

Created originally to meet the need for nursery activity during Relief Society, this fine book will find a wider use in the home and by all teachers of the very young. TEACH ME is full of delightful things for little folks . . . stories, make-it projects, fingerplays, games, etc.



10.

THE GOSPEL TODAY

by Gerrit de Jong, Jr. **$4.95**

The message of this important new book is that we work out our salvation and achieve happiness here — and in the hereafter — by putting Gospel principles into practice and living them every moment of every day.

DESERET BOOK COMPANY, 44 East So. Temple, Salt Lake City, Utah 84110, or
777 South Main, Orange, California 92669.

Please send the books or items circled:

Deseret Book
COMPANY
44 EAST SO. TEMPLE AND AT COTTONWOOD MALL
SALT LAKE CITY
2472 WASHINOTON BLVD., OGDEN
777 SO. MAIN ST., ORANGE, CALIFORNIA

6 7 8 9 10

Enclosed is check/money order for full amount purchased, including 3½% sales tax for Utah residents ordering from Salt Lake store or 4% sales tax for California residents ordering from Orange store. Or charge my established account. ..... Total $.....

NAME.....

ADDRESS.....

CITY, STATE, ZIP.....

☐ I wish to open a charge account, please send information.

Conf. Report

Printed

in the United States of America

ONE HUNDRED THIRTY-SEVENTH
ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

APRIL 6, 8, 9, 1967

WITH REPORT OF DISCOURSES

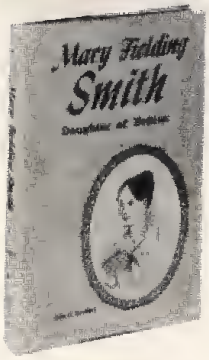
Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

WORTHWHILE READING

1. **HIGHLIGHTS IN THE LIFE OF PRESIDENT DAVID O. McKAY**

by Jeanette McKay Morrell **$4.95**

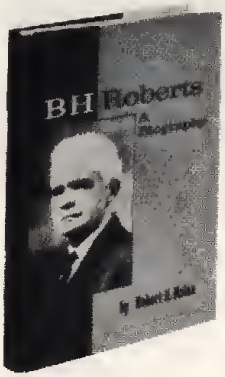
Touching episodes from the eventful life of a true prophet of God. Written with warm insight by President McKay's sister, this book portrays the greatness of his leadership while reminding us of the personal humility and depth of character that have made him so beloved of his people.



2. **MARY FIELDING SMITH**
Daughter of Britain

by Don C. Corbett **$4.50**

A significant biography of one of the great women of the L.D.S. Church. This carefully researched book tells of her early life in Great Britain, her happy marriage to Hyrum Smith, his tragic martyrdom, and her enormous efforts in moving her family to Utah and rearing them to be valiant members of the Church.



3. **B. H. ROBERTS**
— A Biography

by Robert H. Malan **$2.95**

A brief sketch of a striking personality who was, during his lifetime, a general authority, an outstanding missionary, a defender of Church doctrine, a skillful recorder and interpreter of Church history, an eloquent orator, a powerful political spokesman, a soldier, and a statesman.

THE LATTER-DAY SAINTS:
The Mormons Yesterday and Today

by Robert Mullen **$5.95**

A fascinating exploration of Mormon beliefs and Mormon history by a former editor of Life magazine. This objective and well-researched book will make an ideal introduction to Mormonism for your non-member friends. Told in human interest terms, the narrative is based on leading personalities of the Church.

4.

Add 15c per book for postage and handling.

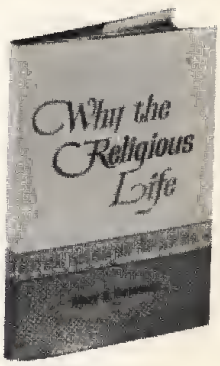
5.

WHY THE RELIGIOUS LIFE

by Mark E. Petersen

$3.95

Elder Petersen gives us a vivid explanation of exactly why the "religious" life is so desirable . . . why it leads to true happiness here and exaltation in the hereafter. Testifying that man's destiny is to become like God, he counsels us that obedience to gospel principles and activity in the Church are the first necessary steps.



DESERET BOOK COMPANY, 44 East So. Temple, Salt Lake City, Utah 84110, or
777 South Main, Orange, California 92669.

Please send the books or items circled:

1 2 3 4 5

Enclosed is check/money order for full amount purchased, including 3½% sales tax for Utah residents ordering from Salt Lake store or 4% sales tax for California residents ordering from Orange store. Or charge my established account. ____

Total $.....

NAME.....

ADDRESS.....

CITY, STATE, ZIP.....

☐ I wish to open a charge account, please send information.

Conf. Report

Deseret Book
COMPANY
44 EAST SO TEMPLE AND AT COTTONWOOD MALL
SALT LAKE CITY
2472 WASHINGTON BLVD, OGDEN
777 SO MAIN ST, ORANGE, CALIFORNIA

OFFICIAL REPORT

of the

ONE HUNDRED THIRTY-SEVENTH ANNUAL GENERAL CONFERENCE

of

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

held in the
Tabernacle on Temple Square

in

Salt Lake City, Utah
April 6, 8 and 9, 1967

Published by
The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-seventh Annual Conference of The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-seventh Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, Thursday, April 6, 1967, at 10:00 a.m.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Thursday, April 6, 1967, and Saturday, April 8, and Sunday, April 9, 1967. The General Priesthood meeting was held Saturday, April 8, 1967 at 7:00 p.m.

The proceedings of all sessions of the Conference were given extensive coverage in the United States and Canada over radio and television stations. The opening session, broadcast direct, was released also by video tape to many television stations in eastern and central parts of the United States and also in Hawaii and Alaska.

Both Saturday sessions were rebroadcast over KSL Radio, KIRO Radio, Seattle; and WRFM, New York, the latter starting midnight Sunday morning.

For the first time a radio broadcast of the Sunday morning session of the Conference was sent overseas by the "Lani Bird" Satellite in orbit 22,000 miles above the Pacific Ocean. This historic broadcast was heard in Hawaii, its destination, six-tenths of a second after the voices were uttered in the Tabernacle, after traveling over 100,000 miles through space.

Many televisions and radio stations throughout western United States carried proceedings of the Sunday sessions. The full proceedings were re-broadcast to distant places by Radio Station KSL, Salt Lake City, KIRO Radio, Seattle, and WRFM at New York, from midnight, Monday, April 10.

The General Priesthood meeting held in the Tabernacle Saturday evening from 7:00 p.m., April 8, was relayed by closed-circuit broadcast to about 95,000 members of the Priesthood assembled in approximately 600 locations in the United States and Canada.

Direct radio broadcasts, video tape television broadcasts, and broadcasts in translation and by short-wave carried the Conference extensively throughout North America, and by short-wave over Station WNYW, in English and some foreign languages, to listeners in Europe, South America, Central America, Africa and parts of Asia.

The opening session of the One Hundred and Thirty-seventh Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Thursday, April 6, 1967 at 10:00 a.m. President David O. McKay presided, and his counselor President Hugh B. Brown, conducted the service.

President McKay was present and presided at each of the morning sessions except Saturday. He listened to the services of all other sessions including the General Priesthood meeting. He presided at all sessions. Under his direction his counselors, Presidents Hugh B. Brown, N. Eldon Tanner and Joseph Fielding Smith conducted the services assigned to each of them.

Elder Robert R. McKay, son of President McKay, read the President's addresses to the conference in the opening session, Thursday morning, the General Priesthood meeting, Saturday evening, and the closing session, Sunday afternoon.

Music for the Thursday sessions of the Conference was furnished by the

Brigham Young University Combined Choruses. In the morning, Ralph Woodward was the conductor, Robert Cundick, organist. In the afternoon, Robert Downs was conductor, and Roy M. Darley, organist.

The Salt Lake Tabernacle Choir, under the direction of Richard P. Condie, conductor, with Alexander Schreiner at the organ, furnished the music for the Saturday morning session.

In the afternoon the Latter-day Saint Association Choir of the University of Utah, with Jay E. Welch, conductor and Roy M. Darley, organist, furnished the music for the session.

Men of the Tabernacle Choir, Richard P. Condie, conductor and Robert Cundick, organist, furnished the music for the General Priesthood meeting, Saturday evening.

Music for both sessions Sunday, April 9, 1967 was furnished by the Salt Lake Tabernacle Choir, Richard P. Condie, conductor, Jay E. Welch, conductor for a portion of the program, and Robert Cundick, organist.

Elder Joseph Anderson was Clerk of the Conference.

General Authorities of the Church Present

The First Presidency: David O. McKay, Hugh B. Brown, Nathan Eldon Tanner, and Joseph Fielding Smith. President McKay attended all sessions of the Conference except the Friday, Saturday afternoon and evening and Sunday afternoon sessions. Elder Thorpe B. Isaacson attended sessions of the Conference.

The Quorum of the Twelve Apostles: Joseph Fielding Smith, *, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve Apostles: Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Henry D. Taylor, William J. Critchlow, Jr., Alvin R. Dyer, Franklin D. Richards, Theodore M. Burton, Boyd K. Packer, Bernard P. Brockbank, James A. Cullimore.

The First Council of the Seventy: Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion D. Hanks, A. Theodore Tuttle, Paul Harold Dunn.

Presiding Bishopric: John H. Vandenberg, Robert L. Simpson, Victor L. Brown.

General Officers and Other Authorities Present

Church Historian and Recorder: Joseph Fielding Smith, with A. William Lund and Earl E. Olson, assistants.

Members of the Church Board of Education; Church educational authorities and supervisors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, quorum presidencies, and members of the Melchizedek and Aaronic Priesthood.

Auxiliary Officers, General, Stake and Ward, from all parts of the Church

---

*Elder Harold B. Lee excused on account of illness.

FIRST DAY

MORNING MEETING

The opening session of the One Hundred Thirty-Seventh Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Thursday morning, April 6, 1967 at 10:00 a.m., with President David O. McKay presiding. President Hugh B. Brown, First Counselor in the First Presidency conducted the services.

The music for this session of the Conference was rendered by the Brigham Young University Combined Choruses, with Ralph Woodward conducting and Robert Cundick at the Organ.

President Hugh B. Brown, First Counselor in the First Presidency, made the following introductory remarks:

President Hugh B. Brown

We extend to all a hearty and cordial greeting on this beautiful morning as we assemble in this opening session of the 137th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square.

We are happy to announce that President David O. McKay is with us this morning, and he will preside at all sessions of this conference. He asks others of us to conduct. We are thankful that he has been blessed with renewed health during the past six months, and is able still to carry on the heavy responsibilities of his high office.

During the past two days the officers and teachers of the Primary Association of the Church have been in conference. They have had a glorious time together. We commend and congratulate them for the great work they are doing, and ask God's blessings upon them.

All of the General Authorities are in attendance at this Conference, except Elder Harold B. Lee of the Council of the Twelve, who under instructions from his physician is relaxing at home but will receive the sessions of the Conference on television. He sends his love and greetings to all.

We are pleased to announce that the proceedings of this Conference will again be given extensive coverage in the United States and Canada over many television and radio stations, coast-to-coast, originating with KSL Radio and Television in Salt Lake City.

Countries in Europe, Asia, Africa, and Latin America, totaling nearly two-thirds of the world, can receive broadcasts of these proceedings over the Church-owned international short-wave radio station WNYW, with studios in New York.

Audio tape and sound on film recordings of the Conference will be translated and sent to France, Germany, and Latin American countries.

Rebroadcasts of all sessions of the Conference will be received over KSL Radio, KIRO Radio in Seattle, and WRFM in New York City, beginning at midnight tonight and on Sunday and Monday, and can be heard in many parts of the United States and the world, including Alaska, Canada, Mexico, and the islands of the Pacific.

The General Priesthood Conference, to be held Saturday evening, will be transmitted by closed-circuit direct wire from the Salt Lake Tabernacle to over 95,000 men of the priesthood who will be assembled in approximately 600 buildings throughout the United States and Canada.

We wish to express heartfelt thanks and appreciation to the owners and operators of the radio and television stations for their cooperation in making possible such an extensive coverage of the proceedings of this Conference.

To all assembled here in this historic Tabernacle, and to the vast radio and television audience, we extend a cordial and hearty welcome.

We should like to express our deep

appreciation for the lovely flowers which decorate the rostrum. The Tacoma Stake made arrangements with the Puyallup Valley Daffodil Festival for these 3,000 daffodils, known as the King Alfred. Also the beautiful calla lilies were sent to us by the Oakland-Berkeley Stake high priests quorum.

The music for this service will be rendered by the Brigham Young University Combined Choruses, with Ralph Woodward conducting, and Robert Cundick at the organ.

We shall begin this session by the chorus singing, "Easter Chorale," following which the invocation will be offered by Elder Stephen R. Covey, formerly president of the Irish Mission.

Singing: "Easter Chorale."

Prayer: Stephen R. Covey, formerly president of the Irish Mission.

President Brown

We are grateful to acknowledge the presence of President Thorpe B. Isaacson of the First Presidency who has been indisposed for some time.

The Brigham Young University Combined Choruses will now sing, "Arise, O Glorious Zion."

After the singing, we shall have a message from President David O. McKay. However, acting on the advice of his physician, he has asked his son, Robert, to read his message. And this will be followed by an address by Elder Richard L. Evans of the Council of the Twelve.

President David O. McKay

(Read by his son Robert R. McKay)

My dear brethren and sisters: It is with mixed feelings that I greet you this morning, and with all my heart bid you welcome—you who are assembled in the Tabernacle and all who are listening in to this opening session of the 137th Annual Conference of the Church.

I acknowledge with deep gratitude the blessings of the Lord and express profound appreciation to the members of the Church throughout the world for their prayers in my behalf, which have upheld and sustained me. I am grateful for your loyalty and devotion, and I know that our Heavenly Father is pleased with the unselfish service of the officers and teachers of the stakes and wards, and of every man and woman who is helping to advance the cause of truth. You are truly fellow servants of the Lord, and I extend my blessings and love to all of you.

It is a great privilege to join with you and partake of the inspiration of a general conference of the Church. The proceedings will be widely disseminated, and I am pleased to announce that during this conference we will usher in the use of space-age communications in carrying the messages of the gospel.

Satellite to relay conference

For the first time, a radio broadcast of the Sunday morning session of this conference will be sent overseas via the Lani Bird satellite, in orbit 22,000 miles above the Pacific Ocean. This historic broadcast will be heard in Hawaii, its destination, six-tenths of a second after our words are uttered here in the Tabernacle, after traveling over 100,000 miles through space. Thus, we begin to utilize another great communication tool in the work of our Heavenly Father.

It is estimated that the April conference will be seen and heard by the largest audience ever to witness the proceedings of a general conference of the Church.

We are truly living in a marvelous age of history, and the work of the Lord is being carried forward throughout the world in wondrous ways. We acknowledge his goodness and his blessings to this people.

However, as I read in the daily press and national magazines of the conditions that are existing in the world about us, I become greatly concerned. I wonder whether we are so absorbed in our personal and too often selfish

pursuits that we have forgotten what God has done for us and what he has said about this country. Have we forgotten the promises he has made which will bring us both peace and victory over evil if we will but accept the Lord at his word?

Forces of evil arrayed

It seems to me that never before have the forces of evil been arrayed in such deadly formation as they are now. Few will question the fact that we are living in critical times and that many people have lost their moorings and are being ". . . tossed to and fro, . . . with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4:14.) Satan and his forces are attacking the high ideals and sacred standards that protect our spirituality, and, as one of our brethren just recently stated, "He encompasses us round about by encircling us with allurements and temptations which already have destroyed high standards among many people of the world, and by which he now hopes to infiltrate our ranks.

"By making sin popular with the world, he hopes to make it equally popular among us.

"In the world about us, high standards are falling, and lower ones . . . are being set up. Some efforts are being made toward no standards at all." (Editorial, *Church News,* January 14, 1967.)

Marriage dishonored, moral decline and delinquency

Among the glaring evils of our day are two which seem to be most detrimental and which must be curbed if we would preserve true Christian ideals. These are: first, an increasing tendency to dishonor the marriage vow; and second, the moral decline and the mounting juvenile delinquency.

I am very happy and deeply grateful for the high type of young manhood and womanhood being reared in the Church, and I acknowledge that there are many worthy young men and young women throughout the world. It is because I adore youth and earnestly desire that their lives be directed along the pathways of righteousness, success, and happiness that I call attention to the threatening dangers that are clearly on the horizon. One cannot help being alarmed to note in local newspapers and national magazines the ever-increasing crime wave. Even children are being corrupted by it, and youth are caught in its whirlpool and are being contaminated overwhelmingly by it.

J. Edgar Hoover, director of the Federal Bureau of Investigation, has repeatedly warned the nation of the spiraling crime wave in this country, calling attention to the fact that youthful offenders are responsible for 72 percent of the total arrests for crime, and that the cost of crime has reached the staggering sum of over 27 billion dollars a year!

I again call attention to Mr. Hoover's statement given at a dinner held in his honor in Chicago, Illinois, on November 24, 1964:

"What a grim and unhappy commentary on the moral climate of this great nation! The moral strength of our nation has decreased alarmingly. We must return to the teachings of God if we are to cure this sickness. These shocking statistics, together with the public's apparent indifference to them, are indicative of the false morality we are tolerating today. It is a false code which is based on the worship of things of man's own creation. It is as imperfect and feeble as a man himself! However captivating to the senses, this type of moral climate cannot give the support nor the strength which is so vital to our national survival. This breakdown in our moral standards can only render us impotent as a people and as a nation." And this is from a man who is probably our nation's leading authority on crime.

Many citizens are deeply troubled over the increase in crime, the high divorce and illegitimacy rates, the increasing incidents of venereal diseases, the scandals in high office, and other symptoms of private and public dishonesty.

Is there a moral breakdown? Is there cause for alarm? The world is all about

us, and the statistics we read about are frightening indeed, and they are a necessary warning. I believe that all loyal Americans are seriously concerned over the immorality, the disregard for law and order that are weakening this great land of ours.

Mission of the Church: to overcome evil

The mission of the Church is to minimize and, if possible, eliminate these evils from the world. It is evident that we are in need of a unifying force to eliminate these evils. Such a uniting force, such an ideal is the gospel of Jesus Christ, as restored through the Prophet Joseph Smith. It explains man's life and its purpose and has within it the vital saving elements, noble ideals, and spiritual uplift for which the heart of man is yearning.

Right-thinking, upright men and women everywhere are desirous of eliminating from our communities evil elements that are constantly disintegrating society—the liquor problem with its drunkenness, the narcotic habit with all its attendant evils, immorality, poverty, etc. The Church is seeking to make both home and community environment better and brighter.

The enemy is active. He is cunning and wily, and seeks every opportunity to undermine the foundation of the Church, and strikes wherever it is possible to weaken or to destroy. To every normal person God has given the freedom of choice. Our moral and spiritual progress depends upon the use we make of that freedom.

In the most impressive prayer ever offered, Jesus prayed for his disciples on the night that he faced Gethsemane, saying to his Father—

"And now I am no more in the world, but these are in the world, and I come to thee. . . .

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

"*I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.*" (John 17:11, 14-15. Italics added.)

Nor did he pray for his disciples alone, but, as he said, "Neither pray I for these alone, but for them also which shall believe on me through their [the disciples'] word." (John 17:20.)

In this text is a clear implication of the divine purpose for man's being in this mortal probation. This purpose is expressly stated in the book of Abraham by the Eternal Father to his fellow intelligences as follows:

". . . we will make an earth where these [organized intelligences] may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abraham 3:24-25.)

And so our place in this world is divinely appointed. We are not to be out of it. Christ himself prayed that we should not be taken out of it.

There can be little doubt that war and materialistic science have had a deadening effect upon the moral sensibilities of too many of our youth. One critic goes so far as to say, "Self-interest alone remains as a motive, and pleasure as the sole end of life."

Duty to teach and to demonstrate

It is the duty of parents and of the Church not only to teach but also to demonstrate to young people that living a life of truth and moral purity brings joy and happiness, while violations of moral and social laws result only in dissatisfaction, sorrow, and, when carried to extreme, in degradation.

Man has a dual nature—one, related to the earthly or animal life; the other, the spiritual life, akin to the divine. Man's body is but the tabernacle in which his spirit dwells. Too many, far too many, are prone to regard the body as the man and, consequently, to direct their efforts to the gratifying of the body's pleasures, its appetites, its desires, its passions. Too few recognize that the real man is an immortal spirit, which "intelligence or light of truth" was animated as an individual entity before the body was begotten, and that this spiritual entity, with all its distinguishing traits, will continue after the body ceases to respond to its earthly environment.

Whether a man remains satisfied within what we designate the animal world, satisfied with what the animal world will give him, yielding without effort to the whim of his appetites and passions, and slipping further and further into the realm of indulgence, or whether, through self-mastery, he rises toward intellectual, moral, and spiritual enjoyments depends upon the kind of choice he makes every day—nay, every hour of his life.

Man's two creators

"Man has two creators," says William George Jordan, "his God and himself. The first Creator furnishes him the raw materials of his life—the laws and conformity with which he can make that life what he will. The second creator—himself—has marvelous powers he rarely realizes. *It is what a man makes of himself that counts.*"

We need not shut our eyes to the fact that too many of our young folk respond to the call of the physical, because it seems the easy and natural thing to do. Too many are vainly seeking shortcuts to happiness. It should always be kept in mind that that which is most worthwhile in life requires strenuous effort. When a man seeks something for nothing and shuns effort, he is in no position to resist temptation.

Too many prefer to revel on the lower animal plane of life rather than to strive for the higher and better things of life. Persons who condemn their will to the service of their appetites suffer the penalties. Charles Wagner in *The Simple Life* says of those who have condemned their will to the service of their appetites: "I have been listening to what life says, and have recorded, as I have heard them, some of the truths that resound in every square. Has drinking, inventive as it is of new drinks, found the means of quenching thirst? Not at all. It might rather be called the art of making thirst inextinguishable. Frank libertinage, does it deaden the sting of the senses? No, it envenoms it, converts natural desire into a morbid obsession and makes it the dominant passion. Let your needs rule you, pamper them, and you will see them multiply like insects in the sun. The more you give them, the more they demand. He is senseless who seeks for happiness in material prosperity alone."

It is said that one Roman emperor offered a reward to anybody who would invent a new pleasure. Nero set Rome on fire for the mere pleasure of a new form of diversion. Rome fell because of extravagance, luxury, and dissipation. In personal, as in national life, these are unfailing signs of decline and decay. Truly, ". . . he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:8.)

In their yearning for a good time, young people are often tempted to indulge in the things that appeal only to the baser side of humanity, five of the most common of which are: (1) vulgarity and obscenity; (2) drinking and the using of narcotics and now the vicious LSD drug, especially among the young; (3) unchastity; (4) disloyalty; and (5) irreverence.

It is right, indeed, essential, to the happiness of our young people that they meet in social parties, but it is an indication of low morals when for entertainment they must resort to physical stimulation and debasement. Such indulgence weakens and degrades character, discredits the family name, robs the future wife or husband of a priceless treasure, and sows seeds that will ripen into bitter fruit and marital suspicion, unhappiness, and divorce. A girl who sacrifices self-respect for social popularity debases true womanhood. A spotless character, founded upon the ability to say "no" in the presence of those who mock and jeer, wins the respect and love of men and women whose opinion is most worthwhile. Drinking, using narcotics, and lewd parties form an environment in which the moral sense becomes dulled, and unbridled passion holds sway. It then becomes easy to take the final step downward in moral disgrace.

Church dedicated to one moral standard

In The Church of Jesus Christ of Latter-day Saints there is but one standard of morality. No young man

has any more right to sow his wild oats in youth than has a young girl. He who is unchaste in young manhood is untrue to a trust given to him by the parents of the girl, and she who is unchaste in maidenhood is untrue to her future husband and lays the foundation of unhappiness in the home, suspicion, and discord. Do not worry about these teachers who encourage promiscuity and self-gratification. Just keep in mind this eternal truth, that chastity is a virtue to be prized as one of life's noblest achievements.

In this day when modesty is thrust into the background, and chastity is considered an outmoded virtue, I appeal to parents especially, and to my fellow teachers, both in and out of the Church, to teach youth to keep their souls unmarred and unsullied from this and other debasing sins, the consequences of which will smite and haunt them intimately until their conscience is seared and their character becomes sordid. A chaste, not a profligate, life is the source of virile manhood. The test of true womanhood comes when the woman stands innocent at the court of chastity. All qualities are crowned by this most precious virtue of beautiful womanhood. It is the most vital part of the foundation of a happy married life and is the source of strength and perpetuity of the race.

Spiritual attributes distinguish nobility of man

Health, happiness, peace of mind, and character come through self-restraint. The only thing that places man above the beast of the field is his possession of spiritual gifts. Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul, upon things which will contribute to the comfort and gratification of his physical instincts and passions, or whether he will make his life's aims and purposes the acquisition of spiritual qualities.

The Savior's constant desire and effort were to implant in the mind right thoughts, pure motives, noble ideals, knowing full well that right words and actions would inevitably follow. He taught, and modern physiology and psychology confirm, that hate and jealousy and other evil passions destroy a man's physical vigor and efficiency.

No man can disobey the word of God and not suffer by so doing. What a man continually thinks about determines his actions in times of opportunity and stress. A man's reaction to his appetites and impulses when they are aroused gives the measure of that man's character. In these reactions are revealed the man's power to govern or his forced servility to yield.

Brethren and sisters, spirituality is the consciousness of victory over self, and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding and truth expanding the soul is one of life's sublimest experiences.

Being "honest, true, chaste, benevolent, virtuous, and in doing good to all men" are attributes that contribute to spirituality, the highest acquisition of the soul. It is the divine in man, the supreme, crowning gift that makes him king of all created things, the one final quality that makes him tower above all other animals.

Divine is that admonition and promise given to the Prophet Joseph Smith:

"Let virtue garnish thy thoughts"

". . . let virtue garnish thy thoughts unceasingly [a wonderful statement]; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (D&C 121: 45-46.)

God help us to keep that admonition, and to follow the ideals of the Church established by direct revelation in this day, I pray in the name of Jesus Christ. Amen.

The hymn, "Arise, O Glorious Zion," was sung by the Combined Choruses.

President Hugh B. Brown

I am sure this profound, inspired and inspiring message from our beloved President has found an echo in the hearts of all who have heard it. We congratulate Elder Robert R. McKay for his excellent and effective reading of his father's message.

We shall now hear from Elder Richard L. Evans of the Council of the Twelve, after which the chorus and congregation will join in singing, "We Thank Thee, O God, for a Prophet."

Elder Richard L. Evans

Of the Council of the Twelve

President McKay, my beloved brethren and sisters, and I include in this salutation my friends worldwide and all mankind everywhere:

We come back from having been on every continent and more than fifty countries, with gratitude for our fellowship with you and for the happiness of homecoming, which is one of the greatest blessings on earth. If the welcome in heaven is as happy as the welcome at home, it will be well worth all the doing and enduring, and well worth waiting for.

Happy homecoming—here and hereafter

If we were to focus on this—a happy homecoming, here and hereafter—we wouldn't go far wrong in this world. May we live to be comfortable in the presence of our Father, with the assurance of a happy homecoming, and reunion with our loved ones everlasting.

We have met worldwide many wonderful people, many in positions of high public responsibility—heads of countries and communities, men of business and professional competence, men who make decisions and who do much to shape the future and much to run the world. Generally, we have felt their earnest sincerity as they carry a heavy complexity of problems. And often this thought has come: Without a source of guidance and inspiration and direction outside themselves, men of themselves, however earnest and able, are not equal to the problems and complexities of the day in which we live.

We have met no infallible men, no indestructible men—just men mostly honest and able, trying to do their best. And we have come to a deeper awareness than ever before of the need for divine guidance, for inspiration, for revelation, thanking God more fervently for a prophet to guide us in these latter days. We come with a greater awareness that without such guidance there are no adequate answers. Never in the past did we need revelation, inspiration, commandments, standards, principles, and a prophet more than in the present.

To keep the counsels of God

With the charge and admonition and appeal we have heard from President McKay, may we turn our hearts, young and old—indeed, all of us—to live and keep the counsels of God, to live and keep the commandments. In any other way of life there is frustration and sorrow and an empty rationalizing uneasiness within, that never rests and never seems to satisfy. In answer to the question, "Shouldn't the commandments be rewritten?" someone thoughtfully replied, "No, they should be reread." This is true of things physical and temporal, as well as things spiritual and eternal. We need to look closely to the counsel and commandments God has given.

Heed the gospel

It isn't unusual—indeed, it is expected—that the maker of any machine should send a set of instructions on how best to use it, how best to care for it; and this our Father in heaven has done for us, mentally, morally, physically, spiritually. In the gospel are instructions from our Maker on how to care for and keep ourselves at our best for the purpose for which we were brought into being.

As to the physical side: More than a century ago, a prophet of God simply said that some things are not good for man. Now, knowledgeable and intelligent men of science and medicine also say so. But we had just as well have saved all the time and trouble, for the Maker knew it and said it to his servant. And what could be more important than a completeness of health and happiness—happiness and health of the spirit, the body, and the mind of man.

Some say there is no moral question on how we physically live our lives. But isn't it a moral question to abuse what God has given? And what a waste to abuse any useful creation of any kind. If someone were to give us a finely working watch, wouldn't it be foolish, indeed irrational, to put into it that which would corrode and defeat its purpose?

We have only one body. It is irreplaceable, indispensable, sacred. It has to last a mortal lifetime. With it, and the spirit within, we think, we plan, we work, we feel, we live our mortal lives.

It is a miracle and most amazing: the housing for the spirit, the mind, the intelligence of man; the instrument through which we think and plan and pursue life's purpose.

Don't dissipate it; don't impair any part of it. Keep it clean and functioning. Don't quibble about words, about what is counsel and what is commandment. Don't rationalize. Don't clutter life with what is sure to distress and embarrass and lose peace and cause problems. Find what is good, and do it. Find what isn't good, and leave it alone.

If I may cite a phrase: "If a thing is right, it can be done. If wrong, it can be done without."

Beware false lures

Don't let the temptations, the false advertising, the false appeals, the false endorsements, the glamorizing of evil, the cynicism and sophistry of those who would pull man down to the lower levels of life—don't let these impair health and peace and happiness and the everlasting possibilities of life. "If a thing is right, it can be done. If wrong, it can be done without." Basically, it is just this simple.

And don't expect life to be easy. It never was for anyone, and never was intended to be, so far as I know. On this point I quote from President McKay: "I am grateful for membership in a Church whose religion fits men for the struggle with the forces of the world," he said, "and which enables them to survive in this struggle."

Strength from struggle

Of course there are temptations, problems, things to overcome. Learning is a long and perennial process. The pursuit of excellence requires the best of all our effort. Life is for learning, and the lessons are clearly there to learn. The rules, the basic laws of life, have been given. The choice is ours. There is a law of cause and consequences. We realize the results of the lives we live. And we must live to respect ourselves and others also.

I would cite a sentence or two from Harold B. Lee: "Oh, God, help me to hold a high opinion of myself." That should be the prayer of every soul: not an abnormally developed self-esteem that becomes haughtiness, conceit, or arrogance, but a righteous self-respect, a belief in one's own worth, worth to God and worth to man.

Sometimes we may feel that it is easier for others than it is for us. But we all have our struggles. We all have our problems. We all have things to overcome, decisions to make, need for self-control.

Many years ago Phillips Brooks said: "But . . . some men live strongly and purely in this world, you say, and then go safely and serenely up to heaven . . . [men] who never know what struggle is. What shall we say of them? . . . you may search all the ages. . . . You may go through the crowded streets of heaven, asking each saint how he came there, and you will look in vain everywhere for a man morally and spiritually strong, whose strength did not come to him in struggle. Will you take the man who never had a disappointment, who never knew a want . . . ? Do you suppose that

[any] man has never wrestled with his own success and happiness . . . ?" There are no such.

The gospel, the way of life

Blessedly, as we engage, each of us, in this struggle, we have the principles and the purposes. God help us to live by them, to live what we teach, for our own sake as well as for the sake of others.

There is no place, no people anywhere on earth, that would not be benefitted and blessed by the gospel of Jesus Christ. And ours is the opportunity and obligation of example, of sharing it with others. How can we be a light unto men if we don't live according to the light that God has given?

Gratitude for a bounteous heritage

May I say, before concluding, how grateful I am for those who gave us this Tabernacle, with its organ, its traditions, and all that pertains to Temple Square, this year being the hundredth anniversary of this great building, at which thoughtful men the world over have marveled. It has been my privilege to spend much of my life here, for 38 years, at every hour of the day and night, at every season, meeting visitors who have come from worldwide, and reaching out worldwide by radio and television through the facilities God has given.

We have performed in many of the great concert halls of Europe and America, and have talked in many auditoriums around the world, and find nothing to exceed this building in uniqueness of structure, in remarkable versatility, in its most pleasing and responsive acoustic qualities, in its simplicity and beauty and spirit. There have been some who would change it, some who have thought to "improve" it, so they say, even as to some of its basic essentials; but it satisfies my soul, and I thank God for the minds that conceived it, for the inspiration given them to do so, for the hands that fashioned it in their poverty and loving care and skill and devotion.

Many of the great artists and engineers and architects of the earth have commented on it. I give you one from Eugene Ormandy, director of the Philadelphia Orchestra, that he sent in a letter addressed sometime ago to Brother Isaac Stewart, president of the Tabernacle Choir. "We have, as you probably know," said Mr. Ormandy, "performed in almost every great hall in the world, but we have found no better hall anywhere than the Tabernacle. Its acoustics are superb, and I only hope that no human hands will alter them in trying to make improvements. It is as near perfect now as any hall can be, and it is a joy to perform in it for your wonderful audiences."

This is typical of many, many more, and I hope we may always preserve it in its simple and basic qualities and character.

With you I thank my Father in heaven for the heritage from our fathers, for the restoration of the gospel, for a prophet to guide us in these latter days, for devoted parents, for wholesome homes, for faithful young people, for our opportunities, for the beauty of the earth, for the commandment to subdue it. May we also subdue and control ourselves and realize the highest possibilities of life, physically, spiritually, mentally, and morally, in a completeness of the greatest possible attainments, now and always and forever.

God bless President McKay and these my brethren, and all of you, and your families, and our beloved friends, worldwide, that the spirit of truth may move upon us all and bring us closer together in a oneness of the gospel of Jesus Christ, and in the brotherhood of mankind.

And may we remember how many there are yearning in their hearts for what we have or could hold in our hands, and never turn away from our opportunities for education, for preparation, for improvement; never turn away from respecting life, respecting ourselves, our bodies, our minds, our spirits, our eternal opportunities—remembering that "if a thing is right, it can be done. If it is wrong, it can be done without."

I bear you my witness of the personal reality of God, our Father, of the divinity of his Son, our Savior, and the divine calling and authority and in-

spiration and prophetic office of President McKay, and his predecessors. May the Lord bless our President and strengthen and sustain him, and each of us in our homes, in our counsels with our families, in our private and public performance; and lead us to know the truth, to live it; and help us in the struggle to become strong and improve and repent and refine ourselves so that we may face our Father and his Son our Savior, straightforwardly, when the summons comes to each of us, as we must leave this life, so that we will be comfortable where they are.

A line from Albert Camus comes to mind: "We have nothing to lose—except everything."

God help us to live so as to have a happy homecoming always—here and hereafter, I pray, in the name of Jesus Christ. Amen.

President Hugh B. Brown

This inspiring message to which you have just listened is by Elder Richard L. Evans of the Council of the Twelve. Elder Evans is also the International President of Rotary International. We appreciate Elder Evans.

The chorus and congregation will now join in singing, "We Thank Thee, O God, for a Prophet," after which Elder Sterling W. Sill, Assistant to the Twelve, will address us.

Congregational Singing: "We Thank Thee, O God, for a Prophet."

Elder Sterling W. Sill

Assistant to the Council of the Twelve

One of the outstanding memories carried over from childhood is my recollection of the Sabbath day. Back in those early times out on the farm, Sunday was a day completely set apart from the rest of the week. From Monday through Saturday, our attention was centered in the heavy labor involved in making a living by the muscle power of men and animals.

But Sunday was different—it was the Sabbath. It was the day of rest. It was the day of the Lord. On Saturday night the horses were turned out to pasture and all work was suspended. Saturday was also a kind of special housecleaning day to get things and people ready for Sunday. The final act of the work week was concerned with that important ancient rite known as the "Saturday night bath." This was supplemented by a parental issue of properly mended, clean clothing, all laid out, ready for Sunday.

Sabbath, the crown of the week

A thorough physical and spiritual preparation also served as our acknowledgment of the Creator's intention that the Sabbath day was supposed to be the high point of the week. It has been said that our civilization would never have survived for half a century if it had not been for this one day in seven. This is the day when we are expected to live at our best, when we put on our best clothes, read our best books, think our best thoughts, and associate with the people who mean the most in our lives. And after we have laid aside the cares that have concerned us during the other six days, we go to the house of prayer and let our minds reach up and try to comprehend the things of God.

The unit of life is the week, and each week has been fashioned after that memorable first week, which was the week of creation. As the scene opens on that first day, we feel the brooding, unbroken darkness covering the deep, and thrill at that first forward step when in the march of progress God first said, "Let there be light." (Gen. 1:3.) We follow the other creative acts to the crowning scene, which took place during the sixth day, when God created man in his own image and endowed him with his own attributes and potentialities. Then in summarizing the accomplishments of this period of creation, the holy record says, "Thus the heavens and the earth were

finished, and all the host of them.

"And on the seventh day, God ended his work, which he had made; and he rested on the seventh day. . . .

"And God blessed the seventh day and sanctified it." (Gen. 2:1-3.)

Then in programming the world's mortal or temporal existence, God gave it a time allotment of 7,000 years (see D&C 77:6-7), 1,000 years to represent each of the seven days of creation. The first 4,000 years began at the fall of Adam and ended at the birth of Christ. To this have been added the 1967 years that have passed since that time, so that on the divine calendar we are now living in the year of the world 5967, which is the late Saturday evening of the world's history. This divine time table as well as God's signs of the times indicate that the earth's Sabbath, which is the seventh 1,000-year period, is about to be ushered in.

After the creation, God looked out upon his handiwork and called it very good. The earth was then a paradise of beauty, peace, and plenty. Our first parents were placed in the beautiful Garden of Eden, where everything had been provided for their benefit. But at the fall of man the earth also fell. And in announcing the penalty for man's disobedience God said, ". . . cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

"Thorns also and thistles shall it bring forth unto thee." (Gen. 3:17-18.)

We may think of this earth as a pretty wonderful place just as it is, but for nearly 6,000 years it has been operating in its fallen condition as a telestial world. Not only has it brought forth thorns, thistles, and noxious weeds out of the ground, but lawlessness, corruption, and every kind of disobedience have flourished upon its face. Its surface has been made unproductive by deserts and waste places, while enmity and hate have been festering in the hearts of both men and beasts; and during all of this long, sad period, sin, suffering, and death have been the general portion of all mankind.

But the next one-thousand year period will be the earth's sabbath. This will be the period when the earth will rest and enjoy its sanctified state. For this period the earth will be renewed and regain its former status as a terrestrial sphere, with all of its paradisiacal beauty, glory, and righteousness fully restored. But first the earth must be cleansed. During its long history of sin and trouble our earth has become soiled and dirty. And it must have its "Saturday night bath," and be dressed in fresh clean clothing in which it can appropriately live its best 1,000 years.

On several previous occasions God has attempted to cleanse the earth: once by a flood of waters in the days of Noah, and on other occasions he has used wars, famines, pestilence, and disease, trying to rid the earth of that wickedness that defiled its face. But in preparation for the earth's sabbath, God has indicated that fire will be the cleansing agent, and every corrupt thing will be consumed. (D&C 101:24.) Anyone who as a boy objected to having his ears scrubbed might look forward to this coming experience with special anticipation.

Preparing for the millennium

Through Malachi the Lord has said, "For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." (Mal. 4:1.) Then will follow the long awaited seventh 1,000 years. This will be a millennium of peace when Christ will reign personally upon the earth as King of kings and Lord of lords. This change in the earth's status will be initiated at the glorious second coming of Jesus Christ, and after its purification, the new king will remove the curse from the earth and reinstate its former terrestrial magnificence.

This great millennial period with its perfect government has been a favorite theme of the prophets since time began. It should also be one of the most motivating influences in our lives. Over 3,000 years ago the Psalmist looked beyond the apostasy, the dark ages, and the wickedness and disbelief of our own day and said, "Our God shall come,

and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

"He shall call to the heavens from above, and to the earth, that he may judge his people.

"Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Ps. 50:3-5.)

For this final 1,000-year period many sweeping changes will take place in the earth itself, as well as in the lives of the people who live upon it. The delightful paradisiacal condition of the earth with its Garden of Eden beauty will be restored. Its deserts and waste places will disappear; Satan will be bound; and there will be no more corruption, death, or disease, as we now know them.

About this event, John the Revelator said, "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years are fulfilled: and after that he must be loosed [for] a little season." (Rev. 20:1-3.)

The time of good will

During this millennium, the enmity among men and beasts will cease. Isaiah says, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

"And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

"And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

"They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isa. 11:6-9.) Then no one will say that God is dead, or that his revelations have ceased, or that life has no purpose.

Many years ago Harry Emerson Fosdick wrote an interesting book entitled *It's a Great Time to Be Alive.* He pointed out some of the miracles and wonders that have made our age the most exciting since creation. And yet the magnificence of this coming 1,000-year period will make our day of wonders and miracles seem like the dark ages by comparison.

Of course, the Lord is not coming to the earth alone. As Paul says, "He will come with his mighty angels in flaming fire." (See 2 Thess. 1:7-8.) And many of the righteous dead will then be resurrected and caught up to join the Lord and his company in the air. In speaking of this event, Paul said to the Thessalonians, ". . . I would not have you . . . ignorant, brethren, concerning them which are asleep. . . .

"For . . . them also which sleep in Jesus will God bring with him. . . .

"For the Lord himself shall descend from heaven with a shout, [as] with a voice of the archangel, and with the trump of God; and the dead in Christ shall rise first:

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4:13-14, 16-17.) What a great time this will be to be alive!

And what a great time it will be when success, happiness, and peace shall cover the earth, and children will grow up without sin unto salvation. How meaningful will then be the Lord's promise through Zechariah, saying, "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord." (Zech. 2:10.)

Isaiah says, "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

"They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

"They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking I will hear.

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." (Isa. 65:21-25.)

And transformation

Then men shall no more die and sleep in the earth, but they shall be changed in the twinkling of an eye and shall be caught up, and their rest shall be glorious. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.

What a great time to be alive, when Christ himself will be our lawgiver and righteous men and women, from both sides of the veil, will live and reign with Christ for a thousand years. On the other hand, what a tragic time it will be for those who fail to qualify. Suppose that we should find ourselves among that group mentioned by John the Revelator when he said, "But the rest of the dead lived not again until the thousand years were finished. . . ." (Rev. 20:5.)

A modern-day revelation says, "For . . . the Lord shall utter his voice out of heaven; . . . and the earth shall tremble, . . . and [he] shall say to the sleeping nations: Ye saints arise and live; ye sinners stay and sleep until I call again." (D&C 43:18.)

At the end of the seventh 1,000 years, Satan will again be loosed for a little season before evil is completely banished forever. After the millennium the status of the earth will again be increased to reach its final destiny as a celestial sphere on which the elect will live forever as members of that exalted order to which God himself belongs.

May God grant us success in this greatest of all of earth's enterprises, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

He to whom you have just listened is Elder Sterling W. Sill, Assistant to the Twelve.

Elder John H. Vandenberg, Presiding Bishop of the Church, will now address us, and he will be followed by Elder LeGrand Richards of the Council of the Twelve, who will be our concluding speaker.

Bishop Vandenberg.

Elder John H. Vandenberg
Presiding Bishop

The story is told of a teacher who was quizzing her students about the products being manufactured in a nearby building. "Who can tell me what is manufactured in that plant?" she inquired, pointing toward the factory visible from the classroom window.

Quickly a small lad raised his hand and named a number of products. The teacher, amazed at his answer, said, "That is correct, but how did you know?"

"That's easy," replied the boy. "My father works there, and that's what he brings home in his lunch pail every night."

This may seem humorous, but it carries serious consequences; for the boy had unwittingly disclosed the dishonest act of his father, and by its repetition had already erroneously been taught by example that such an act was all right.

Honesty

Recently a newspaper carried an article entitled, "What Is Honesty?" The question is akin to "What is truth?" In this article an inquirer wrote: "My husband and I have a friend whom we have both idolized because of his high standards of conduct. We have always felt that not only did he try to persuade others to live the truly good life, he did this himself. He has been an inspiration to us.

"The other day . . . he remarked, 'You know, I am not sure I know what honesty is any more.'

"We all felt like gulping with surprise. I do feel that society today . . . presents a dozen temptations to youth. . . . But is this true also of highly educated, morally motivated, mature men and women today?

"Is it so difficult to know the difference between right and wrong, honesty and dishonesty? If so, where are we heading?"

The columnist in response suggests, "There is no . . . need to despair . . . for he is apparently thinking and trying to choose the right—and, no doubt, to do it." (Mary Marker column, *Deseret News*, March 13, 1967.)

Note here the tendency to perceive everything as relative, suggesting there is no standard test for honesty or truth. The scriptural definition of truth suggests reality and constancy. ". . . truth is knowledge of things as they are, and as they were, and as they are to come." (D&C 93:24.)

When we think of honesty, the expression "Honesty is the best policy" quickly comes to mind. Someone has wisely challenged this adage by asserting: "Honesty isn't the best policy. It isn't any kind of a policy. It is a state of mind, or else it isn't honesty." Honesty must be an integral part of a man's every thought and action, to be honesty. History is replete with evidences of this fact.

Pontius Pilate, the Roman governor, came face to face with the question when the excited mob brought to him the Master and asked Pilate to indict him. Jesus stood before Pilate in the hall of judgment. "Pilate . . . said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Truth

"Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all." (John 18:37-38.)

And here Pilate stated the truth he sought. But he added a word that many add when they find that honesty and truth are to them socially relative policies and not really integral parts of their character. Not willing to admit that honesty could stand alone, Pilate added to his truthful declaration of the innocence of the Savior the weakening conjunction *but*—"But ye have a custom . . ." (John 18:39)—and gave in to the mob. Pilate seems to have compromised his position because of public pressure. In this respect he was not so different from many today who advocate and practice that which is expedient for themselves.

In the Acts of the Apostles we read:

". . . the multitude of them that believed were of one heart and of one soul: . . . they had all things common. . . .

"Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

"And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

"And . . . Barnabas, . . . a Levite, . . .

"Having land, sold it, and brought the money, and laid it at the apostles' feet." (Acts 4:32, 34-37.)

"But a certain man named Ananias, with Sapphira his wife, sold a possession,

"And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet."

And Peter, perceiving that Ananias was viewing honesty only in a socially acceptable sense and not as an integral part of his character, said: "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

"Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

"And Ananias hearing these words

fell down, and gave up the ghost: . . .

"And the young men arose, wound him up, . . . and buried him.

"And it was about the space of three hours after, when his wife, not knowing what was done, came in.

"And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

"Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

"Then fell she down straightway at his feet, and yielded up the ghost. . . ." (Acts 5:1-10.)

Barnabas' example indicates a wholesome state of mind. Without reservation he sold his land and gave the full amount, in honesty; he simply and truthfully did what was in his mind and heart.

But the state of mind of Ananias and his wife Sapphira was the thinking: "Yes, we believe, we want to belong, but we will only go part way. Peter will not know the difference, so we will hold back some for ourselves." They simply rationalized that it is all right to be dishonest as long as no one knows. Honesty cannot be compromised; it requires the full and free consent of the mind. People who pursue the course of Ananias and Sapphira, while they may not die as suddenly, will just as surely receive the same reward, unless they repent.

It is difficult to believe that men and women have strayed so far from true values that they need to ask, "What is honesty?" It is because they are allowing the pressures of a material society to influence them, and thus their senses become dull.

The ten laws

It may be unwise for me to try to set up universal standards of honesty. I can do that for myself, as you can do for yourselves, but the Lord through his prophets has not left this subject untouched. We can begin with Moses, through whom the Lord gave the Ten Commandments, which include "Thou shalt not steal" and "Thou shalt not bear false witness." (Exod. 20:15-16.) But they are not alone. Every one of the commandments requires the correct state of mind to live honestly and truthfully. The Lord further commanded: "Ye shall not steal, neither deal falsely, neither lie one to another.

"And ye shall not swear by my name falsely. . . .

"Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired. . . .

"Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

"Just balances, just weights, a just ephah, and a just hin, shall ye have. . . ." (Lev. 19:11-13, 35-36.)

The prophet King Benjamin said, ". . . remember, that whosoever among you borroweth of his neighbor should return the thing that he borroweth, according as he doth agree, or else thou shalt commit sin. . . ." (Mos. 4:28.)

Notice that these prophets did not add to their statements on honesty any conjunction as did Pilate with his truthful statement of the Savior's innocence, which he followed by the condemning, "But ye have a custom. . . ." (John 18:39.)

Honesty and truth, foundations of character

To be honest, to adhere to truth, is not something to be conditioned by the situation of the moment. Honesty is the very foundation of character. Dishonesty takes upon itself many forms, some of which are the following, all condemned by God: larceny, kidnapping, misappropriation, plagiarizing, misrepresentation, purloin, swindling, usurping, misleading, embezzlement, graft, lying, concealing, cribbing, extortion, falsifying, forging, absconding, trickery, fraud, deceit, infidelity, and shoplifting.

As to the latter, it is reported: "The professional shoplifter, it seems, is being elbowed aside by swarms of amateurs. So says the Northwestern Life Insurance Company, which also predicts that final reports for 1966 will show a new shoplifting record—well over three billion dollars worth of goods. Leading the amateur looters are *juveniles* and *housewives*, most of

them from well-off families. The ultimate losses extend well beyond the store. More restrictions are imposed, more conveniences are eliminated, shopping becomes more of a chore. The problem was summed up in a sign spotted by one of Northwestern National's staffers on a candy vending machine: Please be honest—we know you can beat the machine. If we continue to lose money the machine will need to be removed, as we cannot afford to buy another one." (Allan R. Dodd, *Printers' Ink*, Vol. 53, No. 11, p. 213.)

An act of dishonesty immediately brands an individual. He is not to be trusted any more. His name is marked. His happiness may be ruined. His path begins to be strewn with thorns. How honorable would Pilate have been had he had the courage and state of mind to resist that which is not honest.

But Pilate lacked courage. Today's temptations demand the correct state of mind and courage to resist the cry of the mob, which Pilate found too much for him. Unless a serious attempt is made in the home to teach and practice honesty and implant it in the minds and characters of our families, grave problems are ahead for us. A few dishonest acts by parents, such as an item in a lunch pail taken from the employer, plant the seed of rationalization that will destroy true character. The Lord requires allegiance from the whole man. Plain, ordinary, simply honesty as was displayed by Barnabas is required to please God.

May we do this I pray, in the name of Jesus Christ. Amen.

President Hugh B. Brown

Bishop Vandenberg, Presiding Bishop of the Church, has just addressed us. We will now hear from Elder LeGrand Richards, who will be our concluding speaker.

Elder LeGrand Richards

Of the Council of the Twelve

We sang as our rest song today "We thank thee, O God, for a prophet to guide us in these latter days," and I am sure that every Latter-day Saint feels in his or her heart an echo to those words. And after listening to the message of President McKay this morning, I am sure that there will be no life nor home that would not be successful if we would all follow his counsel and his advice. I thank the Lord for my testimony that he truly is a prophet of God and a true successor to those who have preceded him back to the Prophet Joseph Smith, to whom God restored his truth through the opening of the heavens, in sending forth heavenly messengers in this dispensation. I love the Church, and I love its people.

I thought today that I would like to say a few words about the Book of Mormon. When I was a boy, in the little town where I was raised, I was asked in a Sunday School conference to lead the Sunday School in reciting the testimony of the three witnesses to the truth of the Book of Mormon. That made such an impression upon my life that I have loved the

The Book of Mormon, evidence of revelation

Book of Mormon ever since. To me it is the most tangible evidence that we have, aside from the great Church itself, that Joseph Smith was a prophet of God. I would like to quote it to you as nearly as I can recall it:

The testimony of the foreword

"BE IT KNOWN unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated

by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true. And it is marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things."

How could any lover of truth, any man or woman desiring to serve the Lord as he would like to be served, listen to such a testimony as that and then not want to know more about it, and whether it is true or not? In addition to that, we have the testimony of the eight witnesses to whom the Prophet Joseph Smith showed the plates; we have the testimony of the Prophet himself; and we have the testimonies of hundreds of thousands of sincere seekers after truth who listen to the admonition given by Moroni as he closed the records of the Book of Mormon, when he said:

Its verification

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Moro. 10:4.)

Thousands and hundreds of thousands have put that promise to the test, and the Lord has made good the promise of his prophet as contained in the Book of Mormon.

I would like to discuss the Book of Mormon from a different angle; that is, that the Book of Mormon has made possible the proper interpretation and understanding of many of the holy scriptures of the Bible that no theologian could properly understand or explain until the Book of Mormon came forth. I take for my first text the tenth chapter and sixteenth verse of John, in which the Savior said to his Twelve, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

Clarification of obscure scriptures

No theologian could give a proper interpretation of that statement until the Book of Mormon came forth. It has been thought that he had in mind the Gentiles, but he said he had come only to the lost sheep of the house of Israel. In the Book of Mormon we find the record of the Savior's visit to the Nephites following his resurrection and ascension, and that is not an unreasonable thing to understand, because he tarried for forty days with his disciples in the Holy Land before he left them.

He came to the people in this land of America, and he organized his Church here. He told his disciples that they were the other sheep of whom he had spoken to his disciples in Jerusalem. He said never at any time had the Lord commanded him to tell his disciples who the other sheep were, only that he had other sheep that were not of that land. He told his disciples here in America that they assumed he had meant the Gentiles, but he said that he never went to the Gentiles, that they did not understand that the Gentiles were to be converted through their preaching. But he said, ". . . behold, ye have both heard my voice, and seen me; . . . and ye are numbered among those whom the Father hath given me." (See 3 Ne. 15:21-24.) Isn't that a marvelous explanation of that glorious statement of the Master! Surely it had great significance to him, or it would never have been recorded in the holy scriptures.

Fulfillment of patriarchal blessings

I would now like to refer to the

blessings given to the twelve sons of Jacob, or Israel. Jacob called his sons together and told them that he would tell them that which would befall them in the latter days. I will pass over all of them except Joseph's blessing. Jacob said that Joseph was a fruitful bough whose branches would run over the wall (and we have always understood that the wall referred to the great waters); and where was he to go over the wall? Unto the utmost bounds of the everlasting hills. Is there any theologian in this world who can tell us where those everlasting hills are to which the Lord, through the father of Joseph, promised Joseph that he and his people would go?

He further said that his blessings would prevail above the blessings of his progenitors, and his progenitors were Abraham, Isaac, and Jacob. Can you imagine that God would have in store for that chosen one blessings greater than those of his progenitors, and then not provide that a record should be kept of the fulfillment of those promises unto that great branch of the house of Israel?

The favored land

The Book of Mormon tells us where that land is. It tells us how the Lord moved upon one, Lehi, and led him with his family and others to this land of America. He promised them that it would be a land choice above all other lands. He commanded them that they should keep records, and for a period of a thousand years the records were handed down from one prophet to another until they were finally buried in the earth, waiting to come forth in these latter days.

When Moses gave a blessing to the tribe of Joseph, he described the land that the Lord would give to the descendants of Joseph, who was separated from his brethren; he used the word *precious* five times in just four verses in describing that land. It is so important that I would like to read Moses' statement:

"And of Joseph he said, Blessed of the Lord, be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

"And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,

"And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

"And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush [in other words, the Lord who appeared to Moses in a burning bush]: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren." (Deut. 33:13-16.)

Could you describe a land more wonderfully, a description that would describe this land of America to which the seed of Joseph was led? Let me refer to this one statement, the first *precious* he named: he said, "for the *precious* things of heaven." I have thought a lot about that and what it means. I think it means that their holy prophets would have communion with the heavens so that they could be led and inspired and directed, as we are today, by living prophets at the head of this Church.

It seems incredible that such a promise would be made to Joseph of a new land in the utmost bounds of the everlasting hills, with promises greater than those of his progenitors, and that there should not be a record kept of the fulfillment of those promises. No other people can tell you where the land is that the Lord promised to Joseph and his posterity. This we learn from the Book of Mormon.

That brings us to the command the Lord gave to Ezekiel that two records should be kept, one for Judah and his companions, the house of Israel, and one for Joseph and his companions, the house of Israel, and he said:

". . . the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

The "stick" of Joseph

"Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." (Ezek. 37:18-19.)

The stick of Judah is nothing more than the Holy Bible, which has remained with the people through the ages. But the record that had been in the hands of Ephraim, who was one of the sons of Joseph, was to be taken and put with the record of Judah to make them one in the Lord's hand. Why should the world hesitate to accept the word of the Lord and its fulfillment? We have that record, and it is the record that was kept of the Lord's dealings with his people in this great land of America.

Isaiah and the Book of Mormon

I would like to give you another statement from the Bible that no theologian could understand until the Book of Mormon came forth. This is from the twenty-ninth chapter of Isaiah:

"Woe to Ariel, to Ariel, the city where David dwelt! [that was Jerusalem, the city where David dwelt] add ye year to year; let them kill sacrifices.

"Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel." (Isa. 29:1-2.)

In other words, Isaiah not only saw the final destruction of Jerusalem, but he also saw the destruction of another great center; that great center was here in America. No theologian could determine where that other center was until the Book of Mormon came forth. Then Isaiah adds,

"And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

"And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." (Isa. 29:3-4.)

No theologian could understand that statement of Isaiah until the Book of Mormon came forth. Now I will read you from the Book of Mormon the explanation:

"After my seed and the seed of my brethren shall have dwindled in unbelief, and shall have been smitten by the Gentiles; yea, after the Lord God shall have camped against them round about, and shall have laid siege against them with a mount, and raised forts against them; and after they shall have been brought down low in the dust, even that they are not, yet the words of the righteous shall be written, and the prayers of the faithful shall be heard, and all those who have dwindled in unbelief shall not be forgotten.

"For those who shall be destroyed shall speak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit; for the Lord God will give unto him power, that he may whisper concerning them, even as it were out of the ground; and their speech shall whisper out of the dust.

"For thus saith the Lord God: They shall write the things which shall be done among them, and they shall be written and sealed up in a book, and those who have dwindled in unbelief shall not have them, for they seek to destroy the things of God." (2 Ne. 26:15-17.)

Now isn't that a wonderful explanation of that passage in Isaiah? Nobody could have given an explanation like that until the Book of Mormon came forth; it states here that it shall be sealed up and come forth out of the dust. In that same chapter in which Isaiah tells about the destruction of Ariel and this other center, he says, ". . . the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed." (Isa. 29:11.)

You know how literally that was fulfilled when Martin Harris took some of the characters copied from the plates from which the Book of Mormon was translated to one Professor Anthon in New York; after Professor Anthon had given a certificate indicating that the translation was genuine, he asked that the records be brought to him that he might translate them. Martin told him that they were sealed, and he answered in practically the same words recorded in Isaiah, "I cannot read a sealed book."

How can you fit all these things together and imagine that it was the thinking of the mind of young Joseph Smith, at the time the Book of Mormon was published, if this isn't the work of God, the Eternal Father? As Isaiah said, the Lord has declared the end from the beginning:

"The grass withereth, the flower fadeth: but the word of our God shall stand for ever." (Isa. 40:8.)

The Book of Mormon explains the scriptures

There is another great principle that was made plain by the coming forth of the Book of Mormon that no one could understand until then; that is the fact that there were to be two gathering places for the Lord's children. All through the scriptures, after the division of Israel into two great kingdoms, there were the kingdom of Judah and the kingdom of Israel; the kingdom of Israel was scattered among the nations, and the world does not understand that there should be two gathering places. They think that Israel will all be gathered back to Jerusalem and the Holy Land. Yet the scriptures in the Book of Mormon make so plain that when the Lord provided this land of America for the descendants of Joseph, the new Jerusalem should be built upon this land and that this should be the land of the gathering of many descendants of Joseph.

There isn't time to go into all the scriptures, but you remember when the Angel Moroni appeared to the Prophet Joseph three times during the night and again the next morning, he quoted the eleventh chapter of Isaiah, wherein Isaiah said the Lord would set his hand again the second time to gather scattered Israel, and that he would bring in the dispersed of Judah and would set up an ensign unto the nations. (See Isa. 11:11-12.) Thus there were to be two great gathering places.

"The mountain of the Lord's house"

Again, when Isaiah saw the latter days, he said, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:2-3.)

He knew there would be two great gathering places. He knew that Israel would be gathered here in these valleys of the mountains, and I think that the temple on this block is the very house of the God of Jacob that Isaiah was privileged to see. He knew that the Jews would be gathered back to the land of their inheritance, for the scriptures are replete that when Jesus shall come and visit them, they will ask: "What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." (Zech. 13:6.) The Church was to be established here, and the law to go forth from here, and the word of the Lord from Jerusalem.

The new heaven

I will now add one more thought concerning another great truth that is revealed through the Book of Mormon and that is not understood in the scriptures by the theologians; that is the promise mentioned by Brother Sill concerning the new heaven. John saw the new Jerusalem let down from heaven. (See Rev. 21:1-3, 10-11.) The world has never understood that there were two Jerusalems. They did not know anything about the new Jerusalem, or where it was, or why it should come down from heaven. But we read in the Book of Mormon the words of Ether, who tells us that this is the land of the new Jerusalem, and that it would be established upon this land. Then he goes on to tell how the new Jerusalem would come down from heaven, and that this would not be the old Jerusalem in the Holy Land. (Eth. 13:2-3.)

Brothers and sisters, just think how these truths so completely evidence the

fact that the Prophet Joseph's story and the Book of Mormon are true. I bear you my witness that the Book of Mormon is true, that it is the one tangible evidence that Joseph Smith was truly a prophet, for no man nor body of men could have written such a book as that without the divine help of God, the Eternal Father. I know it is true. I know it is part of God's great "marvelous work and a wonder," and that promise is in the same chapter about Ariel and the sealed records, where he said that he would proceed to do a marvelous work and a wonder, and that the wisdom of their wise men would perish and the understanding of their prudent men would be hid. (Isaiah 29.) That is The Church of Jesus Christ of Latter-day Saints.

This is my testimony to you: that this Church is built upon the foundation that Paul declared of apostles and prophets, with Christ our Lord as the chief cornerstone (Eph. 2:20), and that through his living prophet today, Christ the Lord is directing his kingdom; it shall continue to roll forth as the prophets have foretold until it shall become as a great mountain and fill the whole earth.

I bear you that witness in the name of the Lord Jesus Christ. Amen.

President Hugh B. Brown

We have just listened to Elder LeGrand Richards of the Council of the Twelve.

The Brigham Young University Combined Choruses will now favor us with "Spirit Divine, Attend Our Prayers," conducted by Ralph Woodward, with Robert Cundick at the organ.

Following the singing, the benediction will be offered by Elder Malcolm C. Young, President of the North Box Elder Stake, after which this Conference will stand adjourned until two o'clock this afternoon.

Singing: "Spirit Divine, Attend Our Prayers."

Prayer: President Malcolm C. Young, North Box Elder Stake.

Conference adjourned until 2:00 p.m.

FIRST DAY

AFTERNOON MEETING

The Conference reconvened at 2:00 pm., Thursday, April 6th.

The choral music for this session was furnished by the Brigham Young University Combined Choruses, Robert Downs, Conductor. Roy M. Darley was at the Organ.

President Joseph Fielding Smith, a Counselor in the First Presidency, conducted the services and made the following opening remarks:

President Joseph Fielding Smith

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the second general session of the One Hundred Thirty-seventh Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President McKay is not present but is where he will hear all the proceedings of this conference.

Through the generous cooperation of their owners and managers, over 235 television and radio stations will carry to practically every state in the Union, and to many foreign countries, the proceedings of some sessions of this conference. The names of the stations carrying the proceedings of this session were announced to the television and radio audience just prior to the opening of this meeting. Again we express our thanks and appreciation to these owners and managers for their courtesy in broadcasting the programs of this conference.

The Tabernacle is filled to capacity this afternoon, and probably many thousands have tuned in on their radios and televisions. President Mc-

Kay joins us in extending a hearty welcome to our television and radio audience and to all who are gathered in this historic Tabernacle.

This afternoon we are favored again by the presence of the Brigham Young University Combined Choruses, with Robert Downs conducting, and Roy M. Darley at the organ.

We shall begin these services by the choruses singing: "Swell The Full Chorus," and the invocation will be offered by Elder Willis R. Ward, president of the West Pocatello Stake.

Selection by the Combined Choruses, "Swell The Full Chorus."

Elder Willis S. Ward, President of the West Pocatello Stake, offered the invocation.

President Joseph Fielding Smith

It has been customary since the organization of the Church to sustain the General Authorities at the conferences of the Church. Elder Joseph W. Anderson, clerk of the conference, will read for your information some important statistical data concerning the Church. Following this, Elder Orval W. Adams will read a statement by the Church Finance Committee, then President Hugh B. Brown of the First Presidency will present the General Authorities and general officers and the general auxiliary officers of the Church for the sustaining vote of this General Conference.

Sustaining of Authorities

President Hugh B. Brown

This is a privilege extended to the people of the Church, the members, by revelation, and should not be considered a mere formal matter.

President Brown then presented for the vote of the members the General Authorities, General Officers and General Auxiliary Officers of the Church, and they were unanimously sustained by those present. The list as presented and sustained is as follows:

The First Presidency

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Hugh B. Brown, First Counselor in the First Presidency.

Nathan Eldon Tanner, Second Counselor in the First Presidency.

Joseph Fielding Smith and Thorpe B. Isaacson, as counselors in the First Presidency.

President of the Council of the Twelve Apostles

Joseph Fielding Smith

Quorum of the Twelve Apostles

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson

Patriarch to the Church

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Alma Sonne
ElRay L. Christiansen
John Longden
Sterling W. Sill
Henry D. Taylor
Wm. J. Critchlow, Jr.
Alvin R. Dyer
Franklin D. Richards
Theodore M. Burton
Boyd K. Packer
Bernard P. Brockbank
James A. Cullimore

TRUSTEE-IN-TRUST

David O. McKay

as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints

THE FIRST COUNCIL OF THE SEVENTY

Antoine R. Ivins
Seymour Dilworth Young
Milton R. Hunter
Bruce R. McConkie
Marion D. Hanks
Albert Theodore Tuttle
Paul H. Dunn

THE PRESIDING BISHOPRIC

John H. Vandenberg, Presiding Bishop
Robert L. Simpson, First Counselor
Victor L. Brown, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund and Earl E. Olson as Assistants

GENERAL CHURCH PRIESTHOOD COMMITTEES

PRIESTHOOD WELFARE COMMITTEE

John H. Vandenberg, Chairman
Henry D. Taylor, Managing Director
with all members of the committee as at present constituted.

PRIESTHOOD HOME TEACHING COMMITTEE

Marion G. Romney, Chairman
John H. Vandenberg, Vice Chairman
Alvin R. Dyer, Managing Director
with all members of the committee as at present constituted.

PRIESTHOOD MISSIONARY COMMITTEE

Spencer W. Kimball, Chairman of Executive Committee
Gordon B. Hinckley and Thomas S. Monson, Vice Chairmen
Bruce R. McConkie, Managing Director
with all members of the committee as at present constituted.

PRIESTHOOD GENEALOGICAL COMMITTEE

Howard W. Hunter, Chairman
Theodore M. Burton, Managing Director
with all members of the committee as at present constituted.

CHURCH BOARD OF EDUCATION

David O. McKay
Hugh B. Brown
Nathan Eldon Tanner
Joseph Fielding Smith
Thorpe B. Isaacson
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson
Boyd K. Packer
Marion D. Hanks
Albert Theodore Tuttle
Paul H. Dunn
John H. Vandenberg

CHURCH FINANCE COMMITTEE

Orval W. Adams
Harold H. Bennett
Wilford G. Edling
Glenn E. Nielson
Weston E. Hamilton

SENIOR CHURCH AUDITORS

Harold L. Davis
Charles Schmidt

President Brown

Before presenting the names of the general auxiliary officers of the Church, may I for just a moment refer to a great man who has served faithfully and long. Brother George R. Hill was second assistant to the General Superintendent of the Sunday Schools from 1934 to '43—8½ years. He was first assistant to the Superintendent from '43 to '49—6½ years, and was General Superintendent of the Deseret Sunday School Union from 1949 until 1966, a total of 32 years of faithful, active and efficient service. We appreciate his labors, and I know you would all wish to join in extending to him our love, our blessing, and our gratitude, and with him all members of the General Board who served with him in this capacity.

It is now proposed that we sustain the General Auxiliary officers of the Church as follows:

* * * * *

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor
with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

David Lawrence McKay, General Superintendent
Lynn S. Richards, First Assistant Superintendent
Royden G. Derrick, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

G. Carlos Smith, Jr., General Superintendent
Marvin J. Ashton, First Assistant Superintendent
Carl W. Buehner, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Florence Smith Jacobsen, President
Margaret Romney Jackson, First Counselor
Dorothy Porter Holt, Second Counselor
with all members of the Board as at present constituted.

GENERAL AUXILIARY OFFICERS OF THE CHURCH

PRIMARY ASSOCIATION

LaVern Watts Parmley, President
Leone Watson Doxey, First Counselor
Lucile Cardon Reading, Second Counselor
with all members of the Board as at present constituted.

TABERNACLE CHOIR

Isaac M. Stewart, President
Richard P. Condie, Conductor
Jay E. Welch, Assistant Conductor
W. Jack Thomas, Tour Manager

TABERNACLE ORGANISTS

Alexander Schreiner, Chief Organist
Robert N. Cundick
Roy M. Darley
Frank W. Asper, Organist Emeritus

President Brown

As far as I can observe, the voting is unanimous.

STATISTICAL REPORT 1966

Elder Joseph Anderson, Clerk of the Conference read the following Statistical Report:

The First Presidency has issued the following Statistical Report concerning the membership of the Church at the end of the year 1966:

Number of Stakes of Zion at close of 1966		425
Number of Wards	3,409	
Number of Independent Branches in Stakes	613	
Total Wards and Independent Branches in Stakes at close of year		4,022
Number of Mission Branches at close of year		2,053
Number of Full-Time Missions at end of year		75

Church Membership, December 31, 1966:

In the Stakes	2,032,359	
In the Missions	448,540	
Total Membership		2,480,899

Church Growth during 1966:

Children blessed in Stakes and Missions	50,824
Children of Record baptized in Stakes and Missions	48,273
Converts baptized in Stakes and Missions	68,843

Social Statistics:

(Based on 1966 data from the Stakes)

Birth rate per thousand	25.23
Number of persons married per thousand	14.85
Death rate per thousand	5.07

Priesthood:

Members holding the Aaronic Priesthood, December 31, 1966		
Deacons	112,821	
Teachers	79,288	
Priests	113,777	
Total number holding Aaronic Priesthood		305,886
Members holding the Melchizedek Priesthood, December 31, 1966		
Elders	200,876	
Seventies	22,948	
High Priests	67,970	
Total number holding Melchizedek Priesthood		291,794
Grand Total, members holding Aaronic or Melchizedek Priesthood		597,680

An increase of 26,430 during year

Auxiliary Organizations:

Relief Society (Membership)	301,248
Deseret Sunday School Union (average attendance)	847,861
Young Men's Mutual Improvement Association (enrollment)	311,510
Young Women's Mutual Improvement Association (enrollment)	297,044
Primary (children enrolled)	461,259

Welfare Plan:

Number of persons assisted during the year	108,744
Number placed in remunerative employment	27,106
Man-days of work donated to the Welfare Plan	114,772
Unit-days of equipment use donated	7,015

Genealogical Society:

Names cleared in 1966 for Temple Ordinances 1,599,710

Genealogical records microfilmed in 13 countries during the year were equivalent to 197,187 printed volumes of approximately 300 pages per volume. At year's end the Genealogical Society had available on microfilm for use of the Church the equivalent of 2,231,656 printed volumes of 300 pages each.

Temples:

Number of ordinances performed during 1966 in the 13 operating Temples:

For the living	59,218	
For the dead	3,911,380	
Total number of ordinances		3,970,598

Church School System:

Total 1966 cumulative enrollments in Church Schools, including Institutes and Seminaries:	189,125

THOSE WHO HAVE PASSED AWAY

Lucy Grant Cannon, former General President of the Young Women's Mutual Improvement Association
Earl J. Glade, pioneer in radio broadcasting, former mayor of Salt Lake City, and member of the Deseret Sunday School Union Board
Franklin L. West, former Church Commissioner of Education, and Utah educator
Kenneth S. Bennion, former president of the Latter-day Saint Business College, and member of the Deseret Sunday School Union Board.
Henry Aldous Dixon, former United States Congressman and Utah educator
William E. Waters, President of the Brisbane Stake of Zion

Elder Orval W. Adams read the following statement by the Church Finance Committee:

March 24, 1967

The Church of Jesus Christ of Latter-day Saints
47 East South Temple Street
Salt Lake City, Utah

The First Presidency
47 East South Temple Street
Salt Lake City, Utah

Dear Brethren:

We have reviewed the report of the 1966 financial operations of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints, as well as of auxiliaries and other organizations for which accounts are maintained in the Financial Department of the Church. Attention was given particularly to the accounting and auditing procedures followed as to funds received and to the manner in which expenditures are controlled. We have determined that the expenditures of such funds are authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve, and the Presiding Bishopric.

A continuous audit of the financial records of the Church is conducted by the Church Auditing Department, which is completely independent of all other departments. Businesses owned or controlled by the Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms.

Based upon our review of the financial reports of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints and explanations made by the personnel of the Financial and Auditing Departments of the Church, we are of the opinion that the expenditures of funds during the year 1966 were made in accordance with the established procedures outlined herein.

We congratulate the General Authorities and their associates for the sound manner in which the finances of the Church are administered, and we commend the Church Financial Department and the Church Auditing Department for the expert and careful manner in which all financial records are maintained and audited.

Respectfully submitted,

CHURCH FINANCE COMMITTEE

Orval W. Adams
Harold H. Bennett
Glenn E. Nielson
Wilford G. Edling
Weston E. Hamilton

President Joseph Fielding Smith

We have just listened to a report from the clerk of the conference, Elder Joseph W. Anderson, giving statistical data; from Elder Orval W. Adams, who read a statement by the Church Finance Committee; and from President Hugh B. Brown of the First Presidency, who presented for your sustaining vote the General Authorities, General Officers, and General Auxiliary officers of the Church.

We thank you, brethren and sisters, for this sustaining vote.

Elder Delbert L. Stapley of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder Victor L. Brown of the Presiding Bishopric.

Elder Delbert L. Stapley
Of the Council of the Twelve

Recently, I read a talk, given by a doctor to a convention of medical men, entitled "The Pangs of Unlearning." He called attention to the discoveries through research of new drugs and improved treatments that require much unlearning by physicians and surgeons, because many former practices and medicines do not best serve the interests of today's patients. A doctor friend of mine significantly stated that the majority of medical services practiced ten years ago are obsolete today. This talk challenged my interest, as I envisioned updated learning, reorienting, and retraining as applying to the pattern of our own lives.

I should like to share with you some of my thoughts on this subject of unlearning and the possible personal improvement each individual can attain by living strictly within the framework and spirit of the gospel of Jesus Christ.

Learning anew from research and revelation

The word *unlearn* as here used does not mean a casting aside of eternal truths and everlasting knowledge. Rather, it means altering our habits of behavior so as to live more in harmony with God's will. It reflects a desire and a willingness to keep pace with up-to-date knowledge gained through research (as well as inspiration and revelation), which provides advanced learning, new methods, and techniques to replace the less effective or obsolete. Are we faithful and obedient enough in the Church to accept authorized changes that represent improvement and growth?

The wonderful, complex instrument for registering our experiences that we call the mind gathers a maze of data to be sifted, analyzed, and appraised. In such a process some data will be found useful and some without value. In the latter case, what shall be done with such material?

It would be well, of course, if it could be thrown away, like refuse, and forgotten altogether. That, however, is quite out of the question, as the Master so clearly illustrated in his parable of the wheat and the tares. And no way has, as yet, been discovered by which we may press a button or turn a switch and have that which is of no value to our learning cast aside automatically. That which is learned, the useful and the seemingly unuseful alike, memory retains.

What, then, can be done as our learning process grows and expands and memory retains the good and the not good that have been accumulated there? The simplest answer to such a question would be "unlearn the not good." We are then faced with the next question, "How can that be done?"

Exercise free-agency

The answer is not so simple nor so easy. It involves many matters and requires earnest, prayerful consideration. In the first place, the primary law of intelligent life, free agency, or the personal power to exercise judgment should be made operative. With that power set in motion, the good and the not good may be determined. Yet even here man on his own may not be perfect in judgment. One needs to be humble in spirit, contrite of heart,

ready in prayer, as was the Master, even though he was perfect. By such means one is entitled to the promptings and guidance of the Holy Ghost, so necessary when one is on the road of perfectness, yet needing to "unlearn" that which is not good.

Creative attitudes

Another factor important in the process of learning and unlearning is that of attitude. Some of us need to unlearn personal attitudes that are contrary and resistant to gospel teachings and requirements. Certain attitudes are destructive to true character. They inhibit growth. If allowed to develop, they may produce disastrous consequences. Negative, cynical, and other kindred attitudes are dangerous to faith, hope, humility, righteous desires, and high purpose, which virtues are essential to the discovery and retention of that which is best in the learning process and of "unlearning" the undesirable in life. One should, therefore, be well aware of the many types of attitudes present in daily living.

We sometimes wonder why people behave as they do. Perhaps it is because they are unwilling to unlearn the reasons for their unwarranted behavior. Now, I do not want you to think I am advocating the unlearning of eternal truths, principles, standards, ideals, and ordinances, because these gospel verities never change. God's laws are immutable and endure forever. By increasing our learning, however, we become acquainted with additional truths and higher laws referred to in scripture as truth, light, spirit, and the mysteries of godliness. A scientist frequently forsakes theory he has learned because research uncovers advanced knowledge that changes or makes obsolete some former concepts but does not eliminate basic principles. The sciences are subject to constant change. This is true also in technological advances, where we forsake the old and accept the new improved methods of performance that have advanced our civilization tremendously.

Cherish the word of God

While all this advancement takes place in our modern world, we cannot afford to forsake or discard the teachings and revelations of God. People brought up in a religious faith that does not teach the true doctrines of Christ, regardless of how sincere they may be, must unlearn much of what they were taught and accept the new light and way to obtain salvation and glory. Because the children of Israel had gone astray and were so steeped in the faith and tradition of their fathers, they were unable to unlearn the law given for their temporal benefit, for the higher spiritual law brought to them personally by the Christ. They thus failed to recognize the Christ when he was sent of God, the Father, to live among them. It was Christ who came to fulfill the lesser law and to reveal to them the higher law of his gospel. Jesus was put to death because his own people of the house of Israel could not unlearn and prepare themselves to receive him, their Jehovah, Savior, and God.

The peoples of the world must unlearn the idea that all churches are acceptable unto God. Some teach that it doesn't matter which road one takes (meaning which church one belongs to), since all roads, it is claimed, lead back to the presence of God. This premise does not accord with the teachings of the scriptures.

No "new wine in old bottles"

Christ did not accept any of the churches of his day to supply the framework for his earthly kingdom. He taught, "Neither do men put new wine into old bottles: else the bottles break, . . . but they put new wine into new bottles, and both are preserved." (Matt. 9:17.) For the same reason the organization of his Church and the gospel of his kingdom could not fit into the framework of the existing churches. They were false and unsuited to Christ's needs and purpose. The identical condition was also true in this dispensation when God restored the gospel and his kingdom through his divinely called servant, Joseph Smith.

"One Lord, one faith, one baptism"

Man must unlearn the idea that any and all baptisms are acceptable unto

God. There is only one true mode of baptism, and that is immersion. Only men who hold the appropriate priesthood office and are divinely called and ordained can efficaciously perform this holy ordinance in the gospel and know that it is acceptable to God and that a record will be made of it on earth as well as in heaven.

I sincerely testify that as all members of Christ's Church progress toward perfection they will enjoy increased knowledge and clearer vision of God's plans and purposes. They will also have some unlearning to do, not because basic truths, standards, and principles change, but because new methods and techniques are employed to achieve greater and more widespread improved performance and spiritual results.

Now, to support this thought, I quote from the teachings of the Prophet Joseph Smith: "We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker, and is caught up to dwell with him. But we consider that this is a station to which no man ever arrived in a moment; he must have been instructed in the government and laws of that kingdom by proper degrees, until his mind is capable in some measure of comprehending the propriety, justice, equality, and consistency of the same. . . . [and] that it is necessary for men to receive an understanding concerning the laws of the heavenly kingdom, before they are permitted to enter it: we mean the celestial glory." (*Documentary History of the Church*, Vol. 2, page 8.)

Vigorous renewal for "the perfecting of the Saints"

Nevertheless, people become too complacent and satisfied with what they have. It is most difficult for them to unlearn and accept the better way. It is also difficult for some members of the Church to unlearn and give up less effective methods of doing things for greatly improved programs planned to build increased spirituality, faith, and testimony to perfect the Saints of God. The Church programs are constantly being strengthened and perfected to meet the challenge of the growing, progressive needs of its members.

Church correlation

We hear much these days about Church correlation, which is an important step forward in promoting a rounded-out educational understanding of all that pertains to God's latter-day kingdom. The lesson outlines are prepared by the Church correlation committee and are adapted to meet the needs of the members of each Church organization. This prevents any overlapping in study courses, which produce well-informed doctrinal and Church history students who can intelligently give an answer and reason for the hope within them. Correlation of Church organizations, lesson material, and coordination of activities will increase effectiveness and strength in the lives of members, both young and old.

Rededication of parents

Parents must unlearn the leaving of all gospel teaching to the organizations of the Church, when the prime responsibility for the teaching of children rests upon the home. If home evenings are not held or are poorly planned, children and parents are denied the wholesome association and companionship of one another. This condition requires a change of attitude and an up-dated learning to enjoy the blessings of this choice family experience. The Church program planned for these occasions is ideal and can, with some imagination, be adapted to every family need. Parents should unlearn the ineffective methods of dealing with their children, finding more effectual ways; then children will feel free to discuss and counsel with parents about the intimate, delicate, and confidential matters that concern them.

Renewal of loyalty to God's laws

Do some of us need to reevaluate what constitutes proper observance of the Word of Wisdom? Are we becoming too liberal in our personal interpretation and application of this law? The Apostle Paul counseled: "Abstain from all appearance of evil." (1 Thess. 5:22.) Here again, we can unlearn and resolve to stay strictly on the Lord's side of this law and be safe and at peace with ourselves.

Can we justify a partial payment to the tithing fund as an honest accounting with the Lord on his law of the tithe? Shouldn't we be honest with him and unlearn any wrongful practices to fully meet the obligation and conditions of this law?

Man must unlearn his changing liberal attitude toward sex that minimizes the sacredness of sex behavior and opens the way for licentious living. I proclaim with all the power of my being that God's seventh commandment to the children of Israel through Moses, "Thou shalt not commit adultery," is a law as binding upon man today as then. Adultery is one of the most abominable sins in the sight of the Lord (Alma 39:5), and forbidden by our God. (See D&C 42:24; Exod. 20:14.) Those who willfully violate this law must pay God's penalty, which is denial to the celestial kingdom. (1 Cor. 6:9-10.)

If prayers are not a regular practice in the home and personal prayers uttered daily, isn't it wise for us to be more faithful in keeping in contact with our God? Wouldn't it be wise to unlearn some of our feelings, habits, and doings that prevent us from enjoying the sweet companionship of the Holy Ghost to guide and direct us in our personal lives? Many brethren endowed with the Holy Priesthood should unlearn a complacent approach to the duties and responsibilities attendant to this holy power. The Lord has counseled that every priesthood bearer is to "learn his duty, and to act in the office in which he is appointed, in all diligence." (D&C 107:99.) Slothfulness in one's duty isn't acceptable to the Lord. He further requires that men must "do many things of their own free will, and bring to pass much righteousness." (D&C 58:27.)

There is unlearning to do to adjust from the previous ward teaching program to the present home teaching plan to Church families. The new plan is much superior to the older method and has far greater potential for effective results.

This can also be said of new programs in other fields of church service, such as genealogy, temple work, stake missions, education of youth.

Failure to accept and follow wholeheartedly the counsel and example of our leader in moral, ethical, and spiritual matters does not produce harmony but disharmony. It also places one in the position of pitting one's knowledge and learning against that which God has inspired or revealed through his anointed servant. Some question the right of the Church through its leader to speak up and let the world know and understand the position of the Church on ethical, moral, and political principles or standards that have to do with the rights and welfare of man. Who is able to speak more clearly and authoritatively on such matters? If man loses his God-given right of agency, freedom, and ethical practices by unrighteous interference and unjust controls, his religious life will suffer, because the climate in which religion should flourish becomes restricted and untenable.

Re-education for spiritual growth

The Savior taught many truths during his ministry upon the earth; but men were offended by his teachings and reviled against him, for their hearts were not right, and their spirits were not attuned to his. Although many stood against him, he was right and they were wrong. Was not his atoning sacrifice for the purpose of helping man to *unlearn* his sinful ways, which grow up within us like the tares among the wheat? We must unlearn all dross, that we might be more like our Redeemer and our Eternal Father.

In this present day many need to unlearn unorthodox teachings and improper standards and to humble themselves, as it were, in sackcloth and

ashes. All of us should make a personal evaluation and determine where we can profitably unlearn false opinions and erroneous teachings. Our duty is to condition ourselves to be more valuable in promoting the work of God's kingdom. Freedom does not license contention nor approve nonconformists to supplant God's ways with their own. The Lord proclaimed to Isaiah: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8-9.)

Perhaps this statement will cause us to remember how small we are in comparison to our God, who is all-knowing and all-powerful. The Lord taught Moses a great lesson in this regard. After he had shown Moses by vision the workmanship of his hands, he withdrew from Moses, and his glory was not upon him. Moses was left unto himself, and he fell unto the earth exhausted. It was many hours before he again received his natural strength, and when he did, he humbly said: "Now for this cause I know that man is nothing, which thing I never had supposed." (Moses 1:10.) This counsel should remind all of us to be meek and contrite of spirit.

Repentance, the way to perfection

As we advance toward perfection, there will be higher laws revealed to our understanding and benefit that will replace those of a lower order. This truth was first taught to Adam and Eve in the garden of Eden, when the Lord gave them two choices: (1) not to partake of the forbidden fruit; and (2) to multiply and replenish the earth, which choices call for obedience to a lesser law or a higher one. They chose to fulfill the higher law. Again, when the Savior sojourned among men, he replaced a lesser law, which Moses, his servant, had given to the children of Israel, with the higher law of the gospel, his plan of life and salvation. Therefore, as we progress in righteousness and truth, we will come in contact with higher laws previously unknown that, when revealed, all of us must accept and obey to perfect ourselves and become more like our God and his Son, Jesus Christ. When that goal is achieved, we will again be in their presence and glory. God bless us with the Holy Ghost to help us choose wisely and with faithful assurance, that we, without question, are always on the Lord's side of every question.

I leave you my witness and my testimony, brothers and sisters, to the truthfulness of this work. I know this is God's restored kingdom and that it is here for the blessing and for the salvation of his children. God bless us to so live, I pray in the name of Jesus Christ. Amen.

President Joseph Fielding Smith

We have just heard from Elder Delbert L. Stapley of the Council of the Twelve.

We will now hear from Bishop Victor L. Brown, second counselor in the Presiding Bishopric.

Elder Victor L. Brown
Of the Presiding Bishopric

In recent days, it has been my privilege to walk on the shores of the Sea of Galilee where Jesus, speaking to two fishermen, Simon and Andrew, said: "Come ye after me, and I will make you to become fishers of men." (Mark 1:17.)

As I stood on the Mount of Olives, looking toward Jerusalem, I recalled that on this same mount, the Master instructed Peter, James, John, and Andrew as to the future of the world, even as to his second coming. He told them of wars and rumors of wars, of terrible calamities that would befall nations, kingdoms, and peoples before the Son of Man would come in clouds of great power and glory.

Another statement Mark attributes to the Savior on this same occasion

took on new meaning for me. He said: "And the gospel must first be published among all nations." (Mark 13:10.)

Assignment to increase communication of gospel to the world

Approximately two years ago, the First Presidency of the Church directed the Presiding Bishopric to establish a translation, publishing, and distribution organization, with the charge that Spanish-speaking members of the Church in Mexico, Central America, and South America were to receive the literature and materials of the Church in their own language and that they were to receive them at the same time they were received by the members of the Church in the center stakes.

Translating increases

Shortly thereafter, Portuguese and the languages of western Europe—Finnish, Swedish, Norwegian, Danish, Dutch, German, French, and Italian—were included. And now in recent days, Samoan, Tahitian, and Tongan have been added.

Bishop Vandenberg asked that I represent the Presiding Bishopric in carrying out this assignment. During these past two years, many faith-promoting and inspiring events have taken place. May I share some with you.

In approaching such an assignment, one first begins by developing an organization. This involves people. It is my conviction that the Lord has touched the hearts and the lives of men and women in many lands who have been preparing for such a work, and then he has led us to them.

As Brother J. Thomas Fyans, the director of the overall organization, and I have traveled over the world, carrying out our assignment, we have marveled at what has taken place.

We traveled to one distant land, not having an idea as to the course of action that would be necessary. Within two or three hours after meeting with the mission presidents involved, our course of action was as clear as though we had spent weeks of analysis. We were able to appoint a manager and initiate the work within a matter of hours after our arrival.

One of the mission presidents said, "We are ready for a stake in our mission, but it cannot be accomplished until your program is in operation." The program is in operation. The first stake in South America was organized under the direction of Elders Spencer W. Kimball and Franklin D. Richards, May 1, 1966, in Sao Paulo, Brazil.

Within the last few weeks, a similar experience has taken place in another area of the world. Several weeks ago, as we traveled to New Zealand to meet with the mission presidents of the South Pacific, we had no idea as to the means for the solution to the literature problems of the Church in the non-English languages of the South Sea islands. After meeting only a few hours with Elder Thomas S. Monson, Elder Paul H. Dunn, and the mission presidents, again the course was clear. Now we have a manager in this area, and a building has been leased. The preparatory work to translate the Church literature into Samoan, Tongan, and Tahitian is moving forward at full speed. Of course, all of this is under the direction of the First Presidency and those members of the Twelve responsible for these areas of the world.

As we have met with the translation personnel in the various countries, I have marveled at their unusual talents. Translating is a very exacting work, requiring considerable training and much concentration. Just because someone is familiar with a particular language does not mean he can translate into that language. Each translation applicant is given a thorough test, which he must pass before he can begin to work with us. Many who would like to do this work cannot because they are not sufficiently well trained. There are many words and terms in English that cannot be translated directly into other languages. The translator must have the ability to transfer the author's meaning from one language and culture to another with an absolute minimum of distortion. This is most difficult. It is even difficult sometimes

to be sure one understands the author's intent in English.

Take, for instance, the translator who received a Relief Society lesson for translation. In the lesson was a recipe calling for "Chicken of the Sea." Every Relief Society sister knows that "Chicken of the Sea" is a brand of tuna fish—that is, every sister in the United States. The translator checked her encyclopedia and other reference books. She checked the library and university. Finally, in desperation, she translated "Chicken of the Sea" as "hen of the ocean."

Here is what one of our wonderful Danish translators has to say about translating work in the Church:

"I should like to tell you just a fraction of what you ought to know when asked to translate MIA books. You have to be a dancing master, beauty specialist, choir director; and you have to know something about sports and athletics. You should be a chemist or a druggist. You should be an educated musician. You ought to know something about baking, cooking, gardening, arranging of flowers; something about singing, acting, first aid, and puppet shows.

"You have to know as much as possible of Church organizations and of how the different auxiliaries are organized and how they work. In some cases, you will have to call the ministry of education, the airport, the fire service, a domestic science college, the Olympic games committee, and the inspector of business. You have to know about weights and measures and of the different expressions used by lawyers, and so forth.

"You must know the scriptures, and it is good if you know Shakespeare's works almost by heart, because you will often find quotations or citations without any references. You must be able to know where to find a quotation, if it belongs to the Bible, the Book of Mormon, Doctrine and Covenants, or Pearl of Great Price, and also if it is written by Matthew, John, or Paul."

Another of our translators received the songbook *The Children Sing* to be translated into German. Music is most difficult to translate, and *The Children Sing* is no exception. In this case, however, the translator could not write fast enough to keep up with the flow of words as they came to her. There was no doubt in her mind as to the source of her inspiration.

One example of devotion was manifest in the life of a lovely sister who recently passed away. She had just completed translating the book *Jesus the Christ* into Swedish, her native tongue. Her manuscript was typewritten. This does not seem unusual until we are made aware of the fact that she was almost totally paralyzed and was so crippled that she pressed one key at a time with a rubber-pointed stick. You can imagine the thousands of times this stick held in her gnarled hand had to be depressed on a typewriter key to record the teachings of this book in her native language.

There are many other stories, some humorous, some serious, all examples of devotion and faith.

It might be well to indicate in general the materials to be translated. Of course, the standard works have been translated into many languages. They will be done in others as the First Presidency directs. Other approved books will be translated. Material to appear in the July monthly unified magazine is being worked on today.

The programs that have been correlated for the English-speaking Saints, such as home teaching, family home evening, Melchizedek Priesthood, Aaronic Priesthood, and the Relief Society lessons, will be available in the Latin American and European languages on September 1, 1967, which is the date they will also be introduced in the English language.

Once these materials have been translated, they must be printed and distributed to the officers, teachers, and members of the Church. Six printing and distribution centers have been established to accomplish this phase of the work.

In Copenhagen, Denmark, we are now prepared to serve Finland, Sweden, Norway, and Denmark. In Liège, Belgium, service is being provided for all French- and Dutch-speaking members of the Church. Frankfurt, Germany, is providing

service to the German and Italian members; Sao Paulo, Brazil, to the Portuguese: Mexico City, to the Spanish. Auckland, New Zealand, will soon be in operation, providing services to Samoa, Tonga, and Tahiti.

In each case, we are convinced that special men, with particular training and abilities, have been called. Time after time, I have heard such comments as this: "Now, we finally know why we moved here," or, "I know my training over the years has been to prepare me to accomplish this work." These and many other comments have come from our associates. Most of them have been members of the Church for less than five years.

Aided by correlation

All of this work is being accomplished under the direction of the First Presidency and the Council of the Twelve. It is possible today because of the great correlation program that is going forth in the Church. I think it would be almost impossible without correlation.

Our associates, both at home and abroad, are motivated by the desire to be anxiously engaged in this great cause, for as we contemplate the 90th Section of the Doctrine and Covenants, 11th verse, we realize the Lord is speaking of our day. He says: "For it shall come to pass in that day, that every man shall hear the fulness of the gospel in his own tongue, and in his own language. . . ."

We feel this work is a literal fulfillment of prophecy. We are deeply grateful for the great privilege of being a small part in making it possible for many thousands to hear the fullness of the gospel in their own language. If I interpret the scriptures correctly, all of this is to the end "that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth." (D&C 65:5.)

It is my witness, my brothers and sisters, that God lives, that Jesus Christ will come again, and that there is much to be done before he comes. In the name of Jesus Christ. Amen.

President Joseph Fielding Smith

The congregation will now join with the chorus in singing, what I may say I believe to be one of the greatest hymns that we have, "O Say, What Is Truth?"

After the singing Elder Henry D. Taylor, Assistant to the Twelve, will be our speaker.

Singing, chorus and congregation: "O Say, What is Truth."

President Smith

Elder Henry D. Taylor will now address us.

Elder Henry D. Taylor

Assistant to the Council of the Twelve

Most persons in the world today are striving for recognition. They want to be respected and have the world look up to them. They would like to feel that they are wanted and needed. They wish to be loved. As strong as this desire is, President McKay has emphasized that there is a virtue that exceeds being loved, when he taught: "To be trusted is a greater compliment than to be loved."

Attributes of trustworthiness

A person in whom trust can be placed is one who must be loyal, steadfast, and dependable. Before he can be loyal to others, he must first be loyal to himself.

Our Heavenly Father has granted man the privilege of making decisions, the right to choose between good and evil; the glorious principle of free

agency. A person living a wholesome, clean life may have the Spirit of the Lord in making his choices and decisions. He must remain firm, steadfast, and unwavering in the decisions he has made and considers to be right, if he would have peace within himself and be loyal to himself. The wise man Shakespeare expressed the thought in these words:

"To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

(*Hamlet,* Act I, sc. 3.)

Many centuries ago the Lord taught the children of Israel through Moses that if they wished to have their days prolonged upon the earth, they would honor their father and their mother. That was wise counsel, and still applies to us today. In honoring our parents, it is contemplated that we will be obedient and loyal to them.

As the Lord made known to the Church through revelation in the year 1831, he charged the brethren to be loyal to their wives. These are his words: "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." (D&C 42:22.) Yet there are some who have not followed the counsel of the Lord and who have allowed their affections and loyalties to stray into forbidden paths. Separation, divorce, and heartache have been the result of such disobedience.

Through obedience, we have been privileged to come to this earth and to enjoy the many wonderful opportunities and blessings that come to us here in mortal life. People are born and live in many different lands and countries. The Lord has decreed that we shall be loyal to the country in which we dwell and will abide by the laws of the land, as long as those laws are founded upon just principles. Loyalty to country is an admirable quality.

Loyalty and its fruits

Upon man has been placed the responsibility of preparing himself, so that he can earn a livelihood for his wife and his family. He may establish his own business and provide work for himself, or he may seek and secure employment from others. As he works he comes to realize the satisfaction and happiness that comes from useful and productive labor. Loyalty to his employer is fundamental to his conscience and peace of mind. One has aptly pointed out: "Loyalty consists in giving faithful allegiance and untiring service to the concern that furnishes you with bread and butter. It consists in working during business hours and after business hours and before business hours for the best interests of your concern. It consists in doing everything within your power to figure out some new idea and some new method that will advance the interests of your employer." Knox 117

A feeling of loyalty may not be apparent immediately. It may take time to develop and strive for, through experiences, the necessary courage to display the kind of loyalty we would hope for.

When the Savior told Peter, one of his beloved associates and companions, that before the night was ended and the cock would crow, he would deny Christ three times, Peter was astonished, and inwardly might have been indignant, as he cried out: "Though I should die with thee, yet will I not deny thee." (Matt. 26:35.) Nevertheless, three times during the long night, as different individuals confronted Peter with the accusation that he was an associate of Jesus, he loudly and emphatically denied any acquaintance with Christ. Just as he uttered his final denial, the cock crowed. Peter then remorsefully recalled the words of Jesus "And he went out, and wept bitterly." (Matt. 26:75.)

From this experience, sad to Peter, he gained courage and throughout the remainder of his life, in spite of persecution and even torture, he was loyal to the memory of the Savior and his teachings.

Judas Iscariot learned through torment and remorse the bitter lesson that can come from disloyalty, when he betrayed the Master for 30 pieces of silver. Disloyalty to righteousness results in unhappiness.

If loyalty is mis-applied, or even if

it is given to an evil cause or person, the result will be evil. Satan and his rebellious hosts are zealous and loyal, but to an evil cause. Ungodlike and unchristianlike communistic forces are active in the world today, attempting to impose their will on others, which is an unrighteous cause. To follow them can bring only sorrow and disaster.

There is also a danger in being over loyal to an individual, rather than to the cause such a one represents. Lyman Wight was a devoted friend and associate of the Prophet Joseph Smith, and when the Prophet was unjustly placed in the dungeon at Liberty Jail, Wight in company with other close friends accompanied Joseph. Following the Prophet's martyrdom, Wight declared: "The only man who can handle me is dead." He became rebellious and unmanageable and refused to follow the leadership of Brigham Young and the Twelve. Finally he led a group of his followers to Texas, where he sank into obscurity and oblivion, while the faithful followers of the Prophet Joseph, who believed in him, not only as a man and a Prophet, and in the gospel principles he taught, followed his successors, Brigham Young and the Twelve, westward, where Brigham Young and the brethren rose to fame and founded a great commonwealth.

Loyalty to the prophet

When Joseph was thrust in prison at Carthage, at his side was his ever-loyal and faithful elder brother, Hyrum. Joseph knew and had predicted that his life would not be spared. He had attempted to dissuade Hyrum from accompanying him. But Hyrum, with a strong conviction in his heart that his brother was the Prophet, called by the Lord, loyally insisted on sharing the trials and dangers, even though it would mean the giving of his own life. His love for and allegiance to his younger brother is a heartwarming example of true loyalty. In a tribute paid to them by their associates, it was said: "In life they were not divided, and in death they were not separated." (D&C 135:3.)

Loyalty a principle of action

Loyalty is a principle of action. One must be loyal to something, a cause, a person, a principle; one must give one's best for that to which one is loyal. But, if one is satisfied to do one's duty only, one is but half loyal. When one, however, is willing to go beyond the call of duty, to go the "second mile," to do more than that for which duty calls, then one is truly loyal.

Loyalty, a manifestation of faith

As Latter-day Saints we have in the gospel the greatest cause in all the world to which to be loyal. We also have true prophets of God to lead and guide us, and a country that guarantees us the right to be loyal to all of them. Shall we not be true to our sacred trust?

May the Lord bless us as individuals with powers of discernment, that we may make proper decisions, righteous decisions: then, with a display of will power and courage, be loyal to those convictions.

May we be loyal to the country in which we live, to the Church in which we enjoy membership, its teachings and its leaders. May we love and be loyal to our parents, our husbands, wives, and families. May we be loyal and true to ourselves and the trusts that are placed in us, so that when the question is raised: "Who's on the Lord's side?" we can step forward with confidence, knowing that we have kept the faith, have justified the confidence and trust placed in us, to the end that we will realize the truth and significance of great teaching that "to be trusted is a greater compliment than to be loved," for which I pray in the name of the Lord Jesus Christ. Amen.

President Joseph Fielding Smith

We have just listened to Elder Henry D. Taylor, Assistant to the Twelve.

Elder S. Dilworth Young of the First Council of Seventy will now speak to us, and he will be followed by Elder Theodore M. Burton, Assistant to the Twelve.

Elder S. Dilworth Young

Of the First Council of the Seventy

As I travel over the parts of the vineyard of the Lord to which I am assigned, I marvel at the miracle that is the Church.

Each week the faithful gather to hear instruction and to renew the covenant that they made at the time of their baptism and to receive the blessings of the gifts of the Holy Ghost. The men who call them together are the appointed leaders, those called by revelation to lead the flock into righteousness.

I say *appointed* leaders, for in this Church we do not wait for men to exhibit the leadership necessary to preside over a stake, or a mission, or a ward, but call them through the guidance of the Spirit. "This one," whispers the Spirit to the soul of the appointed servant, "is the one to now lead at this time." He is presented to the people for their sustaining vote.

Manifestation of willingness to sustain

Time after time I have seen the multitude of hands raised. Some doubters have said that the vote is automatic. With this I beg to differ. The unanimity of vote is the sign of the great principle of obedience in action, but this cannot conceal the expression on people's faces. Every conference to which I have gone where this action was taken I have witnessed the approval in the expressions exhibited on the faces of the people. More than once I have heard a deep, rumbling, awesome murmur of approval that has swept through a congregation the moment a name was mentioned, even before the vote was called for. I have seen the smiles and nodding of heads as those in tune with the spirit of the meeting gave more than the raising of a hand in approbation. It is this expression, given so freely, that heartens the presiding officer and confirms his inspiration.

Undoubtedly there are those present at these conferences who do not feel the whispering of the Spirit, yet they raise their hands in confirmation.

They do more than that, for at the bidding of the newly sustained president—or bishop, as the case may be—they respond to his call and serve faithfully. These may not have been assured that the call came from the Lord, but they are sure that the call came from the servant of the Lord and, for reasons known to themselves, believe that their personal call to service by this new servant came from the Lord. And so it will ever be.

The principle on which this constantly recurring scene is based is found in the great vision given to Abraham and preserved for us, as miraculously almost as the coming forth of the Book of Mormon.

The papyrus containing the vision of Abraham came to Joseph Smith through a series of events that only the guidance of supernatural power could have made possible. The events that brought it about seem natural enough, but they took place at the right moment in history to the right people, with the result that we have knowledge of the vision. I quote from part of it:

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abraham 3:24-25.)

Response to leaders

We acknowledge that in order to obey *all things* whatsoever we are commanded, we must obey the leaders through whom the commands come. In our personal lives we have the Ten Commandments, the 42nd Section of the Doctrine and Covenants, which states again for our day these commandments, the Sermon on the Mount, and the golden text from Micah (Mic. 6:8) to guide us, but in the service of the organized Church we also obey the

leaders. And in direct proportion to the degree of that obedience we receive the Spirit of the Holy Ghost to guide us and sustain us. If we can obey this principle, we shall avoid contention in the Church.

This principle is universal in the Church. I have just now returned from a visit to the Tongan Mission located in one group, of many groups, of islands in the far Pacific. The living customs are far different from ours; the culture of the people has taken a different path than has ours. Yet the Saints respond in exactly the same way as we do here. They obey their leaders. On a Sunday one can see them dressed in their lava-lavas, their best shell necklaces over their shoulders, wending their way to sacrament meeting in the branch chapel.

One such chapel is a small building with a thatched roof and meager furniture. There in the tongue of the Tongans the branch president conducts the service. And the members go home uplifted through their obedience to the appointed leader and participation in the ordinance reminding them of their acceptance of Christ. I felt at home among these people, just as much at home as Brother [Gordon B.] Hinckley expressed here sometime ago when he described his visits to the Saints on Taiwan and in Korea and Japan.

I am thankful for the binding force of the priesthood when made active by the obedience of the people to their leaders. We see the same principle in force in this building this very day, and we rejoice at its continuation in the Church.

Saints in Tonga send love to President McKay

I desire to make one more statement. Everywhere in Tonga I was asked to convey the love of the Saints to you, President McKay. They have not forgotten the harassment of the Tongan officials years ago when they found excuse to quarantine you on a nearby island, nor have they forgotten your visit with them after the officials relented.

We tried to visit Niue Island. The same set of circumstances were there. The sea was rough and the captain would not let us go ashore. We talked about your experience in the same situation.

President McKay's Samoa visit remembered

I think I was most moved when we stood in a valley surrounded by cloud-bathed mountains on the edge of a foaming, tumbling stream of clear water in the mountains of Upolu, Samoa. There we read an inscription on a bronze plaque fastened to a monument. It was placed there, it said, in honor of the visit of President McKay to that place, and of the things he had said there. I looked at the school now there in response to President McKay's pledge to the people and could recognize what it is doing to children through their growing years. I do not imitate the Lord as he is quoted in Genesis, but I could see that it was "good."

President McKay, the people standing there with me asked that I bring to you their love. With theirs I add mine. Someone had to have the vision of the service to be rendered to those people. That it fell to your lot to have it gives me joy. With these people, our brothers of the blood of Israel, I sustain you as a prophet, seer, and revelator, and witness that from Joseph Smith the Prophet until now we have been led by prophets called of God and sustained by the people. In the name of Jesus Christ. Amen.

Elder Theodore M. Burton
Assistant to the Council of the Twelve

A charge has been given me today to teach the people. What people shall I teach? To teach, I must narrow both subject and class to fit a specific need. Specifically, then, I limit my remarks to the priesthood leaders called by the First Presidency to this annual conference. But priesthood leaders are changed from time to time under inspiration received from God; hence, all brethren receiving the priesthood may prepare themselves for leadership by applying my remarks to themselves.

Since we men need encouragement and assistance from our wives in the performance of our assigned priesthood duties, the sisters should understand the nature of priesthood responsibility and become as Mother Eve, "an help meet" for the man. By the word "meet" is meant a person who is worthy, or of the same ability, quality, and status.

Key of administration to quorum officers

Presidents of every priesthood quorum in the Church of Jesus Christ receive keys of administration for that quorum by which they are authorized to preside over the members thereof. Beginning with the deacons' president and repeated for the president of every quorum, presidents are instructed to sit in council with quorum members, to "teach them their duty, edifying one another, as is given according to the covenants." (D&C 107:85-89.)

A priesthood leader's responsibility, then, is personally to watch over an assigned segment of the Church. "The teacher's duty is to watch over the church always, and be with and strengthen them;

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that all the members do their duty." (D&C 20:53-55.)

This duty to teach and counsel applies even more specifically to those who are chosen to preside over a quorum of the sons of God who hold the powers of the priesthood.

Limiting my remarks to priesthood leaders requires a limit also to the subject to be taught. When the Apostle John wrote to the saints, he urged them to come out of the darkness of sin into the true light of Jesus Christ. By righteous living they were to qualify themselves to receive added spiritual blessings. He reminded those who had so qualified themselves:

"But ye have an unction [anointing] from the Holy One, and ye know all things [concerning the divinity of Jesus Christ]." (1 John 2:20.) And, he continued:

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." (1 John 2:27.)

We have been told that oil is the sacred symbol of the spirit's operations. This anointing spoken of by John is an actual anointing with oil, which shall teach people the divinity of Jesus Christ and how to live more righteously. Paul referred to this anointing as he wrote:

"Now he which stablisheth us with you in Christ, and hath anointed us, is God;

"Who hath also sealed us, and given the earnest of the Spirit in our hearts." (2 Cor. 1:21-22.)

Where can such anointings and gifts of the Spirit be obtained? The Lord has revealed it to us in these words:

"For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid [from the unworthy] from before the world was.

"Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead,

and your solemn assemblies, and your memorials for your sacrifices by the sons of Levi, and for your oracles in your most holy places wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipals, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name." (D&C 124:38-39.)

Such a house of God, called a temple, is defined as: ". . . a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." (D&C 88:119.)

The value, therefore, of having members of the Church qualify themselves by righteous living to receive such great spiritual blessings in the temple of God is obvious.

Training quorum members

One of the duties of priesthood leaders is to teach, counsel, and train the members of their quorums and their wives and families, so that they will live worthily enough to be able to receive permission to go into the House of the Lord to receive these ordinances and blessings that lead to family exaltation. In addition, they should be encouraged and counseled to return often to the temple for the spiritual uplift such temple attendance will give those who attend. This, then, requires genealogical activity to identify our kindred dead for whom we can then perform those temple ordinances that will open the doors of exaltation for them also. Each time we return to the temple to do such ordinance work for others, we receive a renewal of that spiritual strengthening which brings us personally closer to our Lord and Savior Jesus Christ.

Checking spiritual growth

In checking on the spiritual growth of members of his quorum through attendance at the temple, the priesthood leader is faced with the same problem as in checking on the payment of tithes and offerings, which is a necessary preparation for any spiritual service in a member of his priesthood quorum makes tithing payments. It is not necessary to know how much tithing the member pays, but only to be assured that he is a full tithe payer. If he is, the priesthood leader can express appreciation for his faith and devotion, and the leader can then concentrate his encouragement and teaching on those who need help in understanding this principle and the values of obedience to God.

Temple attendance

the kingdom of God. It is not necessary to know how many times a month

So in checking on temple attendance, it is important to know that each member of the quorum and his wife understand the principles involved and attend the temple regularly. It is not necessary to know how many times a month the member and his wife have been to the temple, any more than the leader needs to know how much tithing has been paid. His only interest is to know that each man for whom he is personally responsible to the Lord has taken advantage of every spiritual blessing to which that member and his wife are entitled by reason of their faith and righteous living. By patient teaching and continual encouragement the leader can cleanse himself of the blood of responsibility for that individual, as explained by Ezekiel:

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

"When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

"Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." (Ezek. 33:7-9.)

By wickedness, I mean in this instance those who are slothful in taking advantage of opportunities that God has provided for them. This is what the Lord himself said to the Prophet Joseph Smith, when he stated:

". . . by this you may know they are under the bondage of sin, because they come not unto me.

"For whoso cometh not unto me is under the bondage of sin." (D&C 84:50-51.) By warning, I mean teaching in meekness and in mildness the advantages of obedience.

How to foster activity

To fill this teaching requirement, the priesthood leader can obtain from the bishop the names of quorum members and their wives who have received a recommendation to attend the temple to perform temple ordinances. To these he can address a simple inquiry in private: "Have you and your wife been to the temple during the past month?" To those who have attended the temple, the priesthood leader can express his appreciation and give them a word of commendation for their offering to the Lord in righteousness.

The leader need neither chide nor rebuke those who failed to take advantage of this glorious opportunity but should encourage them to go to the temple during the current month for the spiritual uplift it will bring. It alerts the leader to the need of checking again at the end of the month to see if that member has caught the vision of this work. If the member and his wife have not gone to the temple by then, the leader knows that the process of teaching and motivation must begin again, and with the help of the home teachers he can begin a program of patient encouragement and teaching that will bring spiritual growth back into their lives.

Teaching to qualify members

The major effort must be placed by priesthood leaders and home teachers in a program of teaching that will qualify those not worthy to receive a temple recommendation. Such persons must be taught how to modify their lives so they can find that happiness and joy for which reason man was placed upon the earth to learn.

If we are charged with watching over the Church, the question must remain continually before our eyes: "Have we taught our members unselfishness and service? Are they willing to assist others, both those living and those dead, to come unto Jesus and receive this anointing of God by which they may receive that grace provided for by the atoning sacrifice of our Lord?"

I am reminded of the words of the Book of Mormon, which is an additional witness for the divinity of Jesus Christ:

"For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do." (2 Ne. 25:23.)

So to priesthood leaders I can say:

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand." (D&C 107:99-100.)

In this one thing, then, I urge leaders of the priesthood quorums to take positive action and to realize that no report form, no filled-out slip, no written word can ever take the place of a kind and patient teacher. This teacher loves those he teaches and gives them the warmth of his personal attention, as our Lord gives us through his chosen prophets and apostles, who, I testify by personal knowledge, are men of God.

I testify that God does live, that Jesus is divine, that he rose from the dead and is our living advocate before the Father. I pledge anew my love for Jesus Christ, whom I humbly acknowledge as my Lord and King.

In the name of Jesus Christ. Amen.

President Joseph Fielding Smith

Elder Theodore M. Burton, Assistant to the Twelve, has just addressed us.

Elder ElRay L. Christiansen, Assistant to the Twelve, will be our concluding speaker this afternoon.

The Saturday morning session will be broadcast direct by numerous radio and television stations, and recorded for transmission on Sunday morning to many television stations in the Eastern and Central parts of the United States.

Elder ElRay L. Christiansen
Assistant to the Council of the Twelve

My brothers and sisters, with you I have been thrilled this day since the moment this conference opened and we heard the outstanding message of our President, David O. McKay.

Now in order to meet the demands of the clock, I beg of you to let me "amputate" the first part of my remarks. I hope the hemorrhage is not so great that something will not be left.

Resurrection certain and universal

Notwithstanding the precious promises made by the Lord as recorded in the scriptures, I discover that many people are still in doubt and disbelief and uncertainty as to the reality of their coming forth in the resurrection. There is nothing more *certain* than the resurrection of the body; there is nothing more *universal* than the resurrection. I do not pretend to understand all the complexities of this great event; neither do I know just how the food that I eat is assimilated and transformed, some into bone, some into muscle, some into blood, some into digestive juices. I am not so concerned about the process as I am about the fact.

Amulek, the Nephite prophet, speaks of a complete and literal restitution. Said he: "The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time. . . ." (Al. 11:43.)

And our beloved President Joseph Fielding Smith has assured us in these words, that "every fundamental part of every body will be restored to its proper place in the resurrection, no matter what may become of the body in death. If it be burned by fire, lost at sea, no matter what. Every fundamental part of it will be restored to its *own proper place.*" (*Answers to Gospel Questions*, Vol. 5, p. 103.) What an enlightening and comforting thought that is.

But what of those who die in infancy? The Prophet Joseph Smith taught that the physical body will develop to its full stature, whether on earth, or in the life hereafter, and he gave assurance that mothers who have laid their children away in infancy may hold them again in their arms, and they will, in due time, develop to their perfect stature. (Joseph F. Smith, *Gospel Doctrine*, pp. 453-455.)

Resurrection from mortality to immortality

One thing we must keep in mind: all persons will, as a gift of the Redeemer, be raised from mortality to immortality, with perfect bodies, no more subject to aches, or pains, or high blood pressure, or arthritis, or disease, or any kind of physical deformity. But, in order to have the fullness of joy and the fullness of opportunity, and that peace which passeth understanding, and all opportunities in the resurrection—in order to have these blessings, we must earn them through obedience to God and through service to others.

When we are resurrected, I doubt that we will be asked, "How many positions did you hold?" but rather, "How many people did you help?"

Acquired knowledge and intelligence continue

Through the justice of God, each of us will receive exactly what he merits. Each will be raised to a condition commensurate with that for which he has qualified himself. The gifts and abilities we have developed here will be restored to us. The knowledge and intelligence we have acquired will continue with us. Our attitudes, our weaknesses, our virtues, our positive attributes will be part of us. Indeed, what we are to be, we are now becoming.

The Book of Mormon teaches that we shall in the resurrection "have a perfect knowledge of all our guilt, and our uncleanness, . . . and the righteous shall have a perfect knowledge of their enjoyment and their righteousness. . . ." (2 Ne. 9:14.)

Reap as we sow

In summary, then, God organized our spirits and our bodies and then, in his great wisdom, permitted us to create or shape our future. We are reaping in this life what we have sown in the preexistence. We shall reap hereafter what we now sow. It was in harmony with this principle that the Prophet Joseph Smith taught the divine truth that "whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (D&C 130:18-19.)

Therefore, the scriptures assure us that our resurrection shall be according to that glory by which and to which our bodies are quickened.

"Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness.

"And they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness." (D&C 88:29-30.)

And so also with the telestial glory: "And they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

"For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift." (D&C 88:32-33.)

Such, then, is the reality of life after death.

By divine appointment and by his own acceptance, Jesus died that all might live again; and he provided a plan whereby they who will may receive, in addition to life hereafter, honor and joy and satisfaction and happiness in the fullness; where we may, if we will, live in a state of never-ending happiness with those we love. To this I testify, bearing also my witness that God lives, that Jesus is the Christ, that Joseph Smith was the instrument in their hands to restore this great gospel and Church and kingdom, and that David O. McKay is today the Prophet of God as surely as any other prophet ever was.

In the name of Jesus Christ, our Master. Amen.

President Joseph Fielding Smith

The Saturday morning session will be broadcast by numerous radio and television stations, and recorded for transmission on Sunday morning to many television stations in the Eastern and Central parts of the United States.

A video-tape of Saturday morning's session of Conference will be flown from the mainland and broadcast Sunday morning in Hawaii.

Morning sessions of Saturday and Sunday will be carried from the Tabernacle over direct cables to a large number of Saints assembled in many chapels throughout Great Britain, Germany, Austria, and Denmark on Sunday.

Both sessions of our Conference today, Saturday and Sunday, will be rebroadcast over KSL, KIRO at Seattle, and WRFM, New York City, the following morning beginning at midnight, and will be heard in many parts of the United States and other countries.

Under the direction of the First Presidency, there will be a Welfare meeting held in the Tabernacle tomorrow, Friday, at 7:00 p.m. Invited to attend this special session are all members of stake and ward Welfare committees of the Church.

The singing for the sessions today has been furnished by the Brigham Young University Combined Choruses under the direction of Ralph Woodward and Robert Downs, with Robert Cundick and Roy M. Darley at the organ.

In behalf of all who have listened to the singing during these sessions of the General Conference, we express appreciation and thanks to these BYU students and their beautiful music—God bless them for the service they have rendered in these sessions.

The Combined Choruses will now

favor us with "O Be Joyful in God," conducted by Robert Downs, with Roy M. Darley at the organ. The benediction will be offered by Elder William T. South, president of the South Salt Lake Stake.

The general sessions of this conference will then be adjourned until 10:00 Saturday morning.

Singing: "O Be Joyful in God."

Benediction by Elder William T. South, of South Salt Lake Stake.

Conference adjourned until 10:00 a.m. Saturday, April 8th.

SECOND DAY

MORNING MEETING

The third session of the One Hundred Thirty-Seventh Annual Conference of the Church was held at 10:00 a.m., Saturday, April 8, 1967, with President Nathan Eldon Tanner conducting the services.

The Tabernacle Choir furnished the choral music for this session, with Richard P. Condie conducting and Alexander Schreiner at the organ.

The Choir sang as a prelude number the "Mormon" hymn, "The Morning Breaks."

President N. Eldon Tanner

President McKay, on the advice of his doctors, has remained home this morning and is viewing this session of the conference by means of television. Though he is not present, he is presiding at this conference and has asked me to conduct this meeting. He joins in extending a hearty and cordial welcome to all present this morning in this historic Tabernacle and in the Assembly Hall on Temple Square in Salt Lake City, and also to the vast television and radio audience throughout the world in this, the third session of the 137th Annual Conference of the Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing, "Onward, Ye People." Following the singing the invocation will be offered by Elder Owen Spencer Jacobs, formerly president of the Bavarian Mission.

Singing: "Onward, Ye People."

Invocation was offered by Elder Owen Spencer Jacobs, former President of the Bavarian Mission.

President N. Eldon Tanner

The Tabernacle Choir will now favor us with "I Will Lift Up Mine Eyes." Following the singing, President Hugh B. Brown of the First Presidency will speak to us.

Singing: "I Will Lift Up Mine Eyes." Tabernacle Choir.

President N. Eldon Tanner

President Hugh B. Brown, first counselor in the First Presidency of the Church, will now speak to us, following which the Tabernacle Choir will sing, "The Lord Is My Shepherd."

President Hugh B. Brown

Of the First Presidency

My dear brothers and sisters (and I use that salutation despite the fact that our audience this morning is made up of people from many countries, many tongues, many creeds): We are all children of the same God, and therefore we are brothers and sisters.

The fact of immortality

I should like to bear witness of the Master and to the fact of the immortality of the soul. In fact, recent poignant experiences have reminded some of us that a foundation stone of all religion is entwined with the thought of life beyond the grave, of the immortality of the soul, and man's relationship to Deity. Sooner or later life's vicissitudes bring each of us to grips with this important subject, giving us cause to reevaluate our convictions, to reexamine our faith in this essentially spiritual aspect of our religion. Each of us, regardless of color, creed, or nationality, has a rendezvous with the experience that we call death.

The question of the immortality of the soul is the most persistent, the most universial inquiry of all time. It has in every age attracted the attention of the learned and the unlearned, the religious and irreligious, the rich and the poor. No other subject touches human welfare and human happiness so intimately.

Hope universal

The belief that the road of life merges into an endless freeway that leads to a more beautiful home and more fruitful life than any experience in mortality has been the inspiration of the great souls in all ages. This belief, older than the pyramids, antedating the first record of man's thoughts, has been firmly established in the minds and consciousness of the human race. There is a remarkable unanimity on this subject among the leaders throughout the ages, regardless of their adherence to other aspects of religion. This almost universal belief inspires hope, faith, and fortitude as we approach our turn to join that innumerable caravan and take our place in the sacred halls of death.

Revelation is unfolding truth whether in the test tube, the human mind, or message from the Creator. It is the infinite becoming known.

Death is not extinguishing the light, but is putting out the lamp, because the dawn has come. Night never has the last word. The dawn is irresistible.

Both religion and science teach us that nothing is ever annihilated; forms change and patterns are altered. We do not even attempt to anticipate the details, but it is unreasonable to conclude that a law that operates everywhere else in life ceases to operate only in life's highest, noblest form—human personality.

The human spirit shrinks from extinction. It refuses to believe that the departed have vanished like the flame of a burnt-out candle. There has never been an age in which the hope of life, immortal and eternal, has not flamed brightly.

In this world of indestructibility, each of us is a timeless, spaceless unit of energy. Is it not absurd to assume that the infinitesimal electron is of more import in the economy of the universe than the creative consciousness that is I?

If there are permanent values in the universe, it seems that human sympathy, love, mutual service among mankind, intellectuality, and spirituality—the highest and noblest qualities of which the human mind can conceive, qualities which have been produced at tremendous cost and sacrifice—must be permanent.

The Savior conquered death

That the Savior conquered death, after having taken upon himself mortality, gives us the divine assurance that our spirits also transcend death and that our loved ones who have gone before still live. Our spirits are divine, for they are the offspring of Deity; therefore, our spirits cannot be touched by death. It was this transcendent thought that inspired the Apostle

Paul to say: "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:55.)

The real world is spiritual

Faintly we are beginning to discern the fact that the real world is the spiritual world, and that a spiritual civilization must spring from ruins of the old if man is to keep his place in the universe. Life is the absolute power that overrules all else. There can be no cessation. Man does not have the power to destroy life.

Our world is an interesting, beautiful, wonderful, increasingly intelligible place, and in many ways a delightful home, but the question will not be repressed: Does it have some significance beyond what is seen and temporal? Dare we think of a design connecting the antemortal, the mortal, and the post-mortal?

The supreme appetite of man is for life—harmonious, eternal life. Nature provides for the complete fulfillment at some time or place of all of the appetites of man. The desire for immortality is the supreme, the eternal, the everlasting desire.

When I consult my own inner consciousness I find a deep-seated—in fact, an instinctive—feeling of immeasurable oldness, an echo of time immemorial, as well as a feeling of necessary endlessness. No logical reasoning can dispel these feelings. I did not put these feelings in my inner self; I found them there when I grew old enough to introspect my mind. In spite of recurring doubts and criticisms, there they have remained. If we believe in man's divine origin, we must conclude that mankind has a mission that cannot be encompassed in mortality; that power had a divine purpose that cannot be fully employed or utilized during earth life; that every faculty has a function, even though some are not in evidence in our earthly environment.

Each of us must someday face the question propounded by Job: "If a man die, shall he live again?" In other words, is the death of the body the finality of human existence? What becomes of the soul, the self—that intangible but very real essence we call personality? Does it vanish into nothingness?

Heart-hunger after immortality

The heart-hunger of mankind after immortality is instinctive within him, and like all other normal instincts is grounded in the structure of his being. The human spirit, by its very nature, has a passion for life—continuous life. It has eternity stamped upon its inner constitution, and it reflects in its hopes and dreams that which eternally is.

With the tremendous strides that science is making in our day, there is dawning upon this age what might be termed a scientific spirituality—a new type of mind that studies the truths of faith with the care and caution and candor of science, yet keeping the warmth and glow and power of faith.

Spiritual insight is as real as scientific insight. Indeed, it is but a higher manifestation of the same thing. The saint as well as the scientist has witnessed the truth of reality. One may deem his knowledge revelation, and the other, intellectual conclusion, but in both cases it is insight—the conviction of reality.

That which impresses one most strongly in the teachings of Jesus is the fact that he did not argue. He stated the sublime truth of immortality of man as though it were an elementary fact that needed no argument to justify its acceptance.

Mortal life, a pre-natal state

Man, in his mortal state, is not a being completed and perfect. Rather, mortal life is a prenatal state, awaiting birth. As Franklin so truly said, "Life is rather a state of embryo, a preparation for life. A man is not completely born until he has passed through death."

Even the best of men, when they come to the end of their days, feel a keen sense of incompleteness. They have been unable to do what they dreamed and resolved they would do. May this not be a confirmatory suggestion that there is a design still to be carried out?

The mind of man is never satisfied with its accomplishments; it seems to be built upon a scale that only life eternal can satisfy. Perhaps this is what Browning meant when he said:

". . . a man's reach should exceed his grasp, or what's a heaven for?" (Robert Browning, "Andrea del Sartor.")

There may be and doubtless will be new conditions, new laws, new methods; but the essential soul will still have its faculties unimpaired—in fact, heightened and clarified—to pursue its quest for truth.

No bodily change, no earthly vicissitude affects the integrity and the permanence of the self. The spirit does not age with the body nor does it perish with the body. It is a divine effluence of reality, and as such must always persist. The self, by its very nature, transcends mortality.

Victor Hugo left us a challenging reflection not long before he died. He said, "The nearer I approach the end the plainer I hear around me the immortal symphonies of the world which invites me. It is marvelous yet simple. For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode and song; I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say like many others,—'I have finished my day's work.' But I cannot say, 'I have finished my life's work.' My day's work will begin again the next morning. The tomb is not a blind alley; it is an open thoroughfare. It closes on the twilight, it opens on the dawn. My work is only beginning; my work is hardly above the foundation. I could gladly see it mounting forever. The thirst for the infinite proves infinity."

When those eleven downhearted men suddenly become aware that Jesus was in their midst—the Jesus who only hours before had been scourged and stabbed on the hill—they, as Luke said, "believed not for joy." (See Luke 24:41.) It was too good to be true, and then came his marvelous challenge and demonstration as he said: ". . . handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

"And when he had thus spoken, he showed them his hands and his feet." (Luke 24:39-40.) They saw; they touched, and were touched by his glorious resurrected body. That was the great revelation—Christ was real and touchable.

What I say here now reflects not only Bible study and prayerful meditation, but also actual experience that defies a thousand and one traditions and assumptions. I would not be standing here if it had not come to life within me when I was on the edge of my own abyss.

The hands, feet, and side of Christ had bled in the awful turning of his solitary winepress before they were pierced at Golgotha. His whole body bled in the midst of his vicarious pain. This was an actual experience; it was not a myth.

When the eleven apostles were celebrating an extended Easter at Jerusalem, they were overwhelmed by the implications of his final instructions and seemed moved by an endowment of the Spirit, for they witnessed not only his own unforeseen immortality but also their own immortality. It was the reality of reunion of their lives with his life; it was knowing him again, in their midst, being with them. It was his ministering, dining, sharing with them. It was being close—closer than ever before. They became aware of his great power—indeed, all power both in heaven and in earth had been given unto him.

We bear witness to these New Testament insights, the newest of which is his present touch. To be in touch with Christ means today what it meant to John and Peter and Paul: to see, to receive, and to prize the actual ministrations.

We witness that his voice, his person, has been manifested today in our time and culture. And more: that he will now, as then, manifest himself to those who will come as John came, not counting the cost. He can be and is touched by the power of his divine Sonship.

Christ, the revelation of God

We bear witness that Christ was the revelation of God, the Father, and I dare proclaim what some creeds have forbidden us to say: that when the disciples knelt at Jesus' feet, embraced his knees, looked into his face, they were beholding and touching a per-

sonality who had become absolutely like the Eternal Father.

We bear witness that the touch of Christ, as he is presently glorified, is the touch of the highest nature of God. When he entered the presence of God, the Father, he was transformed into the express image of his person. He became not only the revelation of the Father but also the revelation of redeemed man.

Behold the vibrant Christ who manifests a love that does not flourish on distance, on utter unlikeness, on the removal of similitude! Union and communion—real kinship—are the sharing of all levels of experience.

Behold the Christ who knew all human sickness, that he might have compassion; who was healed and lifted up, that he might have healing and lifting power; who was glorified in the presence of the Father, that he might glorify the Father by glorifying us!

For this cause came he into the world; for this cause he voluntarily offered his life, broke the bands of death, was resurrected from the dead, vouchsafed to all men the blessings of the resurrection, and was glorified by the Father.

Attestation of the resurrection

One of the best-attested facts in history is the fact of the resurrection of Jesus Christ. He said, ". . . I go [to] prepare a place for you, . . . that where I am, there you may be also." (John 14:3.) Paul tells us that "as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.) Hear Christ's inspiring message to Martha and to all the world:

". . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

With Job of old and with the apostles I humbly bear witness that I know that my Redeemer lives, and that he shall stand at the last day upon the earth. I bear this testimony humbly and faithfully, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Following a brief organ interlude, the Tabernacle Choir will sing "Hallelujah, Amen."

To those who have just tuned in on this conference we wish to extend a hearty welcome.

Organ interlude.

Singing: "Hallelujah, Amen," Tabernacle Choir.

President N. Eldon Tanner

Elder Gordon B. Hinckley of the Council of the Twelve will now address us.

Elder Gordon B. Hinckley

Of the Council of the Twelve

My brothers and sisters: Since our last conference Elder Marion D. Hanks and I have been in Vietnam and other areas in Southeast Asia. In that troubled part of the world we have had many inspiring and sobering experiences, as we have met with our brethren in the armed forces—not only American, but also a few British and Australian.

A visit with Mormon boys in Viet Nam

Particularly sobering were our meetings in South Vietnam. Our first stop was the great military base at Da Nang. There in the base chapel we were greeted by our brethren, most of whom looked so young. Their automatic rifles were stacked along the rear pews, and they sat in their battle fatigues, many of them with a pistol on the right hip and a knife on the left.

They had come down from the Rock Pile, Marble Mountain, and other hot and deadly places whose names are only words in our newspapers, but which to them are battlegrounds where

life is ever so fragile and the smell of death is in the air.

I am not disposed to discuss the merits of the war, but I would like to say a few things about some of the young men involved in it. We spent an afternoon in DaNang in religious services that included a memorial for three of their number recently killed in action. Following that we talked with them individually for hours.

It is a sobering experience to converse with a young man who grew up in a quiet country town not far from here, a boy who was sent off to war and who had just come through 42 days of deadly battle. He had seen 68 of his company of 70 killed. He had been sickened by the atrocities inflicted by the enemy on the helpless native population. He, like most of his associates, was not there of his own wish, but in response to an obligation imposed upon him, and, without fanfare or heroics, he was doing his duty honorably as he understood that duty.

I turned to another young man who stood beside him. He was a handsome boy, tall, clean-faced, wholesome in his look. Hoping to relieve the somber tone of my conversation with the first, I said lightly and half jokingly, "What are you going to do when you go home? Have you ever thought of it?"

A wistful sort of light came into his eyes. "Have I ever thought of it? I think of little else, sir. We're moving north again tomorrow, and if I can last another two months I know exactly what I'm going to do when I go home. I'm going to do three things. First, I'm going back to school and finish my education so that I can earn a living at something worthwhile.

"I'm also going to work in the Church and try to do some good. I've seen how desperately the world needs what the Church has to offer.

"And then I'm going to find me a beautiful girl and marry her forever."

I countered with a question, "Are you worthy of that kind of a girl?"

"I hope so, sir," he said. "It hasn't been easy to walk through this filth. It's been pretty lonely at times. But you know, I couldn't let my folks down. I know what my mother expects. I know what she's saying in her prayers. She'd rather have me come home dead than unclean."

I didn't sleep well that night. For one thing, it was terribly hot and the bed was not comfortable. For another, every few minutes a Phantom Jet would roar overhead. And beyond that was the statement of this young man who was about to go north again to face death.

I don't know whether he lived or died. I am sorry that I do not remember his name. We met and talked with so many and our schedule was so heavy that I do not recall his name or where he was from, but I have not forgotten him. I thought of him when I recently read of the growing multitude of so-called hippies, beatniks, glue-sniffers, goofball addicts, and makers and partakers of LSD. I thought of him when I talked with a school dropout who had come to think it more important to buy an old jalopy than to go on with his education. I thought of him when I talked with two young people, the one a once-beautiful girl and the other a once-handsome young man, who had blighted their lives in walking a sordid trail of immorality.

Goals for youth

I would that the Lord would give me the power to say something out of that young marine's words to youth wherever they may be listening, to the young men and women of this challenging generation in this and other lands. He mentioned three things he wanted to do, and then spoke indirectly of another he was already doing. Out of these I would like to formulate a challenge, a series of four challenges to youth. They are based on his statements and on the vital gospel in which he and I believe. Though these challenges may sound trite and old-fashioned, I hope you will not close your ears to them. All that is old is not necessarily unworthy, as this young man had concluded while walking the lonely jungle patrols of Vietnam. Nor is all that is new necessarily good, as I have concluded while observing young people throwing

their lives away in debilitating practices.

I therefore offer you these challenges:

1. That you prepare for usefulness.
2. That you serve with faith.
3. That you walk in virtue.
4. That you marry for eternity.

The first: *Preparation for usefulness.* If ever there was a gospel, it is the gospel of work. Jehovah established the law when he declared, "In the sweat of thy face shalt thou eat bread. . . ." (Gen. 3:19.)

Without labor there is neither wealth, nor comfort, nor progress. It was said of old, ". . . the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags." (Prov. 23:21.)

"The glory of the coming of the Lord"

We are commemorating this year the hundredth anniversary of the completion of this great Tabernacle in which we meet today. Not long before his death the late President John F. Kennedy spoke from this podium, as had many of his predecessors. At the conclusion of his address, the Tabernacle Choir sang with a majesty it has never excelled, "Mine eyes have seen the glory of the coming of the Lord. . . . His truth is marching on."

As the sound rolled through this historic house, touching the emotions of everyone here assembled, I felt a catch in my throat and a tingle in my spine, not alone for the presence in this building of the chief executive of the nation, not alone for the magnificent music of this choir, but more especially for the quiet men of faith and vision who a century ago laid the stone of the great buttresses which form the walls that encircle us and support the roof that shelters us. They were people possessed of a dream of destiny. This is their handiwork, prayerfully wrought. Notwithstanding the fact that they were largely isolated in this desert land, notwithstanding the fact that they erected this before ever the railroad came to this part of this country, they built with an excellence unsurpassed in our time. They possessed the skill, they nurtured the dream, and they labored with devotion to make this magnificent structure a reality.

Today one need not look far in this or other lands to witness a growing tendency toward superficiality and irresponsibility.

I hope that all who are within the sound of my voice, and particularly the youth, will see in this great and sacred structure an example of the fruits of excellence. I do not expect that all shall pursue academic training. But I would hope that all would seek to develop skills and abilities with which to make a contribution to the world in which they live. For the century during which this tabernacle has been an assembly place for our people, there has gone forth from this pulpit the counsel of wise and inspired men to each new generation to secure that preparation which will make them useful to society, bring satisfaction to their lives, assure their families the comforts and graces which alone come of effort, and dignify their divine inheritance as sons and daughters of God.

Serve with faith

Now to the second item suggested by my young friend in Vietnam—to labor to help build the kingdom of God. To all I say, *Serve with faith.* The world so much needs young men and women who love the Lord and who will work to build his kingdom.

A night or two ago I received a phone call from an officer just returned from Vietnam. He had hoped to be here today. I was with him during the time we were there. I heard him speak of his reluctance to go to Asia. It was not easy to leave his wife and seven children, including triplet sons three years of age. "But," he said, "I resolved I would give the Air Force the best I had, and I would try to help my brethren in the Church."

He went on to say quietly but earnestly, "I think I have done a better work here than I have ever done before in my life."

I can bear witness to the great good he has done. Not only has he been highly honored by his government and by the government of South Vietnam; his good example and his faithful service under difficult circumstances

have brought religious activity into the lives of hundreds of men. I have heard many of these testify of the vast good that has come to them, of the great strength they have gained from such activity in the Church.

Youth needs the Church

To young people everywhere I should like to say that you need the Church, and the Church needs you. There is no better association than that with other young men and women of faith who recognize God as their Eternal Father and Jesus Christ as the living Savior of the world.

That association will give you strength. It will give you companionship. It will challenge your abilities. It will afford you opportunity for growth. In The Church of Jesus Christ of Latter-day Saints there is office and responsibility for all.

I have seen backward men become giants as they served in the work of the Lord. The cause of Christ does not need critics; it needs workers. And to restate an old quotation, "Whether you think you can, or whether you think you can't, you're right."

To those of this generation the Lord has said: ". . . be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great.

"Behold, the Lord requireth the heart and a willing mind. . . ." (D&C 64:33-34.)

That, my young friends, is the substance of the matter: "the Lord requireth a heart and a willing mind."

Walk in virtue

And now to the third challenge: *Walk in virtue.*

I commend to you the stirring and inspirational message from President McKay at the opening session of this conference. In behalf of the vast audience who did not hear that message, I should like to read a paragraph from this man whom we sustain as Prophet:

"In this day when modesty is thrust into the background, and chastity is considered an outmoded virtue, I appeal to parents especially, and to my fellow teachers, both in and out of the Church, to teach youth to keep their souls unmarred and unsullied from this and other debasing sins, the consequences of which will smite and haunt them intimately until their conscience is seared and their character becomes sordid. A chaste, not a profligate, life is the source of virile manhood. The test of true womanhood comes when the woman stands innocent at the court of chastity. All qualities are crowned by this most precious virtue of beautiful womanhood. It is the most vital part of the foundation of a happy married life, and is the source of strength and perpetuity of the race."

To which I wish to add a divine promise uttered long ago by the Savior of the world, "Blessed are the pure in heart: for they shall see God." (Matt. 5:8.)

Marry for eternity

And now finally: *Marry for eternity.*

My young friend in Vietnam was not simply indulging a romantic dream when he said he planned to return and find a beautiful girl and marry her forever.

One of the distinguishing features of The Church of Jesus Christ of Latter-day Saints is a belief in the divine nature of the family as an institution ordained of God. Here center the most sacred of all human relationships. Life is eternal. Love is eternal. And God our Eternal Father designed and has made it possible that our families shall be eternal.

In that great colloquy between the apostles and the Christ wherein the Savior asked, "Whom say ye that I am?" and Peter answered, "Thou art the Christ, the Son of the living God," Jesus went on to say, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven. . . ." (See Matt. 16:5-19.)

That same priesthood authority has been restored to earth by this same Peter, and it is exercised today in the temples of this Church. Those who kneel at the altars in these holy houses

are not joined only until death. They are sealed for all eternity as families.

On Monday I shall be with a wonderful couple who have come all the way from Korea to enter the temple that stands a few feet to the east of us, there to be joined together for time and for eternity under the authority of the Holy Priesthood. Their faith, like the faith of that young marine in Southeast Asia, is such that no sacrifice is too great, no cost too high to bind together forever those whom they love most.

I give you my witness and my testimony that this authority is among us today. I give you my witness that God our Eternal Father lives and that Jesus is the Christ. I invoke upon you, my choice young friends, the choice blessings of heaven as you go forward with your lives, that you may choose those values that are enduring, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

The Tabernacle Choir, with Richard P. Condie conducting, and Alexander Schreiner at the organ, will now sing: "All Glory, Laud and Honor," following which we shall have a brief organ interlude, and the choir and the congregation will sing, "Come, Come, Ye Saints."

Singing by Choir: "All Glory, Laud and Honor."

Organ interlude.

Singing: "Come, Come, Ye Saints," Choir, and Congregation.

President N. Eldon Tanner

For the benefit of the television and radio audience who have just joined us, we again announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in the third session of the 137th Annual Conference of the Church.

Elder Thomas S. Monson of the Council of the Twelve will now address us.

Elder Thomas S. Monson

Of the Council of the Twelve

To the east and a little south from where we are now meeting, marking the entrance to the valley of the Great Salt Lake, standing as a sentinel pointing the way, is located "This Is the Place" monument. Here we see featured Brigham Young, his back turned to the privations, hardships, and struggles of the long desert way, his outstretched arm pointing to the valley of precious promise.

Expectations of promises to be fulfilled brought pioneers to this land

Miles that once took months are now traveled in minutes. The many hundreds of thousands of visitors who each year pause at the monument tingle with the spirit of pioneer tradition. Such tradition reaches its high point on Pioneer Day, July 24 of each year. A grateful posterity sets aside the busy cares of our fast-moving world and reflects for a moment on the everlasting principles that helped to guide those noble pioneers to their promised land.

That first trek of 1847, organized and led by Brigham Young, is described by historians as one of the great epics of United States history. Mormon pioneers by the hundreds suffered and died from disease, exposure, or starvation. There were some who, lacking wagons and teams, literally walked the 1,300 miles across the plains and through the mountains, pushing and pulling handcarts. In these groups, one in six perished.

For many the journey didn't begin at Nauvoo, Kirtland, Far West, or New York, but rather in distant England, Scotland, Scandinavia, and Germany. Tiny children could not fully comprehend nor understand the dynamic faith that motivated their parents to leave behind family, friends,

comfort, and security. A little one might inquiringly ask, "Mommy, why are we leaving home? Where are we going?"

"Come along, precious one; we're going to Zion, the city of our God."

Between the safety of home and the promise of Zion stood the angry and treacherous waters of the mighty Atlantic. Who can recount the fear that gripped the human heart during those perilous crossings? Prompted by the silent whisperings of the Spirit, sustained by a simple, yet abiding faith, they trusted in their God and set sail on their journey. Europe was behind, America ahead.

On board one of those overcrowded and creaking vessels of yesteryear were my great grandparents, their tiny family, and a few meager possessions. The waves were so high, the voyage so long, the quarters so cramped. Tiny Mary had always been frail, but now, with the passage of each day, her anxious mother knew the little one was becoming especially weak. She had taken seriously ill. No neighborhood drugstore. No family doctor. No modern hospital. Just the steady roll of the tired, old ship. Day after day worried parents peered for land, but there was no land. Now Mary could not stand. Lips that were too weak to speak just trembled with silent but eloquently expressed wonderment. The end drew near. Little Mary peacefully passed beyond this veil of tears.

As the family and friends gathered on the open deck, the ship's captain directed the service, and that precious, ever-so-small body, placed tenderly in a tear-stained canvas, was committed to the angry sea. Strong father, in emotion-choked tones, comforted grieving mother, repeating, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. We'll see our Mary again!"

Such scenes were not uncommon. Tombstones of sage and rock marked tiny graves the entire route from Nauvoo to Salt Lake City. Such was the price some pioneers paid. Their bodies are buried in peace, but their names live on evermore.

Tired oxen lumbered, wagon wheels creaked, brave men toiled, war drums sounded, and coyotes howled. Our faith-inspired and storm-driven ancestors pressed on. They, too, had their cloud by day and pillar of fire by night.

Often they sang:

"Come, come ye Saints, no toil nor labor fear;
But with joy wend your way.
Though hard to you this journey may appear,
Grace shall be as your day. . . .

"All is well. All is well."

(*Hymns*, 13.)

These pioneers remembered the words of the Lord: "My people must be tried in all things, that they may be prepared to receive the glory that I have for them, even the glory of Zion. . . ." (D&C 136:31.)

As the long, painful struggle approached its welcomed end, a jubilant spirit filled each heart. Tired feet and weary bodies somehow found new strength.

Fulfillment did not come at first

Time-marked pages of a dusty pioneer journal speak movingly to us: "We bowed ourselves down in humble prayer to Almighty God with hearts full of thanksgiving to Him, and dedicated this land unto Him for the dwelling place of His people."

All struggle had not ceased; privation and hardship had not disappeared. Mrs. Rebecca Riter describes Christmas Day in 1847 in the valley of the Great Salt Lake: "The winter was cold. Christmas came and the children were hungry. I had brought a peck of wheat across the plains and hid it under a pile of wood. I thought I would cook a handful of wheat for the baby. Then I thought how we would need wheat for seed in the spring, so I left it alone."

The crude homes were described by a small boy in these terms: "There was no window of any kind whatever in our house. Neither was there a door. My mother hung up an old quilt, which served as a door for the first winter. This was our bedroom, our parlor, our sitting room, our kitchen, our sleeping room, everything in this room of about

12 x 16 feet. How in the world we all got along in it I do not know. I recollect that my dear old mother stated that no queen who ever entered her palace was ever more happy or proud of shelter and the blessings of the Lord than was she when she entered that completed dugout."

Such were the trials, the hardships, struggles, and heartaches of a former day. They were met with resolute courage and an abiding faith in a living God. The words of their Prophet leader provided their pledge: "And this shall be our covenant—that we will walk in all the ordinances of the Lord." (D&C 136:4.)

But can come today

The passage of time dims our memories and diminishes our appreciation for those who walked the path of pain, leaving behind a tear-marked trail of nameless graves. But what of today's challenge? Are there no rocky roads to travel, no rugged mountains to climb, chasms to cross, trails to blaze, or rivers to ford? Or is there a very present need for that pioneer spirit to guide us away from the dangers that threaten to engulf us and lead us rather to a Zion of safety?

In the two decades since the end of World War II standards of morality have lowered and lowered. Today we have more people in jail, in reformatories, on probation, and in trouble than ever before. From the padded expense account to grand larceny, from petty crimes to crimes of passion, the figures are higher than ever and going higher. Crime spirals upward! Decency careens downward! Many are on a giant roller coaster of disaster, seeking the thrills of the moment while sacrificing the joys of eternity. We conquer space but cannot control self. Thus we forfeit peace.

Can we somehow muster the courage, that steadfastness of purpose, that characterized the pioneers of a former generation? Can you and I, in actual fact, be pioneers today? The dictionary defines a pioneer as "*one who goes before, showing others the way to follow.*" Oh, how the world needs such pioneers today!

We forget how the Greeks and Romans prevailed magnificently in a barbaric world and how that triumph ended, how a slackness and softness finally came over them to their ruin. In the end, more than they wanted freedom, they wanted security, a comfortable life; and they lost all—security and comfort and freedom. From the confusion of our modern world, sincere persons searchingly ask themselves: "To whom shall we listen? Whom shall we follow? Whom shall we serve?"

Today, chronic strife even permeates the personal province of the Prince of Peace. Contention thrives where taught he who declared, ". . . contention is not of me, but is of the devil. . . ." (3 Ne. 11:29.) However, when we have ears that truly hear, we will be mindful of the echo from Capernaum's past. Here multitudes crowded around Jesus, bringing the sick to be healed; a palsied man picked up his bed and walked, and a Roman centurion's faith restored his servant's health. Many turn away from our Elder Brother, who said, "I am the way, the truth and the life," and rather follow blindly after that Pied Piper of sin who would lead us down the slippery slopes to our own destruction. He cunningly calls to troubled youth in truly tempting tones: "Just this once won't matter." "Everyone is doing it." "Don't be old-fashioned."

Thank God for the spirit expressed by one youth who saw through Satan's deceit and boldly declared: "I am old-fashioned enough to believe in God, to believe in the dignity and potential of his creature, man; and I am realistic, not idealistic, enough to know that I am not alone in these feelings." (*Look*, January 12, 1965.)

President David O. McKay paid faithful youth the highest compliment when he recently said: "There has never been a time when we had greater reason to be proud of our young people than at present."

The unsatisfied yearnings of the soul will not be met by a never-ending quest for joy midst the thrills of sensation and vice. Vice never leads to virtue. Hate never points to love. Cowardice never reflects courage. Doubt never inspires faith.

It is not difficult to withstand the mockings and unsavory remarks of foolish ones who would ridicule chastity, honesty, and obedience to God's commands. The world has ever belittled adherence to principle. Times change. Practices persist. When Noah was instructed to build an ark, the foolish populace looked at the cloudless sky, then scoffed and jeered—until the rain came.

In the Western Hemisphere, those long centuries ago, people doubted, disputed, and disobeyed until the fire consumed Zarahemla, the earth covered Moronihah, and water engulfed the land of Moroni. Jeering, mocking, ribaldry, and sin were no more. They had been replaced by sullen silence, dense darkness. The patience of God had expired, his timetable fulfilled.

Must we learn such costly lessons over and over again? When we fail to profit from the experiences of the past, we are doomed to repeat them with all their heartache, suffering, and anguish. Haven't we the wisdom to obey him who designed the plan of salvation—rather than that serpent who despised its beauty?

In the words of the poet, "Wouldst thou be gathered to Christ's chosen flock, shun the broad way too easily explored, And let thy path be hewn out of the rock, The living rock of God's eternal word." (William Wordsworth.)

Can we not follow the Prince of Peace, that pioneer who literally showed the way for others to follow? His divine plan can save us from the Babylons of sin, complacency, and error. His example points the way. When faced with temptation, he shunned it. When offered the world, he declined it. When asked for his life, he gave it!

"'Come, follow me,' the Savior said,
Then let us in his footsteps tread,
For thus alone can we be one
With God's own loved, begotten Son.
"For thrones, dominions, kingdoms, powers,
And glory great and bliss are ours
If we, throughout eternity,
Obey his words, 'Come, follow me.'"
(*Hymns*, 14.)

Now is the time. This is the place. May we follow him, I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom you have just listened is Elder Thomas S. Monson of the Council of the Twelve Apostles.

The Tabernacle Choir will now sing: "On Great Lone Hills," and then the men of the Choir will sing, "The Lord Bless You and Keep You," following which there will be a brief organ interlude, and Elder Ezra Taft Benson of the Council of the Twelve will be our concluding speaker.

Singing by Choir: "On Lonely Hills."

Singing by men of the Choir: "The Lord Bless You and Keep You."

President N. Eldon Tanner

Elder Ezra Taft Benson of the Council of the Twelve will be our concluding speaker.

Elder Ezra Taft Benson
Of the Council of the Twelve

My beloved brothers and sisters—all children of the same Father, in the spirit: Humbly and gratefully I address you, with a prayer that what I say will be pleasing to the Lord.

Two thousand years ago: a perfect man

Nearly two thousand years ago a perfect man walked the earth: Jesus the Christ. He was the son of a heavenly father and an earthly mother. He is the God of this world, under the Father. He taught men truth, that they might be free. His example and precepts provide the great standard, the only sure way, for all mankind. He became the first and only one who had

the power to reunite his body with his spirit after death. By his power all men who have died shall be resurrected. Before him one day we all must stand to be judged by his laws. He lives today and in the not too distant future shall return, in triumph, to subdue his enemies, to reward men according to their deeds, and to assume his rightful role to rule and reign in righteousness over the entire earth.

Two hundred years ago, inspired men

Nearly two hundred years ago, some inspired men walked this land of America—not perfect men, but men raised up by the Perfect Man to perform a great work. Foreordained were they, to lay the foundation of this republic, the Lord's base of operations in these latter days. Blessed by the Almighty in their struggle for liberty and independence, the power of heaven rested on these founders as they drafted that great document for governing men, the Constitution of the United States. Like the Ten Commandments, the truths on which the Constitution was based were timeless; and also, as with the Decalogue, the hand of the Lord was in it. They filled their mission well. From them we were endowed with a legacy of liberty—a constitutional republic.

But today the Christian constitutionalist mourns for his country. He sees the spiritual and political faith of his fathers betrayed by wolves in sheep's clothing. He sees the forces of evil increasing in strength and momentum under the leadership of Satan, the archenemy of freedom. He sees the wicked honored and the valiant abused. He senses that his own generation faces Gethsemanes and Valley Forges that may yet rival or surpass the trials of the early apostles and the men of '76. And this gives him cause to reflect on the most basic of fundamentals, the reason for our existence. Once we understand the fundamental purpose for mortality, we may more easily chart a correct course in the perilous seas that are engulfing our nation.

This life is a probation: a probation in which you and I prove our mettle, a probation that has eternal consequences for each of us. And now is our time and season—as every generation has had theirs—to learn our duties and to do them.

Men are free agents

The Lord has so arranged things in this life that men are free agents unto themselves to do good or evil. The Lord allows men to only go so far, but the latitude is great enough that some men promote much wickedness and other men much righteousness.

Clearly, there would be little trial of faith if we received our full reward immediately for every goodly deed, or immediate retribution for every sin. But that there will be an eventual reckoning for each, there is no question.

The Lord is displeased with wickedness, and he will help those who oppose it. But he has given all of us freedom to choose, while reserving for himself our final judgment. And herein lies the hope of all Christian constitutionalists. Why?

Because the fight for freedom is God's fight. For free agency is an eternal principle. It existed before this world was formed; it will exist forever. Some men may succeed in denying some aspects of this God-given freedom to their fellowmen, but their success is temporary. Freedom is a law of God, an eternal law. And, like any of God's laws, men cannot break it with impunity. They can only break themselves upon it. So when a man stands for freedom, he stands with God. And as long as he stands for freedom, he stands with God. Therefore, any man will be eternally vindicated and rewarded who stands for freedom.

Blessings for obedience

Men receive blessings by obedience to God's laws, and without obedience there is no blessing. Before the final triumphal return of the Lord, the question as to whether we may save our constitutional republic is simply based on two factors: the number of patriots and the extent of their obedience.

That the Lord desires to save this nation that he raised up, there is no

doubt. But that he leaves it up to us, with his help, is the awful reality.

There is a time and season for all righteous things, and many of life's failures arise when men neither take the time nor find the season to perform their eternal duties. What, then, in this time and season may best equip us to save our Christian constitutional legacy, while at the same time rescuing our own souls? May I humbly submit six suggestions:

Spirituality

1. *Spirituality.* In the Book of Mormon, sacred to me as scripture, the Lord states that America is a land choice above all others and that it shall remain free so long as the inhabitants worship the God of the land, Jesus Christ.

Certainly spirituality is the foundation upon which any battle against sin and tyranny must be waged. And because this is basically the struggle of the forces of Christ versus Antichrist, it is imperative that our people be in tune with the supreme leader of freedom, the Lord our God. And men only stay in tune when their lives are in harmony with God, for apart from God we cannot succeed, but as a partner with God, we cannot fail. We must be in the amoral and immoral world, but not of it.

Balance of duties

2. *Balance.* We have many responsibilities, and one cannot expect the full blessings of a kind Providence if he neglects any major duty.

A man has duties to his church, his home, his country, and his profession or job.

Duty to Church—Each man, in communication with God, must determine his responsibility to the Church. This becomes a serious consideration in a day when many pulpits are being turned into pipelines of collectivist propaganda, preaching the social gospel and denying basic principles of salvation. The least any Christian can do is to study daily the word of the Lord and seek divine aid through daily prayer. We invite all men to examine prayerfully The Church of Jesus Christ of Latter-day Saints—the Mormon Church—which I testify is the Church of Christ, restored to the earth and led today by a prophet of God.

Duty to home—Fathers, you cannot delegate your duty as the head of the home. Mothers, train up your children in righteousness; do not attempt to save the world and thus let your own fireside fall apart. For many years now the Mormon Church has advised parents to set aside one night a week when the family meets together for an evening at home. At this time family goals and duties are discussed, spiritual guidance given, and recreation enjoyed. To this end the Church has published and distributes, free of charge, a home evening manual with helpful suggestions for each week's activities.

The duty of parents is to be of help to each other and to their children; then comes their duty to their neighbors, community, nation, and world, in that order. The home is the rock foundation, the cornerstone of civilization. No nation will ever rise above its homes. A modern prophet declares that: "No other success can compensate for failure in the home." (President David O. McKay, *The Improvement Era,* June 1964, p. 445.)

Duty to country—No one can delegate his duty to preserve his freedom, for the price of liberty is still eternal vigilance. There are now thousands of businessmen behind the Iron Curtain who, if they had their lives to live over, would balance their time more judiciously and give more devotion to their civic responsibilities. An ounce of energy in the preservation of freedom is worth a ton of effort to get it back once it is lost.

Duty to job—Every man should provide the necessities of food, clothing, and shelter for his family. As Paul wrote to Timothy:

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5:8.)

Indolence invites the benevolent straightjacket of the character-destroying welfare state. But a man pays too

high a price for worldly success if in his climb to prominence he sacrifices his spiritual, home, and civic responsibilities. How a person should apportion his time among his several duties requires good judgment and is a matter over which each should invite divine assistance.

Courageous action

3. *Courageous action.* I believe that, while we should ask the Lord's blessings on all our doings and should never do anything upon which we cannot ask his blessings, we should not expect the Lord to do for us what we can do for ourselves. I believe in faith and works, and that the Lord will bless more fully the man who works for what he prays for than he will the man who only prays.

Today you cannot effectively fight for freedom and not be attacked, and those who think they can are deceiving themselves. While I do not believe in stepping out of the path of duty to pick up a cross I do not need, a man is a coward who refuses to pick up a cross that clearly lies within his path.

A man must not only stand for the right principles, but he must also fight for them. Those who fight for principle can be proud of the friends they've gained and the enemies they've earned.

Education

4. *Education.* We must each of us do our homework. "My people are destroyed," said Hosea, "for lack of knowledge. . . ." (Hos. 4:6.) We must be wise as serpents; for, as the Apostle Paul said, we wrestle "against the rulers of the darkness . . . , against spiritual wickedness in high places." (Eph. 6:12.)

We are going through the greatest, most insidious propaganda campaign of all time. Even the character-destroying "credibility gap" seems to be gaining respectability. We cannot believe all we read, and what we can believe is not all of the same value. We must sift. We must learn by study and prayer.

Study the scriptures and study the mortals who have been most consistently accurate about the most important things. When your freedom and your eternal welfare are at stake, your information best be accurate.

Health

5. *Health.* To meet and beat the enemy will require clear heads and strong bodies. Hearts and hands grow strong, based on what they are fed. Let us take into our body and soul only those things that will make us more effective instruments. We need all the physical, mental, and moral power we can get.

Righteous concern about conditions is commendable when it leads to constructive action. But undue worry is debilitating. When we have done what we can do, then let's leave the rest to God.

Man needs beneficial recreation, a change of pace that refreshes him for heavy tasks ahead. Man also must take time to meditate, to sweep the cobwebs from his mind, so that he might get a more firm grip on the truth and spend less time chasing phantoms and dallying in projects of lesser worth.

Clean hearts and healthful food, exercise, early sleep and fresh air, wholesome recreation and meditation, combined with optimism that comes from fighting for the right and knowing you'll eventually win for keeps—this is the tonic every true Christian patriot needs and deserves.

Preparation

6. *Be Prepared.* We have a duty to survive, not only spiritually but also physically. Not survival at the cost of principles, for this is the surest way to defeat—but a survival that comes from intelligent preparation. We face days ahead that will test the moral and physical sinews of all of us.

The scriptural parable of the five wise and the five foolish virgins is a reminder that one can wait too long before he attempts to get his spiritual and temporal house in order. Are we prepared?

A man should not only be prepared to protect himself physically, but he should also have on hand sufficient

supplies to sustain himself and his family in an emergency. For many years the leaders of the Mormon Church have recommended, with instructions, that every family have on hand at least a year's supply of basic food, clothing, fuel (where possible), and provision for shelter. This has been most helpful to families suffering temporary reverses. It can and will be useful in many circumstances in the days ahead. We also need to get out of financial bondage, to be debt free.

Now these suggestions regarding spirituality, balance, courageous action, education, health, and preparation are given not only to help equip one for the freedom struggle, but also to help equip one for eternal life.

Those who hesitate to get into this fight because it is controversial fail to realize that life's decisions should be based on principles, not on Gallup polls.

There were men at Valley Forge who weren't sure how the revolution would end, but they were in a much better position to save their own souls and their country than those timid men whose major concern was deciding which side was going to win, or how to avoid controversy.

The basic purpose of life is to prove ourselves, not to be with the majority when it is wrong. Those who hesitate to get into the fight for freedom because they're not sure if we're going to win fail to realize that we will win in the long run, and for good.

Time is on the side of truth, and truth is eternal. Those who are fighting against freedom and other eternal principles of right may feel confident now, but they are shortsighted.

This is still God's world. The forces of evil, working through some mortals, have made a mess of a good part of it. But it is still God's world. In due time when each of us has had a chance to prove himself—including whether or not we are going to stand up for freedom—God will interject himself, and the final and eternal victory shall be for free agency. And then shall those weak-willed souls on the sidelines and those who took the wrong but temporarily popular course lament their decisions.

Let us get about our business, for any Christian constitutionalist who retreats from this battle jeopardizes his life here and hereafter. Seldom has so much responsibility hung on so few, so heavily; but our numbers are increasing, and we who have been warned have a responsibility to warn our neighbor.

Time favors truth

To his disciples, the Lord said that they should be of good cheer, for he had overcome the world—and so he had. And so can we, if we are allied with him. Time is on the side of truth, and the wave of the future is freedom. There is no question of the eventual, final, and lasting triumph of righteousness. The major question for each of us is what part will we play in helping to bring it to pass.

This is a glorious hour in which to live. Generations past and future will mark well our response to our awesome duty. There is a reason why we have been born in this day. Ours is the task to try to live and perpetuate the principles of the Christ and the Constitution in the face of tremendous odds. May we, with God's help, have strength for the battle and fill our mission in honor for God, family, and country.

The Lord declared that "if ye are prepared ye shall not fear." (D&C 38:30). May we prepare, then fear not, I humbly pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom you have just listened is Elder Ezra Taft Benson of the Council of the Twelve.

We are most grateful for the warm response from the managers and operators of over 235 television and radio stations in offering their facilities as a public service to make the proceedings of this conference available to millions throughout many parts of the world. We trust that the people enjoying this conference will express appreciation to their local radio and television station managers.

We appreciate the attendance here of educators, government officials,

Church officials, and all visitors and members who have attended this service this morning. And particularly do we wish to express our appreciation to the Tabernacle Choir for their lovely singing in this session and the service they have given to the Church.

We shall conclude this session by the Tabernacle Choir singing, "Battle Hymn of the Republic," with Richard P. Condie conducting. Following the singing the benediction will be pronounced by Elder Melvin Ross Richards, formerly president of the Gulf States Mission. This conference will then be adjourned until 2:00 this afternoon.

Singing by Choir: "Battle Hymn of the Republic."

Benediction by Elder Melvin Ross Richards, former President, Gulf States Mission.

Conference adjourned until 2:00 p.m.

SECOND DAY

AFTERNOON MEETING

Conference reconvened at 2:00 p.m., Saturday, April 18th.

President McKay was not in attendance at this session. At his direction President Hugh B. Brown, First Counselor in the First Presidency, conducted the proceedings.

The Choral music for this session was furnished by the LDS Student Association Choir from the University of Utah, Jay E. Welch, Conductor. Roy M. Darley was at the organ console.

President Brown made the following introductory remarks:

President Hugh B. Brown

President David O. McKay on the advice of his physicians is watching this session by television from his apartment. He has asked me to conduct this service.

For the information of those who are tuned in by radio or television, we are pleased to announce that we are assembled again in the historic Tabernacle on Temple Square in Salt Lake City in the fourth session of the 137th Annual Conference.

This morning's session, in addition to being broadcast direct, was videotaped for release to many television stations tomorrow morning to the eastern and central parts of the United States, and also in Hawaii and Alaska.

Both of the sessions today will be rebroadcast over KSL Radio, KIRO Radio at Seattle, and WRFM in New York on Sunday morning starting at midnight.

The singing for this afternoon's session will be furnished by the LDS Student Association Choir from the University of Utah, conducted by Jay E. Welch, with Roy M. Darley at the organ. We are very pleased to have these young people with us and extend a hearty welcome to them.

We shall begin this service by the chorus singing, "There Shall a Star from Jacob Come Forth," after which the invocation will be offered by Elder George B. Roden, President of the Mt. Jordan Stake.

Singing: "There Shall a Star from Jacob Come Forth."

Prayer: President George B. Roden, Mount Jordan Stake.

President Hugh B. Brown

The choir will now favor us with the hymn, "O My Father," after which Elder Spencer W. Kimball of the Council of the Twelve will be our first speaker. He will be followed by Bishop Robert L. Simpson.

Singing: "O My Father."

Elder Spencer W. Kimball
Of the Council of the Twelve

My beloved brothers and sisters and especially the youth: The song "O My Father" has been traditional in the Kimball family since I was an infant. My grandfather, Heber C. Kimball, was buried, I believe, from this Tabernacle and it was sung then. It was beautifully sung today. I think I have never heard it sung more reverently.

In his impressive opening sermon on Thursday, President David O. McKay spoke with feeling of "the threatening dangers that are clearly on the horizon," and he sounded a warning to young people who "in their yearning for a good time are often tempted to indulge in the things that appeal to the baser side of humanity."

Valiant youth will surmount vexations

This world of youth is full of temptations and snares and booby traps. It is not wholly different from earlier worlds, but these problems to solve and situations to meet seem to be accentuated.

There are the usual rebellions and temptations of the ages; but today, the urges manifest themselves in new forms. The car with its privacy and possible distances has multiplied the possibilities of evil. The revolution on the campus has unleashed new demands for the so-called freedoms of thought and of action. There are marches and riots against restraint and limitation.

Many youth have exhausted the usual pleasures that seemed to satisfy their predecessors; and now, in their boredom, they demand new experiences they call "kicks," which often run into hazardous, immoral, indecent activities, bringing destruction to body and mind and soul.

The so-called "new morality" is but the old immorality in a new setting, except perhaps less restrained, less inhibited. Freedom of sex, freedom to drink and smoke, and freedom to rebel and march—all come into the picture. Such evils as glue sniffing and LSD are taking their toll, and narcotics are introduced by dope pushers to unsuspecting youth. Mugging, brutality, and many other abberations—all come in turn supposedly to relieve boredom as new "kicks." All these and more fester themselves like a leech upon unprotected folks, later to become the tyrannical master. The simple experiment becomes a complex habit; the embryo becomes a giant; the little innovation becomes a dictator; and the person becomes the slave with a ring in his nose. The so-called freedom becomes abject slavery.

I am happy that the great majority of our youth are stalwart; but realizing that evil is everywhere present and the evil one eager to tempt our finest youth, we are obligated to broadcast a warning to those who will listen.

As an example of the increasing pressures of youth to fall prey to the sins of the world, we quote the statement of Wallace Sterling, president of Leland Stanford University. He says that "since May, students over 21 have been allowed to drink alcoholic beverages in campus residences. . . . A five-year study of student development at Stanford has shown that for more than three out of four students, drinking is well established . . . even at the time they enter Stanford and . . . is apparently sanctioned by their peers, their parents, and society." (*School and Society,* October 29, 1966.)

Paul warns against the "principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12.)

Many fine young persons have been trapped by evil, little realizing that they are in danger—like standing on a crumbling ledge.

I am indebted to my good friend, Jim Smith, formerly of central Arizona, who told me the following story:

"Long years ago when I was a little boy and rode the range with the men, tending the cattle and helping with the roundup, I used to look forward to the 'rest stop' under the wide spreading

branches of a most beautiful tree on Ash Creek.

"How we used to enjoy it and admire it with its uniform shape and its thick green foliage! How we came to look forward to it, depend on it, and almost love it as we came to think of it as our very own, having been planted there for our comfort and to satisfy our needs.

"Its green coolness was a haven of protection for the birds that made their nests in its branches and perched upon the outer twigs for their chorus rehearsals.

"The cattle sought out its cool shade and the soft, pulverized, unrocky ground under it for their afternoon relaxation.

"And we thirsty cowboys always made a stop to get a cool drink from the canteen, perhaps to play mumblepeg for a few minutes, and to stretch our tired, cramped limbs for a few moments as we rested from the hot summer Arizona sun.

"As we lay on the soft cool earth on our backs and looked up into the tree, we saw high in one of the limbs a little sprig of mistletoe. It stood out in contrast from the grayer leafage of the tree and was not unattractive in its dark green dress with its little whitish berries.

"I imagined I could hear the gigantic tree saying to the little mistletoe, 'Ha! little friend! Welcome to stay with me. In my great strength, I can easily spare you a little of my sap, which I create from the sun and air and the water under the creek bed. There is plenty for all, and you in your smallness can do me no harm!' "

If strength is not consumed by parasites

My friend Smith continues:

"Years later when I was a man, I again came up Ash Creek, again driving cattle. Imagine my consternation and sadness to find the beautiful tree of my adoration dry and dead, its long jagged branches reaching high like the bony fingers of a skeleton. Not even an uninhabited bird nest graced its forks, no cattle lazed under its branches, no foliage covered its grim nakedness, and no welcome was there to traveler or cowboy to take shelter under its nude wretchedness, and already its limbs were being hacked away by woodcutters.

"The infinitely beautiful tree of my youth was now the ugliest tree on Ash Creek."

In seeking for the cause of such devastation, I saw hanging from the limbs of the tree great clusters of mistletoe—the parasite of the tree. The translucent glutenous berries perhaps had been carried by a bird or the wind. The stickiness of the berry served to attach it to the tree limb or host plant until germination was complete, the little sprout always turning toward the point of attachment.

And as I pondered, this thought came to me: Who would ever dream that a sticky little white mistletoe berry would overpower and kill a huge, beautiful tree? How like the little mistletoe is the first cigarette or first drink! How like this predatory plant is the first lie or dishonest act! How like this parasitic growth is the first crime, the first immoral act!

This particular group of youth little dreamed that an insignificant little bottle could finally destroy a mighty soul. It was for kicks, they said, that they took the alcoholic beverage with them to the party. They felt they had proved they were mature and not "chicken." Future parties and associations seemed to be weak without it. It came to be a regular thing, a lift from boredom, and an escape from depressions, a hideout from problems.

How could these young people know except through advice and counsel from others that the bottle was a demon, that it would become master, that like the mistletoe it would take over and bleed the host?

How could these youth know with their first drink that it would become a habit, a part of them? How could they believe the parasite would waste their precious needed money, break up their homes, rob them of their self-respect, or cause numberless accidental deaths, create worlds of unhappiness, and destroy the mighty soul?

Neither the tree nor the little carrier bird could possibly know that the waxy, sticky little mistletoe seed would

kill the mighty ash. But the youth who begins to drink *can* know that eventual destruction and loss face him if he lets this drinking become a habit, for he or she is a child of God, created in his image, born of royal blood to become a king or queen.

I worked with such a person who in his youth laughed at the thought that he might become involved beyond his powers. He scoffed at the suggestion that he was losing his power of resistance—almost insulted at the suggestion that he was fast becoming a slave to a merciless, tyrannical master, but I heard him one day in sober moments curse himself and cry out, "What a waste of everything good! How senseless. How stupid!"

I pondered again: How like the little mistletoe was the abominable practice of cheating, the first little dishonest act! This particular boy died in the gas chamber, a cigarette between his lips. He had stood tall like the tree on Ash Creek. He had been clean, honorable, and loved but had become barren, desolate, and a menace to society, untrusted, unloved. It had begun with cheating, a little seductive vice no bigger than a mistletoe branch, no stickier than a mistletoe berry. Cheating was done in games and in school lessons. There were little inconsequential misappropriations, followed by thefts, small and larger, which finally ran into armed robberies, to killing, and to the gas chamber.

Whoever suggested that the little white sweet berry was tasteless or the mistletoe without color? How else would it attract? How else would it be propagated and spread? Whoever said that sin was not fun? Whoever claimed that Lucifer was not handsome, persuasive, easy, friendly? Whoever said that sin was unattractive, undesirable, or nauseating in its acceptance?

Transgression a delusion and a snare

Transgression wears elegant gowns and sparkling apparel. It is highly perfumed, has attractive features, a soft voice. It is found in educated circles and sophisticated groups. It provides sweet and comfortable luxuries. Sin is easy and has a big company of bed fellows. It promises immunity from restrictions, temporary freedoms. It can momentarily satisfy hunger, thirst, desire, urges, passions, wants, without immediately paying the price. But, it begins tiny and grows to monumental proportions. It grows drop by drop, inch by inch.

It is doubtful if Cain had murder in his heart when his first jealous thought crossed his mind, when the first hate began to develop; but ounce by ounce, moment by moment, the little parasite developed to rob him of his strength, his balance, and his peace. The evil took over, and Cain, like the tree, changed his appearance, his attitudes, his life, and became a world wanderer, vicious and desolate.

How like the first cigarette is the predatory mistletoe plant! Just on a sneaking dare, or to avoid a momentary embarrassment, or to be "smart," or to be accepted, or for nebulous other foolish reasons, the first cigarette is often taken.

Certainly, the novice has no idea of becoming a chain smoker or dying of lung cancer. Surely, he can control. There can be no habit—he assures himself—he is master, but time and habit and repetition take a terrible toll.

A bird or the wind or other carrier transports the tiny berry to a tree; it sticks to the limb and grows to suck the life's sap blood from the tree and eventually leaves the giant dead and dry.

The single cigarette multiplies from one to a dozen, to a hundred, yes, to a thousand, to an almost uncontrollable habit.

"Can you quit?" I asked a tobacco addict. "Can you abandon the weed before you are 'hooked'?"

The big man laughed. "Of course," he replied and said, as did the great tree on Ash Creek figuratively say, "Ah, little weed, I am not afraid of you. You are insignificant. I am strong."

And then years after, I heard him say, in disgust, "I cannot break the habit. I am its slave. How stupid of me!"

Blights which kill

How like the mistletoe is immorality. The killer plant starts with a sticky sweet berry. Once rooted, it sticks and grows—a leaf, a branch, a plant. It never starts mature and full grown. It is always transplanted an infant.

Nor does immorality begin in adultery or perversion. Those are full-grown adults. Little indiscretions are the berries—indiscretions like sex thoughts, sex discussions, passionate kissing, pornography. The leaves and little twigs are masturbation and necking and such, growing with every exercise.

The full-grown plant is petting and sex looseness. It confounds, frustrates, and destroys like the parasite if it is not cut out and destroyed, for, in time, it robs the tree, bleeds its life, and leaves it barren and dry; and, strangely enough, the parasite dies with its host.

Each seemingly small indiscretion seems powerless as compared to the sturdy body, the strong mind, the sweet spirit of the youth who gives way to the first temptation and who might, like the majestic tree, say: "Ha, little weed, little bottle! I can take you between my lips without harm. I'll look smart and be a good fellow with the crowd. Ha, little indiscretion! You are weak—I am strong. I can discard you at my pleasure."

But years later, I see him once again, and what a change! The strong has become weak; the master, the slave; his spiritual growth curtailed; he has isolated himself from the Church with all its uplifting influences. Has he not suffered a kind of spiritual death, leaving him like the tree—a mere skeleton of what he might have been?

If the first unrighteous act is never given root and the mistletoe never permitted to lodge, the tree will grow to beautiful maturity and life toward God, our Father.

May our youth and all others fortify themselves against the insidious evils of the world that overpower and destroy, I pray, in the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Spencer W. Kimball of the Council of the Twelve has just spoken to us.

Elder Robert L. Simpson, first counselor in the Presiding Bishopric, will now address us. He will be followed by Elder Bruce R. McConkie of the First Council of Seventy.

Elder Robert L. Simpson

Of the Presiding Bishopric

During the past few weeks, most of us have either participated in or listened as some rather serious commitments were made. With a group of eager young Scouts, it was: "On my honor I will do my best to do my duty to God and my country." These boys were committing themselves to a better effort.

At a patriotic rally recently, a group of us earnestly vowed a pledge of allegiance to the flag of our country. Every citizen, whatever his nationality, makes strong commitments to uphold and honor his government. This is as it should be.

Few, if any, go through life without committing themselves to a sacred trust and promise of one type or another. In proper perspective and with lofty and worthy objectives, such covenants can and should be stimulating, motivational, and indeed a most stabilizing influence among men.

But any and all social or civil promises, commitments, and oaths entered into by man with man fade into relative insignificance when compared with those promises and covenants between man and God, the Eternal Father. Could any commitment be more important than a sacred covenant between mortal man and his Maker?

A long, long time ago—yes, even before the foundations of this earth were laid—the plan was clear; the process for the successful undertaking of building souls for eternal purposes was established. The covenant procedure was decided upon as an essential element to that end.

Commitments to the righteous life

The Prophet Joseph has recorded this explicit observation from the Lord himself: "For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world." (D&C 132:5.)

Now, no one is suggesting that it is inappropriate for men to establish some mutual understandings and contracts from time to time, provided such agreements stimulate, motivate, and bind us more closely together in a good and worthwhile cause.

The Priesthood

It is expedient, however, that we place first things first, and any agreement that we make with the Lord through his Holy Priesthood takes precedence over all else, regardless of its source or its apparent value. Speaking further through the Prophet Joseph, the Lord declares that "all covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed [by proper authority] . . . are of no efficacy, virtue, or force . . . ; for all contracts that are not made unto this end have an end when men are dead." (D&C 132:7.)

He then gives this reassuring promise: "Behold, mine house is a house of order, saith the Lord God, and not a house of confusion." (D&C 132:8.) Then, thinking in terms of eternity, he states:

"For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed." (D&C 132:14.) The sacred agreements that we have entered into with our Heavenly Father must be kept first and foremost and above all else.

Baptism

Most within range of my voice have taken upon themselves the name of Jesus Christ through the waters of baptism. By virtue of this sacred ordinance, we have come forth in a spiritual birth, just as real and necessary as our birth into mortality. Woe be unto that child of God who would enter such a sacred covenant deceitfully or with ulterior motives. Little better is he who enters the waters of baptism without the intention of valiance or effort. Nothing is sadder in all this world than those who, after participating in this great blessing, regard it as of little or no consequence in their lives and then proceed to lose the possibility of life eternal by default. There can be no room for indifference in the wake of such an honor and blessing as that found in the sacred ordinance of baptism.

Indeed, it has been appropriately observed that where much is given, much is expected. All who have had the privilege of baptism in his appointed way and by his appointed authority are indeed richly endowed. Commitment of the highest order has been made. The obligation to bear his name worthily becomes paramount.

As man was being created, surely our Maker must have realized how short our memories and how weak the flesh in this temporal setting. Consequently, his great plan provided for a regular reminder to all who took upon them his name in the waters of baptism.

The Sacrament

The sacrament was revealed by the Savior himself, first of all to his very closest associates in the ministry with the specific instruction that "it is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus." (D&C 20:75.) It is, therefore, most important for members of his Church to recommit themselves every week.

Commitment No. 1: That they are willing to take upon them the name of his Son.

Commitment No. 2: And always remember him.

Commitment No. 3: To keep his commandments which he has given them.

These are not idle thoughts and words but rather sacred obligations and

promises entered into with God, the Father, as each worthy member partakes with contrite spirit and deepest reflections concerning the atoning sacrifice of the Only Begotten of the Father.

Show me the man, woman, or child who truly and sincerely covenants to take upon himself the name of Jesus Christ, and I will show you a person who is upright and honest in all of his dealings.

Show me the man, woman, or child who truly commits himself to always remember, and I will show you a child of God who is without guile, one who is understanding and quick to forgive.

Show me the man, woman or child who makes it a matter of daily and hourly endeavor to keep God's commandments that he has given them and lives that pledge in his every act, his every word, to the very best of his ability, and I will show you one who radiates the true Spirit of Christ and who, if unwavering to the end, will inherit eternal life, which is, according to the Lord, "the greatest of all the gifts of God." (D&C 14:7.)

Unfortunately, there are those who choose to commit themselves by covenant to the adversary. Conspiring men have formed secret combinations all through the ages to promote wickedness and evil. Immediately preceding the advent of the Savior on this continent 2,000 years ago, we are told of such a group who "did enter into a covenant one with another, yea, even into that covenant which was given by them of old, which covenant was given and administered by the devil, to combine against all righteousness.

"Therefore they did combine against the people of the Lord, and enter into a covenant to destroy them. . . ." (3 Ne. 6:28-29.)

Times have not changed. Less than two months ago, most of you read the disturbing article in our newspapers about a group of individuals who have established a so-called Satanic church, with the sole purpose to participate only in the realms of evil and darkness. They are in open defiance of and diametrically opposed to all of His holy purposes that bring us together in this great conference. Without a goodly number of God-fearing men committed to the cause of truth, these societies of evil could well take over our society.

The only effective tool against evil and darkness is truth and light, particularly truth and light held in the hands of those bearing God's Holy Priesthood: worthy, dedicated men such as I see before me here today.

No man or boy who has accepted the commitment of priesthood can stand idly by, for if we do not abide in this covenant with the Lord, if we are less than anxiously engaged in doing something about it, he says: ". . . ye are not worthy of me." (D&C 98:15.)

The oath and covenant of Priesthood

The oath and covenant of the priesthood stands singularly supreme among God's covenants with his children. The Spirit of the Lord is companion to the priesthood. ". . . all they who receive this priesthood receive me, saith the Lord; . . .

"And he that receiveth me receiveth my father." (D&C 84:35, 37.) These reassuring promises from the Lord, as though there were not enough, are climaxed by what has to be the most generous reward ever accorded to mortal man. He confirms his part of the contract as repayment for complete faithfulness in these words: "And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

"And this is according to the oath and covenant which belongeth to the priesthood." (D&C 84:38-39.)

Oh, my dear brothers and sisters, can't we see the folly of any course except it be that course which is priesthood-centered and pointing toward eternal life? The yoke is easy, the burden is light, the Savior tells us. (Matt. 11:30.) The only difficult way is the cobblestone byway of periodic indifference, broken covenants, and half-hearted effort.

If ours has been the commitment of baptism, then stand up tall and bear his name with honor and dignity, for the promise is that as we prove faithful over a few things, he shall make us

rulers over many things. (See D&C 52:13.)

If our commitment is in the form of the sacrament, may we partake each time worthily, that we may always have his Spirit to be with us. (See D&C 20:77.) Such is the unqualified promise from our Heavenly Father.

If ours is the commitment to honor the priesthood, may we do so nobly, using it for the blessing of mankind, that our inheritance may indeed be "all that the Father has."

The commitment we make through our covenants with the Lord is serious business. All else is secondary. His rewards are certain, for he has declared for all to hear: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

Let every father stand fearlessly at the head of his family and accept Joshua's challenge that has stood through the ages: ". . . choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." (Josh. 24:15.)

May we commit ourselves without reservation. May ours be the whole armor of God, that our calling and election may be made sure, I pray humbly in the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Robert L. Simpson of the Presiding Bishopric has just spoken to us.

We shall now be glad to hear from Elder Bruce R. McConkie of the First Council of Seventy.

Elder Bruce R. McConkie

Of the First Council of the Seventy

We have received from the Lord—in this day and age in which we now live—a commission to proclaim his divinity and to invite all men to come and worship him as Lord and King.

To most people now living, God is unknown and unknowable. Some consider him to be a mystical spirit essence that fills the immensity of space; others feel that the laws of nature and the forces that govern the universe are God; while yet others are not sufficiently concerned with spiritual things to give any serious thought to matters pertaining to Deity.

Even the religious creeds of almost the whole body of modern Christendom state flatly that he is uncreated and incomprehensible, that he is a spirit without body, parts, or passions, and that in some inexplicable way he is three gods and yet one God.

"We are the offspring of God"

We know him, however, as a living and real being, a personage of tabernacle in whose image man is created. He is our Father in heaven, meaning, as Paul expressed it, that "we are the offspring of God" (Acts 17:29); that he is "the Father of spirits" (Heb. 12:9); that he is the parent of the intelligent, sentient beings who dwelt with him during their pre-mortal or first estate.

The gospel restored

When the Beloved Disciple John, as the last of our Lord's ancient apostles to minister among men, saw in vision the latter-day restoration of "the everlasting gospel," he recorded that this proclamation would then go forth "to every nation, and kindred, and tongue, and people,

". . . Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water." (Rev. 14:6-7.)

It is of this God—the only true and living God, the God whom Jesus said it was life eternal to know, the God who is the Creator of all things, who made heaven and earth and the sea and the fountains of waters—it is of him we now desire to speak and testify.

The proclamation we now make, and the testimony we now bear, is that God our Father has revealed himself anew in this day and age of the earth's history, and that he has commissioned us

to take the knowledge of him to his other children.

God stands revealed, and we are commissioned to teach all men what and who he is, and—standing as legal administrators, authorized and appointed, so to speak—we are commanded to carry his message of salvation to the world.

In the spring of 1820, Joseph Smith, Jun., a choice and favored youth, then in his 15th year, sought wisdom from God. Finding himself in the midst of a religious revival that was sweeping the then frontier area of America, and desiring to know which of all the churches was true, he asked of God in accordance with the divine promise:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (Jas. 1:5.)

To fulfill his own inscrutable purposes, and because the time had then come to usher in the prophetically promised era of restoration, God then gave to this young man one of the greatest visions of all time. Of this glorious manifestation Joseph Smith wrote:

"I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

". . . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!" (Joseph Smith 2:16-17.)

Thus the heavens were opened, and thus the knowledge of God and of salvation began to be revealed in modern times.

Proclaim that God lives and has spoken again

And so it is that we into whose hands these modern revelations have come, we who have been called and commissioned to represent the Lord in testifying of him and his gospel, are now prepared—and to fulfill the divine commission must—proclaim that God lives and has spoken again in this day.

Our announcement, thus, in the language of the scripture is this:

". . . we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them; . . .

"Wherefore, the Almighty God gave his Only Begotten Son, as it is written in those scriptures which have been given of him.

"He suffered temptations but gave no heed unto them.

"He was crucified, died, and rose again the third day;

"And ascended into heaven, to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father;

"That as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved." (D&C 20:17, 21-25.)

And so now, obedient to the divine commission that is ours, and speaking as those having authority and who know whereof they speak, we the elders of Israel proclaim that God is our Father, literally and personally; that we are his offspring, created in his image and likeness; and that he has endowed us with the talents and abilities which, if developed to the full, will enable us, as Jesus said, to be perfect even as our Father in heaven is perfect. (Matt. 5:48.)

A new revelation of God

We announce a new revelation of God to the world and invite our Father's other children everywhere to come and see, to learn for themselves by the power of his Spirit of the truth and divinity of these glorious things.

We bear testimony of the divine Sonship of our Lord and know that he came into the world with the power of immortality, thus enabling him to work out the infinite and eternal atonement.

We assert that God was in Christ revealing himself to the world; that Christ represents and speaks for the

Father; and that, as Jesus said, "no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." (Matt. 11:27.)

Invitation to come unto Him

Thus our invitation is to come unto Christ and worship the Father in his name. It is to learn of God, of Christ, and of the laws and ordinances of the gospel. It is to listen to the voices of living prophets, who represent Deity, and who reveal him to the world and speak forth his mind and will.

Thus our invitation is for men to come and "worship the Father in spirit and in truth for," as the scripture saith, "the Father seeketh such to worship him." (John 4:23.) It is for men to learn of Christ and his laws and to take his yoke upon them and keep his commandments.

Thus our invitation is for men to read the Book of Mormon, which is a new witness for Christ and his gospel, and which also has been given of God to prove the truth of his great latter-day work. It is for men to study the life and teachings of Joseph Smith, the American Prophet, the man who saw God in modern times, and who received revelations and commandments from him. It is for men to learn how to recognize the voice of the prophets and to lend listening ears to their teachings.

Thus our invitation is for men to investigate the message of the restoration, to come to a knowledge of him whom it is life eternal to know, to find the path leading to the celestial city. It is for men to accept The Church of Jesus Christ of Latter-day Saints as the kingdom of God on earth, as "the only true and living church upon the face of the whole earth." (D&C 1:30.) It is for truth seekers everywhere to sell all that they have and come and buy the gospel pearl, the pearl of great price.

Now our cause is just. It is true. It came from God. It is his cause. It shall triumph, for truth shall prevail. To hasten that glorious day when the light and truth of heaven will dwell in every heart; that day when it shall no longer be necessary for every man to say to his neighbor, "Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord. . . ." (Jer. 31:34)—to hasten that day we now, obedient to our divine commission, proclaim the divinity of the great Creator and invite all men to worship him and thereby gain his friendship here and his association hereafter. In the name of Jesus Christ. Amen.

President Hugh B. Brown

We have just listened to Elder Bruce R. McConkie of the First Council of Seventy.

The congregation and chorus will now join in singing "How Firm a Foundation," conducted by Jay E. Welch.

After the singing, Elder Alma Sonne, Assistant to the Twelve, will speak to us.

Congregational Singing: "How Firm a Foundation."

President Brown

Elder Alma Sonne, Assistant to the Twelve, will now address us. He will be followed by Elder Franklin D. Richards, Assistant to the Twelve.

Elder Alma Sonne
Assistant to the Council of the Twelve

My brethren and sisters, I believe in the prophets. "Where the Scriptures speak," said the Reverend Thomas Campbell, "we speak; where the Scriptures are silent, we are silent." Saint Augustine, who lived around the year 400 A.D., made a similar statement when he said, "Nothing is to be accepted save on the authority of the Scriptures."

These declarations, you will readily see, close the doors to continuous revelation from God and eliminate the holy prophets. Contrary to these expressed views, The Church of Jesus Christ of Latter-day Saints declares to all the world: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Ninth Article of Faith.)

The world is constantly looking for new knowledge, not only in science but also in religion. It is the keystone

"All He has revealed; and will yet reveal"

to progress. Herein lies the apostasy of the Christian Church established by Jesus and the apostles. In other words, they believed in the prophets dead, and rejected the living oracles. Spiritual knowledge comes from God through his prophets.

Prophets, revelators

Ancient Israel was a prophet nation. The prophets appeared from time to time as they were needed. Their messages were vital, for they were the inspired spokesmen of the Lord. They were not always popular. They were often ridiculed, persecuted, and held in disrepute. Stephen, the Martyr, in his last and solemn testimony, said to the mob, "Which of the prophets have not your fathers persecuted? and they have slain them. . . ." (Acts 7:52.)

These chosen servants, misunderstood and maligned, devoted themselves wholeheartedly and constructively to the task assigned them. It was never an easy one. It was a challenge to strong men who put their service to God above all worldly aspirations. Their aim was always to rescue and fortify against the forces of evil, of moral and spiritual disintegration. Through these holy men God has given commandments to his children. But, generally speaking, their words were ignored and rejected. Had they been respected and accepted, the course of human history would have changed. They appeared as lighthouses to the generation in which they lived. When they were ignored and cast aside by unscrupulous leaders, as was often the case, the light was extinguished and darkness covered the earth. There were no prophets during the dark ages.

Divine messages come through the prophets

God's message to his children comes through his chosen servants, the prophets. These servants were chosen before they were born. They had a divine message that was not only timely but important. They gave evidence of their divine calling wherever and whenever they appeared. Spirituality is a consciousness of God, an awareness of his place and power in the universe. To know him is life eternal. When Israel was at its lowest ebb spiritually, Elijah, a great prophet, came to their rescue and converted a nation to the true worship of Jehovah. They had been reassured through a manifestation of God's power.

I have often said that the story of Joseph in Egypt gives the world its finest lesson on morality and clean living. It should be told and repeated frequently to every boy and girl during their adolescence. The example and teaching of the prophets will never become outmoded by a righteous people. Every page of scripture contains a directive for you and me as we move along in the journey of life. Where would we be today if all the idealism and morality taught by the prophets had been lost in the scramble for earthly and worldly recognition? International negotiations and all the

controversies now going on, it seems to me, are tinctured with selfish ambitions. May I remind you there is no place for selfishness in God's kingdom or in the restored gospel of Jesus Christ.

Someone has said that Moses was the first man in history who fought for human rights. He freed the Israelites from the Egyptian bondage. He freed them from their own limitations and taught them the fundamentals of good government. He laid the foundation for law and order. Moses brought to the world the Ten Commandments. They are very fundamental. They are basic to every system of law made to govern humanity. To violate them means disaster and destruction. The road to wickedness begins when one of these mandates from God is broken. "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." (Deut. 34:10.)

Modern prophets bring divine guidance

Like the prophets of old, Joseph Smith, the modern Prophet, saw visions, received revelations, predicted the future, and interpreted the scriptures. The Church would not have come into existence without a prophet. There could have been no restoration without these holy men who spake as they were moved by the Holy Ghost. Their powers and understanding went beyond the limits of our finite comprehension of things. They looked beyond the veil that separates the seen from the unseen world. Had Joseph Smith lacked the insight, the power, and the enlightenment that came to him through his prophetic calling, the Book of Mormon could not have come forth.

Without the visions of Moses and Elijah, there would have been no gathering of Israel, and the temple building program characteristic of the Church would have had no beginning. The existence of these temples in the United States, in Canada, in Europe, and on the islands of the sea is a solemn testimony of the sincerity, the conviction, and the positive faith of the Latter-day Saints.

I believe in the prophets, modern and ancient. We have listened to their words during this conference. May we remember them and may we abide in the holy commandments that came from God to them, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Alma Sonne has just spoken to us. We shall now hear from Elder Franklin D. Richards, Assistant to the Twelve. He will be followed by Elder Eldred G. Smith, Patriarch to the Church.

Elder Franklin D. Richards

Assistant to the Council of the Twelve

My dear brothers and sisters, I am grateful for the blessings of this day. I am thankful for my knowledge and testimony that God lives and that through the atoning sacrifice of our Lord and Savior Jesus Christ we may enjoy eternal life as we are obedient to the laws and ordinances of the gospel. We are blessed to be living in this dispensation when the gospel, the Church, and the power to act in the name of God have been restored through the instrumentality of the Prophet Joseph Smith, one of the greatest prophets of all time. Likewise we are blessed to be led and guided today by another great Prophet, our beloved President David O. McKay. May the Lord bless and sustain him.

"Sacrifice brings forth the blessings of heaven"

William W. Phelps, an early convert to the Church and gifted hymn writer, wrote the inspiring hymn "Praise to the Man," a magnificent tribute to the Prophet Joseph Smith. This beautiful hymn not only incorporates the elements of rejoicing and prophecy but also contains choice bits of basic doctrine as well, as is evidenced by the statement: "Sacrifice

brings forth the blessings of heaven."

About this time the Saints were experiencing many blessings resulting from their manifold sacrifices. The Prophet, in delivering a lecture on faith, impressed this truth when he said:

". . . that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; . . . It was through this sacrifice, and this only, that God has ordained that man should enjoy eternal life. . . ." ("Lectures on Faith" 6:7.)

A fundamental principle; with illustrations

Yes, the law of sacrifice is a fundamental doctrine of the gospel of Jesus Christ and contributes to the building of faith, love, and many other virtues.

In this connection it is interesting to note that Webster's dictionary defines sacrifice as "a surrender of some desirable thing for a higher object."

This is undoubtedly true, but it might be observed that the higher object is not always discernible at the time of the surrender or sacrifice.

However, to fully realize the importance of the law of sacrifice, it is necessary to consider the purpose of life. This earth life has been provided that each of us might be proved to see if we will do all things that the Lord commands us to do.

While the Lord has given us a clear plan to follow, we must recognize that evil influences exist and provide temptations and obstacles for us to overcome.

For, as Lehi said to his son Jacob: "For it must needs be, that there is an opposition in all things. If not so, . . . righteousness could not be brought to pass. . . ." (2 Ne. 2:11.)

Inasmuch, then, as this earth life is a proving ground, it provides choices for us, and frequently the decisions we have to make are not easy. Many of our decisions require sacrifices, and sacrifices involve giving up something —something that appears important and desirable.

In considering our free agency and the opposition that exists in all things, we must never forget that God always functions within eternal laws.

The Lord has said, "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.) "And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:21.)

Hence it becomes evident that many great blessings are predicated upon obedience to the eternal law of sacrifice.

The Savior said, "Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again." (D&C 103:27.)

Thus the supreme sacrifice of one's life is rewarded by that person finding his life again, "even life eternal." (D&C 98:13.)

You and I may never be asked to lay down our lives for the gospel's sake, but obedience to the law of sacrifice in a lesser way is also rewarding. The history of the Church of Jesus Christ in each era is replete with experiences of every kind and description that men are prone to call sacrifices. The Saints more frequently have described these experiences as opportunities and blessings rather than sacrifices.

On one occasion a rich young ruler came to the Savior and asked what he should do to be saved. Jesus enumerated several things, including honoring his parents, chastity, and honesty. He replied that he had done all of these things from his youth. Then Jesus told him to go and sell all that he had, give it to the poor, and follow him. But the young man thought more of his riches than the kingdom and refused to make this sacrifice, which could have turned out to be a great blessing—even eternal life.

On another occasion one of Jesus' disciples said that he wanted to follow him but asked, "Lord, suffer me first to go and bury my father.

"But Jesus said unto him, Follow me; and let the dead bury their dead." (Matt. 8:21-22.)

As the Savior was calling the fisherman Simon, also called Peter, and other disciples, he said, "Fear not; for henceforth thou shalt catch men.

"And when they had brought their

ships to land, they forsook all, and followed him." (Luke 5:10-11.)

Peter and the other disciples were willing to accept and comply with the law of sacrifice. The rich young ruler was not.

According to Webster's dictionary definition, Peter and the other disciples were willing to surrender a desirable condition for a higher object; the rich young ruler was not. Peter and the other disciples received the blessings.

Jesus' life was the perfect example of dedication and sacrifice. He had no silver or gold to give, but he gave faith to his disciples, health to the sick, and hope to the discouraged. His life was in every respect a sacrifice for all.

Joseph Smith's life was another great example of dedication and sacrifice. While in Liberty Jail the word of the Lord came to him: ". . . if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; . . . know thou, my son, that all these things shall give thee experience, and shall be for thy good." (D&C 122:7.)

Here the Prophet was specifically told that these tribulations and sacrifices would be for his good and blessing, and undoubtedly the Liberty Jail experience was preparing him for coming events. In the end he and his brother Hyrum were called upon to be martyrs for the kingdom of God—another great story of sacrifice and blessing.

The words of the Master are certainly applicable in the case of Joseph and Hyrum: "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.)

The building of the Church, from the time of the Prophet Joseph Smith to the present, has required constant sacrifices on the part of the Saints.

As we study the history of the Church we find peculiar situations and obstacles in each era. I am certain that those that lived in these various periods each felt that the problems of his time were most acute and required great sacrifices.

Undoubtedly the problems of establishing the Church and the persecutions incident thereto were severe. Likewise the difficulties of the migration to and settlement of the West required great faith and sacrifices. The period preceding and following the Manifesto was most difficult. And so each period had its own peculiar tests; and as they were successfully met, a broad and solid foundation was laid for us to build upon.

The Savior instructed us to seek first the kingdom of God; and to do this, we must put the Church first in our lives, even though it requires self-denial and sacrifice.

We are living in a new era, a period of constant changes, a time of unprecedented growth and development—the age of the jet airplane, the computer, and the communications satellite.

Our problems are those incident to great and rapid growth and change. Far-reaching challenges are requiring the sacrifice of the Saints' time, talents, and means, possibly as great as ever before.

Today, some are sacrificing friends, family, and positions when they join the Church, as some did in the early history of the Church.

Today many are sacrificing for missionary work, either in supporting missionaries or by going on missions themselves, as many have throughout the history of the Church.

Today we have a full Church program; and whether we are called upon to be a Sunday School teacher, a bishop, an usher, to pass the sacrament, to be a missionary, to work on a welfare project, to do genealogical work, to consult on data processing problems, or any other Church assignment, or whether we are called upon to make contributions of our means, we should recognize that "whatever [we] do according to the will of the Lord is the Lord's business." (D&C 64:29.)

Sacrifices are opportunities

Sacrifices today are in reality opportunities, the same as they have always been. With reference to sacrifices incurred in building the kingdom of God, the Savior promised, ". . . There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

"Who shall not receive manifold

more in this present time, and in the world to come life everlasting." (Luke 18:29-30.)

How true this is!

Each of us has his duties to perform, and to perform them faithfully should be our constant aim, even though self-denial is required.

Let us all appreciate that today as of old: "Sacrifice brings forth the blessings of heaven."

May we each put the Church first in our lives and more fully understand and appreciate the eternal law of sacrifice. May sacrifice become a part of our daily lives, that we and our families may enjoy the blessings derived therefrom, I pray, in the name of Jesus Christ. Amen.

Elder Eldred G. Smith
Patriarch to the Church

We all remember well the Savior's explanation of the final judgment. He explained that to the righteous on his right hand he would say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:34-40.)

How to serve God

To serve God, then, is to serve our fellowmen.

How can we serve? Our ability to serve might well be increased through preparation.

In seeking education, one should seek to develop those talents that he has that would make him most serviceable to his fellowmen. Therefore, learn to do that which you enjoy doing, the thing you are happiest at doing. People like doing that which they do well.

Give only secondary thought to the monetary advantage of your chosen vocation. As you serve others, your joy in serving increases.

Einstein said: "It's high time that the ideal of success should be replaced by the ideal of service."

Lord Halifax said, "Service is the rent we pay for our own room on earth."

I like this slogan the Brigham Young University uses: "Enter to Learn—Go Forth to Serve."

Your vocation should be to help you *serve* more fully. If one's education omits the spiritual side of life, it is very unbalanced.

To know where we came from, why we are here, and where we are going is most vital of all our learning.

In the Church we learn by doing. Knowledge alone is of little value. For this reason the Lord has given opportunities to serve in his kingdom. Each member of the Church may have the opportunity to serve in one capacity or another.

Being a missionary is a wonderful way of serving. He who fulfills a mission with the idea uppermost in his mind to take the glorious message of the gospel to others, giving little thought to his own benefits, will have the greatest joy and happiness and success in his work.

President McKay has said, "Every member a missionary," which should give everyone an opportunity of serving in the kingdom of our Lord.

All the activities of the Church are acts of service. Priesthood is given to us that we might be of service to others. There is no such thing as priesthood

power that enables a man to elevate or benefit himself, except as he serves others. He cannot use priesthood for his own benefit. Priesthood is service.

Joseph Fielding Smith has said: "No man is independent. Put a man off by himself where he could communicate with none of his fellow beings or receive aid from them, and he would perish miserably. It is a mistake to draw within ourselves, as does a snail into its shell. No man has been given the Priesthood as an ornament only. He is expected to use it in behalf of the salvation of others." (Joseph Fielding Smith, *The Way to Perfection,* p. 218.)

Then we have the unselfish service rendered by mothers. There is no greater service than honorable motherhood, not just the biological service of motherhood, but the rearing of children and teaching them the ways of the Lord, teaching them what they should know and what they should do that they might live with him some day. To me, the greatest title of all is the title of "Mother." The Lord has said, ". . . he that is greatest among you shall be your servant." (Matt. 23:11.) What better way to describe motherhood!

Temples are built, first, that the living might receive the ordinances of sealing of families together for time and all eternity, that each may serve each other as a family unit; then, that we may take part in that grand and glorious work of service of vicarious work for the dead, of sealing families together for time and eternity.

President J. Reuben Clark, Jr., has reminded us, "In the service of the Lord, it is not where you serve but how." (*The Improvement Era,* June 1951, p. 412.)

The greatest of all the acts of service was that of Jesus Christ, our Savior, who suffered as he did and gave his life for us, for all mankind, that we might, through our faithfulness, receive immortality and eternal life; not to satisfy the will of Christ alone, but for the will of our Father which is in heaven, who has declared, ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Then we too must come to that degree of perfection of total service as he did, if we are to receive the great blessings promised of immortality and eternal life.

If service *is* the work of God, and if we are to become as he is and return to live with him in his kingdom, our work must be to serve others. There are many ways to serve. Every activity of the Church provides an opportunity to serve—priesthood, Relief Society, genealogy, the paying of tithes; all of the auxiliary organizations are mediums through which we may serve.

We can serve God by serving our fellowmen and by keeping his commandments. This is the gospel of Jesus Christ, and I wish to bear testimony that this gospel has been restored in these latter days by revelation to the Prophet Joseph Smith, and to us today through President David O. McKay, who is now the President and Prophet of God in this dispensation. I pray the blessings of the Lord on all, that we may learn to do his will and serve him by serving our fellowmen; I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Eldred G. Smith has just spoken to us. Before him, we heard from Elder Franklin D. Richards, Assistant to the Twelve.

Elder Marion G. Romney of the Council of the Twelve will be our concluding speaker.

Elder Marion G. Romney
Of the Council of the Twelve

My brothers and sisters, I have in mind speaking to you a few minutes this afternoon about a subject that I myself have learned about through some rather severe experiences since the last conference. Therefore, if I am to do this effectively, I must have the Spirit of the Lord. I have sought it. I ask you now to join with me in asking the Lord to bless us while I occupy your valuable time. The subject I have selected is "peace in this world." I have taken my text from the 59th Section of the Doctrine and Covenants:

The works of righteousness bring peace . . . and eternal life

". . . he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.)

This text promises two rewards: one in this world and another in the world to come. Reference to "the world to come" brings to mind an incident that occurred in a divorce action when I was practicing law some 35 years ago. As the court was about to render its decision, the plaintiff, a woman, requested and was granted a private conference. Nervously approaching the bench, she audibly whispered: "Your honor, I want a divorce for this world only, not for the world to come."

Unlike that judge, the Great Judge who spoke the words of our text has jurisdiction both in this world and the world to come; although the promised rewards in the two are interdependent, I propose in these remarks to deal principally with peace in *this* world.

Peace

First, let us agree upon the meaning of the word "peace." "Freedom from civil disturbance or war" is one dictionary definition. That this is not the "peace" promised, however, is evident from the fact that about the time the Lord spoke our text, he also said: ". . . the hour is not yet, but is nigh at hand, when peace [meaning freedom from civil disturbance or war] shall be taken from the earth, . . ." (D&C 1:35), and from the further fact that in 1894 and again in 1896, President Woodruff, then the Lord's mouthpiece on the earth, indicated that the time for such peace to be taken from the earth had then come. (*Discourses of Wilford Woodruff*, pp. 251-52.) Informed Latter-day Saints know that this earth will never again, during its telestial existence, be free from civil disturbance and war.

Nor does the "peace" of which we speak mean "harmony in personal relations," another dictionary definition. Jesus made this plain when he said:

"Think not that I am come to send peace on earth: I came not to send peace, but a sword.

"For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law." (Matt. 10:34-35.)

Jesus was, however, talking about the "peace" of which we speak when to his disciples he said:

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

He was also talking about such "peace" when, just before he offered his intercessory prayer, he concluded his instructions to his disciples with the words:

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." (John 16:33.)

From these scriptures it is apparent that the "peace" of our text is heaven-sent.

Among those who enjoy it, of course, it brings "harmony in personal relations." If men generally enjoyed it, it would banish civil disturbance and war. But in the absence of both mutual concord and civil peace, it may and does dwell in the hearts of many

people. The promise of it runs to each and every person who will qualify himself to receive it, regardless of the actions of those about him. ". . . he who doeth the works of righteousness shall," says the Lord—not *may* or *can,* but *shall*—"receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.)

The revelation from which our text is taken not only extends to the Saints the comforting promise of peace in this world; it also specifies some of the specific works of righteousness upon which the promise is conditioned. The circumstances under which the revelation was received, as well as its content, are interesting and instructive.

During the summer of 1831, "the mission to Western Missouri and the gathering of the Saints to that place was the most important subject which then engrossed the attention of the Church." (*Documentary History of the Church,* Vol. 1, p. 182.) Those are the words of the Prophet Joseph. Between the 19th of June and the middle of July the Prophet and his associates traveled from Kirtland, Ohio, to Independence, Missouri. The Prophet himself walked all the way from St. Louis to Independence, a distance of about 300 miles.

Between the time of their arrival and the 7th of August, when the revelation was given, the Colesville Branch arrived to join the few Saints who had preceded them. "W. W. Phelps preached to a western audience." (*DHC,* Vol. 1, p. 190.) Several other revelations were received. "The first log, for a house, as a foundation of Zion in Kaw township" was laid. (*DHC,* Vol. 1, p. 196.) The site for the temple was revealed and dedicated, and the first conference in Zion was held.

Interest and enthusiasm among the people ran high. The Saints, having but recently arrived on the scene, were all agog over the glorious predictions concerning latter-day Zion.

It was under these circumstances, with the Saints perhaps a little overanxiously anticipating Zion as it shall be in its perfection and without fully appreciating the works of righteousness required to bring about that perfection, that the Lord said to them:

". . . blessed, . . . are they who have come up unto this land with an eye single to my glory. . . .

"Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel; for . . .

". . . they shall . . . be crowned with blessings from above, yea, and with commandments not a few, and with revelations in their time—they that are faithful and diligent before me.

"Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.

"Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

"Thou shalt thank the Lord thy God in all things.

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (D&C 59:1, 3-9.)

Then, after giving detailed instructions concerning observance of the Sabbath day, the Lord concludes with this promise:

". . . learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.)

In this manner did the Lord relate the rewards to specific works and urged the Saints to learn for themselves that peace in this world comes as a reward for works of righteousness.

Peace in this world, being an inner feeling, is difficult to define. It may, therefore, perhaps be best understood through illustrations. You who are familiar with the Book of Mormon will recall the experiences of Enos, who, in the true spirit of repentance, sought forgiveness of sins with such persistent faith and prayer that "there came a voice unto [him,] saying: Enos,

thy sins are forgiven thee, and thou shalt be blessed." Whereupon Enos wrote:

". . . I . . . knew that God could not lie; wherefore, my guilt was swept away.

"And I said: Lord, how is it done?

"And he said unto me: Because of thy faith in Christ, . . . wherefore, go to, thy faith hath made thee whole." (Enos 6-8.)

Thereafter Enos besought the Lord to preserve a record, ". . . that it might be brought forth at some future day unto the Lamanites, . . .

". . . and he covenanted with me [wrote Enos] that he would bring them forth unto the Lamanites in his own due time.

"And I, Enos, knew it would be according to the covenant which he had made; wherefore my soul did rest." (Enos 13, 16-17.)

Contributing to the peace and rest that filled the soul of Enos was the accompanying assurance of eternal life in the world to come that accompanied it. This he thus expressed:

". . . I soon go to the place of my rest, which is with my Redeemer; for I know that in him I shall rest. And I rejoice in the day when my mortal shall put on immortality, and shall stand before him; then shall I see his face with pleasure, and he will say unto me: Come unto me, ye blessed, there is a place prepared for you in the mansions of my Father. Amen." (Enos 27.)

At times numerous persons have sought and obtained this feeling of peace at the same time. Recorded in the first chapters of Mosiah is a powerful message received by King Benjamin from an angel of the Lord and delivered by him to his subjects. The message concerned the atonement of Christ, by means of which men, through faith and repentance, may obtain forgiveness of sins, which forgiveness heals the spirit and thus brings peace to the soul. Having delivered the message, Benjamin "cast his eyes round about on the multitude, and behold they had fallen to the earth, for the fear of the Lord had come upon them.

". . . And they all cried aloud with one voice, saying: O have mercy, and apply the atoning blood of Christ that we may receive forgiveness of our sins, and our hearts may be purified; for we believe in Jesus Christ, the Son of God, . . .

"And it came to pass that after they had spoken these words the Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins, and having peace of conscience, because of the exceeding faith which they had in Jesus Christ. . . ." (Mosiah 4:1-3.)

Another dramatic example of a community experiencing peace in a world of tribulation concerns the people of Alma, who had covenanted with the Lord in the waters of Mormon and who were later brought into bondage by Amulon, who "put tasks upon them, and put taskmasters over them.

"And . . . so great were their afflictions that they began to cry mightily to God.

"And Amulon commanded them that they should stop their cries; and he put guards over them to watch them, that whosover should be found calling upon God should be put to death.

"And Alma and his people did not raise their voices to the Lord their God, but did pour out their hearts to him; . . .

"And it came to pass that the voice of the Lord came to them in their afflictions, saying: Lift up your heads and be of good comfort, for I know of the covenant which ye have made unto me; . . .

"And I will . . . ease the burdens which are put upon your shoulders, that even you cannot feel them upon your backs, . . . while you are in bondage; . . .

"And now it came to pass that the burdens which were laid upon Alma and his brethren were made light; yea, the Lord did strengthen them that they could bear up their burdens with ease, . . .

"And it came to pass that so great was their faith and their patience that the voice of the Lord came unto them again, saying: Be of good comfort, for on the morrow I will deliver you out of bondage." (Mosiah 24:9-16.)

These illustrations are but samples of the many to be found in the scriptures. But each of them, as do the others, evidences the truth of our text that peace in this world always comes after the receiver has done the works of righteousness. Enos, the subjects of King Benjamin, and the people of Alma had all demonstrated, by good works, their faith in Christ before the reward came. This is the way peace comes in this world. It can be obtained in no other way. The promised peace of our text emanates from Christ. He is the source of it. His spirit is the essence of it.

I bear you my witness that I know that you and I may enjoy the promised "peace in this world" and the assurance of "eternal life in the world to come" on the prescribed terms. Only those who experience such peace and assurance can appreciate how they come and the joy they bring. The thought of them, however, is associated in my mind with two scriptures. First, from the account Nephi gives of his experience on the mount with the Spirit of the Lord, who said to him:

". . . Knowest thou the meaning of the tree which thy father saw?

"And I answered him, . . . Yea, it is the love of God, which sheddeth itself abroad in the hearts of the children of men; wherefore, it is the most desirable above all things.

"And he spake unto me, saying: Yea, and the most joyous to the soul." (1 Ne. 11:21-23.)

Now, such joy and peace does not come from knowing about Deity; it comes from the knowledge implied by Jesus when, thanking his Father for the power to give eternal life to his followers, he said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

God bless you, my beloved brothers and sisters, that you may get your sights on coming to know God, the Eternal Father, and Jesus Christ whom he has sent: not just to talk about them, but a personal acquaintance with them. When you get such a knowledge, you will have "peace in this world." In the name of Jesus Christ. Amen.

President Hugh B. Brown

The impressive message to which we have just listened was given by Elder Marion G. Romney of the Council of the Twelve.

This evening at 7 o'clock, the General Priesthood meeting of the Church will be held in the Salt Lake Tabernacle. Members of the priesthood are invited to be present. This session will not be broadcast publicly.

In addition to the overflow meeting in the Assembly Hall, the proceedings of the Priesthood meeting this evening will be relayed by closed-circuit broadcast, originating in the Tabernacle, to members of the Aaronic and Melchizedek Priesthood assembled in approximately 600 separate locations in all parts of the United States and in Canada, and by way of closed-circuit television in eight buildings in Salt Lake City as well. It is estimated there will be approximately 10,000 holders of the priesthood on Temple Square, and 95,000 others gathered in other places coast to coast and in Canada.

The Sunday morning session will be broadcast by many radio and television stations in the west; and short-waved in English over Station WNYW to Europe, South America, Central America, Africa, and parts of Asia; and as President McKay announced earlier, for the first time a radio broadcast of the conference will be sent overseas via the "Lani Bird" satellite in orbit 22,000 miles above the Pacific Ocean. This historic broadcast will be heard in Hawaii at 7 o'clock tomorrow morning, just six-tenths of a second after our voices are uttered here in the Tabernacle.

For the first time, 20 radio stations will broadcast the translated Conference sessions of Sunday morning in major cities of Mexico and Central America, together with Spanish programming stations in this country, to a potential Latin American audience of three million people.

This morning's and tomorrow morning's sessions will be carried by direct wire from the Tabernacle over oceanic cables to a large number of Saints assembled in chapels throughout Great

Britain, Germany, Austria, and Denmark.

The CBS Radio Network Tabernacle Choir Broadcast tomorrow morning will be from 9:35 to 10:00 a.m. Those desiring to attend this broadcast must be in their seats no later than 9:15 a.m.

The singing for this session has been furnished by the LDS Student Association choir from the University of Utah, with Jay E. Welch conducting, and Roy M. Darley at the organ.

I am sure this great gathering in the Tabernacle and our radio and television audience would wish me to express for them our heartfelt appreciation for the excellent singing of this group of University students. We thank them, and their conductor, and the organist. It is a real pleasure to hear these young people who are willing to come and sing for us and provide for us an atmosphere in which we can truly worship.

The choir will now favor us with the hymn, "For All the Saints."

The benediction will then be offered by Elder Mark W. Smith, President of the West Covina Stake, after which this Conference will be adjourned until 7 o'clock this evening.

Singing: "For All the Saints."

Prayer: President Mark W. Smith, West Covina Stake.

Conference adjourned until 7:00 p.m.

GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church convened at 7:00 p.m., Saturday evening, April 8th, with President N. Eldon Tanner, Second Counselor in the First Presidency conducting the service.

The Men of the Tabernacle Choir furnished the choral music for this session.

President Tanner made the following introductory remarks:

President N. Eldon Tanner

Brethren: This is the General Priesthood session of the 137th Annual Conference of The Church of Jesus Christ of Latter-day Saints. It may be of interest to you to know that these services are being relayed by closed-circuit wires to members of the Church holding the priesthood gathered in the Assembly Hall and in approximately 600 other separate locations from coast to coast and in Canada. It is estimated that approximately 95,000 will be participating in this meeting by direct wire.

The singing in this session will be furnished by the men of the Tabernacle Choir, with Richard P. Condie as conductor, and Robert Cundick at the organ.

We shall begin the services by the chorus singing "Sweet Hour of Prayer." After the singing, Elder F. Edgar Johnson, president of the Yakima Stake, will offer the invocation.

Singing: "Sweet Hour of Prayer."

Prayer: President F. Edgar Johnson.

President N. Eldon Tanner

President McKay had hoped to be with us this evening, but has decided to rest in anticipation of being with us tomorrow; and he sends his love and greetings to all the priesthood assembled in these many places throughout the Church.

The men of the Tabernacle Choir will now favor us with "Pilgrim's Chorus," after which Robert McKay, son of President David O. McKay will read the President's message to us.

Singing: "Pilgrim's Chorus."

President N. Eldon Tanner

As I was sitting here I was thinking that prophets of old have had their sons deliver the message, and I was thinking also that a son who is delivering a message for the prophet of God must have some feelings. I think it

would be nice for Brother Robert McKay to say a few words to us before delivering this message.

Elder Robert R. McKay

My dear brethren: Now I know what President N. Eldon Tanner meant last Thursday morning when in the little room at the side just before the opening we were discussing the talks, and President McKay looked at me and said, "Well, Robert, what do you think?" And I said, "Whatever you think." I said, "I think I am prepared if you decide at the last minute not to deliver your message." President Tanner touched me on the shoulder and looked at the talk, and he said, "Well, at least you are better off with it than without it."

Brethren, I think there isn't a son among you here who would pass this opportunity in the presence of about 95,000 brethren to tell your father how much you loved him. The question comes to me frequently, as it does to my brothers, "How does it feel to be the son of a prophet?" How do you answer a question like that? You don't explain it; you live it.

As my father, he has my love and devotion, and I echo the thoughts of my brothers and sisters. As the President of the Church, and as a prophet of our Heavenly Father, he has my obedience as a member of the priesthood, and my sustaining vote.

I can say this, and act as a personal witness, because in all of my years of close association in the home, on the farm, in business, in the Church, there has never been shown to me one action nor one word, even while training a self-willed horse, which would throw any doubt in my mind that he should be and finally did become the representative and prophet of our Heavenly Father. I leave you that personal witness, and I will close that in the name of Jesus Christ. Amen.

(Elder Robert R. McKay then read the message prepared for the General Priesthood Meeting by President David O. McKay.)

President David O. McKay

(Read by his son Robert R. McKay)

Brethren of the priesthood, and esteemed fellow workers, my heart is full of gratitude tonight for the privilege of participating in this meeting with you. There is a concentration of power in these priesthood meetings that is inspiring. No one who attends can escape that influence, and the responsibility of giving a message to you is overwhelming. I, therefore, pray for your sympathy, your faith, and prayers that the message given may be divinely directed.

"Beloved associates"

It has always been my nature to enjoy the company of my associates. I love to be with my friends, and the older I grow the more intense becomes my appreciation of fellowship in the brotherhood of Christ, and I sense that tonight more deeply, more sincerely than ever before. As I feel of your spirit, I picture those of you who are gathered in the Assembly Hall, and in the 478 other meetings being held at this hour across the United States and in Canada. I have nothing but blessing in my heart for you. I like to call you my beloved associates and fellow workers, and that love is akin to the love we have for our families. If we can keep this unity, this confidence, nothing in the world can stop the progress of this work.

Comfort of close relationship with God

The greatest comfort in this life is the assurance of having a close relationship with God, and I believe in the statement that "the greatest battle of life is fought within the silent chambers of your own soul." It has been said that "consciousness of God is the highest achievement in human experience and is the supreme goal of human life. This is true religion. It is a mental, spiritual experience of the highest order." Many of you priesthood members know what that experience is. It is a good thing to sit down

and commune with yourself, to come to an understanding with yourself and decide in that silent moment what your duty is to your family, to your Church, to your country, and what you owe to your fellowmen.

Need for spirituality, meditation, communion

In view of the responsibilities facing this body of priesthood holders and leaders in the Church, especially during these uncertain and crucial times, I should like to emphasize the need for more spirituality, for more meditation and communion with our Father in heaven. I ask that you men of the priesthood—you stake presidents, you bishops, and other leaders in stakes and wards—see to it that a spirit of reverence is maintained in our homes and houses of worship.

Our houses of worship furnish a wonderful opportunity to commune with one's self and to commune with the Lord, especially during the sacrament period. Sunday is a day of worship, which we turn over to him. We may rest assured that he will be there in that house of worship to inspire us if we come in proper attunement to meet him.

We are not prepared to meet him if we bring thoughts regarding business affairs, and especially if we come knowing we have been disloyal to our wives and other members of our families, and bring feelings of hatred, enmity, and jealousy toward our fellowman. Most certainly no individual can hope to come into communion with the Father if that individual has such disloyalty or entertains any such feelings, as they are foreign to worship and are particularly out of tune with the partaking of the sacrament.

Value of meditation

I think we pay too little attention to the value of meditation, a principle of devotion. In our worship there are two elements: One is spiritual communion arising from our own meditation; the other, instruction from others, particularly from those who have authority to guide and instruct us. Of the two, the more profitable introspectively is meditation.

Meditation, spiritual language

Meditation is the language of the soul. It is defined as "a form of private devotion or spiritual exercise, consisting in deep, continued reflection on some religious theme." Meditation is a form of prayer. We can say prayers without having any spiritual response. We can say prayers as the unrighteous king in *Hamlet,* who said: "My words fly up, my thoughts remain below: Words without thoughts never to heaven go." (William Shakespeare, *Hamlet,* Act III, scene 3.)

The poet Robert Burns, contrasting the outward form of worship and the prayer of the soul, said:

"The Power, incens'd, the pageant will desert.
The pompous strain, the sacerdotal stole;
But haply, in some cottage far apart,
May hear, well-pleas'd, the language of the soul,
And in His Book of Life the inmates poor enroll."

(Robert Burns, "The Cotter's Saturday Night.")

Sacred door to the presence of the Lord

Meditation is one of the most secret, most sacred doors through which we pass into the presence of the Lord. Jesus set the example for us. As soon as he was baptized and received the Father's approval—"This is my beloved Son, in whom I am well pleased" (Matt. 3:17)—Jesus repaired to what is now known as the Mount of Temptation where, during forty days of fasting, he communed with himself and his Father and contemplated the responsibility of his own great mission. One result of this spiritual communion was such strength as enabled him to say to the tempter: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10.)

Before he gave the beautiful Sermon on the Mount, he was in solitude, in communion. He did the same thing after that busy Sabbath day, when he arose early in the morning after having

been the guest of Peter. Peter undoubtedly found the guest chamber empty, and when he and others sought Jesus, they found him alone. It was on that morning that they said: "All men seek for thee." (Mark 1:37.)

Again, after Jesus had fed the 5,000, he told the Twelve to dismiss the multitude. Then Jesus, the historian says, went to the mountain for solitude; and "when the evening was come, he was there alone." (Matt. 14:23.) Meditation! Prayer!

Meditation at the Lord's Supper

I believe the short period of administering the sacrament is one of the best opportunities we have for such meditation, and there should be nothing during that sacred period to distract our attention from the purpose of that ordinance.

One of the most impressive services I have ever attended was a group of over 800 people to whom the sacrament was administered, and during that administration not a sound could be heard except the ticking of the clock—800 souls, each of whom at least had the opportunity of communion with the Lord! There was no distraction, no music, no singing, no speaking. Each one had an opportunity to search himself introspectively, and to consider his worthiness or unworthiness to partake of the sacrament. His was the privilege of getting closer to his Father in heaven. That is ideal!

More reverence during meditation

I strongly urge that this sacred ordinance be surrounded with more reverence, with perfect order; that each one who comes to the house of God may meditate upon and silently and prayerfully express appreciation for God's goodness. It is up to you bishops to see to it that the sacrament is administered only by boys and young men who are worthy to attend to this sacred ordinance, and that it is done reverently with a full understanding of its significance to them and to the audience. Let the sacrament hour be one experience of the day in which the worshiper tries at least to realize within himself that it is possible for him to commune with his God.

Response to inspiration of the Almighty

Never forget that great events have happened in this Church because of such communion, and because of the responsiveness of the soul to the inspiration of the Almighty. I know it is real! You will find that when these most inspirational moments come to you, you are alone with yourself and your God. They come to you probably when you are facing a great trial, when a wall is across your pathway and it seems that you are facing an insurmountable obstacle, or when your heart is heavy because of some tragedy in your life. I repeat, the greatest comfort that can come to us in this life is to sense the realization of communion with God.

Great testimonies have come in those moments. It is just such an experience as that which came to my father in the north of Scotland when he prayed to God to remove from him a spirit of gloom and despondency that overwhelmed him. After a night of worry and restlessness, he arose at daylight and repaired to a cave on the shore of the North Sea. He had been there before in prayer. There, just as the rays of the morning light began to come over the sea, he poured out his soul to God, as a son would appeal to his father. The answer came: "Testify that Joseph Smith is a Prophet of God." The cause of his discouragement flashing upon his mind, he said aloud: "Lord, it is enough!"

Those who knew my father could testify as to his integrity and his honesty. A testimony of that kind has one hundred percent value.

These secret prayers, these conscientious moments in meditation, these yearnings of the soul to reach out to feel the presence of God—such is your privilege and mine!

Reverence, manifestation of spirituality

Inseparable from the acceptance of the existence of God is an attitude of reverence. The greatest manifestation of spirituality is reverence; indeed, reverence is spirituality. Reverence is profound respect mingled with love. It

is a "complex emotion made up of mingled feelings of the soul." Carlyle says it is "the highest of human feelings." If reverence is the highest, then irreverence is the lowest state in which a man can live in the world. Be that as it may, it is nevertheless true that an irreverent man has a crudeness about him that is repellent. He is cynical, often sneering, and always iconoclastic.

Reverence embraces regard, deference, honor, and esteem. Without some degree of it, therefore, there would be no courtesy, no gentility, no consideration of others' feelings or of others' rights. Reverence is the fundamental virtue in religion. It is one of the signs of strength; irreverence, one of the surest indications of weakness. "No man will rise high," says one man, "who jeers at sacred things. The fine loyalties of life must be reverenced or they will be foresworn in the day of trial."

Your attitude toward the Infinite Presence

Churches are dedicated and set apart as houses of worship. This means that all who enter do so, or at least pretend to do so, with an intent to get nearer the presence of the Lord than they can on the street or amidst the worries of a workaday life. In other words, we go to the Lord's house to meet him and to commune with him in spirit. Such a meeting place, then, should first of all be fitting and appropriate in all respects, whether God is considered as the invited guest, or the worshipers as his guests.

Whether the place of meeting is a humble chapel, or a "poem in architecture" built of white marble and inlaid with precious stones, makes little or no difference in our approach and attitude toward the Infinite Presence. To know that God is there should be sufficient to impel us to conduct ourselves orderly, reverently. Presiding authorities in stake, ward, and quorum meetings, and especially teachers in classes, should make a special effort to maintain better order and more reverence during the hours of worship and study. Less talking behind the pulpit will have a salutary effect upon those who face it. By example and precept, children should be impressed with the inappropriateness of confusion and disorder in a worshiping congregation. They should be impressed in childhood, and have it emphasized in youth, that it is disrespectful to talk or even to whisper during a sermon, and that it is the height of rudeness, except in an emergency, to leave a worshiping assembly before dismissal.

The language of reverence

Reverence for God's name should be dominant in every home. Profanity should never be expressed in a home in this Church. It is wrong; it is irreverent to take God's name in vain. There is no provocation that will justify it. Let us apply that quality and that virtue of reverence at all times.

If there were more reverence in human hearts, there would be less room for sin and sorrow, and there would be increased capacity for joy and gladness. To make more cherished, more adaptable, more attractive this gem among brilliant virtues is a project worthy of the most united and prayerful efforts of every parent, every officer, and every member of the Church.

My testimony

My soul is stirred with deep emotions when I think of what the gospel has done for this people, and what it will yet do if we will but keep in tune with his Spirit and commandments. I love the gospel and believe in it with all my soul; I know it is the power of God unto salvation. I bear witness that the gospel of Jesus Christ was revealed in its completeness to the Prophet Joseph Smith, and I pray that our young people, and all people everywhere, will be led to know of its truth.

God bless you men of the priesthood, you teachers of youth, you parents, and all good people everywhere. May the ecclesiastical groups of the Church be blessed with the spirit of unity and harmony. May there be banished from their hearts the spirit of enmity, backbiting, and evil speaking, and may they keep in their hearts the truth expressed by Jesus when he said, ". . . if ye are

not one ye are not mine." (D&C 38:27.)

Live for the companionship of the Holy Spirit

I pray we may have the strength so to live that we may merit divine guidance and inspiration; that through worship, meditation, communion, and reverence we may sense the reality of being able to have a close relationship with our Father in heaven. I bear you my testimony that it is real; that we can commune with our Heavenly Father. And if we so live to be worthy of the companionship of the Holy Spirit, he will guide us unto all truth; he will show us things to come; he will bring all things to our remembrance; he will testify of the divinity of the Lord Jesus Christ and restoration of the gospel. God bless you all for your faith and loyalty, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Paul H. Dunn of the First Council of Seventy will now speak to us.

Elder Paul H. Dunn

Of the First Council of the Seventy

President McKay; my brethren: This is indeed an honor. My soul with yours has been lifted by this stirring message from our President, and I have felt the Spirit of the Lord here. I think, President McKay, it was most fitting that your son Robert had this opportunity to bear his own witness, for I sensed in this great congregation, and I know it carried throughout the Church, a feeling that here was a living testimony of a father-son relationship which in reality is the best of all examples. My soul has been truly fed this night as I have heard your stirring message, and listened to the testimony of your good son.

This is always a solemn occasion, brethren, and it is wonderful to see so many assembled. To those who are not directly involved with us here in person, as usual the Tabernacle is overflowing. It is an honor tonight to be in your presence.

Parental leadership

Earlier in the conference, President McKay, as you will recall, stirred our souls with his profound message concerning our young people, and it caused me to do a great deal of thinking, some soul-searching in my own life; and as I went home last Thursday with his thoughts on my mind I reread a letter that had appeared in the *Deseret News* just a few nights before. I thought it was significant, as it applies to father-son relationships. May I just share a part of it with you. This is a young navy man writing to an advice column in the paper. He says: "Before I came into the service, I felt I knew just about everything. I was sure my parents no longer needed me, and all that I could think of was the day that I could be on my own. The first time I realized how much my parents cared for me was the day they took me to the train station to see me off. When my father said good-bye to me, he broke down and cried. I have never seen my father cry before, and I shall never forget it as long as I live. I have had a lot of time to think. I never told my father that I loved him. I gave both my parents a hard time when they tried to guide me for my own good. Now I write home every chance I get, and I am trying to make up for the heartaches I must have caused them, and for my failure to be a better son. When my next leave comes up, I am going straight home and really get acquainted with my wonderful parents. I have written this letter in hopes that other thoughtless teen-agers will wake up before it is too late. Thanks for letting me get this off my chest."

Contrast that, if you will, with an experience I had just a few weeks ago as I came through the Los Angeles terminal on my way to Salt Lake City. While waiting for my flight, I was approached

by a former acquaintance in Southern California, and as we exchanged greetings as you do on such occasions, he hurried to tell me that he was down seeing his boy off. His son was entering the army. When he learned that I was to be on the same plane, he said, "Paul, would you be kind enough to sit with my son as far as Salt Lake?" I told him that I would be more than pleased to do so.

So it was, and I got reacquainted with the young man, who had matured considerably since we had last met. As we sat together we talked about the little things that mean a great deal to young people, and he commenced to tell his story of what his mom and dad had meant to him, and what a great influence his home life had had on him.

He said, "You know, Brother Dunn, going back to Fort Dix doesn't really worry me. I know I will be lonesome, and I will be homesick, but what my folks have taught me will see me through." He said, "You will never know what a thrill it was to have had my own father place his hands upon my head and give me a father's blessing. I believe I will be able to withstand all the temptation in the world," he concluded.

While we can rejoice with the first young man upon his finally catching the vision and realizing the efforts of well-meaning parents, I think we also realize that many like him who have received the advantages of close relationship with their parents are never fortunate enough to make his discovery. How much more desirable in our understanding of the gospel, that our children receive early and constantly through their growing years the added strength, security, comfort, and closeness of our love and concern. Let's look for just a moment at some of the ingredients we could build into our lives that more nearly bring the desired results.

Father's divine authority in home

When a young couple is married by one of the Lord's appointed leaders, a new Church unit is officially organized. The man becomes the leader of this new and basic unit of the Church. Just as a new bishop is given divine authority to preside over a ward, so is the new husband given divine authority to preside over his home and family. A bishop is given the responsibilities of presiding over meetings, of directing the affairs of all the ward auxiliaries, and of watching over the spiritual and physical welfare of all ward members.

The husband is given similar responsibilities within his family. It is his calling, among other things, to preside over the family, to look after their spiritual, moral, and physical well-being, to conduct family home evenings, to hold family prayers. Like the bishop, the father's priesthood aids him in this great calling, and it gives him wisdom and inspiration that he is entitled to receive from heaven.

Unlike the bishop, who will some day be released from his responsibility, the husband, and later the father, is never released. His position is an eternal one, and it cannot and should not be delegated to another. I say "should not," because in some cases this great assignment is lost by default. This is contrary to the Lord's will. President Joseph F. Smith said on one occasion: "This patriarchal order has its divine spirit and purpose, and those who disregard it under one pretext or another are out of harmony with the spirit of God's laws as they are ordained for recognition in the home. It is not merely a question of who is perhaps the best qualified. Neither is it wholly a question of who is living the most worthy life. It is a question largely of law and order. . . ." (Quoted in John A. Widtsoe, *Priesthood and Church Government,* page 83.)

Blessing for family through priesthood

To this Elder John A. Widtsoe added: "In the Church no adjustment can be made. The Priesthood always presides and must, for the sake of order. The women of a congregation [and I must add family]—many of them—may be wiser, far greater in mental powers, even greater in natural power of leadership than the men who preside over them. That signifies

nothing. The priesthood is not bestowed on the basis of mental power but is given to good men and they exercise it by right of divine gift, called upon by the leaders of the Church. Woman has her gift of equal magnitude, and that is bestowed on the simple and weak as well as upon those who are great and strong." (*Ibid.*, page 90.)

The husband and father is the one the Lord has appointed as the leader of his family. For him to allow his presiding right to fall upon his wife's shoulders is no more in accord with the Lord's government than for a bishop to allow someone else to preside over his ward.

Thus we see, brethren, that as priesthood holders we have the right and obligation to direct our families. Those of us who are already husbands and fathers have the opportunity to exercise that right. Others who are younger will someday have the same opportunity. We must be aware, however, that like all great rights this one of leadership over the home is coupled with great responsibilities, and it is only by fulfilling these responsibilities that we as husbands and fathers can lead by love and understanding rather than by force or dictatorship.

Certainly a bishop who carries out his responsibilities brings great blessings to the ward over which he presides. Fathers should also bring such blessings to the members of their families. It occurs to me that there are four definite ways, among many, by which a husband can bless his particular family.

First, the father can be a blessing to his family by the way he lives, by his attitude, and by his example. Family life, as we all know, often gets disrupted. It is amazing what can happen in a home because of a lost shoe, a telephone conversation that lasts too long, or an ungranted request for the family car. Yes, families do face crises from time to time. The question we must ask is: What is our role as the family leader in these situations—how can our attitudes set the pace for other family members?

One father reports that each night when he returns home from work he pauses just before entering the front door and offers a prayer something like this: "Heavenly Father, may my presence in this home bring faith and a cheerful good evening to those that I love. May my homecoming strengthen my family and bring us closer together. Keep my voice even, calm, that I may build confidence and respect of me as their father, husband, and friend."

This man realized his role and also his responsibility. Being a blessing to our families by attitude and example is not always easy. Certainly part of our prayers should be for strength in this vital area.

Respect for wife and mother

One of the best ways to teach your sons respect for womanhood and its associated virtues is to respect your wife and their mother. One teen-age son reported to a teacher that his highest standard while dating was the way he had observed his dad always treating his mother—by example, which is the best and the greatest lesson. He had learned that womanhood was worthy of his greatest respect.

Let your children know of the love that you have for your wife. Just the other day one of my daughters was a little bit upset at her mother. She came to me to point out what she thought were some of her mother's shortcomings. I listened to her for a moment and then I broke in, and I said, "Now just a minute. I suppose you know whom you are talking about. Remember, your mother is my sweetheart, and I have chosen her to be my partner forever." Needless to say, the criticism stopped rather abruptly. Now, in relation to our children: The best way to set an example is to do the things that should be done. I read recently a modern parable called "The Prodigal Father." In this parable a father admits the fact that somehow other things became more important to him than his son—his work, the country club, and various other activities. When he realized the errors, he returned to the son, but the son did not want him back; it was too late.

It is a busy life we lead. One father

said he would like to spend more time with his family, but he would have to be released from other duties first. Such a father should ask himself, "When was I released as a father?" Let's not wait until it is too late, brethren; let's be a blessing to our children by spending some quality time with them now.

Father, teacher of gospel principles

Second, a father can be a blessing to the family by teaching his children gospel principles. Parents, by their very nature and the responsibility given to them by the Lord, are teachers. Today, for example, one of the great challenges facing all parents is to teach their children how to live a well-balanced, spiritual life in a materialistic world.

One of our leading authorities stated recently that whereas in the past there were only two institutions outside the family that influenced our children, the school and the church, now there is a third one—advertising. We have heard a great deal about this in our conference. Advertisers would lead our young people to believe that nothing we desire should be withheld from us. A priesthood father has a real responsibility to teach his sons and daughters the true nature of things and their proper value.

Let me share a brief experience of a priesthood father, my own. When I was about two years old, my family moved to the southern states, and there I spent the early part of my life. This was during the depression, and things were hard; but, fortunately for us, the Dunn family had it reasonably easy. My father was well-paid for his labor. I remember, as a young, aspiring athlete, wanting to approach Dad on one occasion for a new ball glove; and being the child psychologist that I was, I knew that timing was everything. I plotted and schemed for the right moment to approach him, and it finally came.

I heard him come into the driveway and slam the car door and enter the house quickly. He entered the house whistling. That was always a good sign. My mother unknowingly had helped me to set the stage by fixing one of his favorite meals.

After dinner was over he had occupied his usual rocking chair and picked up the paper. I let him get through the heavy part, knowing that that was not a good time to interrupt, and then I tiptoed in at the appropriate moment. I had an old worn-out mitt that wouldn't see me through another game, and I thought certainly he would understand my needs and would give the money without question. Well, I held the glove behind me, and as I stood looking at my father, I said, "Dad, how are you feeling?"

He assured me he was in good shape.

I said, "You have always taught your boys that whenever you do a thing in this life, you ought to do it right. Is that correct?"

He said, "That's right. I am glad you know it."

I said, "You have always taught us that when you do a job, you need the best equipment. Is that right?"

"That's right. I am glad that got through."

And then I said, "Whenever your boys perform, you have taught us to give it the best we had. Is that right?"

He said, "That is exactly right."

"All right," I said, "That is the reason I am here, sir. I want to show you something," and I brought the glove out.

He said, "Good heavens, what is it?"

I said, "It is a ball glove, and I need a new one. It will only cost $7.50 and I need the money right now. I have a big game Friday night and I am to pitch. If you will give me the money I'll be on my way and we'll both be happy."

He reached in his pocket and took out his pencil and his little notebook, and then I knew I had lost the battle. He went to work figuring. The going rate at that time for a boy my age was, I think, something like ten cents an hour. He said, "Why, Paul, that will only cost you seventy-five hours of labor." And I thought, how can a man be that cruel?

And so we went to work figuring out projects, and sure enough some four or five weeks later when I turned in my

work slips, I was handed the $7.50 that I had earned. I remember going down to select that ball glove and as I put it on my hand, I patted the pocket for just the right fit. I bought a ten-cent can of linseed oil in order to put it in proper shape.

I learned a great lesson that day. Of all the gloves I had ever owned, that glove was never left in the rain or for someone else to care for. I was a proud young man, but more specifically, young priesthood bearers, I began to see the point of a "welfare" dad and the principles he taught. The time has now come when my father isn't with me anymore, but the principles he taught remain, and I will always be able, I think, to stand and look the world in the eye because a dad cared.

Father's blessings on special occasions

I think the third point, brethren, or way that a father can bring blessings to his family is by using his priesthood to bless in times of need. When I say in times of need, I do not mean just in times of illness.

One father told me just the other day that before each of his children enters school for the year, he calls them into his study where they have a personal talk about the coming year and their particular role in it. In concluding the discussion, the father asks each child if he or she would like a special blessing concerning the important time that lies ahead. Each child has readily agreed to such a blessing, and the father remarks that on few occasions is the Lord's Spirit ever more evident.

You will note that this father asked the children if they wanted a blessing. This is in order, as it should be. The father knows of the importance of such blessings, whereas the child has yet to learn. It is through receiving the blessings that the child comes to know of their importance.

One father's son was going to leave for the army the next day. The father noticed all the preceding day that his son had something he seemed to want to say, but somehow he couldn't muster the courage to say it. Finally, in the evening the son spoke, "Dad, I don't know how to say this, but I would sure like a blessing."

The father was, of course, thrilled, as you would be, but it is too bad that the son felt so hesitant in making the request. Let's make it easy for our families to ask for blessings by giving them regularly in times of need—such times as when children are leaving for summer camp, when they take important tests, when they give talks, when they leave for college, when they leave for missions or for the service, when they embark in marriage—all times when a priesthood and father's blessing could be a comforting and strengthening influence.

Brethren, I challenge each of us this night to do several things as we go from this meeting. (1) Assume the responsibility of leadership in our homes. (2) Bring blessings to our homes by honoring our wives, by being courteous and kind. Spend quality time with our children. By quality time, I mean time when we are with our children in body, mind, and spirit. Just being home is not enough. (3) Let us take every opportunity to teach our children correct principles as we assume our rightful roles as teachers in the home. Finally, (4) let us make priesthood blessings more a part of the family experience.

May I just conclude with one final thought. Just the other day another father told me of a great experience. He said he was sitting in his living room, visiting with his family late Sunday afternoon, when his little eight-year-old son asked him this question, "Daddy, are you going to sacrament meeting tonight?" The father replied, "Yes, son." The son then asked, "Why?"

And while the father contemplated what profound answer he might give to the question, the little seven-year-old sister who was sitting also at the father's knee said very quickly and simply, "Because he is a priesthood man, that's why." The father could not have been more proud.

And may I say tonight, brethren, that more important than being a Princeton man, a Yale man, a Harvard man, or any other kind of man, is the

honor of being a "priesthood man." That is the great lesson I have learned tonight again as I have listened to the testimony of President McKay, who has exemplified these very principles in deed.

May we be the priesthood bearers we have been called to be is my humble prayer, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder A. Theodore Tuttle of the First Council of Seventy will be our next speaker.

Elder A. Theodore Tuttle

Of the First Council of the Seventy

Many times, brethren, I have rushed to this session of conference to sit where you sit. Many times I have listened with great care to the instructions that were given in the priesthood meeting. I wonder if you realize, now that I am here, how much I need your faith and prayers and the Spirit of the Lord in order to say something that will be helpful and beneficial.

This is a glorious sight to see fathers and sons sitting in priesthood meeting together. There isn't any better place to be than in priesthood meeting tonight.

To begin with, I want to testify that President McKay is a prophet. To sit here and be instructed by a prophet in this day is the greatest privilege that you and I could have.

How to reduce juvenile delinquency

I am pleased to receive an assignment to speak about a matter of particular interest to me—how to prevent juvenile delinquency. I want to share some experiences and illustrations—building blocks—and you fit them where they belong.

I want to begin with an experience that may at first seem extraneous to this subject. To me it seems to be most fundamental. The other evening Sister Tuttle and I visited a great man who has not been able to attend this conference, Elder Harold B. Lee. As we were taking our leave, I casually mentioned that I surely did love my wife. Whereupon he said, "Continue to tell her; tell her often. If you have a happy wife, you will have a contented family."

Generous manifestations of affection

I remembered President McKay's counsel about this, too. In his usual effective way he made his point by telling a story about two Scotsmen. One of the men had lost his wife. His friend, trying to console him, said, "She was a good wife." To which the bereaved husband replied, "Aye, and that she was; and I came near telling her so a time or two." Brethren, don't be "Scotch" with the expression of your love for your wife. It is such a little thing, but it takes thought, and it takes effort on our part to tell our wives that we love them. It is the mother who sets the tone in the home and the spirit of the family. If she is edgy, insecure, frustrated, we ought to look to ourselves, brethren, to let her know that she is loved. If she is calm, secure, and loved, she sets this mood in the home.

I don't know who wrote this, but I would like to share with you a little clipping that was in my book:

" 'You are a great little wife, and I don't know what I would do without you.' As he spoke he put his arms around her and kissed her and told her he loved her. And she forgot all the care in that moment. And forgetting it all she sang as she washed the dishes, and she sang as she made the beds. And the song was heard next door. And the woman there caught the refrain and sang also, and two homes were happier because he had told her that sweet old story, the story of the love of a husband for a wife. As she sang, the butcher boy who delivered an order heard it and he went out whistling on his way. And the world heard the

whistle. So because he kissed her and praised her and told her he loved her, the song came and the influence went out and out."

Help the working mother

I would like to say a word about working mothers, brethren. I know I am not talking to working mothers. But I am talking to some fathers whose children have working mothers. You are the ones who cause, or at least permit, mothers to work. Brethren, before you count the profit of such an endeavor, count the *cost*. In our affluent society many of us cannot distinguish between luxuries and necessities. Too often mothers work to pay for luxuries that are not worth the cost.

Evidence of mother's love

Of our seven children, one little boy is not yet in school. On one of those infrequent days home, I heard the front door open and the little five-year-old called, "Mommy." In one of the other rooms, my wife answered, "Yoo hoo, here I am." The door closed and he toddled back out to the sandpile. I thought about that. He did not need to talk to her. He did not want anything. He was just checking in. And I have thought of this since, brethren; what if she had not been there?

How plaintive that cry for mothers who work. And I am not talking about widows or women who because of *necessity* must become a breadwinner, and I am not talking about women who have no children in the home at this particular time. Brethren, before you count the profit, count the cost of a working mother. Stable, secure, well-balanced individuals are not accidental. They are the result of prayerful, concentrated attention to parental responsibilities.

What being a father includes:

Now I would like to say a word about the relationship between fathers and sons. Sons' problems are just like those of adults: they are afraid they won't be noticed, loved, or wanted. Have you ever had any boys about nine years old who sometimes would rather be paddled than ignored? Fathers, how do you get close to sons? Let's face it, brethren, some of us have not learned how to be good fathers. We are selfish. We have not matured in the ability to give of ourselves. Some are able to give their children money and some influence.

We need to understand the true meaning of fatherhood, which is more than just the biological function. We need to learn to give of ourselves. We need to learn to give our time to our sons. I suppose there isn't a more precious commodity for any of us to give than to give time to our sons and daughters. It isn't as easy as it used to be when a father and son worked together on a farm, or where a son became an apprentice to his father and learned his trade working at his side in a shop. Now we have to *make* opportunities to be physically present together.

I have a friend who is the father of a 13-year-old son and four daughters. He said that he had devised a "work project" on which he and his son were working one Saturday. They were talking about this and that and finally the conversation lagged a little bit and his son said, "Dad . . . Dad, how old do you have to be to get a testimony?" "Well," my friend said, "that is when the work stopped and we sat down and had a man-to-man chat." And he added, "We decided then and there that we would continue these chats, and that we would be away from the girls, alone, to talk about things that really mattered."

Fathers, sons, make occasions to be together

Brethren, I think we are going to have to *make* occasions to be together. Teachers do not replace fathers; neither do Scoutmasters. They are very helpful and vital, because we do not live alone, but they do not replace fathers. I know you love your sons, and your sons think you do, but when did you last demonstrate your concern and interest? When did you last go and shoot baskets, or play catch with your son? Are your homes getting so nice

that you can't play marbles on the front-room rug? When did you last help your son with his lessons? When did you attend a basketball game or some other sport in which he played? Do you know what position he plays, father? Have you talked about how he might improve his game?

How many of you can name the school classes your daughter takes—not in order—just any old way? When did you last demonstrate your love and your concern for your children? When did you last have a scuffle with your boy? Have you ever noticed that there are times when nothing else will do but to "take on" your tribe and "lick 'em"—or vice versa! If they are too big, then you divide them up. If they are in that stage, the least you can do is referee. And then have you noticed that night after family prayers, as they file by to kiss their mother and shake hands with their father, that the boys linger a little and say, "Dad, that was fun. You're a great guy. When can we do this again?"

Brethren, this takes time. You have to change clothes. You have to be home. You have to be thinking about your boys. You can't be thinking about some pastime where you go out alone, or play with *your* friends. This is overcoming selfishness. It's being a father—truly being a father—with great concern about your sons.

You have heard the story of the father who was playing in the backyard, with his children piled high on his back. His neighbor observed, "You're going to have an aching back tomorrow, brother." To which he replied, "No doubt, but better an aching back tomorrow, than an aching heart in the future."

Who is going to teach your son the facts of life? How are you going to do it, brethren? I know a father who deliberately set up a teaching experience with his son. He planned a horseback ride into the mountains. The father came home as early as he could get away that day. The son had the horses saddled and loaded with mother's lunch and the sleeping bags. They rode up the canyon as far as they could that night. They tethered the horses by a spring, ate their meal, and climbed into their sleeping bags early. This gave them time to lie there and look at the stars and talk.

That was the night this father found out more about his son than he had known before. That was the night his son learned more from his father than he had known before. The father talked with his son about these feelings inside the human breast and why they were there, and told him that they were good and that the Lord put them there for a sacred and holy purpose, and that they were not to be experimented with. They had a good talk that night. The son remembers those lessons. The father remembers them, too. Demonstrate your love, father, by telling your son these things about himself.

We have always tried to live on a little farm. We have just a few acres, as much as my other income will support. We have had animals and fowl to try to help teach the lessons of life to the children. And it has been of great benefit.

I would like to share with you part of a letter received recently from our oldest daughter, which indicates the value of this kind of life:

"As I think back on some of the choice moments we have had together, I realize how they have helped me to understand our special relationship. I remember in Pleasant Grove when I woke up as you were going out to be with Ginger [that's our mare] while she was having her colt. You explained a few of my simple questions about life's processes, and we marveled as the newborn colt stood up so soon. . . . Then in my more mature years you were near to comfort in times of heartbreak and seemed to understand so readily my boyfriend problems. Your shoulder was always ready for my tears."

We have been blessed with seven children. Early in their lives they said, "Daddy, tell us a story." I agreed to, but I set up some conditions. I said, "Children, I will do that, if you will first put on your pajamas, hang up your clothes, clean off the shelves, vacuum the front room, sweep the sidewalk, etc. etc." (I don't suppose you

have ever done that.) It was impossible for them to do all that before they went to bed.

I am grateful for my sweet wife. She would say, "Ted, tell them a story now. Soon they won't be asking you." Well, time passes quickly and now the first three don't ask anymore. The other four do, however. So we have had "a story" in our home for more than seventeen years. It is a continued story. It has the same title, but different episodes each time. We have woven Book of Mormon stories into it, and stories about honesty and courage. We have enjoyed a lot of hair-raising experiences together just because we have had "a story" in our home.

Brethren, do not deny yourselves the privilege of a quiet hour telling bedtime stories to an innocent-eyed child.

Fathers, sons, seek counsel together

Now you sons, let me say something to you. Your father cannot get close to you if you will not help. Closeness isn't all one way. Sometimes you are nigh impervious to our attempts to get close to you. You need to be with your dad. Seek opportunities to do so. Spring days are coming soon. Watch your father. Someday, when he gets his old clothes on and goes out to spade up the flowers or rake the lawn, you get the other shovel or rake—without being asked. Don't be so lazy. Go out and be by his side and work with him. (Now don't do it this next week or he will suspect you. Do it when he has forgotten this counsel.) Be close to him, and then you will have an opportunity to say what Robert McKay said to his father tonight. Tell him that you love him, and tell him thanks for all that he has done for you and for all that he means in your life.

Now there will be days when some discipline is needed. Let me tell you a story that illustrates why we put brakes on you, and why we sometimes hold you down.

A father was out with his son flying a kite. He had let nearly all of the string out. As the son saw the kite go higher and higher, he said, "Dad, Let it fly clear up to the sky!" This wise father, seeing an opportunity to teach a great lesson, replied, "Oh, no, son. If we were to let go of the string the kite would fall down immediately. Son, remember that we have to keep a hold on it to keep it up. Sometimes the things that hold you down are the things that hold you up!"

Now, sons, we love you, but we also know you. Ofttimes we know far better than you do when to hold you down, how late you are to stay out, when you are to come in, and when to do many other things. We won't deliberately make any mistakes.

May the Lord bless you, fathers and sons, priesthood holders. We have all that the world has, plus the gospel of Jesus Christ. The Lord expects much of you—to set and maintain a high moral standard in a world where morals are rapidly deteriorating. May the Lord bless you with vision, with the desire and power to be a worthy father and to be a worthy son, I humbly ask, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Condie will now lead the congregation and chorus in singing, "God Moves in a Mysterious Way."

We suggest that the groups, wherever they may be, join in the singing.

Singing: "God Moves in a Mysterious Way."

President Tanner

President Joseph Fielding Smith, president of the Quorum of the Twelve, and a counselor in the First Presidency, will now speak to us.

If Don Lind is in the audience, we are very happy to welcome him, and we would appreciate it if you would wend your way up here while President Smith is speaking. There is a chair here you can occupy.

President Joseph Fielding Smith

Of the First Presidency and President of the Council of the Twelve

Dear Brethren:

I am very happy to be here with you this evening. I hope what I say may be beneficial to one and all, and I pray that the Lord will bless me with his Spirit. I am sure that we all know the fifth Article of Faith, that a man must be called of God, by prophecy. I need not quote it, but invite you to read it.

The revelation on priesthood

In the month of February 1835, the twelve apostles in this dispensation were called. As early as June 1829, it was made known to Joseph Smith by revelation that twelve apostles would be chosen. This information came before the organization of the Church, and Oliver Cowdery and David Whitmer were then appointed to "search out the Twelve" (D&C 18:37) when the time should come for them to be chosen. One month after the apostles had been chosen, the twelve in council sought information by revelation, that they might have a better understanding of their calling. In their behalf Joseph Smith sought the Lord and received the revelation on priesthood. This revelation is in the Doctrine and Covenants, Section 107.

This revelation gives us light in relation to the priesthood and the various offices that grow out of it, which the Church did not have previous to that time. It was made known that there were in the Church two priesthoods, or grand divisions of priesthood: the Melchizedek and the Aaronic, including the Levitical. "Why the first is called the Melchizedek Priesthood is because Melchizedek was such a great high priest.

"Before his day it was called the *Holy Priesthood after the Order of the Son of God.*

"But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood." (D&C 107:2-4.)

Priesthood administers the gospel

This information was all new, only general statements pertaining to this truth having been revealed before that time, and the world knew nothing of it. There are some further phases of the priesthood, however, that we should clearly understand.

Every man who is ordained to the priesthood has authority to officiate in some capacity in the Church. Without priesthood there could be no church, and if there were no priesthood, no official act could be performed in the name of the Lord. Men would be left in darkness without an understanding of the truth, for the power of God could not be made manifest. ". . . this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

"Therefore, in the ordinances thereof, the power of godliness is manifest.

"And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh." (D&C 84:19-21.) So the Lord taught us through Joseph Smith.

Prevails in all the universe

This Holy Priesthood, which is eternal, is the authority which prevails in all the universe. The ordinances of the gospel are made valid through its power, and without it the knowledge of God could not be made manifest. It is by this authority and through the ordinances that man is able to know of God. Without the priesthood it would be impossible for man to gain the knowledge which would bring him into the presence of the Father. Is there any wonder, then, that the world, deprived of the priesthood, is in such spiritual darkness and confusion?

Key to spiritual knowledge

Men may search and they may study, but they will never come to a knowledge of God until they receive the gospel and obtain light through the power of the priesthood and the ordinances of the gospel. See the sad condition of those who once belonged to the Church but have fallen away—how they have lost the key to spiritual knowledge! Certain organizations have been formed from time to time by those who have gone out of the Church, but the light which they formerly had has left them. They are soon left to grope in spiritual darkness, because the "power of godliness" ceases to be with them. When the light goes out, then darkness of the worst kind enters in. As Alma said, they are bound by the chains of hell. (See Al. 5:7-9.)

Keys of priesthood

There is a difference between receiving an office in the priesthood and in receiving the keys of the priesthood. This we should clearly understand. Peter, James, and John conferred upon Joseph Smith and Oliver Cowdery the Melchizedek Priesthood. Before that time John the Baptist came and conferred upon them the Aaronic Priesthood. But it was necessary for Elias, who lived in the days of Abraham, to come and restore the keys of his dispensation; for Moses to come and restore the keys of the gathering of Israel; and for Elijah to come and restore the keys of the sealing power, by which the hearts of the fathers and the children are turned to each other. In fact, it was necessary that the keys of all the dispensations should be restored in this dispensation of the fullness of times, and so the Prophet Joseph Smith has recorded it, as found in Doctrine and Covenants 128:20-21. Please read it.

From this description we discover that all who held keys of authority in dispensations from the days of Adam down came in this dispensation and declared their keys, their honors and priesthood. All of this had to be done, for this is the dispensation of restoration.

President Joseph F. Smith has given us a very clear understanding of what is meant by keys of the priesthood in the book *Gospel Doctrine,* page 136.

So we learn that while all men hold the priesthood who are ordained to any office, yet there are special, or directing, authorities, bestowed upon those who are called to preside. These authorities are called keys. The bishop of a ward has the power to direct the members of his ward, for he holds the keys of presidency there, and he acts both as bishop and as the president of the ward by virtue of his high priesthood. Now, in his ward may live an apostle, but as a member of the ward the apostle is under the jurisdiction of his bishop. For instance, should the apostle desire to baptize one of his children, it would be his duty to obtain the permission of his bishop, for that is the order of the Church. The bishop holds the keys for the performance of all ordinances in his ward, but he may delegate authority for administering these to others.

The President holds the keys over the Church

The President of the Church, the Prophet Joseph Smith has clearly stated, holds the keys over all the Church, or the keys of the priesthood. There is only one at a time on earth who has this power. (D&C 132:7.) No man can officiate in and confer the blessings of the temple without the authority to do so being delegated to him by the President of the Church. No man can officiate in any capacity in this Church without the virtue accompanying him in that act, as it is obtained through the power and keys held by the President of the Church. The President has power, if the Lord should direct him to do so, to call home all the missionaries in the world. He could say that there shall be no more preaching of the gospel to the nations. He could forbid the official act of baptizing or of ordaining to the priesthood, anywhere in the world, if the Lord should so direct. This authority is vested in him, for he holds all the keys of the priesthood. If by virtue of his keys he should say that certain privileges should be withdrawn

from the people, then no man would have authority to officiate in conferring those particular privileges. Should anyone attempt to do so, the act would be invalid, and the one so attempting to officiate would have to answer before the bar of God, if not before the Church, and would be found in transgression. Let it be understood that no man has authority to perform sealings of wives to husbands, for time and eternity, outside a temple, because all such ordinances pertain to the house of the Lord, and the privilege of performing this ordinance elsewhere has been withdrawn by the one holding these keys. Neither can any man officiate in these or other sealings, unless he has been called and set apart and had that authority given him by the President of the Church, in whom those keys are vested. (D&C 132:7.)

When men are commissioned by the one who holds these keys, then their acts are valid. That which they do is sealed and ratified in the Church both on earth and in the heavens. When the apostles or other brethren visit the stakes of Zion and are appointed to set in order anything requiring attention there, they do it by virtue of the commission, or authority, delegated to them by the President of the Church. This same principle applies in the lesser degree in stakes and in wards.

I hope and pray that what I have said to you good brethren will be of assistance to you, and may the blessings of the Lord be with you, I humbly pray, in the name of Jesus Christ, our Redeemer. Amen.

President N. Eldon Tanner

I am sure that most of you recognize the name of Don Lind. I have asked him to come up here, and now I am going to ask him to bear his testimony to you. He is a man who has had a different experience to any other priesthood holder, and I am sure the young people throughout the Church, the young men holding the Aaronic Priesthood, and those who hold the Melchizedek Priesthood, would like to hear the testimony of an astronaut. This man has filled a mission in New England, was a Navy jet pilot; he is a scientist with a doctor of philosophy in Physics; he has been active in the Church wherever he has gone. He is an astronaut in the Apollo program, and I understand he flew his own jet here to be with us. We would appreciate it, Brother Lind, if you would bear your testimony to the priesthood.

Elder Don Lind

. . . Mormon astronaut

(*Dr. Don Lind, LDS astronaut, missionary, jet pilot, scientist, was called on and spoke extemporaneously at the priesthood meeting at general conference, April 1967. These are his remarks.*)

Brethren, it is an honor to be with you this evening.

It is amazing what irrelevant ideas come to your mind as you are walking up that flight of stairs. The thing I was thinking about was the fact that a great amount of our training is involved in such things as riding centrifuges, when you have a great variety of sensors attached rather painfully to your body to give the doctor a monitor of your pulse rate, heart beat, and general physical condition. As I was climbing the stairs I was grateful that I wasn't being monitored, because I think I exceeded a number of limits. If lying on an Apollo couch is as disturbing as sitting in that little green chair, we may have to postpone a launch.

Brethren, it is a pleasure to be with you. I enjoyed greatly the first half of this meeting, as well as the afternoon session. I was grateful for the opportunity to come and be with you for conference. It has been inspiring.

When I was in grade school, a number of movies were made about great square-rigged whaling vessels. I always felt at that age in my life that I had been born at the wrong time, that I

should have been born back in the days of the whaling vessels; but since I have grown a bit older, and hopefully a little wiser, I have decided that this is the time in the world's history that I am most grateful for being alive, not only for having the opportunity of participating in one of the most exciting adventures I think mankind has attempted, but also the opportunity of being born at a time when the Gospel is here upon the earth, in going to the particular home to which I was assigned.

I would not be here today if it were not for my parents.

The words that were spoken about the responsibility of fathers and parents in general this evening touched my heart in my responsibility to my family, but I also marvel at the wonderful job that my father and my mother did for me. I, with Nephi, can say that I have come of goodly parents. I would never have made the astronaut program, nor would I be a priesthood bearer in the Church, if it had not been for my father and my mother, and I thank them for it.

I am grateful for this gospel. I have been in situations when religion was not necessarily the most popular topic of conversation. I have been in situations involving my schooling when people expressed openly the idea that religion was fairytale, was legend, was myth, was only for those who were not sufficiently well educated to get along without it; and obviously I did not agree.

I have been in situations where the principles that we hold have not been lived, if even believed, and I have been grateful for the strength that I received in my home, and grateful for the strength that a testimony of the gospel gave me in those situations. The gospel means more to me than my life, more to me than anything that I would be capable of describing. I don't know how to express in words the feeling of what my testimony of the gospel means to me.

Brethren, it is an honor to be with you as a member of this priesthood. I have marveled at the strength it can give one in various situations. I have a testimony that God lives, and that, strangely enough, is a fact I am afraid most of the world do not share with us. There are a great many who wonder whether God really lives at all.

I wasn't in the Sacred Grove with Joseph Smith, but I have just as strong a conviction of the fact that he saw God and talked with him face to face as I have the conviction of something I got my doctoral dissertation on, the existence of pi-mesons. I haven't seen pi-mesons either, but I accept their existence on secondary evidence. And on secondary evidence I believe that Joseph Smith saw God in the Sacred Grove; and that is a great strength in my life.

I believe that Joseph Smith was a prophet, that he received revelations. Scientifically I believe it because I think it would be just too difficult to forge the Book of Mormon, if for no other reason. I do not think it could be done by a man with Joseph Smith's education. So I believe the Book of Mormon is an evidence that Joseph Smith has to be a prophet of our Lord. I am grateful too that we have a prophet living today to guide and direct the Church.

Brethren, let me repeat once more, it is a pleasure to be with you, because I couldn't be with you if I did not hold the priesthood, which I hold dear. Brethren, I bear you my testimony that the gospel is true; I am grateful to be a member of this Church, and I do this in the name of Jesus Christ. Amen.

Dr. Don Lind is a native Utahn and is a nuclear physicist. He is assigned at present as one of the U.S. astronauts in the Apollo program.

President N. Eldon Tanner

President Hugh B. Brown of the First Presidency, from whom we have not heard for the last two or three General Priesthood meetings, will be our concluding speaker.

Following President Brown, the men of the Tabernacle Choir, conducted by Richard P. Condie, with Robert Cundick at the organ, will sing, "Ah, Then My Heart So Free," following which Elder Boyce H. Lines, President of the Mt. Graham Stake, will offer the benediction. This Conference will then be adjourned until 10 o'clock tomorrow morning.

President Hugh B. Brown

Of the First Presidency

I shall not detain you long, brethren. I would very much like to say, however, that this evening's session has been very much worthwhile to me. Although, because of age, my days of laboring with my own children are pretty well over so far as their early life is concerned, I am still greatly interested in the welfare of the young people.

I have enjoyed very much listening to Brother Dunn and Brother Tuttle, giving us some viewpoints that, I am sure, caused us to think. I hope we will take these thoughts home and put them into practice.

I was glad to get Brother Smith's reaction to the priesthood and its meaning and its value.

I think it is a wonderful thing that we could have with us tonight Brother Lind, who, being an astronaut, has had some experiences that none of us has ever had or probably ever will have. It is refreshing to find a man who has gone through the kind of tests he has and who has remained true to the truth, true to himself, true to God. His testimony to you, all of you out there as well as you who are here, should be a thrilling thing. It should help you as you go forward and have your tests, your temptations. It will help you, if you will think back and remember what he said tonight and then try and put your lives in order, so that you may at the end be found worthy of the blessings of God.

I shall never forget the words of my mother when I left to go on a mission sixty-odd years ago, when she said to me, "When you were a lad you often had bad dreams. You remember you would call out from your room and say, 'Mother, are you there?' And I would say, 'Yes, son, I am here. Everything's all right. Turn over and go to sleep.'" She said, "Now, my boy, you are going on a mission. You will be 5,000 miles away from me and I can't answer your call, but many times you will need to ask someone, 'Are you there?' Now," she said, "while you are gone, and the rest of your life, whatever happens, don't forget to call out and say, 'Father, are you there?' And I promise you, my boy, if you will do that, he will respond to you. You may not hear his voice; you will not see his form or figure, but you will know he is there, and he will support you."

I bear you my witness tonight that many times in intervening years I have called out to him for help, and I have needed it all the time. I needed it at the beginning of this conference. I called out to him and said, "Father, are you there?" I bear witness that he answered. He has been with us through this conference. We have had a glorious time.

I leave you my testimony of the divinity of this work. I know it better than I know anything else, and I thank God for the privilege of working in it. I pray that all of you, my brethren holding the priesthood, will remember that you can get just as close to your Heavenly Father as you can to your earthly father, if you will undertake to live righteously, to talk to him regularly, and to obey his commandments. I leave you my witness and pray that God will bless you.

Father in heaven, wilt thou bless

these fathers that they may have the genius to reach the hearts of their boys. Oh, Father, wilt thou bless these boys that they may know the value of their fathers, and get close to them. Oh Father, wilt thou bless the mothers of these boys and the wives of these husbands. Be with them, and inspire them in their work. Father, be with all thy children. Help us to discharge the duties of our priesthood, the obligations of our callings, to be true to ourselves and to thee, we humbly pray in the name of Jesus Christ. Amen.

Singing: "Ah, Then My Heart So Free," by men of the Tabernacle Choir. Richard P. Condie, conductor, Robert Cundick, organist.

Closing Prayer: Elder Boyce H. Lines, president of Mt. Graham Stake.

Conference adjourned until 10:00 a.m. Sunday morning, April 9th.

THIRD DAY

MORNING MEETING

Sunday, April 9th.

The Sunday morning session of the Conference convened immediately following the Tabernacle Organ and Choir Broadcast, which was presented at 9:30 a.m. and concluded at 9:55. A complete report of this broadcast will be found in this report on pages 136 and 137.

President David O. McKay was present and presided. At his request President Hugh B. Brown, First Counselor in the First Presidency, conducted the services.

The singing for this session of the Conference was by the Salt Lake Tabernacle Choir, with Richard P. Condie conducting. Alexander Schreiner was at the organ.

Prior to the opening of the meeting the Choir sang: "Sleepers Wake, A Voice Is Calling."

President Brown made the following introductory statement:

President Hugh B. Brown

We are pleased to announce that President David O. McKay is on the stand this morning and is presiding at this meeting. He has asked me to conduct. He wishes to extend his heartfelt greetings to all on this beautiful Sabbath morning.

It is a very great pleasure for us to be present this morning in the Tabernacle and in the Assembly Hall on Temple Square, and to know that there is a vast television and radio audience witnessing this sixth session of 137th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open this service by rendering, "I Will Greatly Rejoice." Following the singing, Elder Howard B. Anderson, formerly president of the California Mission, will offer the invocation.

Singing by Choir: "I Will Greatly Rejoice."

Invocation: Elder Howard B. Anderson, former President of California Mission.

President Hugh B. Brown

The Tabernacle Choir will now sing, "How Lovely Is Thy Dwelling Place," following which President Nathan Eldon Tanner of the First Presidency will speak to us.

Singing by Choir: "How Lovely Is Thy Dwelling Place."

President Hugh B. Brown

Our first speaker this morning will be President Nathan Eldon Tanner, second counselor in the First Presidency of the Church, following which the Tabernacle Choir will sing, "How Great the Wisdom and the Love."

President N. Eldon Tanner

Of the First Presidency

President McKay, we feel happy and blessed to have you with us this morning. On behalf of the First Presidency, I should like to greet all those assembled in this great Tabernacle and those who are listening in this morning.

As we were commemorating at Easter time the death and resurrection of our Savior, I was greatly impressed again with the words: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Then I was reminded of the answer the Savior gave to the lawyer, who temptingly asked him:

The great commandment

"Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

From this statement it is evident that *love* is the greatest thing in the world. Then referring back to the early scriptures, I found, as recorded in Leviticus 19:16-18, the Lord, in speaking to Moses, gave this commandment:

"Thou shalt not go up and down as a talebearer among thy people. . . .

"Thou shalt not hate thy brother in thine heart. . . .

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself. . . ."

Then in Deuteronomy we read:

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

"And these words, which I command thee this day, shall be in thine heart:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:5-7.)

When Christ came to the earth the law of Moses was in effect, an example of which was "an eye for an eye, and a tooth for a tooth." But the Savior said:

A new commandment

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

"By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34-35.)

The Lord also gave us what is often referred to as the Golden Rule. It is found in Matthew 7:12.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

If we are to have this love of which the Savior spoke, and which he emphasizes as being the most important thing in life, it must begin in the home and then carry into our daily lives. A happy marriage is never handed to a couple on a silver platter, but it is something we have to build continually. If each will think of the other's convenience, comfort, needs, and happiness, and determine to see the best in each other, try to understand and express love for each other, there will be true love and harmony in the home.

Yes, the only slogan we need in order to be happy in our home is: Love Each Other—three simple words. Apply the ingredients of love. Sacrifice for each other. Make each other happy. If this were always uppermost in our minds, we would have very little trouble indeed. If there is love between the father and the mother, there will be love between the parents and the children and among the children. One cannot over-emphasize the importance and value of being courteous,

kind, considerate, and polite in the home.

Love, the fulfilling of the law

Have you ever seen anything sweeter than the family that loves one another? Where there is true and perfect love in a family, such commandments as "honour thy father and thy mother," "thou shalt not steal," "thou shalt not bear false witness," are quite unnecessary. Love is really the fulfilling of the law.

As we look back over our life, whether it be short or long, we realize that the thing that gave the greatest joy was doing something for someone else because we loved him. Let us express our love to God and to our fellowmen now, while we can, by our every act and word, for "we shall not pass again this way."

The most difficult thing for us seems to be to give of ourselves, to do away with selfishness. If we really love someone, nothing is a hardship. Nothing is hard for us to do for that individual. There is no real happiness in having or getting, but only in giving. Half the world seems to be following the wrong scent in the pursuit of happiness. They think it consists of having and getting, and in having others serve them, but really it consists of giving and serving others.

Just a few days ago, early in the morning, I had an experience that really touched my heart, and was an evidence of great love. A woman called me to say that she had just received word that her grown son had been killed in an auto accident in the East, where he lived. She said that her husband, the father of this boy, was in another city carrying on some very important and serious business negotiations, and that she did not want to disturb him while he was thus involved. In our conversation I agreed to call someone who was with the father so that he might be informed as soon as the negotiations were concluded. To me her action was an outstanding example of love and unselfishness and interest in her husband's welfare to the extent that she was prepared to suffer alone.

We cannot apply or fulfill all at once the Golden Rule that the Savior gave to us, but by seriously trying, we will find greater joy, success, satisfaction, and friendship as we go through life, and enjoy the love of others and the Spirit of our Father in heaven. If we will always look for the best in others, in our friends, in our neighbors, in our wife, in our husband, in our children, they will turn out to be the most wonderful people in the world. On the other hand, if we are looking for their weaknesses and faults and enlarge upon them, these same people may become even despicable.

Sometimes as I move among people I am almost convinced that it is human nature to magnify the weaknesses in others in order to minimize our own. We sing these words in one of our hymns:

"Let each man learn to know himself;
To gain that knowledge let him labor,
Improve those failings in himself,
Which he condemns so in his neighbor.

"How lenient our own faults we view,
And conscience's voice adeptly
smother,
Yet, oh, how harshly we review
The self same failings in another! . . .

"Example sheds a genial ray
Of light which men are apt to borrow,
So first improve yourself today
And then improve your friends tomorrow."

(*Hymns, Church of Jesus Christ of Latter-day Saints*, 91.)

Let us always remember that men of great character need not belittle others or magnify their weaknesses. In fact, the thing that makes them great is the showing of love for and interest in their neighbors' success and welfare.

As we try to apply the Golden Rule we must realize that love will not permit us to hold grudges or ill feelings. These canker the soul and crowd out love. We hurt ourselves by holding grudges and ill feelings. We hurt and sometimes destroy the person about whom we are bearing tales. We would

not think of stealing from or injuring physically one of our associates, friends, or neighbors, but we do even worse by stealing his good name. It is not uncommon to see people—clerks in stores, secretaries in corporations, individuals in clubs and in affairs of church and state—talking about and criticizing one another, trying to enlarge on their weaknesses with the idea of belittling them in the hope that their own weaknesses might be minimized or overlooked. If we really loved one another as the Lord loves us, there would be none of this friction, but confidence and happiness would reign.

Apply the principle of love

I should like to join with each and every one of you in taking stock of ourselves to see if we are actually really striving to apply the principle of love toward those with whom we are associated. Are we patient, kind, generous, humble, courteous, unselfish, showing no temper, guileless, and sincere? Do we try to put ourselves in the other person's place, whether he be a merchant, a clerk, secretary, a caretaker, one of another religion or race, or a man in prison, and then act toward him as we would like to be treated were we in his place?

Let us never forget that the Lord gave us this commandment to love God and to love one another and apply the Golden Rule. We cannot love God without loving our neighbor, and we cannot truly love our neighbor without loving God. This applies to you and to me, and if each of us applies it to himself, we need not worry about the other.

Some time ago a friend of mine related an experience that I should like to pass on to you. He said:

"My father's cousin and my father lived in the same community and were competing in the construction business. There grew up over the years a very keen and bitter rivalry between them. This was triggered in the beginning in the bidding of construction contracts, and later in our city political affairs where they opposed each other in very spirited elections.

"Our immediate families inherited this situation upon the death of my father, for we boys seemed to take over where Dad left off. It was quite a strain on the members of his family and ours even to be civil to one another, even in our Church callings where he served as bishop of one ward and I in another, and later in the high council where we were both members. When we came together it seemed that Satan took over, and I am sure he did, for haven't we been told that where contention is, the Spirit of the Lord is not?

"This situation continued to fester. Suddenly I found myself with a call to put aside all worldly things and go to preside over a mission. This was a thrilling experience to contemplate, and yet I subconsciously had a most uneasy feeling about it. I kept asking myself: 'Are you really worthy to accept such an important call?' I was living the Word of Wisdom, I was a full tithe payer, I was faithful in all my Church activities, I was morally clean, and yet this uneasy feeling persisted.

"I set about immediately to get my business and personal affairs in a condition where others could handle them while we were gone. While returning home from my office one afternoon, it really happened. I didn't hear a voice, but just as clearly as if a voice spoke to me something said: 'You must go to your father's cousin and get things straightened out. You cannot go on this mission and teach the gospel of love when this terrible feeling exists between you.'

"I drove to his home, and with great fear and trepidation went up and rang the doorbell. There was no answer. After waiting a few minutes I went back to my car and said silently, 'Lord, I made the attempt. I am sure this will be acceptable.' But it wasn't. This uneasy feeling still persisted. I prayed earnestly about it.

"The next day as I sat in a funeral service, my cousin came in and sat across the aisle from me. The Spirit moved me to ask him if I could see him at his home after the service. He agreed. This time I went with calm-

ness and tranquility in my soul because I had asked the Lord to prepare the way for me.

"When I rang the doorbell he invited me into the living room and congratulated me on my mission call. We talked a few minutes about things in general, and then it happened. I looked at him with a feeling of love, which replaced all the old bitterness, and said: 'I have come to ask forgiveness for anything I have ever said or done that has tended to divide us and our families.'

"At this point tears came into our eyes, and for a few minutes neither of us could say a word. This was one time when silence was more powerful than words. In a few minutes he said: 'I wish I had come to you first.' I replied: 'The important thing is that it is done, not who initiated it.'

"At this moment we had a rich spiritual experience, which caused us to purge our lives and our souls of those things which had separated us, which has resulted in our having proper family relationships.

"Now I could go on my mission and teach the true meaning of love, because for the first time in my life I had experienced its deepest dimension, and now I could honestly say that there wasn't a person in the world that I didn't love and appreciate. Since that day my life has never been the same, for it was then that I learned in a most positive way as I had never understood before the injunction of the Master to his disciples when he said: 'A new commandment I give unto you, That ye love one another.'" (John 13:34.)

This same dimension of love is so beautifully portrayed by Leigh Hunt in the story of Abou Ben Adhem:

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold;
Exceeding peace had made Ben Adhem bold,
And to the Presence in the room he said,
"What writest thou?" The vision raised its head,
And with a look made of all sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerily still, and said, "I pray thee, then,
Write me as one that loves his fellowmen."
The angel wrote, and vanished. The next night
It came again with a great wakening light,
And showed the names whom love of God had blessed;
And, lo! Ben Adhem's name led all the rest!

Let us all strive to live worthy to have our names listed among those who love their fellowmen, and so prove our love for God. God does live. Jesus is the Christ. Through him we have the restored gospel, which offers us immortality and eternal life.

This is my humble testimony to you, and I leave my blessings with you in the name of Jesus Christ. Amen.

Singing by Choir: "How Great the Wisdom and the Love."

President Hugh B. Brown

The Tabernacle Choir will now sing, "Build Thee More Stately Mansions O My Soul."

Singing by Choir: "Build Thee More Stately Mansions O My Soul."

President Brown

Many stations have just tuned in on this conference, and we wish to extend to them a hearty greeting.

Elder Alvin R. Dyer, Assistant to the Twelve, will now address us, after which the Choir will sing the hymn, "O My Father."

Elder Alvin R. Dyer
Assistant to the Council of the Twelve

I am grateful, my brothers and sisters, for the presence of President McKay. It is always an honor to be in his presence.

The degree of a man's faith in God, his religious concepts, and his feeling of eternal destiny are characteristics that make him different. Man is a spirit child of God the Eternal Father, and his birth into mortality is a crowning achievement; whether to be rich or poor, ignorant or educated, white, brown, or black, as to color, sinful or righteous by nature.

God is mindful of man

God is mindful of man and, such as he is, has given him dominion over all things upon the earth. He is the appointed master over all creatures of a lower kingdom of creation, and over inanimate objects upon the land, in the sea, and in the air. ". . . thou hast made him," declared the Psalmist, "a little lower than the angels, and hast crowned him with glory and honour." (Ps. 8:5.)

Mortal existence is such that man must give concern to material progress, but since he has been given, by divine right, dominion over all things upon the earth, all material things can be made to serve him. But, as to carnal things, God has given man a special warning, with the commandment to cultivate the attributes of spirituality and intelligence, the opposites of carnalism.

Unto the early day Roman Saints, Paul the Apostle wrote: ". . . to be carnally minded is death, but to be spiritually minded is life and peace." He then explained what was meant by the carnal mind, when he said the carnal mind "is enmity against God: for it is not subject to the law of God." (Rom. 8:6-7.)

Unto the Latter-day Saints, the Prophet Joseph Smith speaks of intelligence, with an explanation of its meaning; said he: "The glory of God is intelligence, or, in other words, light and truth.

"Light and truth forsake that evil one." (D&C 93:36-37.)

He said also that a man with a carnal mind cannot abide the presence of God. (See D&C 67:12.)

Material progress

Almost everyone today who has given the matter any concern and study is convinced that material gain progressively achieved during the past century and a half has reached great heights. The oft referred-to phrase, "this age of enlightenment," refers to the progress that man has made in the fields of science and industry. These advances, generally, are proving to be of great benefit to man's natural existence, and there is no forseeable end to this type of progress. But the terrific impact of transpiring material progress is making inroads upon man's spiritual and moral behavior.

These inroads, I believe, are not made because of that which has been achieved materially, for surely the true spiritual concept does not stand in the way of material progress; but rather inroads are being made because of the contemporary surrender and mutation of spiritual values and the fundamental truths of righteous existence needed to meet the challenge of material progress.

Man's spiritual decay in the face of material advancement, the evidence of which surrounds us, must then be attributed to intensive drifts to carnalism.

As the apex of time draws closer, which will culminate the earth-life existence of man, the basic issues of the spiritual mind and the carnal mind, of right and wrong, and of good and evil will become more pronounced. For example, we see at work in the world today powerful forces of carnalism that are opposed to God and the influences of a spiritual nature that can persuade and direct man to the righteous life. These advocates of carnalism would substitute God for an invisible earthly comrade and are prepared to lead the masses into a global conquest, on the carnal premise that,

collaterally, concepts of God as a creator and the divine mission of the Son of God, the Redeemer of mankind, who is the advocate of a system of proven and eternal laws of progress, are to be systematically "nominalized," and finally eliminated.

But man need not be deceived by such principles of unrighteous dominion that are centered in "carnalism," for the opposite—those principles of spirituality, faith in God, and exposure to the eternal laws of righteousness—have been made fresh and new by divine restoration from God, through his chosen prophets, in our own day and time. But as this and other issues of right or wrong, good or evil, grow even sharper, we shall witness separations among men. Out of the masses will come those who are of the "carnal mind" and those who are of the "spiritual mind." It is in the latter realm that, by persistent conformity to spiritual or eternal laws, man can reach perfection. In this we see the work and glory of God.

It is the right of each individual to work out his salvation. Given enough of such individuals who adhere to this right, there exists a kingdom of righteousness, or a kingdom of God. Paul, the apostle, evidenced his clear understanding of this when he said: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned." He declared: "For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:14, 11.)

In my own life I have received complete confirmation of righteous principles taught in my early years by parents who cared, and by others, pertaining to a spiritual life. In my weak way I am working with these traits, hoping to gain the complete supremacy that they offer. To the Prophet Joseph Smith were revealed many divinely inspired truths that can lift man into the light. In the following, the effect of spiritual mindedness in one's life is given:

". . . your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things." (D&C 88:67.)

Cultivating "spiritual mindedness"

Here are a number of practical and effective ways of cultivating "spiritual mindedness":

1. *Hold fast to the standards of right and truth.* When we "water down" or compromise standards, we weaken our personal selves, and our chances of true happiness grow less and less as each sliding step is taken downward.

Certain biblical and other contemporary writings confirm the fact that, in the days of Israelite bondage in Egypt, not all of the Israelites were slaves; some gained release and favored positions by "going over" to the gods of Egypt. On the garden walls of their palatial mansions they painted pictures of the idols of the land, demonstrating their defection and surrender of principle, as well as infidelity to their own people. This incident portrays a universal lesson that has many parallels today in faith, in family, and in government.

2. *Rise above adversity.* David Starr Jordan once said: "Only that becomes real or helpful to any man which has cost the sweat of his brow, the effort of his brain, or the anguish of his soul. He who would be wise must daily earn his wisdom." Continuing, he said: "No one is ever miserable who would truly pay the price of happiness. No one is miserable who has not tried to cheapen life." (*The Strength of Being Clean*, pp. 6-7.)

I recall a fable of the Norsemen that when a man won a victory over another, the strength of the conquered went over into his veins, suggesting that a victory over the carnal natures of adversity and weakness brings strength.

The life of the apostle Paul, after his conversion to the gospel of Jesus Christ, gives evidence of faithful endurance in rising above adversity.

If in any man a sense of disappointment, a conviction that life is too hard for us and that we cannot shake off the crushing weight of its destinies,

could have ever been excusable, it would have been so in the life of Paul. What visible success had he achieved?—the founding of a few churches, of which the majority were already cold to him.

He saw his efforts at Corinth, Ephesus, Thessalonica, and Galatia slowly undermined by heretical teachers, a movement that eventually spread throughout all of early Christendom, leading to complete apostasy.

But what had Paul personally gained? Wealth? He was absolutely dependent upon the chance gifts of others. Personal power? At his time of greatest need there had not been one friend to stand by his side. Love? He had learned by bitter experience how few there were who were not ashamed, even to own him in his misery.

Now, after all that he had suffered, after all that he had done, what was his condition? He was a lonely prisoner awaiting a malefactor's death. What was the sum total of earthly goods that the long labor of his life had brought to him? An old cloak and some books.

And yet, in what spirit did he write Timothy, his young convert, who was faltering in the faith? Does he complain of his hardships? Does he regret his life? Does he dampen the courage of his younger friend by telling him that almost every earthly hope is doomed to failure, and that to struggle against human wickedness is a fruitless fight?

Not so! His last letter to Timothy is one of hope rather than despair. For himself the battle is over; the race is run. The days' work in the Master's vineyard is well nigh over. When it is quite finished and when he has entered the Master's presence, then and there—not here and now—shall he receive the crown of righteousness and unspeakable reward. It is Timothy, not Paul, who is in danger of yielding to languor and timidity, and forgetting that the Spirit of God is not of fear but of power and of love and of a sound mind. (See 1 Tim. 6:20; 2 Tim. 1:6-7.)

3. *Overcome weaknesses.* One of the great principles of the gospel is found in the fact that man by divine right is an agent unto himself and therefore does only that which he wills. (See D&C 58:28.)

Someone offered this suggestion:

"Life by the yard is hard, but
By the inch, it's a cinch!"

The overcoming of the tobacco habit is much the same as overcoming any weakness that is detrimental to health, happiness, and being of a spiritual mind.

Take, for instance, the case of a man I knew who had the habit of smoking to the extent that he would set the alarm clock for definite intervals during the night and then sit in reverie on the edge of his bed. Or take another man I knew who did the same thing without the aid of an alarm clock, simply in response to the habitual urge to smoke. With such men the desire to answer the challenge to quit requires something more than just the statement, "I have smoked my last cigarette."

As one of them said to me: "If I could just quit for one hour, it would be an achievement. Then I would say, 'now I'll go another hour.'" He learned a great lesson: anything you can do for one hour, you can do for two, and as each hour passes, new strength comes—yes, even new strength to meet the times of extreme pressure when things seem to go all to pieces.

From the apostle James we have this for those who overcome a weakness: "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." (Jas. 1:12.)

5. *Love the truth.* In my own acquaintance, the most happy persons are those who love the gospel and its truths of righteousness and who are making a real effort to live by the standards of life it teaches.

To be truly happy, our thoughts and deeds must be on the side of good, not evil. When men love darkness rather than light, their deeds are evil.

I love the restored Church of Jesus Christ, because I know it helps me to be a better person. I cannot say how good I am, but I know that without

the gospel I would be less good. Like all men, I have inherent weaknesses, and if yielded to, they could take me down to sin and carnal-mindedness; but this will never happen so long as I magnify the priesthood that I bear and stay close to the Church and its gospel influences. And so it is with all men. To know and love the truth is to be free.

6. *Be humble.* One of the crowning goals of being spiritually minded is the human quality of humility, especially if it is self-imposed. As Alma, a prophet of ancient America, once said, ". . . blessed are they who humble themselves without being compelled to be humble. . . ." (Al. 32:16.) Actually, such humility is of the nature of meekness, concerning which the Master said: "Blessed are the meek: for they shall inherit the earth." (Matt. 5:5.)

The Prophet Joseph Smith possessed this quality of humility, as evidenced from this account: During the translation of the Book of Mormon, food was brought to Joseph Smith and Oliver Cowdery by Joseph Knight, a farmer friend. They had no money, not even for paper needed in the translation. The Prophet asked Joseph Knight if he would bring them some paper that the translation could continue, which he did. His great interest in what was happening led him to ask the Prophet to inquire of the Lord what he might do to further the work.

In response to this the Lord gave to the Prophet a revelation for Joseph Knight, which teaches the great principle of humility:

"Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work;

"And no one can assist in this work except he shall be humble and full of love, having faith, hope and charity, being temperate in all things whatsoever shall be entrusted to his care." (D&C 12:7-8.)

This account indicates the circumstances of humility under which the Book of Mormon was brought forth. The Prophet and these men had nothing of the world's goods, yet they were pursuing a cause that was to bring to the world a record of the ancient inhabitants of North and South America, which without doubt is *a new witness of Christ,* and of the divine work of God our Eternal and Heavenly Father in bringing to pass the immortality and eternal life of man.

I bear testimony that the truth has been restored, that man may seek for and find in the restoration the power that can lift him into the light of spiritual understanding and conviction. This I do in the name of Jesus Christ. Amen.

Singing by Choir: "O My Father."

President Hugh B. Brown

The Tabernacle Choir will now sing, "Jesus, Name of Wondrous Love." Following this we shall have an organ interlude, and then the Choir will sing the "Hosanna Anthem," with the congregation joining in singing, "The Spirit of God Like A Fire Is Burning."

Mark Petersen will be our next speaker after that.

Singing by Choir: "Jesus Name of Wondrous Love."

Organ interlude.

"Hosanna Anthem" by Choir.

Choir and Congregation: "The Spirit of God Like a Fire Is Burning."

President Hugh B. Brown

We shall now hear from Elder Mark E. Petersen of the Council of the Twelve, following which the Choir will sing, "Father In Heaven."

Elder Mark E. Petersen
Of the Council of the Twelve

In this day when many question the existence of God, a clear voice comes from the western hemisphere testifying in unmistakable terms that he lives!

It is by no means a voice of weakness that may be ignored. It is the collective voice of millions, some speaking from the past, but many speaking now in this atomic age.

All together they exclaim: God lives, and Jesus is his Christ!

Ancient America, and the America of Christopher Columbus, the America of the Revolutionary War, the America of the Civil War, and America of today join in a united testimony of this great and comforting truth: God lives, and Jesus of Nazareth is his Christ.

Columbus testified of Christ

Let us begin with the testimony of Columbus, who discovered this land. He testified not only of the reality of God in his life, but also declared that he was guided by divine power in his voyage of discovery.

Jacob Wasserman, in his book *Columbus, the Don Quixote of the Seas,* quotes the discoverer as saying: "The Lord was well disposed to my desire and he bestowed upon me courage and understanding; knowledge of seafaring he gave me in abundance, . . . and of geometry and astronomy likewise. . . . The Lord with provident hand unlocked my mind, sent me upon the sea, and gave me fire for the deed. Those who heard of my enterprise called it foolish, mocked me and laughed. But who can doubt that the Holy Ghost inspired me?" (New Brunswick: Rutgers University Press, 1959, pp. 19-20.)

To King Ferdinand Columbus said: "I came to your majesty as the emissary of the Holy Ghost," upon which Wasserman the author commented:

"In the same way before that pious assemblage in San Esteban he insisted that he must be regarded as one inspired." (Page 46.)

On page 62 of this book the author says: "His achievement did not seem to him something unimportant and fortuitous: It was in his eyes so tremendous, so inexpressibly great that it could only have been achieved by the direct assistance of God."

Washington Irving, describing Columbus before Queen Isabella, said that "he unfolded his plans with eloquence and zeal, for he felt himself, as he afterwards declared, kindled as with a fire from on high and considered himself the agent chosen of heaven to accomplish the grand design." (*Life and Voyages of Christopher Columbus,* p. 712.)

Columbus' own son Fernando, in a biography of his father, quotes the discoverer as saying: "God gave me the faith and afterwards the courage so that I was quite willing to undertake the journey."

Columbus' last will and testament reads in part: "In the name of the Holy Trinity who inspired me. . . ."

The testimony of the discoverer of America is that God lives, for he inspired him. Shall we not accept his word?

Washington, a witness

And what of the father of our country, George Washington?

He bore the same kind of testimony.

Washington did not take up the command of his army in the first instance until he had gone to the Almighty in humble prayer. He fought no engagements that were not preceded by appeals to the Deity, and there was never a victory that was not followed by acknowledgment of divine aid.

Characteristic of these expressions is his memorable announcement to the troops following the battle of Yorktown:

"Divine service is to be performed tomorrow in the several brigades and divisions. The Commander-in-Chief earnestly recommends that the troops not on duty should universally attend with that seriousness of deportment and gratitude of heart which the recognition of such reiterated and astonishing interposition of Providence demands of us."

In his farewell orders to the army, dated November 2, 1783, he said: "The singular interpositions of Providence in our feeble condition were such as could scarcely escape the observance of the most unobserving."

To Congress he said on April 30, 1789:

"No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of Providential agency."

Washington knew, and bore testimony, that God lives and that he has his hand over America. Shall we not accept his word?

And what of him who saved our country in times of civil war?

Lincoln a witness

Abraham Lincoln bore testimony like that of Washington, repeatedly.

One of his most impressive statements was this:

"I have had so many evidences of God's direction, so many instances when I have been controlled by some power other than my own will, that I cannot doubt that this power comes from above. . . . I am satisfied that when the Almighty wants me to do or not do a particular thing, He finds a way of letting me know it."

As he left for the city of Washington after his election, Lincoln said to his neighbors who had gathered to say farewell:

"Without the assistance of that Divine Being I cannot succeed. With that assistance I cannot fail. Trusting in him who can go with me and remain with you, and be everywhere for good, let us confidently hope that all may yet be well. To his care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

Lincoln had no doubts about the existence of God. He knew God lives, by reason of his almost daily experience. Shall we not accept his word?

One of the most convincing testimonies of the past comes from the aboriginal inhabitants of America.

As careful research puts together facts now being disclosed by students of ancient America, there appears clear and convincing evidence that the ancient Americans actually knew Christ personally, and that he walked and ministered among them.

Native American traditions of the "Great White God"

Probably the most persistent of all the traditions handed down through past generations to our present-day Indians of both North and South America is that of the Great White God. This being came among their forefathers in ancient times, healed their sick, raised some of their dead, and taught them a brotherly way of life. Some traditions say that he told them that when he was born in the flesh, he was the son of a virgin.

This Great White God promised that at some time he would return.

When the Spanish explorers came, as you well know, the Indians believed that their leader was the returning White God. This is what made their conquest so easy, and accounts for the lack of resistance on the part of the natives.

Captain Cook found this same tradition in the South Seas, and like Cortez he took advantage of it.

It is remarkable that authorities say that the aboriginal inhabitants of America knew more about the Christian religion than did their European conquerors, and that a definite form of Christianity existed in America before Columbus ever came to these shores.

Dr. Daniel H. Brinton, for example, says that the existence of these traditions is irrefutable and that they were intimately and widely current from Chile to Alaska long before the inhabitants of this hemisphere ever saw a white man.

Another scholar of renown, Miles Poindexter, wrote that the tradition of the Incas concerning the White God was a nobler concept of our Creator and was more enlightened than that of the Europeans.

Is it possible that Christ came to an-

cient America giving this hemisphere a testimony of his existence?

Evidence from the Book of Mormon

It is not only possible—it is a fact. The ancient record of his coming, as disclosed in the Book of Mormon, is clear and convincing.

That record shows that following his crucifixion and resurrection in Palestine, the Savior came to his "other sheep" here in America. It tells of a multitude expectantly gathered together and adds:

". . . they heard a voice as if it came out of heaven; . . .

". . . and it said unto them:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

"And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; . . .

"And it came to pass that he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And behold, I am the light and the life of the world; and I have drunk out of the bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

"And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

"And it came to pass that the Lord spake unto them saying:

"Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

"And it came to pass that the multitude went forth and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come.

"And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

"Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him." (3 Ne. 11:3, 6-17.)

He blessed their children, healed their sick, even raised their dead, and established his Church among them.

This is the true record of the visit of Christ—the Great White God—to ancient America. This is what gave rise to the traditions that still live in the hearts of American Indians and natives of the South Seas.

So ancient America, both in its written records and in its traditions, declares that God lives and Jesus is his Christ. Can we doubt testimonies as great as these?

Testimony of modern America

But modern America likewise gives testimony of God and Christ.

The Almighty has raised up a new and modern prophet on the earth as anciently he raised up Moses and others.

And as he appeared to Moses, speaking to him as one man speaks to another, so in this modern day he has appeared personally to an American prophet, and face to face has spoken to that prophet, giving him revelation.

Testimony of American prophet

This American prophet was Joseph Smith. His first view of the Almighty came as a young man in answer to a humble prayer.

Of this event Joseph Smith wrote:

". . . I saw a pillar of light, exactly over my head, above the brightness of the sun. . . .

". . . When the light rested upon me

I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:16-17.)

At this time Joseph not only saw the Father and the Son, but also spoke to them, asked their questions, and received answers in return.

Think of it! God and his Christ came to America—in modern times—and spoke to an American youth face to face, and called him to be a prophet!

Later still, in company with his associate, Oliver Cowdery, Joseph again was visited by the Savior. Of this experience, which took place in the temple built by the Mormon people in Kirtland, Ohio, he wrote:

"We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D&C 110:2-4.)

And again, with Sidney Rigdon, Joseph once again was blessed with a view of the Deity. Of this he wrote:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

America is a land chosen of God for a great and divinely appointed work. Essential to the performance of that task is an unerring testimony that God lives.

That testimony is here. It comes from the ancient world; it comes from today. It comes from our national leaders, and it comes from modern prophets raised up for God's special work in these last days.

Testimony of Latter-day Saints

The testimony of all, unitedly and together, is that God lives, and Jesus is his Christ. This is the testimony of Latter-day Saints the world around. They know that God lives, for their modern prophets have seen him.

And this is our humble testimony, in the sacred name of Jesus Christ. Amen.

Singing by the Choir: "Father in Heaven"

President Hugh B. Brown

The Tabernacle Choir will now sing two hymns, "A Mighty Fortress Is Our God," and "Come Unto Jesus," following which a brief organ interlude, and then Elder Howard W. Hunter of the Council of the Twelve will be our concluding speaker.

Singing by Choir: "A Mighty Fortress Is Our God" and "Come Unto Jesus."

Organ interlude.

Elder Howard W. Hunter

Of the Council of the Twelve

The greatest search of our time is the search for personal identity and for human dignity. Each of us wants life to be worthwhile and to have real meaning—a personal meaning—in the living we do from day to day. There is a search being made by people everywhere, a search as important as life itself for self-respect, for self-fulfillment, and for emotional maturity. Much of our character and nature, as individuals, depends upon how and to what ends we conduct this search. Too many of us turn the direction of our lives to tragic goals and distorted purposes. The friends we choose, the choices we make, and what we do about these choices are the determining guide lines that form and mold our lives; but choices alone are not enough. The best goals, the best of friends, and the best of opportunities are all meaningless unless they are translated into reality through our daily actions.

Gospel of imperatives

Belief must be realized in personal achievement. Real Christians must understand that the gospel of Jesus Christ is not just a gospel of belief; it is a plan of action. His gospel is a gospel of imperatives, and the very nature of its substance is a call to action. He did not say "observe" my gospel; he said "live" it! He did not say, "Note its beautiful structure and imagery"; he said, "Go, do, see, feel, give, believe!" The gospel of Jesus Christ is full of imperatives, words that call for personal commitment and action—obligatory, binding, compulsory.

There is never achievement in any field of endeavor unless it is preceded by a strong sense of purpose. There must be reasons for action and guides for action in the form of real goals and objectives. That is why we are given a plan of salvation and progression. Because the gospel is a long-range—even an eternal—goal, it must be broken up into short-range, immediate objectives that can be achieved today and tomorrow and the next day. The gospel imperatives constitute an immediate challenge to action in our lives right now, today, as well as a plan for action eternally.

Notice the forceful expression Jesus gave to his teachings; he said: "Ask, and it will be given you; seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7-8.)

". . . Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you." (Matt. 5:44.)

Gospel of action

I believe he would have endorsed the modern addition to an ancient scripture: "And with all thy getting, get going!" His principles are briefly paraphrased. "*Do* unto others as you would have them *do* unto you." "Go the second mile." "If you want to know whether what I say is true, try it out!" This is what we mean by gospel imperatives. They are words that challenge to action—"Go, do, pray, repent, love, find, give, consider, provide," and a host of others.

One of the most dynamic challenges in the scriptures comes at the end of King Benjamin's address to his people as he concludes his ministry and turns the reigns of government over to his son, Mosiah. Standing on the tower he built to address the people, he guides them through the fundamentals of the gospel and commits them to the wisdom, power, and purposes of God, making this most important challenge: ". . . and now, if you believe all these things see that ye do them." (Mosiah 4:10.) The sincerity of their belief must be demonstrated in the verity in their actions.

Action is one of the chief foundations of personal testimony. The surest witness is that which comes firsthand out of personal experience. When the Jews challenged the doctrine

Jesus taught in the temple, he answered, ". . . my doctrine is not mine, but his that sent me." Then he added the key to personal testimony, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

Do we hear the imperative in this declaration of the Savior? "If any man will *do* . . . he will *know!*" John caught the significance of this imperative and emphasized its meaning in his gospel. He said, "He that saith he abideth in him ought himself also so to walk, even as he walked." (1 John 2:6.)

Merely saying, accepting, believing are not enough. They are incomplete until that which they imply is translated into the dynamic action of daily living. This, then, is the finest source of personal testimony. One knows because he has experienced. He does not have to say, "Brother Jones says it is true, and I believe him." He can say, "I have lived this principle in my own life, and I know through personal experience that it works. I have felt its influence, tested its practical usefulness, and know that it is good. I can testify of my own knowledge that it is a true principle."

Many people carry such a testimony in their own lives and do not recognize its worth. Recently a young lady said, "I do not have a testimony of the gospel. I wish I did. I accept its teachings. I know they work in my life. I see them working in the lives of others. If only the Lord would answer my prayers and give me a testimony, I would be one of the happiest persons alive!" What this young lady wanted was a miraculous intervention; yet she had already seen the miracle of the gospel enlarging and uplifting her own life. The Lord *had* answered her prayers. She *did* have a testimony, but she did not recognize it for what it was. Of such, Jesus said, ". . . they seeing see not; and hearing they hear not, neither do they understand.

"And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." (Matt. 13:13-14.) The gospel is the way of life. It is practical, plain, and simple. It is a gospel of action, even to the tiny day-to-day actions that make up the art of living.

Elder Adam S. Bennion, when he was with us, used to say, "Important as knowing is, there is a more important field, and that is the field of doing. Life is always bigger than learning. It is a wonderful thing to know, but it is better to do." This, of course, is the meaning of the biblical injunction, "Be ye doers of the word, and not hearers only" (Jas. 1:22), which is another gospel imperative.

This gospel imperative expresses the very nature of Church education. The doctrine of making hearers into doers of the word extends to the point at which we believe that what we know and do in the gospel needs to become ingrained into the very nature of our being. Nels L. Nelson expresses this gospel imperative in one of his books defining the Mormon concept of education in these words: "The only kind of education which squares with the ideals of Mormonism is that which trains a man to do. If it be asked, to do what, the answer is, *to do the things that need to be done.* . . .

"True education is therefore training a man to do his part in the social world. . . .

". . . knowledge is only half of intelligence. To stop here is to be falsely educated. If, however, the truth perceived becomes a dynamic fact in a man's character; if it is incorporated into his mental attitude, and reacts immediately upon his life; if, in short, it ceases to be something *in* a man, and becomes the man himself, changing the very . . . [character] of his soul, then knowledge has passed over into power—or character—or wisdom—or, to adopt the term used by Joseph Smith, has passed over into intelligence; and it is such a process alone that represents true education." (Nels L. Nelson, *Scientific Aspects of Mormonism* [New York and London: G. P. Putnam's Sons, 1904], pp. 151-52.)

Factors of action

If the gospel of Jesus Christ is truly to become a part of ourselves, then there are several things we must keep

in mind in putting the gospel imperatives into action.

First, it is essential to remember that it is more important to be able to *think* and hence to *act* in terms of gospel principles and teachings than it is to merely memorize gospel facts. Remember the injunction from Proverbs: "Wisdom is the principle thing; therefore get wisdom: and with all thy getting get understanding." (Prov. 4:7.) Solomon's great blessing was "an understanding heart." We should study gospel principles with the purpose of understanding how they apply and may be used in our life today, not just to be able to remember them.

Second, don't be afraid to put them into action. Courage—and this is as true of spiritual courage as it is of physical courage—is not acting in the absence of fear. Courage is acting in spite of fear. If we stood tall in the gospel, we would soon find that it is easier to act than it is to remain idle or to cower in a corner.

Third, remember that our attitudes are most important tools to success. Knowledge is power only when it is used constructively. We should extend a positive belief in the gospel into a positive belief in our own ability to live the gospel as an effective factor in our lives and in the lives of those about us. Businessmen have proven that the difference between the successful and the unsuccessful usually reduces down to a difference in attitudes. This is just as true of gospel living. "As [a man] thinketh in his heart, so is he" ought to be a prime tenet in every gospel lesson. (Prov. 23:7.)

Fourth, be assured that one kind of ability we must have is "stick-ability." No matter how good the beginning, success comes only to those who "endure to the end."

Fifth, whenever we tackle a gospel imperative, immediate goals will help us master it. Our decision to read scripture becomes quite practical when we decide to read a chapter at night before we go to sleep. We should set up long-range and eternal goals, to be sure—they will be the guides and inspiration of a lifetime; but we should not forget the countless little immediate objectives to be won tomorrow and tomorrow and tomorrow. To win and pass these objectives marks our progress toward the greater goals and insures happiness and the feelings of success along the way.

Gospel imperatives are action words challenging every Latter-day Saint to gospel living. They are the active pathway to personal participation in the laws of the gospel, and every one leads to rewards and blessings. An example of this may be found in the blessing attached to one of these gospel imperatives. It reads, "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures." (D&C 89:18-19.) Such are the blessings promised, and there are many more, each to its own gospel imperative. They are imperatives because they call to action, and every positive action in the gospel plan makes better and happier men and women.

I never think of gospel imperatives without remembering the story of Mary Fielding Smith, that indomitable pioneer mother who was the wife and widow of the Patriarch Hyrum Smith, brother of the Prophet. I am sure you are all familiar with the story of her struggles to bring her little family to the valley of the Great Salt Lake. Well, one of the highlights in that story for me is also the signature of gospel imperatives. One spring as they opened the potato pits she had her boys get a load of the best potatoes, which she took to the tithing office.

She was met at the steps of the office by one of the clerks, who remonstrated as the boys began to unload the potatoes. "Widow Smith," he said, remembering no doubt her trials and sacrifices, "it's a shame that you should have to pay tithing." He added a number of other things her son did not care to repeat, chided her for paying her tithing, and called her anything but wise and prudent; he said that there were others able to work who were supported from the tithing office. The little widow drew herself up

to her full height and said, "William, you ought to be ashamed of yourself. Would you deny me a blessing? If I did not pay my tithing, I should expect the Lord to withhold his blessings from me. I pay my tithing, not only because it is a law of God but because I expect a blessing by doing it. By keeping this and other laws, I expect to prosper and to be able to provide for my family." (*Life of Joseph F. Smith*, pp. 158-59.)

This is the goal of gospel imperatives, "to be able to prosper and provide for our families." The abundance of the good and worthwhile things of life comes from following them. I bear you my testimony that in them lies the wisdom of eternity. It is my witness that God lives, that Jesus is the Christ, the Savior of the world. My appeal is to each of us, and the hundreds of thousands of persons who joined with us by viewing this conference today, to catch the vision of and follow the admonition contained in the key to all imperatives: "For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." (3 Ne. 14:8.) This is my humble prayer, in the name of Jesus Christ. Amen.

President Hugh B. Brown

We express our thanks and appreciation to the speakers this morning, especially to the Tabernacle Choir for their inspirational music.

We are most grateful for the warm response from the managers and operators of the many television and radio stations in offering their facilities as a public service to make the proceedings of this conference available to millions throughout North America, South America, Africa, and many other areas of the world.

We shall conclude this sixth session of the conference with the Tabernacle Choir singing, "Worthy Is the Lamb," Following the singing the benediction will be pronounced by Philip F. Low, president of the Indianapolis Stake, and then this conference will be adjourned until 2:00 this afternoon.

Singing by Choir: "Worthy Is the Lamb."

Benediction by President Philip F. Low, Indianapolis Stake.

Following the prayer the Choir sang, "I Need Thee Every Hour." Conference adjourned until 2:00 p.m.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference convened Sunday afternoon, April 9th at 2:00 p.m.

President N. Eldon Tanner, Second Counselor in the First Presidency, conducted the services.

The choral music for this meeting was furnished by the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting. Robert Cundick was at the Organ.

President N. Eldon Tanner

President McKay is not with us this afternoon. He will be watching these services. He is presiding at this session and he has asked me to conduct, and to extend to all his heartfelt greetings.

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the seventh and concluding session of the 137th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This afternoon many television and radio stations throughout the western part of the United States will carry the proceedings of this concluding session of the Conference.

The full proceedings of both sessions today will be rebroadcast to far-distant places by Radio Station KSL, KIRO Radio at Seattle, and WRFM at New York City, on Monday, April 10, beginning at midnight.

Saturday evening an inspirational meeting of the Priesthood of the Church was held in the Tabernacle. The proceedings of this meeting were relayed by closed-circuit broadcast, originating in the Tabernacle, to members of the Priesthood assembled in approximately 600 separate locations in all parts of the United States and Canada, with approximately 95,000 people in attendance.

We extend a cordial welcome to all present this afternoon—special guests, educational leaders, stake presidencies, bishoprics, temple presidencies, general auxiliary board officers, and all the members and friends of the Church who are listening in.

The music for this session will be rendered by the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting, with Robert Cundick at the organ.

We shall begin this service this afternoon by the choir singing, "I Stand All Amazed," conducted by Jay E. Welch, assistant director.

The invocation will be offered by Elder Harold F. Whittier, president of the South Los Angeles Stake.

Singing: "I Stand All Amazed."

Prayer: President Harold F. Whittier, South Los Angeles Stake.

President N. Eldon Tanner

The Tabernacle Choir, under the direction of Richard P. Condie, will now sing, "Listen to the Lambs."

After the singing, President Joseph Fielding Smith of the First Presidency, and President of the Quorum of the Twelve, will address us.

Singing: "Listen to the Lambs."

President Joseph Fielding Smith, a counselor in the First Presidency, and President of the Quorum of the Twelve, will now address us. He will be followed by Elder Marion D. Hanks of the First Council of Seventy.

President Joseph Fielding Smith

Of the First Presidency and President of the Council of the Twelve

My dear brethren and sisters: I am happy to be with you this day. I do hope and pray that the Lord will bless me with his Spirit, that I may be able to give you something that will be for your good and the upbuilding of the kingdom of God.

"He that loveth me"

For a theme I thought I would take the words of our Savior: "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father. . . ." (John 14:21.)

I am going to read to you a few words from Paul the apostle, written to the Corinthian Saints. Now, the people out in the world have a strange idea about these epistles of Paul and of the men who have written the epistles we have in the Bible. They apply them unto themselves, and they look upon them as being declared as messages to all the world. But this is not so. Definitely, each of these epistles was written to members of the Church—not to denominations, but to those who heard the words of the apostles of old, had received them, and had been baptized and confirmed members of the Church of Jesus Christ in that dispensation.

Therefore, we should have the understanding when we read these epistles that the things said by the apostles are not things that apply to those who have not made covenants through the gospel of Jesus Christ and did not in that day. I am going to read a most definite, emphatic statement to members of the Church, some of whom had been drifting a little in that day, just as we do today, some of whom were not fully converted, and some of whom had forgotten the messages that the brethren taught to them and that they received when they came into the Church.

Evidence of the covenant-maker

So Paul instructed these members of the Church and called attention to certain conditions which are peculiar to those who have made covenants with Jesus Christ. And Paul is not speaking to our generation. He is speaking of the generation in which he lived. And so to these Corinthian members of the Church he said:

"Now if any man build upon this foundation gold, silver, precious stone, wood, hay, stubble;

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

"If any man's work abide which he hath built thereupon, he shall receive a reward.

"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:12-16.)

Thus he wrote to the Saints in Corinth, and these words apply equally to the Saints of this present day. Paul could not say that to those who had not been baptized and confirmed, for the Lord has said definitely that those who are not members of the Church cannot receive the Holy Ghost; and so Paul said:

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

"For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." (1 Cor. 3:17-19.)

So we should take notice of this. We cannot build on any other foundation. I think that there are members of the Church who have pride, who have placed gold, silver, precious things as their great goal. And they have neglected their duties and responsibilities, which their membership in the Church requires of them.

Now, let me read another passage to these same members of the Church, many of whom had sadly departed from the true teachings that they had received from Paul and others who had been sent to teach them:

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. 6:19-20.) That statement of Paul's is just as true and applies with equal force in the cases of Latter-day Saints today.

Paul could not say that to those who had not made covenants. He could have told anybody anywhere that he was bought with a price, but he could not tell them that the Holy Ghost had been given to them, because it was not given except to members of the Church. But the fact remains that every soul upon the face of the earth was bought with a price—Jew and Gentile, the heathen, the atheist. No matter where a man lives or what he believes or the circumstances under which he lives, he was bought and paid for with a price, a price that was paid by our Lord and Savior Jesus Christ, and he was the only one who could pay it. No one else was ever born into this world who could pay this price.

His "rights"

And from what were we bought? Before I answer that question, I want to say something else. I have heard people say, and members of the Church too, "I have a right to do as I please." My answer is: No, you do not. You haven't any right at all to do just as you please. There is only one right that you have, and that is to do just what I read to you: keep the commandments of Jesus Christ. He has a perfect right to tell us so. We have no right to refuse. I do not care who the man is; I do not care where he lives, or what he is—when the gospel of Jesus Christ is presented to him, he has no right to refuse to receive it. He has the privilege. He is not compelled to receive it, because our Father

in heaven has given to everyone of us, in the Church and out, the gift of free agency. That free agency gives us the privilege to accept and be loyal to our Lord's commandments, but it has never given us the right to reject them. Every man who rejects the commandments of our Father in heaven is rebellious.

Of course, I realize that there are thousands of people who have never heard the gospel. They are not going to be punished for that. We cannot expect a person to observe a commandment he has never heard. But all those who have never had the privilege of hearing it will at some time have that privilege. If it is not in this life, it will be in the spirit world. And every soul will have the opportunity to accept the mission of our Savior Jesus Christ or to reject it. When the Lord commands us, if we love him we will keep the commandments. This is the law to members of the Church, in the words of the Savior: "He that hath my commandments, and keepeth them, he it is that loveth me. . . ." (John 14:21.) Again, the Savior said: "If ye love me, keep my commandments." (John 14:15.)

Unfortunately we have members of the Church who set aside the commandments the Lord has given us, who fail to observe them strictly. This is not your right. It is just your privilege, the privilege the Lord has given you to act for yourself. You are agents with the power within you to obey or to disobey. If it were not so, no one could be tried for disobedience. We read in the scriptures that every man will be tried according to his works. Well, if we are not under obligation, who can try us? Did you ever think of that? If there were no obligation for me to keep the commandments of the Lord, if I broke them, I could not be punished.

Benefits of obedience

We do not punish men for doing something that is not contrary to the laws, do we? But the Lord has given us his laws, the gospel of Jesus Christ, not because it is pleasing to him, not because he is going to get anything out of it. He has given us these laws that we might get something out of them. And, of course, every person who keeps these commandments adds that much to his personal glory. There is no question about that, because when we sustain our Savior and are true and faithful to him, he is the benefactor. But are we not benefited, and are not the benefits greater to us by far than they are to him? Our Lord never gave a commandment in this world to any man that was not intended to be to his eternal benefit. I think sometimes we overlook that.

I hope the Lord will help me to keep his commandments. As I said, his comandments are not hard to keep. He said that himself. Some people say that his commandments are hard to keep. This is an admission, isn't it, that they are not keeping them?

Let me ask you a question: Is there anybody here who has not committed some sin or transgression of divine law? If so, you may please raise your hand. I don't see any hands up. I can't raise mine. Well, did you ever, after you had committed some wrong, feel sorry and get the spirit of repentance and wish you had not done it? If you have not felt that way, you had better see your bishop. I have done things I should not have done, and I have felt sorry. I never committed murder; I have kept my body clean; I have not been stealing from people. When I was a child, I may have taken something that did not belong to me, like the neighbor's apples. But when I have done some wrong, I have been troubled.

He carried the burden

The Savior never committed any sin nor carried any troubled conscience. He was not under the necessity of repenting as you and I are; but in some way that I cannot understand, he carried the weight of my transgressions and yours and the transgressions of every soul who comes into this Church from the days of Adam to our present time and to the end of time. He came and offered himself as a sacrifice to pay the debt for each of us who is willing to repent of his sins and return to him and keep his commandments. Think of it, if

you can. The Savior carried that burden in some way beyond our comprehension. I know that, because I accept his word. He tells us of the torment he went through; the torment was so great that he pled with his Father that if it were possible he might not drink the bitter cup and shrink: ". . . nevertheless not my will, but thine, be done." (Luke 22:42.) The answer he got from his Father was, "You have to drink it."

Can I help loving him? No, I cannot. Do you love him? Then keep his commandments. If you do not, you will have to answer for them yourselves.

Death, and then redemption

When Adam and Eve were placed in the Garden of Eden, they did not have to die. They could have been there to this day. They could have continued on for countless ages. There was no death then. But it would have been a terrific calamity if they had refrained from taking the fruit of that tree, for they would have stayed in the Garden of Eden and we would not be here; nobody would be here except Adam and Eve. So Adam and Eve partook. Eating of that forbidden fruit subdued the power of the spirit and created blood in their bodies. No blood was in their bodies before the Fall. The blood became the life of the body. And the blood was not only the life thereof, but it had in it the seeds of death. And so we grow old and we die. But it would have been a dreadful thing if Adam and his posterity had been forced, because of the Fall, to die and remain dead; that would have been the case had there been no redemption.

That is what Satan wanted, so he worked on them. I think he had this idea: "Now, I have destroyed the Lord's plan. I have caused Adam and Eve to become mortal and they are going to die; everyone will have to die, and they will become subject to me." And he laughed about it.

"Through Jesus Christ, our Lord"

There was only one way of redemption, one way in which reparation could be made and the body restored again to the spirit; that was by an infinite atonement, and it had to be made by an infinite being, someone not subject to death and yet someone who had the power to die and who also had power over death. And so, our Father in heaven sent us his Son, Jesus Christ, into the world with life in himself. And because he had a mother who had blood in her veins, he had the power to die. He could yield up his body to death and then take it again. Let me read his own words: "Therefore doth my Father love me, because I lay down my life, that I might take it again.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:17-18.)

He had power to lay down his life, and on the cross he paid the price for our sins and at the same time for Adam's transgression. His infinite atonement resulted in two things: (1) restoration of the body to the spirit, and (2) the redemption of those who accept the gospel of Jesus Christ and who will be loyal in the keeping of his commandments—freedom from their sins.

Now, in conclusion, what are we going to do? Are we going to love him? Are we going to realize the great work he did for us and are we going to be grateful, or are we going to violate his commandments? I would like to read something by Sydney Harris, taken from the *Deseret News* in 1964, entitled "Would We Believe and Follow?"

"If there should be a second coming, would there not be soon a second crucifixion? And this time, not by the Romans or the Jews, but by those who proudly call themselves Christians? I *wonder!* I wonder how we today would regard and treat this man with his strange and frightening and 'impractical' doctrines of human behavior and relationships. Would we believe and follow, any more than the masses of people in his day believed and followed?

"Would not the militarists among us assail him as a cowardly pacifist

because he urges us not to resist evil?

"Would not the nationalists among us attack him as a dangerous internationalist because he tells us we are all of one flesh?

"Would not the wealthy among us castigate him as a troublemaking radical because he bars the rich from entering the kingdom of heaven?

"Would not the liberals among us dismiss him as a dreamy vagabond because he advises us to take no thought for the morrow, to lay up no treasures on earth?

"Would not the ecclesiastics among us denounce him as a ranting heretic because he cuts through the core of ritual and commands us only to love God and our neighbors?

"Would not the sentimentalist among us deride him as a cynic because he warns us that the way to salvation is narrow and difficult?

"Would not the puritans among us despise and reject him because he eats and drinks with the publicans and sinners, preferring the company of winebibbers and harlots to that of 'respectable' church members?

"Would not the sensual among us scorn him because he fasts for forty days in the desert, neglecting the needs of the body?

"Would not the proud and important among us laugh at him when he instructs the twelve disciples that he who would be 'first' should be the one to take the role of the least and serve all?

"Would not the worldly wise and educated among us be aghast to hear that we cannot be saved except we become as children, and that a little child shall lead us?

"Would not each of us—in his own way—find some part of this man's saying and doing to be so threatening to our ways of life, so much at odds with our rooted beliefs, that we could not tolerate him for long?

"I wonder! I wonder if we are any more prepared for the second coming than we would have been for the first."

When we go to our homes let us get on our knees and thank the Lord for his many blessings, and our Lord Jesus Christ for his mercy and his greatness and goodness for making it possible for us, through the keeping of his commandments, to go back into the presence of God our Father and dwell with him. May the Lord bless you with every righteous desire of your hearts is my prayer, in the name of his son Jesus Christ, our Redeemer. Amen.

President N. Eldon Tanner

He to whom we have just listened is President Joseph Fielding Smith.

Elder Marion D. Hanks of the First Council of Seventy will now speak to us.

Elder Marion D. Hanks

Of the First Council of the Seventy

A few days ago as I pondered this responsibility a letter arrived from an anguished parent whose child had taken a wrong turn in the road and had become enmeshed in serious trouble. About the same time a telephone call brought a request for help from a mother, under similar circumstances. That weekend the "Church Section" quoted in an article a letter from another heartbroken mother whose promising son had been destroyed by drugs. Experience recalls many such matters.

Each of these instances involved parents who had earnestly tried to do their duty, had themselves lived honorable, devoted lives, had reared choice families, had loved and found much to praise in the child who had made the wrong decisions. Nevertheless, the child had made the wrong decision.

Beyond the anguish caused by the errant child in such cases is often the added burden of censure from neighbors, and self-condemnation as scriptures are read or alluded to in classes and meetings and discussions.

What has the Church to say to a sincere parent who, like all parents, has made mistakes, but who has really tried—only to have a child disregard his teachings and example and choose another way?

Possibly no subject is more frequently and earnestly treated in Church instruction and admonition and programming these days than that of the responsibility of parents to their children. All who have association with youth and families know the importance of this emphasis, and none could question the validity of the effort.

Outside the Church, people of honest interest and goodwill feel the same and seek the same objectives.

The charge to parents to teach children

Few scriptural admonitions are more clearly or strongly given than those relating to the responsibility of parents and adults to their children and the younger generation. If we were to select a scripture that is perhaps as frequently referred to as any other by speakers and teachers, we would be reasonably safe in choosing the 68th Section of the Doctrine and Covenants, where a well-known instruction from the Lord to his children is recorded. Certain of the brethren received counsel, and instructions of general application were included. Among the choice directions from the Lord is this verse:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents." (D&C 68:25.)

Parenthood, the revelation teaches, involves the responsibility to "teach their children to pray, and to walk uprightly before the Lord." (Vs. 28.)

My purpose today is to express my own deep appreciation of the validity and relevance of these instructions, and to say that I believe and accept them as the word of the Lord. But there is another side of this story that deserves attention and compassionate consideration.

Potent influences upon children

We are all aware that home and parental and adult influence are of greatly persuasive importance in the lives of children. In commenting on the relationship of adult to child over this pulpit some years ago, I noted that among other things the following are true:

1. Children are inclined to be like their parents and the homes from which they come.
2. Children are also influenced by associates who come from other homes and therefore are influenced by the nature of the other homes and the parents who live in them.
3. Other adults and environments have great influence on young people.
4. Young men and women soon discover the truth about parents or other adults whose lives are not consistent with their expressed convictions in the way they live.

It is true that there are a number of examples of fine young people who rise above their home and family environments and their training and the example of the adult generation. They somehow find the way themselves and, setting high goals, manifest the determination and courage and capacity to achieve them. There are exceptions on the other side of the coin also, and it is of this that I would like to speak for a moment.

Solace for the heart-broken

What of the earnest, sincere parents who do their best to rear their family with integrity and devotion, only to see a child (or several children) choose paths leading to destinations that break the hearts of the parents? Like other parents, this father and mother, aware of their vulnerabilities and limitations, have earnestly tried to rear their children in the nurture and admonition of the Lord. As they hear the sermons and testimonies and observe the good fortune of neighbors whose children follow the established way, their hearts break and their spirits sag. They are sickened by questions they cannot answer, critical of

themselves, assisted in their own self-criticism by the sometimes unthinking judging of others.

What shall be said to such heart-broken parents? Is there any encouragement for them in the scriptures? What have the prophets said?

Ezekiel was a prophet during the captivity of Israel. He preached to a people to whom it was comforting to attribute their current problems to the sins of former generations. They were habituated to quoting a prophecy: "The fathers have eaten sour grapes, and the children's teeth are set on edge." (Ezek. 18:2.)

There is, of course, a measure of truth in this proverb, as every parent or close observer of the human experience knows. Our children do suffer in many ways from our defections or derelictions, just as they prosper from our proper instruction and our love and good example.

As Ezekiel admonished Israel he spoke these words, recorded in the 18th chapter of Ezekiel:

"The word of the Lord came unto me again, saying,

"What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

"As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel." (Ezek. 18:1-3.)

Individual responsibility

As I read the record, Ezekiel was not minimizing the sorrowful imposition of trouble in the life of a child who is deprived of the truth or misled by the faithlessness of a parent. Ezekiel was reemphasizing for Israel the great importance of individual responsibility before God and of God's impartiality in dealing with every man according to his own character. Hear these words of the Lord through the Prophet, immediately following his instruction that they no more use (or misuse) the proverb in Israel:

"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." (Vs. 4.)

Repeating those last words, "the soul that sinneth, it shall die," the Lord added:

Compensation for righteousness

"The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." (Vs. 20.)

Ezekiel then encouraged repentance and obedience, noting that the repentant sinner may avoid the eternal consequence of his deed through the forgiveness of the Lord. A wicked man who repents and becomes righteous will live. A righteous man who becomes wicked will die. Every man must stand before God and answer for his own choices and for his own character.

What Ezekiel said to ancient Israel, I believe we must understand and apply to modern Israel. Where homes and hearts are sundered by the resentful or rebellious bad choices of a child who is accountable and has made his own stubborn decisions, which cross in their willfulness the purposes of the parents, God understands and does not condemn the honest parents.

Jeremiah quoted and refuted the same proverb:

"In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

"But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." (Jer. 31:29-30.)

There is some solace for the sorrowing heart in recalling the first family of the Bible. Seeking earnestly to live obediently in response to their knowledge of good and evil, faithful parents tried to teach their children. One son understood and offered unto God an acceptable sacrifice. Another son did not or would not understand. To him and his offering God had no respect. So serious was his misunderstanding and his response that he rose up against his brother and slew him.

What of the first family of the Book of Mormon? Reared by the same mother and father in the same house-

hold, some of the brothers loved God and followed the counsels of their parents. They were loyal to their heritage and possibilities. Other sons took an opposite course. They were willful and rebellious and unresponsive to the instructions and example and entreaties of their father and mother. Repeatedly they followed their own wayward wills, to the heartbreak of their parents and to their own ultimate disaster.

The Father's compassion

If there needs be more evidence of the widespread nature of the problem and the deep compassion of the Father for those who suffer through it, consider another family in which one choice son humbly accepted the counsel and plan of his father and followed that plan according to his father's will; while another son, also an authority in the kingdom of his father, followed his own wayward will and base arrogance, rebelled against his father and his instructions, and, not content with this, induced a third of his brothers and sisters to rebel against their father and to follow him, to their own heartbreak and sorrow.

Whatever application is to be made of Ezekiel's instructions, surely there is this invitation to those in whose households there is peace and joy and rejoicing because of their posterity: be humble. Be compassionate and considerate and prayerful in behalf of those who have suffered the misfortune of a wayward child. Thank God, watch and pray, and be humble.

To those to whom the sorrow of a child unresponsive to parental instruction and example has come, be comforted. God understands. He knows what it means to have a rebellious son and wayward children. Many others understand.

Freedom and its consequences

Again let it be said that there is no disposition to minimize the importance of our doing all we can to lead and direct and inspire obedience in our children. We can tragically impose upon their lives by our failures. But let there be concern and consideration also in recognizing the principle of agency in accountable people and the responsibility to answer for the choices that are made.

God requires that we accept responsibility for our individual decisions; he deals with every man according to his own character. He has taught us through Ezekiel not alone that every man must stand on his own and answer for his own decisions, but that God desires that all shall turn to him and live, he having no pleasure in the suffering of his children for their sins.

In a recent magazine it is quoted: "On the last six days of Passover, Jews say a special prayer—the half Hallel. Tradition has it that when the Egyptians, in pursuing the Jews, were drowning in the Red Sea, the Lord kept his angels from singing his praises, admonishing them, 'How can you sing hymns while my creatures are drowning in the sea?' "

God help us to be humble if we are blessed with children who follow the way they have been shown. God help us to be gracious and compassionate with others whose experience has not been so favorable. God help choice parents who have truly tried, but have had heartbreak, to know his love and his warmth and the gracious encouragement of his understanding heart. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Marion D. Hanks of the First Council of Seventy has just spoken to us.

The congregation and choir will now join in singing "High on the Mountain Top," conducted by Jay E. Welch.

After the singing, Elder John Longden, Assistant to the Twelve, will speak to us.

Congregational Singing: "High on the Mountain Top."

President Tanner

Elder John Longden, Assistant to the Twelve, will now speak to us, and he will be followed by Elder Boyd K. Packer.

Elder John Longden

Assistant to the Council of the Twelve

We have been fed and uplifted spiritually in music, song, prayer, and speech during all the sessions of this conference. The spirit of encouragement has been richly manifest. Where do we go from here? What are we going to do about it?

I remember the words of President McKay some months ago when he made this statement: "Make Jesus Christ the center of our lives." I feel these are the doctrines that have been taught in all the sessions of this conference.

In an age of the world when rebellion is to be found in many areas, obedience is, by mistaken ideas of freedom, considered a mark of humiliation. In reality, true obedience to the Lord's commands is an indication of moral courage, strength, and power.

Samuel, the Old Testament prophet, declared:

"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." (1 Sam. 15:22-23.)

Here obedience is referred to in simple, understandable terms. This is an eternal truth that is characterized by the ancient seers and saints, who, like the Messiah, were ready to say by word and deed, "I came not to do mine own will but the will of my Father who sent me." (John 5:30.)

The Savior taught this great lesson 2,000 years ago.

". . . My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

The Father of our spirits requires obedience. The best embodiment of this principle, the most humble in yielding to the divine will, was the best and purest being who ever dwelt in mortality, even the Lord Jesus Christ—he, in whose mouth there was found no guile, who was perfect and without blemish in all the walks of life. While he was obedient to his Father's will and humble to the extreme, he was independent of the influence and persuasions of wicked men, including Satan, who tempted him severely.

Then, said Jesus to those Jews who believed on him:

"If ye continue in my word, then are ye my disciples indeed;

"And ye shall know the truth, and the truth shall make you free." (John 8:31-32.)

Advantages and fruits of obedience

Truth or principle does not change; today, if we desire the blessing of God, we must be obedient—obedient to conscience, to conviction of right, to divine authority, and to God, in whom we trust.

Obedience applies to all—to youth in school, those who work in the shop and factories, the farmer, the rancher, the office worker, the teacher, all the professions, mothers and fathers and children, in their homes and out of their homes.

Obedience to the gospel, making application of the gospel principles in our daily lives, guarantees every adherent the companionship of the Holy Spirit, and this Spirit secures to every faithful individual a living testimony concerning the truth or falsity of every proposition presented for our consideration.

The Apostle Paul said that "by one spirit have we access unto the Father." (See Eph. 2:18.)

All who embrace the gospel are entitled to an individual testimony of the truth; the same Spirit guides into all truth, reveals the things of the Father, and imparts the inspiration essential to preserve mankind from a blind obedience to erroneous principles and false guides.

Again, may I repeat the statement

of the Savior, recorded in John 7:17:

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

This secures to all men protection against imposition and abuse of power and the false decisions of man-made councils.

The Lord has promised to guide and direct his Church upon the earth, for he "will do nothing but he revealeth his secrets unto his servants the prophets." (Amos 3:7.)

This does not imply the infallibility of man, but it does imply the promise that no man or council of men who stand at the head of the Church shall have power to lead the Saints astray.

With this assurance, then, the people of God in every dispensation have been justified in rendering absolute, yet intelligent, obedience in the direction of the holy prophets.

The evidence is sure that whatever has come, either by written document or verbally, from the presidency of the Church has been attended with good results.

Applying this principle of obedience to organizations of a civil and business character, confusion and weakness result from men refusing their support to the decision of the presiding authority or of the majority where the action is left to popular vote. Carlyle, the great writer, said:

"All great minds are respectfully obedient to all that is over them; only small souls are otherwise."

The twelfth article of our faith states:

"We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."

Family home evening

Each family in the Church is encouraged to hold a family home evening. A home evening manual has been presented to every family encouraging them to study the lessons that it contains for the first eight months of 1967, the subject matter being "Obedience to Law."

The obedience rendered to God is based upon a conviction that he is perfect in all his ways, possessing the attributes of justice, judgment, knowledge, power, mercy, and truth in all their fullness. Obedience to his appointed authority upon the earth is obedience to him and is so taught by the Savior.

"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." (Matt. 10:40.)

And further on, we are told and strengthened thereby: "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." (John 13:20.)

It is not the person who calls for this respect and consideration; it is the principle involved. God has placed authority upon the humble men. Through their administrations can be secured the benefits and blessings that follow obedience to the ordinances of the gospel. Implicit obedience must be rendered. The mandates of the Lord Jesus are imperative. No substitute will do.

The path has been marked and led by the Savior. This is the only sure pattern for living.

Obedience is essential to salvation, essential to success in every avenue of human enterprise, whether rendered to the laws of God direct in their moral and spiritual phases or to his authority vested in man. Obedience must be implicit.

Our leaders ask us to do right, to live pure lives, to do good to all men and evil to no one, and to respect the order of God's kingdom, that salvation and exaltation may come to all.

The epistle of Paul, the apostle, to the Hebrews:

"Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8.)

Jesus set the example in the Garden of Gethsemane as he prayed to his Father just previous to his crucifixion:

"O my Father, if this cup may not pass away from me, except I drink it, *thy will be done.*" (Matt. 26:42. Italics added.)

I humbly pray that we may exercise this power and strength in obeying and keeping the covenants we have made with the Lord Jesus Christ. I feel that more than any other thing, the human

family today needs to keep close to Jesus through obedience to his spiritual and moral laws. As we make Jesus Christ the center of our lives, this will be our lot, and I pray for this, bearing my witness that these things are true. In the name of the Lord Jesus Christ, our Savior. Amen.

President N. Eldon Tanner

He to whom you have just listened is Elder John Longden, Assistant to the Twelve.

Elder Boyd K. Packer will now speak to us.

Elder Boyd K. Packer

Assistant to the Council of the Twelve

I feel subdued in spirit, brethren and sisters, as we come near the closing moments of this great conference. There is the promise that "when a man carries it into the hearts of the children of men." (2 Ne. 33:1.) Because there are some here visiting with us as guests about whom I care deeply, I pray for an interest in your faith and prayers as I direct my remarks to them.

It has been our privilege over the past two years in the mission field to become acquainted with clergymen from a number of Christian churches. We find them to be good men—sincere, honest in their dedication to the ministry that they have chosen. It is to you "men of the cloth," as you term yourselves, that I speak.

Churches wanting

Would you be offended if I called you "our brethren"? This term, commonly used in the Church, is a title of dignity and honor, and I address you thusly in respect for your ministerial assignment.

Please understand the spirit in which I speak. It is with humility and without arrogance that I call to your attention a matter of significant spiritual importance; in the spirit of what might be termed "a call to the Christian clergy."

In conversation several of you have opened your heart and given expression to your solemn feelings concerning the Christian Church at large, the feeling that something is out of order that wants to be put in order. Not so much as you have said, that the clergy is not desirous of moving people to good works, but rather that there is something missing.

Your youth have become unresponsive, and although you have introduced innovations into the worship services—jazz combos, poetry reading, interpretive dancing, all thought to be appealing to youth—nevertheless, they are drawn away and grow up without faith.

"Famine in the land"

One reads with serious reflection the words of the Prophet Amos:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

"In that day shall the fair virgins and young men faint for thirst." (Amos 8:11-13.)

I testify that such a spiritual famine is upon the world. And as moral fiber is weakened, forces of darkness grow in courage. Evil has unclothed herself and walks the street in brazen impudence, defiant, frightening, persuasive.

In recognition of this, you point with nervous realization that the churches are not fulfilling their obligation to mankind; and you find yourselves reaching out to one another, hoping to draw close together, to stand shoulder to shoulder, sensing that in unity there may be strength.

You have told me of your councils—local, regional, national, and worldwide—in which you devote yourselves to the spirit of ecumenism. These are ecumenical councils in which you

labor industriously to bring into one the whole of Christianity.

Church absent from councils

In all of this you see us, The Church of Jesus Christ of Latter-day Saints, standing apart, not participating. We are not in the councils. And not only this, you find us sending missionaries among your parishioners, pleading with them to hear the message of the gospel of Jesus Christ, and bearing witness that he lives.

Why, you ask, will we not support the great ecumenical movement? Why do we absent ourselves from councils called in the name of Christian unity?

It is in answer to this question to you and to the wondering youth in the Church that we yearn with prayerful, fervent desire that you may feel the spirit in which we speak.

Need for unity

Our brethren, we declare that councils alone will not bring unity. The efforts of men only, regardless of how well-intentioned, will not call it forth. No more will be accomplished through uninspired reorganization and attempted unification of the Christian churches than has been accomplished through the uninspired separation of them.

It was when men denied the gift of the Spirit and failed to heed the inspirations from the Lord and the promptings of the Holy Ghost that they strayed from the gospel of Jesus Christ and began to contend one with another and to protest one against the other.

The very concern, the recognition of the need to be put together again, the very feeling that something is out of order that wants to be put in order, indeed, the very reason for which the ecumenical councils are being called are evidence that the division in the first place was wrong and even apostate in its dimensions.

There is indeed a need for unity. But we would be mistaken to assume that each of the multiplicity of Christian churches is part of the so-called "body of Christ" (one Church representing the arm, another the leg, another the head, etc.), and that putting them all together would make the full "body of Christ."

They are not component parts, but are imperfect and distorted copies of the whole. To pretend that bringing them together will constitute bringing into one whole all that is essential for the salvation of mankind would be to mislead one another.

You have no doubt on many occasions read these words in the gospel of John:

"If ye love me, keep my commandments.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

"I will not leave you comfortless: I will come to you." (John 14:15-18.)

Men need spiritual comforter

In no age in the history of the world were men more in need of that spiritual comforter.

Is it unreasonable to ask you, who are by disposition such seekers after truth that you have chosen the ministry, to set aside for a moment self-interest, prejudice, even concern over the source of your livelihood, and to openly and honestly and prayerfully consider that there may be an answer provided by the Lord that cannot be arrived at in ecumenical councils?

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8-9.)

Are you so illiberal that you could not admit at least as a thought that God may have chosen not to restructure, nor repair, nor to renovate, nor even to re-unite the churches?

Restoration needed

Mankind is not left alone. There is the answer to the problem of Christian unity, but it is not a reuniting nor a

renovation. It is the *restoration!*

The Lord's way was certified to man on April 6, 1830, when there was organized The Church of Jesus Christ of Latter-day Saints. The Father and the Son had appeared. The heavens were opened!

Angelic messengers restored by ordination the priesthood. God once again spoke through his Prophet. A council of twelve apostles was called. And the organization, with proper authority, was restored as it had been first established by Jesus Christ.

It is not an easy way we offer. It is not easy to change, particularly when we come to see the path we have walked in a new light.

A naturalist one day knelt in the Scottish highlands with his magnifying glass focused upon some blossoms of the heather until, as he afterwards confessed, he lost track of time. Suddenly he glanced over his shoulder and found an old highland shepherd watching. I suppose he was somewhat embarrassed, but without saying a word he plucked the heather bell and handed it with the magnifying glass to the shepherd. The old man put the instrument to his eyes and peered at the heather bell. He was silent for awhile; then, handing back the flower and the instrument, he said slowly: "Ay, man, I wish ye no had shown me that."

"Why?" asked the naturalist.

"Because these rude feet have trodden so many of them." It is not easy to change.

In this conference you have heard quotations from the Book of Mormon.

Some have been offended that anyone would assume that the Bible was incomplete or that there needed to be more. They have, indeed, said, "A Bible! A Bible! We have got a Bible. What need have we for more Bible?" (See 2 Ne. 29:3.)

We are, nonetheless, inescapably faced with the fact that with the Bible only, well-intentioned men, as worthy as you today, with centuries of opportunity to seek their end, have devised such a multiplicity of churches that even the ecumenical movement seems hopeless to unite them. And if the present trend continues, the Bible itself will be repudiated by the churches.

"Missing something"

Our brethren, as you look for that "missing something," consider these words spoken by a Book of Mormon prophet:

"And Christ hath said: If ye will have faith in me ye shall have power to do whatsoever thing is expedient in me.

"And he hath said: Repent all ye ends of the earth, and come unto me, and be baptized in my name, and have faith in me, that ye may be saved.

"And now, my beloved brethren, if this be the case that these things are true which I have spoken unto you, and God will show unto you, with power and great glory at the last day, that they are true, and if they are true has the day of miracles ceased?

"Or have angels ceased to appear unto the children of men? Or has he withheld the power of the Holy Ghost from them? Or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved?

"Behold I say unto you, Nay; for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore, if these things have ceased wo be unto the children of men, for it is because of unbelief, and all is vain.

"For no man can be saved, according to the words of Christ, save they shall have faith in his name; wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man, for they are as though there had been no redemption made.

"But behold, my beloved brethren, I judge better things of you, for I judge that ye have faith in Christ because of your meekness; for if ye have not faith in him then ye are not fit to be numbered among the people of his church." (Moro. 7:33-39.)

"What today's world must have," said President J. Reuben Clark, "if humanity is to go on climbing upwards, is men—those wearing the cloth as well as the laity—who know that God lives and that Jesus is the Christ; men who, having this knowl-

edge, have also the intellectual honesty not only to *admit* but to *proclaim* it; who have further the moral courage and the sterling character to live the righteous lives this knowledge demands. This knowledge must be a living, burning knowledge of God and Christ."

Today's dilemma foreseen

Our brethren, we bear testimony that The Church of Jesus Christ of Latter-day Saints is the Lord's Church upon the earth, by his own declaration the only true and living church upon the face of the whole earth with which he, the Lord, is well pleased.

One hundred thirty-seven years ago, in anticipation of the dilemma that man would face, the problem of Christian unity was answered with the organization, the restoration of the gospel of Jesus Christ, presided over by a prophet of God, having the apostolic power and authority and all the organization as it had existed in the primitive Church.

I bear you my witness that I know that the gospel of Jesus Christ is true, that it is the power of God unto salvation, and that all men who will may come and receive by baptism the saving ordinances of the Church and know of a certainty in their own heart of the truth of the message of this gospel. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Boyd K. Packer of the Assistants to the Twelve has just spoken to us.

We should like to express our deep appreciation to the following who have furnished the singing for this Conference:

The Tabernacle Choir; the men of the Tabernacle Choir who furnished the music for the Saturday evening Priesthood Meeting.

The Brigham Young University Combined Choruses.

The LDS Student Association Choir from the University of Utah.

We also express our thanks and deep appreciation to the conductors and organists of these different choirs.

President McKay wishes me to express his deep appreciation to all who have in any way contributed to the success and inspiration of this great Conference.

He is especially grateful to his beloved associates, the General Authorities, who have delivered such timely and inspirational messages.

We appreciate the careful and efficient attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of this Conference.

We deeply appreciate the cooperation of city officials, the city traffic officers' handling carefully and ably the increased traffic and problems connected therewith; the fire department and Red Cross, who have been on hand to render assistance and service whenever and wherever needed.

We thank the Tabernacle ushers for their courtesy and consideration in seating the great audiences of these Conference sessions.

As heretofore mentioned, we are most grateful to the owners and managers of the many radio and television stations throughout the nation and in other countries, who have carried the sessions of this Conference from coast to coast in the United States, to Hawaii, Alaska, Mexico, Guatemala and Canada; and by short-wave to listeners in many countries of the world.

We thank the translators for their untiring efforts in translating the messages of Conference to the peoples of the world.

Through the extensive radio and television coverage, millions have been able to participate in this Annual Conference.

We express again our gratitude and thanks to those who provided these beautiful flowers arranged on the rostrum.

Tonight, the Deseret Sunday School Union Conference will convene in this building at 7 o'clock. All Sunday School workers will wish to be in attendance. The public is cordially invited.

It is understood that ward sacrament

meetings will be held, where practicable, this evening in the various wards.

Just a reminder again about driving in the city and on the highways. Please obey the traffic rules. Good manners, patience, and alertness are necessary if we are to reduce the number of automobile accidents.

Elder Robert R. McKay, who has read so beautifully the inspiring messages of his father, our President and a prophet of God, will now read his concluding address to us, after which the Tabernacle Choir will favor us with "Still, Still with Thee," and "Now the Day Is Over," conducted by Richard P. Condie.

The benediction will be offered by Elder Paul Wendell Ahlstrom, president of the Idaho Falls Stake, after which this Conference will stand adjourned for six months.

President David O. McKay

(Read by his son Robert R. McKay)

The hour is now drawing to a close wherein this great annual conference of the Church soon will have become an event of the past. The sessions themselves will be mere history, but we pray that the messages given will ever remain on the tablets of our memories and will become moving factors in our daily lives.

All that has been said and done, all the testimonies borne have directly or indirectly led to this divine admonition—". . . seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

The center of our lives

Let us make God the center of our lives. That was one of the first admonitions given when the gospel was first preached to man. To have communion with God, through his Holy Spirit, is one of the noblest aspirations of life. It is when the peace and love of God have entered the soul, when serving him becomes the motivating factor in one's life and existence, that we can touch the lives of others, quickening and inspiring them, even though no word be spoken. There is operative in the world a spiritual force as active and as real as the waves that have carried the messages of this conference over a vast network of television and radio stations.

To foster happiness, subdue self

May we realize as never before that mastery of one's personal inclinations is the heart of the Christian religion and of all religions. By nature the individual is selfish and inclined to follow his immediate impulses. It requires religion, or something higher than an individual or even a society of individuals, to overcome the selfish impulses of the natural man, which will lead him to a more successful, fuller life. Self-mastery comes through self-denial of little things. Christ in these singular words said: " . . . whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. 16:25.) Whenever you forget self and strive for the betterment of others, and for something higher and better, you rise to the spiritual plane. If, in the moment of quarreling, in the moment of temptation to find fault with another, we will lose our self-centered self for the good of the Church of which we are members, for the good of the community, and especially for the progress of the gospel of Jesus Christ, we will be blessed spiritually, and happiness will be our reward.

"What though I conquer my enemies,
And lay up store and pelf!
I am a conqueror poor indeed
Till I subdue myself."

(Unknown)

"Seek ye first the kingdom of God"

". . . seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.) Seeking first the kingdom

of God, making him the center of our life, is an essential and fundamental part of religion; indeed, you cannot imagine religion without it. Faith in God as a supreme being is the fundamental principle of religion.

When God becomes the center of our being, we become conscious of a new aim in life—spiritual attainment. Physical possessions are no longer the chief goal in life. To indulge, nourish, and delight the body as any animal may do is no longer the chief end of mortal existence. God is *not* viewed from the standpoint of what we may get from him, but rather from what we may *give* him.

Only in the complete surrender of our inner life may we rise above the selfish, sordid pull of nature. What the spirit is to the body, God is to the spirit. When the spirit leaves the body, it is lifeless, and when we eliminate God from our lives, spirituality languishes.

We accept God as indeed our Father. Christ taught us to address him as "Our Father which art in heaven." (Matt. 6:9.) To us he is so real that we accept his appearance in this dispensation as an expression of his love for his children. God is not merely a force, though he is that. He is not merely something away out of our touch, but he is as near as your father is to you and my father to me. I like to think when I have a task to perform that in secret I can say, "Father, guide me today," and feel that I shall have added strength to do that task. I may not succeed always. My own inhibitions and weaknesses may prevent my doing so, but there is strength in the assurance that I can go to him and ask him for help and guidance. That is what you can do.

Christ declared: ". . . I am come that they might have life, and that they might have it more abundantly." (John 10:10.) In him we have our life, our guide. His name is the only one whereby mankind will find peace, safety, comfort, and salvation. He who would have the abundant life must follow him.

As we depart now to go to our various homes, let us make real the good feelings that have been aroused in our souls throughout this conference. Let us not permit to evaporate from our minds and feelings the good resolutions we have formed. First, let us resolve that from now on we are going to be men and women of higher and more sterling character, more conscious of our weaknesses, more kind and charitable toward the failings of others. Let us resolve that we shall practice more self-control in our homes; that we shall control our tempers, our feelings, and our tongues that they may not wander beyond the bounds of right and purity; that we shall do more seeking to develop the spiritual side of our lives, and realize how dependent we are upon God for success in this life, and particularly for success in the positions we hold in the Church.

With the prevalence in the world, and around about us, of pernicious ideas and subversive teachings that pervert the minds of the unstable and uninformed, and, as has been noted in the meetings of this conference, divert some of our young people from Church standards, may parents, stake presidencies, bishoprics, quorums of the priesthood, and auxiliary leaders realize that they have a greater responsibility than ever before to do all they can to counteract these poisonous influences.

Let us testify to the youth that God is our Father; that the spirit within us is just as eternal as he. This body is physical. It is a mere house, just as physical as this building, which, if left alone, is lifeless, no matter how beautiful or how substantial, and will not fill its purpose if left unoccupied.

Live as the offspring of Deity

Our body will not fulfill its purpose—it cannot—without that life-giving something within which is the offspring of Deity as eternal as the Father. When death comes, his power ends with the silencing of the physical heart. He does not, he cannot touch that eternal part of man any more than he touched Christ's spirit while his body lay in a borrowed tomb. He *himself* lived and moved and had his being. It is also true that death cannot touch that spirit within us. That spirit within, young man, young woman, is the *real* you. What you make of your-

self depends upon you as an individual. You are in this world to choose the right or the wrong, to accept the right or yield to temptation. Upon that choice will depend the development of the spiritual part of you. That is fundamental in the gospel of Jesus Christ.

May parents especially realize that the most potent influence in child life is the home, and that the Lord has directly placed the responsibility of teaching their children upon the parents. I wish the following paragraph, given by revelation to the Prophet Joseph Smith, could be written and put upon the wall of every home in the Church:

". . . inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents." (D&C 68:25.)

Home for child training

The character of a child is formed largely during the first twelve years of his life. He spends 16 times as many waking hours in the home as in the school, and 126 times as many hours in the home as in the church. Each child is, to a great degree, what he is because of the ever-constant influence of home environment and the careful or neglectful training of parents. Home is the best place for the child to learn self-control, to learn that he must submerge himself for the good of another. It is the best place in which to develop obedience, which nature and society will later demand.

Homes are more permanent through love. Oh, then, let love abound! Though you fall short in some material matters, study and work and pray to hold your children's love. Establish and maintain your family hours always. Stay close to your children. Pray, play, work, and worship together. This is the counsel of the Church. Would you have a strong and virile nation?—then keep your homes pure. Would you reduce delinquency and crime?—*then lessen the number of broken homes.* It is time that civilized peoples realized that the home largely determines whether children shall be of high or low character. Home-building, therefore, should be the paramount purpose of parents and of the nation.

With all my heart I say, God bless you, brethren and sisters, you parents, you men of the priesthood, you leaders of our stakes, wards, and missions, you temple presidents, you missionaries. God bless and protect the valiant young men who are in the armed forces of our country.

I pray that the spirit of this great conference will remain in all our hearts and be felt throughout the uttermost parts of the earth, wherever there is a mission or a branch in all the world; that that spirit might be a unifying power in increasing the testimony of the divinity of this work; that it may grow in its influence for good in the establishment of peace and brotherhood throughout the world.

I bear you my testimony that the head of this Church is our Lord and Savior, Jesus Christ. I know of the reality of his existence; of his willingness to guide and direct all who serve him. I know that in this dispensation he restored with his Father through the Prophet Joseph Smith the gospel of Jesus Christ in its fullness.

May we have increased power to be true to the responsibilities that the Lord has placed upon us as General Authorities, and upon you, my brethren and sisters, I pray in the name of Jesus Christ. Amen.

Singing: "Still, Still with Thee" and "Now the Day Is Over."

Closing Prayer: President Paul Wendell Ahlstrom, Idaho Falls Stake.

Conference adjourned for six months.

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:35 to 10:00 a.m., Sunday, April 9, 1967, through the courtesy of Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas.

The broadcast was as follows:

Organ begins playing "As the Dew" on signal at 9:34:00 continuing until 9:34:50).

(At 9:35:10 on signal Organ and Choir break into "Gently Raise" singing words to end of second line, and humming to end of verse for announcer's background)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard Condie conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle Organist, and the Spoken Word by Richard Evans.

(Pause)

With music by Cesar Frank the Tabernacle Choir sings a deeply moving sacred song: "O Lord most holy, O Lord most mighty, . . . grant us Thy truth and love . . . Guide and protect us . . . Keep Thine our wand'ring thoughts; In all our sorrows let us find our rest in Thee; And in temptation's hour Save through Thy mighty pow'r, . . ."

(Choir: "O Lord Most Holy"—Franck-Robertson)

3:25

Announcer: Alexander Schreiner, Tabernacle Organist, presents on Temple Square today, an Improvisation on the hymn tune "Harwell".

(Organ: Improvisation on "Harwell"—Anon.)

4:00

(Organ background)

Announcer: With the music of Tschaikowsky the Tabernacle Choir recalls a motet for mixed voices: "O praise ye, God in the Heav'ns, O praise Him in the Earth beneath, O praise ye, Alleluia."

(Choir: "O Praise Ye God"—Tschaikowsky)

2:10

(Organ background)

THE SPOKEN WORD

(Choir: Without Announcement—"There is Beauty All Around"—Anon.)

2:38 (2 verses)

(Organ: (*Optional*)—Without Announcement—"What Was Witnessed in the Heavens"—Stephens)

As Time Permits

(Organ background)

Announcer: (*Optional*) The Tabernacle Choir has sung a hymn of the love of home: "There is beauty all around When there's love at home; There is joy in every sound When there's love at home."

(*Optional*) With Alexander Schreiner at the Tabernacle Organ we have heard a hymn tune by Evan Stephens: "What Was Witnessed in the Heavens."

With the music of Campbell-Tipton we hear from the Tabernacle Choir, the moving, thankful, fervent words from the 9th Psalm: "I will give thanks unto the Lord; with my whole heart will I Praise Thee, O God. . . . For Thou hast not forsaken them that love Thee."

(Choir: "I Will Give Thanks Unto The Lord"—Campbell-Tipton)

3:15

(As the Dew)—Begin by 27:30

Announcer: (Begin by 27:55) Again we leave you within the shadows of

the everlasting hills. May peace be with you this day—and always.

This concludes the nineteen hundred and sixty-fourth presentation and continues the 38th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with KSL in Salt Lake City.

Richard Condie conducted the Tabernacle Choir. Alexander Schreiner was at the Organ. The Spoken Word by Richard Evans.

In another seven days, at this same hour, music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS *Radio* Network. 28:55

Before marriage—and after

Announcer: ". . . If there is still one . . . girl . . . who hopes to reform the man after she has married him," said a seasoned observer, the "advice is: Don't. If the person . . . doesn't meet your main specifications for a life companion now, the chances are 99 to 1 that . . . nothing you can do after the ceremony will improve matters."[1] This may not always be so. Certainly there are exceptions. But people tend to continue to be basically what they are and to believe what they believe. And the desire to please, to change, to reform, to reshape themselves after marriage seems less certain than the promises and protestations before marriage. And a nagging marriage with its reminder of unfulfilled promises has abrasiveness and heartbreak in it. "If you . . . were paddling a canoe together," said another, "the important thing is . . . that each paddle . . . in the same direction. . . . In marriage, if each has a different goal, they will always be in trouble."[2] This is true especially as to standards and basic beliefs. Oh, how important to remember this before marriage is entered into, and never let such far-reaching facts be obscured by the attraction of the moment, or the music and moonlight. "Marriage," said Margaret Lee Runbeck, "should be something worked toward with every step you take. It shouldn't be an unforeseen emergency, like being called upon unexpectedly to make a speech on a subject you've never heard of."[3] In a great understatement, an unknown writer said: "Marriage . . . isn't a relationship of perfection. It is a relationship of imperfect people who can make it happy or unhappy, . . . and no one else can, but the two people who are parties to it."[4] And nowhere more than in marriage—nowhere more than in this closest relationship of life —should two people be more courteous and kind and considerate. For whom should we show the better side of ourselves? Where else but home and family should we be better or at our best? To whom should we wish more to make ourselves attractive? Look most forthrightly and honestly at the facts before marriage, and be at your best after marriage, with those to whom you have pledged love and loyalty. "A successful marriage is worth all the time, patience, [kindness and consideration] it takes."[5]

---

[1]Editorial, *Colliers*, Sept. 19, 1942, "For Better or For Worse," p. 86

[2]Paul Popenoe, *Ladies' Home Journal*, June 1942, "Make Your Marriage a Partnership," p. 31

[3]Margaret Lee Runbeck, *Good Housekeeping*, Feb. 1942, "To Our Baby's Husband—An Open Letter," p. 40

[4]Author Unknown

[5]Editorial, *Colliers*, Dec. 13, 1941, "Don't Rush that Divorce," p. 86

The spoken word by Richard L. Evans, Sunday, April 9, 1967—Copyright 1967

Joseph Anderson
Clerk of the Conference

Index

Anderson, Joseph, Clerk of the Conference **27, 137**

Authorities of the Church Present **2**

Authorities of the Church Presented and Sustained **24, 25, 26, 27**

Benson, Elder Ezra Taft **58, 59, 60**
Two thousand years ago, a perfect gentleman, 58; Two hundred years ago, inspired men, 59; Men are free agents, 59; Blessings for obedience, 59; Spirituality, 60; Balance of duties, 60; Courageous action, 61; Education, 61; Health, 61; Preparation, 61; Time favors truth, 62.

Brown, President Hugh B. **3, 4, 9, 12, 15, 18, 23, 24, 63, 67, 70, 72, 74, 78, 82, 101, 102, 106, 110, 114, 118**

Brown, President Hugh B. **47, 48, 49, 50, 51**
The fact of immortality, 48; Hope universal, 48; Savior conquered death, 48; The real world is spiritual, 48; Heart-hunger after immortality, 49; Mortal life, a pre-natal state, 49; Christ, the revelation of God, 50; Attestation of the resurrection, 51.

Brown, President Hugh B. **101**

Brown, Elder Victor L. **34, 35, 36**
Assignment to increase communication of Gospel to the world, 35; Translating increases, 35; Aided by correlation, 37.

Burton, Elder Theodore M. **42, 43, 44**
Key of administration to quorum officers, 42; Training quorum members, 43; Checking spiritual growth, 43; Temple attendance, 43; How to foster activity, 44; Teachers to qualify members, 44.

Christiansen, Elder ElRay L. **45, 46**
Resurrection certain and universal, 45; Resurrection from mortality to immortality, 45; Acquired knowledge and intelligence continue, 45; Reap as we sow, 46.

Church Finance Committee Report **29**

Dunn, Elder Paul H. **88, 89**
Parental leadership, 88; Father's divine authority in home, 89; Blessing for family through priesthood, 89; Respect for wife and mother, 90; Father, teacher of gospel principles, 91; Father's blessings on special occasions, 92.

Dyer, Elder Alvin R. **107, 108, 109, 110**
God is mindful of man, 107; Material progress, 107; Cultivating "spiritual-mindedness," 108.

Evans, Elder Richard L. **9, 10, 11, 12**
Happy homecoming—here and hereafter, 9; To keep the counsels of God, 9; Heed the Gospel, 9; Beware false lures, 10; Strength from struggle, 10; The gospel, the way of life, 11; Gratitude for a bounteous heritage, 11.

First Day
Morning meeting **3**
Afternoon meeting **23**

General Priesthood Meeting **83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101**

Hanks, Elder Marion D. **123, 124, 125, 126**
The charge to parents to teach children, 124; Potent influences upon children, 124; Solace for the broken-hearted, 124; Individual responsibility, 125; Compensation for righteousness, 125; Father's compassion, 126; Freedom and its consequences, 126.

Hinckley, Elder Gordon B. **51, 52, 53**
A visit with Mormon boys in Viet Nam, 51; Goals for youth, 52; "The glory of the coming of the Lord," 53; Serve with faith, 53; Youth needs the Church, 54; Walk in virtue, 54; Marry for eternity, 54.

Hunter, Elder Howard W. **115, 116, 117**
Gospel of imperatives, 115; Gospel of action, 115; Factors of action, 116.

Kimball, Elder Spencer W. **63, 64, 65, 66**
Valiant youth will surmount vexations, 64; If strength is not consumed by parasites, 65; Transgression a delusion and a snare, 66; Blights which kill, 66.

Lind, Elder Don, astronaut **99, 100**

Longden, Elder John **127, 128**
Advantages and fruits of obedience, 127; Family home evening, 128.

McConkie, Elder Bruce R. **70, 71, 72**
"We are the offspring of God," 70; The gospel restored, 70; Proclaim that God lives and has spoken again, 71; A new revelation of God, 71; Invitation to come to Him, 72.

McKay, President David O. **4, 5, 6, 7, 8**
Satellite to relay Conference, 4; Forces of evil arrayed, 5; Marriage dishonored, moral decline and delinquency, 5; Mission of the Church to overcome evil, 6; Duty to teach and to demonstrate, 6; Man's two creators, 7; Church dedicated to one moral standard, 7; Spiritual attributes distinguish nobility of man, 8; "Let virtue garnish thy thoughts," 8.

McKay, President David O. **84, 85, 86, 87, 88**
"Beloved associates," 84; Comfort of close relationship with God, 84; Need for spirituality, meditation and communion, 85; Value of meditation, 85; Sacred door to the presence of the Lord, 85; Meditation at the Lord's supper, 86; More reverence during meditation, 86; Response to inspiration of the Almighty, 86; Reverence, manifestation of spirituality, 86; Your attitude toward the Infinite Presence, 87; The language of reverence, 87; My testimony, 87; Live for the companionship of the Holy Spirit, 88.

McKay, President David O. **133-134**
The center of our lives, 133; To foster happiness, subdue self, 133; "Seek ye first the Kingdom of God," 133; Live as the offspring of Deity, 134; Home for child training, 135.

McKay, Elder Robert R. 84, 133

Monson, Elder Thomas S. 55, 56, 57, 58
Expectations of promises to be fulfilled brought pioneers to this land, 55; Fulfillment did not come at first, 56; But can come today, 57.

Packer, Elder Boyd K. 129, 130, 131, 132
Churches wanting, 129; "Famine in the land," 129; Church absent from councils, 130; Need for unity, 130; Men need spiritual comforter, 130; Restoration needed, 130; "Missing something," 131; Today's dilemma foreseen, 132.

Petersen, Elder Mark E. 111, 112, 113, 114
Columbus testified of Christ, 111; Washington, a witness, 111; Lincoln, a witness, 112; Native American traditions of the "Great White God," 112; Evidence from the Book of Mormon, 113; Testimony of modern America, 113; Testimony of American Prophet, 113; Testimony of Latter-day Saints, 114.

Richards, Elder Franklin D. 74, 75, 76
"Sacrifice brings forth the blessings of heaven," 74; A fundamental principle, with illustrations, 75; Sacrifices are opportunities, 76.

Richards, Elder LeGrand Richards 18, 19, 20, 21, 22
The Book of Mormon evidence of revelation, 18; The testimony of the foreword, 18; Its verification, 19; Clarification of obscure scriptures, 19; Fulfillment of patriarchal blessings, 19; The favored land, 20; The "stick of Joseph," 20; Isaiah and the Book of Mormon, 21; The Book of Mormon explains the scriptures, 22; "The mountain of the Lord's house," 22; The new heaven, 22.

Romney, Elder Marion G. 79, 80
The works of righteousness bring peace . . . and eternal life, 79; Peace, 79.

Salt Lake Mormon Tabernacle Choir and Organ Broadcast 136, 137

Second Day

Morning meeting 47

Afternoon meeting 63

Sill, Elder Sterling W. 12, 13
Sabbath, the crown of the week, 12; Preparing for the millennium, 13; The time of good will, 14; And Transformation, 15.

Simpson, Elder Robert L. 68-69
Commitments to the righteous life, 68; The Priesthood, 68; Baptism, 68; The Sacrament, 68; The oath and covenant of the priesthood, 69.

Smith, Elder Eldred G., Patriarch 77, 78
How to serve God, 77.

Smith, President Joseph Fieiding 23, 24, 30, 34, 37, 44, 46

Smith, President Joseph Fielding 97, 98, 99
The revelation on priesthood, 97; Priesthood administers the gospel, 97; Prevails in all the universe, 97; Key to spiritual knowledge, 98; Keys of priesthood, 98; The President holds the keys over the Church, 98.

Smith, President Joseph Fielding 119, 120, 121, 122
"He that loveth me," 119; Evidence of the covenant-maker, 119; His "rights," 120; Benefits of obedience, 120; He carried the burden, 121; Death and then redemption, 122; "Through Jesus Christ our Lord," 122.

Sonne, Elder Alma 73, 74
"All He has revealed, and will yet reveal," 73; Prophets, revelators, 73; Divine message comes through the prophets, 73; Modern prophets bring divine guidance, 74.

Stapley, Elder Delbert 30, 31, 32, 33, 34
Learning anew from research and revelation, 30; Exercise free agency, 30; Creative attributes, 31; Cherish the word of God, 31; No "new wine in old bottles," 31; "One Lord, one faith, one baptism," 31; Vigorous renewal for "the perfecting of the Saints," 32; Church correlation, 32; Rededication of parents, 32; Renewal of loyalty to God's laws, 33; Re-education for spiritual growth, 33; Repentance, the way to perfection, 34.

Statistical Report 1966 ..... 27, 28, 29

Tanner, President Nathan Eldon 47, 51, 55, 58, 62, 83, 88, 93, 96, 99, 101, 108, 119, 123, 126, 129, 132

Tanner, President N. Eldon 103, 104, 105, 106
The great commandment, 103; A new commandment, 103; Love, the fulfilling of the law, 104; Apply the principle of love, 105.

Taylor, Elder Henry D. 37, 38, 39
Attributes of trustworthiness, 37; Loyalty and its fruits, 37; Loyalty to the prophet, 39; Loyalty, a principle of action, 39; Loyalty, a manifestation of faith, 39.

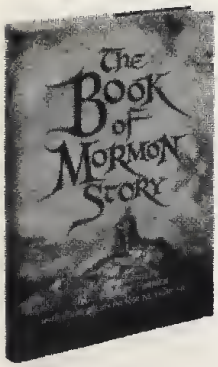
Third Day
Morning meeting 102
Afternoon meeting 118

Tuttle, Elder A. Theodore 93, 94, 95, 96
How to reduce juvenile delinquency, 93; Generous manifestations of affection, 93; Help the working mother, 94; Evidence of mother's love, 94; What being a father includes, 94; Fathers, sons, make occasions to be together, 94; Fathers, sons seek counsel together, 96.

Vandenberg, Bishop John H. 15, 16, 17
Honesty, 15; Truth, 16; The ten laws, 17; Honesty and truth, foundations of character, 17.

Young, Elder S. Dilworth 40, 41
Manifestation of willingness to sustain, 40; Response to leaders, 40; President McKay's Samoan visit remembered, 41; Saints in Tonga send love to President McKay, 41.

WORTHWHILE READING



6

THE BOOK OF MORMON STORY **$6.95**

by Mary Pratt Parrish with illustrations by Ronald Crosby

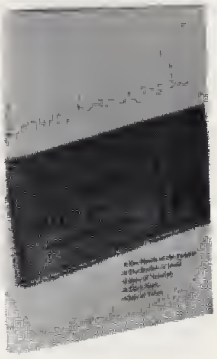
Surely one of the most beautiful L.D.S. books ever printed. Lavish use of color illustrations and line drawings bring the thrilling stories to life. Children and adults alike will enjoy this book. It retains the majesty and beauty of the original text by use of the exact wording.

7.

FUNDAMENTALS OF GENEALOGICAL RESEARCH

by Laureen R. Jaussi and Gloria D. Chaston **$2.95**

If you need a helping hand with your family genealogy — this is it! A clear and concise description of the systematic method of true research. Many pitfalls will be avoided by first reading this book.

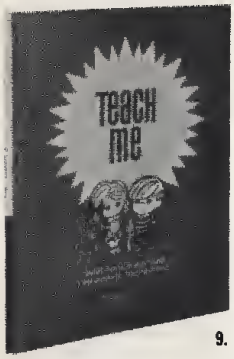


8.

THE MANTLE OF THE PROPHET and other plays

by Clinton F. Larson **$3.50**

Here is the exciting play that has captured the imagination of so many LDS theatregoers . . . an engrossing account of one of the most difficult periods in Church history. Other plays include: Mary of Nazareth, The Brother of Jared, Saul of Tarsus, and Third Nephi.



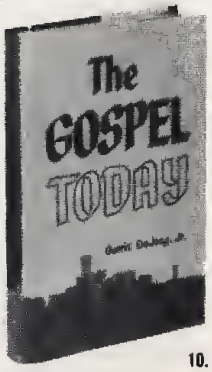
9.

TEACH ME

by Dorthea C. Murdock

$3.50

Created originally to meet the need for nursery activity during Relief Society, this fine book will find a wider use in the home and by all teachers of the very young. TEACH ME is full of delightful things for little folks . . . stories, make-it projects, fingerplays, games, etc.



10.

THE GOSPEL TODAY

by Gerrit de Jong, Jr. **$4.95**

The message of this important new book is that we work out our salvation and achieve happiness here — and in the hereafter — by putting Gospel principles into practice and living them every moment of every day.

DESERET BOOK COMPANY, 44 East So. Temple, Salt Lake City, Utah 84110, or
777 South Main, Orange, California 92669.

Please send the books or items circled:

Deseret Book
COMPANY
44 EAST SO. TEMPLE AND AT COTTONWOOD MALL
SALT LAKE CITY
2472 WASHINGTON BLVD, OGDEN
777 SO. MAIN ST., ORANGE, CALIFORNIA

6 7 8 9 10

Enclosed is check/money order for full amount purchased, including 3½% sales tax for Utah residents ordering from Salt Lake store or 4% sales tax for California residents ordering from Orange store. Or charge my established account. ..... Total $.....

NAME.....

ADDRESS.....

CITY, STATE, ZIP.....

☐ I wish to open a charge account, please send information.

Conf. Report

Printed by

in the United States of America

ONE HUNDRED THIRTY-SEVENTH
SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

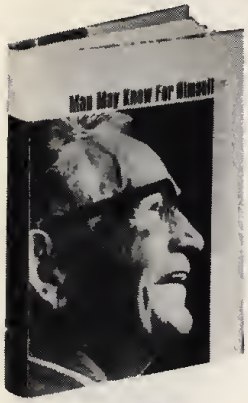
HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

SEPTEMBER 29, 30,
OCTOBER 1, 1967

WITH REPORT OF DISCOURSES

Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

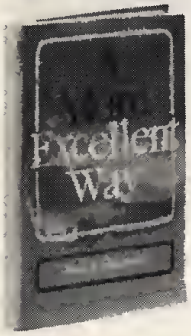
WORTHWHILE READING



1. MAN MAY KNOW FOR HIMSELF

by President David O. McKay **$4.95**

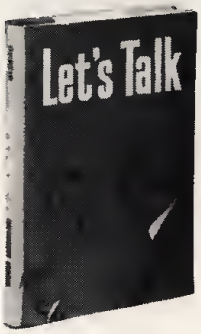
Compiled by Clare Middlemiss, this newest volume of President McKay's teachings is full of encouragement and hope — and is a positive guide to more fruitful living.



2.
A MORE EXCELLENT WAY

by Neal Maxwell **$2.95**

An outstanding book on the development of personal qualities of leadership so essential to successful living.



3.
LET'S TALK **$2.95**

by Dr. Lindsay R. Curtis

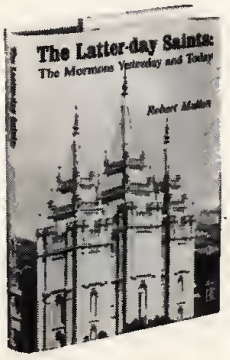
A medical doctor looks at social, moral, and spiritual problems which confront us today. He deals forthrightly with use of drugs, smoking, glue sniffing, alcohol, heart attacks, sexual freedoms of the day, food fadism, and many other timely subjects. Most important reading!

---

4. THE LATTER-DAY SAINTS: The Mormons Yesterday and Today

by Robert Mullen **$3.95**

A fascinating exploration of Mormon beliefs and Mormon history by a former editor of Life magazine. This objective and well-researched book will make an ideal introduction to Mormonism for your nonmember friends. Told in human interest terms, the narrative is based on leading personalities of the Church.



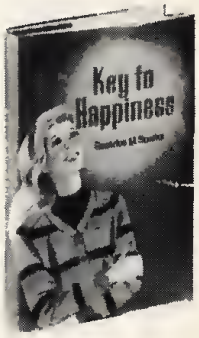
Add 15c per book for postage and handling.

5.
KEY TO HAPPINESS

by Beatrice M. Sparks

$3.95

Written to high school and college girls, this book contains the secrets that make like a happy and rewarding experience. Foreword by Laraine Day.



DESERET BOOK COMPANY, 44 East So. Temple, Salt Lake City, Utah 84111, or 777 South Main, Orange, California 92668.

Please send the books or items circled:

1 2 3 4 5

Enclosed is check/money order for full amount purchased, including 3½% sales tax for Utah residents ordering from Salt Lake store or 5% sales tax for California residents ordering from Orange store. Or charge my established account ☐.

Total $.....

NAME.....

ADDRESS.....

CITY, STATE, ZIP.....

☐ I wish to open a charge account, please send information.

Conf. Report

Deseret Book
COMPANY
44 EAST SO. TEMPLE AND AT COTTONWOOD MALL
SALT LAKE CITY
2472 WASHINGTON BLVD., OGDEN
777 SO. MAIN ST., ORANGE, CALIFORNIA

OFFICIAL REPORT

of the

ONE HUNDRED THIRTY-SEVENTH SEMI-ANNUAL GENERAL CONFERENCE

of

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

held in the
Tabernacle on Temple Square
in
Salt Lake City, Utah
September 29, 30, October 1, 1967

Joseph Anderson
Clerk of the Conference

Published by
The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-Seventh Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-seventh Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, Friday, September 29, 1967, at 10:00 a.m.

The general sessions of the Conference were held at 10:00 a.m.. and 2:00 p.m., Friday, September 29, Saturday, September 30, and Sunday, October 1. The General Priesthood meeting was held Saturday, September 30 at 7:00 p.m.

President David O. McKay was present in person at the opening session, Friday morning but under orders of his doctors remained at home during the other sessions. where he listened to and witnessed the other sessions by direct wire by television. He presided at all sessions. Under his direction his counselors, Presidents Hugh B. Brown, N. Eldon Tanner, and Joseph Fielding Smith conducted the services assigned to each of them.

The proceedings of all sessions of the Conference were given extensive coverage in the United States and Canada over radio and television stations, originating with KSL in Salt Lake City. Countries in Europe, Asia, Africa, and Latin America received broadcasts of the conference over the Church owned international short wave radio station WNYW in New York. Audio and film recordings of the conference, translated in the seven languages, were sent to France, Germany, Italy, Scandinavia and Latin American countries. Rebroadcasts of all sessions of the conference were sent over KSL, Salt Lake City, and KIRO at Seattle, as well as WRFM at New York, beginning midnight, Friday, and on Sunday and Monday to many parts of the United States, and of the world, including Alaska, Canada, Mexico, and Islands of the Pacific.

The General Priesthood conference Saturday evening was transmitted by closed circuit direct wire from the Salt Lake Tabernacle to approximately 95,000 men of the priesthood assembled in 475 buildings throughout the United States and Canada.

Elder Robert R. McKay, son of President McKay, read the President's addresses to the conference in the opening session, the general Priesthood meeting, Saturday evening, and the closing session, Sunday afternoon.

General Authorities of the Church Present

The First Presidency: David O. McKay (first session only), Hugh B. Brown, Nathan Eldon Tanner, Joseph Fielding Smith, and Thorpe B. Isaacson.

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen. Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson.

Apostle (not a member of the Twelve): Alvin R Dyer.*

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve Apostles: Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Henry D. Taylor, William J. Critchlow, Jr., Franklin D. Richards, Theodore M. Burton, Boyd K. Packer, Bernard P. Brockbank, James A. Cullimore.

The First Council of the Seventy: ** Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion

D. Hanks, A. Theodore Tuttle, Paul Harold Dunn.

Presiding Bishopric: John H. Vandenberg, Robert L. Simpson, Victor L. Brown.

General Officers and Other Authorities Present

Church Historian and Recorder: Joseph Fielding Smith, with A. William Lund and Earl E. Olson, assistants.

Members of the Church Board of Education, Church educational authorities and supervisors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, quorum presidencies, and members of the Melchizedek and Aaronic Priesthood.

Auxiliary Officers, General, Stake and Ward, from all parts of the Church.

---

*Elder Alvin R. Dyer, an Assistant to the Twelve was sustained at this Conference to be an Apostle.

**Elder Antoine R. Ivins, senior president of the First Council of Seventy, was absent because of illness.

FIRST DAY
MORNING MEETING

FIRST SESSION

The opening session of the Conference convened in the Tabernacle on Temple Square in Salt Lake City Friday morning, September 29, 1967 at 10 o'clock a.m., with President David O. McKay present and presiding. President Hugh B. Brown, First Counselor in the First Presidency, conducted the services.

The Relief Society Singing Mothers from the stakes in Alberta, Canada, under the direction of Sister Florence Jepperson Madsen, furnished the choral music for this session. Robert N. Cundick was at the organ console.

President McKay extended the following brief greeting to the Conference:

President David O. McKay

Good morning. It is a joy to stand before this great audience this morning. The Lord bless all who participate in the exercises of this day.

The Tabernacle seems filled to overflowing, and those who will speak from this rostrum will all share their testimonies with this great audience.

I think it would perhaps be well for me to sit down and not attempt to speak.

President Hugh B. Brown

I am sure we are all delighted and grateful that the President is able to be with us and say a word to us.

He will preside at all sessions of the conference, and has asked me to conduct this morning.

We extend to all a hearty and cordial greeting on this beautiful morning at the opening of the 137th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

We are convened in the historic Tabernacle in Salt Lake City on Temple Square.

During the past two days the officers and teachers of the Relief Society have been in conference, and we commend and congratulate them on the great work they are doing.

All of the General Authorities are present this morning except Elder Antoine R. Ivins, who is ill.

We are pleased to announce that the proceedings of this General Conference will again be given extensive coverage in the United States and Canada over many television and radio stations, originating with KSL Radio and Television, Salt Lake City. Countries in Europe, Asia, Africa and Latin America, totaling nearly two-thirds of the world can receive broadcasts of these proceedings over the Church-owned international short-wave radio station WNYW studios in New York. Audio-sound and film recordings of the conference will be translated into seven languages, and sent to France, Germany, Italy, Scandinavia and Latin American countries. Rebroadcasts of all sessions of the conference will be sent over KSL and KIRO at Seattle, and WRFM of New York beginning at midnight tonight and on Sunday and Monday, and can be heard in many parts of the United States and of the world, including Alaska, Canada, Mexico, and the islands of the Pacific.

The General Priesthood conference to be held Saturday evening will be transmitted by closed circuit direct wire from the Salt Lake Tabernacle to approximately 95,000 men of the priesthood, who will be attending in 475 buildings throughout the United States and Canada.

We wish to express heartfelt thanks and appreciation to the owners and operators of radio and television stations for their cooperation in making

possible such an extensive coverage of the proceedings of this conference.

To all, then, here in this historic building and the vast radio and television audience we extend a very cordial and hearty welcome. We should like to express our appreciation for these lovely flowers which decorate the rostrum. They were arranged by the Church gardeners. The anthuriums were sent to us from Hawaii, from the Honolulu Stake.

We are very pleased to announce and to welcome this morning the Relief Society Singing Mothers from stakes in Alberta, Canada. They will furnish music for the sessions of the conference today. It will be of interest to you to know that a video-tape recording of the singing Mothers performance in these sessions of the conference will be made for distribution to Canadian television stations for later release, thus giving the Canadian people the opportunity to experience the joy of the beautiful singing of these lovely mothers. We certainly extend to them a warm welcome and a word of appreciation for the effort they have made.

Sister Florence Jepperson Madsen, a member of the Relief Society General Board, will conduct these Singing Mothers, with Robert Cundick at the organ. We shall begin this session by the chorus rendering "Gloria," following which the invocation will be offered by Elder Harold M. Wright, president of the Hillside Stake.

As the opening musical number the Singing Mothers sang an anthem, "Gloria."

Elder Harold M. Wright, President of the Hillside Stake, offered the invocation.

President Hugh B. Brown

The Relief Society Singing Mothers will now favor us with the Canadian national anthem, "O, Canada."

The Singing Mothers sang the anthem, "Canada."

I am sure if applause were in order there would be a resounding applause at the closing of that wonderful national anthem.

President McKay has prepared an address for this conference, but on the advice of his physician has decided to ask his son, Robert R. McKay, to read for him this address.

President David O. McKay

(Read by his son Robert R. McKay)

My dear brethren and sisters and friends of the radio and television audience: With a deep sense of the responsibility that rests upon me in giving to the membership of the Church a message at a general conference, I earnestly pray for your sympathy, your understanding, and your spiritual support. I pray that the blessings of the Lord will be with us that we shall have a spiritual response to the truths of the gospel as never before, not only during this opening session, but throughout all the meetings of this 137th semi-annual conference. I extend to each of you a hearty welcome, and want you to know that I am grateful for your presence here in this historic tabernacle, the one-hundredth anniversary of which we are celebrating this month.

I acknowledge with deep gratitude the loyalty and faith of the members of the Church, and again express heartfelt appreciation for your prayers in my behalf, which have sustained and upheld me. It is truly a joy and a rich blessing to be associated with you in the work of the Lord, and I am grateful for the success and growth of the Church during the past six months.

You no doubt will be interested in knowing that for the first time sessions of this conference are being televised in color over more than 200 stations in

the United States and Canada, and will reach a potential of 40 million homes.

"That they may all be one"

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

"They are not of the world, even as I am not of the world.

"Sanctify them through thy truth: thy word is truth.

"As thou hast sent me into the world, even so have I also sent them into the world.

"And for their sakes I sanctify myself, that they also might be sanctified through the truth.

"Neither pray I for these alone, but for them also which shall believe on me through their word;

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

"And the glory which thou gavest me I have given them; that they may be one, even as we are one." (John 17:14-22.)

This text is taken from one of the most glorious prayers—I suppose the greatest prayer—ever uttered in this world, not excepting the Lord's Prayer. This was Christ's prayer uttered just before he entered the Garden of Gethsemane on the night of his betrayal. It must have been impressive for John to remember so much of it and to write it word for word, as he has here.

The occasion itself would be impressive to John, and undoubtedly as they knelt there in that upper room before they went through that beautiful gate into Gethsemane, the garden of olives at the base of the Mount of Olives, he noted particularly the plea of the Savior. I know of no more important chapter in the Bible. The parts I have quoted contain two important messages to you and to me. One of these messages is found in the words, "Make them one as thou, Father, and I are one."

The principle of unity

It is the principle of *unity* that has enabled the wards, stakes, branches, and missions of the Church to progress and to accomplish the purposes for which the Church was established. It could not have been done by dissension and hatred. There have been difficulties. Each member of the Church has his own ideas. Sometimes they are not the same as those of the bishopric, and not the same as those of the presidency of the stake, and not the same as the Presidency of the Church; but each has had to submerge his own ideas to the good of the whole, and in that united purpose we have achieved something that is wonderful.

To the future of the Church

As I think of the future of this Church and of the welfare of the young men and women, as well as of the mothers and fathers, I feel impressed that there is no more important message to give than "to be one," and avoid things that may cause a rift among members. I know that the adversary has no stronger weapon against any group of men or women in this Church than the weapon of thrusting in a wedge of disunity, doubt, and enmity.

The Prophet Joseph Smith spoke of the cloud that hangs over the Church when we are not united. He said: "The cloud that has been hanging over us has burst with blessings on our heads, and Satan has been foiled in his attempts to destroy me and the Church, by causing jealousies to arise in the hearts of some of the brethren; and I thank my heavenly Father for the *union and harmony which now prevail in the Church.*" (*Documentary History of the Church*, Vol. 2, p. 355. Italics added.)

The experiences of the chosen children of the Lord upon other occasions signal to us the causes of temporary failure coming out of disunity, and an unwillingness to abide the will of God. Unto the Jews of ancient Jerusalem, the Lord said:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often

would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

"Behold, your house is left unto you desolate." (Matt. 23:37-38.)

And in our own dispensation, to the saints who again by division and disunity did not see the redemption of Zion, he said:

"Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now." (D&C 105:2.)

The challenge is before us; we cannot fail in the divine commitments given to us as a people. Unity of purpose, with all working in harmony within the structure of Church organization as revealed by the Lord, is to be our objective. Let each member, teacher, and leader feel the importance of the position that each one holds. All are important to the successful accomplishment of God's work, which is our work.

Unity in the Faith

Unto the Ephesian saints the Apostle Paul gave this wise counsel:

"There is one body, and one Spirit, even as ye are called in one hope of your calling;

"One Lord, one faith, one baptism,

"One God and Father of all, who is above all, and through all, and in you all.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:4-6, 11-13.)

Unity of purpose, with all working in harmony, is needed to accomplish God's work. In a revelation given to the Prophet Joseph Smith about one year after the Church was organized, the Lord in a broad sense makes known why his great work, to be accomplished, has been restored for the benefit of mankind and to prepare the way for his second coming. Said he:

"And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me." (D&C 45:9.)

Herein we learn of the great obligations placed upon this people to assist the Lord in bringing these things to pass among men. It requires unity and dedication to its purposes. Concerning this need, the Lord has given this warning:

". . . Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." (Matt. 12:25.)

The greatest safeguard

The greatest safeguard we have for unity and strength in the Church is found in the priesthood, by honoring and respecting it. Oh, my brethren—presidents of stakes, bishops of wards, and all who hold the priesthood—God bless you in your leadership, in your responsibility to guide, to bless, to comfort the people whom you have been appointed to preside over and to visit. Guide them to go to the Lord and seek inspiration so to live that they may rise above the low and the mean, and live in the spiritual realm.

Recognize those who preside over you and, when necessary, seek their advice. The Savior himself recognized this authority on earth. You will remember the experience that Paul had just as he neared Damascus with papers in his pocket to arrest all who believed in Jesus Christ. A light suddenly shone about him, and he heard a voice saying, "Saul, Saul, why persecutest thou me?"

And Saul said: "Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." (Acts 9:4, 6.)

He could have told Saul in a few words what he should do, but there was a branch of the Church in Damascus, presided over by a humble man named Ananias, and Jesus recognized that authority. He knew Saul's nature. He knew that in the future it

would be difficult for Saul to recognize the authority of the Church, as instances later proved. Saul had to receive from the very man whom he was going to arrest instructions regarding the gospel of Jesus Christ.

Recognize local authority

Here is a lesson for all of us in this Church. Let us, too, recognize the local authority. The bishop may be a humble man. Some of you may think you are superior to him, and you may be, but he is given authority direct from our Father in heaven. Recognize it. Seek his advice and the advice of your stake president. If they cannot answer your difficulties or your problems, they will write to the General Authorities and get the advice needed. Recognition of authority is an important principle.

Unity and its synonyms

Unity and its synonyms—harmony, goodwill, peace, concord, mutual understanding—express a condition for which the human heart constantly yearns. Its opposites are discord, contention, strife, confusion.

I can imagine few, if any, things more objectionable in the home than the absence of unity and harmony. On the other hand, I know that a home in which unity, mutual helpfulness, and love abide is just a bit of heaven on earth. I surmise that nearly all of you can testify to the sweetness of life in a home in which these virtues predominate. Most gratefully and humbly I cherish the remembrance that never once as a lad in the home of my youth did I ever see one instance of discord between father and mother, and that goodwill and mutual understanding has been the uniting bond that has held together a fortunate group of brothers and sisters. Unity, harmony, goodwill are virtues to be fostered and cherished in every home.

Beware selfishness and envy

One of the first conditions that will bring about disunity will be selfishness; another will be envy: "Brother So-and-so passed me by and said nothing to me about the matter." "The bishopric chose Sister So-and-so to be organist, and she can't play half as well as I." "I'm not going to priesthood meeting any more because the bishopric appointed a certain man to act as adviser of the priests." "The Sunday School chose So-and-so as a teacher." "The superintendent released me, and I feel hurt." "The presidency of the stake has never recognized me, and I feel offended." "The General Authorities do not always see eye to eye." Oh! a hundred and one little things like that may come up—little things, insignificant in themselves when we compare them with the greater and more real things of life. And yet, I know from experience that the adversary can so magnify them that they become mountains in our lives, and we are offended, and our spirituality starves because we entertain those feelings.

Beware Fault-finding

There is another element—fault-finding—associated with that spirit of envy. We find fault with a neighbor. We speak ill of each other. When that feeling comes, it is a good thing just to sing that simple little Mormon hymn, "Nay, Speak No Ill."

"Nay, speak no ill; a kindly word
Can never leave a sting behind;
And, oh, to breathe each tale we've heard
Is far beneath a noble mind.
Full oft a better seed is sown
By choosing thus the kinder plan,
For, if but little good is known,
Still let us speak the best we can.

"Then speak no ill, but lenient be
To other's failings as your own.
If you're the first a fault to see,
Be not the first to make it known,
For life is but a passing day;
No lip may tell how brief its span;
Then, O the little time we stay,
Let's speak of all the best we can."
(*Hymns*, 116.)

The parable of the rose, the hawthorn twig and the lily

"Let us speak of all the best we can." Would not that be a glorious lesson in the world today in the midst of the

false propaganda that is going out from one nation to another—reviling, defiling, defaming? Is it not terrible when you think of it in the light of the gospel?

And that reminds me of a beautiful story that I read many years ago. It happened before the English guns opened the doors to the Japanese nation. During those days they worshiped their ancestors as they do now, but they worshiped beautiful spots in nature, too; and even today, if you follow a walk up one of those hills, you will be sure that it will lead you to a magnificent view where you may contemplate the beauties of nature.

The story says that an old philosopher used to meet the people and teach them the lessons of virtue and uprightness that he drew from the flowers and shrubs that grew so luxuriantly in that land. One morning, following his lecture, the old philosopher was accosted by a workman who said, "Tonight, when you come back from your walk, will you please bring me a rose that I may study its stamens, its petals, and see the lesson that you gave us last night?"

The old philosopher said, "I will give you the rose tonight."

And a second accosted him and said, "Will you bring me a hawthorn twig that I may continue my study of that?" And he replied, "I will bring you a hawthorn twig."

And a third said, "Will you please bring me a lily tonight that I may study the lesson of purity?"

"I will bring you a lily."

After working hours the three were at the gate to meet the philosopher. To the first he gave the rose, to the second the hawthorn twig, and to the third the lily, as he had promised.

Suddenly the man with the rose said, "Oh, here's a thorn on the stem of my rose!"

And the second said, "And here's a dead leaf clinging to my hawthorn twig."

And the third, encouraged by the remarks of his companions, said, "And here's dirt clinging to the root of my lily."

"Let me see," said the old philosopher, and he took the rose from the first, the hawthorn twig from the second, and the lily from the third. From the rose he broke the thorn and gave it to the first. He plucked the dead leaf from the hawthorn twig and handed it to the second. He took the dirt from the roots of the lily and placed it in the hands of the third. Holding the rose, the hawthorn twig, and the lily, he said, "Well, each of you has what attracted him first. I left the thorn on the rose purposely, the dead leaf on the hawthorn twig, and the dirt on the lily. Each of these attracted you first. You may keep them now, and I will keep the rose, the twig, and the lily for the beauty I see in them."

Not a few of us have a thorn in the flesh as did Paul. Perhaps to some of us a dead leaf of some past act is clinging. It may be that there is a little dirt in our character, but each one has also a rose in his life, a hawthorn twig, or a lily. And it is a glorious lesson for us to learn: to see the rose and be blind to the thorn; to see the hawthorn twig and be blind to the dead leaf; to see the lily and not the dirt in our fellow's character.

Goodwill among men

I do not know of anything that will contribute more to unity in a ward, in a stake, and in the Church than for members to see the good in man, and to speak well of each other.

On the world horizon calamities continue to menace the people—the tragedy of war with the suffering of the innocent, the broken harmony of the homes in the death of a valiant son or husband. The seeds of discord and confusion among the masses caused by riots and violence of all sorts make important the need for complete unity within our own ranks, as we see these worldwide disturbances tear apart the home, and undermine our very civilization.

Be alert against discord

As we concern ourselves with unity in the Church, we must not be insensible to the evil forces around us, both here in America and in the world at large—the influences, the avowed

object of which is to sow discord and contention among men with the view of undermining, weakening, if not entirely destroying constitutional forms of government. If I speak plainly and, in condemnation, refer to reprehensible practices and aims of certain organizations, please do not think that I harbor ill will or enmity in my heart toward other United States citizens or the citizens of any country whose views on political policies do not coincide with mine. But when acts and schemes are manifestly contrary to the revealed word of the Lord, we feel justified in warning people against them. We may be charitable and forbearing to the sinner, but we must condemn the sin.

Evils and designs of evil forces

Timely references and appropriate warnings have been given from time to time on the danger and evils of war. There is another danger even more menacing than the threat of invasion of a foreign foe of any peace-loving nation. It is the unpatriotic activities and underhanded scheming of disloyal groups and organizations within any nation, bringing disintegration, that are often more dangerous and more fatal than outward opposition.

For example, an individual can usually protect himself from thunder showers, and even from tempests, from freezing weather or intense heat, from drought, or floods, or other extremes in nature; but he is often helpless when poisonous germs enter his body or a malignant growth begins to sap the strength of some vital organ.

Treachery of "the enemy within"

The Church is little, if at all, injured by persecution and calumnies from ignorant, misinformed, or malicious enemies. A greater hindrance to its progress comes from faultfinders, shirkers, commandment-breakers, and apostate cliques within its own ecclesiastical and quorum groups.

So it is with any government. It is the enemy from within that is most menacing, especially when it threatens to disintegrate established forms of good government.

Today, there are in this country enemies in the form of "isms." I call them anti-Americanisms, and what is true in America is true in other countries. Only a few of the leaders fight openly; most of the army carry on as termites, secretly sowing discord and undermining stable government. Of the truth of this statement, investigations made by a committee of the United States Senate and the FBI bear ample evidence. Of the menace of one of these, Dr. William F. Russell, dean of Teachers College, Columbia University, and one of the many authorities whom we might quote as to the pernicious activity of these groups, said nearly 30 years ago in an address that has since proved to be prophetic:

The plan of the enemy

"Communist leaders have steadily insisted that Communism cannot live in just one country. Just as we fought to make 'the world safe for democracy,' so they are fighting to make the world safe for Communism. They are fighting this fight today. Every country must become Communistic, according to their idea. So they have sent out missionaries. They have supplied them well with funds. They have won converts. These converts have been organized into little groups called 'cells,' each acting as a unit under the orders of a superior. It is almost a military organization. They attack where there is unemployment. They stir up discontent among those oppressed. They publish and distribute many papers and pamphlets."

Continuing, Dr. Russell states:

"These are scurrilous sheets. In one issue I noted twenty-nine errors of fact. After a recent address of mine they passed out a dodger attacking me, with a deliberate error of fact in each paragraph. . . . The idea is to try to entice into their web those generous and public-spirited teachers, preachers, social workers, and reformers who know distress, and want to do something about it. These Communists know what they are doing. They follow their orders. Particularly they would like to dominate our newspapers, our colleges, and our schools. The campaign is much alike all over the world.

I have seen the same articles, almost the same pamphlets, in France and England as in the United States." ("How to Tell a Communist and How to Beat Him," an address given in 1939.)

The treachery of Civic disobedience

One of our U. S. senators just recently called attention to conditions existing in our country today. He said: "America has been afflicted over the past three or four years by an epidemic of acts of so-called civil disobedience. Municipal ordinances and state statutes have been wilfully and intentionally disobeyed by individuals and groups. Private property has been subject to deliberate trespass.

"Mobs have taken to the streets, interfering with commerce, creating public disorder, and breaching the peace. Civil disobedience has at times been advocated from some of the pulpits throughout the land and encouraged, upon occasion, by ill-advised statements of public officials. Mobs have frequently been so large that the police were helpless to make arrests.

"These acts of so-called disobedience have been proclaimed by important political personages to be in the finest American tradition. It was said to be good Christian doctrine to disregard man-made laws which conflicted with one's own conscience, and, of course, by implication, those who enforced man-made laws were likewise to be disregarded. This [is indeed] a strange and false doctrine. . . .

"Few people have dared to voice an objection for fear of being labeled 'bigot,' and representatives of law and order have become pictured as villains while lawless marchers and sit-downers have become the figures for compassion."

The menace of dishonoring discipline

The senator then continues, "Finally, perhaps the most responsible and damaging factor underlying the riots, growing crime rate, and disrespect for law and order, is that of a lessened discipline, which is evident today among an increasing number of young people in our society. The American home is not what it once was and this is reflected in a parental discipline which is not what it used to be.

"All too many children are not taught to respect their elders. The general atmosphere of permissiveness permeates too many homes, too many schools and too many churches in America. A few, but highly articulate and vocal, churchmen advocate the decease of divinity.

"These are all symptoms of a sick society, a sickness which, if left to run its course unchanged, will destroy law and order and a progressive society of free men.

"In such an atmosphere of permissiveness, civil disobedience and disrespect for civil law, the seeds of crime have taken deeper root and the nation is now reaping the harvest." (Senator Robert C. Byrd of West Virginia, *Deseret News*, August 7, 1967.)

Thus, we are witnessing the attempts that are being made at this very time by insidious forces to induce contention and confusion in organized societies of mankind.

"Keep them from evil"

And now, brethren and sisters, I echo the prayer of the Savior: "Make them one, Father, as thou and I are one. In the world, but not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (See John 17:15 ff.)

God help us that we may continue to serve humanity; that we may feel in our hearts that we are privileged to serve God's children; that we shall be united as his people, and that we shall be united as a country.

"Walk uprightly before the Lord"

May every father magnify the priesthood of God in his own home and, with his beloved wife and companion, teach his children the ways of the Lord as revealed to us.

Priesthood bearers are to watch over the Church always, for the Lord has given this instruction, that our families may walk uprightly before our Father in heaven: "The teacher's duty is to

watch over the church always, and be with and strengthen them;

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that all the members do their duty." (D&C 20:53-55.)

I bear testimony that we are engaged in God's work, in the saving of souls. May we find the strength, by unity within the Church, to go forward in the accomplishment of his purposes. This I humbly pray, in the name of Jesus Christ. Amen.

President Hugh B. Brown

I am sure that masterful and inspiring address has touched every heart, and we unite in a solemn "amen."

Elder Howard W. Hunter of the Council of the Twelve will now speak to us, please.

Elder Howard W. Hunter

Of the Council of the Twelve Apostles

How many times have you heard the statement made or the opinion expressed that it is not necessary to have membership in a church, or to participate in a religious organization, in order to be a good Christian or live a good Christian life? For a few moments I would like to examine with you the validity of such a statement as it relates to the scriptures and to sound reasoning, which can be supported in fact.

"Not every one . . . shall enter"

In order to commence a search of this subject, it would seem basic that we turn to the author of Christianity. When speaking to the multitudes, the Master said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

As I listen to these words, it seems to me that the Lord is saying, "Just because a person may acknowledge my authority or have a belief in my divine nature, or merely express faith in my teachings or the atoning sacrifice I made, does not mean he shall enter into the kingdom of heaven or attain a higher degree of exaltation." By implication he is saying, "Belief alone is not sufficient." Then he expressly adds, ". . . but he that doeth the will of my Father," that is, he that works and prunes the vineyard that it may bring forth good fruit.

"Walking in obedience"

In the revelation that deals mainly with the proper mode of living, given by the Lord as a word of wisdom to us, there are some things mentioned that are good for man as well as things that are not good for him, and then the Lord adds this: "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D&C 89:18-21.)

"Keep and do these sayings" seem to be the key words. Again we must be doers of the word and not just believers in order to obtain the blessing.

"Be ye doers of the word . . ."

In his letter addressed to the twelve tribes scattered abroad, James admonishes them in this way: ". . . be ye doers of the word, and not hearers Jewish people in their synagogues. In these services there was the reading of the scriptures of the Old Testament.

The writings of the books now known as the New Testament had not yet been compiled, but undoubtedly

only, deceiving your own selves.

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

"For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (Jas. 1:22-25.)

Worship in the early Church

There is historical background for this statement of James. According to the records that have come down to us, the early Church, established by Christ and expanded into the world under the direction of the apostles, followed a similar form of worship on the Lord's Day as had been practiced by the the teachings of Jesus and the apostles were introduced. They sang the psalms and the early Christian hymns and offered prayers. James seems to be referring to participation in religious services in the statement, "But be ye doers of the word, and not hearers only." The value of participating in church services, according to James, is realized when the word heard becomes the word in action. If anyone considers himself to be a devout worshiper without carrying over into his daily living the truths he has heard, his worship is as useless as a glance in a mirror, which is straightway forgotten.

"Honorary" membership in inherited tradition!

The apostle Paul made a statement that is somewhat similar. He referred to the requirements of the law in his letter to the saints in Rome in these words: "For not the hearers of the law are just before God, but the doers of the law shall be justified." (Rom. 2:13.) In other words, it is not the hearers of the law who are righteous but the doers of the law. Paul's remarks are aimed at those who live under the guise of the mistaken notion that an honorary membership in an inherited religious tradition will constitute them believers entitled to blessings. They pay only lip service but are not doers of the law.

In referring to the parable of the two houses, Luke records the statement of Jesus concerning lip service: "And why call me, Lord, Lord, and do not the things which I say?

"Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

"He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

"But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." (Luke 6:46-49.)

Traditions sterile without appropriate action

This same principle is true as it affects other relationships. Friendships cannot endure if they are based on the sands of selfishness. Marriages do not endure when they have no ground except in physical attraction, and do not have the foundation of a deeper love and loyalty. The same principle is true of the individual's relationship to the Church. Traditions are not enough; dogmatic orthodoxies are not enough; formal creeds are not enough. It is not sufficient to say "Lord, Lord." Such beliefs have their foundations in sand.

All nature, which is God's domain, seems to portray this same principle. The bee that will not "doeth" will soon be driven from the hive. As I watch the busy ants on the trail and around the ant pile, I am impressed by the fact that they are doers and not just believers. Clucking doesn't produce any seeds for the hen; she must scratch. A stagnant pool, green with algae and the scum of inactivity, is the breeding place of the diseases of the swamp, but the clear mountain stream

dashing over the rocks as it winds its way down the canyon is an invitation to drink.

The words of the Master regarding the house without a foundation say to me that a man cannot have a shallow and reckless notion that he is sufficient to himself and can build his own life on any basis that happens to be easy and agreeable. As long as the weather is fair, his foolishness may not be evident; but one day there will come the floods, the muddy waters of some sudden passion, the rushing current of unforeseen temptation. If his character has no sure foundation in more than just lip service, his whole moral structure may collapse.

No growth in isolation

What can we consciously do to build a strong foundation and put ourselves in a position in which we can do the will of our Father? How can we be best assisted, beyond the point of being hearers only or merely believers, to become doers of the word? If we study the laws of God and the teachings of the Savior, we find that in nearly all instances they have reference to our relationships with others. An individual is limited and confined in being a doer if he is in isolation or solitude.

A man alone doesn't build his own automobile, but the association of men with a united purpose provides the means by which the product is produced and marketed. In the society in which we live, few persons are self-educated. We rely on the organization of a great number of people to accomplish the objective. In business and industry, men who are aggressively organized for a common purpose achieve success. There are many things a man can accomplish in association with others that would otherwise be almost impossible working alone.

Christ-centered family a beginning

Beyond the individual, the smallest group in society is the family. A home based upon the principles taught by Christ is one of the most beautiful examples of Christian living. Each member of the family has the opportunity and privilege of being a doer and enlarging the ability to live the commandments more perfectly. Expanding the family unit into the great community of the Church gives rise to even greater opportunities of being doers of the word. It is from this enlarged family relationship that we derive our Christian vocabulary, calling God "Father," Jesus our "Elder Brother," and referring to each other as "brother" and "sister."

Objectives of the Church

The objectives of the Church are to teach the laws of the Lord and the principles of the gospel, to assist individuals in religious education, to implant the firm testimony that God lives and that Jesus is the Christ and Savior of the world, and to help and encourage each member along the path to celestial and eternal exaltation through the opportunity of "doing." There is a real reason why Christ established his Church during his personal ministry on earth. We need only to listen to his words and the teachings of those he sent into the world in order to understand.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21); "And all saints who remember to keep and do these sayings" (D&C 89:18); ". . . but the doers of the law shall be justified" (Rom. 2:13); "Whosoever cometh to me, and heareth my sayings, and doeth them" (Luke 6:47)—these are the admonitions.

We must assume from the fact that the Church was established by Christ during his ministry, that it is essential for man and not an elective. His life and ministry were to set the pattern and create the model. The things established by him were given with the admonition that we follow them.

The Church of Christ necessary for survival

I submit that the Church of Jesus Christ is as necessary in the lives of

men and women today as it was when established by him, not by passive interest or a profession of faith, but by an assumption of active responsibility. In this way the Church brings us out of the darkness of an isolated life into the light of the gospel, where belief is turned into doing according to the admonitions of scripture. This is the hope of the individual, the family, the Church, the nations of the earth.

Thirteen thousand men and women, principally young persons, are engaged in the world as missionaries, declaring that the Church established by Christ during his personal ministry, and lost to the world because of the corruption of men during those dark ages of history, has again been restored to the earth; that The Church of Jesus Christ of Latter-day Saints is that Church; that the power and authority to act in the name of God have again been conferred upon men. I add my confirming witness to these facts. I know that God lives and that Jesus, his Son, is the Christ and the Savior of the world. I humbly pray that we may each become doers of the word by active Church participation, in the name of Jesus Christ. Amen.

President Hugh B. Brown

The chorus and congregation will now join in singing, "We Thank Thee, O God, for a Prophet."

After the singing, Elder A. Theodore Tuttle of the First Council of Seventy will speak to us.

The Singing Mothers Chorus and the Congregation joined in singing the hymn, "We thank Thee, O God, For A Prophet."

Elder A. Theodore Tuttle of the First Council of Seventy will now address us, and he will be followed by Elder Robert L. Simpson of the Presiding Bishopric.

Elder A. Theodore Tuttle

Of the First Council of the Seventy

My dear brothers and sisters:

I was inspired by President McKay's message this morning. I want to bear my testimony that we have heard a message from the mouthpiece of the Lord. I pray that it will find a responsive chord in our individual lives, in our homes, in the Church, and, hopefully, among all nations.

Uses of Adversity

When I was in seminary class many years ago, we had a lesson entitled "Sweet Are the Uses of Adversity." The thing I remember most about that lesson was that it seemed to be a paradox. It was difficult to understand how adversity could be sweet. I was not aware of the great significance the lesson had for me, yet, as is so often the case, the teachings of our youth return again and again to our memories, ofttimes with greater significance and meaning than they had when they were taught. So it has been with this lesson, and in the intervening years I have learned something about the truth of this statement.

Adversity, universal experience of man

Adversity, in one form or another, is the universal experience of man. It is the common lot of all men to experience misfortune, suffering, sickness, or other adversities. Ofttimes our work is arduous and unnecessarily demanding. Our faith is tried in various ways—sometimes unjustly tried. At times it seems that even God is punishing us and ours. One of the things that makes all this so hard to bear is that we ourselves appear to be chosen for this affliction while others presumably escape these adversities.

An "unhallowed" idea

On one occasion, in the presence of

the Prophet Joseph Smith, someone commented that a person was suffering affliction because of his sins. The Prophet Joseph responded that that was an unhallowed statement to make —that afflictions come to all.

Henry Ward Beecher said, "Affliction comes to us all, not to make us sad, but sober; not to make us sorry, but to make us wise; not to make us despondent, but by its darkness to refresh us as the night refreshes the day; not to impoverish, but to enrich us."

No immunity against adversity

Too often we are shortsighted as we view the effects of adversity upon us. We fail to see the purifying and refining effect wrought by the flames of adversity. These flames are not meant to consume but only to purify us. Disguised as adversity, blessings are showered upon us.

Recently after administering to a seriously afflicted infant, a man who was present observed: "This is one of our finest and most faithful families. I don't know why they should be thus afflicted." Some misunderstand. It does not necessarily follow that righteousness immunizes us against adversity. Elder Harold B. Lee has observed that living the gospel of Jesus Christ is no guarantee that adversity will not come into our lives; but living the gospel does give us the strength and faith and power to rise above that adversity and look beyond the present trouble to the brighter day.

William Cowper, a noted English poet, returning home one night in a dense London fog became completely and hopelessly lost. Try as he would, the driver could not find his home. Finally, the cabby stopped and said, "It is hopeless." Alighting from the carriage, Cowper groped his way to a doorway—to find that he was on his own doorstep. He went in and penned these lines, now the lyrics of the hymn, "God Moves in a Mysterious Way His Wonders to Perform."

"Ye fearful Saints, fresh courage take;
The clouds ye so much dread
Are big with mercy and shall break
In blessings on your head.

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

"Out of the lowest depths," Thomas Carlyle has said, "there is a path to the loftiest heights."

Beware self-pity

We cannot indulge ourselves the luxury of self-pity. Ours is the duty to seek the path that leads us upward. Lives of great men teach us that many of them rose to significant achievement because of their adversities.

To those who this day are weighed down by adversity, I suggest this thought from Robert Browning Hamilton:

Along the Road

"I walked a mile with Pleasure.
She chattered all the way,
But left me none the wiser
For all she had to say.

"I walked a mile with Sorrow,
And ne'er a word said she;
But, oh, the things I learned from her
When Sorrow walked with me!"

Capacity to endure suffering, a spiritual attribute

Those who have been driven to their knees in weakness, grief, and humility commune with God not in the learned clichés of prayer, but in heartfelt, soul-revealing communion. And when our Father sustains and assures a tested faith and a tested love, they learn the sweetness of adversity.

While living the gospel will not necessarily temper the elements, it will temper you so you can endure the trials of life without despair and can overcome with patience your afflictions.

Sweet indeed are the uses of adversity. If we bear adversity well, we can learn the principle enunciated by Moroni: ". . . wherefore, dispute not because ye see not, for ye receive no

witness until after the trial of your faith." (Eth. 12:6.)

It takes faith, too, to believe what Lehi taught:

"But behold, all things have been done in the wisdom of him who knoweth all things.

"Adam fell that men might be; and men are, that they might have joy." (2 Ne. 2:24-25.) But we all need to keep in mind that joy is ofttimes camouflaged in the robes of hard work, sorrow, sickness, and a tested faith.

"Thy dross to consume; thy gold to refine"

The trials and adversity experienced by the pioneers who crossed plains and mountains to reach and build this city and this building were related by President J. Reuben Clark, Jr., in his address: "To Them of the Last Wagon." I quote:

". . . The wife, soon to be a mother, could hardly catch her breath in the heavy, choking dust, for even in the pure air she breathed hard from her burden. Each jolt of the wagon, for those ahead had made wagon ruts almost 'ex' deep, wrung from her clenched lips a half-groan [that] she did her best to keep from the anxious, solicitous husband plodding slowly along, guiding and goading the poor dumb cattle, themselves weary from the long trek. So through the long day of jolting and discomfort and sometimes pain, sometimes panting for breath, the mother, anxious only that the unborn babe should not be injured, rode, for she could not walk; and the children walked, for the load was too heavy and big for them to ride; and the father walked sturdily alongside and prayed. . . .

"Then the morning came when from out that last wagon floated the [cry] of the newborn babe, and mother love made a shrine, and Father bowed in reverence before it. But the train must move on. So out into the dust and dirt the last wagon moved again, swaying and jolting, while Mother eased as best she could each pain-giving jolt so no harm might be done her, that she might be strong to feed the little one, bone of her bone, flesh of her flesh. Who will dare to say that angels did not cluster round and guard her and ease her rude bed, for she had given another choice spirit its mortal body that it might work out its God-given destiny?" (*The Improvement Era,* November 1947, p. 705.)

Pray for power to survive adversity

Why should we then ask God for relief from adversity when we as a people have been made strong by adversity? Rather let us search our hearts to learn the Refiner's purpose in our lives. May we all come to know that God is still in his heaven and rules in the world, and that in the providence of a loving Father, "all these things shall give thee experience, and shall be for thy good." (D&C 122:7.)

In the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Robert L. Simpson, first counselor in the Presiding Bishopric, will now address us.

He will be followed by Elder Victor L. Brown, also of the Presiding Bishopric.

Bishop Robert L. Simpson

Of the Presiding Bishopric

President McKay, my dear brethren and sisters of this great Church: May I spend a moment and discuss with you one of the most neglected of all our Heavenly Father's laws and commandments to his children.

May I begin this important assignment by bearing my testimony that all of Heavenly Father's commandments are perfect; each law when lived brings happiness to the individual.

The law of the Fast

One of the most neglected and yet

most needed laws for this troubled generation in a modern world of acceleration and distraction is the law of the fast. Fasting and praying have been referred to almost as a singular function from the earliest times. Adam's generation fasted and prayed, as did Moses on Sinai. (Deut. 9:9-11.)

The Prophet Elijah traveled to Mt. Horeb under the influence of fasting and prayer. There he received the word of the Lord. His preparation had not been in vain. (1 Kings 19:8.)

Mordecai's advice from Esther as he faced an emergency at Shushan pointed out that he and his people should "neither eat nor drink three days, night or day. . . ." (Esther 4:16.) This was the true fast, abstinence from both food and drink. This is still the manner of the true fast in our day.

There were significant changes made at the time of Christ's mission in mortality. The law of sacrifice, for example, was replaced by a higher law. We are told that following the Master's visit to this, the western hemisphere, the people were told to continue in "fasting and prayer [there was no change in this law] and in meeting together oft both to pray and to hear the word of the Lord." (4 Ne. 12.) So complete and sincere were the people in obeying his commandments "that there was no contention among all the people, in all the land; but there were mighty miracles wrought among the disciples of Jesus." (4 Ne. 13.) Wouldn't it be thrilling to enjoy such a condition today!

Prayer and fasting today

His law has been reconfirmed in our day, for through a modern prophet in the year 1832, he said: ". . . I give unto you a commandment that ye shall continue in prayer and fasting from this time forth." Then in the very next verse he mentions gospel teaching almost as a prime product of the prayer and fasting process. In the words of the Lord: "And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand." (D&C 88:76-78.)

No man or woman can hope to teach of things spiritual unless he is directed by that spirit, for "the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach.

"And all this ye shall observe to do as I have commanded concerning your teaching, until the fulness of my scriptures is given.

"And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good;

"For, behold, the Comforter knoweth all things, and beareth record of the Father and of the Son." (D&C 42:14-17.)

A promise for every teacher

Oh, that every teacher might catch the spirit of this promise and claim this offered partnership, available to all who are engaged in the teaching of truth.

There are no better examples of teaching by the Spirit than the Sons of Mosiah. The Book of Mormon tells us how they became "strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

"But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God." (Al. 17:2-3.)

Is there a priesthood or auxiliary leader any place in this Church who wouldn't give all to possess such power, such assurance? Remember this, above all else, that, according to Alma, they gave themselves to much fasting and prayer. You see, there are certain blessings that can only be fulfilled as we conform to a particular law. The Lord made this very clear through the

Prophet Joseph Smith when he declared: "For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world." (D&C 132:5.)

Now, the Lord could not have stated the position more clearly, and, in my opinion, too many Latter-day Saint parents today are depriving themselves and their children of one of the sweetest spiritual experiences that the Father has made available to them.

The monthly Fast Day

In addition to the occasional fasting experience for a special purpose, each member of the Church is expected to miss two meals on the fast and testimony Sunday. To skip two consecutive meals and partake of the third normally constitutes approximately a 24-hour period. Such is the counsel.

Competent medical authorities tell us that our bodies benefit by an occasional fasting period. That is blessing number one and perhaps the least important. Second, we contribute the money saved from missing the meals as a fast offering to the bishop for the poor and the needy. And third, we reap a particular spiritual benefit that can come to us in no other way. It is a sanctification of the soul for us today just as it was for some choice people who lived 2,000 years ago. I quote briefly from the Book of Mormon: "Nevertheless they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God." (He. 3:35.) Wouldn't you like this to happen to you? It can, you know!

Did you notice it said that those who do this have their souls filled with "joy and consolation"? You see, the world in general thinks that fasting is a time for "sackcloth and ashes," a time to carry a look of sorrow, as one to be pitied. On the contrary, the Lord admonishes: "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

"But thou, when thou fastest, anoint thine head, and wash thy face;

"That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly." (Matt. 6:16-18.)

Blessings of fasting

Now, may we turn to the most important part of this great law. So far we have only discussed those areas that bless us. The real joy comes with the blessing of the poor and the needy. For it is in the fulfillment of this wonderful Christlike act that we practice "pure religion and undefiled" spoken of by James. Can you think of a better or more perfect Christian function than "pure religion and undefiled"? I can't.

The Lord speaking through Moses observed: "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him. . . ." (Deut. 15:7-8.) Then he goes on to promise him who gives: ". . . the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto." (Deut. 15:10.) He concludes: ". . . therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." (Deut. 15:11.)

Amulek had something to say on this subject. After instructing the people for some time on various vital matters, he turned his thoughts to the poor and the needy, advising the congregation that even if they are diligent in all of these other things, and "turn away the needy, and the naked, and visit not the sick and afflicted, and

impart of your substance . . . to those who stand in need—I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith." (Al. 34:28.)

A perfecting law

Yes, the law of the fast is a perfect law, and we cannot begin to approach perfection until we decide to make it a part of our lives. When you start and stop the fast is up to you, but wouldn't it be nice to culminate it and be at your spiritual peak for the fast and testimony meeting?

How much you give the bishop as a donation is also up to you, but isn't it thrilling to know that your accounting with the Lord has been paid willingly and with accuracy?

Satisfaction comes with obedience

Why you fast is also up to you. But suppose the main reason was simply that you wanted to help someone in need and to be a part of "pure religion undefiled." Wouldn't your faith be lifted and sanctified? Of course it would. And incidentally, have you ever noticed how satisfying it is way deep inside each time you are obedient to Heavenly Father's desires? There can be no equal to the peace of mind that always comes as the reward for obedience to truth.

The world needs self-discipline. You can find it in fasting and prayer. Our generation is sick for lack of self-control. Fasting and prayer help to instill this virtue.

The world's future depends upon an urgent return to family unity. Fasting and prayer will help to guarantee it. Each person has greater need for divine guidance. There is no better way. We all have need to overcome the powers of the adversary. His influence is incompatible with fasting and prayer.

Joy in helping others

There can be no greater joy than in helping others, for "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

And now, my dear brothers and sisters, although not as worthy perhaps, but equally enthusiastic in the cause we represent, I join my testimony with Alma of old when he declared: ". . . Behold, I testify unto you that I do know that these things whereof I have spoken are true. And how do ye suppose that I know of their surety?

"Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit. . . ." (Al. 5:45-46.) In the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Victor L. Brown of the Presiding Bishopric will now address us, and he will be followed by Elder Ezra Taft Benson of the Council of the Twelve, who will be our concluding speaker.

Bishop Victor L. Brown

Of the Presiding Bishopric

President David O. McKay has said: "The home is truly the first unit of society, and parenthood is next to Godhood. The relationship of the children to the parents should be one which would enable those children to carry out ideal citizenship as they become related to the state and to the larger forms of society. The secret of good membership in the Church or good citizenship in the nation lies in the home. If and when the time ever comes that parents shift to the state the responsibility of rearing their children, the stability of the nation will be undermined, and its impair-

ment and disintegration will have begun. . . .

"Would you have a strong and virile nation?—then keep your homes pure. Would you reduce delinquency and crime?—lessen the number of broken homes. It is time that civilized people realize that the home largely determines whether children shall be of high or low character. Home-building, therefore, should be the paramount purpose of parents and of the nation." (*The Improvement Era*, April 1963, pp. 252-53.)

Troubled parents—troubled children

As I travel about the Church and discuss various problems of youth, I invariably get the response: "If we did not have trouble with the parents, we would not have trouble with the children."

A national Explorer leader emphasized this point when he said, "One of our greatest problems is to know how to teach boys to be honest when their parents are dishonest."

Today I should like to direct my remarks to parents.

If I understand the teachings of the Church, one of the greatest of all responsibilities we have as members is that of parenthood. We hear this statement repeated frequently: "The family is the most important unit in time and in eternity." This I accept as truth.

Through the eyes of youth

There probably is not a parent in the Church but who would be offended if accused of not loving his or her children, and yet, when looking at parent-child relationships through the eyes of a teen-ager, many questions arise.

Take, for instance, the young man who had almost reached the state of incorrigibility when he came to a counselor for help. He was drinking excessively; he was a chain smoker; he was continually in trouble with the law; and yet he came from a good LDS home. I'm sure his parents loved him and would have done anything in the world to help him, but let us see what the counselor discovered.

When asked if he liked the taste of liquor, the boy replied that he hated it. When asked if he enjoyed smoking, he said he detested the taste of tobacco. When asked why he was constantly in trouble with the law, he answered that he really didn't want to do many of the things he did.

The counselor delved deeper and found that the boy's bedroom was in the basement, directly under the living room. When his father walked across the room, the boy could hear his footsteps overhead, the sound of which made him acutely nauseated.

Further interviews revealed that the boy loved his father but felt that he was a total failure in his father's eyes. You see, he simply could not satisfy him, no matter how hard he tried. His father was a perfectionist, and no matter what the son did, the father pointed out how he could have done better. Never did he compliment him. The result: a boy lost in a confused, frustrating, and difficult world with no one to help him.

His father was a good man, active in the Church. I am sure he loved his son, but did he really? Was his love unselfish? Was it the kind of love that gave nourishment and encouragement to those less able than he, or was it the kind that demanded perfection to satisfy himself?

Analyze relationships with children

Parents, I believe it behooves us to analyze closely our relationship with each of our children to see if our actions reflect true love. Do we want to teach and train our children to take their proper places in society and become better parents than we are? If so, we must be aware of our shortcomings and overcome them. You see, this father had had the same kind of strict, overbearing father himself. Like father, like son. Surely, we must encourage our children to develop their talents and to achieve to the greatest extent of their ability. I hope, however, our motive is for their own development, growth, and happiness and not to satisfy our personal pride.

A few months ago I had a most revealing interview with a lovely young college student. This young lady was the youngest in her family. All her brothers and sisters had married and left home. Her father was a farmer. She had worked on the farm each summer plowing and doing other farm work generally done by boys and men. This she did not mind, but now she was 19. She said she loved her parents with all her heart and would never do anything to hurt them. She said, "Bishop Brown, my folks expect me to come back home this summer and help on the farm, but I have simply got to find out if I am really Susie Jones or just Brother Jones' little girl, as I have always been. I have got to find out if I am a real person, if I can stand on my own feet and make decisions, or be totally dependent upon my parents."

Here was a lovely young lady loved by her parents—there is no doubt about that because of the respect and love she had for them—but in the process of growing up, it would appear that decisions she should have been making for herself were made by her parents. Had their love smothered their daughter? Were they preparing her for the day when she would, of necessity, have to make decisions on her own?

Give children training and experience in decision-making

There are some parents who feel their children just are not capable of making decisions. How can children ever develop this capacity if, as they grow up, they are not taught and given wise guidance?

Of course, good sense must be used in determining how far to go in letting a child make his own decisions. Recently, I visited with a young woman who is having marital difficulty with her third husband. This young lady has a mother who is still making her decisions for her.

In taking responsibility

Parents, may I suggest that we analyze our relationships with our children. Are we teaching them in such a way as to prepare them for the responsibilities of life, or are we protecting them to the point that when they find themselves on their own, they are lost?

I should like to quote a few excerpts from a discussion Dr. Dana L. Farnsworth had with Lester David regarding parent-child relationships:

"Your prime goal as a parent is to help your child grow up with the good inner feeling that he or she is a perfectly capable, worthwhile human being, able to stand on his or her own feet."

Here are some of the rules he gives toward accomplishing this objective:

"Give emotional support"

First: "*Give them emotional support when they need it most—right at the start of their life.*

"A baby comes into the world utterly dependent upon other human beings. If the help he needs is forthcoming promptly and consistently, accompanied by love, he learns very early one of the most important lessons of his entire life—that he can rely upon people. The baby whose first basic needs are met begins to develop a positive, confident outlook essential for later emotional health. Chances are that through life, he will have the feeling that things are going to work out well for him.

"If parents are not warmly responsive to an infant, he is apt to develop a suspicion and a mistrust of people. He may later withdraw from them, refusing to be their friend, in order to protect himself from hurt. Such a person cannot become a warm and loving wife or husband.

"Of course, when I suggest parents respond to their infants' needs, I certainly do not mean that babies must be hovered over and entertained every minute. Strike a happy medium."

"Early start to independence"

Second: "*Start them early on the road to independence.*

"Once I watched a very small child trying to button his coat. His mother,

suddenly aware he was having difficulties, quickly said: 'Here, let Mommy fix it.' And she did. But she also did nothing to help her son feel capable. . . .

"You can help [a child achieve] balance by permitting him to try his own wings, while at the same time protecting him from real dangers. Let him stand, walk, climb, do as much as possible for himself, and praise him for his accomplishments. Have you seen the smile of triumph that lights up a toddler's face when he's done something all by himself—fixed a toy, carried a package or even just stood up? He glows inside, too, with a wonderful feeling of 'I can.'

"As he grows, the child becomes more and more concerned with doing useful things. The things he achieves himself become crucially important to him. He gains confidence by trying and succeeding. So let him try out his basic knowledge and skills. Let your son try to climb that fence, build a tree house, manage his affairs. Let your daughter arrange her own social activities, even plan her own party.

"Be sure, of course, that you do not expect too much of your child, criticize him with undue harshness, or permit activities that are unsafe at his age. . . ."

"To make up their minds"

Third: "*Teach children to make up their minds.*

"A twelve-year-old boy came home from school one day and told his mother he wanted to run for class president, but wasn't quite sure. That evening at dinner, while the boy sat quietly, his parents debated whether he ought to make the race, discussing the pros and cons and, finally, deciding that he should not because his schedule for the next year would be too heavy.

"Too many parents do all or most of the problem-solving for their children. As a result, the child never learns how to make up his mind about things, crucial for good mental health. Every human being must make decisions all through life, and those who never learn how are seriously handicapped.

"A child can be taught to make decisions by allowing him to do so as often as possible and to profit by his mistakes. In all of his day-to-day problems, let him understand you have faith in his ability to unravel them. Listen to and discuss the facts with him. Suggest approaches and give the child the benefit of your wisdom and experience. But avoid taking over his independent right to decide upon the clothes he should wear, school problems and the like.

"Common sense should dictate the kind of problems best left to a child's judgment. Those with potentially serious consequences, of course, must still be decided by Mother and Father."

Foster understanding

Fourth: "*Keep the lines of understanding open.* . . .

". . . [Realize] that each of your children is an individual, with his own abilities, personalities and needs. Don't expect one to match another's accomplishments; rather, help him take pride and pleasure in what he does well.

"[Be] courteous to your child, listening when he speaks, respecting his rights and feelings.

"[Present] logical arguments for your decisions. 'Because I say so' is a poor reply when a child asks why he is required to do something. Giving sensible reasons makes you a fair and reasonable person in your child's eyes. He may not acquiesce gracefully, but inwardly, in most cases, he will probably see your point. . . ."

Commendation for doing well

Fifth: "*Commend them for what they do well instead of condemning them for what they don't.*

". . . A 21-year-old college co-ed, under treatment for a severe neurosis, told her therapist: 'If I came home from kindergarten with two stars, Mother wanted to know how come I didn't get three like the day before. If I got four marks over 90, she wondered how come the fifth was only 80.

"Psychiatrists know that many persons with personality problems report they too seldom received praise at home

for their accomplishments. Rather, their areas of weakness were constantly being pointed out. Over and over, they say, 'I grew up feeling I couldn't do anything right.' . . .

"Many parents feel guilty when their children do not turn out as well as they think they should. This is not justified unless they really haven't tried to train their children or haven't loved and respected them. Even then it is of no help unless it motivates efforts to try to learn how to develop better relations with them. Being a parent is not easy and mistakes are always made: they will not be too harmful if love and respect prevail. . . ." (*This Week*, June 19, 1966.)

Sacred responsibility to children

I pray that we as parents will accept the sacred nature of our responsibility to our children and that we will endeavor to apply love in a wise and intelligent manner, and, of course, to do this, the first requirement is that there is love and harmony between mother and father. Our homes must be a bulwark against the confusion and trials of the world. If this generation is to fulfill its destiny, it must be strong in the most important of all places and that is the home, for in Proverbs we read, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.)

I leave you my testimony, my brethren and sisters, that God lives, that this is his Church, and I do so in the name of Jesus Christ. Amen.

President Hugh B. Brown

The passage of time requires that we request Elder Benson to speak at our next session of conference.

The Singing Mothers from Canada will now render "The Omnipotence."

Following the singing, the benediction will be offered by Elder Truman G. Madsen, formerly president of the New England Mission; after which this conference will stand adjourned until 2 o'clock this afternoon.

The Singing Mothers sang as the closing number, "Omnipotence," following which Elder Truman G. Madsen offered the closing prayer.

Conference adjourned until 2:00 p.m.

FIRST DAY
AFTERNOON MEETING

SECOND SESSION

The second session of the Conference convened at 2:00 p.m., Friday, September 29.

President N Eldon Tanner, Second Counselor in the First Presidency, conducted the services.

The Singing Mothers from the stakes in Canada furnished the choral music for this session of the Conference. Alexander Schreiner was at the organ console.

President Tanner made the following introductory remarks:

President N. Eldon Tanner

Members of the Church are convened in the tabernacle on Temple Square in Salt Lake City in the second general session of the 137th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. President McKay is not with us this afternoon in person, but in spirit, yes. He is presiding over all of these conferences and he will be watching the proceedings of this session by television.

Through the generous cooperation of their owners and managers, over 200 television and radio stations will carry to practically every state in the Union, and to many foreign countries, the proceedings of some of the sessions of this conference. The names of the stations carrying the proceedings of this session were announced

to the television and radio audience just prior to the opening of this meeting. Again we express our thanks and appreciation to these owners and managers for their courtesy in broadcasting the programs of this conference.

Again we announce that sessions of this conference for the first time are being televised in color, and will be received by many in the United States and Canada over most of those television stations cooperating to provide the extensive coverage of this conference.

We extend a hearty greeting and welcome to our television and radio audience, and to all who are gathered in this historic tabernacle.

We are favored again this afternoon by the presence of the Relief Society Singing Mothers from stakes in Alberta, Canada. Personally I should like to welcome them, with Sister Florence Jepperson Madsen conducting and Alexander Schreiner at the organ. We shall now begin these services by the chorus singing, "The Lord Is My Shepherd." The invocation will be offered by Elder Edwin C. Winder, formerly president of the Florida Mission.

The Singing Mothers Chorus sang "The Lord Is My Shepherd," following which the opening prayer was offered by Elder Edwin C. Winder, former president of the Florida Mission.

President N. Eldon Tanner

Elder Edwin C. Winder, formerly president of the Florida Mission, has offered the invocation.

The Relief Society Singing Mothers will now favor us with, "Lord, Hear Our Prayer." President Brown will then present the General Authorities and General Officers of the Church.

Selection by the Chorus, "Lord, Hear Our Prayer."

President Hugh B. Brown

My brethren and sisters, as President Clark so often said, this is not a mere pro forma matter, but it is an opportunity given to all the members of the Church to indicate their willingness to support and sustain those who preside over them. Church government is carried on by the consent of and the cooperation of the members of the Church.

GENERAL AUTHORITIES AND OFFICERS OF THE CHURCH

The First Presidency

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints

Hugh B. Brown, First Counselor in the First Presidency

Nathan Eldon Tanner, Second Counselor in the First Presidency

Joseph Fielding Smith and Thorpe B. Isaacson, as counselors in the First Presidency

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson

Elder Alvin R. Dyer, APOSTLE

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Apostles and the Patriarch to the Church as Prophets, Seers, and Revelators.

ASSISTANTS TO THE TWELVE

Alma Sonne
ElRay L. Christiansen
John Longden
Sterling W. Sill
Henry D. Taylor
Wm. J. Critchlow, Jr.
Franklin D. Richards
Theodore M. Burton
Boyd K. Packer
Bernard P. Brockbank
James A. Cullimore

TRUSTEE-IN-TRUST

David O. McKay

as Trustee-in-Trust for The Church of Jesus Church of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Antoine R. Ivins
Seymour Dilworth Young
Milton R. Hunter
Bruce R. McConkie
Marion D. Hanks
Albert Theodore Tuttle
Paul H. Dunn

THE PRESIDING BISHOPRIC

John H. Vandenberg, Presiding Bishop
Robert L. Simpson, First Counselor
Victor L. Brown, Second Counselor

The following is a letter from the Presidency of the Church addressed to the membership of the Church:

September 29, 1967

As many of you will remember, in 1941, it became necessary for the First Presidency and the Twelve to provide for additional brethren to help with the work of overseeing and setting in order an ever-growing, world-wide Church. Thus in the General Conference of April, 1941, Assistants to the Twelve were named and sustained, "to be increased or otherwise from time to time as the necessity of carrying on the Lord's work seems to dictate."

Since then the world-wide demands of the Church have increased in ever greater degree and it is felt by the First Presidency and the Twelve that a further provision for guidance and direction is now needed.

What, therefore, is now proposed is the calling of as many brethren as may

be necessary, to be known as Regional Representatives of the Twelve, each, as assigned, to be responsible in some aspects of the work to carry counsel to and to conduct instructional meetings in groups of stakes or regions as may be designated from time to time.

These Regional Representatives of the Twelve will not be "General" Authorities, as such, but will serve somewhat as do stake presidents, giving full Church service time for greater or lesser periods of service as circumstances may suggest.

Fuller details will be in evidence as this plan proceeds under the guidance of the First Presidency and the Twelve.

The First Presidency

While these regional representatives are not by this appointment to become General Authorities or general officers of the Church, it is deemed advisable to present their names to this one General Conference of the Church for your information and sustaining vote. Their duties are to begin January 1, 1968.

I shall now read the names of those who are recommended:

REGIONAL REPRESENTATIVES OF THE TWELVE

Arthur S. Anderson
Howard B. Anderson
Wendell J. Ashton
William G. Bangerter
Robert W. Barker
R. Raymond Barnes
William H. Bennett
Clifton D. Boyack
Harold R. Boyer
Daken K. Broadhead
Carl W. Buehner
Berkeley L. Bunker
Wilford M. Burton
J. Elliot Cameron
Alvin C. Chace
Alten Christensen
M. Elmer Christensen
A. Ray Curtis
John C. Dalton
Junius E. Driggs
Edward E. Drury, Jr.
J. Howard Dunn
John K. Edmunds
A. Lewis Elggren
Donald Ellsworth
Percy K. Fetzer
G. Roy Fugal
J. Thomas Fyans
L. Brent Goates
David B. Haight
Cecil E. Hart
Heber J. Heiner, Jr.
David E. Heywood
Ralph J. Hill
Phil D. Jensen
Edwin B. Jones
J. Talmage Jones
Wilford W. Kirton, Jr.
E. Coleman Madsen
Howard J. Marsh
Henry A. Matis
Neal A. Maxwell
Z. Reed Millar
Max C. Mortensen
George H. Mortimer
Leslie T. Norton
Raymond J. Pace
Finn B. Paulsen
Wilford H. Payne
Vern R. Peel
Henry E. Peterson
George W. Poulsen, Jr.
Rex C. Reeve
G. Lamont Richards
Stephen C. Richards
Clarence F. Robison
Myles W. Romney
John M. Russon
Robert N. Sears
Stanford G. Smith
C. Laird Snelgrove
O. Leslie Stone
Richard S. Summerhays
Allen M. Swan
Grant S. Thorn
J. Clifford Wallace
Wilburn C. West
C. Bryant Whiting
Harold M. Wright

All who favor this proposition as submitted by the First Presidency, please make it manifest.

Are there any opposed to any of them?

(The voting was unanimous in the affirmative.)

Church Historian and Recorder

Joseph Fielding Smith, with A. William Lund and Earl E. Olson as Assistants

Priesthood Welfare Committee

John H. Vandenberg, Chairman
Henry D. Taylor, Managing Director

Priesthood Home Teaching Committee

Marion G. Romney, Chairman
John H. Vandenberg, Vice Chairman
Alvin R. Dyer, Managing Director

Priesthood Missionary Committee

Spencer W. Kimball, Chairman of Executive Committee
Gordon B. Hinckley and Thomas S. Monson, Vice Chairmen
Bruce R. McConkie, Managing Director

Priesthood Genealogical Committee

Howard W. Hunter, Chairman
Theodore M. Burton, Managing Director

Church Board of Education

David O. McKay
Hugh B. Brown
Nathan Eldon Tanner
Joseph Fielding Smith
Thorpe B. Isaacson
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson
Boyd K. Packer
Marion D. Hanks
Albert Theodore Tuttle
Paul H. Dunn
John H. Vandenberg

Church Finance Committee

Orval W. Adams
Harold H. Bennett
Wilford G. Edling
Glenn E. Nielson
Weston E. Hamilton

Senior Church Auditors

Harold L. Davis
Charles Schmidt

GENERAL AUXILIARY OFFICERS OF THE CHURCH

Relief Society

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor
with all members of the Board as at present constituted.

Deseret Sunday School Union

David Lawrence McKay, General Superintendent
Lynn S. Richards, First Assistant Superintendent
Royden G. Derrick, Second Assistant Superintendent
with all members of the Board as at present constituted.

Young Men's Mutual Improvement Association

G. Carlos Smith, Jr., General Superintendent
Marvin J. Ashton, First Assistant Superintendent
George R. Hill, Second Assistant Superintendent
with all members of the Board as at present constituted.

Young Women's Mutual Improvement Association

Florence Smith Jacobsen, President
Margaret Romney Jackson, First Counselor
Dorothy Porter Holt, Second Counselor
with all members of the Board as at present constituted.

Primary Association

LaVern Watts Parmley, President
Leone Watson Doxey, First Counselor
Lucile Cardon Reading, Second Counselor
with all members of the Board as at present constituted.

Tabernacle Choir

Isaac M. Stewart, President
Richard P. Condie, Conductor
Jay E. Welch, Assistant Conductor
W. Jack Thomas, Tour Manager

Tabernacle Organists

Alexander Schreiner, Chief Organist
Robert N. Cundick
Roy M. Darley
Frank W. Asper, Organist Emeritus

President Brown: I think the voting has been unanimous.

President N. Eldon Tanner

We wish to thank you brethren and sisters for your sustaining vote.

Elder Spencer W. Kimball of the Council of the Twelve will be our first speaker this afternoon, and he will be followed by Elder Ezra Taft Benson.

Elder Spencer W. Kimball

Of the Council of the Twelve Apostles

"Woe unto him that giveth his neighbour drink, that puttest thy bottle to him. . . ." (Hab. 2:15.)

My beloved friends and brothers and sisters:

The subject I wish to discuss today is not a happy one. It would be far easier to bypass it, but when I read this scripture in the Psalms, I determined to speak:

Who will become involved?

"Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?

"Unless the Lord had been my help, my soul had almost dwelt in silence." (Ps. 94:16-17.)

When God surveyed his creations, he said: "And I, God, saw everything that I had made, and behold, all things which I had made were very good. . . ." (Gen. 1:33, Inspired Version.)

The good things

Among the very good things, there were "the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards; Yea, all . . . made for the benefit and the use of man. . . ." (D&C 59:17-18.)

These plants were made expressly for man, since he is the supreme creation with divine potential. But through the ages, man has corrupted the use of many of the products and used them for his downfall; corn, barley, dates, grapes, and other crops have been diverted from "food" channels for which they were created into destructive, death-dealing liquor. And that which was good for man has become destructive and bad for him.

The bad

Recently, an editorial in one of our local papers was entitled, "How Often Must We Battle Liquor?" The article states that an estimated six and one half million Americans suffer from alcoholism, and that this malady was rated by the public health service as the fourth major public health problem in the United States.

J. Edgar Hoover says: "Three out of ten who start as light drinkers end up as drunkards."

Hardly had the earth and its people settled when men began to concoct intoxicating beverages. Even in primitive lands, some product has been found that can be fermented and used to muddle and confuse the brains and numb the sensitivity. With it, man tries to drown his sorrows, whip his lagging spirits, dull his conscience.

A revelation to God's Prophet in 1833 says:

"Evils and designs"

"In consequence of evils and designs which . . . exist in the hearts of conspiring men in the last days, I have warned you and forewarn you. . . . That inasmuch as any man drinketh wine or strong drink among you . . . it is not good, neither meet in the sight of your Father. . . ." (D&C 89:4-5.)

There may be some honest but misguided people, but there are many conspiring people with evil designs in their hearts who for money or other advantage use distorted figures and arguments and continue to stir the matter, working relentlessly for easier access and increased use of liquor. Little thought is given to impaired morals, ruined health, broken homes, and increased traffic deaths that come from drinking.

Is there a single actual, lasting value that comes to mankind from the liquor traffic? Is not money and what money will buy at the root of it?

The contest of opposing forces

There are two forces working with every individual constantly. One is

the power of darkness with intentions to enslave and destroy. When Lucifer was expelled from the realms of God, "he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead the captive at his will, even as many as would not hearken unto my voice." (Moses 4:4.)

The other influence is the Spirit of the Lord, striving to lift and inspire and build and save.

Satan boasted he would *buy* his helpers, and he has devised and concocted every plan imaginable to deceive and fetter man. He is clever. He is experienced. He is brainy. He seeks to nullify all the works of the Savior. He is the arch deceiver. Even Simon Peter, the first apostle, was not spared from his designs:

"And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

"But I have prayed for thee, that thy faith fail not. . . ." (Luke 22:31-32.)

Another scripture: "Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil . . . [who] inviteth and enticeth to sin. . . .

"But behold, that which is of God inviteth and enticeth to do good continually. . . ." (Moro. 7:12-13.)

When alcohol is an outlaw

One of Satan's sharpest tools is alcohol, for it blinds and deafens, numbs and manacles, impoverishes and maims, and kills unfortunate victims.

The liquor fight is an eternal battle and moves from scene to scene and sin to sin.

There are numerous people who profit financially—some politicians, manufacturers, wholesalers, deliverers, dispensers, and the underworld. Added to that army are the rationalizers who demand their liquor, regardless of harm to others. Do they pray over their work?

Liquor traffic a sacrilege

"The liquor traffic is sacrilege, for it seeks profit from the damnation of human souls." (Harry Emerson Fosdick.)

Arguments are specious, but to the gullible, unsuspecting, righteous, busy people, they are made to seem plausible. The tax argument, the employment one, the school lunch program, the freedom to do as one pleases—all are like sieves with many holes. There is just enough truth in them to deceive. Satan deals in half truths.

Macaulay said at one time: "Even the law of gravitation would be brought into dispute were there a pecuniary interest involved. Nothing shows the truth of this more than the liquor traffic. . . ."

As to children's lunches: is this a reason or a cover? Do we need lunches so much? We spend relatively little on lunches in proportion to the amount liquor costs us. Perhaps we could also tax the robber's take, or license the murderer or the grafter. We could tax the profit also of the prostitute, the rioter, the looter. Certainly we could get much revenue for children's school lunches with many other camouflaged programs.

Mormon's teachings described the kind of people for whom dollars became so important, for he said:

"Wherefore, take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil." (Moro. 7:14.)

The father of lies

The powerful Lucifer has his day. He whispers into every man's ears. Some reject his enticing offers, others yield. Satan whispers, "This is no sin. You are no transgressor. I am no devil. There is no evil one. There is no black. All is white."

What an indictment of a nation which provides the drinks to its soldiers.

During World War II, the *Brewers' Digest* said:

"One of the finest things that could have happened to the brewing industry was the insistence by high-ranking officers to make beer available at army camps. . . .

"Here is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population."

Havoc of liquor where control should be greatest!

How can a government—national, state, or local—ever justify providing liquor for its highest officials in diplomatic services and foreign contacts, even at summit conferences?

Liquor looses the tongues of trusted employees and government officials, and numerous top secrets and classified information have been revealed to enemies.

The wise writer of the Biblical Proverbs said:

". . . it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment [due to] any of the afflicted." (Prov. 31:4-5.)

We suppose the same warning would apply to presidents, senators, prime ministers, ambassadors, governors.

Thomas Jefferson said: "Were I to commence my administration again . . . the first question which I would ask . . . every candidate for public office would be 'Is he addicted to the use of ardent spirits?' "

We must not fool ourselves as to who pays for the gin at ambassadorial soirees, the cocktail party, or afternoon receptions.

Senator Olin D. Johnson from South Carolina wrote: "I have never heard of the United States influencing anyone to our benefit as a result of feeding him liquor with which to become inebriated."

"Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" (Ps. 94:20.)

In 1855, Abraham Lincoln refused to allow liquor served in his home to the delegation that came to give him the official notice of his nomination for the presidency, even though the liquor was free.

Emancipation from slavery of liquor

On the day of Lincoln's assassination, he said to Major J. B. Merwin of the United States Army, a guest at the White House, "Merwin, we have cleaned up, with the help of the people, a colossal job. Slavery is abolished. After reconstruction, the next great question will be the overthrow and abolition of the liquor traffic. You know, Merwin, that my head and heart, and hand and purse will go into that work.

"In 1842, less than a quarter of a century ago, I predicted that the time would come when there would be neither a slave nor a drunkard in the land. Thank God, I have lived to see one of those prophecies fulfilled. I hope to see the other realized."

The picture shows, TV, and stage productions show actors being offered liquor by friend or foe every time they enter a home. How mankind has degenerated! Actors who are jilted or disappointed invariably turn to drink to drown their sorrows.

Everywhere people congregate, liquor is made available. Cannot we remember that Babylon drowned itself in liquor and Rome drank itself to death?

Hardly is any plane airborne until lovely young women become barmaids, collecting dollars for drinks. No service is given other passengers until the liquor drinkers are served. Millions of barmaids! We wonder how airlines justify forcing their stewardesses to sell liquor. And what is said of airlines should be said of hotels, cafés, and all other places that require the waiters and waitresses to serve liquor.

J. Edgar Hoover said: "There are more barmaids in this country than college girls."

Treachery of liquor

Liquor has been used to neutralize the inhibitions and dull the senses of many a young woman so that her virtue might be more easily taken.

"Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also. . . ." (Hab. 2:15.)

It is said that "our nation harbors three times as many criminals as college students." It is reported that

American citizens spend of the national income two and one half times as much for liquor as on education.

Dr. Kelly of Harvard said: "Since alcohol cures no disease, it is not a medicine. It has no place in medical practice." (*Alert*, March 1957.)

Again from the Biblical Proverbs: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." (Prov. 20:1.)

Quoting the Salt Lake *Tribune*: "Has liquor ever been a cause of trouble in your family? At least twelve persons in every hundred admit that this has been the case. . . ." (February 25, 1966.)

To the Christian, Paul says:

"Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." (1 Cor. 10:21.)

Woes and disasters traceable to alcohol

When we think of even the light drinkers, would you not be suspicious of your doctor if he drank? Would you trust a vital case in court to a lawyer who may have just had a cocktail or two?

The great physicist Helmholtz said: "The smallest quantity of alcohol scares away novel ideas."

The moderate drinker intrudes upon others' rights.

One authority says that "more than half the prisoners entering the penal institutions of America say: 'Drink brought me here.'"

Hundreds of thousands of relief checks are cashed in saloons and taverns. Many people wrongly think themselves sharper, brighter, more clever after cocktails than before.

J. Edgar Hoover once said: "Three out of ten who start as light drinkers end up as drunkards." "A greater menace than the drunken driver is the drinking driver."

Of 17,000 accidents in one state, the report showed that about three times as many accidents were caused by drivers who "had been drinking" as by those actually "under the influence."

"Liquor has its defenders, but no defense," said Abraham Lincoln.

Evil mockery of celebrating Christmas with liquor

One of the saddest notes in this business is the blasphemy at Christmas time in social home parties, club socials, and staff Christmas parties where drinks are supplied to employees.

Remember Habakkuk: "Woe unto him that giveth his neighbour drink, that puttest the bottle to him. . . ." (Hab. 2:15.)

How wonderful it would be if the staff parties this Christmas could be happy, harmless affairs without a drop of liquor served!

Someone said: "A drinking driver, homeward-bound after a Christmas staff party, could become the front-page headline with your company name featured. Exactly this has happened many times."

Jesus Christ was the greatest teacher who ever taught. He made known the greatest truths ever learned. He revealed the meaning of life, the way to success, and the secret of happiness.

Think of celebrating the birth of our Creator, the Lord, our Redeemer, our Savior, with a cocktail party! Imagine using the birth of the Son of God as incentive for a dinner party serving liquor! How sacrilegious! What poor taste! What an affront to the Son of God!

Drinking is now considered aristocratic in planes, in cafés, hotels, in airport bars—everywhere. Someone said, "The cocktail parlor is but a saloon in petticoats."

Purveyors of liquor corrupt the generation

What a frightening responsibility to be an advertiser, dispenser, manufacturer who would go into the living rooms of millions of homes and indoctrinate little children's minds till they accepted liquor as part of acceptable social living. For the dollar today, they would corrupt a generation tomorrow. Someone made a survey and

found that 67 percent of the films show drinking as the smart and proper thing to do.

Entertainment with liquor is wicked betrayal of friendship

People need help who feel that a party cannot be held, a celebration enjoyed, without liquor. What a sad admission that a party must have liquor for people to have a good time. How barren must some guests be if they must be inebriated!

Emily Post said: "Nothing is in worse taste than forcing any guest either to take alcohol or else to sit conspicuously empty-handed."

They are poor hosts and hostesses who embarrass their guests. The hostess who serves liquor at her dinner table to "liven up her guests" is insulting them. It is as though she were saying, "I knew you would not be interesting and sociable without it."

In Proverbs we read:

"Look not thou upon the wine when it is red. . . . it biteth like a serpent, and stingeth like an adder." (Prov. 23:31-32.)

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? . . .

"They that tarry long at the wine; they that go to seek mixed wine." (Prov. 23:29-30.)

"Evils and designs" of liquor advertising

It would appear now that wine manufacturers are designing to do what cigarette manufacturers did in the past—to bring wine to every table, in every hospital, in every social gathering.

General [John J.] Pershing said, "Drunkenness has killed more men than all of history's wars."

Dr. Sam Morris says, "Murder, robbery, rape, stealing, embezzlement, graft, pay-offs in political corruption —these are daily headlines in the newspapers, . . . liquor is the major culprit."

Abraham Lincoln said, "I'd rather lose my right hand than sign a document to perpetuate the liquor traffic."

"The filthiest business in the world!"

The Boston *Herald* calls the liquor traffic "the filthiest business in the world."

William Gladstone: "The four great scourges of mankind have been drink, war, pestilence and famine; and drink has been more destructive than war, pestilence and famine combined."

Recently, the question was polled: Would you favor or oppose a law forbidding the sale of all beer, wine, and liquor throughout the nation? And it was surprising how many people indicated they would favor such a law. The pendulum may be about to swing back the other way.

No compromise with liquor traffic

To Latter-day Saints: The Word of Wisdom regarding intoxicating drinks was given in 1833 as a word of wisdom; but 18 years later, another Prophet of God declared it to be a commandment. All members of The Church of Jesus Christ of Latter-day Saints who drink intoxicating beverages are in disobedience to the commandments of God. There are no compromises nor half-way measures.

The good people who would like to protect themselves and their families and their neighbors from all of the corruption that liquor brings instead of yielding to the opposition could start to move toward prohibition again. The Lord says the traffic is evil. Why will good people be tricked and deceived?

The offensive against contamination and corruption

One cannot touch the liquor traffic without contamination. It is evil; it is prostituting the lives of men.

Should we not take the offensive, and move to eliminate the curse from our communities? Why stand always on the defensive while those who have ulterior motives campaign to make alcohol more readily available? Are we involved and beholden because of our rents, or holdings, or leases, or conventions, or tourists? Are dollars so important?

Why do we not close the bars and taverns? An aroused vote could put an end to loss and waste and annoyance and death and suffering from this source. If no one bought and consumed liquor, there would be no manufacture nor traffic in it.

A law in Arizona is reputed to make illegal a bartender's drinking even in his own tavern while on duty. If bankers should not drink, nor doctors, nor train engineers, nor attorneys, nor bus drivers, nor airplane pilots, nor bartenders, nor anyone carrying responsibility, then why tolerate such a damaging thing?

Lincoln, in an address to the Washingtonian Society, said:

"Whether or not the world would be vastly benefited by the total and final banishment from it of all intoxicating drinks, seems to me not now an open question. Three fourths of mankind confess the affirmation with their tongues; and I believe, all the rest acknowledge it in their hearts."

Let us arouse ourselves and unite to break the fetters with which liquor interests have manacled us. The Lord knew what he was doing when he commanded men to forego it.

I pray that we shall have the courage to live his commandments. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Spencer W. Kimball of the Council of the Twelve has just spoken to us.

We shall now hear from Elder Ezra Taft Benson, and he will be followed by Elder Alvin R. Dyer, the newly appointed apostle of the Church.

Elder Ezra Taft Benson

Of the Council of the Twelve Apostles

In the Book of Mormon the prophet Nephi exclaims: "O Lord, I have trusted in thee, and I will trust in thee forever. I will not put my trust in the arm of flesh; for I know that cursed is he that putteth his trust in the arm of flesh. Yea, cursed is he that putteth his trust in man or maketh flesh his arm." (2 Ne. 4:34.)

Prophesying of our day, Nephi said, ". . . they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men." (2 Ne. 28:14.)

Precepts of men or principles of God

Yes, it is the precepts of men versus the principles of God. The more we follow the word of God, the less we are deceived, while those who follow the wisdom of men are deceived the most.

Increasingly the Latter-day Saints must choose between the reasoning of men and the revelations of God. This is a crucial choice, for we have those within the Church today who, with their worldly wisdom, are leading some of our members astray. President J. Reuben Clark, Jr., warned that "the ravening wolves are amongst us from our own membership and they, more than any others, are clothed in sheep's clothing, because they wear the habiliments of the Priesthood. . . . We should be careful of them." (*The Improvement Era*, May 1949, p. 268.)

The Lord does not always give reasons for each commandment. Sometimes faithful members, like Adam of old, are called upon to obey an injunction of the Lord even though they do not know the reason why it was given. Those who trust in God will obey him, knowing full well that time will provide the reasons and vindicate their obedience.

The arm of flesh may not approve nor understand why God has not bestowed the priesthood on women or the seed of Cain, but God's ways are not man's ways. God does not have to justify all his ways for the puny mind of man. If a man gets in tune with

the Lord, he will know that God's course of action is right, even though he may not know all the reasons why.

The Prophet Joseph Smith understood this principle when he said, ". . . the curse is not yet taken off from the sons of Canaan, neither will be until it is affected by as great a power as caused it to come; and the people who interfere the least with the purposes of God in this matter, will come under the least condemnation before Him; and those who are determined to pursue a course, which shows an opposition, and a feverish restlessness against the decrees of the Lord, will learn, when perhaps it is too late for their own good, that God can do His own work, without the aid of those who are not dictated by His counsel." (*Documentary History of the Church,* Vol. 2, p. 438.)

The world largely ignores the first and great commandment—to love God—but talks a lot about loving their brother. They worship at the altar of man. Would Nephi have slain Laban if he had put the love of neighbor above the love of God? Would Abraham have taken Isaac up for a sacrifice if he had put the second commandment first?

The attitude of the world is reflected in a phrase of falsehood that reads, "Presume not God to scan, the proper study of mankind is man." But only those who know and love God can best love and serve his children, for only God fully understands his children and knows what is best for their welfare. Therefore, one needs to be in tune with God to best help his children. That's why the Church, under the inspiration of the Lord, encourages its members to first look to themselves, then their family, then the Church and if need be to other voluntary agencies to help solve the problems of poverty, unemployment, hunger, sickness, and distress. Those who are not moved by that same inspiration turn instead to government. Such man-made course of action does little good compared to the Lord's approach and often results in doing great harm to our Father's children, even though the intentions may seem to have been noble.

The first commandment first

Therefore, if you desire to help your fellowmen the most, then you must put the first commandment first.

When we fail to put the love of God first, we are easily deceived by crafty men who profess a great love of humanity, while advocating programs that are not of the Lord.

In 1942 Presidents Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay warned us about the increasing threat to our constitution caused by revolutionists whom the First Presidency said were "using a technique that is as old as the human race—a fervid but false solicitude for the unfortunate over whom they thus gain mastery, and then enslave them. They suit their approaches to the particular group they seek to deceive." (*The Improvement Era,* May 1942, p. 343.)

That timely counsel about "a fervid but false solicitude for the unfortunate" could have saved China and Cuba if enough people knew what the Communist masters of deceit really had in mind when they promised agrarian reform.

False solicitude for the unfortunate

Such timely counsel could help save our country from Communism, as the same masters of deceit are showing the same false solicitude for the unfortunate in the name of civil rights.

Now there is nothing wrong with civil rights; it is what's being done in the name of civil rights that is alarming.

There is no doubt that the so-called civil rights movement as it exists today is used as a Communist program for revolution in America just as agrarian reform was used by the Communists to take over China and Cuba.

This shocking statement can be confirmed by an objective study of Communist literature and activities and by knowledgeable Negroes and others who have worked within the Communist movement.[1]

As far back as 1928, the Communists

declared that the cultural, economic, and social differences between the races in America could be exploited by them to create the animosity, fear, and hatred between large segments of our people that would be necessary beginning ingredients for their revolution.[2]

Three-fold attack

Briefly, the three broad objectives were and are as follows:

1. Create hatred
2. Trigger violence
3. Overthrow established government

First, *create hatred.* Use any means to agitate blacks into hating whites and whites into hating blacks. Work both sides of the split. Play up and exaggerate real grievances. If necessary, don't hesitate to manufacture false stories and rumors about injustices and brutality. Create martyrs for both sides. Play upon mass emotions until they smolder with resentment and hatred.

Second, *trigger violence.* Put the emotional masses into the streets in the form of large mobs, the larger the better. It makes no difference if the mob is told to demonstrate "peacefully" so long as it is brought into direct confrontation with the antagonist. Merely bringing the two emotionally charged groups together is like mixing oxygen and hydrogen. All that is needed is one tiny spark. If the spark is not forthcoming from purely spontaneous causes, create it.

Third, *overthrow established government.* Once mob violence becomes widespread and commonplace, condition those who are emotionally involved to accept violence as the only way to "settle the score" once and for all. Provide leadership and training for guerilla warfare. Institute discipline and terrorism to insure at least passive support from the larger, inactive segment of the population. Train and battle-harden leadership through sporadic riots and battles with police. Finally, at the appointed time, launch an all-out simultaneous offensive in every major city.

Defense to be impaired

Police and national guard units will never be adequate to handle such widespread anarchy, especially if a large part of our men and equipment are drained away in fighting foreign wars. In self-defense, larger numbers are brought into fighting on both sides. The appearance of a nationwide civil war takes form. In the confusion, potential anti-Communist leaders of both races are assassinated, apparently the accidental casualties of race war.

Time the attack to coincide, if possible, with large-scale sabotage of water supplies, power grids, main railroad and highway arteries, communication centers, and government buildings. With fires raging in every conceivable part of town, with wanton looting going on in the darkness of a big city without routine police protection, without water to drink, without electrical refrigeration, without transportation or radio or TV, the public will panic, lock its doors in trembling fear, and make it that much easier for the small but well-led and fully disciplined guerrilla bands to capture the power centers of each community. Overthrow the government! After complete control is consolidated (and that may take many months, as in Cuba), only then allow the people to discover that it was a Communist revolution after all.

Revolution through force and violence

If Communism comes to America, it will probably *not* happen quite like that. Even though this is the basic formula used in so many other countries now part of the Communist empire, there is one very important difference. In China, in Cuba, and in Algeria, the segment of the population that the Communists used as the "battering ram" of their revolution of force and violence was the majority segment. In America, though, the Negro represents only 10 percent of the population. In any all-out race war that might be triggered, there isn't a chance in the world that Com-

munist-led Negro guerilla units could permanently hold on to the power centers of government even if they could capture them in the first place.

It would be a terribly bloody affair, all Americans suffering mightily but with Negroes paying the highest toll in human life. And the Communists know this better than anyone else. They do not really expect to take America with a "war of national liberation" (which is their term for internal conquest through force and violence) unless the aggressive revolutionary force can be broadened to include not only the minority of Negroes, but also migratory farm laborers, the poor, the unemployed, those on welfare, other minority groups, students, the so-called "peace movements," and anyone who can be propagandized into mob action against established government. But unless and until they can manipulate an overwhelming majority of the population into at least sympathizing with their revolutionary activities, they will use violence, anarchy, and sabotage, *not* as a means of seizing power, but merely as a support operation or a catalyst to an entirely different plan.

Internal strife and conflict

In such countries as Czechoslovakia, the Communists have used an entirely different method of internal conquest. Instead of the force and violence of a bloody revolution (a "war of national liberation"), parliamentary and political means were used to bring about a more peaceful transition to Communism. The Communist strategists call this alternate plan a "proletarian" revolution.[3]

This plan is as follows: Using unidentified Communist agents and non-Communist sympathizers in key positions in government, in communications media, and in mass organizations, such as labor unions and civil rights groups, demand more and more government power as the solution to all civil rights problems. Total government is *the* objective of Communism. Without calling it by name, build Communism piece by piece through mass pressures for presidential decrees, court orders, and legislation that appear to be aimed at improving civil rights and other social reforms. If there is social, economic, or educational discrimination, then advocate more government programs and control.

If riots come

And what if riots come? Then more government housing, government welfare, government job training, and, finally, federal control over police. Thus the essential economic and political structure of Communism can be built entirely "legally" and in apparent response to the wishes of the people who have clamored for some kind of solution to the problems played-up, aggravated, or created outright by Communists for just that purpose. After the machinery of Communism is firmly established, then allow the hidden Communists one by one to make their identities known. Liquidate first the anti-Communists and then the non-Communist sympathizers who are no longer needed in government. The total state mechanism can now openly and "peacefully" be transferred into the hands of Communists. Such is the so-called proletarian revolution. Such has happened in other, once free, countries. It has already started here.

Factors of internal conflict

The Communists are not entirely certain whether force and violence or legal and political means or a combination of both would be best for the internal conquest of America. At first, there was talk of splitting away the "Black Belt," those southern states in which the Negro held a majority, and calling them a Negro Soviet Republic. But, as conditions changed and more Negroes migrated to the northern states, they applied this same strategy to the so-called ghetto areas in the North. It now seems probable that the Communists are determined to use force and violence to its fullest, coupled with a weakening of the economy and military setbacks abroad,

in an effort to create as much havoc as possible to weaken America internally and to create the kind of psychological desperation in the minds of all citizens that will lead them to accept blindly the application of legal and political means as the final blow.

Some wonder if it can happen here. Just take a good look at what has been going on around us for the past few years. It *is* happening here! If it is to be prevented from running the full course, we must stop pretending that it doesn't exist.

Let us consider some suggestions for our survival. The hour is late.

Factors of conspiracy becoming commonplace

The Communist program for revolution in America has been in progress for many years and is far advanced. While it can be thwarted in a fairly short period of time merely by sufficient exposure, the evil effects of what has already been accomplished cannot be removed overnight. The animosities, the hatred, the extension of government control into our daily lives—all this will take time to repair. The already-inflicted wounds will be slow in healing. But they *can* be healed; that is the important point.

Negroes victims not cause

1. First of all, we must *not* place the blame upon Negroes. They are merely the unfortunate group that has been selected by professional Communist agitators to be used as the primary source of cannon fodder. Not one in a thousand Americans—black or white—really understands the full implications of today's civil rights agitation. The planning, direction, and leadership come from the Communists, and most of those are white men who fully intend to destroy America by spilling Negro blood, rather than their own.

Beware anti-Negro reactions

2. Next, we must not participate in any so-called "blacklash" activity which might tend to further intensify inter-racial friction. Anti-Negro vigilante action, or mob action, of any kind fits perfectly into the Communist plan. This is one of the best ways to force the decent Negro into cooperating with militant Negro groups. The Communists are just as anxious to spearhead such anti-Negro actions as they are to organize demonstrations that are calculated to irritate white people.

Legal discovery of facts

3. We must insist that duly authorized legislative investigating committees launch an even more exhaustive study and expose the degree to which secret Communists have penetrated into the civil rights movement. The same needs to be done with militant anti-Negro groups. This is an effective way for the American people of both races to find out who are the false leaders among them.

Build up local police

4. We must support our local police in their difficult task of keeping law and order in these trying times. Police should not be encumbered by civilian review boards, or asked to be social workers. They have their hands full just trying to keep the peace. Recent soft-on-crime decisions of the Supreme Court, which hamper the police in protecting the innocent and bringing the criminal to justice, should be reversed. Persistent cries of "police brutality" should be recognized for what they are—attempts to discredit our police and discourage them from doing their job to the best of their ability.

Salaries should be adequate to hold on to and attract the very finest men available for police work. But, in questions of money, great care should be taken not to accept grants from the federal government. Along with federal money, inevitably there will come federal controls and guidelines that not only may get local police embroiled in national politics, but may even lead to the eventual creation of a national police force. Every despotism requires a national police force to hold the

people in line. Communism is no exception. Our local police should remain free from federal control.

5. Further encroachment of government should be stopped and the entire process reversed. The solution to most, if not all, of the current problems involving civil rights is less government, not more.

Awaken citizens to know the menace

6. Lastly, we need a vast awakening of the American people as to the true nature of the Communist blueprint for revolution. Considering the degree to which the controlling influences of the federal government and many of the communications media are now furthering this Communist revolution, it is unrealistic to expect most of our present leaders or the networks to bring about this awakening. In fact, they may be expected to resist it. That means that individual citizens must stand up and assume more than their share of the responsibility. The speaker's platform, hand distribution of literature, study clubs, home discussions—all must be pressed into service. All of us should read the new book, *Communist Revolution in the Streets,* written by Gary Allen, with an introduction by W. Cleon Skousen. Each of us must be willing to discuss the problem openly with our friends—especially those of the Negro race.

The success or failure of Americans of all races to meet this challenge may well determine the fate of our country. If we fail, we will *all* lose our civil rights, black man and white man together, for we will live under perfect Communist equality—the equality of slaves.

Satanic threat to peace, liberty and God's work

As President McKay has stated, "The position of this Church on the subject of Communism has never changed. We consider it the greatest satanical threat to peace, prosperity, and the spread of God's work among men that exists on the face of the earth."

He has also counseled that "next to being one in worshiping God, there is nothing in this world upon which this Church should be more united than in upholding and defending the Constitution of the United States!" (*The Instructor,* Vol. 93 (1956), p. 94.)

May we unite behind the Prophet in opposing the Communist conspiracy and preserving our freedom and our divine constitution, I pray in the name of Jesus Christ. Amen.

Footnotes

[1]Manning Johnson, now deceased, spelled out this blueprint in his book, *Color, Communism and Common Sense* (Western Island, Belmont, Massachusetts). Leonard Patterson, Mrs. Julia Brown, and Mrs. Lolabelle Holmes are currently active on lecture tours carrying this unhappy truth about the civil rights movement to as many of the American people as they can reach.

[2]The two classic Communist manuals explaining this diabolic plot are *American Negro Problems* by John Pepper (1928), and *The Negroes in a Soviet America* by James Ford and James Allen (1935). Both were published originally by the Communist Party and may now be obtained as photographic reprints from American Opinion, Belmont, Massachusetts 02178.

[3]For detailed understanding of this phase of Communist strategy, the student is urged to research the party's official pronouncements on the subject of proletarian revolution. Perhaps the easiest and best place to begin, however, is with one of the actual textbooks used to teach Communist cadres in Czechoslovakia. It is entitled *About the Possible Transition to Socialism by Means of the Revolutionary Use of Parliament,* written by Jan Kozak, official historian of the Czech Communist Party and member of the National Assembly. Reprints of the pertinent parts of this textbook may be obtained from the U. S. Government Printing Office in the form of a government pamphlet entitled *The New Role of National Legislative Bodies in the Communist Conspiracy,* published by the House Committee on Un-American Activities, December 30, 1961.

President N. Eldon Tanner

Elder Alvin R. Dyer will now speak to us, and he will be followed by Brother Bruce McConkie.

President N. Eldon Tanner

Before we hear from Elder Dyer, the congregation and chorus will now join in singing, "O Say, What Is Truth?"

The Congregation and the Singing Mothers Chorus sang the hymn, "Oh Say, What Is Truth?"

Elder Alvin R. Dyer

Apostle

My dear brothers and sisters, it is most difficult at a time like this to express one's true emotions. As I sat there since the sustaining of the officers today, I thought that in every life there are a number of semaphores of direction; and rather hastily there came back to me a few of those semaphores which, if I had taken the wrong turn, most surely would have prevented me from occupying this position today.

Times of decision

These brethren who hear me sing would not suspect that in my early life I sang in a quartet: we became pretty good, to the extent that at the age of 18 we received a contract to go on a vaudeville circuit to sing for some 42 weeks, and we were all primed for this. But at this time Bishop Parry of the 16th Ward called me to his office and said that they wanted to recommend me to be called on a mission, and, of course, that was the end of the quartet as far as I was concerned. I went into the mission field at the age of 18; and when I came back, having previously played some baseball in my high school years, I was approached by two or three semi-pro teams who wanted me to play for them. It was then, because of my great desire to play baseball, that the possibility of making it a career occurred to me. I signed to play with one of these teams but soon found, as I was called to labor in a bishopric about the same time, that it was interfering with my responsibilities as a member of the bishopric, so I had to make the decision; and the decision was to continue my work in the bishopric and serve the Lord to the best of my ability.

I then settled down to the work of succeeding in business. As the years passed, it became more favorable, and as most young men, I desired to make a lot of money. I had as my goal a million dollars, and I felt that if I would follow the course that I had taken, perhaps I could do this by the time I would reach the age of 55. Things were progressing very well in this direction when President Stephen L Richards called me to his office and said that I had been called to preside over the Central States Mission. A year or so after that I disposed of my business interests, so I will never know whether I would or could have made a million dollars.

I remember receiving a telephone call, after I had become one of the Assistants to the Twelve, while attending a conference in the Teton Stake. It was just a matter of routine, yet the tremendous implications of it have startled me many times when I think about it. A member of the First Presidency on the other end of the telephone said, "Brother Dyer, we would like you to go to Europe. When can you leave?" I said, "I can leave any time," thinking that I was to go there on a trip for maybe two weeks to attend some conferences or some other assignment. But he said, "You won't be coming back very soon, so you had better think a little longer about this." But it made no difference. I accepted the call and with my wife spent 25 months presiding over the European Mission.

There have been many other semaphores in my life, and I am confident that each of you in your own life has had many of your own.

When President McKay asked me in the temple a few days ago if I would accept the calling of the apostleship, I replied that I would, although I was somewhat perplexed as to what this calling would mean under the circumstances. As we moved to another room in the temple, my feelings were somewhat quieted by the kind and meaningful words of a member of the Quorum of the Twelve, whom I greatly love and respect. After extending his well wishes, he said these words (and they have tremendous meaning): "Don't worry, Alvin. You have been

called by the highest authority upon the earth to this calling, and it will be made known to you what you are to do."

I know only partially now, at the present time, what holding the apostleship in my case will entail for me. I know, of course, that the Lord has made known that an apostle is to contend against none but the church of evil, to take upon himself the name of Christ and speak the truth in soberness, and to be a witness, a special witness for Jesus Christ in the world.

Calling by authority

But it matters not as to its entirety, for I am committed to serve the president of the High Priesthood, whom we call the President of the Church. He is the one declared by the Lord to be like unto Moses, to preside over the whole Church, and there is only one appointed to this high and holy position upon the earth at one time. I know with all my soul that President McKay is that servant of God upon the earth today.

The presence of Prophet

I have been privileged to feel the nearness of President McKay's spirit. I have felt the majesty of his soul as we stood in the valley of Adam-ondi-Ahman, observing in the short distance a place there known as Spring Hill, referred to in Section 116 of the Doctrine and Covenants as the place where Adam, Michael, or the "Ancient of Days," in accordance with the prophecy of Daniel, shall in the due time of the Lord visit the earth for an important reason, and while there hearing President McKay utter quietly, "This is a most holy place." I have shed tears of joy and of sorrow with this great man upon occasions.

I remember the experience of a very noted European who came to America, Dr. Hans Wacher of Munich, a very accomplished and well-known architect who had been converted to the Church, a man known all over Eurasia, South America, and Africa for his great ability. He has written a number of books on the use of light in buildings. I had the privilege of introducing him to the President and sitting at the other end of the table while they talked. And then I heard this man say, as we reached the foyer outside the President's office, these words which in a sense echo my own thoughts over and over again this day: "Today I have stood in the presence of a prophet of God. Truly he is a prophet. I shall return to my beloved Bavaria and testify unto my family and my friends that David O. McKay is a prophet of God."

Programs of the Church are impressive

These past days, my brethren and sisters, have been most glorious, as the Spirit of the Lord has been made manifest in the progress of the Church and its programs of the future in the service to mankind. Yesterday, in the regional representatives seminar, we all felt an overwhelming surge of the Spirit as Brother Lee was testifying of the work. It had a motivating power over all who were present, and affected me very deeply. I am firmly committed to the laws of the priesthood and to the instruction and direction, given to us as a people by the Lord, of this important work and of all the revelations, both for the present and for the future. In this the priesthood is the governing force, while revelation is the guiding light.

Service shared with family

At this time my feelings concern most deeply my tried and true and most wonderful companion for time and for all eternity, my dear wife and sweetheart. Together we have shared many years of service in the work of the Master, and always there has been that feeling of oneness in that service; even now my heart is full, and I know that her heart is with me in this call and that she is a part of it. How wonderful is her support and understanding. I am most grateful for her and our two children, Gloria and Brent, who with their companions for time and eternity bless our lives with our grandchildren. I have one brother liv-

ing. My brother Gus and I are the only two of a family of 15, and I am grateful for him and his untiring work in the Church, which he has pursued throughout all his life.

I do not feel to speak longer, but in closing may I read just one verse that has impressed me for many years as reflecting the true teachings of the Master in our dealings one with another. The spirit of every word can be found in his parables and teachings:

"May I be no man's enemy, and may I be the friend of that which is eternal. . . . May I never devise evil against any man: if any devise evil against me, may I escape . . . without the need of hurting him. May I love, seek, and attain only that which is good. May I wish for all men's happiness and envy none. . . . May I win no victory which harms me or my opponent. . . . May I respect myself. . . . May I always keep tame that which rages within me." (*This Age of Confusion,* p. 296.)

May joy and happiness continue as a possession of those who love and are obedient to the gospel, and may the gospel be the hope and the opening of the door of light to the honest in heart who seek its golden truths the world over, that they may be thus numbered with the children of our Heavenly Father in this great latter-day work. I bear you my testimony that I know without any question that this is the work of our Heavenly Father; I am grateful for the semaphores of life that have pointed the way, and I await now only the opportunity to continue that service in the kingdom of God. I bear this witness in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Alvin R. Dyer has just addressed us.

We will now hear from Elder Bruce R. McConkie of the First Council of the Seventy, and he will be followed by Elder James A. Cullimore, Assistant to the Twelve.

Elder Bruce R. McConkie

Of the First Council of the Seventy

May I raise in the minds of thoughtful and sincere Christian people such questions as these:

Crucial questions

Does the Holy Bible foretell the mission and ministry of Joseph Smith?

Is the advent of Mormonism spoken of in the ancient scriptures?

Was its establishment, growth, and eventual earth-filling destiny known to the prophets and seers of old?

Did Peter, Paul, John, and the other ancient apostles know that their apostolic mantles would rest in due course on the shoulders of Mormon elders, on prophets and apostles of modern times?

Did the ancient apostles and prophets know that after the predicted falling away from the faith once delivered to the saints, there would be a day of restoration and renewal, a day when all the glories of old would be seen and known again?

Strange and improbable as such questions may seem at first blush, more extended investigation will reveal their aptness and deep significance.

Inspired men knew of events of today

If it is true that inspired men of old knew and spoke of the very events now transpiring where The Church of Jesus Christ of Latter-day Saints is concerned, then a knowledge of this Church and its doctrines becomes more important than any other knowledge in the whole realm of religion.

If it is true that these New Testament authors foretold both an apostasy and a restoration, then the traditional concept of many equally true Christian sects must give way to the stern reality that there is and can be but one true

Church on earth, one place where legal administrators chart the true course to salvation.

May I now open the door to investigation where these matters are concerned?

"Times of restitution"

Shortly after the ascension of the resurrected Christ into heaven, Peter made this inspired statement to those who were guilty of our Lord's death: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

Now let us analyze this prophetic utterance with care. Peter is not inviting our Lord's murderers to be baptized and to join the Church. They are not heirs of salvation. They have already rejected and slain their Messiah. But Peter is holding out some hope to them in a future day, a day named *the times of refreshing.* This designated period, this *times of refreshing,* is to take place at the second coming of the Son of Man, in the day when the Lord sends Christ again to earth.

If we are to catch the vision of Peter's prophecy, we must know pointedly and specifically what is meant by *the times of refreshing.* It is elsewhere spoken of by Jesus as "the regeneration when the Son of man shall sit in the throne of his glory." (Matt. 19:28.) It is the day "when the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount, . . ." the Lord says. (D&C 63:21.) It is the day when "the earth will be renewed and receive its paradisiacal glory." (Tenth Article of Faith.) It is the day of the "new earth" that Isaiah saw (Isa. 65:17), the earth which will prevail when wickedness ceases, when the millennial era is ushered in, when "every corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwells upon all the face of the earth, shall be consumed." (D&C 101:24.) It is the day when men "shall beat their swords into plowshares, and their spears into pruninghooks" (Isa. 2:4), a day of universal peace and justice, a millennial era when Christ shall reign personally upon the earth.

Having thus announced that Christ will come again in this day of refreshing, of regeneration, of transfiguration, this day of paradisiacal glory, this millennial era, then Peter says that the heaven must receive him "until the times of restitution of all things." Here then we need another definition. What is meant by *the times of restitution?* These words mean *age of restoration,* an age in which God has promised to restore all things that he spoke by the mouth of all his holy prophets since the world began.

Thus, Christ came once and ministered among men, climaxing his ministry with his atoning sacrifice and ascension to his Father. He is to come again, a second time, in a day of refreshing and renewal, to reign personally upon the earth. But he cannot come this second time until an age in the earth's history commences which has the name *the times of restitution,* or in other words he cannot come until the age or period of restoration; and in that age or period all essential things that God ever gave in any age of the earth for salvation, betterment, blessing, and edification of his children will be restored again.

"Age of restoration"

What a glorious doctrine this is! How little it is known and understood in the world! Here we have a plain, pointed, prophetic proclamation that before the second coming of the Son of Man, an age named *the age of restoration* is to commence in the earth's history; and sometime in the course of this age or period, everything that God ever spoke or said or revealed to any an-

cient prophets is to come again to men on earth. What a door of investigation this opens.

Now, what is it that God revealed anciently? Has the great age of restoration commenced? Come, let us enter the door of investigation.

Other crucial questions

Was God known in ancient times? Did he walk and talk with the prophets of old? Were his laws revealed in plainness and in perfection? If so, all this is to occur again.

Did men of old hold the holy priesthood, the power and authority of God to act in all things for the salvation of men on earth? Were there legal administrators who had power from God to perform the ordinances of salvation so that they would be binding on earth and have full efficacy and force in eternity? If so, this power and this priesthood must come again.

Did men of old hold the keys of the kingdom of heaven? By these keys, could they bind on earth and have it sealed everlastingly in the heavens? If so, such divine power must be exercised again by mortal men.

Did legal administrators of old have power to baptize with fire and the Holy Ghost? Could they seal men up unto eternal life? Were the gifts of the Spirit poured out upon the saints? If so, all these powers and gifts must come again.

Beginning in the spring of 1820

Were there apostles and prophets in ancient times—men who actually represented the Lord; who stood between him and the people; who spoke his mind and his will to men; whose voice was as the voice of God to mortals? Is it true that the Church in ancient times was built on the very foundation of apostles and prophets, Jesus Christ himself being the chief cornerstone? If so, such will again be found in the age of restoration.

In ancient times was the gift of the Holy Ghost poured out upon men? Were their minds quickened and enlightened from on high? Did they receive and utter words beyond man's power to devise? Did they foretell the future? Were the visions of eternity opened to the seers of old so that they knew of things past, present, and future? Did angels descend from the courts of glory to give them counsel, direction, and understanding? If so, all of these things must be revealed anew in the age of restoration.

Were there miracles in days gone by? Did signs follow those that believed? Were the eyes of the blind opened, the ears of the deaf unstopped, the lame caused to leap, and the dead raised? Was there healing power in the priesthood? Were the elements controlled, wild beasts subdued, the violence of fire quenched, the armies of men put to flight, rivers moved from their course, and mountains moved? If so, like miracles must come again.

Now we testify—boldly and truly—that all these things were part of God's true religion anciently and that they have been, are being, or will be restored in the very age in which we live. We announce that *the times of restitution*, the age of restoration, began in the spring of 1820, with the appearance of the Father and the Son to Joseph Smith, that it is now continuing and will continue until after the second coming of the Son of Man.

Verily, it is true that the Holy Bible foretells the mission and ministry of Joseph Smith. It is true that the advent of Mormonism was spoken of in the ancient scriptures and that its establishment, growth, and eventual earth-filling destiny were known to the prophets and seers of old.

It is true that *the times of restitution* has commenced, and that Holy Being who is no respecter of persons, who is the same yesterday, today, and forever, that Being in whom is neither variableness nor shadow of turning, is again pouring out upon his saints every grace, right, gift, power, prerogative, and good thing ever enjoyed by the saints of any age.

These things are true. They deserve investigation. They demand investigation. A knowledge of them brings peace in this life and an assurance of immortal glory in the world to come. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Bruce R. McConkie of the First Council of Seventy has just spoken to us, and Elder James A. Cullimore, Assistant to the Twelve will now speak to us.

Elder James A. Cullimore

Assistant to the Council of the Twelve

My brothers and sisters, I am grateful today for this choice experience. Sister Cullimore and I have just concluded a tour of all the missions of Great Britain, holding meetings with many of the branches and the wards there, and we bring you greetings, especially to President McKay; the members want you to know how much they love you, and wanted us to bring you their greetings.

One of the greatest thrills that came to us as we visited these missions was to see the light in the eyes of the new converts, the tremendous radiance and light that came into their eyes as they expressed their faith and their happiness in receiving the gospel of Jesus Christ. I think, too, as I see the happiness and the radiance—the joy in the eyes of good members everywhere who are living the gospel—that it lets me know more than ever that the restored gospel is indeed the way to joy and happiness. As the Lord placed man upon the earth, he intended for him to be happy. He gave him laws which, if he is obedient to them, will bring him happiness. He filled the earth with all things to make him happy.

"Blessed are the meek"

In this dispensation the Lord has said, ". . . inasmuch as ye do this [keep the commandments], the fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth;

"Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;

"Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart;

"Yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul.

"And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used. . . ." (D&C 59:16-20.)

Obedience an expression of gratitude

Now all that he asks of us is gratitude through obedience; for he said, ". . . in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments." (D&C 59:21.)

And then he gave us the real key to joy and happiness. He said: "But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.) Peace comes as the Father witnesses unto us his divine approval of the things that we are doing. This peace is a basis of real joy and happiness, and it comes to us through the gospel of Jesus Christ.

Consequences of Adam's transgression

One of the most profound statements in the scriptures as to the purpose of man's advent upon the earth is in the Book of Mormon, as Lehi teaches his son Jacob in the many truths of the gospel. He said: "And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were cre-

ated; and they must have remained forever, and had no end.

"And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

"But behold, all things have been done in the wisdom of him who knoweth all things.

"Adam fell that men might be; and men are, that they might have joy." (2 Ne. 2:22-25.)

He taught Jacob also that as the Lord desired men to have joy, so the devil seeketh to make him miserable, "for he seeketh that all men might be miserable like unto himself." (2 Ne. 2:27.)

This great joy came to our first parents as the Lord revealed unto them the purpose of the creation, and they saw that now through the Fall these purposes could be fulfilled.

The "Fall," another version

The Fall is generally looked upon by our Christian friends as a great sin, committed by our first parents, which brought shame and death to all the human family. They believe that if Adam and Eve had not partaken of the fruit, their posterity would have lived on endlessly in peace and bliss, free from temptation and sin and the problems of the flesh today. The Lord has revealed to us that only by the Fall could his plan be accomplished.

Adam and Eve praised the Lord

Is it any wonder then that as these glorious truths were revealed to Adam and Eve, they had great joy and praised God?

The Holy Ghost fell upon Adam and Eve and bore record of the Father and the Son and gave witness that as they had fallen, they may also be redeemed, and "all mankind, even as many as will." We are told that Adam "blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.

"And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." (Moses 5:9-11.)

The Way to joy and happiness

Yes, the restored gospel of Jesus Christ is the way to joy and happiness. The Lord intended that his children should be happy, that they would have joy as they served him. He gave them understanding of his plan and how they would enter back into his presence. He had given his children a promise of great blessings for obedience. Almost every commandment is accompanied by a promise of reward for obedience. Paul said to the Corinthian saints: ". . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.)

I like the verses of President George H. Brimhall:

"The aim of man's existence is
That he may have more joy
Than sorrow, in the sum of life—
Build rather than destroy;
To seek the truth, love man and God
And in his work be glad;
Be much more moved by love of God
Than by the fear of bad."

Despite adversity

The Lord intended that man should have joy in his labors; that even through adversity and sorrow and trials the hand of the Lord could be seen as he fulfills his purposes in the earth; that in the sum of life we should emerge with more joy than sorrow, more gladness in work than drudgery, be motivated by love rather than fear, have joy as we build and achieve, have peace and satisfaction as we seek to find the truth. That joy and happiness often come through sorrow and trials is attested to by President Brigham Young:

". . . in the midst of the sorrows

and afflictions of this life, its trials and temptations, the buffetings of Satan, the weakness of the flesh, and the power of death which is sown in it, there is no necessity for any mortal man to live a single day without rejoicing, and being filled with gladness. I allude to the Saints, who have the privilege of receiving the Spirit of truth, and have been acquainted with the laws of the new covenant. . . . it is necessary that we should be tried, tempted, and buffeted, to make us feel the weaknesses of this mortal flesh. . . . We rejoice because the Lord is ours, because we are sown in weakness for the express purpose of attaining to greater power and perfection. In everything the Saints may rejoice—in persecution, because it is necessary to purge them, . . . in sickness and in pain, . . . because we are thereby made acquainted with pain, with sorrow, . . . for by contrast all things are demonstrated to our senses. We have reason to rejoice exceedingly that faith is in the world, that the Lord reigns, and does His pleasure among the inhabitants of the earth. . . . I rejoice because I am cast down. . . . Because I shall be lifted up again. I rejoice that I am poor, because I shall be made rich; that I am afflicted, because I shall be comforted, and prepared to enjoy the felicity of perfect happiness, for it is impossible to properly appreciate happiness, except by enduring the opposite." (*Journal of Discourses*, Vol. 1, pp. 358-59.)

Need to labor compatible with happiness

In the Fall the Lord told man, "By the sweat of thy face shalt thou eat bread, . . ." and unto woman, "I will greatly multiply thy sorrow and thy conception." (Moses 4:25, 22.) This didn't take away the possibility of happiness and joy from the Father's children. It made it possible for them to appreciate true joy as they understood sorrow.

The restored gospel is truly the way to joy and happiness, as it gives men truth to live by and a knowledge that they are free to act for themselves; that free agency is a gift of God; and that by proper exercise of our agency we might have great glory with our Father in heaven. It teaches the happiness that comes by keeping our bodies clean and pure and free from sin in abiding by the code of health as revealed to the children of the Lord, knowing that our bodies are the temples of God. It gives man an understanding of the plan of salvation; that we lived premortally; the real purpose of mortal life; and the hope of eternal life—life with God in all its glory. It witnesses unto us the vindication that comes from the Father, as we give service to our fellowmen.

President McKay said that he who seeks for happiness seldom finds it, but he who lives for the welfare of others, who loses himself in giving happiness to others, finds it in double portion, for it comes back to him.

Our Father witnesses to us his acceptance of our obedience to him in keeping his commandments by the warm, sweet feeling of heavenly peace that burns within. Quoting President McKay again, "Peace comes by obedience to law." (*Pathways of Happiness*, p. 33.) "That man is not at peace who is untrue to the whisperings of Christ, the promptings of his conscience. He cannot be at peace . . . when he transgresses the law of righteousness. . . . Peace does not come to the transgressor of law." (*Ibid.*, p. 136.) Happiness "is a warm glow of the heart at peace with itself." (*Ibid.*, p. 104.)

Happiness from obedience

There is no question but that man receives the greatest happiness from compliance to law. Our knowledge of the promised glories of our Father that are prepared for those who are obedient to his commandments gives obedience to these laws and great happiness.

Possibly equal to the joy that comes to one in the feeling of vindication of the Father as he witnesses to us his divine approval for our good lives is the "joy in the soul that repenteth." The Lord has said: "Remember the

worth of souls is great in the sight of God; . . . And how great is his joy in the soul that repenteth!" (D&C 18:10, 13.)

The Lord is greatly concerned about every one of his children and would that all would repent and enter into the joy that he has prepared for those who keep his commandments.

"The object and design of existence"

The Prophet Joseph Smith summed the matter up like this: "Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God." (*Teachings of the Prophet Joseph Smith,* pp. 255-56.)

May each of us be worthy to receive great joy and happiness each day is my prayer in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder James A. Cullimore, Assistant to the Twelve.

Knowing Brother Sterling Sill's ability to condense his remarks, we will call him as our concluding speaker.

Elder Sterling W. Sill

Assistant to the Council of the Twelve

As I was leaving my home a few mornings ago, I stepped on a black walnut. I carried it with me as I walked to work; and as I now hold it in my hand, I think of it as a symbol of life. This walnut has a shell-like stone. And if you could see into its inside, you would discover a great network of stony reinforcements. And in the labyrinths in between is a substance having a gigantic power. If you were to plant this seed in the soil under the right circumstances, heat would be developed on its inside. You might turn a blowtorch on the outside of a walnut with little effect, but when heat develops inside a person or a walnut, important things begin to happen.

In the case of the walnut, a great power is created that breaks this stony shell as though it were paper, and a little shoot is sent up on its important mission toward the sun. This walnut has within itself the ability to attract from the elements in the water, the soil, and the air all of the ingredients necessary to become a great walnut tree, with wood and foilage and blossoms and fragrance and fruit multiplying by a million times the original investment.

But God did not put his best gifts into walnuts. Every human soul was created in the image of God, and each of us was endowed with a set of the attributes and potentialities of Deity. And the greatest idea that I know of in the world is that everyone who lives the principles of the gospel of Jesus Christ will be given a far more miraculous power whereby he will be able to attract from his environment all of the elements necessary to become even as God is. May God bless our efforts toward this end, I humbly pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

And that is quite a message, isn't it?

The Saturday morning session will be broadcast direct by numerous radio and television stations, and recorded for transmission on Sunday morning to many television stations in the eastern and central parts of the United States.

A video tape of Saturday morning's session of conference will be flown from the mainland and broadcast Sunday morning in Hawaii and to Alaska, and broadcast at both Anchorage and Fairbanks.

Morning sessions of Saturday and Sunday will be carried from the tabernacle over direct oceanic cables to a

large number of Saints assembled in many chapels throughout Great Britain, Germany, Austria and Denmark on Sunday.

Both sessions of our conference today, Saturday and Sunday, will be rebroadcast over KSL, KIRO at Seattle, and WRFM in New York the following morning beginning at midnight and will be heard in many parts of the United States and other countries.

Under the direction of the First Presidency there will be a Welfare-Agricultural meeting held in the Assembly Hall tomorrow morning, Saturday, at 7:30 o'clock. Invited to attend this special session are all stake presidencies, high councilors, bishoprics, agricultural operating committees, stake Relief Society presidents, and others responsible for operating Welfare Production projects.

The singing for both sessions today has been furnished by the Relief Society Singing Mothers from stakes in Alberta, Canada, under the direction of Florence Jepperson Madsen, with Robert Cundick at the organ this morning, and Alexander Schreiner at the organ this afternoon.

On behalf of all who have listened to the singing during these sessions of General Conference, we express appreciation and thanks to these sisters for their beautiful music. God bless them for the service they have rendered in these sessions.

The Singing Mothers will now favor us with: "The Lord Bless Thee and Keep Thee," and the benediction then will be offered by Elder Ara O. Call, formerly president of the Northern Mexican Mission. The General Session of this conference will then be adjourned until 10:00 tomorrow morning.

The Singing Mothers Chorus sang a selection ,"The Lord Bless Thee And Keep Thee."

Elder Ira O. Call offered the closing prayer.

Conference adjourned until Saturday morning, September 30, at 10:00 a.m.

SECOND DAY

MORNING MEETING

THIRD SESSION

Conference reconvened Saturday morning, September 30 at 2 o'clock p.m., with President Hugh B. Brown, First Counselor in the First Presidency, conducting the services.

The music for this session was furnished by the Salt Lake Tabernacle Choir. Elder Richard P. Condie directed the singing; Elder Alexander Schreiner was at the organ. President Brown made the following introductory remarks:

President Hugh B. Brown

President David O. McKay, the President of the Church, is listening to this service by television. His doctors advised that he be not present. He joins the rest of us in extending a hearty and cordial welcome to all present this morning in this historic tabernacle, and in the Assembly Hall in Salt Lake, and also to the vast television and radio audience throughout the world, in this the third session of the 137th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing, "The Redeemed of the Lord," following which the invocation will be offered by Elder Phil D. Jensen, formerly president of the North Scottish and California missions.

The Tabernacle Choir sang as an opening number the "The Redeemed of the Lord," following which the opening prayer was offered by Elder Phil D. Jensen.

President Hugh B. Brown

To many it will be of great interest to know that this is the centennial anniversary of the Salt Lake Tabernacle, which was first used for General Conference in October 1867. This building has since become acknowledged as one of the great auditoriums of the world, renowned for its acoustics, looked to as a center of spiritual guidance, and used and appreciated as a place for cultural and civic events, where eminent artists, statesmen and others have appeared and have acclaimed its excellent characteristics world-wide; a place built by our pioneer forebears in their poverty. Thank God for the faith of our fathers.

Three songs were sung one hundred years ago at that first session of conference held in the tabernacle. One of these songs was, "An Angel From On High, the long, long silence broke." The Tabernacle Choir will now sing that same song in commemoration of that event in October 1867. Following the singing President Nathan Eldon Tanner of the First Presidency will speak to us.

The Choir sang "An Angel From On High."

President N. Eldon Tanner

Of the First Presidency

President McKay, brothers and sisters everywhere, it is a joy indeed to be here today in this historic Tabernacle, here on this beautiful Temple Square, where members of the Church have been meeting at these regular conferences during the past hundred years; where, as did those who have preceded us, we enjoy the Spirit of the Lord, listen to words of wisdom, and are instructed in gospel principles; where we can have our faith renewed and our testimonies strengthened; from where, as radio and television have made it possible, the great messages of the leaders of the Church have gone out to all the world. We wish to extend a warm welcome to our radio and television audience today.

Centenary of the Tabernacle and of the Choir

We have just heard the beautiful rendition of this great Tabernacle Choir, which was organized in 1847, and which, with the "Spoken Word" by Richard L. Evans, has been heard weekly by millions of people since 1929. The latest tour, which was made about a month ago, made it possible for thousands and thousands of people in Canada at the exposition, in New York, Michigan, Nebraska, Oklahoma, Massachusetts, and Rhode Island to enjoy its magnificent concerts.

On behalf of the First Presidency, those assembled here, and, I feel sure, all members of the Church, we wish to express our sincere and deep appreciation to President Isaac M. Stewart; to the conductors, Richard P. Condie and Jay Welch; to our organists, Alexander Schreiner, Robert Cundick, and Roy Darley; to every dedicated member of the choir, and to others who have contributed to its outstanding success. May the Lord continue to bless them with success.

One hundred years of conferences in the Tabernacle

As we reflect on the many conferences that have been held under the direction of prophets and inspired leaders, all of whom have been dedicated servants of God, many of whom were really giants of the Lord, it certainly makes one feel humble to occupy this position. I do earnestly pray and ask that I may have an interest in your faith and prayers, to the effect that the Spirit of the Lord will be with us while I stand before you, that what I may say will be in keeping with his Spirit and helpful to those assembled here and to those who may be listening in. I sincerely pray that

the Spirit and blessings of the Lord will attend you, that those things you desire in righteousness will be given you.

Faith in prayer

I have great faith in prayer, and believe that "more things are wrought by prayer than this world dreams of." (Tennyson, *Morte D'Arthur.*) In fact, I have chosen to talk on prayer and pray that the Lord may help us realize the importance and value of prayer, and what a great privilege and opportunity every one of us has of going to the Lord in thanksgiving and supplication.

It is because I have had my prayers answered so many times throughout my life, and because I feel so keenly the great need of calling upon the Lord, and because I have experienced the strength and blessings and guidance of the Lord in the position which I now hold, that I have chosen to discuss this subject with you today. I pray that those who doubt might be helped to see and understand that God is our Father, that we are his spirit children, and that he is really there, and has said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7-8.)

I often wonder if we really realize the power of prayer, if we appreciate what a great blessing it is to be able to call on our Father in heaven in humble prayer, knowing that he is interested in us and that he wants us to succeed.

As Richard L. Evans has said so beautifully: "Our Father in heaven is not an umpire who is trying to count us out. He is not a competitor who is trying to outsmart us. He is not a prosecutor who is trying to convict us. He is a loving Father who wants our happiness and eternal progress and who will help us all he can if we will but give him in our lives an opportunity to do so with obedience and humility, and faith and patience."

To pray effectively, and to feel that one can be heard and have his prayers answered, one must believe that he is praying to a God who can hear and answer, one who is interested in his children and their well-being. The first record we have of anyone praying to the Lord is that recorded by Moses in these words: "And Adam and Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of Eden, speaking unto them, and they saw him not; . . .

What hath prayer wrought?

"And Adam and Eve, his wife, ceased not to call upon God. . . ." (Moses 5:4, 16.)

Great and influential men have always prayed for divine guidance. Even this great nation was founded on prayer. U.S. Senator Strom Thurmond reminded us of this in May of last year wherein he said:

"The Mayflower Compact, written in November of 1620, begins with a prayer, 'In the name of God,' and goes on to state: 'We . . . having undertaken, for the glory of God, . . . do by these presents solemnly and mutually in the presence of God, and of one another, covenant and combine ourselves together into a civil body politic.'

"Thus our nation began founded on prayer. The kneeling figure of George Washington through that bitter winter in Valley Forge is a part of this country that should never be forgotten. . . .

"The Constitutional Convention in June of 1787 had been meeting for weeks without agreement, when Benjamin Franklin rose to his feet and addressed George Washington:

" 'Mr. President: The small progress we have made after four or five weeks close attention and continual reasonings with each other . . . is a melancholy proof of the imperfection of the human understanding. . . . We have gone back to ancient history for models of government that now no longer exist. And we have viewed modern states . . . but find none of their constitutions suitable to our circumstances. . . . How has it happened, Sir, that we have not, hitherto once

thought of humbly applying to the Father of Light to illuminate our understandings?

" 'In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for divine protection.

" 'Our prayers, Sir, were heard; and they were generously answered. . . .

" 'I, therefore, beg leave to move:—

" 'That henceforth, prayers imploring the assistance of Heaven and its blessings on our deliberations be held in this assembly every morning before we proceed to business.' " ("A Priceless Asset," *Spotlight,* May 1966.)

Prayer is not unconstitutional

This was done, and now we enjoy the fruits of their labors in answer to prayer. Prayer has never been outmoded in this great country. Lincoln, who prayed to the Lord continually for guidance, said:

"It is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow . . . and to recognize the sublime truth that those nations only are blessed whose God is the Lord."

President Dwight D. Eisenhower, at the time of his inauguration, petitioned the Lord:

"Give us, we pray, the power to discern clearly right from wrong, and to allow all our works and actions to be governed thereby, and by the laws of this land . . . so that all may work for the good of our beloved country, and for thy glory. Amen."

Samuel F. B. Morse, inventor of the telegraph, said that whenever he could not see his way clearly, he knelt down and prayed for light and understanding.

We have that sweet and simple prayer recorded by astronaut Gordon Cooper while orbiting the earth:

"Father, thank you, especially for letting me fly this flight. Thank you for the privilege of being able to be in this position, to be up in this wondrous place, seeing all these many startling, wonderful things that you have created."

Prayer is finite communication with the infinite

I join with Senator Thurmond in his appeal to "our people to pray more, to examine the religious heritage of our country, and to see the benefit of seeking God's blessings. Prayer is the only way in which the finite can communicate with the infinite; . . . in which the visible may be in touch with the invisible. You may easily see, if you but examine the history of our Nation, that prayer and communication with God is the very cornerstone of our society. If you allow it to be abandoned now, you will be casting away the greatest asset this Nation, or any other nation, has ever known."

All of the prophets, from Adam to our present prophet, have prayed unceasingly for guidance, and even the Savior prayed continually to God the Eternal Father. We read, regarding the Savior: "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." (Luke 6:12.)

The Lord has admonished all of us to pray, and through the prophet James has given us this promise:

Pray for wisdom

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (Jas. 1:5-6.)

This promise is given to every one of us—high and low, rich and poor. It is universal, unrestricted to you and to me and to our neighbors. He has told us that we must believe and have faith in God. We should know that the Lord stands ready to help his children if they will put themselves in tune through prayer and by keeping his commandments. In fact, the Lord has said: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

The Lord has warned us that we must humble ourselves and not be as the ancient prophet said: Many men

"are lifted up in the pride of their eyes, and have stumbled, because of the greatness of their stumbling block . . . nevertheless, they put down the power and miracles of God, and preach up unto themselves their own wisdom and their own learning. . . ." (2 Ne. 26:20.)

Paul said, concerning the proud man of the world:

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:14.)

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:11.)

As that great student, the late President J. Reuben Clark, Jr., said, if men are to learn of God and be guided by him, they "must put pride of their learning and their achievements from their hearts. And why not? For how like a drop in the ocean is the knowledge of the wisest compared with the fullness of the truth of the universe. Men must humbly confess Jesus as the Christ, 'for there is none other name under heaven given among men, whereby we must be saved.'" (*On the Way to Immortality and Eternal Life*, p. 6.)

Recognize the power of God

We must be prepared to recognize God as the Creator of the world, and that he, through his son Jesus Christ and his prophets, has given us in simple language man's relationship to God, information regarding our premortal existence, the purpose of our mission here on earth, and the fact that our post-mortal existence, or our life after death, is real, and that what we do here will condition us for the world to come.

We must not be misled by the doctrines of men. All the studies of science and philosophy will never answer the question: "What is man and why is he here?" But it is answered clearly and simply in the gospel of Jesus Christ, and we are instructed: "If any of you lack wisdom, let him ask of God. . . ." (Jas. 1:5.)

Let us be prepared to do this and not be as those to whom the Savior referred, when he said: ". . . well did Esaias prophesy of you, saying,

"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

"But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:7-9.)

Humility and meekness foster the spirit of prayer

Yes, it is important, and the Lord emphasizes that we must humble ourselves and accept the teachings of Jesus Christ and keep his commandments if we would expect him to hear and answer our prayers. We should all be prepared to say truthfully, as Paul did, in speaking to the Romans, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. . . ." (Rom. 1:16.)

It is difficult to understand why some cannot believe, or find it very hard to believe, that God can hear and answer our prayers, and yet they believe that astronauts can leave the earth and travel in outer space at thousands of miles per hour and still be directed from home base; that they can keep in touch with home base and receive instructions and be led in their activities and then be brought back to a safe landing here upon the earth.

How can we question God's ability to hear and answer our prayers and direct us in all things if we will but keep in tune with him and at the same time have no doubt that Surveyor III, a mechanical instrument, can be sent out from the earth to the moon and there be directed by mere man here upon the earth? It followed instructions as it was directed to dig, to stop digging, to make a report, to send back pictures, and to dig again. As long as it was in tune, it could be directed.

We are as astronauts, or the Surveyor, sent out by God to fill our missions here upon the earth. He wants us to succeed. He stands ready to

answer our prayers and assures us a safe landing as we return if we will but keep in touch with him through prayer and do as we are bid.

As we pray, however, are we prepared to ask the Lord to bless us as we answer his call or acknowledge and serve him?

Are we prepared to ask the Lord to forgive us as we forgive one another? For the Lord has said: ". . . if ye forgive men their trespasses your heavenly Father will also forgive you; But if ye forgive not men their trespasses neither will your Father forgive your trespasses." (3 Ne. 13:14-15.)

Prayer in emergencies

We may well stop and analyze our own situation. Do we wait until we are in trouble and then run to the Lord? As we pray, do we give orders to the Lord by saying, "Bless this," and "Bless that," "Give us this," and "Give us that," "Do this," and "Do that"?

Or do we pray that we might be led to do that which is right, or be blessed with those things which are for our best good? We should always pray for the desire and strength and determination to do the will of our Heavenly Father, and always stand ready to do his bidding.

Men pray for different reasons. Many are driven to their knees out of fear, and then only do they pray. Others go to the Lord when in dire need of immediate direction for which they know of no other place to go. Nations are called by their governments in case of a national tragedy, drought, or plague, famine or war, to call upon God for his blessings, for his protection, and for his direction. Some people ask to be healed, others to be strengthened. They ask for the blessings of the Lord to attend their families, their loved ones, and themselves in all their righteous endeavors. This, I am sure, is all good in the sight of the Lord.

Pray to express gratitude

It is most important, however, that we take time to express our gratitude to our Father in heaven for the many blessings we receive. I was deeply touched one day following our family prayer when one of our little daughters said, "Daddy, I don't think we ought to ask for more blessings. The Lord has been very good to us, but I do think we should ask him to help us to be worthy of the blessings we receive." Since then we have tried more diligently to express our gratitude to our Father in heaven and pray for guidance that we might be worthy of that which he has given us.

As we express our appreciation for our many blessings, we become more conscious of what the Lord has done for us, and thereby we become more appreciative. We all know what it means to hear or receive an expression of gratitude for anything we might have done. Our forefathers set aside a day of thanksgiving. I fear that some of us even forget that day.

I wonder if we are sometimes guilty of not expressing to the Lord our gratitude, even as the lepers who were healed. We all remember so well the story of Jesus healing the ten lepers, who cried: ". . . have mercy on us.

"And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

"And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

"And Jesus answering said, Were there not ten cleansed? but where are the nine?

"There are not found that returned to give glory to God, save this stranger." (Luke 17:13, 15-18.)

And as Mark Antony said when referring to Caesar, who recognized his friend Brutus among his assassins:

"This was the most unkindest cut of all;
For when the noble Caesar saw him stab,
Ingratitude, more strong than traitors' arms,
Quite vanquished him: then burst his mighty heart. . . ."
(William Shakespeare, *Julius Caesar*, Act 3, sc. 2.)

The will to do right

I am sure that the Lord expects us to

express our gratitude for our many blessings as we ask for his continued blessings, and to ask forgiveness for our failings and the desire and strength to do right.

When we pray, it is important that we set about to do all in our power to make it possible for the Lord to answer our prayers. As my father said to me when I was just a boy, "My son, if you want your prayers to be answered, you must get on your feet and do your part."

I often think how much more effective it would be, when the country's president calls upon his people to set aside a day of prayer, if we were all living righteous lives and were prepared to acknowledge God as our Creator and to keep his commandments. It seems that many have lost belief in God entirely, and others question his ability to answer our prayers. Others have faith and confidence in their own learning and in their own strength and power.

Then there are those who are as the chief rulers referred to in John:

"Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

"For they loved the praise of men more than the praise of God." (John 12:42-43.)

Serve "the God of this land"

Let us all pay heed to the warning of the Lord himself, wherein he said, regarding the American continent:

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. . . ." (Ether 2:12.)

With this warning from the Lord, we have this promise: ". . . seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

We should all have the courage and determination to say as did Joshua: ". . . choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." (Josh. 24:15.)

The Lord has instructed parents to teach their children to have faith in Christ, the Son of the living God, and to pray and to walk uprightly before the Lord. There is no doubt that our children, if they are taught to pray to a living God in whom they have faith, can more easily walk uprightly before the Lord.

I shall never be able to express fully my appreciation to my parents for teaching me to pray secretly and to participate with them in family prayer. My mother taught me at her knee. She made me feel and know that I was talking to the Lord, to our Maker, our Father in heaven, and that he was conscious of my acts and my wishes and my needs. I was taught that I should express my sincere thanks, ask for forgiveness, and ask for strength to do the right. This has always been a great strength to me throughout my life, and today I pray even more diligently than I ever did before that the Lord will guide and direct me in my activities, that whatever I do will be acceptable to him.

As I think back to when we used to kneel as a family in prayer every morning and every evening, I realize what it meant to us as children to hear our father call upon the Lord and actually talk to him, expressing his gratitude and asking for the blessings of the Lord on his crops and flocks and all of our undertakings. It always gave us greater strength to meet temptation when we remembered that we would be reporting to the Lord at night.

The power of family prayer

Family prayer in any home will draw the family closer together and result in better feelings between father and mother, between parents and children, and between one child and another. If children pray for their parents, it makes them more appreciative of their parents, and as they pray for one another, they feel closer to one another and part of each other, especially as they realize that they are talking to their Father in heaven while on their knees in family or secret prayer. Then is when we forget our

differences and think of the best in others, and pray for their well-being and for strength to overcome our own weaknesses. There is no doubt that we are better people when we try to tune in to the spirit of our Father in heaven so that we might communicate with him and express our desire to do his will as we pray for his blessings.

The Lord has admonished us to "pray always, lest you enter into temptation and lose your reward.

"Be faithful unto the end, and lo, I am with you. These words are not of man nor of men, but of me, even Jesus Christ, your Redeemer, by the will of the Father." (D&C 31:12-13.)

The Lord has also said: ". . . the effectual fervent prayer of a righteous man availeth much." (Jas. 5:16.)

I have often asked myself and tried to answer the question, "Why do some people refuse to pray? Is it because they feel they have not the time?" I remember very well a father coming to me one day regarding his oldest son, with whom he was having some difficulty. The boy was a good boy, but he was getting out of hand. I asked the father if they had regular family prayers in their home. His answer was, "Well, no, but sometimes. You know, we are too busy and we go to work at different times, and therefore it is most difficult for our family to get together for family prayer."

I asked: "If you knew that your boy was sick nigh unto death, would you be able to get your family together each night and each morning for a week to pray that his life might be spared?" He said, "Why, of course."

I tried then to explain to him that there are other ways of losing a boy than by death. I also explained that where families pray together, they usually stay together, and their ideals are higher, they feel more secure, and they have a greater love for one another.

Next, do they feel too independent, too smart, and that they can go it alone? Or are they ashamed to call upon God? Do they think it shows a weakness? Or do they not believe or have faith in God? Or is it that they do not appreciate their many blessings? Or do they not feel worthy?

If one does not feel worthy, he should acknowledge his weaknesses, express regret, repent, covenant to do right, and ask for guidance.

Is it because some do not know how to pray? If that is true, I suggest that you go to your Heavenly Father in secret. Pour out your heart to him. Pray regularly so that you can feel at home and comfortable while communing with him. All one needs to do is express his feelings, which the Lord understands. He has invited all of us to call on him regularly and has promised that he will hear our supplication.

The promise of Moroni

The ancient prophet Moroni, referring to the Book of Mormon, said:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:4-5.)

This promise applies to all of us if we will but repent and go to the Lord, knowing that he can hear and will hear and answer our prayers. We should all realize that we are God's children and that he is still as interested in us as he ever was. He still answers the prayers of the righteous and those who diligently seek him.

This is my testimony to you. May we all humble ourselves and diligently seek him through prayer, and then walk uprightly before him, that we may be led to immortality and eternal life, I sincerely and humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

President Nathan Eldon Tanner of the First Presidency has just spoken to us.

The Tabernacle Choir will now sing "O Thou That Tellest Good Tidings." Following the singing Elder Marion D. Hanks of the First Council of Seventy will speak to us.

Selection by the Choir ,"O Thou That Tellest Good Tidings."

President Hugh B. Brown

To those who have just tuned in on this conference we wish to extend a very hearty welcome.

Elder Marion D. Hanks of the First Council of Seventy will now address us.

Elder Marion D. Hanks

Of the First Council of the Seventy

With President Tanner, I too believe in prayer, and learned long ago that there are occasions when, perhaps not very literarily but with utmost earnestness, we say, "Lord, help me now," and I pray to that effect this morning.

Youth

We are told that this broadcast is going to beloved Britain, and so it is appropriate that I begin by noting that in the foyer of a church building in a British city a time ago, I happened by a group of older ladies who were discussing somewhat critically the behavior of several young members of the congregation who had just walked noisily by. I had observed the incident and had thought the young people a bit exuberant, but not objectionably so. The ladies disagreed. As I passed by I heard one of them disapprovingly say, "Ah, well, what can you expect from this younger generation, anyway!"

I did not agree with her implication, but I take her rhetorical question very seriously, believing that the answer is of vital significance.

What can be expected of this younger generation?

There are few questions more important.

In the population

In the first place, there are so many young people. Most of us have heard the statement, sometimes uttered in solemn and hushed tones, half in apprehension, half in resignation, that soon 50 percent of the population will be under age 25.

The statistic is correct, the prospect sobering. Some who speak of it do so almost as if they expected that when the magic mark is reached, the older generation will relinquish their responsibilities and succumb, and the young will then automatically take over! Of course, it will not happen that way. But there really are so many of them! And they are so important.

Publicity

What kind of people are they?

A small, raucous, rebellious, sometimes harmless—in some cases very dangerous—minority gets most of the publicity. The hippies, the drug adventurers, the motorcycle brigade, the flower crowd, the politically unstable, the lawless get so much press attention that there is an unquestionable effect on the style of life and the way of thinking of multitudes of youngsters everywhere.

Speaking of the discontented ones, a writer has recently said: "So far I have seen or heard very little in the way of constructive suggestions from them. What fruitful insights and programs have they to offer us? I can't help wondering [as they criticize their adult generation] if they ever wonder what *their* children will have to thank *them* for. For fouling their chromosomes with LSD? For dropping out and copping out at a time when society was never in greater need of their participation? What are their credentials for billing themselves as the take-over generation?" (Albert Rosenfeld.)

We cannot afford to underestimate or ignore their influence.

But obstreperous and well publicized as they are, they constitute a small minority of the young generation.

Competent youth

The solid majority of our young people want to do well, are doing well, and intend to do well with the great challenges facing them.

Across the world I have found them threading their way resolutely through the maze of a civilization often characterized by conflict and inconsistency, a civilization that could not exist except upon indispensable foundations in good homes, stable marriages, happy families, exemplary parents, yet increasingly beset by disrupted family life, contention, divorce, parents who do not teach or discipline or set a good example. The young are sensitive; they see the gap that exists between our stated convictions and our conduct, and they are bewildered, sometimes embittered. They say that the adult generation condemns a promiscuity it frequently practices, preaches peace and supports war, counsels the priority of the spiritual but in fact seeks first the material, talks of love but acts in self-interest, and generally represents a hypocrisy that cannot be admired.

Responsibility

In all of this our generation must acknowledge some measure of guilt.

But the young people can and do also take heart and direction from the unselfishness and sacrifice they observe in the adult generation. They see much patience and patriotism, goodness and truth, and beauty and brotherly love all about them. They appreciate the values of good homes and parents who care. They love God and their country. They want to live wholesome and happy lives. Their insights are sometimes remarkable. I heard one of them say about another, "His parents don't like him. He can do anything he wants."

Let me tell you about two or three of them whom I have recently met.

Resources of youth

Over the jungles of Vietnam a few months ago Brother Hinckley and I sat buckled in bulkhead seats in what the flying men call the "Gooney Bird" —the old C-47. Alongside me was a 19-year-old corporal who was serving with distinction as a chaplain's assistant. He told me how he had become a member of The Church of Jesus Christ of Latter-day Saints.

Capacity for faith and action

"I didn't like my way of life or my associations or my prospects for the future," he said. "I knew I was missing something. So one day when I was 16, I went into a grove of trees near my home in Colorado. I didn't know much about prayer or God. I had never heard of Joseph Smith. I just stood there and looked up and said, 'God, I am ready for you, if you are ready for me.' "

There was no voice, no vision, no startling experience, just sweet peace and assurance in his heart.

Within hours, through the help of the Lord, as he testified to me, he was in touch with people who introduced him to the restored gospel of Jesus Christ. His life since is a stirring youthful expression of faith and great promise. He was ready for God, and God was ready for him.

Dauntless steadfastness

In Hong Kong I asked a young Mormon missionary how he was getting along in his efforts to master the difficult Cantonese language. "Just fine," he said. And when I expressed mild surprise at his optimism and faith in the face of heavy obstacles, he told me of the courage with which his parents had met a deep personal tragedy.

"With an example like that," he said, "you wouldn't expect me to whine or whimper about the blessing of learning this choice language and teaching the gospel to this wonderful people, would you, Brother Hanks?"

Heroic acceptance of trouble in "my time"

A high school student leader was called on to speak extemporaneously in a church meeting. He responded with

good feeling and good sense. He spoke briefly about the conflict in which our country is engaged; then with a tear in his eye, he electrified and moved us emotionally when he said, right off the top of his heart, "If there has to be trouble, thank God it can be in my time. I don't want my little brother or the son I hope someday to have to have to fight a war on these or other shores. If there has to be trouble, thank God it can be in my time."

Well, what can we expect from the younger generation? Everything good, creative, decent, wholesome, uplifting, if we help them, and if somehow they come to a knowledge of what makes for happiness, makes for joy.

Cultivate the attributes we honor

Plato said, "What is honored in a country will be cultivated there."

And Pericles said, "The young draw strength not from twice-told arguments, but from the busy spectacle of our great city's life as we have it before us day by day."

How can we help them?

We can be more consistent in our lives. We can provide a better example. We can repent. We can obey the commandments of God. We can teach them.

Charity out of a pure heart

Do you remember the stirring statement of the Apostle Paul to his young brother in the gospel, Timothy:

". . . the end of the commandment [I suppose he meant the result of obedience to the commandments] is charity out of a pure heart, and of a good conscience, and of faith unfeigned." (1 Tim. 1:5.)

The promise is valid and personally relevant to all of us. Paul—he of great intellect and strong training and shattering experience; he who had persecuted, and then been turned around, and who thereafter gave his full measure to the better way—he knew the really important values of life. His testimony to Timothy was that in good conscience, in wholesome, happy relationships with our families and fellowmen, and in the true faith that grants us confidence in the presence of God lie the real blessings of life.

Conscience "spark of celestial" light

Is good conscience important? It is a prize beyond expression! And conscience is more than a local standard or the accumulation of the mores and traditions of a community or a society or a generation. Whatever else it is, it is the voice of God speaking to us, inspiring moral obligation. Washington called it "that little spark of celestial fire." It is true that we can desensitize our conscience, as it were. In the Book of Mormon we read of a group to whom God had spoken "in a still small voice, but ye were past feeling." (1 Ne. 17:45.) It is also said that there are those who have become "dead as to things pertaining unto righteousness." As we can desensitize a conscience, so to speak, so we can prepare ourselves better to hear the voice of the Lord by stripping off what the poet called the layers of "muddy vesture and decay," by ceasing to sin and learning to obey. There is the privilege of learning true values and living to them.

"When I do good I feel good"

Abraham Lincoln is credited with a simple summation of conscience and the way to live with joy: "When I do good I feel good, and when I don't do good I don't feel good."

No one can be truly happy who has a bad conscience, and bad conscience is the inevitable result of conduct below the level of our understanding.

"We live in a universe of moral law. We can choose evil and get what we want right now and then pay for it afterward. Or we can choose good and pay for it first, before we get it." (Fosdick.) So it is with a life of honesty and responsibility, of sexual purity, of integrity, of selfless service. The blessing is substantial and sweet and satisfying—worth everything, worth working and waiting for.

Marks of moral and spiritual maturity

When Paul spoke of charity out of the "pure heart," I believe he was

talking about the sense of honest, unselfish concern for others that is the mark of moral and spiritual maturity. To accept the responsibilities as well as the benefits of loving, loyal membership in a family is a high challenge to a teenager tempted on all sides by other peer and worldly loyalties. To truly care about others, to be considerate and kind and responsible reflects true maturity. The rebel group we have mentioned is expressing the selfishness of babyhood and the rebelliousness of early youth. In babies and in children these are natural expressions of stages of living, which, sublimated and disciplined as maturity comes, become appropriate self-concern and self-reliance. In a generation charged with major responsibilities amid great complexities, these characteristics are not worthy. Beyond the "give me" and the "let me alone, don't tell me what to do" stages is that level of life which leads us to say, "How can I help? What can I do to be useful? Where am I needed?" It is on this level, we bear testimony, that the real contribution and happiness of life can be found.

I read recently of the development of "breeder reactors," which produce vast amounts of energy from a given amount of fuel and "breed" or produce more fuel than they use while they are doing it. Life is meant to be like that. We are meant to appreciate and use the good things of our inheritance and to leave a greater store behind us.

With good conscience and a genuine concern for others, we need faith in Almighty God. Jesus told the lawyer that the first and great commandment is to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . .

"And the second is like unto it," he said. "Thou shalt love thy neighbour as thyself." (Matt. 22:37, 39.) All other commandments depend upon this.

Capacity to cope with adversity

In a generation represented by youth who refuse to whine and whimper in the face of great difficulties, who can thank God for trouble in their time if it has to come, there is great and glorious promise. But I believe the summation of the best in them, or in any of us, is in that attitude which motivated one of their number to say, "God, I am ready for you, if you are ready for me."

Have you said that, in your own way, and really meant it?

The problems of our day are very great. Many of the voices we have traditionally been able to count on are silent or confused. In the world of theology and religion there is uncertainty and controversy. Faith seems to wane, spirits to sag. We worry about what men say. Perhaps it is time to cease to worry so much about what men say and ask ourselves, "What has God said?" More important than what our neighbors are doing, or what the rest are doing, is what has God done.

"To obey better than sacrifice. . . ."

Long ago there was a young man who, though "little in (his) own eyes," was chosen king of all Israel. The humble Saul was ready for God; and when the prophet of God had anointed him, he "turned into another man." The Spirit of the Lord came upon him. "God gave him another heart." While he listened to the Lord and his prophets, he led with great strength. When he became willful and stubborn and rebellious, he ceased to be useful and he lost his place. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (See 1 Sam. 10, 15.)

A young man named Solomon loved the Lord and earnestly said to him, ". . . I am but a little child: I know not how to go out or come in." (1 Kings 3:7.) He asked God for an understanding heart that he might discern between good and bad, and he was so blessed. Only when he ceased to listen to the Lord and became a law unto himself did he lose his gift and his place.

On the other hand, young Samuel learned and remembered all his life to say, "Speak, Lord; for thy servant heareth," and became a great power for good and a chosen instrument in the hands of the Lord. (1 Sam. 3:9.)

Young Joseph, sold into Egypt as a slave, remembered who he was and what he had been taught, even in the terrible temptations of Potiphar's household, and lived to serve and save his people.

A humble young Joshua presented himself to the Lord pleading for help, and the Lord said to him. ". . . as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

". . . Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Josh. 1:5, 9.)

Need for messengers from God to man

God has spoken and still speaks, and the message is clear.

Beyond these, and above them all, is the scriptural account of a choice Son of God knowing the need for a messenger from God to man, on a mission requiring great faith and courage and sacrifice, who said to his Heavenly Father: "Send me."

The power of meekness

He delivered his message, completed his mission, gave his life. In his moment of great agony and torment before Calvary, he laid his life on the altar and said, as we have learned:

"O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39.)

He was saying, as one of his humble young disciples said in a grove of trees in Colorado a little time ago, "God, I am ready for you, if you are ready for me."

For youth of promise—great responsibility

To the younger generation, our admonition and loving invitation is that you accept the responsibilities of your great promise. Continue to prepare for the duties of the day and the morrow. Get the help of the Lord. Appreciate your heritage. See the great goodness around you. Forgive us our trespasses and improve upon our performance. Respect our earnest efforts to protect and perpetuate the good things of life for you. Have a decent respect for generations yet unborn. Know that *your* decisions will materially affect the opportunities open to *them.* Build more strongly than we have the foundations for a decent future for all mankind. Keep the idealisms of the fathers of your freedom and the fathers of your faith. Accept the implications of your freedom; make the difficult choices when they are right, and act on them, even if you must stand alone.

Through search and service and reverence, through a life of personal cleanliness and consideration and caring, through faith and trust in God you can be ready for him. Tell him you are, and he will surely give you the strength and courage and quality to live with contribution and meaning and with great personal satisfaction in this, his world.

God bless us in Jesus' name. Amen.

President Hugh B. Brown

The men of the Tabernacle Choir, with Richard P. Condie conducting and Alexander Schreiner at the organ, will now sing, "Ah, Then My Heart So Free," following which the Choir and congregation will join in singing, "Come, O Thou King of Kings."

The men of the Tabernacle Choir sang, "Ah, then, My Heart So Free," following which the Choir and congregation joined in singing the hymn, "Come, O Thou King of Kings."

President Hugh B. Brown

Elder Richard L. Evans of the Council of the Twelve will now address us.

Elder Richard L. Evans

Of the Council of the Twelve Apostles

President McKay and my beloved brothers and sisters—you who are here, and you, my dearly beloved friends worldwide—we would want you to know that you whom we do not see are cherished, remembered, and appreciated.

The Tabernacle first used 100 years ago

Reference has been made by President Brown and President Tanner to the centennial of the Tabernacle, which was first used a hundred years ago for the general conference of the Church, in October 1867. It is most remarkable to note that it was built by an isolated people in the days of their poverty, at a time when the membership of the Church was fewer perhaps than 100,000; when there were only four stakes (or diocese, as our non-church friends would call them); and when Salt Lake City had a population of about 10,000.

We read from the *Deseret News* report of the first Tabernacle conference session of a century ago, October 1867:

"An hour before the appointed time for conference commencing, the immense building was crowded in every part, great numbers being unable to obtain admission. . . ."[1]

"Altogether, the Tabernacle was full," said the minutes of the meeting, and "no building could be constructed large enough to hold the Saints."[2] (I suppose if we were to build a building today proportionate to our size as they did, it would perhaps have to seat at least 150,000.)

Basically the Tabernacle was built in not many months, although some phases of it were started as early as 1863 and some phases were pursued for some considerable time following 1867.

The Builders

I have read much of the men whose names are mentioned most in bringing it about: Brigham Young; Henry Grow, the bridge builder, whose name seems most associated with the basic design; William H. Folsom, Church architect at the time; Truman O. Angell, who undoubtedly was largely entrusted with the interior; Joseph Ridges, the first builder of the organ. Their words are great and human, inspired and ordinary. History happens like that. It is occasional highlights in the intermixture of heroic accomplishment and the routine and drudgery of daily duty. I wish there were time to share their words at some length. But there is never that much time for the past; the present is always so compelling. But some of their words we would share.

Their story

Said Brigham Young in May of 1867, only four or five months before the building was to be ready for use: ". . . We want the Tabernacle finished, and when a man is asked to go and work on it, do not begin to make a wry face, and say, 'I have got so much work to do.' When you carpenters are asked to go and help to finish it, so that we can hold our October Conference in it, do not say 'I have so many jobs on hand' . . . wherever they will pay you sixpence more. . . ."[3]

Friday, June 14, 1867, Truman O. Angell wrote in his diary: ". . . Brigham Young took me in his carriage, . . . and we went together into the new Tabernacle. . . .

"Tuesday, June 18th . . . There are some difficulties not over come. . . .

"Friday 21st. . . . There is much to do . . .

"Monday [July] 22nd. . . . I now have located a good place for the chorister, and he likes it very much. He is a very modest man. . . .

"Thursday [August] 15th. Had a busy time of it today. The President came here today and made many requests. He made up his mind to have a change on the plan of the seats . . . I

like the change. . . . [He was wise to like it. Brigham Young was a very resolute man.]

"Friday 23rd. This morning I feel cast down. I think it is not important for me to stay here when so many smart men are on hand. . . . Surely they do not need me. So I pass it off till I am more reconciled. I feel crushed. This morning I had so many obstacles in my way, I felt like withdrawing from the appointment as architect. But President Young viewed the subject otherways and a few words from him made me reconciled. Thank the Lord."[4]

Five days before the opening of the Tabernacle, Truman O. Angell's son died, but on October 4th, two days before the opening, Truman Angell wrote: "Be assured then, the house is ready for use. . . ." (History is indeed at times heartbreakingly human.)

The largest number of men employed on the building at any one time was said to be 205, in addition to some seventy plasterers mentioned as working at one time.

"The scaffolding was taken down . . . without injury to any of the workmen. The single accident which occurred during the erection of the building resulted from carelessness, and was not fatal. . . ."[5]

"Prayer was offered by President Young [at that first Tabernacle session in October 1867], in which he expressed to the Most High the grateful feelings of the Saints for the favors which He had multiplied upon them, enabling them to have finished thus far an edifice in which they could assemble and worship Him their Creator in the name of His Son Jesus Christ, imploring the aid of the Holy Spirit to teach them how to pray and what to ask for acceptably in His sight. . . .

"Monday morning, October 7: President Young said he had no idea when Conference would terminate, but . . . he would ask . . . [the brethren] for short sermons"[6]—a request that some echo even in these days.

The building's fame

"Built a century ago," recently wrote Professor Carl W. Condit of Northwestern University, the Tabernacle "is the largest work of timber roof framing surviving, and the only one in which lattice trusses were built as arch ribs. Despite its mammoth size, the structure was built completely by hand in an area isolated from centers of building activity and railroad lines. . . .

"The celebrated acoustical properties of the Tabernacle," Professor Condit continues, "are a result of both shape and material. The concave ellipsoidal surfaces above the organ and choir blend and hold instrumental and vocal sounds, projecting the reflected waves cleanly throughout the auditorium. The possibility of annoying echoes is further reduced owing to sound absorbency of the cattle hair embedded in the plaster. . . ."[7]

Frank Lloyd Wright said on a visit to Salt Lake City that "the Salt Lake Tabernacle on Temple Square is 'one of the architectural masterpieces of the country and perhaps the world.' "[8]

Adelina Patti, world-renowned artist of her triumphal time, said: "Never have I encountered such perfect resonance as here in the Tabernacle. Why, my voice is twice as large here. It carries further and with ever so much more tone than in any hall that I have ever sung in."[9]

Fame fostered by the Choir

The Tabernacle Choir recently appeared twice again in concert with the Philadelphia Orchestra, in the choir's most successful Tabernacle Centennial-Expo '67 concert tour, which reminded us again of some significant things pertaining to the Tabernacle from Eugene Ormandy: "We have, as you probably know, performed in almost every great hall in the world," said Mr. Ormandy, "but we have found no better hall anywhere than the Tabernacle. Its acoustics are superb, and I only hope that no human hands will alter them in trying to make improvements. It is as near perfect now as any hall can be, and it is a joy to perform in it. . . ."[10]

And by the uses of the building

Many presidents of the United States of the past century have spoken here. Many of the great artists and orchestras of the century have performed here. Many significant messages have been heard here. And on this coming December 17, 1967, the two thousandth performance of "Music and the Spoken Word," with the Tabernacle Choir and organ, the oldest continuously presented nationwide network broadcast in American radio history, is scheduled to be presented from here—which broadcast is now in its 39th year, and heard ever more widely over the world.

Pageant of history of 100 years

There were perhaps not then in all America, in 1867, a handful of auditoriums of such size. And as we have performed in the great capitals and concert halls of Europe and America, we are ever more grateful and humbled and ever more amazed at what our pioneer forebears did with what they had—people not long since homeless, at times hungry; facing untold hazards; some six thousand of them died along the way before the railroad came; no rescue by helicopter, no drugstores, no hospitals, no doctors, for the most part; death and birth; illness, accident, anxiety; and yet they traveled the world sharing the gospel message, and built homes, schools, theaters in the desert, places of worship, temples, the Tabernacle. They demonstrated their willingness to work, not only for physical necessities, but for ideals and culture and family and freedom. And along with implements and utensils, they brought with them books and musical instruments, even pianos, by ox cart across the plains, as circumstances made possible. This was not a cowboy culture, but the gathering of talented and dedicated and resourceful people from many places of the earth to the mountains and the valleys, and spreading out from here to establish a hundred or more settlements not only in the intermountain area, but in other areas, including California and the West Coast, with many disappointments, many setbacks, but with solid foundations.

One of the wonders of the world

Well, the Tabernacle was many years before its time, but it is still one of the wonders of the world, architecturally, artistically, acoustically, spiritually, and an evidence of the faith and foresight of our fathers. God bless them and their memories.

Principles of the people who built it

But I didn't want to talk today only about a building. I want to say something of the principles of the people who built the building, the convictions that caused them to give up homes and all physical possessions for freedom, for the truth as they testified of it, and at times to lay down their lives—a people who sang in their homeless, hard-pressed sorrow: "All is well! all is well! And should we die before our journey's through, . . . all is well."[11] A people who knew that God lives; that education is essential; that chastity and honesty, health and cleanliness, integrity and solvency, work, service, and sacrifice are essential to happiness; that life is limitless, that the family is forever, and that by keeping clean, keeping virtuous, keeping the commandments, there is peace and purpose, comfort and a quiet conscience, and love and respect and happiness at home.

Such were their beliefs—and such are ours also.

Where from here?

Now, where from here?—in such an age as ours, an age where all are searching, some with inspired and inspiring achievement, and some in appalling aberration and lack of respect for life.

To the young we would say, indeed to all: There are no shortcuts to salvation, or excellence, or exaltation—nor to peace and self-respect. Whoever you are, wherever you are: Don't waste life. It is all you have. Study, learn, prepare, respect your privileges; respect and keep the law; respect yourselves.

"Cease to be idle; cease to be unclean. . . ." (D&C 88:124.) Keep the commandments; live and work to qualify and accomplish and to be comfortable with conscience. Don't be misled by those who are confused and cluttered and dissipated in their lives, those who give way to irresponsibility and low-minded morals. Most earnestly one could wish that there would not be given so much play and publicity to the comparatively few (but much too many) who receive too much attention in entertainment and otherwise, as President Hanks referred to, in their eccentric and sometimes sordid ways. Why should we so much emphasize the unwholesome?

And for those who may need reminder of the irrevocable law of cause and consequence, we recall these words of Robert Burns, to whose memory we recently paid our respects with a visit to his birthplace:

"But pleasures are like poppies spread,
You seize the flower, its bloom is shed;
Or like the snow falls in the river,
A moment white—then melts forever."[12]

This is not a time for letting down. It is a time for learning and knowing, for doing and developing, for increasing competence and quality.

The glory of God *is* intelligence. Righteousness *does* exalt a nation. Life *is* everlasting. And "what we are to be, we are becoming." Life here is so short and eternity is so endlessly long. And to young and old, to the eager and impatient, to the weary or any who feel lost along the way: Keep the faith. Keep serving, working, improving, repenting, conquering, overcoming, Take courage and comfort in the assurance that there is divine plan and purpose. It is never too late to begin to do what we ought to do. God has given us no requirements, no commandments, that we cannot keep.

True to the faith

I would plead with my generation and the generations of my children and children's children to be true to the faith, to the commandments of God. They are still effective and in force. Don't try to ignore them or explain them away or set them aside. There are still laws and standards and qualities of character upon which all blessings are predicated, and as we live the principles we shall realize the results in peace and self-respect and the blessed assurance of everlasting life with loved ones.

May I leave with you my witness that God lives, that he did make us in his own image, that he wishes us to succeed, that he sent his divine Son to show us the way and to redeem us from death; that the gospel is with us here; and that it has been restored, with all that is required of us to realize our highest happiness here and hereafter.

"To be what we are," said Robert Louis Stevenson, "and to become what we are capable of becoming, is the only end of life."

God give us the wisdom and courage so to live, I pray in the name of Jesus Christ, our Savior. Amen.

FOOTNOTES

[1]*Deseret News*, October 9, 1897.
[2]Minutes of the 37th semi-annual conference of the Church.
[3]*Deseret News*, May 29, 1867.
[4]Truman O. Angell, unpublished personal journal.
[5]*Salt Lake Telegraph*, October 6, 1867.
[6]*Ibid.*, October 8, 1867.
[7]Carl W. Condit, *Progressive Architecture*, November 1966, pp. 158-61.
[8]*Salt Lake Tribune*, April 27, 1954.
[9]Levi Edgar Young, "The Great Mormon Tabernacle and Its World Famed Organ" (Salt Lake City: LDS Bureau of Information, 1917), p. 23.
[10]Eugene Ormandy, letter to Isaac M. Stewart.
[11]"Come, Come, Ye Saints," *Hymns* 13.
[12]Robert Burns, "Tam O'Shanter."
See also Stewart L. Grow, "A Historical Study of the Construction of the Salt Lake Tabernacle (Master's Thesis, Brigham Young University).

President Hugh B. Brown

He to whom you have just listened is Elder Richard L. Evans of the Council of the Twelve. As you may know, he is also the author of the Spoken Word, which is heard almost worldwide every week with the Tabernacle Choir.

Again we say: Thank God for the faith of our fathers and for the faith and loyalty of their descendants.

The Tabernacle Choir will now sing, "Crossing the Bar," following which there will be a brief organ interlude, and then Elder Mark E. Petersen of the Council of the Twelve will be our concluding speaker.

Selection by the Choir, "Crossing The Bar," followed by a brief Organ interlude.

The Choir sang "Jesus, the Very Thought of Thee."

Elder Mark E. Petersen

Of the Council of the Twelve Apostles

America is in travail.

Never since the Civil War have law and order been so gravely challenged in this great land.

And the challenge is many-sided.

Many evils threaten our civilization with collapse

The majority of Americans, who are law-abiding and who desire to live in peace and harmony with their neighbors, have been shocked and dismayed by the rioting, the anarchy, the arson, and the pillaging in our cities and smaller communities.

Life and limb among the innocent have been imperiled. The protection of property has been disregarded. Even sacred things have been desecrated. This condition has nearly reached the point of insurrection, and its causes still persist.

As we have been told repeatedly by enforcement agencies, lawlessness in the form of almost every kind of crime is growing at an unbelievable rate. Irresponsibility is multiplying under an erosion of character and integrity.

Public confidence in political administration has been shaken by repeated examples of malfeasance in office. And yet, without stability in administration, government itself becomes insecure and well-being of the citizenry is threatened.

Immorality is another evidence of our backsliding, as is drunkenness; and the diseases that accompany immorality now appear in epidemic proportions. This immorality feeds upon pornography in films, on the printed page, even in advertising material that goes through our postal system, in violation of the law. Women's styles approach the obscene.

People are losing respect both for the laws and for those who make and attempt to enforce them. It has become popular to be a violator. Some courts of justice seem to have forgotten the purpose of their own existence.

All of these forces—and more—combine to threaten the solidarity of our homes and families, which always must be the basic units of society.

These forces promote infidelity. They nurture discord between husband and wife. They become a source of conflict between parents and children. They encourage immorality in the rising generation.

Some parents set an example of serious delinquency to their own offspring, and excuse—if not encourage—their repeated delinquencies.

It is true that most people are good people, and for this we are thankful. But it is also true that the evil influences all about us are taking a toll beyond anything we can afford. Our best homes are being invaded by evil influences. Every family is threatened.

We have reached a point where decency at last must make a stand against indecency and corruption. We can no longer permit avaricious peddlers of filth to corrupt our loved ones, nor allow gangs to make our peaceful neighborhoods unsafe.

The attack must be repulsed

Our cities and towns, our rural areas and our villages should never become battlefields, nor our streets unsafe for pedestrians traversing them after dark.

We can no longer stand by as criminals carry on their nefarious work. We can no longer permit the deliberate weakening of the arm of the law,

which originally was intended to protect the innocent. We must no longer coddle and protect the predators who sap the vitality of our democracy. We can no longer stand for the corroding infiltration of filthiness into our homes and communities.

Righteousness must survive

The Almighty gave freedom to America based upon obedience to the God of the land, who is Jesus Christ. Our freedom will continue only as our righteousness survives.

Our righteousness can exist only as we obey the source of all righteousness, who is Jesus Christ.

Every force now corrupting America is a form of anti-Christ. Criminality is anti-Christ. Immorality is anti-Christ. Drunkenness is anti-Christ. Rioting, pillaging, and anarchy likewise are anti-Christ. Robbery, assault, and murder are all anti-Christ. Deception, duplicity, perjury, and covetousness are anti-Christ.

The distribution of pornographic material that corrupts the morals of young and old alike is anti-Christ. And so is every other force destructive of the high principles that have made America great.

I ask you—how *Christian* is America?

How deep is your own Christian faith?

Would you fight for it?

Do you believe enough in Christian teachings to take a stand for cleanliness and high morals—for honesty and integrity?

Disciplines of the Christ-like life will save our civilization

The abandonment of Christian principles has brought this nation to its present unfortunate plight. Only a return to Christ can correct our condition. Politics cannot do it. Higher taxes will not do it. New laws cannot do it. We have tried all these and they have failed.

We have tried every other man-made device, with only a worsening of the condition. It is time now to try God's way.

The irreligious need not scoff at such a suggestion. Which among them can show how their godless philosophy has offered any remedy for our situation? What have they gained by turning their backs upon Christ?

Rejection of God-like principles has caused us to reap the whirlwind in riots, criminality, drunkenness, immorality, broken homes, and a rebellious new generation.

Since the irreligious have nothing to offer, we challenge them to study and apply true Christian principles. We appeal to men in government and business alike to discover the strength to be found in the gospel of Christ and to apply its sacred principles in their relationships with other people.

We urge the poor, even the hungry, to believe in Christ and to pray God to soften the hearts of others and thereby obtain the help they need, rather than to resort to violence.

All mankind should remember that hate begets hate, violence begets violence, and that love and understanding —cooperation and brotherhood—will reproduce themselves in the hearts of others when given willingly and sincerely.

We appeal to all mankind to practice the Golden Rule and to honestly and sincerely do to others as they would be done by.

We plead with everyone to love his neighbor as himself and to reconcile all differences by an application of the teachings of Christ.

Christianity *works* when it is *applied*. It is the one and only solution to our personal and national ills.

Christ is the Prince of Peace. By truly serving him, every wrong can be adjusted. Bitterness and hatred can fade away. Wars can end. There would be no further cause for riots. Looting would be a thing of the past. Communism would pass away.

Neighbors truly would respect each other and enjoy a friendly existence. Delinquency would end. There would be no more drunkenness nor the ills that follow it. Gangs would disappear. Character would be strong again. Cleanliness would prevail over filth. We could have a virtual heaven on earth.

Do you believe Christ can do all this for you? If you do not so believe, are you sure you are a Christian?

Christianity is not something to be used as a mere intellectual exercise. It is a way of life, and if applied it will solve all of our problems.

His power works among men

Are you doubtful about the power of Christ, or do you wonder if he really lives? We testify to you that he does live. And how do we know? We Latter-day Saints know that Christ lives because our modern prophets have seen him and have come to know him personally.

Jesus Christ has appeared in our day—here in the United States of America—and has appointed a modern ministry. He has revealed that our American form of government was given by inspiration, that he raised up the founding fathers of our country and by divine power set our ship of state upon its way. And he has said that if we will but obey him, he will preserve both us and our liberty.

He can and will bring peace to America if we will return to him.

But no mere lip service will do. He requires the hearts of men. If America now will turn to him in humble obedience, the light of heaven will shine again upon our land; our stains will be washed away; and man to man will brothers be, and peace will come to every heart.

Principles of righteousness will save and preserve us a nation

The founding fathers of our country understood this fact and warned that our nation never can survive if, in the words of Washington, it "disregards the rules of order and right which heaven itself has ordained."

One of our greatest statesmen, Daniel Webster, echoed this thought in 1852 as he addressed the New York Historical Society and said:

"If we and our posterity shall be true to the Christian religion—

"If we and they shall live always in the fear of God and shall respect his commandments—

"If we and they shall maintain just moral sentiments and such conscientious convictions of duty as shall control the heart and life—

"We may have the highest hopes of the future fortunes of our country, and we may be sure of one thing: Our country will go on prospering.

"But—if we and our posterity reject religious instruction and authority, violate the rules of eternal justice, trifle with the injunctions of morality, and recklessly destroy the political constitution which holds us together, no one can tell how sudden a catastrophe may overwhelm us, that shall bury all our glory in profound obscurity."

A former president of the American Bankers Association, Walter W. Head, once said:

"Unless we recognize the fundamental values of the church, and through the church seek a closer relationship with the divine, social justice cannot be achieved, political leadership will not accomplish its desired purpose, and economic leadership will fail in its effort to establish a full measure of prosperity.

"The application of the principles enunciated by the church is necessary to the perpetuity of our republic," concluded Mr. Head.

Repentance of national, social and personal sins is the sure way of escape from threatened destruction

Oh, America—wake up to the peril that confronts you. Arouse yourself from this delirium in which you find yourself. Realize that this Christian nation can never survive on the principles of anti-Christ.

As Lincoln said, we can live on only if we humble ourselves before the offended powers of heaven, "confess our national sins, pray for clemency and forgiveness," and stop giving mere lip service to the Almighty.

And then, blessed with victory and peace, this heaven-rescued land can justly

"Praise the Power that hath made
And preserved us a nation! . . .
Then conquer we must,
When our cause it is just
And this be our motto;

'In God is our trust!'
And the star-spangled banner
In triumph shall wave
O'er the land of the free
And the home of the brave."
(Francis Scott Key, "The Star-Spangled Banner.")

President Hugh B. Brown

Elder Mark E. Petersen of the Council of the Twelve has just addressed us.

We are most grateful for the warm response from the managers and operators of over two hundred television and radio stations in offering their facilities as a public service to make the proceedings of this conference available to millions throughout many areas of the world.

We trust that the people enjoying the conference will express their appreciation to their local radio and television station managers.

We appreciate also the attendance here of educators, national and local government officials, Church officials, and all visitors and members who have attended these sessions.

We wish to express appreciation to the Tabernacle Choir. We have had excellent music throughout the conference. Wonderful choruses and groups have entertained and sung for us, but after all there is only one Tabernacle Choir.

We shall conclude this session of the conference with the Choir singing, "Glorious Everlasting." Following the singing the benediction will be pronounced by Elder Joy F. Dunyon, formerly president of the Central British Mission. This conference will then be adjourned until 2:00 this afternoon.

An anthem, "Glorious Everlasting," was rendered by the Choir.

The closing prayer was offered by Elder Joy Dunyon.

Conference adjourned until 2:00 p.m.

SECOND DAY
AFTERNOON MEETING

FOURTH SESSION

Conference reconvened at 2:00 p.m., Saturday, September 30, with President Joseph Fielding Smith, a counselor in the First Presidency conducting the services.

The Ricks College Combined Choirs. with Chester W. Hill and Inga Johnson conducting, furnished the music for this session of the Conference. Elder Robert Cundick was at the organ.

President Joseph Fielding Smith

President McKay is watching these services at his home. He has asked me to conduct this meeting, and to extend his greetings to all present, and to those who are listening in.

For the information of those who are tuned in by radio or television, we are pleased to announce that we are assembled in the historic Tabernacle on Temple Square in Salt Lake City in the fourth session of the 137th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

This morning's session, in addition to being broadcast direct, was videotaped for release to many television stations tomorrow morning to the eastern and central parts of the United States, and also in Hawaii and Alaska.

For the first time, sessions of conference are being televised in color, and will be received by many in the United States and Canada over most stations cooperating to provide the extensive coverage of this conference.

Both of the sessions today will be re-broadcast over KSL Radio, KIRO Radio at Seattle, and WRFM at New York City, on Sunday morning starting at midnight.

We are pleased to welcome the servicemen who have come from Europe and elsewhere to attend this conference; and also the Manchester Choir and members of their families, who flew in on a chartered plane from England, which choir gave a very successful concert Wednesday night to a standing room only audience.

The singing this afternoon will be furnished by the Ricks College Combined Choirs, conducted by Chester W. Hill and Inga Johnson, with Robert Cundick at the organ.

We are exceedingly pleased to have these young students with us this afternoon, and extend a hearty welcome to them.

We shall begin this service by the choir singing, "Greater Love Hath No Man," with Inga Johnson and Richard Robison as soloists, following which the invocation will be offered by Elder J. Peter Loscher, formerly president of the Austrian and North German Missions.

As an opening number the Combined Choirs sang "Greater Love Hath No Man."

The invocation was offered by Elder J. Peter Loscher.

President Joseph Fielding Smith

The chorus will now favor us with "Let the Mountains Shout for Joy," after which Elder Delbert L. Stapley of the Council of the Twelve, will be our speaker.

He will be followed by Bishop John H. Vandenberg, Presiding Bishop of the Church.

Selection by the Combined Choirs, "Let The Mountains Shout for Joy."

Elder Delbert L. Stapley

Of the Council of the Twelve Apostles

I take my text from a conference statement by President Joseph Fielding Smith. He declared: "The chief business of our lives is to build a house that will bear the weight of eternal life."

To build a house for eternal life

You will note that this statement is profound with its important content and challenge. It suggests we are the architects and builders of our own fate. Our God-given free agency will permit us to choose the pattern we wish to follow; hopefully the gospel will furnish the blueprint for the eternal house we are now building.

Also involved in this statement is a challenge to obtain knowledge of God's plan for our whole existence, both now and eternally. There are opposing evil forces who would tempt us to forsake the teachings of our God and encourage adults, and youth particularly, that everything can be explained on the basis of conditioned reflexes. They say that by removing our inhibitions and reverting to an animal existence, everything will turn out all right, which philosophy, of course, is false. Of such writers, Robert South observed: "He who has published an injurious book sins in his very grave, corrupts others while he is rotting himself."

We must be careful not to succumb to the insidious forces of evil, for they will divert us from the path which leads to immortal glory.

Lehi said to his son Jacob:

". . . it must needs be that there is an opposition in all things. . . .

"Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil;

for he seeketh that all men might be miserable like unto himself." (2 Ne. 2:11, 27.)

What to avoid

The Savior taught: "That which cometh out of the man, that defileth the man.

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornication, murders,

"Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

"All these evil things come from within, and defile the man." (Mark 7:20-23.)

The apostle Paul, writing to the Romans about the sins of the flesh, admonished:

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourself unto God, . . . and your members as instruments of righteousness unto God." (Rom. 6:12-13.)

What to include

By comprehending what to avoid, we will understand that which we must do. Our first step is to make certain that our thoughts are clean and pure. Then we can give attention to our bodies, since they house a spirit child of God both here in mortality and in eternity. The spirit of man should have ascendency and control over the physical body, for the spirit is the power that quickens and animates the body and gives it life and intelligence.

We have the challenge; we ought now to concentrate on developing and improving our present physical house, which tabernacles a spirit child of God, and prepare it for eternal glory.

As his earthly mission neared its close, Jesus revealed this knowledge to his disciples:

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. . . . that where I am, there ye may be also." (John 14:2-3.)

In his infinite wisdom and concern for all mankind, Jesus opened a vision wherein we get a glimpse of the heavenly house and its mansions being prepared for us to inhabit. Each one of us is inexorably building an eternal home, the mansion we will occupy in our future everlasting life.

Brigham Young said:

Prepare to live

"Prepare to die, is not the exhortation in this Church and Kingdom; but prepare to live is the word with us, and improve all we can [for the] life hereafter, wherein we may enjoy a more exalted condition of intelligence, wisdom, light, knowledge, power, glory, and exaltation. Then let us seek to extend the present life to the uttermost, by observing every law of health, . . . and thus prepare for a better life." (*Discourses of Brigham Young*, p. 186.)

Also, the words of President Heber J. Grant:

"Upon our lives here is predicated the degree of perfection in which we shall rise. . . . A man will not awake on resurrection morning to find that all that he neglected to do in mortal life has been put to the credit side of his account and that the debit side of his ledger shows a clean page. That is not the teaching of the gospel.

" 'Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting.' He whose every act has fitted him for the enjoyment of eternity will be far in advance of the man whose all has been centered on the things of this life." (*Millennial Star*, Vol. 66, March 31, 1904, p. 201.)

It is worth all the effort we can muster to obtain the highest degree of glory—a promise given only to the faithful. We are not without divine teachings as to how this glorified state can be attained.

Lay up treasures that endure

The Savior gave this counsel:

"Lay not up for yourselves treasures upon earth, where moth and rust doth

corrupt, and where thieves break through and steal:

"But lay up for yourselves treasures in heaven, . . .

"For where your treasure is, there will your heart be also." (Matt. 6:19-21.)

Treasures earned here are credited to our account in eternity and, if sufficient, will build for us a house that will bear the weight of eternal life.

Alma informs us that this life becomes a probationary state, a time for men to prepare to meet God. (See Al. 12:24.)

President David O. McKay has added this wise counsel:

God, the head of the house

"Let us make God the center of our lives. That was one of the first admonitions given when the gospel was first preached to man. To have communion with God, through his Holy Spirit, is one of the noblest aspirations of life. It is when the peace and love of God have entered the soul, when serving him becomes the motivating factor in one's life and existence. . . .

"When God becomes the center of our being, we become conscious of a new aim in life—spiritual attainment. Physical possessions are no longer the chief goal in life. To indulge, nourish, and delight the body as any animal may do is no longer the chief end of mortal existence." (*The Improvement Era*, June 1967, pp. 109-110.)

In these latter days we are surrounded by demons. We can identify some of these demons; they are those who promulgate the uses of deleterious items that are not good for the body—all the habit-forming drugs that are foisted upon us by seductive advertising and designing persons who would lead us down the paths of sin to degradation and destruction, or, in the vernacular, "on trips" through LSD, heroin, marijuana, morphine, and other habit-forming and harmful drugs detrimental to the maintenance of a healthy body in which to house our eternal spirit. We are thus encircled about by the angels of him who seeks to destroy our souls; but thanks to the Lord, the days of probation are still with us. However, we cannot afford to procrastinate the day of our salvation. We should be anxiously engaged in building a house that will support and delight us in the eternal life to come.

Nurture qualities of the spirit

If we nurture the finer qualities of the Spirit that come from the presence of God, the Spirit will gain ascendency over the carnal body and subject the flesh to its will.

There is much conquering of self and overcoming of bad habits before the soul of man can be sanctified by the Holy Spirit. We should determine now the kind of body or house we want our resurrected being to occupy throughout the eternities of time. Shall it be clean and pure, worthy to receive glory in the eternal mansions of our God, or shall it be one that cannot abide that glory and thus will be assigned to a kingdom of lesser glory or to a place without kingdom or glory?

The choice is ours to make. The Lord has said, "For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward." (D&C 58:28.)

Vision of heavenly abodes

Now I call your attention to one of the greatest visions ever granted to any prophet of God respecting the future status of this earth's inhabitants. This revelation describes the three degrees of glory and is without doubt one of the most profound revelations given in any dispensation. It encompasses the knowledge, wisdom, and light that our Heavenly Father feels is expedient for us to have in relation to the hereafter and the future destiny of his children.

Perhaps no other scripture furnishes us with such direct knowledge on this subject as does this wonderful revealing vision. I direct your attention to the essentials in each of these degrees: the celestial, the terrestrial, and the telestial. To further support this latter-day vision, I quote the apostle Paul, who likened the highest degree of glory unto

the sun, which is the most radiant of all God's planets; the second is likened unto the moon, which is a much lesser light than the sun; and the other is likened unto the stars; and as one star differs from another star in glory so also is the resurrection of the dead. (See 1 Cor. 15:40-42.)

An understanding of this revelation enables one living in mortality to examine himself and his mode of life and to personally determine whether it fully satisfies his need. He can change his life if additional time is spared him and set his sights on a higher goal. This knowledge enables him to see more understandingly the purpose of life here and now, and makes perfectly clear that the nature and quality of the life he pursues in this existence will determine his destiny in the eternities to come.

From this vision of the three degrees of glory given to the Prophet Joseph Smith and Sidney Rigdon, we learn the various punishments and rewards meted out to all persons according to their worthiness.

The celestial

The conditions for entering the celestial glory for those who come forth in the resurrection of the just are as follows: They are the ones who receive the testimony of Jesus and believe on his name and are baptized in his name that they might be cleansed of their sins, that they might receive the Holy Ghost by the laying on of hands of those possessing this authority. They are they who have overcome by faith all things and are sealed by the Holy Spirit of Promise, and into whose hands the father has given all things. They are priests and kings of the most high and receive of the fullness of God's glory. They are they who will glory in God and not in man. They shall dwell in the presence of God and Christ forever. They are men, made perfect through the atonement of Christ, whose bodies are celestial and whose glory is as that of the sun. (See D&C 76:50-70.)

The terrestrial

The terrestrial glory differs from that of the celestial kingdom, as the moon differs in glory from the sun. Those who achieve this glory are they who died without law. They are the spirits of men kept in prison. They are the ones who did not receive the testimony of Christ in the flesh, but who afterwards received it. They are the honorable men of the earth made blind by men's craftiness. These will receive of Christ's glory but not of his fullness. They will receive of the presence of the Son but not the fullness of the Father. Their bodies are terrestrial. (See D&C 76:71-79.)

The telestial

In the vision, they then beheld the glory of those in the telestial kingdom, which is the least of the three degrees of glory. Its glory differs from that of the other two, as the glory of the stars differs from those of the sun and the moon, and as the glory of one star differs from that of another star in glory.

Those in this kingdom received not the gospel of Christ nor his testimony, yet did not deny the Holy Spirit. They are thrust down to hell. They will not be redeemed from Satan until the last resurrection, until the Lord, even Christ, the Lamb, shall have finished his work. Those of the telestial glory will not receive the Lord's fullness of the eternal world, but of the Holy Spirit through the ministration of the terrestrial, and the terrestrial through the ministration of the celestial. (See D&C 76:81-87.)

Such are the degrees of glory in Christ's many mansions. They provide the knowledge necessary to understand the goals toward which we are to strive in order to enjoy the blessings of our God in whatever kingdom we may merit, be it great or small. We cannot inherit a higher glory than that which our bodies are prepared and conditioned to receive.

A guide for morality

This enlightening revelation in the 76th section of the Doctrine and Covenants should be prayerfully studied in its entirety and understood fully, for it is a safe guide to one's life here in

mortality. The goal for every person is to build a house by good works, to attain the highest degree of the celestial kingdom of God. Anything short of this, with the light and knowledge we possess, would be settling for a great deal less than our Lord offers us.

By careful study of the revelation, each person can determine the degree of glory he will inherit hereafter. Understanding this, he should project himself and his thinking into the eternal world and picture himself there according to the pattern of life he is now living. If he does so, I wonder if he would be happy with what he envisions his future inheritance to be?

Saving power of knowledge

Knowledge is necessary to salvation. The Prophet Joseph taught: "It is impossible for a man to be saved in ignorance." (D&C 131:6.) Knowledge is power, the power to aid us to adjust to the various conditions and circumstances of life in which we find ourselves at any moment of our lives.

Imagine a builder attempting to construct an edifice of any kind, without knowledge, plans, and specifications to guide him. We all know it cannot be done successfully. Therefore, when building mansions for our souls, the greater our knowledge concerning them, other things being equal, the more glorious our mansions will be. It must, of course, be knowledge of the right kind, divine knowledge, knowledge that comes through inspiration or revelation to us from God or through his anointed servants. Knowledge, then, is the first requisite for building a house that will bear the weight of eternal life.

Thus equipped, we are to observe the laws associated with the knowledge God has provided us, and keep the commandments he has so abundantly given to help implement that knowledge.

Vision

To do all this we need vision and insight, for as is recorded in Proverbs, "Where there is no vision, the people perish." (Prov. 29:18.)

This means that without the type of vision given to our prophets, people in general will lack the information necessary to discover divine truth. It also has a personal application, for any man lacking vision or insight into truth is slow to progress in spiritual things.

One with active vision will seek understanding of God's commandments and will find ways to obey and keep them. From such knowledge gained he will realize that his body is the tabernacle of his immortal spirit, that the temple of the spirit should not, in any manner, be defiled. It must be preserved in purity—physical, intellectual, moral, and spiritual purity. This is why the Lord has given us the Ten Commandments, the Beatitudes, the Word of Wisdom, the temple ordinances, and persuasive instruction from his prophets and servants. This is why he requires that we resist and overcome all evil, all immorality, all baseness. This is why he urges us to live righteously before him. Those who observe his physical or temporal laws shall receive health in the navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures. (See D&C 89:18-19.)

Physical health and spirituality

There is a close relationship between physical health and spiritual development. All excesses are wrong and ultimately lead to disaster. When one's physical health is impaired by disobedience to God's eternal laws, spiritual development will also suffer.

The same is true of the intellectual phase of life. Intellectual dishonesty disquiets and curses the lives of those guilty of such deceit. Can the spirit of the Lord activate one guilty of intellectual dishonesty? How glorious our society would be if all those who make up that society were intellectually honest.

Sources of strength

The quotable gem from Tennyson's beautiful character, Sir Galahad: "My strength is as the strength of ten, because my heart is pure." What strength? Not only physical strength,

but moral strength, the strength that resides in purity of life, that faces danger, disaster, abuse, false witness, and accusation undaunted; the strength that comes from doing right and living righteously before the Lord, that knows no "new morality," but only the one, the true, the eternal morality instituted by God and preserved in the Ten Commandments and the Beatitudes.

Brothers and sisters, be not deceived and led astray by the wiles and seductive "charms" of those advocating that which they call the "new morality." There is no such thing. It is a name only, given to an old evil whose ultimate effect is to destroy man, the thing it has done under other guises through the centuries. It will never permit you to build a house that will bear the weight of eternal life.

The truly spiritual person is the one who finds joy and happiness and true purpose in the things of God, such as prayer, humility, selfless service, kindness, virtue, chastity, obedience to God's will and laws, love unfeigned, nobleness of soul, regard for that which is sacred and holy—in short, all the attributes God would have us acquire and exercise here in mortality. We may never know all of them in our brief mortal sojourn, but implementing those we know will help us wisely build that structure which will bear the weight of eternal life.

Truly life on this earth is brief indeed, but the worth of it can be priceless. By vigorously seeking God's help, by striving for true knowledge, the knowledge of God's eternal plan will become ours to live by.

Obedience and eternal life

God has given this promise: ". . . if you keep my commandments and endure to the end, you shall have eternal life, which gift is the greatest of all the gifts of God." (D&C 14:7.)

The renewal and sanctification of our bodies by the power of the Holy Ghost is obtained by living the gospel. Our treasures of good works that precede us are building our eternal mansions. To project one's thinking into the eternities under the influence of the spirit will stretch one's mind and give clear vision of God's plan, which will help chart a true course back to his presence. Keep eternity always before you here in mortality and base your acts and judgments and decisions upon God's eternal laws. We should educate ourselves not only for time but also for eternity.

My brothers, sisters, and friends, I hope we will always remember and keep uppermost in our minds and never forget that in all our doings, the chief business of our lives is to build a house that will bear the weight of eternal life. I bear witness to the truthfulness of these things. They are things we should know and never forsake. May God give us the courage to walk humbly before him, I pray, in the name of Jesus Christ. Amen.

Bishop John H. Vandenberg

Presiding Bishop of the Church

The apostle Paul, in advising Titus of those things which would be of most value to teach the saints, said:

Counsel for civic order

"But speak thou the things which become sound doctrine:

"That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

"The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

"That they may teach the young women to be sober, to love their husbands, to love their children,

"To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

"Young men likewise exhort to be sober minded." (Titus 2:1-6.)

Civic disorder

Had parents the wisdom in this modern day to follow that simple bit of counsel, our communities would not find themselves in their present dilemma, the dilemma being: a murder occurring every 48 minutes, a forcible rape every 21 minutes, a robbery every three and a half minutes, an auto theft every 57 seconds, a grand larceny every 35 seconds, and a burglary every 23 seconds. Our nation is searching for an answer to this most serious problem; and our efforts to this point have been somewhat futile, primarily because we are not adhering to the "sound doctrine" mentioned by Paul.

In an editorial aired recently on KSL, which dealt with this problem, we find some searching questions. I quote:

"You hear all kinds of solutions proposed—better schools, more public housing, more integration, more social workers, more federal money to eliminate poverty.

"But most of those solutions run up against some troubling questions, such as, Why is there more crime than ever before when per capita income is higher than ever before? Why more crime when national illiteracy is at an all-time low? Why does crime seem to rise, the more federal money is poured in to fight poverty?

"There are no simple answers. But on one principle most people can agree: Juvenile crime is usually spawned by inadequate homes."

Responsibility as parents

We can spend millions in remedial programs aimed at the prevention and cure of crime, but the plain fact remains that until citizens recognize their divine responsibility as parents and are willing to be honest and respected themselves, and to teach their children likewise, crime will continue to increase. The home must ever foster the great and lasting virtues of purity of life, honesty, thrift, benevolence, and patriotism. To do this requires effort from both mother and father. It cannot be relegated to a baby sitter or a nursery school.

Neglect of children cause of crime

From an editorial written by David Lawrence, it seems that all who study the problem agree that neglect of children is a major factor in the rapid rise in crime, particularly among persons under 21. Placing much of the blame on parents, the report of the National Crime Commission makes these two significant statements:

1. "The programs and activities of almost every kind of social institution with which children come in contact—schools, churches, social service agencies, youth organizations—are predicated on the assumption that children acquire their fundamental attitude toward life, their moral standards, in their homes."

2. "What appears to be happening throughout the country, in the cities and in the suburbs, among the poor and among the well-to-do, is that parental or paternal authority over young people, is becoming weaker."

Value of parental discipline and guidance

The value of parental discipline and guidance is further illustrated from a broadcast delivered by Paul Harvey on Saturday, March 27, 1965:

"San Francisco's Chinatown epitomizes grinding poverty.

"For the child of Chinatown, life is mostly rice and salt, fish and work with his hands as soon as he's able.

"This is poverty. Chinatown population is 16 times more dense than the San Francisco average. Eight-tenths of all buildings need renovating."

He further states (which seems almost unbelievable):

"Yet, in the United States there has never been arrested a chronic delinquent child of Chinese parents!

"Seven percent of America's juveniles will be in trouble with the law this year. Not one Chinese.

"In the United States there has never been a Chinese convicted for rape, burglary, bank robbery, or desertion.

"In the half century of Chicago's Chinatown, there has been only one

arrest for breaking and entering.

"Despite generations of western influence, this race has somehow check-reined the impulses of its vigorous youngsters. How?

"Albert K. Leong, president of the Chinese Consolidated Benevolent Association of Chicago, says, 'We keep a tight rein on our children until they are really responsible.'

"Editor Thomas Y. Fu of the *China Times* in Chicago's Chinatown says, 'Our children just naturally respect and obey their parents. A boy or girl would not bring shame on his family or his family name.'

"P. H. Chang, [former] Chinese Consul-General in New York City, says, 'A Chinese child, no matter where he lives, is brought up to recognize that he cannot shame his parents. Before a Chinese child makes a move, he stops to think what the reaction of his parents will be.' "

Respect and love at home

This being true, what then is wrong with our homes? Wherein does the weakness lie, or may we ask whence will come the strength to cope with the problem? Such strength as we will muster can only come from within—within the individual, within the family, and within the community. Such strength can only come by the family's being solidly bound together with love and respect of the child for the parent, and parent for the child, and the love of husband and wife. The home is the place to build such strength. This can only be done with full-time mothers, who are the divinely appointed keepers at home.

If there is no order in the home, if mother is absent, if it is deficient of a sound code of moral ethics, if it fails to have unity of purpose and omits the parental performance of guiding, disciplining, and teaching children, heaven cannot help that home. Parents must teach their children that the family name is important, that their actions must always be for the good of the individual, the family, and the society as a whole. They should be taught never to bring shame on themselves, their families, or their community. Since the family builds the individual, the family needs to be strong; and strong families come from strong parents who have adhered to the sound doctrine alluded to in Paul's epistle.

Order in the family divinely set

God set the order of the family. He created Adam; then, because, as he said, it is not good for man to be alone, he created the woman, whom Adam called Eve because she was to be the mother of all living. Mother is the term given to "one who gives birth" and "exercises protective care over." Father is the term given to "the male parent who begets a child" and "exercises protective care over."

As Adam and Eve were sent out of the Garden of Eden, Adam received the command, "in the sweat of thy face shalt thou eat bread" (Gen. 3:19), and Eve received the admonition, "in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." (Gen. 3:16.) This was the family relationship as it was divinely instituted. Any action to upset that order can only lead to failure and trouble.

"Keepers at home"

In Paul's epistle, he instructed those responsible to teach the young women to be "keepers at home." We are prone to skip lightly over that statement, but it is one of the saving factors of the home. There is one place for the mother, and that is in the home; particularly, she needs to be there when the children are home.

There are further comments that advise us that economic factors indirectly play a part in the absence of parental discipline. Working mothers are not at home during most of the day, and they are unaware of what their children are doing before or after school hours or with whom they are associating. Usually when the working mother is at home, her waking hours are filled with the usual domestic chores of washing, ironing, and general household duties. The school, therefore, during five days of super-

vision each week, must play a serious part in teaching morality. Admittedly, this is a poor substitute for a mother's duty, and the evidence stares at us.

The economic factor referred to above seems to be mothers leaving the home in an effort to secure unnecessary worldly goods and conveniences. Even with the most sophisticated reasoning to justify why mothers should work, the risk of failure in the home is still present.

After discussing the subject at a recent stake conference, I received this letter from a working mother. The letter reads:

"At our stake conference today, I could have stood up and cheered your comments about working mothers. I am thoroughly convinced that many of the nation's ills could be eliminated by mothers remaining at home and being good homemakers and wives. Husbands would respond to the dependence of being the provider and head of the family; youngsters could contribute to their own miscellaneous needs for money by paper routes, etc., and not be contributing to delinquency. The whole family could definitely benefit and grow by working together in harmony and understanding to live within the wage that was brought into the home. Being a good wife and mother and sweetheart is career enough for any woman. . . .

"For us, 25 years of ideal marriage (20 years temple marriage) has evaporated in divorce and despair. . . . A goodly portion of the breakdown came from my going out of the home to work, and the chain reaction of minute events that grew like a cancer, quietly and deadly."

Sorrow and unfulfillment will lie at the end of the career of a working mother who has neglected her family. While it is understood that some mothers must work because of no other income coming to the home, there should be no excuse for supplementing the husband's income for the purchase of so-called luxuries and conveniences.

Making family income do

My wife and I were married during the time of the depression. I had purchased a new car, and it was all paid for. I was employed—my salary was $125 per month. I remember bringing home my first check. My wife said, "It isn't very much, is it?" I replied, "No, but it will do." She said, "Yes, if we budget it." So we sat down and budgeted: $12.50 for tithing; $1.00 for fast offerings; $45 for rent; $40 for food, and additional amounts for utilities and clothing; and $10 in the savings account, for we presumed and anticipated that a child would come eventually. When we added it all up, the $125 was all allocated. I said to my wife, "It's all gone, and there isn't any left to buy gasoline for my car. What am I going to do?" She replied, "Sorry. I guess you'll have to walk."

So I walked back and forth to work, and the car stayed right in the garage for several months until I got a raise and could spare a little to buy gasoline. We've always managed to get along on my income, and I don't think we have ever had an unhappy moment over it, but rather, much satisfaction in coping with the situation. It isn't so much what you earn but how you manage.

I am grateful for the home in which I was reared. It was a humble home, but mother was always there, just in case an injury occurred or we needed discipline and attention.

This, my brothers and sisters, is the way out of the racking situation that we are in today in this nation. It is sound doctrine for the mother to assume her divinely appointed role as "keeper at home," and the father to provide for his family, and for both mother and father to restore parental authority in the home through sound teachings and wise love and discipline of their children.

May we not have to learn through suffering and misery the truth of our Prophet's words, "No other success can compensate for failure in the home." This is my fervent prayer in the name of Jesus Christ. Amen.

President Joseph Fielding Smith

We will now hear from Elder Theo-

dore M. Burton, one of the Assistants to the Twelve.

Elder Theodore M. Burton

Assistant to the Council of the Twelve

My brothers and sisters, I desire today to speak to you concerning the importance of temples. When the saints of God had gathered at Nauvoo, Illinois, the Lord gave them a revelation telling them to build a temple to him. These are his words:

Revelation to build a temple

"And send ye swift messengers, yea, chosen messengers, and say unto them: Come ye, with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come, may come, and bring the box-tree, and the fir-tree, and the pine-tree, together with all the precious trees of the earth;

"And with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth; and build a house to my name, for the Most High to dwell therein.

"For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood." (D&C 124:26-28.)

Ordinances of the priesthood

In order to obtain a fullness of the priesthood of God, we must have temples wherein those sacred ordinances of the priesthood can be revealed to people who are willing and worthy to receive them. The Lord continues:

"And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name?

"For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was.

"Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices by the sons of Levi, and for your oracles in your most holy places wherein you receive conversations, and your statutes and judgments, for the beginning of the revelation and foundation of Zion, and for the glory, honor, and endowment of all her municipals, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.

"And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people.

"For I deign to reveal unto my church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times." (D&C 124:37-41.)

Nauvoo temple

This temple was constructed at Nauvoo, Illinois, and dedicated to the Lord. It was used by the saints, therein to receive these sacred ordinances which were mentioned in the revelation. In my book of remembrance I have a record of such ordinance work having been performed in the Nauvoo Temple for my progenitors on my Burton and on my Garr ancestral lines. I am humbly grateful that they were among those earliest members of the Church who received such priesthood blessings. Through sacred temple ordinances they provided a patriarchal inheritance of righteousness for all their descendants who remain

faithful to the Lord Jesus Christ and who continue to obey his commandments after taking upon themselves his holy name.

Penalties for disobedience

In that same revelation from which I have quoted, there is a passage that gives me considerable concern:

"And if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place.

"But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blest, because they pollute mine holy grounds, and mine holy ordinances, and charters, and my holy words which I give unto them.

"And it shall come to pass that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfil the promises which ye expect at my hands, saith the Lord.

"For instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments upon your own heads, by your follies, and by all your abominations, which you practise before me, saith the Lord." (D&C 124:45-48.)

Fruits of faithfulness

The Church of Jesus Christ has built many houses to the Lord since that time, but are we doing all that the Lord desires of us? I know there are thousands of faithful saints who go to the temples and there perform saving ordinances in behalf of their kindred dead. Those who do this work and accept their obligations and keep their covenants are blessed of the Lord. There is a gentleness of spirit and a sweet peaceful influence that accompanies them in their daily lives. There is light in their eyes and peace in their souls that reflects the goodness of God. They foster the brotherhood of man as children of God and are good citizens in the lands in which they live. They are slow to quarrel and quick to forgive. They are truly trying to be saints.

Attitude

The thing that worries me is that not all who go to the temples do so with a proper attitude. Some go to fulfill a duty almost in a spirit of "Let's go and get it over with!" They make no effort to prepare themselves by prayer and study for such sacred work. They take their problems and worries and secret sins to the temple with them. They are tense and many times selfish. They are in a hurry to be out again and so do not take the peaceful spirit of the temple back into their daily lives. They do not find the happiness and joy within the temple which should be found there. A person can never give what he does not receive. Unless we go to the house of the Lord taking with us the influence and spirit of God, we cannot expect God to fulfill the oath and promise he made to those who really love and serve him out of the abundance of their hearts.

Patriarchal covenants

Those who understand the patriarchal nature of the sealing covenants made in the temple realize the greatness and value of these temple blessings. They cannot rest until they have gathered together that information for their progenitors which identifies them. They then go to the temple to have those sealing ordinances performed in behalf of their ancestors by which their ancestors' places and their own places in the family of God are made secure. Such persons keep those sacred covenants themselves by which they can retain their inheritance as the children of God.

Malachi, third chapter

I have read again the words of the Angel Moroni when he appeared to give a revelation of instruction to the Prophet Joseph Smith, using these words:

"After telling me these things, he commenced quoting the prophecies of

the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus:

"For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch.

"And again, he quoted the fifth verse thus: Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"He also quoted the next verse differently: And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming." (Joseph Smith 2:36-39.)

The first instruction Moroni gave concerned the end goal toward which we are working. When Malachi prophesied of the second coming of Christ, he spoke of "the proud, yea, and all that do wickedly." Of whom was he speaking? First, of those who rejected Christ because of the pride of their hearts, and second, of those who, having accepted Jesus, were not valiant in keeping his commandments.

Malachi went on to say they "shall burn as stubble." This means that they shall be destroyed. By whom? Malachi explains, "They that come shall burn them, saith the Lord of Hosts."

The plight of the indifferent

Those who come are those righteous hosts of heaven and righteous persons caught up from earth who shall come and return with the glorified, resurrected Savior to cleanse the earth. But what is meant by the expression "that it shall leave them neither root nor branch"? This expression simply means that wicked and indifferent persons who reject the gospel of Jesus Christ will have no family inheritance or patriarchal lineage—neither root (ancestors or progenitors) nor branch (children or posterity). Such persons cannot be received into the celestial kingdom of glory of resurrected beings, but must be content with a lesser blessing.

The prophet thus stressed the need of turning the hearts of the children to their fathers and the hearts of fathers to their children. This turning of hearts to family relationships means establishing and sealing patriarchal lineage within the sacred confines of the temple and carrying that family inheritance into our daily lives. That is why, even if we do build temples, if we do not keep the covenants made in them, we will be rejected as a people.

Why was Jesus so hard on the scribes and pharisees of his day who rejected his message? He denounced them vigorously in these words:

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

"Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

"That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

"Verily I say unto you, All these things shall come upon this generation." (Matt. 23:33-36.)

Let me quote the explanation of this scripture given by the Prophet Joseph Smith. In speaking of the gospel being preached to the spirits of those whose bodies lie in the grave and citing the necessity of baptism for and in behalf of the dead, the Prophet said:

"Hence it was that so great a responsibility rested upon the generation in which the Savior lived. . . . Hence as they possessed greater privileges than

any other generation [in having the Savior in person there to teach them] not only pertaining to themselves, but to their dead, their sin was greater, as they not only neglected their own salvation but that of their progenitors [because of their lack of power and privilege of helping those who were relying on them for release from bondage] and hence their blood [that is, of their progenitors] was required at their hands." (*Teachings of the Prophet Joseph Smith*, pp. 222-223.)

If this was true of those who neglected their inheritance in the days of the Savior, is it not equally true today of us who live in the period known as the fullness of times? In our day the gospel in its entirety has been revealed, and our duty and obligation lies clearly before us. Small wonder then that the Lord instructed us as I have read before, that even if we build temples, if we do not also perform a labor of love therein, we will be rejected. The blood of our righteous ancestors will come upon our heads, and instead of blessings we will bring upon ourselves cursings, wrath, indignation, and judgments. The Lord has called such neglect both a folly and an abomination.

Time for repentance

What a time this is, then, for repentance! It is a time to seek the Lord humbly by knocking at the doors of his holy house with the sheaves of our offerings in our hands. These sheaves of offerings are the names of our progenitors to present before the Lord, that we and they may be saved through a sealing in that family relationship which is characteristic of the patriarchal order of the priesthood.

I bear you my witness of the divinity of this work given to us by God our Heavenly Father through living prophets. This privilege of having this knowledge comes to us only through the grace of Jesus Christ our Lord. Of him I testify that he lives! In the name of Jesus Christ. Amen.

President Joseph Fielding Smith

The congregation and chorus will now join in singing, "High on the Mountain Top," after which we will hear from Elder Eldred G. Smith, Patriarch to the Church.

Congregational Singing: "High on the Mountain Top."

The congregation and Combined Choirs sang the hymn, "High On The Mountain Top."

Elder Eldred G. Smith

Patriarch to the Church

I too would like to begin my message today with the same passage that President Tanner used this morning, this oft-repeated passage found in the 11th chapter of Luke where the Lord said: "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Luke 11:9-10.)

He says, "ask," "seek," and "knock." It's as if he were standing there with outstretched hands, waiting for us to reach out and take them. If we do not reach out, he cannot help.

It seems quite simple, but to "ask," "seek," or "knock" involves effort on our part.

To know right and wrong

Oliver Cowdery learned this lesson too. It seems that he had made an attempt to translate and failed, as a result of which we have the revelation given in Section 9 of the Doctrine and

Covenants, which is a key to revelation, in which the Lord said to Oliver Cowdery through Joseph Smith: "Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

"But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

"But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is sacred save it be given you from me." (D&C 9:7-9.)

As it was with Oliver Cowdery, so also we may have assumed that all the Prophet Joseph Smith did was to look into the Urim and Thummim and all the rest was done for him, with no other effort on his part.

An early family evening

As we look into the record, we find that after the first visit to the Hill Cumorah, Joseph told the story of the history of the early American inhabitants to his family. His mother wrote: "From this time forth, Joseph continued to receive instructions from the Lord, and we continued to get the children together every evening for the purpose of listening while he gave us a relation of the same. I presume our family presented an aspect as singular as any that ever lived upon the face of the earth—all seated in a circle, father, mother, sons and daughters, and giving the most profound attention to a boy, eighteen years of age. . . ." This sounds like the first family home evening of this dispensation.

Then she continued to say: "We were now confirmed in the opinion that God was about to bring to light something upon which we could stay our minds, or that would give us a more perfect knowledge of the plan of salvation and the redemption of the human family. This caused us greatly to rejoice, the sweetest union and happiness pervaded our house, and tranquility reigned in our midst.

"During our evening conversations, Joseph would occasionally give us some of the most amusing recitals that could be imagined. He would describe the ancient inhabitants of this continent, their dress, mode of traveling, and the animals upon which they rode; their cities, their buildings, with every particular; their mode of warfare; and also their religious worship. This he would do with as much ease, seemingly, as if he had spent his whole life among them." (Lucy Mack Smith, *History of Joseph Smith by His Mother,* pp. 82-83.)

This was before he received the plates. He must have received this by revelation, for he knew the whole story of the content of the record that is now the Book of Mormon. He had had five long visits with Moroni, and his mother says he received many revelations.

Events before translating the Book of Mormon

When Joseph finally received the plates, he did not take them directly home.

When Moroni, an angel of the Lord, gave him the gold plates, he told Joseph: "Now you have got the Record into your own hands, and you are but a man, therefore you will have to be watchful and faithful to your trust, or you will be overpowered by wicked men; for they will lay every plan and scheme that is possible to get it away from you, and if you do not take heed continually, they will succeed. While it was in my hands, I could keep it, and no man had power to take it away! but now I give it up to you. Beware, and look well to your ways, and you shall have power to retain it, until the time for it to be translated." (*Ibid.*, p. 110.)

He had also been instructed not to let anyone see the plates except as he would be instructed. Now he was going home in broad daylight, with the plates, wrapped in his linen frock, under his arm. He must have felt

quite uneasy about this, so, while still about three miles from home, he went into a grove of trees and hid the plates in a partially rotted log, which he had hollowed out with his pocket knife.

When he returned later to get them, he found them safe. He wrapped them in his linen frock, put them under his arm, and started home. On the way, "as he was jumping over a log, a man sprang up from behind it and gave him a heavy blow with a gun. Joseph turned around and knocked him down, then ran at the top of his speed. About half a mile farther he was attacked again in the same manner as before; he knocked this man down in like manner as the former and ran on again; and before he reached home he was assaulted the third time. In striking the last one, he dislocated his thumb, which, however, he did not notice until he came within sight of the house, when he threw himself down in the corner of the fence in order to recover his breath. As soon as he was able, he arose and came to the house. He was still altogether speechless from fright and the fatigue of running." (*Ibid.*, p. 108.)

I consider this a rather remarkable physical feat: to carry the plates under his arm, knock down three men, and run the approximate three miles.

I think the Lord gave him this experience purposely, to show him by his own experience that the adversary would exert every effort to get the plates and would stop at nothing to hinder the work of the Lord; also, to teach him that he would be given help as may be needed if he would exert his own efforts first. The Lord must have given him extra strength beyond his own physical abilities to carry the plates, knock down three men, and run three miles.

Effort of translation

When the Prophet started to translate, he had to study the characters for quite awhile. Then his wife Emma did some writing for him. Then Martin Harris became his scribe. Then after the 116 pages of transcription were lost, Oliver Cowdery came to be his scribe.

By this time, Joseph had had considerable experience at translating, and the work went forth with good speed.

Not even with the Urim and Thummim does it come without effort. Joseph had to exert all his effort, physically and mentally. He had to put forth his full effort. So it is with us today. We must put forth our full effort, give our full Church-service time.

The promise is also to us: we will be given the help that we need to fulfill the Lord's work if we will put forth our effort first.

Ask, seek, and knock

May I say to all who are not yet members of the Church of Jesus Christ: *seek, ask,* and *knock.* The Lord may someday ask you if you tried to find his Church. We are trying to bring this great message of the restoration of the gospel of Jesus Christ to all the world. We would that all could rejoice, as the Prophet's mother did as she said, "This caused us greatly to rejoice, the sweetest union and happiness pervaded our house, and tranquility reigned in our midst." (*Ibid.*, p. 83.)

This is our message to the world: to bring the gospel of Jesus Christ, with its peace, happiness, and tranquility, into every family, the world over.

Ask, seek, and knock.

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

I testify to you that this is truly the work of God, the gospel of Jesus Christ, and do so in the name of Jesus Christ. Amen.

President Joseph Fielding Smith

We will now hear from Elder William J. Critchlow, Jr., Assistant to the Twelve. He will be followed by Elder Gordon B. Hinckley of the Council of the Twelve, who will be our concluding speaker.

Elder William J. Critchlow, Jr.

Assistant to the Council of the Twelve

"All the world's a stage,
And all the men and women merely players:
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages."
(William Shakespeare, *As You Like It*, Act I, scene 7.)

Yes, the world is truly a huge stage, and upon it the greatest drama ever conceived and produced is still coursing 6,000 years after the curtains were opened to unveil a beautiful scene in Act 1 called the Garden of Eden.

Purposes of Divine Providence

In a single sentence the author of this great drama set forth concisely a purpose, a motive, and an objective for his marvelous work. He said:

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

In that simple sentence, I find a fitting title: "The Eternal Life of Man." You who like brevity may shorten it to "Eternal Life." I like it either way. I hope the author will approve.

Later in my remarks I shall comment on the author's purpose.

Members of the drama's cast respectfully address the author as God. Frequently we dispense with formality and affectionately call him "Our Father which art in heaven." (Matt. 6:9.) His real name is Elohim. (James E. Talmage, *Articles of Faith*, pp. 465-473.) May he pardon me for calling him the author. This I do reverently to avoid too frequent use of the sacred title, God.

Free agency—the drama theme

The theme of the great drama is *free agency*, meaning man's agency or freedom to choose. The script is divided into seven acts, each 1,000 years in length. The play has advanced far into the sixth act. Soon the curtain will rise for the seventh or millennial act.

Contest for leadership

To stage and direct the drama, the author needed a director. Bidding for it, a talented and ambitious character known as Lucifer, frequently called Satan, offended and insulted the author. His bid offended because he proposed to alter the author's script in a way that nullified the author's theme concept—free agency; it insulted because the bidder sought as his price the author's honor and power: ". . . wherefore give me thine honor," and give unto me thine "own power." (Moses 4:1-4.) His bid rejected, he rebelled and cried out in anger, ". . . I will ascend into heaven; I will exalt my throne above the stars of God. . . . I will be like the most High." (Isa. 14:13-14.)

The author awarded the directing job to his son Jehovah, who agreed to "go down" and prepare the world stage and to direct the play according to the author's script.

Rebellion

Lucifer's rebellion escalated into a war in heaven. It spread to earth, a fierce struggle between Lucifer and Jehovah. Battles are still raging on the stage here in the sixth act. Approximately one third of the cast selected for the great drama defected and sided with Lucifer. For so doing, they were dropped from the cast and thus denied physical appearances on the stage. This infuriated them. They vowed to make the play flop, and to that end they have used freedom—the very agency they at first protested—to destroy "free agency."

Lucifer's strategy is to induce the cast to use their individual agency in a way that will produce chaos on the stage. By exposing the cast to as much evil as possible, he hopes to gain numerical strength so that he might

shout when the curtain rolls down at the end of the play, "I have the majority of the heavenly host on my side; numerical strength is my power. Now I can claim 'thine honor'; now 'I will ascend into heaven'; now 'I will exalt my throne above the stars of God.' " (See Isa. 14:12-20.)

One thing we are forced to admit: Despite the fact that Lucifer's spirit followers were eliminated from the cast and thus deprived of physical appearances on the stage, their power to tempt and adversely influence the cast has been tremendous.

God in his infinite wisdom undoubtedly appointed his son Jehovah to be the drama director because of the Son's vast experience in building stages or worlds. ". . . worlds without number have I created . . . and by the Son I created them," he said. (Moses 1:33.)

By the time the stage was readied, the cast was ready, the leading roles filled by a process or doctrine called *foreordination. (Teachings of the Prophet Joseph Smith,* pp. 365 and 158. See also Abr. 3:23.)

The First Act

". . . the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7), and the heavens resounded with praise when "a strong angel proclaiming with a loud voice" announced curtain time for the first act. (Rev 5:2.)

John the Revelator likens the curtains throughout the play to seals. (Rev. 5:1-2.) "We are to understand that the first seal contains [reveals] the things of the first thousand years [Act 1], and the second also of the second thousand years [Act 2], and so on until the seventh [Act 7]." (D&C 77:7.)

The first seal or curtain revealed a beautiful scene called the Garden of Eden. The first man to appear on the stage was one Michael, an assistant to Jehovah in the stage-building project. (*Journal of Discourses,* Vol. 1, p. 51.) His stage name is Adam. He was given a wife in a marriage that will last forever. Her name is Eve. Free agency, with some help from Lucifer, got this couple into trouble just as Lucifer had predicted, and they were "cast out from the Garden of Eden . . . because of his transgression." (D&C 29:41.)

Cain, a son of the couple, exercising his free agency unrighteously, slew his brother Abel. For this he was cursed with "a mark upon [him] lest any finding him should kill him." (Gen. 4:15.) Thousands upon thousands in the huge drama cast have had problems by exercising their agency unrighteously; other thousands have soared to great heights by exercising their agency righteously.

Wickedness reigned upon the stage as Act 1 came to a close, save in the little city of Zion, where under the leadership of one Enoch the people prospered in righteousness. Adam lived 930 years. Shortly before his death he called his righteous posterity together at a place now known as Adam-ondi-Ahman and previewed for them the six remaining acts of the drama, predicting "whatsoever should befall his posterity unto the last generation," the end of the play. (See D&C 107:53-56.)

The Second Act

In Act 2 the greatest catastrophe of the drama up to this present time was enacted. Flooding waters swept over the stage, engulfing and destroying "every living thing" save eight people and certain "beasts" and "fowls" and "creeping things" which these people had stored with them in an ark. Noah was the hero personality in this act. Before the waters poured onto the stage, the drama director rewarded the righteous people of Enoch, lifting them "up into heaven, into his own bosom," by a process or doctrine called *translation,* to save them from the flood. (Moses 7:23, 69.)

Third Act

In Act 3, Abraham, "Father of the Faithful," played a leading role. Isaac, Jacob, Joseph, and Moses made appearances. Moses delivered the children of Israel from their captivity in Egypt.

Great physical changes in the earth's appearances were made in the days of Peleg; and, when the director confused the tongues of the people, a small group under the leadership of one Jared made an epochal voyage across great waters to found a colony on this western hemisphere. In this act, Israel possessed its promised land and divided it among 11 tribes, leaving Levi without a portion. In one of the final scenes, the great prophet Samuel anointed Saul first king of Israel; and later, behind Saul's back, he secretly anointed the lad David to be Saul's successor.

Fourth Act

Act 4 opened with King David on the throne. Solomon succeeded him and built a great temple. Enemies overrunning Israel destroyed it, and friendly enemies subsequently helped restore it. Ten of the twelve tribes went into the north countries and were lost. A prophet Lehi built ships that came, under the power of God, to this western hemisphere, where his people became a great nation.

Fifth Act

When the curtain or veil was drawn for the fifth act, it revealed the drama director in person on the stage. His name was Jesus. Because he said he was the Son of God, certain members of the cast nailed him to a cross. In brief appearances in Palestine and on the western hemisphere, he reestablished his gospel, organized a kingdom, and ordained 24 apostles to direct it—12 in Palestine and 12 on the western hemisphere. For associating with Jesus, the apostles in Palestine were martyred, save one John who was exiled to Patmos, where in vision he saw the script of the author's great drama—"Eternal Life."

Sixth Act—Resurrection Scene

No scene in the entire drama can match the resurrection scene in the sixth act, unless it be a scene programmed in the seventh act when Jesus will come in glory to rule and reign in person for a thousand years. Then "every knee should bow . . . and . . . every tongue confess that Jesus Christ is Lord." (Phil. 2:10-11.) Then Satan will be bound, "that he should deceive the nations no more . . ." (Rev. 20-1-3); then "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; . . . and the cow and the bear shall feed" together (Isa. 11:6-7); then "they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4.) Temples then will dot the land, so kin may do work for kindred dead. (*JD*, Vol. 25, p. 185.) "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.)

Seventh—Millennial Act

Before these blissful scenes are enacted in the seventh or millennial act, Act 6, running its full course, will crowd the intervening time space with spectacular events, some too tragic and distressing to give comfort to our souls. Already in this act:

—the author, accompanied by his director son, has made a brief behind-the-scenes appearance;

—the gospel of Jesus Christ has been restored;

—the kingdom of God has been established to stand forever and forever;

—the great latter-day Prophet Joseph Smith has come and gone, forfeiting his life in the restoration cause.

The apostle John forecast a great earthquake in this sixth act. He wrote:

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

"And the stars of heaven fell unto the earth. . . ." (Rev. 6:12-13.)

Employing earthquakes and fire, war and lightning, famine and plague, and a desolating, overflowing scourge, the author will yet cleanse and prepare the

stage for the peaceful millennial act. "Behold," he said, "the day has come, when the cup of the wrath of mine indignation is full." (D&C 43:26.)

The stage was cleared and cleansed in Noah's day (Act 2) with a flood of water. ". . . as it was in the days of No'e, so shall it be also in the days of the Son of man" (Luke 17:26), but the cleansing coming up soon will involve a flood of the other destructive agents I've just listed, atomic bombing not ruled out.

At this very moment Lucifer may be gloating at the confusion on the stage. To his confederates he might right now be repeating, "I told you so. Free agency doomed the play before it started." Well, he may think so, but not seriously. Certain lines in the author's script must worry him. On the other hand, those lines give hope and comfort to a distressed and confused cast. I delight in quoting them:

"Hearken, O ye people of my church, . . . Hearken ye people from afar; . . . listen together.

". . . I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

"And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world." (D&C 1:1, 35-36.)

If man's reckoning of time is accurate, the curtain at the end of Act 6 may fall in less than two score years from now. My children—surely some of my grandchildren—will be involved in this act's closing scenes. I call upon them and all of you to "put on the whole armour of God, that ye may be able to stand against the wiles of the devil." (Eph. 6:11.)

Some of my grandchildren may witness the return of the lost ten tribes; some of them may be around when ancient Enoch and his people return; one might even be bidden to Adam-ondi-Ahman to sit with Adam in another great council. Do I hope for more than I deserve, to hope that I myself might be caught up with the righteous dead to meet the great director when he comes in glory to rule and reign upon the stage? One other hope I'd like to tuck in—I hope I haven't offended by calling this world a stage.

God never intended his great work to be accepted as a play. Life is not simulated. It is real; the scenes are real; the characters are real; the acting is "for keeps." The drama analogy is mine. I like it. I like the title, "Eternal Life." I like the worthy purpose it serves.

It is our Father's way of providing his billions of spirit children with mortal, flesh and bone bodies.

It is a course designed to give his children a fullness of joy, like unto our Heavenly Father.

It provides his children with powers of procreation for the first time.

It provides a period of probationary testing.

It is designed to condition his children forever against rebellion and sedition.

It prepares his children for citizenship in a theocratic kingdom, the kingdom of God.

I like the author's objective: ". . . this is my work, and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

When the drama runs its 7,000-year course, what, at its close, happens to the cast? Will the players be unemployed? How were they employed before the play began?

This world drama

My answer must be brief. This world drama is but a small part, a very brief act, in a great, grandiose drama that has been coursing through time and will continue to course through time for millions of years, without end. It is a drama within a drama, both by the same author. May he pardon me for the liberty I take in calling it Act 2—the *mortal act*—involving the cast in their mortal, flesh and bone, state. Act 1 I would call the *pre-mortal act,* involving the cast

in their spirit state. The future, Act 3, will later involve the cast in their immortal state. I must call it the *post-mortal* or *immortal act.*

In these several acts God's grandiose drama courses on and on and on, everlastingly, eternally.

Life is eternal. Faithful members of the cast, after their resurrection, may attain a state of exaltation in God's kingdom in a glory called c*elestial.* That glory holds a promise of *eternal life,* the power of eternal increase, a continuation of the seeds.

"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

(Longfellow, "A Psalm of Life.")

God, the great Author, lives. He is in his heaven dispatching his spirit children to this mortal stage. Jesus Christ is the director, the very Son of God. Joseph Smith was a prophet. He played an important role in the great drama, "Eternal Life." David O. McKay is another prophet, our prophet, in another important role in that great drama. To this I bear my humble witness, in the name of Jesus Christ. Amen.

Elder Gordon B. Hinckley

Of the Council of the Twelve Apostles

Our Eternal Father, we ask thy blessing "upon the priesthood, all in authority in thy Church and kingdom, that they might enjoy the outpouring of the Holy Spirit to qualify them in the discharge of every duty."

This prayer was voiced by President Brigham Young a century ago as he stood at the pulpit of this great tabernacle and offered the invocation on the first conference of the Church ever convened here. The day was October 6, 1867. A hundred years later his plea to the Lord is as timely as it was on the day it was offered.

We need the Holy Spirit in our many administrative responsibilities. We need it as we teach the gospel in our classes and to the world. We need it in the governing of our families.

As we direct and teach under the influence of that spirit, we shall bring spirituality into the lives of those for whom we are responsible.

World-wide scope of the Church:

With the tremendous growth of the Church we become increasingly aware of the great magnitude of the affairs of this the Lord's kingdom. We have a comprehensive program for the instruction of the family. We have organizations for youth, for children, for mothers and fathers. We have a vast missionary system, a tremendous welfare operation, probably the most extensive genealogical program in the world. We must build houses of worship, hundreds and thousands of them. We must operate hospitals, schools, seminaries, institutes. The ramifications of our activities now reach around the world. All of this is the business of the Church. Sometimes the tendency is to handle it as we would ordinary business. But it is more than an organization of enterprises. It is more than a social body. These are but means to the accomplishment of its one true purpose.

That purpose is to assist our Father in heaven in bringing to pass his work and his glory, the immortality and eternal life of man. (See Moses 1:39.)

The forces against which we labor are tremendous. We need more than our own strength to cope with them.

To all who hold positions of leadership, to the vast corps of teachers and missionaries, to heads of families, I should like to make a plea: In all you do, feed the spirit—nourish the soul. ". . . the letter killeth, but the Spirit giveth life." (2 Cor. 3:6.)

To cope with "famine in the land"

I am satisfied that the world is starved for spiritual food. Amos prophesied of old: "Behold, the days come, saith the Lord God, that I will

send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

"In that day shall the fair virgins and the young men faint for thirst." (Amos 8:11-13.)

There is hunger in the land, and a genuine thirst—a great hunger for the word of the Lord and an unsatisfied thirst for things of the spirit. Ours is the obligation and the opportunity to nourish the soul.

Seek guidance of the Holy Ghost

First, to administrators, the leadership of the Church, you who structure and conduct the many and varied meetings—and I include myself—I make a plea that we constantly seek the inspiration of the Lord and the companionship of his Holy Spirit to bless us in keeping our efforts on a high spiritual plane. Those prayers will not go unanswered, for the promise has been given through revelation that "God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost. . . ." (D&C 121:26.)

Concerning the conduct of our meetings, the Lord has said that "the elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God." (D&C 20:45.) And again: ". . . it always has been given to the elders of my church from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit." (D&C 46:2.)

And now listen to a statement made long ago. Concerning those who had come into the Church, Moroni wrote:

". . . after they had been received unto baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the church of Christ; and their names were taken, [Why?] that they might be remembered and nourished by the good word of God, to keep them in the right way, to keep them continually watchful unto prayer. . . ." (Moro. 6:4.)

Brethren, in the conduct of all our meetings let us see that we "feed the flock of God," with that bread which perisheth not.

Teach with the spirit

Next, a word to those who teach the gospel, including the missionaries. To each of you I should like to pose a question given by the Lord himself. "Wherefore, I the Lord ask you this question—unto what were you ordained?"

He then answers it: "To preach my gospel by the Spirit. . . ."

And then he goes on to tell of the remarkable thing that happens when we preach by the Spirit: "Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together." (D&C 50:13-14, 22.)

Is not this the objective of all our effort, that both we who teach and we who are taught understand one another and are edified and rejoice together?

Story of a military chaplain

There sits with us in this conference a man in military uniform, an officer of the United States Army. He returned only two weeks ago from South Vietnam. He is one of our LDS chaplains, a man of great faith and great devotion and, I may add, a man of great courage. For a year or more he has been in the central highlands of that sad, embattled nation. He has been where the fighting has been bitter and the losses as tragic as in any area of Vietnam. On two occasions he has been wounded. He has seen a tragically large percentage of his brigade become casualties, many of them killed in action while he has been in the field at their side. The men of his unit have loved and respected him. His superior officers have honored him. To look at him you would never think of him as an extraordinary man. He is rather small of stature, light of frame. He has been a good student, but he has not been a great scholar. He has not been trained as a minister of religion, but as

I have observed him in conversations in Vietnam, in Japan, and here at home, I have felt of his great spirit. I have heard his quiet testimony.

He was not always a member of this Church. As a boy in the South he grew up in a religious home where the Bible was read and where the family attended the little church of the community. He desired the gift of the Holy Ghost of which he had read in the scriptures but was told that it was not available. The desire never left him. He grew to manhood. He served in the army at home and abroad. He searched but never found the thing he most wanted. Between military enlistments, he became a prison guard. While sitting in the gun tower of a California prison, he meditated on his own deficiencies and prayed to the Lord that he might receive the Holy Ghost and satisfy the hunger which he felt in his soul. That hunger had not been satisfied with sermons to which he had listened.

One day two young men knocked at his door. His wife invited them to return when her husband would be at home. These two young men taught that family by the Holy Spirit. In two and a half weeks they were baptized. I have heard this man testify to the effect that as he was taught by the power of the Holy Spirit, he was edified and rejoiced with those who taught him. Out of that marvelous beginning, with the gift of the Holy Ghost, has come a shedding forth of light and truth that has given peace to the dying, comfort to the bereaved, blessings to the wounded, courage to the timid, and faith to those who had scoffed. Sweet are the fruits of teaching done under the inspiration of the Holy Spirit. They feed the spirit and nourish the soul.

The Holy Spirit for parents

Finally, a word to parents, and particularly to fathers who stand as heads of families: We need the direction of the Holy Ghost in the delicate and tremendous task that is ours in strengthening the spirituality of our homes.

Oh, the countless tragedies that are found across the land, tragedies whose roots find their bitter nourishment in contentious homes.

My phone rang one afternoon. The young man on the other end of the line said frantically that he needed to see me. I told him that I was involved with appointments for the remainder of the day and asked if he could come tomorrow. He stated that he had to see me at once. I told him to come and asked my secretary to change the other appointments. In a few minutes he walked in, a boy with a hunted and haunted look. His hair was long, his appearance miserable. I invited him to sit and to talk openly and frankly. I assured him of my interest in his problem and of my desire to help him.

He unraveled a story distressing and miserable. He was in serious trouble. He had broken the law, he had been unclean, he had blighted his life. Now in his extremity there had come a realization of the terrible plight in which he found himself. He needed help beyond his own strength, and he pleaded for it. I asked him if his father knew of his difficulties. He replied by saying that he could not talk with his father, that his father hated him.

I happened to know his father, and I know that his father did not hate him. He loved him and mourned and grieved for him, but that father had an uncontrolled temper. Whenever he disciplined his children, he lost control and destroyed both them and himself.

As I looked across the desk at that trembling, broken young man, estranged from a father he considered his enemy, I thought of some great words of revealed truth given through the Prophet Joseph Smith. They set forth in essence the governing spirit of the priesthood, and I believe they apply to the government of our homes.

Power available through "love unfeigned"

Let me read them to you.

"No power or influence can or ought to be maintained . . . , only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge,

which shall greatly enlarge the soul without hypocrisy and without guile—"

I believe those marvelous and simple words set forth the spirit in which we should stand as fathers. Do they mean that we should not exercise discipline, that we should not reprove? Listen to these further words:

"Reproving betimes with sharpness [When? While angry or in a fit of temper? No—] when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death." (D&C 121:41-44.)

The Holy Spirit, key to government in the home

This, my brethren of the priesthood who stand at the head of families, is the key to government in the home directed by the Holy Spirit. I commend those words to every man within the sound of my voice and do not hesitate to promise that if you will govern your families in the spirit of those words, which have come from the Lord, you will have cause to rejoice, as will those for whom you are responsible.

I caught a glimpse of that kind of family life the other day in the Salt Lake Temple.

The father was a handsome young man, an air force officer, a jet fighter pilot. The mother was a beautiful young woman. With them were three lovely children.

They had joined the Church in the South a little over a year ago. They had put into their lives the program of the Church. They had experienced a joy they had never previously known. Now he had been ordered to Vietnam on an assignment fraught with peril. They all sensed the terrifying odds against his coming back alive and whole.

It was a picture almost celestial in that quiet, sacred room of the Lord's house. There in the authority of the Holy Priesthood they were sealed together as a family with a bond and covenant that time could not break and death could not destroy.

At the conclusion of that holy ordinance the father took his beloved companion in his arms, and together they held their beautiful children.

"You are ours, and we are yours, forever"

With emotions incident to the expected separation that would divide them in a few hours when he left for Asia, but with a faith that shone through her tears, the wife looked up into his eyes and softly said words to this effect: "Come what may now, dear, you are ours and we are yours, forever."

Somehow heaven seemed very near that morning.

It is the spiritual sinews of the gospel that become the fiber of our faith. God help us to cultivate them in every activity in the Church and in every association in our homes.

I return to President Young's prayer from this stand a century ago: Our Eternal Father, we ask thy blessing "upon the priesthood, all in authority in thy Church and kingdom, that they might enjoy the outpouring of the Holy Spirit to qualify them in the discharge of every duty," in the name of Jesus Christ. Amen.

President Joseph Fielding Smith

Brethren, it is a pleasure to look into the faces of so many who hold the priesthood. This evening at 7 o'clock, the general meeting of the priesthood of the Church will be held in the Salt Lake Tabernacle. Priesthood members only are invited to be present. This priesthood session will not be broadcast publicly.

In addition to the overflow meeting in the Assembly Hall, the proceedings of the priesthood meeting this evening will be relayed by closed-circuit broadcast, originating in the Tabernacle, to members fo the Aaronic and Melchizedek Priesthood assembled in approximately 475 separate locations in all parts of the United States and Canada, and by way of closed-circuit television in eight buildings in Salt Lake City. It is estimated that approximately ten thousand holders of the priesthood will be on Temple Square, and ninety-five

thousand others will gather in the other locations from coast to coast and in Canada.

The Sunday morning session will be broadcast by many radio and television stations in the west; and short-waved in English over Station WNYW to Europe, South America, Central America, Africa, and parts of Asia.

Again, 20 radio stations will broadcast the translated conference sessions of Sunday morning in major cities of Mexico and Central America, together with Spanish programming stations in this country, to a potential Latin American audience of three million people.

This morning's and tomorrow morning's sessions will be carried by direct wire from the Tabernacle over oceanic cables to a large number of saints assembled in chapels throughout Great Britain, Germany, Austria, and Denmark.

The CBS Radio Network Tabernacle Choir broadcast tomorrow morning will be from 9:35 to 10:00 o'clock. Those desiring to attend this broadcast must be in their seats no later than 9:15 a.m.

The singing for this session has been furnished by the Ricks College Combined Choirs, with Chester W. Hill and Inga Johnson conducting, and Robert Cundick at the organ.

I am sure this great gathering in the Tabernacle and our radio and television audiences would wish me to express for them our heartfelt appreciation for the excellent singing of this group of Ricks College students. We thank them, their conductors, Brother Hill and Sister Johnson, and Brother Cundick, who has been at the organ.

The Chorus will now favor us with, "Achieved Is the Glorious Work," conducted by Sister Johnson, after which we will have the benediction, which will be offered by Elder Wilford J. Dredge, President of the Idaho Stake, after which this conference will be adjourned until seven o'clock this evening.

The Chorus sang "Achieved Is This Glorious Work."

The closing prayer was offered by President Wilford J. Dredge, President of the Idaho Stake.

Conference adjourned until 7:00 p.m.

GENERAL PRIESTHOOD MEETING

FIFTH SESSION

The General Priesthood meeting of the Church convened at 7:00 p.m., Saturday, September 30, with President N. Eldon Tanner, Second Counselor in the First Presidency, conducting.

The Men of the Tabernacle Choir furnished the singing for this session. with Richard P. Condie conducting. Robert Cundick was at the organ.

President Tanner made the following introductory remarks:

President N. Eldon Tanner

This is the General Priesthood session of the 137th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

President McKay had hoped to be with us tonight, but his doctors have urged that he not attempt to be here. He sends his love and greetings to all the priesthood members assembled in the various buildings throughout the Church; and he does have a message for all of us, which will be given later.

It may be of interest to you to know that these services are being relayed by closed-circuit wire to members of the priesthood gathered in the Assembly Hall and in approximately 475 other separate locations from coast to coast, and in Canada. It is estimated that approximately 95,000 will participate in this meeting by direct wire. This does not include the 10,000 gathered in this building and in the Assembly Hall.

The singing during this session will be furnished by the Men of the Tabernacle Choir, with Richard P. Condie conducting, and Robert Cundick at the organ.

We shall begin this service by the chorus singing: "The Spirit of God Like a Fire Is Burning," after which Elder J. Phillip Hanks, formerly president of the Samoan Mission, will offer the invocation.

The Chorus sang the hymn, "The Spirit of God Like A Fire Is Burning."

Elder J. Phillip Hanks offered the invocation.

President N. Eldon Tanner

The Men of the Tabernacle Choir will now sing, "O Men of God."

Singing: "O Men of God."

Selection by the Chorus, "Oh Men Of God."

I am sure that all the priesthood holders throughout the Church would like to hear President McKay deliver his own message, but inasmuch as he is not able to no one can do it better than his son, Robert McKay, who seems to have the feeling that his father would like to express in the spirit it should be expressed.

We will call on Robert now to read his message.

President David O. McKay

(Read by his son Robert R. McKay)

My dear brethren, bearers of the priesthood of God, who are in this historic building tonight and in other appointed places throughout this and other lands, I extend to you my greetings and blessings and a hearty welcome. As I once again have the great privilege of giving a message to this vast body of men, I am impressed with the power which you represent—a power given to us not for personal gain, but for the common good and advancement of the kingdom of God upon the earth.

Priesthood an everlasting principle

The priesthood is an everlasting principle that has existed with God from the beginning and will exist throughout all eternity. The keys that have been given to be used through the priesthood come from heaven, and this priesthood power is operative in this Church today as it continues to expand in the earth.

We see in the divine ordinances conferred upon us and in the revelations from the Lord on the priesthood the solution to every need in the government of the Church. This is particularly significant as the Church continues to expand.

Revelation on priesthood

In the revelations dealing with the appointment of one to preside over the high priesthood of the Church and the quorum of the First Presidency, the Quorum of the Twelve and Assistants to the Council of the Twelve, the First Council of Seventy, and other callings in the priesthood, such as presidents of stakes, bishops of wards, and local priesthood quorums, the Lord declares the following concerning others who may be called:

"Whereas other officers of the church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the Church." (D&C 107:98.)

But all, regardless of their callings, are to perform their labors diligently. Concerning this the Lord says further:

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that

learns not his duty and shows himself not approved shall not be counted worthy to stand. . . ." (D&C 107:99-100.)

Priesthood a delegated authority

In seeking the source of the priesthood, we can conceive of no condition beyond God himself. In him it centers. From him it must emanate. Priesthood being thus inherent in the Father, it follows that he alone can give it to another. Priesthood, therefore, as held by man, must ever be delegated by authority. There never has been a human being in the world who had the right to arrogate to himself the power and authority of the priesthood. There have been some who would arrogate to themselves that right, but the Lord has never recognized it.

The power of the priesthood becomes dynamic and productive of good only when the liberated force becomes active in the lives of men, turning their hearts and desires toward God and prompting service to their fellowmen, just as an impounded reservoir of water becomes productive of good only when the liberated water becomes active in valleys, fields, gardens, and happy homes.

Strictly speaking, priesthood, as delegated power, is an individual acquirement. However, by divine decree, men are appointed to serve in particular offices in the priesthood unit in quorums or are to function under the direction of quorums. Thus, this power finds expression through groups as well as individuals. The quorum is the opportunity for men of like aspirations to know, to love, and to aid one another. "To live is not to live for one's self alone."

Recognizing the fact that the Creator is the eternal and everlasting source of this power, that he alone can direct it, and that to possess it is to have the right, as an authorized representative, of direct communion with God, how reasonable, yet sublime, are the privileges and blessings made possible of attainment through the possession of the power and authority of the Melchizedek Priesthood! They are the most glorious that the human mind can contemplate.

A man who is thus in communion with his God will find his life sweetened, his discernment sharpened to decide quickly between right and wrong, his feelings tender and compassionate, yet his spirit strong and valiant in defense of right. He will find the priesthood a never-failing source of happiness, a well of living water springing up unto eternal life.

Priesthood is derived from God

You who have the priesthood are his servants by divine right. I know the world thinks we are unreasonable, fanatic in our ideas when we tell them there is no other authorized Church, but that is true. The priesthood came directly from our Lord and Savior, Jesus Christ, who is the great High Priest; and he authorized Peter, James, and John, on whom he bestowed that priesthood, to bestow it upon Joseph Smith. Many of you brethren can trace your ordination within five steps right back to the Savior himself.

I pray that we may be blessed with the spirit of humility, blessed with the spirit and desire to be one in all things relating to the welfare and advancement of the kingdom of God. We can do that by sustaining the authority which is always delegated; and when it is rightly delegated, you will be able to go to the source, which is God, in whom is inherent the authority of the Holy Priesthood.

Blessings for the priesthood

May you Regional Representatives of the Quorum of the Twelve, presidents of stakes, bishops of wards be blessed in your leadership, in your responsibility; may you be true to the gospel; may your lives be examples to the "flock," so that you may be guided from on high to bless, to comfort the people over whom you have been appointed to preside. God bless the men who find and assist those members of the priesthood who are weak and those members who, for some reason, have become inactive in the Church.

We are facing conditions in the

world which demand the highest intelligence, the deepest spirituality, the greatest effort that the priesthood of God can possibly put forth. Our boys and girls in high schools, in junior colleges, in universities need our help. Their parents need our help. It is time now for us to put forth extra effort to know the difference between right and wrong. Warn our young boys and girls not to deceive themselves that they can tamper with alcohol, cigarettes, and narcotics, because dangerous effects follow indulgence in such things.

I was pleased to read in a local newspaper the other day that the office of the dean of Harvard University issued a recent statement taking a firm stand against the use of drugs at Harvard as follows: "The Dean's office has been repeatedly pressed by members of the freshman class for a statement of the college's administrative position with respect to the use of drugs, including marijuana and LSD. If it will help anyone, I am pleased to clarify our position.

"As anyone bright enough to be at Harvard knows perfectly well, possession of, or distribution of marijuana and LSD is strictly against the law, and taking the drugs involves the users in psychological dangers and contacts with the criminal underworld.

"The college is prepared to take serious disciplinary action, up to and including dismissal, against any student found to be involved in the use or distribution of illegal and dangerous drugs.

"In sum, if a student is stupid enough to misuse his time here fooling around with illegal and dangerous drugs, our view is that he should leave college and make room for people prepared to take good advantage of a college opportunity. Office of the Dean, Harvard University." (*Salt Lake Tribune*, September 17, 1967.)

These things have been forbidden by the Lord and, if indulged in, will lead our young people away from activity in the Church, and the Spirit of the Lord will not dwell in them.

Resist temptation

Young man, you cannot tamper with the evil one. Resist temptation, resist the devil, and he will flee from you. Your weakest point will be the point at which the devil tries to tempt you, will try to win you, and if you have been made weak before you have undertaken to serve the Lord, he will add to that weakness. Resist him and you will gain in strength. He will then tempt you in another point. Resist him and he becomes weaker, and you become stronger, until you can say, no matter what your surroundings may be, ". . . Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Luke 4:8.)

William C. Sullivan, assistant director of the Federal Bureau of Investigation, said in Salt Lake City on August 24, 1967:

"Our young people are growing up in a rapidly changing world, and too many of them are becoming imbued with false attitudes and notions of law and order. Their important periods of childhood and adolescence too often lack sufficient character training and parental guidance and example."

He pointed out that 49 percent of persons arrested for serious crimes in 1966 were under 18, and this age group accounted for 54 percent of the burglaries and 63 percent of the automobile thefts. (*Salt Lake Tribune*, August 25, 1967.)

Faith in youth

I am happy to see these young men gathered in the Tabernacle this evening They are here by the hundreds, and many thousands more are listening at various designated places, and we want you young men to know that we are proud of you, and commend you for your faith, your courage, and your loyalty to the Church.

My heart was touched to the core and I was overwhelmed with thankfulness to the Lord for the letters and messages sent to me during my 94th birthday celebration from young men in the mission field, from seminary students, and from other young mem-

bers of the Church telling me of their love for the gospel and of the testimonies they have of its truthfulness. I love the young people, and my heart goes out to them. May God keep them true to the faith and bless them that they will be able to withstand the temptations which constantly beset their paths. To the youth of the Church I say, go to our Father in heaven in prayer, seek the advice of your parents, your bishops, your stake presidents.

"Do your duty, that is best;
Leave unto the Lord the rest."

It is a sobering thought to think what this great body of bearers of the priesthood can do to help these young people, and to stir the people to acts of honesty, truthfulness—to stir them so that they will become examples to the world. We have that duty, that right, and that inspiration!

Honor priesthood by living righteously

To hold the priesthood of God by divine authority is one of the greatest gifts that can come to a man, and worthiness is of first importance. The very essence of priesthood is eternal. He is greatly blessed who feels the responsibility of representing Deity. He should feel it to such an extent that he would be conscious of his actions and words under all conditions. No man who holds the Holy Priesthood should treat his wife disrespectfully. No man who holds that priesthood should fail to ask the blessings on his food or to kneel with his wife and children and ask for God's guidance. A home is transformed because a man holds and honors the priesthood. We are not to use it dictatorially, for the Lord has said that "when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man." (D&C 121:37.)

That revelation, given by the Lord to the Prophet Joseph Smith, is one of the most beautiful lessons in pedagogy or psychology and government ever given, and we should read it over and over again in the 121st section of the Doctrine and Covenants.

Let us realize that we are members of the greatest fraternity, the greatest brotherhood—the brotherhood of Christ—in all the world, and do our best each day, all day, to maintain the standards of the priesthood.

Let us live honest, sincere lives. Let us be honest with ourselves, honest with our brethren, honest with our families, honest with men with whom we deal—always honest; for eyes are upon us, and the foundation of all character rests upon the principles of honesty and sincerity.

God is guiding the Church

God is guiding this Church. Be true to it. Be true to your families, loyal to them. Protect your children. Guide them, not arbitrarily, but through the example of a kind father, a loving mother, and so contribute to the strength of the Church by exercising your priesthood in your home and in your lives.

God help us all to be true to the ideals of the priesthood—Aaronic and Melchizedek. May he help us to magnify our callings and to inspire men by our actions—not only members of the Church, but all men everywhere—to live higher and better lives, to help them all to be better husbands, better neighbors, better leaders, under all conditions, I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have all heard a great deal lately about the correlation program in the Church, of which Elder Harold B. Lee is the chairman, and of the new program that is being introduced.

We would now like to call on Elder Harold B. Lee of the Council of the Twelve to speak to us.

Elder Harold B. Lee

Of the Council of the Twelve Apostles

I suppose that I would speak the mind of all of us when we would say to President McKay that the greeting that he gave us at the commencement of the conference yesterday was probably one of the most uplifting things that will be said during the entire conference. Where the President is, there is strength, and to know that he is with us and is presiding is a strength to the entire Church.

I wonder if I might be pardoned for a little personal reference tonight. I am mindful of the fact that it has been a whole year since I stood before a general conference in this pulpit. During the last six-month period I have gone through some painful experiences that kept me from being in the conference, and I was aware that my life could have been terminated at that time. I became conscious then, through the ministrations of wonderful doctors, skilled nurses, and most of all the love and prayers and faith of my family and the members of the Church, that my ministry had been continued for a longer period here. And so with joy and thanksgiving in my heart tonight, I return to my ministry with a pledge that my life and my energies will be devoted to this glorious service that has been and will be my whole life.

I am aware that I have had to submit to some tests, some severe tests, before the Lord, I suppose to prove me to see if I would be willing to submit to all things whatsoever the Lord sees fit to inflict upon me, even as a little child does submit to its father.

We were touched by Brother Hinckley's impressive talk this afternoon in which he told about the couple who had been sealed just prior to the husband's leaving for battle in Vietnam, and they said to each other, "I am yours, and you are mine forever."

On two sacred occasions I too had to stand by and bear my witness, "You are mine, and I am yours forever." God grant that I will not fail my Heavenly Father nor you, my beloved brethren of the priesthood of God.

Priesthood correlation

President McKay has asked me to talk to the priesthood of the Church tonight on correlation. My prayer is, President McKay, that I may discharge this assignment as you would have desired me to do; and so with that assignment, and if I might have interest in your faith and prayers tonight, I will attempt to say what I should say of the great movement known as the Correlation Program, which was launched by the First Presidency in a letter seven years ago to the general priesthood committee. I shall read from that letter:

"We of the First Presidency have over the years felt the need of a correlation between and among the courses of study put out by the General Priesthood Committee and by the responsible heads of other Committees of the General Authorities for the instruction of the Priesthood of the Church.

Correlation of studies

"We have also felt the very urgent need of a correlation of studies among the Auxiliaries of the Church. We have noted what seemed to be a tendency toward a fundamental, guiding concept, particularly among certain of the Auxiliary Organizations, that there must be every year a new course of study for each of the Auxiliary organizations so moving. We questioned whether the composite of all of them might not tend away from the development of a given line of study or activity having the ultimate and desired objective of building up a knowledge of the gospel, a power to promulgate the same, a promotion of the growth, faith, and stronger testimony of the principles of the Gospel among the members of the Church. . . .

"We think that the contemplated study by the Committee now set up should have the foregoing matters in mind. We feel assured that if the whole Church curricula were viewed from the vantage point of what we

might term the total purpose of each and all of these organizations, it would bring about such a collation and limitation of subjects and subject matters elaborated in the various Auxiliary courses as would tend to the building of efficiency in the Auxiliaries themselves in the matter of carrying out the purposes lying behind their creation and function.

"We would therefore commend to you Brethren of the General Priesthood Committee the beginning of an exhaustive, prayerful study and consideration of this entire subject, with the cooperative assistance of the Auxiliaries themselves so that the Church might reap the maximum harvest from the devotion of the faith, intelligence, skill, and knowledge of our various Auxiliary Organizations and Priesthood Committees.

"This is your authority to employ such necessary technical help as you might need to bring this about. We shall await your report.

"Faithfully your brethren,
David O. McKay
J. Reuben Clark, Jr.
Henry D. Moyle
The First Presidency"

Children, youth, adults

In that same letter they called attention to the fact that the membership of the Church might be divided into three groups: the children's group, under 12 years of age; the youth group, from 12 to the 20's; and the adults, from the youth group on through life.

That is what set us to a study of this whole plan that we now speak of as correlation. In our study we came across another prophetic statement that has been read before, but I read it now as a part of this presentation in order to tie the matter all together.

Priesthood to assume responsibility

At the April conference in 1906, President Joseph F. Smith made this statement:

"We expect to see the day, if we live long enough (and if some of us do not live long enough to see it, there are others who will), when every council of the Priesthood in the Church of Jesus Christ of Latter-day Saints will understand its duty; will assume its own responsibility, will magnify its calling, and fill its place in the Church, to the uttermost, according to the intelligence and ability possessed by it. When that day shall come, there will not be so much necessity for work that is now being done by the auxiliary organizations, because it will be done by the regular quorums of the Priesthood. The Lord designed and comprehended it from the beginning, and he has made provision in the Church whereby every need may be met and satisfied through the regular organizations of the Priesthood. It has truly been said that the Church is perfectly organized. The only trouble is that these organizations are not fully alive to the obligations that rest upon them. When they become thoroughly awakened to the requirements made of them, they will fulfil their duties more faithfully, and the work of the Lord will be all the stronger and more powerful and influential in the world." (*Conference Report*, April 1906, p. 3.)

Organization

An organization was set up under the direction of the First Presidency following that assignment seven years ago, and seven members of the Twelve and the Presiding Bishop were named as the Correlation Executive Committee. It should be understood when we say executive committee that the Correlation Committee in total includes the First Presidency and the Council of the Twelve Apostles. We then considered ourselves a task committee to bring all our work to that body whom we represented for final approval.

Correlation committees for children, youth, adults

Three correlation committees were set up: the children's correlation committee; the youth correlation committee; and the adult correlation committee, with aides or editorial boards for curriculum study and lessons for family home teaching. Also appointed were managing directors for four phases

of priesthood activity: home teaching, missionary, welfare, and genealogy. These directors were three Assistants to the Twelve and one of the presidents of the First Council of the Seventy, with one of the members of the executive committee as the chairman of the group working with these managing directors.

Professionally trained general secretaries

We then called to our aid professionally trained men to be our general secretaries. These men, trained in educational work, preferred not to be paid employees. They asked to make this contribution to the Church on their own time and without cost, and to continue their teaching roles at the universities where they were employed. There are also others of our secretarial staff whose work relates to correlation.

We therefore have set ourselves, under the direction of and with the help of these aides, to the monumental task of correlating all the curricula in all Church organizations, and to a continuing study of correlation problems for action of the First Presidency and the Twelve. This organization has been in effect for these seven years.

Some developments have been outwardly observed by the membership of the Church. I call these to your attention so that you will have them in mind.

Priesthood given responsibility

The first step that was made was to place the priesthood in the place where the Lord had placed it: to watch over the Church.

In the Doctrine and Covenants, Section 20, the Lord said:

"The teacher's duty is to watch over the church always, and be with and strengthen them;

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that all the members do their duty." (D&C 20:53-55.)

This, you will note by careful reading of this great revelation in its entirety, was to apply to the whole priesthood of the Church.

Home teaching assigned

The name of home teaching was given to this movement, to distinguish it from ward teaching. When this was discussed with President McKay, some suggested we should call them watchmen—"priesthood watchmen"—but the President wisely counseled that we had better not let the membership of the Church think of the priesthood as detectives, that it would be better to call them the priesthood home teachers.

The genealogical representatives called our attention to the fact that home teachers was the title they gave to their genealogical workers in the wards. The President then advised that these genealogical workers be called family teachers, a name that is more descriptive of the work of genealogical visitors to the homes in each ward.

Purpose for home teaching

Home teaching, in essence, means that we consider separately each individual member of the family who constitutes the entire home personnel. Home teaching, as distinguished from ward teaching, is to help the parents with home problems in their efforts to teach their families the fundamentals of parental responsibility, as contrasted with merely bringing a message, a gospel message, to the entire family. Quorum leaders were given the responsibility of selecting, training, and supervising quorum members in visiting with and teaching assigned families of their own quorum members.

Organization and functioning

Presidents or group leaders of each Melchizedek Priesthood quorum and general secretaries of Aaronic Priesthood—Adult and Youth were then brought together in what were called "priesthood executive committees." Once a week this committee, bringing together representatives of every priesthood group, has been meeting with the bishopric, and there have been corre-

lated and discussed all problems pertaining to the priesthood. Here is a teaching opportunity for the bishop to train the leaders of each priesthood group in his ward.

Greater emphasis on the teaching of the children in the home by the parents was brought forth in what we call the family home evening program. This was not new. Fifty years ago it was given emphasis; and as we went back into history, we found that in the last epistle written to the Church by President Brigham Young and his counselors, it was urged that parents bring their children together and teach them the gospel in the home frequently. So family home evening has been urged ever since the Church was established in this dispensation. Six hundred and fifty thousand family home evening manuals with lessons for each week have been prepared and placed in the hands of every parent throughout the Church. Each year's theme of the home evening lessons has been correlated with the Melchizedek Priesthood and the Relief Society lessons, and this year the Sunday School general board has instituted a special class each week for parents to aid in their weekly family home evening and to help prepare the parents to be better teachers of their children.

Plans were laid early in this dispensation to meet the challenge of anticipated growth as indicated by the scriptures and by prophetic utterances of presidents of the Church. President McKay gave us the key to our search for what we should do in these matters. In discussing a matter pertaining to the missions, he said this: "Now in changing our policy here, let us keep as near as we can to the revelations of the Lord, and we will never be wrong if we do that." That sounds like good logic, doesn't it?

The place of the priesthood in the kingdom

That injunction from the President took us into a study of all that the Lord has said about the place of the priesthood and how it should operate in the kingdom. We found what the Lord said about the work of the Twelve:

The Twelve

"The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles, and secondly unto the Jews." (D&C 107:33.)

The Seventy

About the Seventy the Lord said: "It is the duty of the traveling high council to call upon the Seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others." (D&C 107:38.)

I think you will see in what has gone forward in the last few years that now as never before in our recollection, the seventies have been given a major role in the missionary work of the Church. Perhaps the door has opened as widely as it has ever been for the work of the seventies, and we thank the Lord for the work of our leaders in the seventies quorums.

Now to support what the First Presidency's message has already said about others who would be called as leaders: "Whereas other officers of the church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church." (D&C 107:98.)

That would allow, besides those mentioned, a place for the Assistants to the Twelve.

Then we found another scripture that had significance. It has always been there, but we had never read this scripture as we saw it now. The Lord said in the 84th section of the Doctrine and Covenants (this is to the Twelve):

"Therefore, go ye into all the world; and unto whatsoever place ye cannot go ye shall send, that the testimony

may go from you into all the world unto every creature.

"And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends." (D&C 84:62-63.)

Where we couldn't go, then, the Lord has said, "*Send,*" that the testimony, your testimony, might by those you send be brought to every creature throughout the world.

Soon after the death of President Young, President John Taylor and the Twelve took over the presiding authority of the Church for approximately three years before President Taylor was sustained as the President of the Church. In a message to the Church at that time, two or three things were said to which I would like to call your attention:

Keys of the Holy Priesthood and the Apostleship

"The keys of the kingdom are still right here with the Church . . . the holy Priesthood and Apostleship, which He restored to the earth, still remain to guide and govern, and to administer ordinances to the Church which He has established. Our beloved brother Brigham Young has gone from us to join the Prophet Joseph and the host of the holy and the pure who are behind the veil; but we do not therefore lose the benefit of his labors. He is now in a position to do more for that work which he loved so well, and for which he labored so ardently, than he could possibly do in the flesh; and that work will roll onward with increased power and accelerated speed." (*Messages of the First Presidency,* Vol. 2, p. 299.)

And then they quoted from the Prophet Joseph Smith's instructions the following:

"The Twelve are not subject to any other than the First Presidency, viz: myself, Sidney Rigdon, and Frederick G. Williams, who are now my counselors (and where I am not there is no First Presidency over the Twelve)."

After the death of the Prophet Joseph, President Young, in speaking to the Saints, said: ". . . Here are the Twelve, appointed by the finger of God, who hold the keys of the Priesthood, and the authority to set in order and regulate the Church in all the world." (*Ibid.*)

Then there followed a statement which indicated that there was some tendency to look back to the previous administration and think what the Prophet Joseph might have done had he been there. President Brigham Young and his counselors wrote this in their closing epistle to the Church:

"Here is Elder Amasa Lyman and elder Sidney Rigdon; they were councillors in the first presidency, and they are councillors to the Twelve still; if they keep their places; but if either wishes to act as 'spokesman' for the prophet Joseph, he must go behind the veil where Joseph is." (*Times and Seasons,* Vol. 5, p. 638.)

Now that was a rather interesting observation.

May I now say this: Those keys of the kingdom are still here with the Church today. As President Taylor declared, ". . . the holy Priesthood and Apostleship, which He restored to the earth, still remain to guide and govern, and to administer ordinances to the Church which He has established." President David O. McKay is the one man today who holds those keys, as did the Prophet Joseph Smith, as did President Brigham Young, as did President John Taylor, and so on down to President McKay, who presides today.

Then President John Taylor added this final statement, which indicates something in which you will be interested:

Stake conferences

"That there may be a correct understanding among all the Stakes of Zion respecting the time for holding the quarterly Conferences in the different Stakes, and the Presidents be enabled to make preparations therefor, we have deemed it best to make the following appointments for the conferences during the next half year. [This was in 1877.] It will be seen that in most

instances they will be held in two stakes upon the same days. This is unavoidable, in consequence of the great number of stakes." (*Messages of the First Presidency,* Vol. 2, p. 301.)

And then I counted the "great" number of stakes: Salt Lake, Davis and Utah, Weber and Juab, Tooele and Box Elder, Wasatch and Cache, Summit and Bear Lake, Morgan and Sanpete, Sevier and Millard, Panguitch and Beaver, Kanab and Iron [Parowan], and St. George—20 stakes, a great number of stakes. There were nine missions—nine organized missions —at that time. Well, as we think about that now, and as they closed that epistle after making that profound statement about the great number of stakes, the Twelve then added:

"And now, brethren and sisters, we exhort you to arouse yourselves and seek unto the Lord in fervent faith and prayer. We know that our Father in heaven is a God of Revelation. He is ready and willing to pour out his blessings and gifts upon those who seek unto Him for them. We need them as individuals and as a people to qualify us for the duties which devolve upon us. We should remember and carry into practical effect the counsels and instructions we have so liberally received from our departed President. He has gone from us; but the flock is not left without a shepherd. Latter-day Saints should so live that they will know the voice of the True Shepherd, and not be deceived by pretenders. . . . The Latter-day Saint who does not live so as to have the revelations of Jesus constantly with him, stands in great danger of being deceived and falling away. . . . All the signs which the Lord promised to send in the last days are making their appearance. They show that the day of the Lord is near. A great work has to be done, and there is but little time in which to accomplish it; great diligence is, therefore, required. . . . Let us not slacken our diligence, or give way to doubt, unbelief or hardness of heart; but be strong in the Lord, and cry unto Him unceasingly to give us the power to build up His Zion on the earth, and to help establish a reign of righteousness, peace, and truth." (*Messages of the First Presidency,* Vol. 2, pp. 302-303.)

And so ended that remarkable epistle to the Church.

Now to point up our challenge of the present growth and to prepare for the fulfillment of the hastening of the Lord's work, which he promised he would do in his own time: If one were to paint a picture in broad strokes of just a few features of the future, here are some things that will challenge the Church in the years that lie ahead:

Organization for the growth of the Church

When I came into the Council of the Twelve we had 35 missions. I helped to organize, along with President Joseph Fielding Smith, the 138th stake. We now have 443 stakes.

During the 70 years from 1830 to 1900, the Church grew by 258,000 members. Today, a quarter of a million expansion in membership takes not 70 years, but in only two or three years, we expand by a quarter of a million.

Our Church membership is increasing at about three times the growth rate of the population of the United States. But, just as significantly, the regional distribution of Church membership is also following some clear trends that we must recognize, not only intellectually, but also administratively.

In 1910, Utah and Idaho contained approximately 75 percent of all Church membership. Today, only 40 percent of the Church's members live in these two states. Utah once held two-thirds of all members. Today, even though the number of members in Utah has now risen from 224,000 in 1910 to 714,000, only one-third of all members now live in Utah. Brazil now has 23,000 Latter-day Saints; Australia, 21,000; and Mexico, 50,000.

During the last ten years, membership in the southern states has risen from 72,000 to 170,000; in South America from 6,000 to 67,000; and in Asia from 1,500 to 21,000.

We have no choice but to think regionally.

Research has been done by the department of statistics at the Brigham Young University by Dr. Howard Nielsen, and he estimates the Church membership by 1985, just 17 years from now, will total from 5,700,000 to 7,700,000, depending on the rate of conversions.

By the year 2000 A. D., which means that our children now eight years of age will then be 41 years old, we could have a total membership of over ten million people. Though this may sound very distant to some of us, it is the year, I repeat, when these eight-year-olds will become 41, if you get that clearly.

In 1985 there will be more than one million members in Utah, but they will represent only 21 percent of all Church membership. California will have almost a million members by then, and the southern states one-half million. Canada will host 160,000 members, with more than 200,000 in the British Isles, and over one-quarter million in Central and South America.

Today, there are approximately 443 stakes and nearly 4,000 wards and branches. By 1985, depending on our effectiveness and external events, we should have 1,000 stakes and nearly 10,000 wards.

In the calendar year 1985, about 200 new stake presidents will be appointed to new or existing stakes, and General Authorities will need to direct five stake reorganizations each week. The brethren will then need to clear between 50 and 60 names for the office of bishop each week.

Well, you begin to see something about the growth, and so we could go on with auxiliary organizations.

Now just a word about the missions: It is estimated that in the missions within that 17-year period, in contrast to 77 or 78 missions we have today, we could have as many as 185 missions by then, with probably as many as 30,000 missionaries instead of our 13,000 as of today.

Perhaps this is enough, then, to indicate the great challenge that demands an extended authoritative supervisory ministry.

Assistants to the Twelve

When the first five Assistants to the Twelve were called in 1941, the Presidency said: "The rapid growth of the Church in recent times, the constantly increasing establishment of wards and stakes, . . . all have built up an apostolic service of the greatest magnitude. The First Presidency and Twelve feel that to meet adequately their great responsibilities and to carry on efficiently this service for the Lord, they should have some help." (*The Improvement Era,* May 1941, p. 269.) That was said when we had 137 stakes. Now, when we have 443 stakes and twice as many missions, you begin to see what we are talking about. All of this is sobering to think about, even superficially. It is awesome to contemplate, at any length. How can we best provide the necessary leadership with enough worthy, able leaders in the right places at the right time? How can we best finance a kingdom of this scope and dimension? How can we best absorb, fellowship, and teach this many souls?

While sacrament meeting attendance rose from 21 percent in 1921 to 36 percent in 1965, we appear to have hit a plateau. We are not advancing from that 36 percent. Effective preaching of the gospel and showing how it relates directly to the lives of people today are partial but needed answers to this challenge.

Regional Representatives assist the Twelve

Now the plan that has been announced is for the appointment of Regional Representatives of the Twelve. Many of you heard the announcement by the First Presidency yesterday. This was the official announcement:

"As many of you will remember, in 1941, it became necessary for the First Presidency and the Twelve to provide for additional brethren to help with the work of overseeing and setting in order an ever-growing, world-wide Church. Thus in the General Conference of April, 1941, Assistants to the

Twelve were named and sustained, 'to be increased or otherwise from time to time as the necessity or carrying on the Lord's work seems to dictate.'

"Since then the world-wide demands of the Church have increased in ever greater degree, and it is felt by the First Presidency and the Twelve that a further provision for guidance and direction is now needed.

Their duties

"What, therefore, is now proposed is the calling of as many brethren as may be necessary, to be known as Regional Representatives of the Twelve, each, as assigned, to be responsible in some aspects of the work to carry counsel to and to conduct instructional meetings in groups of stakes or regions as may be designated from time to time.

"These Regional Representatives of the Twelve will not be 'General' Authorities, as such, but will serve somewhat as do stake presidents, giving full Church service for greater or lesser periods of service as circumstances may suggest.

"Fuller details will be in evidence as this plan proceeds under the guidance of the First Presidency and the Twelve."

During these last few years, we have had in preparation for this regional expansion 114 priesthood committee members representing the four phases of priesthood work previously referred to. They have rendered a great and monumental service and will do so to the end of 1967, after which they will be released by the First Presidency. When their present service is concluded, we hope to show our appreciation to them in some more appropriate manner. And, parenthetically, I might say, I would think that presidents in stakes where these well-trained committee members reside would be something less than alert if they did not move after January 1 to bring these brethren into some of their local priesthood structures, in order to take advantage of the great experience these brethren have had throughout the Church.

Most all of these who are called now to be Regional Representatives of the Twelve have served in stake presidencies or as mission presidents or both. Fifteen of them are now serving as stake presidents and will be released before the end of this year.

Areas of the Church, where clusters of stakes will be brought together, will be assigned to the 69 Regional Representatives of the Twelve; and so far as possible, these men are being assigned to areas as near to their homes as possible. Forty-four Regional Representatives will live within their assigned areas. Twenty-five will be assigned outside their own areas, but about 12 of them convenient to their homes. Eleven will be in distant areas and nine outside of continental United States, particularly those countries that need men with special language aptitudes to teach effectively the leaders in these foreign language stakes.

One of the reasons we have released a number of priesthood committee members is because we are trying to find men within the regions, so far as it is practicable so to do, to regionalize as far as is possible close to their homes.

With this in mind, perhaps we should say just a word about the role of Regional Representatives. For two days this past week, we have had eight hours each day with our Regional Representatives of the Twelve together with the General Authorities and the heads of our auxiliary organizations, in an intensive instructional period, highlighted by a devotional in the temple under the direction of the First Presidency.

This, then, will be the program that will go into effect.

Last night after two hours of meeting with all the stake presidents of the Church and these Regional Representatives, each representative received his assignment to a given area and went thereafter to an office in the Church Office Building where he met, for the first time, the stake presidents who will work under his supervision, and to become acquainted and there to establish a relationship that, we

hope, will grow strong and very precious throughout the years.

As the Church has grown, we have felt somewhat guilty. I called attention last night to the fact that last Sunday I was in Dallas, Texas, where we organized a new stake, the Fort Worth Stake. We took all the time between the two sessions to set new officers apart. We then went into the second session, after which, as we rushed to catch a plane to come home, I said to the stake president, "The Lord bless you, President Kelly. I will see you at general conference." I had a guilty feeling that I didn't take the time, didn't have the time, to sit down and do an adequate job of teaching and training those new officers.

Plans for representation at stake conference

So, in the stake quarterly conferences hereafter, or beginning in 1968, the General Authorities will be the only official visitors to attend stake conferences except in those single stakes that are not aligned with regions. In those stakes the Regional Representative of the Twelve will go on the conference dates when no General Authority is to be in attendance; and with the auxiliary representatives, they will hold a regional meeting similar to that which will be held in all the regions semiannually throughout the Church and remain over for the stake conference.

The General Authorities will go to stake quarterly conferences on Saturday afternoon, and there we will have a leadership training session in the afternoon with the stake presidency, the high council, and the bishoprics; with all the priesthood leaders in the evening; and on Sunday morning, with the stake presidency. And then we are endeavoring to get all the families to come to conference. In order to provide a place for the small children, we are suggesting that in every stake the stake superintendency of Sunday School arrange for a Junior Sunday School, perhaps in a separate building, if one can be found nearby, or in another area of the stake conference center; and there, with a suggested program that we will give, the children will be taken care of during that two-hour period, which will perhaps be broken down into short periods, with some diversion for the children.

One general session of stake conference

Now, beginning in 1968, there will be only one general session of conference in each stake; in the afternoon, when the General Authority is in attendance, we will take time to give instruction that we haven't had time to give, as I have illustrated in the case of the Fort Worth Stake leaders at Dallas this past week.

As we read the revelations we found something significant about stake conferences, as the Lord designed them. Let me read what the Lord said, as recorded in Section 20 of the Doctrine and Covenants, about stake conferences:

"The several elders composing this church of Christ are to meet in conference once in three months, or from time to time as said conferences shall direct or appoint. . . .

"It shall be the duty of the several churches, composing the church of Christ, to send one or more of their teachers to attend the several conferences held by the elders of the church." (D&C 20:61, 81.)

Leaders to be instructed at stake conference

That was a stake conference. If we understand that instruction correctly, we should understand that the prime purpose of a stake conference was to instruct the leaders of the stakes; and that is what we are now intending to do, more than we have done in the past.

It will be expected that every ward in the stake will return home and have a sacrament meeting in the evening, where the greater number of the membership of the Church will be brought into some worshiping assembly on the day of a stake quarterly conference.

Now, we have had excellent conferences in the stakes, but we find we

have had good attendance in the morning, while many have stayed away from the afternoon session. That is happening not in one stake but in many stakes. Now, in order to see that there is a place in every stake for every member to attend, we are asking that there be a sacrament meeting in every ward in every stake on the day of stake conference.

Stake conferences under direction of General Authorities, stake presidents with assistance

At the conferences where no General Authority is in attendance, we are asking our stake presidents not to have an imported speaker to take the place of a General Authority, or to expect their Regional Representative to come. He will only go there as he may indicate he would desire for some special purpose or may be assigned by the First Presidency or the Twelve. This will be the opportunity for the stake president with his staff, meaning his auxiliary and priesthood leaders, to instruct his people as the leaders have been instructed in their previous regional meetings. And so our quarterly conferences will be more intensive training in leadership by General Authorities, and we are now trying to gear ourselves to do a better job than we have been doing in the past.

We will have in addition some specialists or, as we will now call them, priesthood aides, in genealogy, welfare, missionary and home teaching, who may be brought into service as necessary to meet the needs of our Regional Representatives or individual stakes needing specialized attention.

Now then, I conclude with just one or two observations. Again and again has been repeated the statement that the home is the basis of a righteous life. With new and badly needed emphasis on the "how," we must not lose sight of the "why" we are so engaged. The priesthood programs operate in support of the home; the auxiliary programs render valuable assistance. Wise regional leadership can help us to do our share in attaining God's overarching purpose, "to bring to pass the immortality and eternal life of man." (Moses 1:39.) Both the revelations of God and the learning of men tell us how crucial the home is in shaping the individual's total life experience. You must have been impressed that running through all that has been said in this conference has been the urgency of impressing the importance of better teaching and greater parental responsibility in the home. Much of what we do organizationally, then, is scaffolding, as we seek to build the individual, and we must not mistake the scaffolding for the soul.

Now may I just say this: I was with one of the brethren who formerly presided over the Swedish Mission. He told me about being on a ship that was going out among the various islands into the open sea. As the ship was being steered near one particularly unimpressive island, he wondered why it wasn't steered past another island. Finally he noticed ahead what appeared to be broomsticks sticking up; these sticks were attached to buoys, to guide the ship through safe channels. Engineers had discovered the safe places.

God's engineers have charted the course ahead of us. Now our critics (and we expect we will have some; usually they are those without knowledge or with little or no vision) will wonder why we didn't take some other course to meet the problem. This reminds me of the saying: "A man is usually down on what he ain't up on." We suppose we will have more and more of that.

The Lord's chosen leaders have signaled us now to move forward. When Moses went to lead the children of Israel out into the desert, it was not the Moses who had fled for his life; it was not the Moses who had climbed the mount with fear; but it was the Moses endowed by the power of Almighty God. When he lifted his staff and signaled, the whole company moved forward. We must not lose ourselves in the mechanics of leadership and neglect the spiritual. ". . . if your eye be single to my glory," the

Lord said, "your whole body shall be filled with light, and there shall be no darkness in you. . . ." (D&C 88:67.)

Evidence of improved leadership will bring more consistent study of the scriptures, greater concern of the holders of the priesthood in watching over the Church, more devotion to family duties, more of our young people married worthily in the temple, greater faith and righteous exercise of the priesthood, and so on.

The Prophet Joseph Smith said as he wrote from Liberty Jail:

"Let no man count them as small things; for there is much which lieth in futurity, pertaining to the saints, which depends upon these things.

"You know, brethren, that a very large ship is benefited very much by a very small helm in the time of a storm, by being kept workways with the wind and the waves.

"Therefore, dearly beloved brethren, let us cheerfully do all things that lie in our power; and then may we stand still, with the utmost assurance, to see the salvation of God, and for his arm to be revealed." (D&C 123:15-17.)

To which I bear humble testimony, in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

Brother Richard Condie will now lead the congregation and chorus in singing, "Israel, Israel, God Is Calling." We will ask you all to stand wherever you are gathered and sing.

The Congregation and Chorus sang the hymn, "Israel, Israel, God Is Calling."

Many television and radio stations will carry conference proceedings Sunday morning to a nation-wide audience, including Hawaii.

For the first time sessions of this conference are being televised in color, and will be received by many in the United States and Canada over most of those television stations cooperating to provide the extensive coverage of this conference.

The international short-wave radio station WNYW will broadcast the Sunday morning session to all parts of Europe, parts of Asia, Africa, South America, Central America, Mexico, and the Caribbean area.

Twenty radio stations will broadcast the translated Sunday morning conference session in major cities of Mexico and Central America, together with Spanish programming stations in this country, to a potential Latin American audience of three million people.

The CBS Radio Tabernacle Choir broadcast will be from 9:35 to 10:00 o'clock Sunday morning, and those desiring to attend should be in their seats before 9:15 a.m.

There will be large crowds attending the services on Sunday. Please be considerate and courteous, and avoid pushing and crowding.

The music for this Priesthood session has been furnished by the Men of the Tabernacle Choir, with Richard P. Condie conducting, and Robert Cundick at the organ. We express appreciation to them for their inspiring music.

We shall now hear from Elder LeGrand Richards. He will be followed by President Hugh B. Brown, who will be the concluding speaker.

The choir will then sing, "Seek Thy God," and "I Need Thee Every Hour."

President Roland Earl Gagon of the Torrance Stake will offer the benediction, and this conference will stand adjourned until 10 o'clock tomorrow morning.

Elder LeGrand Richards

Of the Council of the Twelve Apostles

Brethren, I feel humble this evening as I stand here before you, this wonderful body of priesthood. With you, I enjoyed the message from President McKay and the message and information that we had from Brother Lee; and I am sure that we realize that we should not be just hearers only of the word, but doers.

The spirit of meekness

I think of a message that I received in a letter from one of my grandsons, who was on a mission in Switzerland. He is now a bishop, and I think he is listening in here tonight. In that letter he told me about how he was qualifying a man for baptism and was telling him about what would be expected of him, such as keeping the Word of Wisdom and paying tithing and working in the priesthood to help build the kingdom; and the man stopped him, and said, "You don't need to tell me all those things." He said, "All I want to know is, was Joseph Smith a prophet of God? If he was, I will do anything that the Prophet asks me to do."

I hope we all feel that way toward our great leader today, that all we want to know is what he wants us to do, and what the Lord wants us to do.

Some of you will remember that President Grant often used to tell us that we sing "We thank thee O God for a prophet, to guide us in these latter days," but, he said, "There are many of the Latter-day Saints who would like to add a P.S.: 'Providing he doesn't ask us to do what we don't want to do.'"

I hope that we don't accept the counsel and the advice of our great leaders with any reservation, and that we want to do all they would have us do.

Speaking of the priesthood, and we have many boys of the Aaronic Priesthood here tonight, it was my great pleasure to supervise the Aaronic Priesthood of the Church as Presiding Bishop for 14 years.

Human authority expires

When one of my boys was ordained a deacon (and incidentally, it was in the mission field and the branch president didn't even wait until I got home from a trip in the mission to let me ordain him), after I returned he came into my office and said, "Daddy, I have more authority than the President of the United States, haven't I?" It took my breath away. I had to think pretty fast, and finally I said, "Well, yes, you do. The President of the United States gets his authority from the people, and when his term of office expires, his authority is all gone. Yours comes from the Lord, and if you will live for it, it will be yours forever and ever."

After he had grown into manhood and was in the mission field, I memorized one statement from his letter, which read like this: "Father, these saints are wonderful. They do us all kinds of favors. Shucks, they make my fraternity brothers look sick." He said, "I will never ask for the privilege of joining a fraternity again. The priesthood of God is the greatest union in all the world, isn't it?"

Now, I believe that with all my heart, and I was happy to know that my son had come to that conclusion in his youth. Isn't that what President McKay said tonight in his message: that it is the greatest brotherhood in all the world? I know that this is true. We can go anywhere in this world, and it doesn't matter what mission it is; for as long as people have taken upon them the name of Christ in the waters of baptism, they are truly brothers and sisters, no matter what color their skin may be. It is the greatest brotherhood in all the world.

The priesthood will fill the earth

I would like to read a statement from the Prophet Joseph as related by President Wilford Woodruff in general conference, April 1898. He tells

about when he first met the Prophet Joseph, which was back in 1833, three years after the Church was organized. These are the words of the Prophet: "Brethren, I have been very much edified and instructed in your testimonies here tonight, but I want to say to you before the Lord, that you know no more concerning the destinies of this Church and Kingdom than a babe upon its mother's lap. You don't comprehend it. It is only a little handful of priesthood you see here tonight, but this Church will fill North and South America—it will fill the world. It will fill the Rocky Mountains. There will be tens of thousands of Latter-day Saints who will be gathered in the Rocky Mountains, and there they will open the door for the establishing of the Gospel among the Lamanites. . . ." (*Conference Report,* April 1898, p. 57.) I have already talked to five groups of priesthood today on the work with the Lamanites.

The Prophet said there was only "a handful of priesthood." Now maybe he knows what is going on here tonight, but when we are told that this priesthood meeting is being broadcast in 502 buildings, with a possible attendance—in addition to what is on this block—of 95,000 people, isn't the spirit of understanding and testimony marvelous that this great Prophet of this dispensation had, to be able to point to the future of the Church? At that time, and that was 14 years before the saints came west to the Rocky Mountains, he said they would come here, that the saints would be gathered in the Rocky Mountains, and there they would open the door for the establishment of the gospel among the Lamanites.

Some years ago while I was the Presiding Bishop of the Church, we had what we called the Aaronic Priesthood pageant. I don't know if any of you are old enough to remember that or not, but we repeated it a year or so after the first showing. We had people who were traveling through tell us that it was the most impressive religious gathering they had ever seen in their lives. It was built around the theme that we lived in the spirit world before we were born; and then we were told we would come upon the earth and would have experiences here such as we could not have there; and the question was asked, "Will there be anyone there to show us the way?" The answer was, "There will be your parents and the Church, and the priesthood of God."

I hope that we fathers who are here today realize how great our responsibility is. We have been told that by all of our leaders. President McKay has said so often that no success in life can compensate for failure in the home.

I once heard President Joseph F. Smith make the statement that he hoped it could never be said of him that, in trying to save others, he had lost his own.

A short time after the pageant, one of the good sisters attending Relief Society out in the Southeast was telling about how she brought her husband to see that pageant. In the pageant each of the boys had a little spotlight on his forehead, and then some of those lights went out. In one scene, there they were, on the platform, discussing all their problems, and one little fellow turned and said, "My father doesn't go to priesthood meeting, and I want to be like my father." This woman, in telling about taking her husband to the pageant, said when that little fellow said, "My father doesn't go to priesthood meeting, and I want to be like my father," she felt her husband just cringe, like he had been hit with an electric shock. The next Sunday morning when the boy got ready for his priesthood meeting, the father said, "Wait a minute, son. I am going with you." The boy said, "You are kidding me, Dad." But his mother got his eye, and you know what happened.

The power of fathers influence

I don't suppose I would be standing here tonight were it not for the noble teachings and example of that father of mine. I grew up on a farm. When everything went dead wrong, as it did

at times, I remember a hayrack we were trying to get on the gears; it tumbled down, and the worst swear word I ever heard my father use in all the years on that farm was "Oh, fiddlesticks," and I think the Lord will forgive him for that.

I can remember hoeing weeds out of the old corn patch—acres of it—when father would take rows and we would take rows, and he would keep calling to us and asking us Church questions: "What is the gospel?" I can remember that question when I was just a little fellow, my daddy asking it as we were hoeing the corn. You can't get away from things like that.

At the end of the year, he would gather us three boys around the table in the dining room. We each had a notebook, and we would figure out the tithing. You know, on the farm it isn't like getting a monthly check. We figured what the chickens had produced, and what the garden had produced; and if a calf was a year older than at the beginning of the year, then we would figure its growth and the added value; and then after we had gotten everything all figured out, Father would always throw in a little for good measure, so that we would be sure that we had paid a full tithing.

Do you suppose that any one of those three boys who sat around that table year after year with that kind of leadership would have ever ended a year without being a full tithe payer? Well, you know where I am. I am the middle one of the three; both of the others have been mission presidents; they are both patriarchs today. I tell you, there is no substitute for what you get from a father who sets the example. You know the little story that "he stepped in his father's footsteps all the way."

"I would trust you anywhere. . . ."

I left home as a young man and came to the city here to board and go to school; and when my father came to town and stayed with me, he would put his arms around me and say, "My boy, I never thought I could trust one of my boys in the big city." (Of course, it wasn't as big then as it is now.) Then he said, "I would trust you anywhere I would go myself." It was just like putting a steel rod up my backbone. How could I let my father down?

One of my boyfriends said, "If I didn't believe there was a God, and I didn't believe that some day I would have to answer for what I do here on this earth, I couldn't break the commandments because of the respect I have for my father."

Just another little thing about how Daddy trained us boys: You know, in the country town where I was raised, the greatest sport the boys had was to go buggy-riding in the afternoon on Sunday with their girls. Of course, my brother and I could never go buggy-riding because Father was a member of the stake presidency, and we had to set an example. One day we went to Father, and we said, "Now, man to man, Father, why can't we buggy-ride on Sunday like these other boys?" Father didn't want to deprive us of anything, but he said, "Now, I'll tell you boys what you can do. You can leave one of the best teams home any day of the week you want, and you can quit work at noon and come home and clean up, and then you can go buggy-riding." Wouldn't we have looked pretty buggy-riding around in the middle of the week when no one else was buggy-riding? Can you imagine our asking the girls to go buggy-riding with us under those conditions?

Well, these are just some of the little things that tied us together to that daddy of ours. I walked into my father's apartment when he was just about 90 (he died just a few months before he would have been 90), and as I opened the door, he stood up and walked toward me and took me in his arms and hugged me and kissed me. He always did that. I received letters from all over the Church when I kissed Father here on the stand once after I became the Presiding Bishop. Taking me in his arms and calling me by my kid name, he said, "Grandy, my boy,

I love you." You can't get away from love like that, can you?

Now, that is what it takes to make families in which the children will all be married in the temple, and in which they will all serve the Lord. I thank God with all my heart that all of mine are active in the Church and holding positions of responsibility, because Mother and I have tried to set the example. And you have to do it. You can't go golfing on Sunday and then expect your children to go to Church and expect to raise them in the Church. You have to go with them. You have to set them the example.

The Church will show the way

That same spirit carried forward in this pageant of ours. We were told that there would be our parents, and there would be the Church to show us the way. My, the work that is being done in this Church to try and raise boys and girls! And we are raising many of them far above the standards of their own homes. We had one mission president (and that was at a time when we didn't have so many missions) who reported to the General Authorities in the temple that he had 18 elders in his mission who came out of inactive Latter-day Saint homes. They weren't there because of the leadership of their parents, but because of the influence of the Church upon their lives and the influence of their young associates. Incidentally, he said that in 15 of the homes, the parents became active while these boys were in the mission field. I could understand that.

When I was president of the Southern States Mission, I shed many a tear reading the letters that came in from my missionaries, some of which went like this: "President Richards, I just had a letter from Mother. She said Father has quit his tobacco. He has started attending his priesthood meetings. He is getting ready so that when I come home, we can all go to the temple together."

It is like a two-edged sword. It cuts at home as well as it does in the mission field. I visited with that particular mission president a short time ago up in Canada, and he said, "Brother Richards, in the case of 12 of those 18 families, the parents came up with their autos and met their missionaries when they were released and had their families with them, and they went through the temple for the first time."

The Church is doing a tremendous job. When I was the Presiding Bishop, we used to like to know what the boys thought of their leaders, so when we attended a stake conference, we would have the boys tell us what kind of a man they liked for a bishop. It might interest some of you bishops if you were to try an experiment of that kind.

I remember one little fellow out here in the Granite Stake. He said something like this: "We boys like a man for a bishop who doesn't think that a boy is just a pain in the neck." You know, I thought that was a wonderful sermon. I used to tell the boys that if any of them had fathers who felt that way about them and if there were any way they could trade them off, they ought to get rid of them like you would an automobile.

Right attitudes

We have to have the right attitude. I am going to give you two more illustrations.

When I was back in Washington some years ago, I overheard one of our Mormon men who was standing in line to get in a theater; and he got in conversation with the man next to him and found that he was from Utah. He said, "Then you are a Mormon, aren't you?" He said, "No, I am not a Mormon." And this man who asked him thought he was afraid to own up to it, so to make it a little easier he said, "Well, I am a Mormon. I thought all of us from Utah were Mormons." Then the other man added, "I was once, but I am not any more." "How come that you are not?" "Well," he said, "when I attended Aaronic Priesthood meeting one night, one of the good brethren threw me out by the nape of the neck, and as I went out I said, 'If you put me out of here, I will never darken the

door of your church again.' And he did, and I never have."

I am afraid that if I had been there and had been big enough, there would have been two going out instead of one. I think the wrong man was put out.

I want to show you just a little contrast to that. I went over here on the west side of town to attend an award night when I was the Presiding Bishop; we had a program, and then we went in the cultural hall for a banquet, and it was beautifully spread with nice linen and silverware. I sat with the stake president next to me; and there was a place for the bishop next to me on the other side, but the bishop wasn't there. Finally he came in and sat down. He nibbled a little at his food and then pushed his plate away. I turned to him and said, "Bishop, what's the matter?" "Oh," he said, "one of the boys talked during the closing prayer, and I spoke to him about it, and it offended him. He grabbed his hat and away he went." He said, "I followed him home. I stayed with him until he had apologized to me, and I had apologized to him, and we are both back together."

You see, there wasn't anything lost, since that wound had been healed before it calloused over. The only thing lost was the bishop's appetite, and he could make that up.

"I am proud of our youth"

Now, brethren, I am proud of our youth. I have stories by the dozens about how they have brought us honor, and I love them; I love the work that you men are doing for them, and what this Church is doing, and I trust that there will be no fathers whose boys will not be able to look up to them.

We had a miller come to our town when I was a boy. We used to take a load of wheat to the mill and get credit for it, and then we would go and draw on it for our mush and for shorts for pigs, etc. A new miller came, and I went up to get a grist, but had no credit, and he wouldn't let me have it; he didn't know me. I said, "Well, you check up on my father," and I gave him the name.

A few days later, I went up with a load of wheat, and I said, "Did you check on my father with the owner of the mill?" He said, "Yes, sir." I said, "What did he say?" "He said, 'The next time one of those sons of George F. Richards comes to this mill, if he wants the mill, get out and give it to him.'"

Fathers proud of sons

Fathers may not all be able to hand down to their sons in the way of money, stocks, and bonds; but I want to tell you that when you can hand down a name to your boys, so that they will be proud to say, "He is my father," then you will be doing what God, the Eternal Father, expects you to do with these sons who are entrusted to your keeping.

May God bless each one of you, I pray, and leave you my blessing in the name of the Lord Jesus Christ. Amen.

President Hugh B. Brown

Of the First Presidency

My dear brethren, seen and unseen: I am conscious of a whole army of men out there in various wards and branches and stake houses who are tuned into this meeting and have listened to what has gone on.

I am sure all of you have been inspired and blessed and lifted up. I am sure the message from our President, David O. McKay, has found lodgment in the hearts of all, and I trust that each of us will carry from this meeting a resolution and a determination not to let him down, to show him our love and our support and our loyalty by doing the things he has asked us to do and the things we know we ought to do.

We have all been inspired too by the splendid message given by Brother Lee, and in the absence of the President, I just want you to know that it is not

Brother Lee's program. It is not the program of any one man. It is a program that is supported and instituted, is being advanced, and will be carried on by the Presidency of the Church and the Twelve Apostles, and those who have been and may be called to assist.

The Kingdom is massing its forces

It seems to me that of all the signs of the times (and they are ominous and on every side) this is one of the significant signs of the times—that the Church of Jesus Christ, the kingdom of God, is massing its forces, getting ready for that which is to follow. These 69 men have been called in to serve. They are seasoned men. They are men of great faith and considerable experience. They are all men on whom we can rely. They are men to whom you can look and from whom you will get much instruction, advice, and counsel, and I pray that the Lord will help us all to support them and uphold them, for they are representatives of the Twelve and the First Presidency.

I say this is in a sense one of the signs of the times. I see thousands of young men here, and I know there are other thousands listening; and I would like to say to you young men that those of us who are growing older will pass on. We must pass the torch to you. You must have the faith to hold it high. You have the authority and will have greater priesthood than you have now, those of you with the lesser priesthood; you will be expected to represent the Church, and in that representation you will represent the Lord.

Resolve to be clean and strong

I hope that no man under the sound of our voices here tonight will allow himself to be tempted to do anything that would cause him to blush if it were known by those he loves the most.

I hope that every young man under the sound of my voice will resolve tonight, "I am going to keep myself clean. I am going to serve the Lord. I am going to prepare every way I can for future service, because I want to be prepared when the final battle shall come."

And some of you young men are going to engage in that battle. Some of you are going to engage in the final testing time, which is coming and which is closer to us than we know.

I want to leave with you my blessing, the blessing of the First Presidency and the Twelve. We are greatly appreciative of the wonderful work done by Brother Lee and his committee, the Council of the Twelve, and others who have been called in to serve in the preparation of this wonderful program. We hope it will have your wholehearted support, and that you will in supporting it realize that you are only doing the work of the Lord.

The Kingdom is going forward with power

I want to say to you, brethren, that in the midst of all the troubles, the uncertainties, the tumult and chaos through which the world is passing, almost unnoticed by the majority of the people of the world, there has been set up a kingdom, a kingdom over which God the Father presides, and Jesus the Christ is the King. That kingdom is rolling forward, as I say, partly unnoticed, but it is rolling forward with a power and a force that will stop the enemy in its tracks while some of you live.

Do you want to be among those on the side of Christ and his apostles? Would you like to be with those who are on the side of Joseph Smith, Brigham Young, and the others of the leaders, including President David O. McKay?

Now is the time to make a resolution to that effect and to prepare to put yourselves in a position where you can do the will of God, keep control of yourselves, and control your passions and your appetites and those other things that lead downward into forbidden paths.

I pray you, brethren, avoid drugs of all kinds, as you would avoid the very gates of hell. I pray that his Spirit may be with you, qualify and prepare you for that which lies ahead.

This day foreseen by prophets

Daniel saw our time. Daniel knew,

through the Spirit that prompted President McKay to inaugurate this work, that there would be a day when the God of heaven would set up a kingdom. I want to read you his words. Speaking of a time subsequent to the Roman empire, when the government of the world had been divided into kingdoms, part of clay and part of iron, Daniel says:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. . . .

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 2:44; 7:27.)

I want also to bring to your attention one verse from the 65th section of the Doctrine and Covenants:

"The keys of the kingdom of God are committed unto man on the earth. . . ." (Verse 2.)

The keys of the Kingdom are divinely committed to men

I want to bear testimony and by way of emphasis repeat that statement, "The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth. . . .

"Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever." (D&C 65:2, 6.)

Remember, brethren, the Lord has spoken. There is a spirit hovering over this group and reaching out to the various groups who are listening in, and it is a yearning spirit. It is the Spirit of the Holy Ghost, calling upon all men who have been baptized into the Church and have received some order of priesthood to stand up and be counted, for the time will come when those who are not for him will be found to be against him. I urge all of us to set our houses in order, to set our lives in order, to be prepared for that which lies ahead; and God will bless and sustain us in our efforts.

O Father, bless these young men, and these older ones. Let thy Spirit guide them. May it hover over them, shield and protect them against the wiles of the adversary. We realize, O Father, that they are fighting not against flesh and blood alone. They are fighting against enemies in high places. They are fighting against empires. They are fighting against organized sin, organized rebellion. They are fighting against riots and all manner of disobedience and lawlessness.

O Father, help these young men who are listening tonight, when they go home to get on their knees and commit themselves to thee; and then they may know, and I promise them in thy name that they will know, that with thy help they need not fear the future.

God bless us all to this end, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

It is reported that there are 9,478 priesthood holders gathered at the George Albert Smith Fieldhouse in Provo.

Singing by the Men of the Choir, "Seek Thy God," and "I Need Thee Every Hour."

President Hugh B. Brown

I feel when they sing like that that they are really worshipping the Lord. There may not be another opportunity during this conference for us to express to Brother Condie and Brother Schreiner and the other organists and to Brother Richard L. Evans just how we feel with regard to the tremendous work that is being done by the Tabernacle Choir in their weekly broadcasts which are becoming world-wide.

These men are devoting themselves

and what they have and are, and we want them to know that we appreciate it and pray God's blessings upon them.

I did want to say to you brethren also that Brother Lee has been doing what he has been doing under the direct supervision of the Presidency of the Church, and that his presentation here tonight was under that direction. He is the best informed man in the Church on the subject he was discussing, and has made a tremendous contribution, and is making still greater work possible in the future. We want him to know that he is appreciated, and his committee. And again, I pray God's blessing upon them and upon the great work which they have launched under the direction of President McKay.

Elder Roland Earl Gagon, President of the Torrance Stake, offered the closing prayer.

Conference adjourned until Sunday morning, October 1, at 10:00 o'clock.

THIRD DAY

MORNING MEETING

SIXTH SESSION

Sunday morning, October 1st.

Conference reconvened at 10:00 a.m., following the conclusion of the Salt Lake Tabernacle Choir and Organ Broadcast, which was presented at 9:30 a.m. and concluded at 9:55. A complete report of this broadcast may be found on pages 155-157 of this report.

The Salt Lake Tabernacle Choir furnished the choral music for this session, and sang as a prelude selection, "Praise To The Lord."

President N. Eldon Tanner, Second Counselor in the First Presidency, conducted this session and made the following preliminary statement:

President N. Eldon Tanner

President McKay is not with us this morning, physically, but spiritually, and is presiding at all sessions as he has been presiding, and has asked me today to conduct this session and to extend his heartfelt greetings to all of you.

It is a great pleasure to welcome all present this morning in this historic tabernacle in Salt Lake City, Utah, the Centennial of which we are celebrating this month. The Tabernacle was first used for General Conference in October of 1867, and has since become acknowledged as one of the great auditoriums of the world—renowned for its acoustics, looked to as a center of spiritual guidance, used and appreciated as a place for cultural and civic events, where eminent artists, statesmen and others have appeared, and have acclaimed its pleasing characteristics, worldwide—a place built by our Pioneer forefathers in their poverty. We thank God for the faith of our forefathers.

We welcome also special guests here today, senators and congressmen of the United States, and state officials, educational and civic leaders—together with the vast television and radio audience, in this, the sixth session of the 137th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing: "Send Forth Thy Spirit," following which Elder Irven Glade Derrick, president of the San Francisco Stake, will offer the invocation.

Selection by the Choir, "Send Forth Thy Spirit."

Elder Irven Glade Derrick, President of the San Francisco Stake, offered the opening prayer.

President N. Eldon Tanner

The Tabernacle Choir will sing: "O Lord Most Holy," after which President Hugh B. Brown of the First Presidency, will speak to us.

Singing by the Choir, "O Lord, Most Holy."

President Hugh B. Brown

Of the First Presidency

My brothers and sisters who are members of The Church of Jesus Christ of Latter-day Saints, and my brothers and sisters who are members of other churches, or of none; all who may be listening to the proceedings of this conference, I salute and welcome as my brothers and sisters because I believe in the universal Fatherhood of God and the consequent universal brotherhood of man.

The Gospel of Jesus Christ is restored

I should like to support and bear witness to the claim that the gospel of Jesus Christ as it was taught by him and his apostles in the meridian of time was restored in the state of New York in 1830 by Jesus the Christ, and was organized under his direction through the Prophet Joseph Smith. I should like to give some reasons for this faith and attempt to justify my allegiance to the Church. Perhaps I can do this best by referring again to an interview I had in London, England, in 1939, just before the outbreak of World War II.

I had met a very prominent English gentleman, a member of the House of Commons and formerly one of the justices of the supreme court of Britain. In a series of conversations on various subjects, "vexations of the soul," he called them, we talked about business and law; about politics, international relations, and war; and we frequently discussed religion.

He called me on the phone one day and asked if I would meet him at his office and explain some phases of my faith. He said, "There is going to be a war, and you will have to return to America, and we may not meet again." His statement regarding the imminence of war and the possibility that we would not meet again proved to be prophetic.

When I went to his office, he said he had been intrigued by some things I had told about my church. He asked me if I would prepare a brief on Mormonism and discuss it with him as I would discuss a legal problem. He said, "You have told me that you believe that Joseph Smith was a prophet and that you believe that God the Father and Jesus of Nazareth appeared to him in vision.

A "brief" for the restoration

"I cannot understand," he said, "how a barrister and solicitor from Canada, a man trained in logic and evidence and unemotional cold fact, could accept such absurd statements. What you tell me about Joseph Smith seems fantastic, but I wish you would take three days at least to prepare a brief and permit me to examine it and question you on it."

I suggested that, as I had been working on such a brief for more than 50 years, we proceed at once to have an examination for discovery, which is briefly a meeting of the opposing sides in a lawsuit where the plaintiff and defendant, with their attorneys, meet to examine each other's claims and see whether they can find some area of agreement and thus save the time of the court later on.

I said perhaps we could find some common ground from which we could discuss my "fantastic ideas." He agreed, and we proceeded with our "examination for discovery."

Because of time limitations, I can only give a condensed or abbreviated synopsis of the three-hour conversation that followed. I began by asking, "May I proceed, sir, on the assumption that you are a Christian?"

"I am."

"I assume that you believe in the Bible—the Old and New Testaments?"

"I do!"

"Do you believe in prayer?"

"I do!"

"You say that my belief that God spoke to a man in this age is fantastic and absurd?"

"To me it is."

"Do you believe that God ever did speak to anyone?"

"Certainly, all through the Bible we have evidence of that."

"Did he speak to Adam?"

"Yes."

"To Enoch, Noah, Abraham, Moses, Jacob, and to others of the prophets?"

"I believe he spoke to each of them."

"Do you believe that contact between God and man ceased when Jesus appeared on the earth?"

"Certainly not. Such communication reached its climax, its apex at that time."

"Do you believe that Jesus of Nazareth was the Son of God?"

"He was."

"Do you believe, sir, that after the resurrection of Christ, God ever spoke to any man?"

He thought for a moment and then said, "I remember one Saul of Tarsus who was going down to Damascus to persecute the saints and who had a vision, was stricken blind, in fact, and heard a voice."

"Whose voice did he hear?"

"Well," he said, "the voice said 'I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.'"

"Do you believe that actually took place?"

"I do."

"Then, my Lord"—that is the way we address judges in the British commonwealth—"my Lord, I am submitting to you in all seriousness that it was standard procedure in Bible times for God to talk to men."

"I think I will admit that, but it stopped shortly after the first century of the Christian era."

"Why do you think it stopped?"

"I can't say."

"You think that God hasn't spoken since then?"

"Not to my knowledge."

"May I suggest some possible reasons why he has not spoken. Perhaps it is because he cannot. He has lost the power."

He said, "Of course that would be blasphemous."

"Well, then, if you don't accept that, perhaps he doesn't speak to men because he doesn't love us anymore. He is no longer interested in the affairs of men."

"No," he said, "God loves all men, and he is no respecter of persons."

"Well, then, if you don't accept that he loves us, then the only other possible answer as I see it is that we don't need him. We have made such rapid strides in education and science that we don't need God any more."

Great need for the voice of God

And then he said, and his voice trembled as he thought of impending war, "Mr. Brown, there never was a time in the history of the world when the voice of God was needed as it is needed now. Perhaps you can tell me why he doesn't speak."

My answer was, "He does speak, he has spoken; but men need faith to hear him."

Then we proceeded to examine what I may call a "profile of a prophet."

Characteristics of a prophet

We agreed that any man who claims to be a prophet should have at least the following characteristics:

1. He will boldly but humbly declare, "God has spoken to me."
2. His message will be dignified, intelligent, earnest, and honest, but he will not necessarily be a learned person.
3. There will be no spiritualistic claims of communion with the dead, no clairvoyance or legerdemain.
4. Generally he will be a young man such as Samuel; a man having good parentage and associates.
5. His message must be reasonable and scriptural.
6. He will be fearless and positive, unmindful of current opinion and the creeds of the day.
7. He will make no concessions to public opinion or the effect upon himself or his reputation or personal fortune.
8. His message must be current, unusual, but historically consistent.
9. He will simply but earnestly tell

what he has seen and heard.

10. His message, not himself, will be important to him.

11. He will boldly declare, "Thus saith the Lord!"

12. He will predict future events in the name of the Lord, events that he could not control, events that only God could bring to pass.

13. His message will be important not only for his generation but for all time, such as the messages of Daniel, Ezekiel, and Jeremiah.

14. He will have courage, fortitude, and faith enough to endure persecution and, if necessary, to give his life for his testimony, and be willing to seal his testimony with his blood as did Peter and Paul.

15. He will denounce wickedness fearlessly and be rejected and ridiculed therefor.

16. He will do superhuman things, things that only a man inspired of God could do.

17. The consequence of his teachings will be convincing evidence of his prophetic calling: "By their fruits ye shall know them."

18. His word and message will live after him.

19. All of his teachings will be scriptural. In fact, his words, writings, and message will become scripture. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.)

Evidence that Joseph Smith is a prophet

I believe Joseph Smith was a prophet of God because he gave to this world some of the greatest revelations of all time. I believe that he was a prophet of God because he foretold many things that have come to pass, things that only God could bring to pass.

John, the beloved disciple of Jesus, declared, ". . . the testimony of Jesus is the spirit of prophecy." (Rev. 19:10.) If Joseph Smith had the testimony of Jesus, he had the spirit of prophecy, and if he had the spirit of prophecy, he was a prophet. I submitted to my friend, that as much as any man who ever lived, the Prophet Joseph had a testimony of Jesus, for, like the apostles of old, he saw him and heard him speak, and like them he gave his life for that testimony. I know of no one who has given more convincing evidence of the divine calling of Jesus Christ than did Joseph Smith.

The Book of Mormon

I believe Joseph Smith was a prophet because he did many superhuman things. One was translating the Book of Mormon, which is a history of the ancient inhabitants of America. Some people will not agree, but I submit that Joseph Smith in translating the Book of Mormon did a superhuman work. I ask anyone to undertake to write the story of the ancient inhabitants of America, to write as he did without any source material. He must include in the story 54 chapters dealing with wars, 21 historical chapters, 55 chapters on visions and prophecies (and remember, when the writer begins to write on visions and prophecies, he must have the record agree meticulously with the Bible). He must write 71 chapters on doctrine and exhortation, and here too, he must check every statement with the scriptures or he will be proved to be a fraud. He must write 21 chapters on the ministry of Christ, and everything the writer claims Jesus said and did and every testimony he writes in the book about him must agree absolutely with the New Testament.

I ask, would anyone like to undertake such a task? I point out, too, that he must employ figures of speech, similes, metaphors, narration, exposition, description, oratory, epic, lyric, logic, and parables. I ask the writer to remember that the man who translated the Book of Mormon was a young man who had very little schooling, and yet he dictated that book in just a little over two months and made very few, if any, corrections. For over one hundred years, some of the best students and scholars of the world have been trying to prove from the Bible that the Book of Mormon is a fraud, but not one of them has been able to

prove that anything in it was contrary to the scriptures, the Bible, the word of God.

The purpose of the Book of Mormon

The Book of Mormon not only declares on the title page that its purpose is to convince Jew and Gentile that Jesus is the Christ, the Eternal God, but this truth is also the burden of its message.

In Third Nephi it is recorded that multitudes of people testified, "We saw him, we felt of his hands and his side, we know he is the Christ. . . ." (See 3 Ne. 11:14-15.)

The organization of the Church

Joseph Smith undertook and accomplished other superhuman tasks. Among them I list the following: He organized the Church. (I call attention to the fact that no constitution effected by human ingenuity has survived one hundred years without modification or amendment, even the Constitution of the United States. The basic law or constitution of the Church has never been altered.) He undertook to carry the gospel message to all nations, which is a superhuman task and is still progressing with accelerated speed. He undertook, by divine command, to gather thousands of people to Zion. He instituted vicarious work for the dead and built temples for that purpose. He promised that certain signs should follow the believers. There are tens of thousands of witnesses who certify that this promise has been fulfilled.

Joseph Smith, a witness for Christ

I said to my friend, "My Lord, I cannot understand your saying to me that my claims are fantastic. Nor can I understand why Christians who claim to believe in Christ would persecute and put to death a man whose whole purpose was to prove the truth of the things they themselves were teaching, namely, that Jesus is the Christ. I could understand their persecuting Joseph if he had said, 'I am Christ,' or if he had said, 'There is no Christ,' or if he had said someone else is Christ; then Christians believing in Christ would be justified in opposing him.

"But what he said was, 'Him whom ye claim to believe in, declare I unto you.' Paraphrasing what Paul said in Athens, 'Whom therefore ye ignorantly worship, him declare I unto you.' (Acts 17:23.) Joseph said to the Christians of his day, 'You claim to believe in Jesus Christ. I testify that I saw him and I talked with him. He is the Son of God, the Redeemer of the world. Why persecute me for that?'

"When Joseph came out of the woods where he had this vision, he had learned at least four fundamental truths, and he announced them to the world: first, that the Father and the Son are separate and distinct individuals; second, that the canon of scripture is not complete; third, that man was actually created in the image of God; and fourth, that the channel of communication between earth and heaven is open, and revelation is continuous."

"Greatest message since the time of Christ"

The judge sat and listened intently. He asked some very pointed and searching questions, and at the end of the interview he said, "Mr. Brown, I wonder if your people appreciate the import of your message. Do you?" He said, "If what you have told me is true, it is the greatest message that has come to earth since the angels announced the birth of Christ."

This was a learned judge speaking, a great statesman, an intelligent man. He threw out the challenge, "Do you appreciate the import of what you say?" He added: "I wish it were true. I hope it may be true. God knows it ought to be true. I would to God," he said, his voice trembling, "that some man would appear on the earth and authoritatively say, 'Thus saith the Lord.' "

As I intimated, we did not meet again. I have mentioned very briefly some of the reasons why I believe that Joseph Smith was a prophet of God.

But undergirding and overarching all that, I say from the very center of my heart that by the revelations of the Holy Ghost I know, and you may know, that Joseph Smith was a prophet of God. While the evidences I have mentioned and many others that could be cited may have the effect of giving one an intellectual conviction, only by the whisperings of the Holy Spirit can one come to know the things of God. By those whisperings I say I know that Joseph Smith is a prophet of God. I thank God for that knowledge. I pray that you may in humility ask him whether it be true, and I promise you that he will respond and that you will know from the warmth in your heart that what I have said this morning is God's eternal truth, to which I humbly bear witness in the name of Jesus Christ. Amen.

President N. Eldon Tanner

The Tabernacle Choir will sing, "O Divine Redeemer."

"O Divine Redeemer," was sung by the Choir.

President N. Eldon Tanner

Many stations have just tuned in on this conference, and we wish to extend to them and our new listening audience a hearty welcome.

President Joseph Fielding Smith, a counselor in the First Presidency and president of the Quorum of the Twelve, will now address us.

President Joseph Fielding Smith

President of the Council of the Twelve Apostles and Counselor in the First Presidency

My dear brethren and sisters, I made a few notes and thought I would present them here on this occasion, but I have changed my mind after what we have heard, and I hope the Lord will help me.

The singing of the choir has called my attention to the fact that there is a divine Redeemer, the Lord Jesus Christ. When Adam was placed in the Garden of Eden, he was in the presence of God our Eternal Father. He talked with the Father and the Father with him. But something happened, and it had to happen: Adam partook of certain fruit. My Bible, the King James version, says in the margin, speaking of Adam's fall, "Man's shameful fall." Well, it wasn't a shameful fall at all.

Adam came to bring mortality

Adam came here to bring mortality upon the earth, and that resulted in the shutting out from the presence of the Eternal Father of both Adam and Eve and their posterity. The Son of God comes upon the scene from that time henceforth as our Redeemer, as we have just heard in the song this choir has sung. It is the Savior who stands between mankind and our Heavenly Father. We don't pray to God, except through the Son. The Son is the mediator between mankind and the Eternal Father. You seldom hear a prayer that isn't offered to our Heavenly Father in the name of his beloved Son, and that's right. Christ came into this world to represent his Father. He came into this world to teach mankind who his Father is, why we should worship him, how we should worship him. He performed the greatest work that was ever performed in this mortal world by the shedding of his blood, which paid a debt that mankind owes to the Eternal Father, and which debt we inherited after the fall of Adam.

Adam did only what he had to do. He partook of that fruit for one good reason, and that was to open the door to bring you and me and everyone else into this world, for Adam and Eve could have remained in the Garden of Eden; they could have been there to this day, if Eve hadn't done something.

Gratitude to Mother Eve

One of these days, if I ever get to where I can speak to Mother Eve, I want to thank her for tempting Adam to partake of the fruit. He accepted the temptation, with the result that children came into this world. And when I kneel in prayer, I feel to thank Mother Eve, for if she hadn't had that influence over Adam, and if Adam had done according to the commandment first given to him, they would still be in the Garden of Eden and we would not be here at all. We wouldn't have come into this world. So the commentators made a great mistake when they put in the Bible at the top of page 3, as I think it is (it may not be the same page in every Bible), the statement "Man's shameful fall."

The Lord expected Adam to open the door to mortality

Well, that was what the Lord expected Adam to do, because that opened the door to mortality; and we came here into this mortal world to receive a training in mortality that we could not get anywhere else, or in any other way. We came here into this world to partake of all the vicissitudes, to receive the lessons that we receive in mortality from or in a mortal world. And so we become subject to pain, to sickness. We are blessed for keeping the commandments of the Lord with all that he has given us, which, if we will follow and be true and faithful, will bring us back again into the presence of God our Eternal Father, as sons and daughters of God, entitled to the fullness of celestial glory.

Mortality a condition precedent to celestial glory

That great blessing of celestial glory could never have come to us without a period of time in mortality, and so we came here in this mortal world. We are in school, the mortal school, to gain the experiences, the training, the joys, and the sufferings that we partake of, that we might be educated in all these things and be prepared, if we are faithful and true to the commandments of the Lord, to become sons and daughters of God, joint heirs with Jesus Christ; and in his presence to go on to a fullness and a continuation of the seeds forever, and perhaps through our faithfulness to have the opportunity of building worlds and peopling them.

Thank the Lord for Adam!

Brethren and sisters, let's thank the Lord, when we pray, for Adam. If it hadn't been for Adam, I wouldn't be here; you wouldn't be here; we would be waiting in the heavens as spirits pleading for somebody to do what the scriptures say—a "shameful thing," which it wasn't—or to pass through a certain condition that brought upon us mortality.

We are in the mortal life to get an experience, a training, that we couldn't get any other way. And in order to become gods, it is necessary for us to know something about pain, about sickness, and about the other things that we partake of in this school of mortality.

—and Mortality

So don't let us, brethren and sisters, complain about Adam and wish he hadn't done something that he did. I want to thank him. I am glad to have the privilege of being here and going through mortality, and if I will be true and faithful to the covenants and obligations that are upon me as a member of the Church and in the kingdom of God, I may have the privilege of coming back into the presence of the Eternal Father; and that will come to you as it will to me, sons and daughters of God, entitled to the fullness of celestial glory. In the name of Jesus Christ. Amen.

The Choir and congregation sang the hymn, "How Firm A Foundation." This was followed by a brief organ interlude.

President N. Eldon Tanner

The Choir and congregation will now join in singing: "How Firm A Foundation," following which we shall have a brief organ interlude.

A selection was rendered by the women members of the Choir, "Bring Your Tired and Your Poor."

President N. Eldon Tanner

For the benefit of the television and radio audience who have just tuned in, we announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in the sixth session of the 137th Semi-Annual Conference of the Church.

We shall now hear from Elder Paul H. Dunn of the First Council of Seventy, and he will be followed by Elder Boyd K. Packer, Assistant to the Twelve, and president of the New England Mission.

Elder Paul H. Dunn

Of the First Council of the Seventy

President McKay, my beloved brothers and sisters, both seen and unseen: I too am very grateful this morning for the many blessings that are mine. I have thrilled with this delightful conference and the divine messages that have been delivered. Now I too seek an interest in your prayers and your faith, that I might relate some of the things that are in my heart at this hour.

Stopped by a speck

This summer I made a trip through Arizona and California. While driving with my family across the desert and enjoying every minute of the trip, even though it was quite warm, I suddenly became conscious of the fact that my car had lost all of its power. For a few moments it coasted, and then at a very slight rise in the road it stopped dead still. I looked at the gas gauge and discovered that I had plenty of fuel; the radiator temperature was normal; the oil level was all right; and the fan belt was still in place. So I knew that the trouble was not in an over-heated engine. And knowing my mechanical aptitude, I knew I was in for a short hike. A friendly traveler took me to a phone a couple of miles up the grade; I called a mechanic and then had to walk back two miles to the car. The mechanic arrived and almost immediately sensed the difficulty; he stuck the end of a very tiny pin through a hole in one of the parts in the engine, and the car was ready to go again. A tiny speck of dirt, so small that it could hardly be seen by the naked eye, yet sufficient to stop the progress of five people for two hours, cause one of us to walk two miles, and change the plans of the entire party for that night and for the rest of the trip.

Stopped by a false idea

I've been thinking, since that experience, that it's not only cars and carefree travelers, but also the work of whole institutions and the plans of communities and nations that are sometimes held up by tiny specks of dirt—for our purposes, false philosophies or untruths that thoughtless and sometimes scheming people place in our way. For some reason or another there are those who seem to feel that the highest mission they have is to undermine and weaken the faith and belief of our youth in the reality of God, of Christ, and of his mission. These are they whom I would call modern anti-Christs. They are found in many walks of life. Some are religionists; some are teachers; others are influential community leaders. Their cry is like the cry of old.

Many years ago on this continent one of the great prophets of the Book of

Mormon, Alma, called our attention to such an anti-Christ in the form of a teacher, a philosopher, a lecturer, a man by the name of Korihor. Let me just give a brief quote from that great Book of Mormon section, which sounds almost modern: "O ye that are bound down under a foolish and a vain hope, why do ye yoke yourselves with such foolish things? Why do ye look for a Christ? For no man can know of anything which is to come.

"Behold, these things which ye call prophecies, which ye say are handed down by holy prophets, behold, they are foolish traditions of your fathers.

"How do ye know of their surety? Behold, ye cannot know of things which ye do not see; therefore ye cannot know that there shall be a Christ." (Al. 30:13-15.)

No age in history has been exempt from such teaching or thinking.

Faith frustrated by fear and fraud

Gilbert Murray, in his famous description of the mood of the Roman world in the first century of our era, used the phrase, "the failure of nerve." This failure of nerve exhibited among other things "a rise of asceticism, of mysticism, in a sense, of pessimism; a loss of self-confidence, of hope in this life and faith in normal human effort; and a despair of patient inquiry. . . ." (*Five Stages of Greek Religion,* p. 119.)

A cursory survey of the cultural trends of our times reveals many signs of a modern failure of nerve in western civilization and of the anti-Christs among us. Our day is also characterized in many quarters by pessimism, a loss of self-confidence and hope in this life, a disregard for traditional values, and a large-scale skepticism of a belief in God and in his Son Jesus Christ and his divine mission. Perhaps it is more accurate to say that men today are losing faith in themselves because they have lost faith in God. Having lost faith in both God and themselves, many of our contemporaries have no place to turn. Much of the literature of today describes this situation. Such titles as *The Decline of Western Culture, The Predicament of Man, The Annihilation of Man,* "The Twisted Age," "The Troubled Campus," and, if you or any sincere thinking person can imagine, a most recent edition, *A Cat Called Jesus,* suggest something of the posture of present-day western man.

Perhaps the most familiar example of the temperament of our times comes from our university and college campuses. Nearly every newspaper or magazine one reads today has an article or report about the ferment within a sizable segment of our college students. The general reaction is to blame the colleges; and while the philosophies that are causing this ferment are often found at their greatest height in the university environment, and while some of the great teachers must take part of the blame, the one thing we sometimes fail to realize is that if the proper direction were being given by the homes, communities, and, in general, the society that produces these young people, students would not be as susceptible to these false teachings.

As Milton Barron has accurately stated, the problem isn't one of juvenile delinquency, but of the juvenile in a delinquent society.

Youth rebellion

Children who have grown up in a society of broken marriages and homes, of slums, of false and misleading advertising, of war, and of a general disregard for spiritual values are now rebelling as young adults. The sad and most distinguishing features of their resistance are their disillusionment with their own rebellion and the absence of any redeeming ideals. Theirs is a rebellion, not without a cause, but without a purpose.

It is not an unusual thing for young people to rebel. Every new generation has its rebels. But a rebellion of sad young people with little confidence in their own rebellion is something quite unique. One needs only to have a brief exposure to a university environment to witness the demonstrations of rejection against proven values. Beards, long hair, grubby clothes, sit-ins, and

the lack of restraint in matters of alcohol, chastity, and drugs are merely the symptoms of the problem that is, at its deepest level, a spiritual problem.

It seems to me that the pessimism and frustration of our time, particularly among our students, are not due to any lack of commitment, but rather to the absence of a faith in anything worthy of one's commitment. And this in turn is due to the lack of faith in God, which alone gives any ultimate meaning, value, or lasting purpose to man's existence or actions.

It is when this lack of purpose is found that the anti-Christ makes his appeal. Here is a typical statement: "I'm less and less inclined to believe that religion is a necessary thing." This is a quote from a minister of one of our prominent faiths, made to a large college audience in which I was recently in attendance. Within the last few months this statement came from a college professor and appeared in a widely circulated campus newspaper: "Nobody believes in God. God is dead. The God of the long beard and the arm six cubits long has been dead for a long time. He's stinking up the whole western world in refusing to get buried."

Compounded by confusion

Is it any wonder that many young people are confused? Thirteen years' experience in working directly on university and college campuses has proven to me that these statements are not isolated but are quite common in the experience of college youth. However, students for the most part don't learn their atheism and doctrines of uncertainty from the philosophies they study in school. These philosophies only make articulate a latent and unexpressed way of life that they have learned all too well in the home and from the society that nurtured them.

One professor, in describing the condition of some of his students, said, "Lacking an embracing cause and a fervent ideology, the students' search for a durable purpose is likely to become aggressive, extremist, at times despairing. It can easily turn into preoccupation with subjective feelings and plain egoism. Paradoxical as it sounds, the real problem of our college youth is to discover some authority, both private and public that will make possible authentic individuality." (J. Glenn Gray, *Harpers*, May 1965, p. 54.)

The professor further states, "But before we succeed in building the great society, we shall need to resolve the doubt and bafflement about its validity and worth in the minds of those now in college who should serve as its leaders. Many of the harrassed young men and women I teach, at any rate, have not decided what sense, if any, their existence has." (*Ibid.*, p. 59.)

Confused youth needs identity with divine power

What alienated youth of today need most is a self-definition, a feeling of identity, and a sense of belonging—indeed, a sense of belonging to a universe which, at its core, is not hostile or indifferent to man's highest values, hopes, and longings. What youth need today is a faith and a confidence that the things that matter most are not at the mercy of the things that matter least; that man is not simply an "accidental arrangement of atoms," but a child of the living God who gives meaning and purpose to existence, not only in ultimate terms but also in terms of the problems of the here and now.

The principles of the restored gospel are the surest, safest guide to mortal man. Christ is the light to humanity. In that light man sees his way clearly; when it is rejected, the soul of man stumbles in darkness. No person, no group, no nation can achieve true success without following him who said, ". . . I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

Human life is full of purpose and meaning

As members of The Church of Jesus Christ of Latter-day Saints, we bear witness to the troubled youth of today

that God is real and that he lives, that he has concern for you and for me and for the world, that the world is a moral order, and that man's life is purposeful and meaningful.

We reject the inherent pessimism of humanism and fundamentalism alike; we reject the negativism of existentialism as the logical extension of a thorough-going atheism. We proclaim that "man is that he might have joy"; we therefore look upon the despair and melancholia of our day as abnormal and unnatural.

We believe that the only real cure for this spiritual sickness, which I have described as a "failure of nerve," is to be found in a faith that looks upon God and man as real partners in the task of creating a better world. And we believe that man's contributions to that partnership make a real difference to the final outcome.

Alliance with Jesus Christ

We believe that the peace and happiness of mankind lie in the acceptance of Jesus Christ as Redeemer and Savior, and that there is "none other name under heaven given among men, whereby we [may] be saved." (Acts 4:12.)

We believe that to declare this faith is our greatest responsibility, and for the moment it is man's greatest need. And we bear added testimony, my brothers and sisters, wherever you are, that in the life, death, and resurrection of Jesus Christ, God our Father, in whom our faith resides, was revealed to the world. We believe that it is only with this kind of meaning that man can give himself wholeheartedly and courageously to the solution of our current problems. "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!" (D&C 76:22.) And I know this from the inner whisperings of the Spirit from on high, and I bear this testimony humbly and gratefully in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder Paul H. Dunn of the First Council of Seventy.

Elder Boyd K. Packer, Assistant to the Twelve and president of the New England Mission, will now address us. Elder Packer.

Elder Boyd K. Packer

Assistant to the Council of the Twelve

I ask, my brethren and sisters, for an interest in your faith and prayers as I continue a theme introduced by President Joseph Fielding Smith in his remarks.

A number of years ago I went with a brother to tow in a wrecked car. It was a single car accident, and the car was demolished; the driver, though unhurt, had been taken to the hospital for treatment of shock and for examination.

The havoc of profanity

The next morning he came asking for his car, anxious to be on his way. When he was shown the wreckage, his pent-up emotions and disappointment, sharpened perhaps by his misfortune, exploded in a long stream of profanity. So obscene and biting were his words that they exposed years of practice with profanity. His words were heard by other customers, among them women, and must have touched their ears like acid.

One of my brothers crawled from beneath the car, where he had been working with a large wrench. He too was upset, and with threatening gestures of the wrench (mechanics will know that a 16-inch crescent wrench is a formidable weapon), he ordered the man off the premises. "We don't have to listen to that kind of language here," he said. And the customer left, cursing more obscenely than before.

Much later in the day he reappeared,

subdued, penitent, and avoiding everyone else; he found my brother.

"I have been in the hotel room all day," he said, "lying on the bed tormented. I can't tell you how utterly ashamed I am for what happened this morning. My conduct was inexcusable. I have been trying to think of some justification, and I can think of only one thing. In all my life, never, not once, have I been told that my language was not acceptable. I have always talked that way. You were the first one who ever told me that my language was out of order."

Isn't it interesting that a man could grow to maturity, the victim of such a vile habit, and never meet a protest? How tolerant we have become, and how quickly we are moving. A generation ago writers of newspapers, editors of magazines, and particularly the producers of motion pictures, carefully censored profane and obscene words.

All that has now changed. It began with the novel. Writers, insisting that they must portray life as it is, began to put into the mouths of their characters filthy, irreverent expressions. These words on the pages of books came before the eyes of all ages and imprinted themselves on the minds of our youth.

Carefully (we are always led carefully), profanity has inched and nudged and pushed its way relentlessly into the motion picture and the magazine, and now even newspapers print verbatim comments, the likes of which would have been considered intolerable a generation ago.

"Why not show life as it is?" they ask. They even say it is hypocritical to do otherwise. "If it is real," they say, "why hide it? You can't censor that which is real!"

Why hide it? Why protest against it? Many things that are *real* are not *right*. Disease germs are real, but must we therefore spread them? A pestilent infection may be real, but ought we to expose ourselves to it? Those who argue that so-called "real life" is license must remember that where there's an *is*, there's an *ought*. Frequently, what is and what ought to be are far apart. When *is* and *ought* come together, an ideal is formed. The reality of profanity does not argue for the toleration of it.

Like the man in the shop, many of us may never have been told how serious an offense profanity can be. Ere we know it we are victims of a vile habit—and the servant to our tongue. The scriptures declare:

Controls for discipline

"Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

"Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

"Even so the tongue is a little member, and boasteth great things. . . .

"For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

"But the tongue can no man tame; it is an unruly evil, full of deadly poison.

"Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." (Jas. 3:3-5, 7-10.)

Habit patterns for discipline

There is something on this subject I would tell young people who are forming the habit patterns of their lives. Take, for example, the young athlete and his coach. I single out the coach, for to him, as to few others, a boy will yield his character to be molded.

Young athlete, it is a great thing to aspire for a place on the team. A young man like you is willing to give anything to belong. Your coach becomes an ideal to you; you want his approval and to be like him. But remember, if that coach is in the habit of swearing, if he directs the team with profane words or corrects and disciplines the athletes with obscenities, that is a weakness in him, not a strength. That is nothing to be admired nor to be

copied. It is a flaw in his character. While it may not seem a big one, through that flaw can seep contamination sufficient to weaken and destroy the finest of characters, as a disease germ can lay low the well-framed, athletically strong, physical body.

Coach, there are men in the making on the practice field. Haven't you learned that when a boy wants so much to succeed, if he hasn't pleased you, that silence is more powerful than profanity?

While this counsel may apply to other professions, I single you out, coach, because of your unparalleled power of example (and perhaps because the lesson is needed).

Better than profanity

There is no need for any of us to use profanity. Realize that you are more powerful in expression without it. I give you two examples:

Sir Winston Churchill, in his post-war account of the struggle with Nazism, introduced the most revolting character in recent centuries without a profane adjective. I quote:

"Thereafter mighty forces were adrift; the void was open, and into that void, after a pause there strode a maniac of ferocious genius, the repository and expression of the most virulent hatreds that have ever corroded the human breast—Corporal Hitler." (*Sir Winston Churchill*, by Robert Lewis Taylor.)

Nobody needs to profane!

You may argue that we are not all Winston Churchills. Therefore, this next example is within the reach of most everyone.

On one occasion, two of our children were at odds. A four-year-old boy, irritated beyond restraint by an older brother but with no vocabulary of profanity to fall back upon, forced out his lower lip and satisfied the moment with two words: "You ugly!"

Nobody needs to swear!

Because of little protest, like the man in the shop, any of us may have fallen victim to the habit of profanity. If this has been your misfortune, I know a way that you can break the habit quickly. This is what I suggest you do: Make an agreement with someone not in your family but someone who works closest with you. Offer to pay him $1.00 or $2.00, even $5.00, each time he hears you swear. For less than $50.00 you can break the habit. Smile if you will, but you will find it is a very practical and powerful device.

Control of emotions

Now, keeping in mind the statement of President Smith, there is a compelling reason beyond courtesy or propriety or culture for breaking such a habit. Profanity is more than just untidy language, for when we profane we relate to low and vulgar words, the most sacred of all names. I wince when I hear the name of the Lord so used, called upon in anger, in frustration, in hatred.

This is more than just a name we deal with. This relates to spiritual authority and power and lies at the very center of Christian doctrine.

The Lord said: "Therefore, whatsoever ye shall do, ye shall do it in my name. . . ." (3 Ne. 27:7.)

In the Church that Jesus Christ established, all things are done in his name. Prayers are said, children are blessed, testimonies borne, sermons preached, ordinances performed, sacrament administered, the infirm anointed, graves dedicated.

What a mockery it then becomes when we use that sacred name profanely.

If you need some feeling for the seriousness of the offense, next time you hear such an expression or you are tempted to use one yourself, substitute the name of your mother, or your father, or your child, or your own name. Perhaps then the insulting and degrading implications will be borne into you, to have a name you revere so used. Perhaps then you will understand the third commandment.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." (Exo. 20:7.)

Reverence and worship in His name

However common irreverence and profanity become, they are none the

less wrong. We teach our children so. In The Church of Jesus Christ of Latter-day Saints we revere his name. We worship in his name; we love him.

He said: "Behold, verily, verily, I say unto you, ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat.

"Therefore ye must always pray unto the Father *in my name;*

"And whatsoever ye shall ask the Father *in my name,* which is right, believing that ye shall receive, behold it shall be given unto you.

"Pray in your families unto the Father, always *in my name,* that your wives and your children may be *blessed.*" (3 Ne. 18:19-21. Italics added.)

The authority to use his name has been restored. The disease of profanity, now in epidemic proportions, is spreading across the land, and so, in his name, we pray that a purity of heart might descend upon us, for out of the abundance of the heart the mouth speaketh.

I bear to you my solemn witness that I know that Jesus is the Christ, that he lives, that this is his Church, that there stands at the head of this Church a prophet of God, and I bear that witness in the name of Jesus Christ. Amen.

The Tabernacle Choir will now sing, "Deep River," after which Elder Thomas S. Monson of the Council of the Twelve will address us.

Singing by the Choir, "Deep River."

President N. Eldon Tanner

Elder Thomas S. Monson of the Council of the Twelve will be our concluding speaker.

Elder Monson.

Elder Thomas S. Monson

Of the Council of the Twelve Apostles

My brothers and sisters, the peace that we feel in this historic tabernacle this morning is in stark contrast to the situation that prevailed some many miles from here on the 5th day of June this past year. On that day, the quiet air of Sinai's desert was broken as jet aircraft streaked toward their targets, cannons sounded, tanks lumbered, men fought and died, women wept, children cried. The Holy Land, once the personal province of the Prince of Peace, again was shattered by war.

Sounds of conflict and war

This troubled land has witnessed much conflict; its peoples have suffered terrible trials and tribulations. No single battle is better remembered, however, than occurred in the Valley of Elah during the year 1063 B.C. Along the mountains on one side, the feared armies of the Philistines were marshalled to march directly to the heart of Judah and the Jordan Valley. On the other side of the valley, King Saul had drawn up his armies in opposition.

Historians tell us that the opposing forces were about evenly matched in number and in skill. However, the Philistines had managed to keep secret their valued knowledge of smelting and fashioning iron into formidable weapons of war. The sound of hammers pounding upon anvils and the sight of smoke rising skyward from many bellows as the smiths went about the task of sharpening weapons and fashioning new ones must have struck fear into the hearts of Saul's warriors; for even the most novice of soldiers could know the superiority of iron weapons to those of brass.

As often happened when armies faced each other, individual champions challenged others from the opposing forces to single combat. There was considerable precedent for this sort of fighting; and on more than one occasion, notably during the tenure of Samson as judge, battles had been decided by individual combat.

Single combat—Goliath vs. David

Now, however, the situation was reversed as far as Israel was concerned, and it was a Philistine who dared to challenge all others—a veritable giant of a man called Goliath of Gath. Old accounts tell us that Goliath was ten feet tall. He wore brass armor and a coat of mail. And the staff of his spear would stagger a strong man merely to lift, let alone hurl. His shield was the longest ever seen or heard of, his sword a fearsome blade.

This champion from the Philistine camp stood and cried unto the armies of Israel: "Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me." (1 Sam. 17:8.)

His challenge was that if he were overpowered by the Israelite warrior, then all the Philistines would become servants to the Israelites. On the other hand, if he were victorious, the Israelites would become their slaves. Goliath roared: "I defy the armies of Israel this day; give me a man, that we may fight together." (1 Sam. 17:10.)

And so, for 40 days came the challenge met only by fear and trembling. And all the men of Israel, when they saw the man Goliath, "fled from him and were sore afraid."

Faith of a shepherd boy

There was one, however, who did not quake with fear nor run in alarm. Rather, he stiffened the spine of Israel's soldiers by his piercing question of rebuke toward them: ". . . Is there not a cause? . . . Let no man's heart fail because of him; thy servant will go and fight with this Philistine." (1 Sam. 17:29, 32.) David, the shepherd boy, had spoken. But he did not speak just as a shepherd boy, for the hands of Samuel, God's prophet, had rested upon his head and anointed him, and the Spirit of the Lord had come upon him.

Saul said to David: "Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth." (1 Sam. 17:33.) But David persevered and, bedecked with the armor of Saul, prepared to meet the giant. Realizing his helplessness so garbed, David discarded the armor, took instead his staff in his hand, chose five smooth stones out of the brook and put them in a shepherd's bag; and with his sling in hand, he drew near to the Philistine.

All of us remember the shocked exclamation of Goliath: "Am I a dog, that thou comest to me with staves? . . . Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." (1 Sam. 17:43-44.)

Then David said: "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

"This day will the Lord deliver thee into mine hand . . . that all the earth may know that there is a God in Israel.

"And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands.

"And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

"And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine . . . that the stone sunk into his forehead; and he fell upon his face to the earth.

"So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him. . . ." (1 Sam. 17:45-50.)

The battle had thus been fought. The victory had been won. David emerged a national hero, his destiny before him.

Acclaimed hero

Some of us remember David as a shepherd boy divinely commissioned by the Lord through the prophet Samuel. Others of us know him as a mighty warrior, for doesn't the record show the chant of the adoring women following his many victorious battles,

"Saul has slain his thousands, and David his ten thousands"? (1 Sam. 18:7.) Or perhaps we look upon him as the inspired poet or as one of Israel's greatest kings. Still others recall that he violated the laws of God and took that which belonged to another—the beautiful Bathsheba. He even arranged the death of her husband, Uriah.

I, however, like to think of David as the righteous lad who had the courage and the faith to face insurmountable odds when all others hesitated, and to redeem the name of Israel by facing that giant in his life—Goliath of Gath.

A Goliath in your life?

Well might we look carefully into our own lives and judge our courage, our faith. Is there a Goliath in your life? Is there one in mine? Does he stand squarely between you and your desired happiness? Oh, your Goliath may not carry a sword or hurl a verbal challenge of insult that all may hear and force you to decision. He may not be ten feet tall, but he likely will appear equally as formidable, and his silent challenge may shame and embarrass.

One man's Goliath may be the stranglehold of a cigarette or perhaps an unquenchable thirst for alcohol. To another, his Goliath may be an unruly tongue or a selfish streak that causes him to spurn the poor and the downtrodden.

Envy, greed, fear, laziness, doubt, vice, pride, lust, selfishness, discouragement—all spell Goliath.

The giant you face will not diminish in size or in power or strength by your vain hoping, wishing, or waiting for him to do so. Rather, he increases in power as his hold upon you tightens.

The poet Alexander Pope truly describes this truth:

"Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

The battle for our immortal souls is no less important than the battle fought by David. The enemy is no less formidable, the help of Almighty God no farther away. What will our action be? Like David of old, "our cause is just." We have been placed upon earth not to fail or fall victim to temptation's snare, but rather to succeed. Our giant, our Goliath, must be conquered.

David went to the brook and carefully selected five smooth stones with which he might meet his enemy. He was deliberate in his selection, for there could be no turning back, no second chance—this battle was to be decisive.

Equipment essential to victory

Just as David went to the brook, well might we go to our source of supply—the Lord. What polished stones will you select to defeat the Goliath that is robbing you of your happiness by smothering your opportunities? May I offer suggestions:

The stone of *courage* will be essential to your victory. As we survey the challenge of life, that which is easy is rarely right. In fact, the course that we should properly follow at times appears impossible, impenetrable, hopeless.

Such did the way appear to Laman and Lemuel. When they looked upon their assignment to go unto the house of Laban and seek the records according to God's command, they murmured, saying it was a hard thing that was required of them. Thus, a lack of courage took from them their opportunity; and it was given to courageous Nephi, who responded, "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Ne. 3:7.) Yes, the stone of courage is needed.

Let us not overlook the stone of *effort*—mental effort and physical effort.

"The heights by great men reached and kept
Were not obtained by sudden flight,
But they, while their companions slept.

Were toiling upward through the night."

("Ladder of St. Augustine.")

Decisive action

The decision to overcome a fault or correct a weakness is an actual step in the process of doing so. "Thrust in thy sickle with thy might" was not spoken of missionary work alone.

Then there must be in our selection the stone of *humility*, for haven't we been told through divine revelation that when we are humble, the Lord, our God, will lead us by the hand and give us answer to our prayers?

And who would go forth to battle his Goliath without the stone of *prayer*, remembering that the recognition of a power higher than oneself is in no way debasing; rather it exalts.

Finally, let us choose the stone of *duty*. Duty is not merely doing the thing we ought to do, but doing it when we should, whether we like it or not.

Armed with this selection of five polished stones to be propelled by the mighty sling of faith, we need then but to take the staff of virtue to steady us; and we are ready to meet the giant Goliath, wherever, and whenever, and however we find him.

Marshal resources for battle

The stone of *courage* will melt the Goliath of fear; the stone of *effort* will bring down the Goliaths of indecision and procrastination. And the Goliaths of pride, of envy, of lack of self-respect will not stand before the power of the stones of *humility, prayer,* and *duty.*

Above all else, may we ever remember that we do not go forth alone to battle against the Goliaths of our lives. As David declared to Israel, so might we echo the knowledge, ". . . the battle is the Lord's, and he will give [Goliath] into our hands." (1 Sam. 17:47.)

No victory by default

The battle must be fought. Victory cannot come by default. So it is in the battles of life. Life will never spread itself in an unobstructed view before us. We must anticipate the approaching forks and turnings in the road.

However, we cannot hope to reach our desired journey's end if we think aimlessly about whether to go east or west. We must make our decisions purposefully. Our most significant opportunities will be found in times of greatest difficulty.

The vast, uncharted expanse of the Atlantic Ocean stood as a Goliath between Christopher Columbus and the new world. The hearts of his comrades became faint, their courage dimmed, hopelessness engulfed them; but Columbus prevailed with his watchword, "Westward, ever Westward, sail on, sail on."

Power of calm conscience

Carthage jail; an angry mob with painted faces; certain death faced the Prophet Joseph Smith. But from the wellsprings of his abundant faith he calmly met the Goliath of death. "I am going like a lamb to the slaughter, but I am as calm as a summer's morning. I have a conscience void of offense toward God, and toward all men."

Gethsemane, Golgotha, intense pain and suffering beyond the comprehension of mortal man stood between Jesus the Master and victory over the grave. Yet he lovingly assured us, ". . . be of good cheer; I have overcome the world." (John 16:33.) "I go to prepare a place for you, . . . that where I am, there ye may be also." (John 14:2, 3.)

And what is the significance of these accounts? Had there been no ocean, there would have been no Columbus. No jail, no Joseph. No mob, no martyr. No cross, no Christ!

Should there be a Goliath in our lives or a giant called by any other name, we need not "flee" or be "sore afraid" as we go up to battle against him. Rather we can find assurance and divine help in that inspired psalm of David: "The Lord is my shepherd; I shall not want. . . .

"Yea, though I walk through the valley of the shadow of death, I will fear

no evil: for thou art with me. . . ." (Ps. 23:1, 4.)

May this knowledge be ours, I pray, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Thomas S. Monson of the Council of the Twelve has just spoken to us.

We express our appreciation for the moving messages delivered by the General Authorities this morning, and to the Tabernacle Choir for their inspirational music.

We are most grateful for the warm response from the managers and operators of the many television and radio stations in offering their facilities as a public service to make the proceedings of this Conference available to millions throughout North America, South America, Africa, and many other areas of the world.

We shall conclude this sixth session of the conference with the Tabernacle Choir singing, "Glory," after which the benediction will be pronounced by Elder Wayne M. Beck, formerly president of the Brazilian Mission. This conference will then be adjourned until 2:00 this afternoon.

The Choir sang the anthem, "Glory," after which the benediction was pronounced by Elder Wayne M. Beck.

Conference adjourned until 2:00 p.m.

THIRD DAY

AFTERNOON MEETING

SEVENTH SESSION

The concluding session of the Conference convened Sunday afternoon, October 1, with President Hugh B. Brown, First Counselor in the First Presidency, conducting the service.

The Salt Lake Tabernacle Choir furnished the music for this session, with Richard P. Condie and Jay E. Welch conducting. Robert Cundick was at the organ.

President Hugh B. Brown

President McKay on the advice of his physicians will hear the proceedings of this conference on television. He will have a message for us at the close of the session, which will be read by his son Robert. He has asked me to conduct this session.

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the closing session of our great conference.

Saturday evening an inspirational priesthood meeting was held where it is estimated one hundred thousand holders of the priesthood participated in various parts of the United States and elsewhere.

This afternoon we extend a cordial welcome to all present,—special guests, educational leaders, stake presidencies from near and far, temple presidencies, bishoprics, members of the general auxiliary boards, and members of the Church and many friends who are listening by radio and television. To all, we bid you welcome.

The music for this session will be rendered by the famous Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting, and Robert Cundick at the organ.

We shall begin this service by the Choir singing: "Now Let All the Heavens Adore Thee." Brother Welch will conduct this, after which the invocation will be offered by Elder John Collings, President of the Whittier Stake.

The Choir sang, "Now, Let All The Heavens Adore Thee."

The invocation was offered by Elder John Collings, President of the Whittier Stake.

President Hugh B. Brown

The Tabernacle Choir will now sing "The King of Love My Shepherd Is." After the singing, Elder Marion G. Romney of the Council of the Twelve will address us.

Selection by the Choir, "The King of Love My Shepherd Is."

Elder Marion G. Romney of the Council of the Twelve will be our first speaker, and he will be followed by Elder ElRay L. Christiansen.

Elder Marion G. Romney

Of the Council of the Twelve Apostles

Brothers and sisters, as I have sat here on the stand through seven sessions under these intense lights for color television, I must confess that they have worked in me a change of allegiance. I have always felt that Daniel was the hero of the Book of Daniel, but I admit now that my sympathy is running strongly to the three Hebrew children who were thrown into the fiery furnace.

The Unknown God

I would like to begin my remarks this afternoon by using the scripture, referred to by President Brown this morning, which Paul spoke on Mars Hill in Athens. As he stood among the people, he said, "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." (Acts 17:22-23.)

As I now address you on three types of evidence through which God has revealed himself, I invite you to join with me in a prayer that the Holy Spirit will bear witness to the truth and importance of what is said.

The orderliness of the universe

The three types of proof to which I refer are first, the orderliness of the universe; second, the testimony of eyewitnesses; third, the witness of the Holy Spirit.

As to the orderliness of the universe and its probative evidence, the Psalmist exclaimed: "The heavens declare the glory of God; and the firmament sheweth his handywork." (Ps. 19:1.)

In 1887 the English physicist, Lord Kelvin, wrote: "If you think strongly enough you will be forced by science to the belief in God."

Countless scientists have confirmed this judgment.

Dr. Henry Eyring, our own world-renowned scientist, has said that the two most famous modern mathematicians, Sir Isaac Newton, the Englishman, and Carl Friederick Gauss, the German, were both believers "in an allwise Creator of the universe. . . ." (Henry Eyring, *The Faith of a Scientist*, p. 74.)

He has further said that "in the autumn of 1957, in Houston, Texas, the Welch Foundation invited the top nuclear physicists and chemists from all over the world to a symposium. At a dinner, twelve of the most distinguished were seated at a table. . . . Mr. Malone, a trustee of the foundation, said, 'Dr. Eyring, how many of these gentlemen believe in a Supreme Being?' I answered, 'I don't know but I'll ask.'

". . . twelve people were asked and every one said, 'I believe.' All of these students of the exact sciences—two of them Nobel Prize winners—saw in the universal order about them evidence for a Supreme Being." (*Ibid.*, p. 147.)

Dr. Thomas J. Parmley, another of our own eminent scientists, has eloquently written:

"The moon and stars in the night sky, one hundred million suns with their attendant planets, space, oceans, earth and nature, the flight of a bird, the wonder of a flower, the intricate

design and unbelievable coordination of the human body, all of these and countless other creations proclaim the handiwork of God." ("Proclaim the Handiwork of God," *The Instructor*, July 1967, p. 272.)

The Lord gave his own personal witness that the orderliness of the universe is probative evidence of his existence, in these words:

"The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God.

"Behold, all these are kingdoms, and any man who hath seen any or the least of these hath seen God moving in his majesty and power." (D&C 88:45, 47.)

Myriads of people are persuaded by the universal order about them that there is a divine power, a God, presiding over and controlling the universe. This conclusion is correct and comforting as far as it goes, but it is not enough. The honest, believing, inquiring soul wants to know about the nature and personality of God. This vital information God has provided in the testimony of the prophets, to whom he has revealed himself.

The testimony of witnesses

In Eden God revealed himself to Adam and Eve. They "carried with them from the Garden a personal knowledge of" him. (James E. Talmage, *Articles of Faith*, p. 30.) There they had seen, heard, and talked with him. They knew from personal association that they were his offspring, created in his image. These truths they taught to their posterity.

Noah not only learned about the personality and nature of God from his father, Lamech, who had learned from the lips of Adam; he also "held direct communication with God, and lived to instruct ten generations of his descendants. Then followed Abraham, who also enjoyed personal communion with God. . . . Unto Moses the Lord made Himself known, not alone from behind the curtain of fire and the screen of clouds, but by face to face communion. . . ." Moses beheld "the similitude" of God. (*Ibid.*, pp. 31-32.)

Jesus in his mortal ministry, being, as Paul said, "the express image of his [Father's] person" (Heb. 1:3), was a true and complete revelation of the person and nature of God. This he confirmed to Philip when he said: ". . . he that hath seen me hath seen the Father. . . ." (John 14:9.)

Even though these testimonies of Jesus and the ancient prophets concerning the person and nature of God are clear and convincing, the Lord does not require us to rely upon them alone. He has never required the people of one age to rely upon the records of the past alone. At the beginning of every dispensation he has revealed himself anew. The revelation which he gave of himself in this day and which is binding upon us, you and me, came about in this manner:

In the spring of 1820, disturbed by the conflicting claims of the contending churchmen, Joseph Smith, Jun., desiring to know "which of all the sects was right," found privacy in a grove near his home. There he kneeled and called upon God in humble, fervent prayer. As he did so, a pillar of light descended upon him from above.

"When the light rested upon me [he said] I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.)

Later on, the Prophet said of these "two personages": "The Father has a body of flesh and bones as tangible as man's; the Son also." To this he added, "but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit." (D&C 130:22.)

He said further: "When the Savior shall appear [and for this appearance we are now preparing] we shall see him as he is. We shall see that he is a man like ourselves." (D&C 130:1.)

Nor does Joseph Smith stand alone as the only modern witness to whom the Father and the Son have revealed themselves. Making record of an experience that they had together, February 16, 1832, Sidney Rigdon joined with the Prophet in his magnificent testimony:

The power of the Spirit

"By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God— . . .

". . . we beheld the glory of the Son, on the right hand of the Father, and received of his fulness; . . .

"And now, . . . this is the testimony . . . which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father." (D&C 76:12, 20, 22-23.)

Some months later, Oliver Cowdery, a third witness, joined the Prophet in this testimony concerning an experience that they had as they bowed "in solemn and silent prayer" at the pulpit in the Kirtland Temple:

"The veil was taken from our minds, and the eyes of our understanding were opened.

"We saw the Lord standing upon the breastwork of the pulpit, before us; . . .

"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D&C 110:1-4.)

Now the revelations that God has given of himself have in every age been intended and given for the benefit of all men, not just for those chosen servants who received the revelation. Even as he gave them, he declared: ". . . the voice of the Lord is unto the ends of the earth, that all that will hear may hear." (D&C 1:11.)

God has, from the beginning, seen fit to place a knowledge of himself within the reach of all men. We who are his present witnesses are but discharging our responsibility when we bring these testimonies of the prophets and our own testimonies as to the form and nature of God to your attention.

To the extent we do bring them to your attention, the responsibility passes from us to you to determine the credibility of the witnesses and their testimonies. Let no man underestimate the importance of his decision concerning this matter. To know God and his Son Jesus Christ is life eternal. Without such knowledge no man can be saved. And the only way to get it is to obtain a personal witness to the truth of the revelations which God the Father and Jesus Christ, his Son, have given of themselves.

The witness of the Holy Ghost

This brings us to a consideration of our third and last source of evidence to which I will refer: the witness of the Holy Spirit of God—the Holy Ghost.

The Holy Ghost is the third member of the Trinity. He is, as has already been said, "a personage of Spirit." (D&C 130:22.) One of his functions is to bear witness of the Father and the Son to the honest, believing truth seeker.

The power by which truth is made known

In harmony with the Lord's promises, every soul who will acquaint himself with the testimonies of the prophets concerning God and then ask him "in the name of Christ, . . . with a sincere heart, with real intent, having faith in Christ," if these testimonies are true, will receive a manifestation "by the power of the Holy Ghost" that they are true. (Moro. 10:4.)

It is not easy to explain to the uninitiated how this witness comes. Speaking about it to Nicodemus, Jesus said:

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John 3:8.)

In 1829, the Lord gave this explanation to Oliver Cowdery as to how the witness of the Spirit comes:

"Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

"But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right." (D&C 9:7-8.)

On another occasion, he said to Oliver Cowdery:

"Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might know concerning the truth of these things."

He was then trying to find out for himself whether or not the Prophet had the plates as he said he had. And then the Lord continued:

"Did I not speak to your mind concerning the matter? What greater witness can you have than from God?" (D&C 6:22-23.)

He whose desire to know the living God is strong enough to induce him to follow the prescribed course can and will get the witness for himself. And then he will understand what the Lord was saying in these scriptures. However, he who does not so seek will never understand these revelations, nor the revelations which God has given of himself.

Sure knowledge

One who receives the witness of the Holy Ghost has a sure knowledge that God lives; that he is our Father in heaven; that Jesus Christ is our Elder Brother in the spirit and the Only Begotten of the Father in the flesh, our Savior and Redeemer. Such a one knows that the universal order in the heavens above, in the earth beneath, and in the waters under the earth, all give evidence that God lives; he knows that the testimonies of the prophets concerning the Father, Son, and Holy Ghost are accurate and true. Secure in this knowledge, his life has purpose. The gospel of Jesus Christ becomes for him what Paul said it is: "The power of God unto salvation." (Rom. 1:16.)

Now as for myself, the Holy Ghost has borne and continues to bear witness to me that the words of the prophets are true. I know that God lives, that he is my Father, and that Jesus Christ is my Redeemer and that he spoke the truth when he said:

"It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice and keepeth my commandments, shall see my face and know that I am." (D&C 93:1.)

Now this testimony, my brethren and sisters, I bear unto you in the name of the Lord, Jesus Christ, and in the authority of the holy apostleship which I hold, and I tell you it will be binding upon you. God grant that the Holy Spirit may bear witness of the truth of the testimonies of the prophets, my own included, I pray in Jesus' name. Amen.

President Hugh B. Brown

He to whom you have just listened is Elder Marion G. Romney of the Council of the Twelve.

Elder ElRay L. Christiansen, Assistant to the Twelve, will now address us; and he will be followed by Elder Henry D. Taylor, also an Assistant to the Twelve.

Elder ElRay L. Christiansen
Assistant to the Council of the Twelve

My brothers and sisters: The destiny of America can be realized and the work of the Lord can be accomplished only through the exercising of the guarantees given us in the Constitution of the United States.

As part of an official declaration setting forth the belief of The Church of Jesus Christ of Latter-day Saints in relation to civil power, we may read the following in the Doctrine and Covenants:

Government instituted for benefit of man

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society. . . .

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly. . . ." (D&C 134:1, 5.)

Power of government derived from will of the people

As you know, the government of the United States is a republic. The genius of this form of government is that the foundation of all law, power, and authority is derived from the will of the people.

Such a government is based upon a written constitution, which provides for three divisions of government: the legislative, the executive, and the judicial, each independent of the others, having certain powers within prescribed limitations through a "built-in" system of checks and balances, in order that the rights and freedoms of the people may be insured.

The leaders of The Church of Jesus Christ of Latter-day Saints have taught its members ever since its organization to honor and respect the Constitution of the United States as well as the men who brought it forth and who were patriots indeed!

Joseph Smith described the constitution as a "heavenly banner," a "glorious standard."

One of our great international lawyers, President J. Reuben Clark, Jr., at one time declared:

Constitution an inspired document

". . . Out of the depths of eternal truth was born the Constitution of the United States. . . . It is my conviction that God inspired the indicting of that document, the Constitution becomes sacred scripture to me. It is the greatest political heritage ever bequeathed by fathers to their posterity. God grant that we may preserve it." ("Gratitude for our Heritage," pp. 9-10.)

And the Lord himself has declared that "it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this . . . purpose. . . ." (D&C 101:79-80.) And he said that it "should be maintained for the . . . protection of all flesh. . . ." (D&C 101:77.)

Constitutional rights

Thus, *under the guidance of the Lord* was established a government based upon a written constitution in which were set forth the laws whereby its citizens were to maintain their freedom, freedom for us—

To live,
To pray and worship,
To work,
To own property,
To keep and bear arms,
To educate our children,
To assemble together,
To be tried by a jury,

To speak without fear of being cast into jail,

To go where we choose and do as we wish, so long as we do not jeopardize the rights, the welfare, and the safety of others.

Doubtless in all the world there is no document to compare with this "heavenly banner," this "glorious standard," the Constitution of the United States!

Good administration of government

But in any society, *good government* can be had only if administered by *good men*, selected by *good citizens*.

To be a good citizen, we should learn for ourselves what is set forth in the constitution. This knowledge can be obtained only through individual study of the document itself. We must not only study it, but we must also guard it. It was Daniel Webster who uttered these prophetic words: "Watchful guardianship over the Constitution is the proper means for its support. . . ."

In addition to the love of God and the love of our neighbor and, as Jesus said, the love of our enemies, there should be found in each of us a love of our country and of the constitution which binds it together.

Cherish constitution in the home

It is the obligation of parents to acquaint their children with this great document:

1. That they may have understanding of and appreciation for the principles that make their liberty and freedom possible.

2. They should be taught as well what their personal obligations will be when they become mature citizens of the United States.

3. We must see to it that they learn the factual history of our country.

4. They must be made to recognize and resist the constantly fomented ideologies that threaten the very life of our republic, the *individual* liberties of our people, and the God-given heritage of freedom. One of the greatest contributions of a free people is to transmit that freedom to their children.

We must remember that reverence for and obedience to law should begin in the home. President David O. McKay has warned that "no greater immediate responsibility rests upon the members of the Church, upon all citizens of this Republic, and of neighboring Republics, than to protect the freedom vouchsafed by the Constitution of the United States." (*The Improvement Era*, May 1950, p. 378.)

In the face of the conditions as they are today, it seems imperative that individuals develop loyalty to their country and responsibility for their own behavior. Such attributes are ideally based on knowledge, which requires deliberate effort to obtain. Thomas Paine, one of the early patriots, reminded us that "what we obtain too cheap, we esteem too lightly."

Uphold the Constitution

We need not fear invasions from without, so long as we as a nation and as a people understand and uphold the Constitution of the United States, and reject not the God of the land who is Jesus Christ. But if we permit ourselves to forget God, we have no promise!

Moved upon by the Holy Spirit, the Prophet Lehi prophesied this regarding America:

"Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the *righteous it shall be blessed forever.*" (2 Ne. 1:7. Italics added.)

What a simple recipe for peace and safety in this choice land!

Pledge our sacred honor

Like the patriots of old who, under extreme difficulties and discouragements, hammered out our constitution,

may we say of that inspired document:

"And for the support of this . . . with a firm reliance upon the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor." (Declaration of Independence.)

I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder ElRay L. Christiansen, Assistant to the Twelve, has just spoken to us.

Elder Henry D. Taylor, also an Assistant to the Twelve, will speak to us now.

Elder Henry D. Taylor

Assistant to the Council of the Twelve

As the Savior went up into a mountain, a great multitude followed him, absorbing with eagerness his profound and divine teachings. Among his instructions was this interesting challenge: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) That same counsel to strive to become perfect applies to the followers of the Lord today, as well as it did to those in the meridian of time.

Achievement of perfection

For mortal man, with all his limitations and weaknesses, to achieve perfection might seem impossible, but the Savior's admonition, given on several different occasions, would indicate that such a worthy goal is attainable.

We recognize that the Savior achieved perfection. However, it was a gradual and continuing process, extending from childhood to maturity. John, the beloved apostle, attests to this natural development in these words: "And I, John, saw that he received not of the fulness at the first, but received grace for grace . . . until he received a fulness." (D&C 93:12-13.)

When he was but 12 years of age, Jesus realized that he was the son of a divine father. When Joseph and Mary, his mother, found him conversing with the wise men in the temple and mildly chided him because of their concern, he replied: ". . . wist ye not that I must be about my Father's business?" (Luke 2:49.) Yet the full comprehension of the purpose of his earthly mission developed within him only as he progressed step by step in unfolding experience and wisdom.

Perfection through adversity

Perfection came to Jesus through many experiences, which involved trials and sorrows. Although begotten of an immortal father, he was born of a mortal mother, through whom he inherited the capacity to be tempted, to suffer, and to die. The apostle Paul testified: "Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8-9.)

Emulate His example:

With the Lord Jesus as an example, we should desire and attempt to pattern our lives after his and follow his teachings in our quest for perfection.

What were his characteristics? Though they are many, time will permit mentioning but a few:

First, he was kind and forgiving. When a woman accused of a sinful act was brought before him, he faced her accusers with the challenge: ". . . He that is without sin among you, let him first cast a stone at her." (John 8:7.) As he bent down to write upon the ground, her conscience-stricken accusers slunk away. When he raised his head, he noted that only the woman remained. Of her he asked: "Women, where are those thine accusers? hath no man condemned thee?

"She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." (John 8:10-11.)

"The woman was repentant; she remained humbly awaiting the Master's decision, even after her accusers had gone. Jesus did not expressly condone; He declined to condemn; but He sent the sinner away with a solemn [admonition and encouragement to live] a better life." (James E. Talmage, *Jesus The Christ*, p. 406.)

When the Savior hung on the cross, he again taught a powerful lesson in forgiveness. As his body was wracked with the excruciating pain of crucifixion—one of the most inhuman, lingering, and torturous forms of execution—he evidenced no malice toward his tormentors, but mercifully prayed: "Father, forgive them; for they know not what they do. . . ." (Luke 23:34.)

His concern for well-being of others

Among the impressive qualities of our Lord was his concern for the comfort and well-being of others. Upon one occasion the people were so intent on hearing his inspiring words and witnessing the miraculous healings he performed that they remained in the wilderness, oblivious to the passing hours. Evening was drawing nigh. Jesus realized that the people were hungry, and turning to Philip, one of the Twelve, he asked: ". . . Whence shall we buy bread, that these may eat?" (John 6:5.)

Andrew, who was standing nearby, remarked that there was a lad present who possessed five barley loaves and two small fish. Jesus suggested that the people seat themselves in groups of fifties and hundreds. It was determined that about 5,000 men were there, in addition to women and children. The Master took the loaves and fishes, looked toward heaven, pronounced a blessing upon the food, and divided the provisions among the apostles, who distributed them to the people. When all had feasted to their entire satisfaction, there remained 12 baskets filled with the surplus.

Avoidance of Ostentation

The Savior was modest. When performing miraculous healings, he often requested that the person made whole should tell no one.

Fortitude

Again, the Savior was loyal—loyal to his trust and to his mission, even though it involved intense anguish of both body and spirit. The path that he was asked to tread was neither smooth nor easy; it was filled with temptations and afflictions. Realizing that his betrayal was near, he went to Gethsemane, an olive orchard on the slope of Mt. Olivet, accompanied by the remaining 11 of his apostles. Eight of them stopped near the garden entrance; and at the Savior's request, Peter, James, and John continued on with him. He suggested that they wait in a designated place, and then he went on a little farther by himself. He soon found, to his amazement, that his soul had become heavy and sorrowful. As he fell on his face and prayed, his human qualities became manifest. He pleaded: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39.)

Again and again he implored the Father with the same yearning entreaty. Then an angel appeared to strengthen him. But not even the presence of this heavenly being could dispel the torment of his soul. The historian Luke, commenting on his suffering, says: "And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." (Luke 22:44.)

Concerning this acute distress, a former member of the Twelve in these days has observed:

"Christ's agony in the garden is unfathomable by the finite mind, both as to intensity and cause. The thought that He suffered through fear of death is untenable. Death to Him was preliminary to resurrection and triumphal return to the Father from whom He had come, and to a state of glory even

beyond what He had before possessed; and, moreover, it was within His power to lay down His life voluntarily. He struggled and groaned under a burden such as no other being who has lived on earth might even conceive as possible. It was not physical pain, nor mental anguish alone, that caused Him to suffer such torture as to produce an extrusion of blood from every pore; but a spiritual agony of soul such as only God was capable of experiencing. No other man, however great his powers of physical or mental endurance, could have suffered so; for his human organism would have succumbed, and syncope would have produced unconsciousness and welcome oblivion. In that hour of anguish Christ met and overcame all the horrors that Satan, 'the prince of this world' could inflict. The frightful struggle incident to the temptations immediately following the Lord's baptism was surpassed and overshadowed by this supreme contest with the powers of evil.

"In some manner, actual and terribly real though to man incomprehensible, the Savior took upon Himself the burden of the sins of mankind from Adam to the end of the world." (*Jesus The Christ*, p. 613.)

His good will

Perhaps the sweetest attribute in the life of Christ was love. Throughout his life he constantly displayed strong affection and respect for his mother. This tender concern was demonstrated as he hung on the cross and gazed down upon her as she stood weeping beside John, his beloved associate. First he spoke to Mary, saying: "Woman, behold thy son!" and then to John he said: "Behold thy mother! . . ." (John 19:26-27.) The disciple tenderly led the griefstricken mother away from her dying son, and took her into his own home to care for and protect her.

Shortly after this, Jesus exclaimed in a loud voice of holy triumph: "It is finished . . ." (John 19:30), and then, addressing his Father, he said: "Father, into thy hands I commend my spirit. . . ." (Luke 23:46.) Bowing his head, he voluntarily gave up his life.

Having been begotten of an immortal sire, Jesus possessed as a heritage the power to withstand death indefinitely. He literally and really gave up his life. It was not taken from him.

Sublime example

We regard the Lord as our everlasting pattern and example. May we then progressively develop within us those traits exemplified by him: kindness, unselfishness, forgiveness, modesty, loyalty, obedience, and love—the forgetting of ourselves to think of others—to the end that we, too, may from our experiences and sufferings become perfect and be privileged to dwell with him in the presence of our Father in heaven.

Recent personal events have brought to me a greater appreciation for the life and the atoning sacrifice of the Savior.

I am so grateful for the knowledge and assurance that family ties do extend beyond this mortal existence and reach into the eternities. To this I bear witness in the name of the Lord Jesus Christ. Amen.

President Hugh B. Brown

That was Elder Henry D. Taylor.

The congregation and choir will now join in singing, "Do What Is Right, Let the Consequence Follow." This will be conducted by Jay E. Welch.

After the singing, Elder Bernard P. Brockbank will address us.

The Choir and congregation joined in singing the hymn, "Do What Is Right, Let The Consequence Follow."

Elder Bernard P. Brockbank, Assistant to the Twelve, will be our next speaker. He will be followed by Elder Franklin D. Richards, also an Assistant to the Twelve.

Elder Bernard P. Brockbank

Assistant to the Council of the Twelve

Brothers and sisters: Just prior to the ascension of the Lord, he gave counsel to teach them "to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:20.) That includes the counsel and the teaching that we should give today.

It is rather interesting how the theme of this session follows in line with many of the thoughts that I have to give. There will be some repetition of scriptures. They are good and they bear repetition.

In the image of God

One of the most valuable passages of scripture is found in the very first chapter of the Old Testament: "And God said, Let us make man in our image, after our likeness: . . . So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:26-27.) This scripture is well-known by many, but not comprehended by many, when you take the world as a whole.

To know that we were created in the image and likeness of God is important knowledge and a great blessing, and it is a challenge to know and to do the will of the Creator. I find that many of the Lord's children never learn the important truth that they are created in the image and likeness of God.

When God created man, he created a holy temple, his masterpiece.

The temple of God

The apostle Paul said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16-17.) The holy body is sacred.

Jesus said of man, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

It is also a challenge to master one's self, to choose right over wrong, to choose first the kingdom of God and his righteousness over evil. When we choose right over wrong, we have made the perfect choice. Choosing God's righteousness is a commandment that is possible to live. But sometimes we knowingly choose wrong over right.

"This is life eternal"

Jesus said relative to the purpose of this life: ". . . this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) This is a great goal given by the Master himself: to know the Creator and to know God.

Knowing this passage of divine truth does not eliminate the dedication and effort required to obtain the knowledge to know the Father and the Son. The Savior was sent to this earth to teach his plan and to set an example for all others to follow, as has been mentioned. He said, ". . . I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.) There is no other way. Only through our mediator Jesus Christ and his gospel plan can anyone know God and return to the kingdom of heaven.

Beware false doctrine

We have been warned to avoid false doctrines and man-made philosophy. The apostle Paul said, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8.) Our lives should be patterned after the Messiah's.

Because we are in the image and likeness of God, we can sometimes become self-sufficient and foolishly follow our own ways or the ways of men and the ways of this world.

The Lord said, and I quote from the great prophet Isaiah, "For my thoughts

are not your thoughts, neither are your ways my ways, saith the Lord.

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8-9.)

God did not receive his ways and his thoughts, his gospel plan of salvation and eternal life from man. The gospel plan was created before the foundations of this world were laid. But man may by obedience receive from God his thoughts and his ways and his plan of life.

"Seek ye first the Kingdom of God"

Jesus gave another key to perfection when he said, ". . . seek ye first the kingdom of God, and his righteousness. . . ." (Matt. 6:33.)

There is another type of righteousness on this earth, and the Lord spoke of it when he spoke to the Pharisees, ". . . except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. 5:20.)

We have been counseled by Jesus Christ and his apostles not to accept false doctrines of men and false ways of men that have a form of godliness but deny the power thereof. False doctrines create darkness in the human mind and in this life, but the Lord's doctrines and ways create light and eternal hope and eternal life.

The apostle John said, ". . . God is light, and in him is no darkness at all.

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (John 1:5-7.)

Walk in light and truth

There is no greater blessing that can come to man than to walk in the way and in the light and truth of Jesus Christ.

In contrast, when anyone creates his own light for this life, he stumbles and finds voids of despair and darkness and depression.

The following statement by Jesus has great purpose and meaning: "I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life." (John 8:12.)

This is a promise from the Lord himself that if we follow him, we shall not walk in darkness but shall have the light of life. This light is more profound and of greater power on the human soul than the brilliant rays of the noonday sun. One can feel this light in the mind and in the divine nature, the very essence of life. One can also see this light in the character and countenance of all those who walk and act and serve in the light of the Savior.

All that have the light and truth of Jesus Christ have been asked to "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.) The light should be turned on with full glory, with full radiance, with happiness, and with a countenance of glory.

The Lord has promised us great blessings if we will be obedient to his laws and commandments and radiate and teach to others the light of eternal life. In the Lord's plan, the gospel plan of salvation must be taught by his mortal children.

Obedience is evidence of love

To know the Lord is to love the Lord. Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (John 14:21.) A great promise by the Lord himself.

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.) When we follow the counsel and doctrines of men, we are only entitled to the rewards and blessings of men.

The Lord has promised that if we will humble ourselves in his sight, he

will lift us up. ". . . If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." (John 8:31-32.)

The light and truth that come from obedience to the will of God bring eternal happiness and eternal glory.

President McKay said, "Happiness is the end and design of life. Happiness is a state of the spirit and an attitude of the mind. . . . Man's success or failure, happiness or misery, depends upon what he seeks and what he chooses." (*Secrets of a Happy Life*, p. 171.)

The abundant life

The full and abundant life is built around true happiness. True happiness comes from the light of divine righteousness built into the character of those who follow Jesus Christ. Joy and happiness come from God, and unhappiness comes from Satan. Satan and his legions are at work on this earth.

Causes of unhappiness

The world today is full of unhappiness. The apostle Paul gives a few of the causes of unhappiness and misery, and each is inspired by Satan. We must avoid the evils and pitfalls of the flesh. Paul mentioned several of the great evils of the flesh. "Now the works of the flesh are manifest, which are these. Adultery, fornication, uncleanness, lasciviousness,

"Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

"Envyings, murders, drunkenness, revellings, . . . they which do such things shall not inherit the kingdom of God." (Gal. 5:19-21.)

There is no entrance into the kingdom of God for those who are accountable, unless they use the principles of repentance. Repentance is God's law to purify the human soul to greater self-control and to perfection. Growth in God's righteousness comes from the principle of repentance and must be used for eternal progression.

Repentance—escape from evil

Jesus started his ministry saying, "Repent ye: for the kingdom of heaven is at hand." (Matt. 3:2.) Every living soul needs to master the use of the principle of repentance.

We live in the dispensation of the fullness of times; we have been counseled and warned by all the prophets, apostles, and the Savior himself of the evils and the conspiring of men in the last days and that even Satan himself will be transformed to appear as an angel of light to deceive those who fail to follow Jesus Christ.

Here is a great warning by the apostle Paul: "This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof; from such turn away." (2 Tim. 3:1-5.)

Fulfillment of prophecy sign of the times

We see today these prophecies and many others being fulfilled.

We have been counseled and we must be careful in this life not to love pleasure and the creations of this world more than God. Because of the greed and interests in this great mortal life and world, we have been given the greatest and most important of all laws and commandments. The first great commandment (and it has been mentioned here many times) was given by the Savior himself. ". . . thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." (Mark 12:30.)

It requires desire, effort, and genuine love and practice to live this first commandment.

When one keeps and lives this commandment, he finds little love left for Satan and for the uninspired philosophies of men.

When this commandment is built into one's life and character, he feels and finds eternal purpose and a desire to return after death and the resurrection to the kingdom of heaven and to be with God the Eternal Father and with our Savior, Jesus Christ.

Brethren and sisters, may love for our Heavenly Father and our Savior be strengthened in our own hearts and in the minds and hearts of those whom we serve, and our neighbors, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

We have just listened to Elder Bernard P. Brockbank, Assistant to the Twelve. We all admire very much his remarkable control of his emotions. We want him to know that he has our love and our blessings in his bereavement.

We shall now hear from Elder Franklin D. Richards, Assistant to the Twelve.

Elder Franklin D. Richards

Assistant to the Council of the Twelve

President McKay, my dear brothers and sisters and friends, I am grateful to be with you. I have been inspired by the words of our beloved Prophet as well as my brethren. The beautiful music and prayers have likewise contributed to the wonderful spirit that has attended each session of this conference. Truly the Spirit of the Lord has been with us.

Preparation for the coming of the Lord

In a revelation given to the Prophet Joseph Smith, the Lord revealed that "the keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth." (D&C 65:2.) "Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come. . . ." (D&C 65:6.)

Our mission is here defined as being worldwide in preparation of the coming of our Lord and Savior Jesus Christ, and in fulfilling our mission, the Church is fast becoming a worldwide organization.

In 1947, as the saints were celebrating the one hundredth anniversary of the entrance of the Mormon pioneers into the Salt Lake Valley, President George Albert Smith addressed a communication to the members of the Church entitled "Looking Ahead—Into a New Century of Growth and Development." In this article he stated:

"I assure every man and woman of the Church that you have a great obligation to spread the word of the Lord abroad and to carry the truth to every land and clime so that the power of the Priesthood will be made manifest among our Father's children in many places where it has never yet even been heard of.

"You men of the Church have this responsibility and as one of your number, I would like to say that we cannot let our own personal affairs stand in the way. . . .

"That is the spirit of the Gospel of Jesus Christ. Great is the joy that comes into the hearts of the men and women, who devote themselves to doing what our Heavenly Father desires of them, and great will be their happiness as they participate in the new era of growth and development that lies ahead for the Church as we look forward into a new century of progress." ("Church News," December 20, 1947. Italics added.)

We are now 20 years into this new era of growth and development, and growth and development mean change. We must not resist change, as we

believe that God "will yet reveal many great and important things pertaining to the Kingdom of God." (Ninth Article of Faith.)

Anthropologists tell us that if we were to construct an imaginary graph of the growth of human knowledge, the bar representing everything man knew up to the steam age would be about three inches high. A second bar, representing the gain in knowledge from the steam engine to the atomic bomb, would be about 15 inches high. But a third bar, representing the knowledge gained from the atomic age to the present, would have to be higher than the Washington Monument!

This powerful illustration points up the rapidity of change in our time. The Spirit of the Lord is truly being poured out upon the face of the earth. This is in fulfillment of prophecy.

Since 1947 tremendous changes have occurred in transportation, communication, electronic equipment, and many other areas. The Church has been quick to utilize the jet airplane, television, radio, shortwave broadcasting, and electronic equipment in building a worldwide organization.

True, the basic principles of the gospel are eternal and do not change. However, the methods used in bringing the gospel to the attention of God's children and administering the affairs of the Church on a worldwide basis must be geared to the age in which we live. The patterns of 1920 or 1947 are inadequate for today's worldwide responsibilities.

Looking forward to an enormous increase in membership and operating on a worldwide basis, we see great challenges, opportunities, and responsibilities. Our great need is leaders, and our greatest challenge is to develop them.

As I go about the Church, one of the most frequent questions asked me is: "How do you motivate and inspire people to accept and discharge their responsibilities?" This question is present in every area of life's activities.

Better methods and knowing how

How is a mighty important word in our vocabulary and is often linked to the word *know*. Thus *know-how* frequently becomes the key to answering the question *"How?"*

To be able to inspire and motivate, one must set a good example. He must possess leadership ability. And one can learn to be a leader as he learns other things in life. How then does one develop the *know-how* to be a successful leader?

In my opinion, he must first prepare himself. This preparation involves: the development of spirituality, the development of faith, and the acquisition of knowledge.

Development of spirituality

For a moment let us consider this formula for developing leadership ability.

First, *the development of spirituality*: Shortly after the Church was organized the Lord requested the elders to "sanctify yourselves and ye shall be endowed with power, that you may give even as I have spoken." (D&C 43:16.) How do we sanctify ourselves? By keeping God's commandments.

Let us quickly consider just two of God's commandments that contribute to the development of spirituality. In answering the question, "What shall I do to inherit eternal life," the Savior answered, ". . . love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." (Luke 10:27.)

We evidence our love of God and of our neighbors as we serve them, and the Church offers many opportunities, such as home teaching, Sunday School teaching, passing the sacrament, and missionary work.

Prayer is another essential element. The Savior instructed his disciples to "pray always." (Luke 21:36.) In the atmosphere of peace and communion with God, spirituality is nurtured and developed. Love and prayer are involved in every doctrine and activity of the gospel of Jesus Christ, and they are strong influences in developing spirituality.

Development of faith

The second item involved in one's preparation is *the development of faith.*

Orson Pratt, in his treatise on "The True Faith," said, "This [faith] is not an abstract principle, separate and distinct from mind, but it is a certain condition or state of mind itself."

Thus we see that faith is a state of mind or attitude, an affirmative and positive attitude. Yes, the attitude of success. A leader must make up his mind to succeed in his assignment. He must be affirmative in his thinking and his speech.

Remember, however, that faith without works is dead and that this is indeed a gospel of work. Let us develop faith in ourselves; we are spirit children of God the Eternal Father, and as we magnify our callings, by doing our part, God will make us equal to every task.

Acquiring knowledge

The third step in building leadership ability is to *acquire knowledge.*

The Lord has revealed to us that "it is impossible for a man to be saved in ignorance" (D&C 131:6), and we are saved no faster than we gain knowledge.

A successful leader must possess knowledge about any matter in which he desires to interest others. I therefore encourage you to study the gospel regularly and particularly the four standard works of the Church. Become familiar with subjects in areas of activity in which you must supervise, inspire, and motivate people.

To a very large extent, then, the *know-how* to become a successful leader and be able to motivate and inspire people to accept and discharge their responsibilities in the Church or elsewhere is based upon the development of spirituality, faith, and the acquisition of knowledge.

We all need goals and objectives to accomplish, and I challenge each and every member of the Church to develop his God-given leadership abilities.

I am thankful that I am privileged to live at this time when the gospel in its fullness has been restored and in this new era of growth and development when great changes are occurring. The importance of this dispensation was indicated in the first vision of the Prophet Joseph Smith, when our Father in heaven personally introduced the Savior to the Prophet by saying, *"This is My Beloved Son. Hear Him!"* (Joseph Smith 2:17.)

Enthusiasm of testimony

I bear witness to you that God the Father and his Son Jesus Christ, our Redeemer, do live.

Likewise, I testify without equivocation that Joseph Smith was a prophet of God and that we are blessed to have a prophet at the head of the Church today, our beloved President David O. McKay. May the Lord bless and sustain him in every way.

World-wide Church of great appeal

Today, as a worldwide Church, The Church of Jesus Christ of Latter-day Saints has a tremendous appeal to young and old alike because it is a dynamic yet realistic way of life. It offers involvement and expression for all. When you stop to consider it, every program of the Church is aimed at the development of character and leadership. Truly as we serve in this great cause we will see "the stone which is cut out of the mountain without hands, roll forth until it fills the whole earth."

Let me again repeat the words of President George Albert Smith who, in 1947, said, "Great is the joy that comes into the hearts of men and women who devote themselves to doing what our Heavenly Father desires of them, and great will be their happiness as they participate in the new era of growth and development that lies ahead for the Church. . . ."

May we appreciate the great privilege of living at this time. May we develop our leadership abilities and become a vital part of this great worldwide Church. May we think big as we assume our opportunities to serve, and

may we receive the great joy and happiness and growth and development that come through such service, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Franklin D. Richards, Assistant to the Twelve, has just addressed us.

We wish also to commend Elder Henry D. Taylor, who also has been bereaved and who has carried on faithfully and manfully and has given us an example of faith as has Brother Brockbank. They have our love, our blessings, and our gratitude for their example.

We join with Elder Richards in expressing our love for our President, and we would like him to know that we are thinking of him as we draw towards the close of this meeting. He has prepared the closing message for us, and has asked his son, Elder Robert R. McKay, a member of the Church Information Committee, to read his message. We shall now hear from Elder McKay.

Elder Robert R. McKay

Before this session started, I leaned over to President Tanner and whispered to him the words of President McKay as I left the apartment this afternoon. He said, "Tell the congregation you will be in perfect order." So I had better tell you.

The President said, "Please tell the brethren how much I should like to be there with them."

And then he gave me his customary, "Success to you," which three little words to me, coming from him, are always tantamount to a short blessing.

Elder Robert R. McKay then read the closing address of President David O. McKay.

President David O. McKay

(Read by his son Robert R. McKay)

As this great conference draws to a close, I bear testimony that our anticipations, our hopes, and our prayers that it might prove to be uplifting and inspirational have been realized. May there come into everyone's heart, and into all our homes, the true spirit of Christ, our Redeemer, whose reality, whose inspiring guidance I know to be real.

The gospel is our anchor. We know what it stands for. If we live it, feel it, and bear record to the world by the way we live, we will contribute to its growth and upbuilding. Speak well of it, of the priesthood, of the Authorities; let the standards of the gospel radiate in our lives.

Contribute to the better life

We cannot go from this great conference without an added responsibility to contribute to a better life around us. As individuals, we must think nobler thoughts. We must not encourage vile thoughts or low aspirations. We shall radiate them if we do. If we think noble thoughts, if we encourage and cherish noble aspirations, there will be that radiation when we meet people, especially when we associate with them.

The gospel finds its greatest expression in the individual. It finds expression in the home, as we have heard in this conference. Our homes radiate what we are, and that radiation comes from what we say and how we act in the home. No member of this Church —husband, father, or child—has the right to utter an oath in his home or ever to express a cross word to his wife or to his children or to parents. We contribute to an ideal home by our character, by controlling our passions, our temper, by guarding our speech, because those things will make our homes what they are and what they will radiate to the neighborhood. Anger, hatred, jealousy are but tools of destruction.

Radiation of divine influence

The Savior set us the example—always calm, always controlled, radiating something which people could feel as they passed. Remember the woman who touched his garment? The Savior felt something go from him—that radiation which is divine.

Each individual soul has that divine radiation. The body is only the house in which we live. God help us to radiate strength, control, love, charity (which is another name for love), consideration, and best wishes for all human beings. We should do what we can to produce peace and harmony, no matter what we may suffer.

We leave this conference today with greater responsibility than ever before—as men of the priesthood, as women of the Church, and as the youth who are the leaders of tomorrow—to make our homes such as will radiate to our neighbors harmony, love, community duties, loyalty.

And what is the responsibility which rests upon every member of the Church? Read the 107th section of the Doctrine and Covenants, and there find enumerated the duties of the various organizations of the priesthood. In the 99th verse, we find the following:

"Every man learn his duty"

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."

Two principles in that admonition stand out as the duty of the officers to whom this revelation was given: first, to learn—to know what one's duty is; and second, to act in all diligence in the performance of duty.

To know one's duty, to learn the truth, is the duty of every member of the Church, of every man and woman in the world.

All mankind, I believe, are being impelled, lifted upward by that Spirit which makes them desire the truth. There is a natural feeling which urges men and women toward truth; it is a responsibility placed upon mankind. That responsibility rests upon members of the Church in a greater degree than upon their fellowmen.

There is no one great thing that we can do to obtain eternal life, and it seems to me that the great lesson to be learned in the world today is to apply in the little acts and duties of life the glorious principles of the gospel. Let us not think that because some of the things we have heard during this conference may seem small and trivial, they are unimportant. Life, after all, is made up of little things. Our life, our being, physically is made up here of little heartbeats. Let that little heart stop beating, and life in this world ceases.

The great sun is a mighty force in the universe, but we receive the blessings of its rays because they come to us as little beams, which, taken in the aggregate, fill the whole world with sunlight.

The dark night is made pleasant by the glimmer of what seem to be little stars; and so the true Christian life is made up of little Christ-like acts performed this hour, this minute, in the home, in the priesthood quorum, in the organization, in the town, wherever our life and acts may be cast.

In an article written at 88 years of age by Dr. Harry Emerson Fosdick, New York City's Riverside Church minister, author of 35 books, and known nationwide for his Sunday broadcasts and his dauntless dedication of his own life to the brotherhood of man and the Fatherhood of God, when asked, "Isn't it hard to believe there is a moral order in the universe when we look around us today?" he said, "No harder than it always has been. There never were any 'good old days.' The tragedy of the human heart has been the same since time began—the tragedy of man's blinding self-concern that prevents him from accepting God's ways.

"In this world if we want physical results, we must fulfill physical conditions. If we want spiritual results, we must fulfill spiritual conditions. This is the law of life, and it is both stern and magnificent. Modern religion says: Go out in God's world and fulfill His conditions. If you want health, ful-

fill the conditions of health—physical, mental, and spiritual. What a man sows he indeed reaps. Sow friendliness and reap friendship. Sow unselfishness and reap an enlarged life. Sow goodwill and reap a better world for our children. Sow worship—the uplift of the heart toward the Highest—and reap openhearted responsiveness to things Eternal." (*Reader's Digest,* October 1966, p. 71.)

Gospel is established among men

God help us and all the world to sense the reality that the gospel of Jesus Christ is established among men, and that through obedience to it the Fatherhood of God and the brotherhood of man may be realities to every mother and father, every son and daughter. God hasten the day when that testimony will be real in every heart.

Throughout this conference you have heard testimony from men who, with tears in their eyes, if you were close enough to see, their lips quivering with emotion, testified that they know that God lives, that Jesus is the Christ, and that the Father and the Son appeared to the Prophet Joseph Smith and gave instructions about organizing Christ's Church; and that Peter, James, and John, who held the authority from the Christ himself, gave that authority in this dispensation; that the Melchizedek Priesthood was bestowed upon the Prophet Joseph and Oliver Cowdery; that John the Baptist, who baptized Jesus Christ, bestowed the Aaronic Priesthood.

My testimony

You know that, and you know these men who have given you their testimonies during this conference. I give you my testimony that God lives; that he is close to us; that his Spirit is real; that his voice is real; that Jesus Christ, his Son, stands at the head of this great work; and that no matter how much of the atheistic philosophy takes hold of the blinded boys and girls and men who hear Satan's voice, the truth stands as declared by the Father and the Son to that boy Prophet. You and I, and all true members of The Church of Jesus Christ of Latter-day Saints, have the responsibility to declare that truth to the world; and the world is full of honest men and women waiting to hear that truth. Let us not condemn them. Condemn the evil men who would blind them with their sophistry and with false reasoning. Some of our young boys are so blinded, but it is our duty as officers of the Church to lead them from the things of the world.

Now, what do we mean by the world? It is sometimes used as an indefinite term. I take it that the world refers to the inhabitants who are alienated from the saints of God. They are aliens to the Church, and it is the spirit of this alienation from which we should keep ourselves free. We are told by Paul not to conform to the fashions of the world. Timothy was warned not to partake of those things—the evils of the world—and to "flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." (2 Tim. 2:22.)

The pure in heart

Purity of heart! Zion is the pure in heart, we have been told, and the strength of this Church lies in the purity of the thoughts and lives of its members. It is then that the testimony of Jesus abides in the soul and strength comes to each individual to withstand the evils of the world.

It is the responsibility of every member of the Church to preach the restored gospel to every nation, kindred, tongue, and people, that the evils of the world may be met by the counteracting forces of truth.

Quicken discernment and recognition of temptation

When do temptations come? They come to us in our social gatherings; they come to us at our weddings; they come to us in our politics; they come to us in our business relations; on the farm, in the mercantile establishment. In the dealings in the affairs of life we find these insidious influences working; and it is when they manifest themselves to the consciousness of each

individual that the defense of truth ought to exert itself. There may never come a greater opportunity to defend this Church.

When that still small voice calls to the performance of duty, insignificant though it seems, and its performance unknown to anyone save the individual and God, he who responds gains corresponding strength. Temptation often comes in the same quiet way. Perhaps the yielding to it may not be known by anyone save the individual and his God, but if he does yield to it, he becomes to that extent weakened and spotted with the evil of the world.

Beware hidden influences of evil

It is the unseen influence at work in society that is undermining the manhood and womanhood of today. It is these unseen influences that come from the world that overcome us when we are least prepared to defend ourselves. When we do not withstand the encroachments of these evil influences, we weaken the possibility of defending the Church of Jesus Christ. This is an individual work, and what the individuals are, that the aggregate is.

Divine blessings for righteousness

God bless you, my dear fellow workers. Bless you in your homes. Make your faith shown by your works in your home. Husbands, be true to your wives, not only in act, but in thought; wives, be true to your husbands. Children, be true to your parents; do not arrogate to yourselves that they are old-fashioned in their beliefs and that you know more than they do. Girls, follow that sweet mother and her teachings. Boys, be true to your fathers, who want happiness and success for you, which come only through living the principles of the gospel. Strangers, seeing such homes, will say, "Well, if that is the result of Mormonism, I think it is good." You will show by your faith and acts in everyday life what you really are.

To no other group of men in all the world is given a better opportunity to serve mankind than that which is afforded the elders of The Church of Jesus Christ of Latter-day Saints. To establish salvation and peace to the extent of their individual efforts, their lives are dedicated. To make the world a better or a safer or a fitter place for man, their talents and means are consecrated.

Just to be associated with you, with men striving toward such an aim, is a joy, and to assist you in this quest, an inspiration. Unselfishly you are trying to serve your fellowmen in love. You are true followers of the Master, for to those who have the Christian faith, the most sublime of his teachings, and to him who penetrates its deepest sense, the most human of all is this: To save mankind, the Lord came to dwell among us in the form of man, and was willing to make himself known by this simple, though glorious, principle—love.

The animal world is filled with selfishness, each thing seeking its own life, its own perpetuation. But Christ lived for love. ". . . love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And . . . thy neighbour as thyself." (Matt. 22:37, 39.)

God bless the elders and the sisters who, if not with perfect love, at least with a desire to bring joy and peace to others, are engaged in the noblest calling of life. Worthy servants of Christ you are!—our teachers, followers of the true Redeemer, our Lord. There is nothing greater than this noble work, none more righteous. Yours is the joy promised by the Savior, who said:

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (D&C 18:15-16.)

Blessing to hold and honor divine authority

God bless you men of the priesthood. May you hold it in dignity and righ-

teousness that comes from within, not from without. To hold the priesthood of God by divine authority is one of the greatest gifts that can come to a man. He is greatly blessed who feels the responsibility of representing Deity. He should feel it to such an extent that he is conscious of his actions and words under all conditions.

God bless our friends who are contributing to the advancement of this great Church. We are grateful for their friendship and goodwill.

God bless us that we may go home with a firmer resolve than we have ever had before to live the gospel of Jesus Christ, to be kind to our families and to our neighbors, to be honest in all our dealings so that men, seeing our good works, may be led to glorify our Father in heaven.

I leave my blessings with you, with the sick and afflicted, with our men in the service, and with our missionaries scattered around the world. I pray that God's protecting care will be with them wherever they are.

God bless you officers and leaders, stake presidencies and bishoprics, of the Church. May the love of the Redeemer be in each heart, and that means that the love will be expressed in serving one another.

God bless these brethren of the General Authorities for their devotion and untiring efforts in furthering his work on earth. May they be blessed with increased health and strength to carry on their great responsibilities throughout the world.

I know that God lives, that his Son Jesus Christ is the Savior of the world, and that divine beings restored through the Prophet Joseph Smith the gospel of Jesus Christ as he established it in the meridian of time.

I bear this testimony as we part this afternoon, and pray the blessings of the Lord to be upon each of you, that the influence of the priesthood quorums, of auxiliaries, and of the missionaries may be more effective from this time forward than ever before in leading the honest in heart of the whole world to turn their hearts to the worship of God and give them power to control the animal nature and live in the name of Jesus Christ. Amen.

President Hugh B. Brown

I am sure this vast audience and all who are listening in would wish me to express to President McKay our united thanks and appreciation for the inspiring messages which he has sent to us, for the inspiration of his Presidency, for the fact that he was with us shortly at the opening of the conference; and we pray God's blessings upon him. Millions of prayers are ascending every day for his welfare and benefit. Let us upon returning to our homes show our loyalty by carrying out the instructions, the counsel and advice contained in these marvelous messages, so well and inspiringly read by his son, Robert, whom we thank for his part.

We should like to express our deep appreciation to the following who have furnished the singing for this conference:

The Tabernacle Choir for their excellent singing on the Saturday morning and Sunday morning broadcast sessions, and again this afternoon; and to the Men of the Tabernacle Choir, who furnished the music for the Saturday evening Priesthood meeting.

The Relief Society Singing Mothers from stakes in Alberta, Canada, who furnished the music for the sessions on Friday.

The Ricks College Combined Choirs, who furnished the music for the Saturday afternoon session.

We also express thanks and deep appreciation to the conductors and the organists.

President McKay wishes me to express his own appreciation also to all who have in any way contributed to the success and inspiration of this great conference.

He is especially grateful to his beloved associates, the General Authorities, who have delivered such timely and inspirational messages.

We appreciate the careful and efficient attention given by local and national press representatives, and by the representatives of radio and television in reporting the sessions of this conference.

We deeply appreciate too the cooperation of city officials, city traffic

officers handling carefully and ably the increased traffic, the fire department, and the Red Cross, who have been on hand to render assistance and service whenever and wherever needed.

We thank the Tabernacle ushers for their courtesy and consideration in seating the great audiences of these conference sessions.

As heretofore mentioned, we are most grateful to the owners and managers of the many radio television stations throughout the nation and in other countries, who have carried the sessions of this conference from coast to coast in the United States, to Hawaii, Alaska, Mexico, Guatemala, and Canada; and by short-wave, to listeners in many other countries.

We thank the translators for their untiring efforts in translating the messages of the conference for the people of the world.

Through the extensive radio and television coverage, millions have been able to participate in this Semi-Annual Conference of the Church.

We again express our gratitude and thanks to the Church gardeners, who arranged the beautiful flowers on the rostrum. We also thank the Honolulu Stake, who so graciously sent us these lovely anthuriums.

Tonight, the Deseret Sunday School Union conference will convene in this building at seven o'clock. All Sunday School workers will wish to be in attendance. The public also is cordially invited.

It is understood that ward sacrament meetings will be held, wherever practicable, this evening in the various wards.

Just a reminder again about driving in the city and on the highways. Please obey the traffic rules. Good manners, patience, and alertness are necessary if we are to reduce the number of automobile accidents.

And now the Tabernacle Choir will favor us with, "Hallelujah," and then, "Sing We Now at Parting," both conducted by Elder Richard P. Condie.

The benediction will be offered by Elder Reed J. Money, President of the Nebo Stake, after which this conference will stand adjourned for six months.

The Salt Lake Tabernacle Choir sang the Hallelujah anthem, and then sang the hymn "Sing We Now At Parting."

Elder Reed J. Money, President of the Nebo Stake, pronounced the benediction.

Conference adjourned for six months.

The Salt Lake Tabernacle Choir furnished the musical numbers for the Saturday morning and Sunday morning and afternoon sessions of the Conference. Richard P. Condie, Conductor and Jay E. Welch, Assistant Conductor.

The Men of the Salt Lake Tabernacle Choir furnished the choral music for the General Priesthood meeting Saturday evening, with Richard P. Condie conducting.

The choral music for the Friday morning and afternoon sessions was furnished by the Relief Society Singing Mothers of the stakes in Alberta, Canada, under the direction of Sister Florence Jepperson Madsen.

The Ricks College Combined Choirs furnished the music for the Saturday afternoon meeting, with Chester W. Hill and Inga Johnson conducting.

Richard P. Condie directed the singing of the Salt Lake Tabernacle Choir on the *Tabernacle Choir and Organ* broadcast Sunday morning.

Accompaniments on the organ were played by Alexander Schreiner, Robert N. Cundick and Roy M. Darley, Tabernacle Organists.

JOSEPH ANDERSON
Clerk of the Conference.

SALT LAKE MORMON

TABERNACLE CHOIR AND ORGAN BROADCAST

9:35 - 10:00 a.m., MDT
Sunday, Oct. 1, 1967

(Organ begins playing "As the Dew" on signal at 9:34:00 continuing until 9:34:50)

(At 9:35:10 on signal Organ and Choir break into "Gently Raise" singing words to end of second line, and humming to end of verse for announcer's background)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard Condie conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle Organist, and the spoken word by Richard Evans.

With the music of Percy Fletcher, the Tabernacle Choir sings these moving lines from Longfellow: "Again, as evening's shadow falls, we gather in these hallow'd walls. May struggling hearts that seek release, here find the rest of God's own peace. O God of light, to Thee we bow; within all shadows standest Thou; Give deeper calm than night can bring; give sweeter songs than lips can sing."

(Choir: "Again, As Evening's Shadow Falls"—Fletcher)

(Organ background)

Announcer: Alexander Schreiner, Tabernacle organist, presents from Temple Square one of his own writings for the organ: "Lyric Interlude."

(Organ: "Lyric Interlude"—Schreiner)

(Organ background)

Announcer: With reverent, prayerful pleading the Tabernacle Choir sings W. Herbert Scott's "Intercessory Hymn," with the music of Sir Edward German: "Father Omnipotent, protect us, we pray Thee, Save Thou our native land from those who would betray Thee, God keep Thy children free, . . . Bind up the hearts that bleed; Guard us in time of need; Hear us, we humbly plead! In Thee we trust. Send out Thy truth and light, the world round victorious! Shine thro' the nation's soul in Honour yet more glorious! Strong with Thy Spirit's Might; Lord God, defend the Right for evermore!"

(Choir: "Intercessory Hymn"—German)

(Organ background)

THE SPOKEN WORD

Announcer: One morning there came into my consciousness an old Sunday School song, one I had not sung or heard since early youth. Where had it been in memory? How and why did it come back to mind? We marvel at computers as if they were superhuman, but how much more marvelous is the mind of man. Infinity; immortality; the limitless nature of man—and the limitless infinite nature of the Creator who made the mind of man. "The memory of an individual is written in indelible script in space and time,"[1] Gustaf Stromberg, scientist, searchingly said. We sometimes forget names. forget many things, and then something brings them to mind, as if inerasable. This perpetuation of impressions suggests that we not only ought to store our minds with truth, with useful knowledge, with wholesome and happy memories, but we ought to avoid storing them with evil, with low and vulgar thoughts or stories, with unworthy sights and scenes. We ought not to seek out the sordid side of life, for we never know when the mind will bring something into present awareness, and it is sometimes more difficult to forget than it is to remember. This suggests also that parents should give children wholesome, happy memories; that mealtimes should be

times of constructive, pleasant conversation and not for punishment or critical or unkind comment; that homes should leave happy memories that will always bring to mind thoughts of love and loyalty. This suggests also that we should study and learn and read out of the best books, and look for the best in literature, and not read cheap or smutty writings, not spend time on the filthiness that is too often put into print, which downgrades the minds and morals of men. Memory is wonderful, the mind of man is marvelous—the mind of God, and His purpose, more so. And "if there is anything virtuous. lovely, or of good report or praiseworthy, we [should] seek after these things"[2] and be as wisely selective as we can in the memories we make for ourselves and for others also. We should remember that it is sometimes more difficult to forget than it is to remember.

(Organ: *Without announcement*—"The voice of God Again Is Heard"—Stephens)

(Organ background)

Announcer: With Alexander Schreiner at the Tabernacle Organ we have heard a hymn tune by Evan Stephens: "The Voice of God Again Is Heard." "The silence has been broken. The curse of darkness is withdrawn. The Lord from heaven hath spoken. Rejoice, ye living and ye dead! Rejoice, for your salvation Begins anew this happy morn Of final dispensation."

And now with the music of Walter Morse Rummel and the words of Duncan C. Scott, the Tabernacle Choir sings a song of faith and of the glorious lifting of life into the light: "Ecstasy."

(Choir: "Ecstasy"—Rummel Shackley)

(Organ background)

Announcer: With William Bradbury's music, the Tabernacle Choir recalls the deeply searching words of William Cowper: "God moves in a mysterious way His wonders to perform; He plants his footsteps in the sea and rides upon the storm. Deep in unfathomable mines Of never failing skill, He treasures up his bright designs and works his sov'reign will. Ye fearful Saints, fresh courage take; The clouds ye so much dread Are big with mercy and shall break In blessings on your head."

(Choir: "God Moves In A Mysterious Way"—Bradbury)

(As the Dew)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the nineteen hundred and eighty-ninth presentation, continuing the 39th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with KSL in Salt Lake City.

Richard Condie conducted the Tabernacle Choir. Alexander Schreiner was at the Organ. The Spoken Word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard again from the Crossroads of the West.

This is the CBS *Radio* Network.

---

[1]Dr. Gustaf Stromberg, *The Soul of the Universe*

[2]Joseph Smith, *Articles of Faith*, No. 13

The Spoken Word by Richard L. Evans, Sunday, October 1, 1967. Copyright 1967.

INDEX

A

Anderson, Joseph, Clerk of the Conference 154

B

Benson, Elder Ezra Taft 34, 35, 36, 37, 38, 39

Precepts of men or principles of God, 34; The first commandment first, 35; False solicitude for the unfortunate, 35; Three-fold attack, 36; Defense to be impaired, 36; Revolution through force and violence, 36; Internal strife and conflict, 37; If riots come, 37; Factors of internal conflict, 37; Factors of conspiracy becoming commonplace, 38; Negroes victims not cause, 38; Beware anti-Negro reactions, 38; Legal discovery of facts, 38; Build up local police, 38; Awaken citizens to know menace, 39; Satanic threat to peace, liberty and God's work, 39.

Brockbank, Elder Bernard P. 143, 144, 145

In the image of God, 143; The temple of God, 143; "This is life eternal," 143; Beware false doctrine, 143; "Seek ye first the kingdom of God," 144; Walk in light and truth, 144; Obedience is evidence of love, 144; The abundant life, 145; Causes of unhappiness, 145; Repentance—escape from evil, 145; Fulfillment of prophecy sign of the times, 145.

Brown, President Hugh B. 3, 4, 11, 14, 16, 19, 23, 24, 49, 50, 56, 57, 61, 65, 69, 115, 133, 134, 137, 140, 142, 146, 149, 153

Brown, President Hugh B. 113, 114, 115, 117, 118, 119, 120, 121

The Kingdom is massing its forces, 114; Resolve to be clean and strong, 114; The Kingdom is going forward with power, 114; This day foreseen by prophets, 115; The keys of the Kingdom are divinely committed to men, 115; The Gospel of Jesus Christ is restored, 118; A "brief" for the restoration, 118; Great need for the voice of God, 119; Characteristics of a prophet, 119; Evidence that Joseph Smith is a prophet, 120; The Book of Mormon, 120; The purpose of the Book of Mormon, 121; The organization of the Church, 121; Joseph Smith, a witness for Christ, 121; "Greatest message since the time of Christ," 121.

Brown, Bishop Victor L. 19, 20, 21, 22, 23

Troubled parents—troubled children, 20; Through the eyes of youth, 20; Analyze relationship with children, 20; Give children training and experience in decision-making, 21; In taking responsibility, 21; "Give emotional support," 21; "Early start in independence," 21; "To make up their minds," 22; Foster understanding, 22; Commendation for doing well, 22; Sacred responsibility to children, 23.

Burton, Elder Theodore M. 79, 80, 81, 82

Revelation to build a temple, 79; Ordinances of the priesthood, 79; Nauvoo temple, 79; Penalties for disobedience, 80; Fruits of faithfulness, 80; Attitude, 80; Patriarchal covenants, 80; Malachi, third

chapter, 80; The plight of the indifferent, 81; Time for repentance, 82.

C

Christiansen, Elder ElRay L. **138, 139, 140**
Government instituted for benefit of man, 138; Power of government derived from will of the people, 138; Constitution an inspired document, 138; Constitutional rights, 138; Good administration of government, 139; Cherish constitution in the home, 139; Uphold the Constitution, 139; Pledge our sacred honor, 139.

Critchlow, Elder William J., Jr. **85, 86, 87, 88, 89**
Purposes of Divine Providence, 85; Free agency—the drama theme, 85; Contest for leadership, 85; Rebellion, 85; The First Act, 86; The Second Act, 86; The Third Act, 86; The Fourth Act, 87; Fifth Act, 87; Sixth Act—Resurrection scene, 87; Seventh—Millennial Act, 87; The World Drama, 88.

Cullimore, Elder James A. **45, 46, 47, 48**
"Blessed are the meek," 45; Obedience an expression of gratitude, 45; Consequences of Adam's transgression, 45; The "Fall," another version, 46; Adam and Eve praised the Lord, 46; The way to joy and happiness, 46; Despite adversity, 46; Need to labor compatible with happiness, 47; Happiness from obedience, 47; "The object and design of existence," 48.

D

Dunn, Elder Paul H. **123, 124, 125, 126**
Stopped by a speck, 123; Stopped by a false idea, 123; Faith frustrated by fear and fraud, 124; Youth rebellion, 124; Compounded by confusion, 125; Confused youth needs identity with divine power, 125; Human life is full of purpose and meaning, 125; Alliance with Jesus Christ, 126.

Dyer, Elder Alvin R. **40, 41, 42**
Times of decision, 40; Calling by authority, 41; The presence of Prophet, 41; Programs of the Church are impressive, 41; Service shared with family, 41.

E

Evans, Elder Richard L. **62, 63, 64, 65**
The Tabernacle first used 100 years ago, 62; The Builders, 62; Their Story, 62; The building's fame, 63; Fame fostered by the Choir, 63; And by the uses of the building, 64; Pageant of history of 100 years, 64; One of the wonders of the world, 64; Principles of the people who built it, 64; Where from here, 64; True to the faith, 65.

F

First Day
Morning meeting ..... **3 - 23**
Afternoon meeting ..... **23 - 49**

G

General Authorities, Present **1, 2**
General Authorities Sustained **24, 25, 26, 27, 28**
General Priesthood meeting ..... **93 - 114**

H

Hanks, Elder Marion D. 57, 58, 59, 60, 61

Youth, 57; In the population, 57; Publicity, 57; Competent youth, 58; Responsibility, 58; Resources of youth, 58; Capacity for faith and action, 58; Dauntless steadfastness, 58; Heroic acceptance of trouble "in our time," 58; Cultivate the attributes we honor, 59; Charity out of a pure heart, 59; Conscience "spark of celestial light, 59; "When I do good I feel good," 59; Marks of moral and spiritual maturity, 59; Capacity to cope with adversity, 60; "To obey better than sacrifice . . . ," 60; Need for messenger from God to man, 61; The power of meekness, 61; For youth of promise—great responsibility, 61.

Hinckley, Elder Gordon B. 89, 90, 91, 92

World-wide scope of the Church, 89; To cope with "famine in the land," 89; Seek guidance of the Holy Ghost, 90; Teach with the spirit, 90; Story of a military chaplain, 90; The Holy Spirit for parents, 91; Power available through love unfeigned, 91; The Holy Spirit, key to government in the home, 92; "You are ours, and we are yours forever," 92.

Hunter, Elder Howard W. 11, 12, 13

"Not everyone . . . shall enter," 11; "Walking in obedience," 11; "Be ye doers of the word . . . ," 11; Worship in the early Church, 12; Honorary membership in inherited tradition, 12; Traditions sterile without appropriate action, 12; No growth in isolation, 13; Christ-centered family a beginning, 13; Objectives of the Church, 13; The Church of Christ necessary for survival, 13.

K

Kimball, Elder Spencer W. 29, 30, 31

Who will become involved, 29; The good things, 29; The bad, 29; "Evils and designs," 29; When alcohol is an outlaw, 30; Liquor traffic a sacrilege, 30; The father of lies, 30; Havoc of liquor where control should be greatest, 31; Emancipation from slavery of liquor, 31; Treachery of liquor, 31; Woes and disasters traceable to alcohol, 32, Evil mockery of celebrating Christmas with liquor, 32; Purveyors of liquor corrupt the generation, 32; Entertainment with liquor is wicked betrayal of friendship, 33; "Evils and designs" of liquor advertising, 33; "The filthiest business in the world," 33; No compromise with liquor traffic, 33; The offensive against contamination and corruption, 33.

L

Lee, Elder Harold B. 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108

Priesthood correlation, 98; Correlation of studies, 98; Children, youth, adults, 99; Priesthood to assume responsibility, 99; Organization, 99; Correlation committees for children, youth, adults, 99; Professionally trained general secretaries, 100; Priesthood given responsibility, 100; Home teaching assigned, 100; Purpose of home teaching, 100; Organization and functioning, 100; The place of the priesthood in the kingdom, 101; The Twelve, 101; The Seventy, 101; Keys of the Holy Priesthood and the Apostleship, 102; Stake conferences, 102; Organization for the growth of the Church, 103; Assistants to the Twelve, 104; Regional Representatives assist the

Twelve, 104; Their duties, 105; Plans for representation at stake conference, 106; One general session of stake conference, 106; Leaders to be instructed at stake conference, 106; Stake conferences under direction of General Authorities, stake presidents with assistance, 107.

M

McConkie, Elder Bruce R. 42, 43, 44
Crucial questions, 42; Inspired men knew of events of today, 42; "Times of restitution," 43; "Age of restoration," 43; Other crucial questions, 44; Beginning in spring of 1820, 44.

McKay, President David O. 3, 4, 5, 6, 7, 8, 9, 10
"That they may all be one," 5; Principle of Unity, 5; To the future of the Church, 5; Unity in the faith, 6; The greatest safeguard, 6; Recognize local authority, 7; Unity and its synonyms, 7; Beware selfishness and envy,7; Beware faultfinding, 7; The parable of the rose, the hawthorn twig, the lily, 7; Goodwill among men, 8; Be alert against discord, 8; Evils and designs of evil forces, 9; Treachery of the "enemy within," 9; The plan of the enemy, 9; The treachery of Civic disobedience, 10; The menace of dishonoring discipline, 10; "Keep them from evil," 10; "Walk uprightly before the Lord," 10.

McKay, President David O. 94, 95, 96, 97
Priesthood an everlasting principle, 94; Revelation on Priesthood, 94; Priesthood a delegated authority, 95; Priesthood derived from God, 95; Blessings for the priesthood, 95; Resist temptation, 96; Faith in youth, 96; Honor priesthood by living righteously, 97; God is guiding the Church, 97.

McKay, President David O. 149, 150, 151, 152, 153
Contribute to the better life, 149; Radiations of divine influence, 150; "Every man learn his duty," 150; Gospel is established among men, 151; My testimony, 151; The pure in heart, 151; Quicken discernment and recognition of temptation, 151; Beware hidden influences of evil, 152; Divine blessings for righteousness, 152; Blessings to hold and honor divine authority, 152.

McKay, Elder Robert R. 149

Monson, Elder Thomas S. 129, 130, 131, 132, 133
Sounds of conflict and war, 129; Single combat—Goliath vs. David, 130; Faith of a shepherd boy, 130; Acclaimed hero, 130; A Goliath in your life, 131; Equipment essential to victory, 131; Decisive action, 132; Marshal resources for battle, 132; No victory by default, 132; Power of calm conscience, 132.

P

Packer, Elder Boyd K. 126, 127, 128, 129
The havoc of profanity, 126; Controls for discipline, 127; Habits patterns for discipline, 127; Better than profanity, 128; Control of emotions, 128; Reverence and worship in His name, 128.

Petersen, Elder Mark E. 66, 67, 68, 69
Many evils threaten our civilization with collapse, 66; The attack must be repulsed, 66; Righteousness must survive, 67; Disciplines of the Christ-like life will save our civilization, 67; His power works

among men, 68; Principles of righteousness will save and preserve us a nation, 68; Repentance of national, social and personal sins is the sure way to escape from threatened destruction, 68.

R

Richards, Elder Franklin D. 146, 147, 148, 149
Preparation for the coming of the Lord, 146; Better methods and knowing how, 147; Development of spirituality, 147; Development of faith, 148; Acquiring knowledge, 148; Enthusiasm of testimony, 148; World-wide Church of great appeal, 148.

Romney, Elder Marion G. 134, 135, 136, 137
The Unknown God, 134; The orderliness of the universe, 134; The testimony of witnesses, 135; The Power of the Spirit, 136; The witness of the Holy Ghost, 136; The power by which truth is made known, 136; Sure knowledge, 137.

Regional Representatives of the Twelve 26

Richards, Elder LeGrand 109, 110, 111, 112, 113
The spirit of meekness, 109; Human authority expires, 109; The priesthood will fill the earth, 109; The power of father's influence, 110; "I would trust you anywhere," 111; The Church will show the way, 112; Right attitudes, 112; "I am proud of our youth, 113; Fathers proud of sons, 113.

S

Second Day
Morning meeting .....49 - 69
Afternoon meeting .....69 - 93

Sill, Elder Sterling W. 48

Sustaining General Authorities and Officers of the Church..24, 25, 26, 27, 28

Simpson, Bishop Robert L. 16, 17, 18, 19
The law of the Fast, 16; Prayer and fasting today, 17; A promise for every teacher, 17; The monthly Fast Day, 18; Blessings of fasting, 18; A perfecting law, 19; Satisfaction comes with obedience, 19; Joy in helping others, 19.

Smith, Patriarch Eldred G. 82, 83, 84
To know right and wrong, 82; An early family evening, 83; Events before translating the Book of Mormon, 83; Effort of translation, 84; Ask, seek and knock, 84.

Smith, President Joseph Fielding 69, 70, 78, 82, 84, 92

Smith, President Joseph Fielding 121, 122
Adam came to bring mortality, 121; Gratitude to Mother Eve, 122; The Lord expected Adam to open the door to mortality, 122; Mortality a condition precedent to celestial glory, 122; Thank the Lord for Adam 122, and Mortality, 122.

Stapley, Elder Delbert L. 70, 71, 72, 73, 74, 75
To build a house for eternal life, 70; What to avoid, 71; What to

include, 71; Prepare to live, 71; Lay up Treasures that Endure, 71; God, the Head of the house, 72; Nature qualities of the spirit, 72; Vision of heavenly abodes, 72; The celestial, 73; The terrestrial, 73; The telestial, 73; A guide for mortality, 73; Saving power of knowledge, 74; Vision, 74; Physical health and spirituality, 74; Sources of strength, 74; Obedience and eternal life, 75.

T

Tabernacle Choir and Organ Broadcast **155, 156**

Tabernacle, Salt Lake
Centennial Anniversary **50**

Tanner, President N. Eldon **23, 24, 28, 34, 39, 42, 45, 48, 93, 94, 97, 108, 114, 121, 123, 126, 129, 133**

Tanner, President N. Eldon **50, 51, 52, 53, 54, 55, 56**

Centenary of the Tabernacle and of the Choir, 50; One hundred years of conferences in Tabernacle, 50; Faith in prayer, 51; "What hath prayer wrought," 51; Prayer is not unconstitutional, 52; Prayer is finite communication with the infinite, 52; Pray for wisdom, 52; Recognize the power of God, 53; Humility and meekness foster the spirit of prayer, 53; Prayer in emergencies, 54; Pray to express gratitude, 54; The will to do right, 54; Serve "the God of this land," 55; The power of family prayer, 55; The promise of Moroni, 56.

Taylor, Elder Henry D. **140, 141, 142**

Achievement of perfection, 140; Perfection through adversity, 140; Emulate His example, 140; His concern for well-being of others, 141; Avoidance of Ostentation, 141; Fortitude, 141; His good will, 142; Sublime example, 142.

Third Day
Morning session ..... **114 to 133**
Afternoon session ..... **133 to 154**

Tuttle, Elder A. Theodore **14, 15, 16**

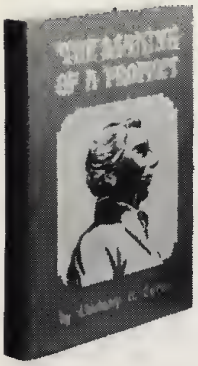
Uses of Adversity, 14; Adversity, universal experience of man, 14; An "unhallowed" idea, 14; No immunity against adversity, 15; Beware self-pity, 15; Capacity to endure suffering, a spiritual attribute, 15; "Thy dross to consume; thy gold to refine," 16; Pray for power to survive adversity, 16.

V

Vandenberg, Bishop John H. **75, 76, 77, 78**

Counsel for civic order, 75; Civic disorder, 76; Responsibility as parents, 76; Neglect of children cause of crime, 76; Value of parental discipline and guidance, 76; Respect and love at home, 77; Order in the family divinely set, 77; "Keepers at home," 77; Making family income do, 78.

WORTHWHILE READING

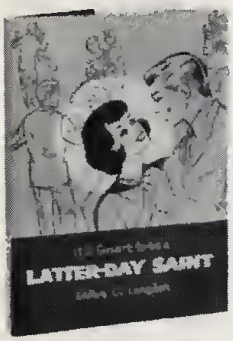


6.

THE MAKING OF A PROPHET

by Dr. Lindsay R. Curtis **$2.95**

The early years of the Prophet Joseph Smith are related in a thrilling and fascinating book that young people will really enjoy. Richly illustrated.

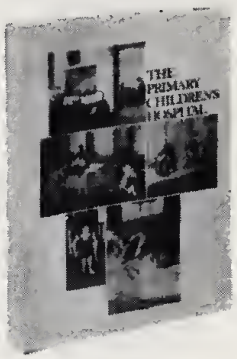


7.

IT'S SMART TO BE A LATTER-DAY SAINT

by LaRue C. Longden **$2.50**

Here, for young people, is a timely and readable explanation of why a life of obedience to the gospel offers happiness and peace of mind. Uplifting reading.



8.

THE PRIMARY CHILDREN'S HOSPITAL

$1.50

Share some of the heart warming experiences of the patients and staff of this unique institution. A testimony to faith, courage, and devoted service.

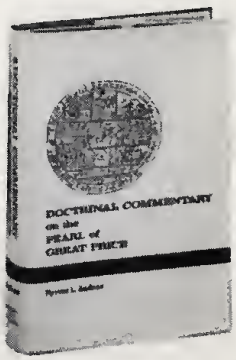
9.

SINCE CUMORAH

by Dr. Hugh Nibley

$4.95

New evidences that have emerged from the Dead Sea Scrolls, to confirm the truths contained in the Book of Mormon.



10.

DOCTRINAL COMMENTARY ON THE PEARL OF GREAT PRICE

$4.95

by Dr. Hyrum Andrus

Scholarly doctrinal analysis of the scriptures of The Pearl of Great Price. Essential for all students of the gospel.

DESERET BOOK COMPANY, 44 East So. Temple, Salt Lake City, Utah 84111, or 777 South Main, Orange, California 92668.

Please send the books or items circled:

6 7 8 9 10

Deseret Book
COMPANY
44 EAST SO. TEMPLE AND AT COTTONWOOD MALL
SALT LAKE CITY
2472 WASHINGTON BLVD., OGDEN
777 SO. MAIN ST, ORANGE, CALIFORNIA

Enclosed is check/money order for full amount purchased, including 3½% sales tax for Utah residents ordering from Salt Lake store or 5% sales tax for California residents ordering from Orange store. Or charge my established account ☐. Total $ .....

NAME .....

ADDRESS .....

CITY, STATE, ZIP .....

☐ I wish to open a charge account, please send information.

Conf. Report

Printed by
DESERET NEWS PRESS
in the United States of America

ONE HUNDRED THIRTY-EIGHTH
ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

APRIL 5, 6, 7, 1968

WITH REPORT OF DISCOURSES

Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

WORTHWHILE READING

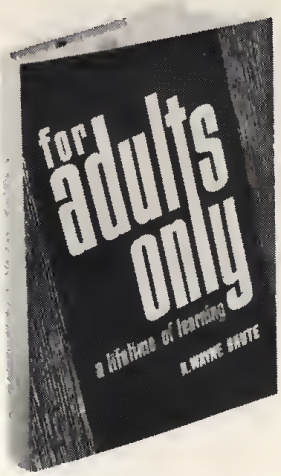
1. The Refiner's Fire $5.95

by Alvin R. Dyer

The significance of Missouri in Church history, and an analysis of the role it has yet to play is the subject of this fascinating work by the newest member of the First Presidency. Complete with maps and photographs.

3. For Adults Only $3.50

A Lifetime of Learning

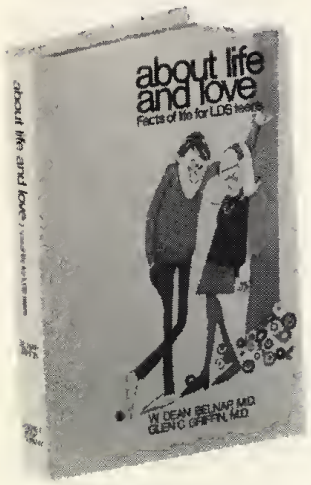


by R. Wayne Shute

It is never too late to improve yourself — and this BYU Professor and Education Week specialist in adult education discusses the skills of learning and how adults can find satisfaction in further education.

2. About Life and Love $2.95

Facts of Life for LDS Teens



by Dr. W. Dean Belnap and Dr. Glen C. Griffin

An important new book on a subject that demands knowledgeable understanding . . . the realities of sexual responsibility. Gives rational and intelligent reasons for accepting the moral code of the Church.

4. A More Excellent Way $2.95

by Neal A. Maxwell

MIA Leadership Training Text for 68/69. An inspiring discussion of the methods and techniques of leadership as it relates to Church activity. An inspiring testimony to the power of love.

DESERET BOOK COMPANY, 44 East So. Temple, Salt Lake City, Utah 84111, or 777 South Main, Orange, California 92668.

Please send the books or items circled:

1 2 3 4

Enclosed is check/money order for full amount purchased, including 3½% sales tax for Utah residents ordering from Salt Lake store or 5% sales tax for California residents ordering from Orange store. Or charge my established account ☐

Total $.....

NAME.....

ADDRESS.....

CITY, STATE, ZIP.....

☐ I wish to open a charge account, please send information.

Conf. Report

Deseret Book
COMPANY
44 EAST SO. TEMPLE AND AT COTTONWOOD MALL
SALT LAKE CITY
2472 WASHINGTON BLVD., OGDEN
777 SO. MAIN ST., ORANGE, CALIFORNIA

OFFICIAL REPORT

of the

ONE HUNDRED THIRTY-EIGHTH ANNUAL CONFERENCE

of

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

held in the
Tabernacle on Temple Square

in

Salt Lake City, Utah
April 5, 6, 7, 1968

Published by
The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-Eighth Annual Conference of The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-eighth Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, Friday, April 5, 1968, at 10:00 a.m.

The general sessions of the conference were held at 10:00 a.m. and 2:00 p.m. Friday, April 5, Saturday, April 6, and Sunday, April 7. The General Priesthood meeting was held Saturday, April 6, at 7:00 p.m.

President David O. McKay was present in person at the opening session on Friday morning and at the 10:00 a.m. session on Saturday, but under orders of his doctors remained at home during the other sessions, where he listened to and witnessed the other sessions by direct wire by television. President McKay presided at all sessions. Under his direction his counselors, Presidents Hugh B. Brown, N. Eldon Tanner, and Joseph Fielding Smith, conducted the services assigned to each of them.

Elder David Lawrence McKay, son of President McKay, read the President's addresses to the conference in the opening session, the General Priesthood meeting on Saturday evening, and in the closing session on Sunday afternoon.

The proceedings of all sessions of the conference were given extensive coverage in the United States and Canada over radio and television stations, originating with KSL in Salt Lake City. Countries in Europe, Asia, Africa, and Latin America received broadcasts of the conference over the Church owned international short wave radio station WNYW in New York. Audio and film recordings of the conference, translated into eleven languages, were sent to Japan, France, Germany, Italy, Scandinavia and Latin American countries. Rebroadcasts of all sessions of the conference were sent over KSL, Salt Lake City, KIRO at Seattle, KMBC at Kansas City, as well as WRFM at New York, beginning at midnight, Friday, and on Sunday and Monday to many parts of the United States, and of the world, including Alaska, Canada, Mexico, and the islands of the Pacific.

The General Priesthood conference Saturday evening was transmitted by closed circuit direct wire from the Salt Lake Tabernacle to approximately 95,000 men of the priesthood assembled in 500 buildings throughout the United States and Canada. In addition, the proceedings of the Priesthood session were broadcast publicly through KSL radio and television and were received throughout a wide area of Utah and adjacent states.

General Authorities of the Church Present

The First Presidency: David O. McKay (first and third sessions only), Hugh B. Brown, Nathan Eldon Tanner, Joseph Fielding Smith, Thorpe B. Isaacson, and Alvin R. Dyer.*

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve Apostles: Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Henry D. Taylor, William J. Critchlow, Jr., Franklin D. Richards, Theodore M. Burton, Boyd K. Packer, Bernard P. Brockbank, James A. Cullimore, Marion D. Hanks.**

The First Council of the Seventy: Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, A. Theodore Tuttle, Paul H. Dunn, Hartman Rector, Jr., Loren C. Dunn.***

The Presiding Bishopric: John H. Vandenberg, Robert L. Simpson, Victor L. Brown.

General Officers and Other Authorities Present

Church Historian and Recorder: Joseph Fielding Smith, with A. William Lund and Earl E. Olson, assistants.

Members of the Church Board of Education, Church educational authorities and supervisors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, bishoprics of wards and presidencies of branches, quorum presidencies and members of the Melchizedek and Aaronic Priesthood.

Auxiliary Officers, General, Stake and Ward, from all parts of the Church.

---

*Elder Alvin R. Dyer was sustained at this conference as counselor in the First Presidency.

**Elder Marion D. Hanks was sustained at this conferenee as an Assistant to the Twelve Apostles.

***Elders Hartman Rector, Jr. and Loren C. Dunn were sustained at this conference as members of the First Council of the Seventy.

FIRST DAY
MORNING MEETING

FIRST SESSION

The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City on Friday morning, April 5, 1968, at 10 o'clock a.m., with President David O. McKay present and presiding. President Hugh B. Brown, first counselor in the First Presidency, conducted the services.

The Combined Brigham Young University Choruses, under the direction of Ralph Woodward, furnished the choral music for this session. Robert Cundick was at the organ console.

President Brown extended the following greeting to the conference:

President Hugh B. Brown

We extend to all a hearty and cordial greeting as we assemble in the opening session of the 138th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square.

We are happy to announce that President David O. McKay is with us this morning, and he will preside at all sessions of this conference. He has asked me to conduct this session. We are thankful that he has been blessed with renewed health during the past six months, and is still able to carry on the heavy responsibilities of his high office.

At this time we express deep sorrow and shock at the news of the passing of a man (Dr. Martin Luther King) who dedicated his life to what he believed to be the welfare of his people. It is a shocking thing that in this age such a thing could happen. We pray God's blessings upon his family, his friends, and those associated with him.

During the past two days, the officers and teachers of the Primary Association of the Church have been in conference. We commend and congratulate these sisters for their loyalty and devotion to the children of the Church. May God bless them in the great work they are doing.

All of the General Authorities of the Church are in attendance at this conference.

We miss the presence of Elder Antoine R. Ivins of the First Council of Seventy, who passed away on October 18, 1967. He rendered a long and faithful service to the Church.

We are pleased to announce that the proceedings of this General Conference will again be given extensive coverage, originating with KSL Radio and Television in Salt Lake City. Through the generous cooperation of their owners and managers, over 300 television and radio stations will carry to practically every state in the Union, and to many foreign countries, the proceedings of some of the sessions of this conference. The names of the stations carrying the proceedings of this session were announced to the television and radio audience just prior to the opening of this meeting.

For the second time, the sessions of this conference are being televised in color, and may be received by many in the United States and in Canada over most of the television stations cooperating to provide the extensive coverage of this conference.

Countries in Europe, Asia, Africa, and Latin America, totaling nearly two-thirds of the world, can receive broadcasts of these proceedings over the Church-owned international shortwave radio station WNYW, with studios in New York.

Audio tape and sound on film records of the conference will be translated into eleven languages and sent to Japan, France, Germany, Italy, Scandinavian and Latin American countries.

Re-broadcasts of all sessions of the Conference will be received over KSL Radio, KIRO Radio at Seattle, WRFM

in New York, and KMBC at Kansas City, beginning at midnight tonight, and on Sunday, and Monday, and can be heard in many parts of the United States and the world, including Alaska, Canada, Mexico, and the islands of the Pacific.

The General Priesthood Conference, to be held Saturday night, will be transmitted by closed-circuit wire from the Salt Lake Tabernacle to over 95,000 men of the priesthood assembled in approximately 500 buildings throughout the United States and Canada.

In addition, the proceedings of the priesthood session will be broadcast publicly over KSL Radio and Television, and will be received by many throughout a wide area of Utah and in parts of other adjoining states.

We wish to express heartfelt thanks and appreciation to the owners and operators of the radio and television stations for their cooperation in making possible such an extensive coverage of the proceedings of this conference.

To all assembled here in this historic Tabernacle, and to the vast radio and television audience, we extend a cordial and hearty welcome.

We should like to express our appreciation for the lovely flowers which decorate the rostrum. The Tacoma Stake made arrangements with the Puyallup Valley Daffodil Festival for 3,000 King Alfred daffodils. The beautiful calla lilies were sent to us by the Oakland-Berkeley Stake High Priests quorum. This is a wonderful contribution to the atmosphere of this conference, and we express deep appreciation to these brethren and sisters for their kindness.

We are pleased to welcome here this morning the Combined Brigham Young University Choruses. Ralph Woodward will conduct these young students, and Brother Robert Cundick is at the organ.

We shall begin this session by the chorus rendering, "The Morning Breaks, the Shadows Flee," following which the invocation will be offered by Elder Wayne B. Hales, president of the Brigham Young University Sixth Stake.

As the opening musical number, the Brigham Young University Combined Choruses sang the anthem, "The Morning Breaks, the Shadows Flee."

Elder Wayne B. Hales, president of the Brigham Young University Sixth Stake, offered the invocation.

President Hugh B. Brown

The Combined Choruses of the Brigham Young University will now sing, "Behold, the Lamb of God."

The Combined Choruses of the Brigham Young University sang the anthem, "Behold, the Lamb of God."

President Hugh B. Brown

We are all delighted with the presence here of President David O. McKay. Upon the advice of his physicians, he has asked his son, David Lawrence McKay, to read the message which he has for this conference and for the world.

President David O. McKay

(Read by his son, David Lawrence McKay)

My dear brethren and sisters, and friends of the radio and television audience: At this moment there is just one supreme wish in my heart. It is that the Spirit of the Lord and of this great conference may be felt in every home and in every heart in the Church, as well as in the hearts and homes of all peoples everywhere who may come within the radius of the broadcasts of the various sessions, which will be carried worldwide.

Thanksgiving for blessings

I pray for the blessings of the Lord, not only during this session, but

throughout all of the sessions of this 138th annual conference of the Church.

My heart is filled with thanksgiving for our blessings and for God's great love for his children. The older I grow, the more grateful and impressed I am with the glorious truths and great possibilities and opportunities of the gospel of Jesus Christ.

I appreciate the loyalty, faith, brotherly love, and prayers of the membership of this Church. Realizing the great responsibility that rests upon me this morning in giving to the Church a message at a general conference, I earnestly pray for his guidance and for your faith and prayers.

I extend a hearty welcome to all present in this historic Tabernacle, erected on Temple Square by our pioneers 100 years ago, and to all who may be listening in, and pray that God's blessings may be with each of you in rich abundance.

The greatest event of history

On April 14, there will be celebrated throughout Christendom the greatest event of all history—the resurrection of Jesus Christ. In speaking of that event, the Apostle Paul declared: ". . . if Christ be not risen, then is our preaching vain. . . .

"Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ. . . ." (1 Cor. 15:14-15.)

He who can thus testify of the living Redeemer has his soul anchored in eternal truth. In our time, the most direct confirmation that Jesus rose from the grave is the appearance of the Father and the Son to the Prophet Joseph Smith, eighteen hundred years after the event Christendom will celebrate this Easter.

That the spirit of man passes triumphantly through the portals of death into everlasting life is one of the glorious messages given by Christ, our Redeemer. To him this earthly career is but a day, and its closing but the setting of life's sun; death, but a sleep, is followed by a glorious awakening in the morning of an eternal realm. When Mary and Martha saw their brother only as a corpse in the dark and silent tomb, Christ saw him still a living being. This fact he expressed in just two words: "Lazarus sleepeth." (See John 11:11.)

Reality of the resurrection

If everyone participating in Easter services knew that the crucified Christ actually rose on the third day from the tomb, that after having greeted others and mingled with others in the spirit world his spirit did again reanimate his pierced body, and after sojourning among men for the space of 40 days he ascended a glorified soul to his Father, what benign peace would come to souls now troubled with doubt and uncertainty!

On the reality of the resurrection in the minds of the apostles, the beginning of early Christianity was founded. For over four thousand years man had looked into the grave and had seen only the end of life. Of all the millions who had entered therein, not one had ever returned.

It was, therefore, a new and glorious message that the angel gave to the woman who, fearfully and lovingly, had approached the sepulcher in which Jesus had been buried: ". . . Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here. . . ." (Mark 16:6.)

A stupendous miracle

If a miracle is a supernatural event whose antecedent forces are beyond man's finite wisdom, then the resurrection of Jesus Christ is the most stupendous miracle of all time. In it stand revealed the omnipotence of God and the immortality of man.

The resurrection is a miracle, however, only in the sense that it is beyond man's comprehension and understanding. To all who accept it as a fact, it is but a manifestation of a uniform law of life. Because man does not understand the law, he calls it a miracle. Someday man's enlightenment may bring this momentous event out of the dusk of mystery into the broad day of understanding.

That the literal resurrection from the grave was a reality to the disciples who knew Christ intimately is a certainty. In their minds there was absolutely no doubt. They were witnesses of the fact. They knew, because their eyes beheld, their ears heard, their hands felt the corporeal presence of the risen Redeemer.

Gloom of death banished

At Jesus' death, the apostles were stricken with gloom. When he lay dead, their hopes all but died. Their intense grief, the evident preparation for a permanent burial, combined to illustrate the prevalence of a fear that the redemption of Israel had failed.

Notwithstanding the often-repeated assurances of Christ that he would return to them after death, the apostles did not seem fully to comprehend it. At the crucifixion, they were frightened and discouraged. For two and one-half years they had been upheld and inspired by Christ's presence. But now he was gone. They were left alone, and they seemed confused, fearful, helpless.

The world would never have been stirred by men with such wavering, doubting, despairing minds as the apostles possessed on the day of the crucifixion.

What was it that suddenly changed these disciples to confident, fearless, heroic preachers of the gospel of Jesus Christ? It was the revelation that Christ had risen from the grave. His promises had been kept, his messianic mission fulfilled. In the words of an eminent writer, "The final and absolute seal of genuineness has been put on all his claims, and the indelible stamp of a divine authority upon all his teachings. The gloom of death had been banished by the glorious light of the presence of their Risen, Glorified Lord and Savior."

Testimony of eyewitnesses

On the evidence and testimony of these unprejudiced, unexpectant, incredulous eyewitnesses of the risen Christ, faith in the resurrection has its impregnable foundation.

The direct evidence that the tomb did not hold Jesus is threefold: (1) the marvelous transformation in the spirit and work of his disciples; (2) the practically universal belief of the early Church, as recorded in the Gospels; and (3) the direct testimony of Paul, the earliest New Testament writer.

Latter-day witness

In the very beginning of this dispensation of the fulness of times, the 14-year-old Joseph Smith said:

". . . I saw two Personages, whose brightness and glory defy all description standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.)

Later, speaking of the reality of this vision, he testifies as follows:

". . . I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation." (Joseph Smith 2:25.)

Confirming the irrefutable testimony of Christ's early apostles, The Church of Jesus Christ of Latter-day Saints proclaims the glorious vision of the Prophet Joseph Smith:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father." (D&C 76:22-23.)

In the light of such unimpeachable testimony as given by the ancient apostles' testimony, dating from a few years subsequent to the event itself; in the light of that most marvelous revelation in this age of the living Christ, it seems difficult indeed to understand how men can still reject him and can doubt the immortality of man.

The way, the truth, and the life

"How can we know the way?" asked Thomas, as he sat with his fellow apostles and their Lord at the

table after the supper on the memorable night of the betrayal; and Christ's divine answer was: "I am the way, the truth, and the life. . . ." (John 14:5-6.) And so he is! He is the source of our comfort, the inspiration of our life, the author of our salvation. If we want to know our relationship to God, we go to Jesus Christ. If we would know the truth of the immortality of the soul, we have it exemplified in the Savior's resurrection.

If we desire to learn the ideal life to lead among our fellowmen, we can find a perfect example in the life of Jesus. Whatsoever our noble desires, our lofty aspirations, our ideals in any phase of life, we can look to Christ and find perfection. So, in seeking a standard for moral manhood, we need only to go to the Man of Nazareth and in him find embodied all virtues that go to make the perfect man.

Virtues of perfect character

The virtues that combined to make this perfect character are truth, justice, wisdom, benevolence, and self-control. His every thought, word, and deed were in harmony with divine law and, therefore, true. The channel of communication between him and the Father was constantly open, so that truth, which rests upon revelation, was always known to him.

His ideal of justice is summed up in the admonition: "Do unto others as you would have others do unto you." (See Matt. 7:12.) His wisdom was so broad and deep that it comprehended the ways of men and the purposes of God. The apostles could not always comprehend the significance and depth of some of his simplest sayings; the lawyers could not entrap him, nor get the better of him in a discussion or argument; the greatest teachers were but pupils in his presence. Every act that is recorded of his short, though eventful, life was one of benevolence that comprehends charity and love. His self-control, whether exemplified in his power over his appetites and passions or his dignity and poise when before his persecutors, was perfect—it was divine.

Now, what are the teachings of the Church regarding these virtues and all they comprehend? If the Church fails to make men true, fails to foster moral manhood, then there is no reason for its existence, and its pretension to be Christ's Church is a farce.

Love of truth

No man can be a true member of this Church and not love truth. Being true is a fundamental doctrine of the Church. When we stop to consider what this means, we begin to realize what an important element in character building truth is. A man who is true is upright, is conscientious, is honorable in all his dealings; he is faithful in fulfilling his obligations; he is trustworthy and diligent in the performance of duty; he is true to himself and, therefore, to his fellowmen and to his God.

Justice

As for justice, all the teachings of the Church cry out against injustice, and its condemnation is most severe upon him who oppresses his brother. Members are admonished to use their authority justly, for "the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (D&C 121:36.) Justice is rendering to every man his due. To be just, one must of necessity be honest, fair, and impartial. He will be respectful and reverential. It is impossible for a man to be just and at the same time be disrespectful or irreverent, for when disrespectful or irreverent, he is unjust in not giving respect and reverence where they are merited. True manhood possesses justice and is an attribute of the divine nature.

Honesty

Honesty, as included in justice, is the first virtue mentioned in the Church's thirteenth Article of Faith. It is impossible to associate manhood with dishonesty. To be just with one's self, one must be honest with one's self and with others. This means honesty in speech as well as in actions. It means to avoid telling half-truths as well as

untruths. It means that we are honest in our dealings—in our buying as well as in our selling. It means that an honest debt can never be outlawed, and that a man's word is better than his bond. It means that we will be honest in our dealings with the Lord, for "true honesty takes into account the claims of God as well as those of man; it renders to God the things that are God's, as well as to man the things that are man's."

Wisdom

Wisdom: ". . . seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D&C 88:118.) Such is the commandment of the Lord given to this generation through the Prophet Joseph Smith, and the full significance of it may be more fully realized when we know that man's eternal salvation—God's greatest gift to man—is dependent upon his knowledge; for "it is impossible for a man to be saved in ignorance." (D&C 131:6.) Wisdom is the right use of knowledge and comprehends judgment, discrimination, prudence, discretion, and study. "To know is not to be wise," says Spurgeon. "Many men know a great deal and are all the greater fools for it. There is no fool so great a fool as a knowing fool. But to know how to use knowledge is to have wisdom."

Benevolence

Benevolence in its fullest sense is the sum of moral excellence, and comprehends every other virtue. It is the motive that prompts us to do good to others and leads us to live our life for Christ's sake. All acts of kindness, of self-denial, of self-devotion, of forgiveness, of charity, of love, spring from this divine attribute. So when we say "we believe in being benevolent," we declare a belief in all the virtues that go to make a Christ-like character. A benevolent man is kind and true to his family, is active for good in his city and state, and is a faithful worker in the Church.

Virtue of self-control

Great as are these virtues I have named, they do not seem so practical and applicable to daily life as the virtue of self-control. It is as impossible to think of moral manhood apart from self-control as to separate sunlight from the day. Self-control means the government and regulation of all our natural appetites, desires, passions, and affections; and there is nothing that gives a man such strength of character as the sense of self-conquest, the realization that he can make his appetites and passions serve him and that he is not a servant to them. This virtue includes temperance, abstinence, bravery, fortitude, hopefulness, sobriety, chastity, independence, tolerance, patience, submission, continence, purity.

One of the most practical teachings of the Church regarding this principle is the Word of Wisdom. It is true. It deals principally with the appetite. You show me a man who has complete control over his appetite, who can resist all temptations to indulge in stimulants, liquor, tobacco, marijuana, and other vicious drugs, and I will show you a youth or man who has likewise developed power to control his passions and desires.

Loss Through Indulgence

As I have read recently of the prevalent use of these drugs among our high school and university students and others, I have become greatly alarmed. With all my heart I warn the youth of our Church and of this nation that they will lose their manhood and womanhood if they yield to this enticement of Satan. A person who indulges his appetites, either secretly or otherwise, has a character that will not serve him when he is tempted to indulge his passions.

The sexual impurity of the world today is the result of the loss of true manhood through indulgence. Unchaste thoughts have bred unchaste words, and unchaste words, unchaste acts. In the teachings of the Church, next to the crime of murder comes that

of adultery, and sexual unchastity. If the members of the Church will remain true to their belief in chastity, and will develop true manhood through practicing self-control in other ways, they will stand as beacon lights whose rays will penetrate a sin-stained world.

A Troublous Age

We are indeed living in a troublous age, and many people in the Church, as well as millions in the world, are stirred with anxiety; hearts are heavy with feelings of foreboding. At the crucifixion of Christ, a little group of men faced a future that was just as threatening and foreboding to them as that which the world faces today. Their future, so far as Christ's triumph on earth was concerned, seemed all but blighted. They had been called and set apart to be "fishers" of men, and to Peter had been given the keys of the kingdom.

Notwithstanding all this, in that hour of despondency, when the resurrected Christ said to Peter, the discouraged leader of the Twelve, who had turned to his old vocation of fishing: "Simon, son of Jonas, lovest thou me more than these?" Peter answered, "Yea, Lord; thou knowest that I love thee." Said the Lord, "Feed my sheep." (John 21:15-16.) On that occasion Peter became conscious of his responsibility, not only as a fisher of men, but also as a shepherd of the flock. It was then that he sensed finally and completely the full meaning of the divine injunction, "Follow me." (John 21:19.) With that never-failing light, those 12 humble men succeeded in changing the course of human relations.

True guide to mankind

Jesus' teachings may be applied just as efficaciously to social groups and national problems as to individuals, if men would only give them a trial. In our efforts to develop true manhood, we must accept Christ as the Way, the Truth, and the Life. He is the Light of Humanity. In that light man sees his way clearly. When it is rejected, the soul of man stumbles in darkness. It is a sad thing when individuals and nations extinguish that light—when Christ and his gospel are supplanted by the law of the jungle and the strength of the sword. The chief tragedy in the world at the present time is its disbelief in God and his goodness.

The gospel, the glad tidings of great joy, is the true guide to mankind; and that man or woman is happiest and most content who lives nearest to its teachings, which are the antitheses of hatred, persecution, tyranny, domination, injustice—things which foster tribulation, destruction, and death throughout the world. What the sun in the heavenly blue is to the earth struggling to get free from winter's grip, so the gospel of Jesus Christ is to the sorrowing souls yearning for something higher and better than mankind has yet found on earth.

What a glorious condition will be in this old world when it can truthfully be said to Christ, the Redeemer of mankind, "All men seek for thee." (Mark 1:37.) Selfishness, envy, hatred, lying, stealing, cheating, disobedience, quarreling, and fighting among nations will then be no more!

Testimony of risen Lord

Brethren and sisters, I have cherished from childhood the truth that God is a personal being and is, indeed, our Father whom we can approach in prayer and receive answers thereto. My testimony of the risen Lord is just as real as Thomas', who said to the resurrected Christ when he appeared to his disciples: "My Lord and my God." (John 20:28.) I know that he lives. He is God made manifest in the flesh; and I know that "there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

I know that he will confer with his servants who seek him in humility and in righteousness. I know because I have heard his voice, and I have received his guidance in matters pertaining to his kingdom here on earth.

Divinity of restored church

I know that his Father, our Creator,

lives. I know that they appeared to the Prophet Joseph Smith and revealed to him the revelations which we now have recorded in the Doctrine and Covenants and in other Church works. This knowledge is as real to me as that which occurs in our daily lives. When we lay our bodies down at night, we know—we have an assurance—that the sun will rise in the morning and shed its glory over all the earth. So near to me is the knowledge of Christ's existence and divinity of this restored Church.

Members of The Church of Jesus Christ of Latter-day Saints are under obligation to make the sinless Son of Man their ideal—the One Perfect Being who ever walked the earth.

God bless the Church, particularly our young people who are going to maintain its standards. God bless fathers and mothers and teachers who instill this faith in the hearts of the youth and proclaim it throughout the world, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

I am sure that the profound and inspiring message from our President will find an echo in the hearts of all of us. It is a fitting and inspiring keynote to this great conference.

President Joseph Fielding Smith, president of the Quorum of the Twelve Apostles, will now address us.

President Joseph Fielding Smith

President of the Council of the Twelve and Counselor in the First Presidency

My dear brothers and sisters, it is a pleasure to me to have the privilege of being here with you in this conference.

We as Latter-day Saints have a great many duties to perform. I wonder if we do not sometimes get a little careless, a little thoughtless, a little neglectful; and we do not pay attention to the simple things that belong to the gospel.

Reasons for prayer

I wonder if we ever stop to think why the Lord has asked us to pray. Did he ask us to pray because he wants us to bow down and worship him? Is that the main reason? I don't think it is. He is our Heavenly Father, and we have been commanded to worship him and pray to him in the name of his Beloved Son, Jesus Christ. But the Lord can get along without our prayers. His work will go on just the same, whether we pray or whether we do not. He knows the end from the beginning. There are many worlds that have passed through the same experience that we are going through. He has had sons and daughters on other earths, where they have had the same privileges and the same opportunities to serve him and the same commandments that we have had given to us. Prayer is something that *we* need, not that the Lord needs. He knows just how to conduct his affairs and how to take care of them without any help from us. Our prayers are not for the purpose of telling him how to run his business. If we have any such idea as that, then of course we have the wrong idea. Our prayers are uttered more for our sakes, to build us up and give us strength and courage, and to increase our faith in him.

Prayer is something that humbles the soul. It broadens our comprehension; it quickens the mind. It draws us nearer to our Father in heaven. We need his help; there is no question about that. We need the guidance of his Holy Spirit. We need to know what principles have been given to us by which we may come back into his presence. We need to have our minds quickened by the inspiration that comes from him; and for these reasons we pray to him, that he may help us to live so that we will know his truth and be able to walk in its light, that we may, through our faithfulness and our obedience, come back again into his presence.

Segregation after resurrection

If we will just be true and faithful to every covenant, to every principle of truth that he has given us, then after the resurrection we will come back into his presence and we will be just like he is; we will have bodies that will shine like the sun. Moreover, if we are faithful and true while we are here, we will be his sons and his daughters.

But the Lord is going to make a great segregation after the resurrection of mankind, and many—in fact, the greater part of the inhabitants of this earth—will not be called the sons and daughters of God, but they will go into the next world to be servants. The Lord said in that wonderful sermon we call the Sermon on the Mount:

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13-14.)

Gift of eternal life

Eternal life is the great gift held in reserve for all those who are willing to keep the commandments of the Lord. All will receive the resurrection. Is that eternal life? No, not in the words of our Father in heaven. We call that immortality, the right to live forever. But the Lord has put his own interpretation upon eternal life. Eternal life is to have the same kind of life that our Father in heaven has, and to be crowned with the same blessings and glories and privileges that he possesses, that we might become sons and daughters of God, members of his household.

To become sons and daughters of God, we have to keep all of the covenants that belong to the gospel and be true to them to the end of our lives. Then we will inherit; we will be called heirs. We will be joint heirs with Jesus Christ—to inherit what? Not that he is going to step down from his throne that we may ascend. Not that, but we will inherit the same blessings and privileges, opportunities of advancement that he possesses, so that in course—I may say of time, but I will say of eternity—we may become like him, having ourselves kingdoms and thrones.

Freedom to obey

If any of you who are here present prefer, when you get on the other side, to be a servant and perhaps go into the terrestrial kingdom, you will have that privilege. You do not have to keep other commandments. You do not need to pay your tithing; you do not even have to be baptized for the remission of your sins, if you want to go into those other kingdoms. But if you want to go into the presence of God and dwell in the celestial kingdom and see the glories of exaltation, then you must live by every word that proceeds forth from the mouth of God. We must pray to keep humble, to draw nearer to our Father in heaven, that we might be in closer communion with him.

We must learn to be truthful, obedient, sincere, having the willingness to walk by every commandment the Lord has given.

Habits easily formed

When a man confesses that it is hard to keep the commandments of the Lord, he is making a sad confession: that he is a violator of the gospel law. Habits are easily formed. It is just as easy to form good habits as it is to form evil ones. Of course, it is not easy to tell the truth if you have been a confirmed liar. It is not easy to be honest if you have formed habits of dishonesty. A man finds it very difficult to pray if he has never prayed.

On the other hand, when a man has always been truthful, it is a hard thing for him to lie. If he has always been honest and he does some dishonest thing, his conscience protests very loudly. He will find no peace, except in repentance. If a man has the spirit of prayer, he delights in prayer. It is easy for him to approach the Lord with assurance that his petitions will be

answered. The paying of tithing is not hard for the person fully converted to the gospel, who pays his tenth on all that he receives. The Lord has given us a great truth: his yoke is easy, his burden is light, *if we love to do his will!* The Lord has said:

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day." (D&C 4:2.)

If we will all serve him in this way, we will have plenty to do. The Father asks nothing inconsistent with reason but that which is in harmony with his law, and which he himself obeys. Can you imagine our Eternal Father and Savior doing nothing?

Work for man's benefit

So we see that the great work of the Father, and of the Son, is not for self alone. They work, as they have worked hitherto, for the benefit of man. When a man joins the Church, it is on the principle of faith in the Father and in the Son and in the Holy Ghost. It is on the principle that he accepts all that pertains to the gospel. These requirements are made of all men who seek repentance and a place in the kingdom of God. If a man tries to get in by some other way, he is classed as a thief and a robber. Why? Because he is trying to obtain eternal life by fraud! He is trying to obtain a reward of exaltation by counterfeit coin, and this cannot be done.

Importance of service

Obedience to the gospel ordinances is required of all men, and they cannot enter into the kingdom without complying with the law the Lord has given.

Our Savior came into the world to teach us love for each other, and as that great lesson was made manifest through his great suffering and death that we might live, should we not express our love for our fellowmen by service rendered in their behalf? Should we not show our appreciation for the infinite service he rendered us, by giving service in his cause?

The man who does only those things in the Church which concern himself alone will never reach exaltation. For instance, the man who is willing to pray, to pay his tithes and offerings, and to attend to the ordinary duties which concern his own personal life, and nothing more, will never reach the goal of perfection.

Service must be given in behalf of others. We must extend the helping hand to the unfortunate, to those who have not heard the truth and are in spiritual darkness, to the needy, the oppressed. Are you failing? Let us think of the words of the poet, Will L. Thompson, as we think about being saviors on Mount Zion. The poem starts this way:

"Have I done any good in the world today?
Have I helped anyone in need?
Have I cheered up the sad,
And made someone feel glad?
If not I have failed indeed."
(*Hymns*, 58.)

I hope and pray that none of us fail in our service to our Father in heaven. May the Lord continue to bless us one and all and keep us in the path of truth and righteousness, I humbly pray, in the name of the Lord Jesus Christ. Amen.

President Hugh B. Brown

The chorus and congregation will now join, upon an indication from the chorister, in singing, "We Thank Thee, O God, for a Prophet." After the singing, Elder Franklin D. Richards, Assistant to the Twelve, will address us.

The Brigham Young University Combined Choruses and the congregation joined in singing the hymn, "We Thank Thee, O God, for a Prophet."

After Elder Franklin D. Richards speaks to us, we shall hear from Elder Sterling W. Sill, also an Assistant to the Twelve.

Elder Franklin D. Richards

Assistant to the Council of the Twelve

President McKay, my dear brothers and sisters: President McKay, we love you. We have been blessed and inspired this morning as we have received the great messages from you and President Smith. And now, my brothers and sisters, I pray that the Lord will bless me with his Spirit as I speak to you this morning.

As the foundations of the Church were being laid in this dispensation, many wonderful revelations were given for the guidance of those engaged in the great work.

Although some revelations were given to particular persons, we know that they were generally for the edification and direction of all who would heed them, whether at that time or at a later date.

Qualities necessary for success

One of the great revelations was given in February 1829 through the Prophet Joseph Smith to his father, and is recorded in Section 4 of the Doctrine and Covenants.

The revelation commences with the declaration that a marvelous work is about to come forth among the children of men.

Qualities necessary for success in his service are then given and include: ". . . faith, virtue, knowledge, temperance, patience. . . ." (D&C 4:6.)

In today's world of uncertainty, pressures, strains, and tribulations, patience is a very essential virtue.

The dictionary definition of patience is: to be undisturbed by obstacles, delays, or failures, to be able to bear strain and stress, to be persevering, and the ability to exercise forbearance under provocation.

The apostle Paul, in writing to the Roman saints, said, ". . . we glory in tribulations . . . knowing that tribulation worketh patience; And patience, experience; and experience, hope." (Rom. 5:3-4.)

Experiences develop patience

And so our trials and tribulations, as we meet them with patience, give us valuable experiences and prepare us for challenges that lie ahead.

Likewise, it is possible to glory in health, prosperity, and happiness, as well as in tribulations. All of life's experiences provide us with opportunities to develop patience.

In periods of health, prosperity, and well-being, we are inclined to overlook the importance of patience and are apt to become impatient. It is well to remember, however, that there are many hazards connected with impatience. One of the greatest is that of overextending one's self—physically, mentally, financially, or in many ways.

In 1828 the Lord, in a revelation to the Prophet Joseph Smith, said, "Do not run faster or labor more than you have strength. . . ." (D&C 10:4.)

By exercising patience, we will not be inclined to run faster or labor more than our strength justifies.

In this regard, an adage that has been particularly helpful and inspirational to me is: "Survey large fields, but cultivate small ones." Often we want to cultivate large fields before we are properly prepared and equipped to do so.

Concentrating on an immediate task while envisioning and planning for extensive growth requires genuine patience, and patience is very essential to sound growth and development.

A stabilizing influence

Some might construe patience to be a negative force, resulting in resignation and discouragement. However, patience is a great stabilizing influence in our lives, while impatience frequently brings fear, tensions, discouragement, and failure.

In a revelation given through the Prophet Joseph Smith to his brother Hyrum in May 1829, the Lord counseled Hyrum in regard to his assignment, saying, ". . . be patient until you shall accomplish it." (D&C 11:19.)

Here patience is identified as a posi-

tive force and as a requisite to accomplishment. It is important to realize that patience can be a tremendous positive force when combined with prayer, faith, and works. In this light let us further consider the great value of patience and how it can be developed.

Ways to develop patience

One way to develop patience and to make it a positive force is to carefully plan our activities and set realistic objectives and goals. Sound planning requires meditation, patience, and prayer. President McKay has frequently referred to the great benefits to be derived from meditation.

Frequently, patience is developed when coupled with repentance: a changing of one's attitude, a controlling of one's temper, or some other corrective action. But patience combined with prayer, repentance, faith, and works will overcome obstacles of every nature.

Patience means persevering, and persevering means work—mental and physical.

President Grant used to quote Ralph Waldo Emerson: "That which we persist in doing becomes easy to do, not that the nature of the thing has changed, but that our power to do it has increased."

It is not unusual for one to develop the idea that the grass on the other side of the fence is greener. But in every aspect of life we should realize that " a rolling stone gathers no moss."

Assuming that moss in this axiom means the better things of life, then patience or staying on the job or magnifying one's calling will bring these better things to us. Then to develop patience, "don't expect too much too soon." Make the most of what you have.

Need for patient preparation

Exercise patience in the matter of buying a new home, a new car, furniture, or other important things. Get out of debt and stay out of debt; here patience will reward you with peace of mind, happiness, and success.

A young person should plan and patiently prepare for a mission years ahead of the time he leaves, providing he wants to perform an outstanding mission.

The planning and obtaining of one's education is especially important in this day and age, and, of course, planning and preparing for one's vocation become a significant part of planning and obtaining one's education. Faith and patience are vital to accomplish these desired objectives.

Hasty courtships tend to create unhappy marriages and often result in divorce. Be patient in the selection of a husband or wife. Be patient and take sufficient time to prepare for a temple marriage. Here is one place where your patience will be rewarded with eternal blessings.

Patience in family life

Our need for continual patience is greatest with our loved ones, our family. Here is where we may be the most impatient, but here is where patience pays the greatest dividends.

Nothing is sweeter than to watch a loving parent patiently teach his child the right way. A father stood by his small son in a swimming pool. The boy wanted so much to learn to swim. The father patiently showed him how. Day after day they returned to the pool, the father always evidencing patience and appreciation for the boy's efforts. This same method is used by truly successful parents in teaching their children the lessons of life—social, moral, intellectual, and spiritual as well as physical: telling, showing, over and over, until the lesson is learned, always with patience, love, and appreciation of every evidence of progress, no matter how small.

Patience in church work

Patience and perseverance in Church work also pay tremendous dividends, as in all other areas of life's activities.

As early as 1831 the Lord, in a revelation given to the Prophet Joseph Smith, counseled the elders of the Church to "be not weary in well-doing, for ye are laying the foundation of a

great work. And out of small things proceedeth that which is great." (D&C 64:33.)

How important this counsel is to us today: "Be not weary in well-doing." Be patient in your home teaching and other teaching assignments, in your home evenings, and in all relationships with one another.

I recall that in our stake mission our missionaries called on one non-member family at least once every three months, covering a period of two and a half years, but were never invited into the home. Then on the next visit they were invited in. This family was then taught the gospel. As they studied, prayed, and attended Church, they received testimonies and were baptized.

The reward of patiently persevering in this case was the bringing of an entire family into the kingdom of God.

A mighty virtue

As one reviews the various areas of life's activities and appreciates the many human inadequacies, the great value of patience becomes more and more evident.

Sometimes we are misunderstood, even by those who are closest to us. Under such circumstances, patience will develop within us the capacity to accept criticism and censure, whether we feel such criticism is warranted or not. This ability to exercise forbearance under provocation means that we are following the Savior's teachings, to do good to those who despitefully use us and to turn the other cheek.

Patience is truly a mighty virtue, and can be developed as we recognize its importance and make up our minds to be patient in our own life as well as with others.

I encourage you to develop patience in your daily lives and enjoy the satisfaction of accomplishment, free from many of the customary pressures and strains incident to modern living.

Gospel incorporates patience

I am grateful for my knowledge of the gospel and that the gospel incorporates the remarkable principle of patience. I am most thankful for the patience my Father in heaven has evidenced with me in my life.

I am grateful for my testimony that God lives and that Jesus Christ is our Savior and Redeemer. I thank God for the Prophet Joseph Smith and for our present President and Prophet, David O. McKay, both of whom have exemplified in their lives this great quality of patience.

And may I close with the words of the apostle Paul to the Hebrew saints, ". . . let us run with patience the race that is set before us." (Heb. 12:1.)

In the name of Jesus Christ. Amen.

President Hugh B. Brown

He to whom you have just listened is Elder Franklin D. Richards.

Elder Sterling W. Sill, an Assistant to the Twelve, will now address us. He will be followed by Elder Bruce R. McConkie, of the First Council of Seventy.

Elder Sterling W. Sill

Assistant to the Council of the Twelve

My brothers and sisters, I would like to recall to your minds one of the great scenes of the holy scriptures. It has been referred to as the Lord's triumphal entry into Jerusalem. After a long absence, Jesus and his disciples were making their way toward the temple for what was to be the last three days of the Lord's public ministry. As he came near the historic city, he wept because of the wickedness of its people.

The feast of the passover was at hand, and as he approached the city, other travelers, Jerusalem bound, merged with his party at the cross-

roads. Soon there was an imposing procession, with Jesus as the central figure, riding upon a colt, in fulfillment of an ancient prophecy. As they entered the Holy City, the people cast branches of palm trees in his path, thus carpeting his way as for the passage of a king. And for the time being he was their king, and the voices of the multitude sounded in reverberating harmony, saying, "Hosanna to the son of David: Blessed is [the King of Israel,] that cometh in the name of the Lord. . . ." (Matt. 21:9.)

This picturesque scene might well symbolize another coming, as the scripture projects our minds ahead to that time when with holy angels he will appear in flaming fire to cleanse the earth of sin and to inaugurate the millennial era of a thousand years of peace, during which he will reign personally as King of kings.

We would see Jesus

Among those attending this particular passover were certain Greeks who sought a conference with the Master. In making their request through Philip, they said, "Sir, we would see Jesus." (John 12:21.) In these five words they were also voicing an idea that has the greatest significance for every age. That is, what could be more helpful in our own days of miracles, atheism, and crime than for everyone to have an unshakable testimony of, and an inspiring personal relationship with, the divine Ruler of this earth.

Since that long ago day, some nineteen wide centuries have come and gone. And we now have the judgment of time shining upon the life of Christ, enabling us to see it in clearer perspective. We are now aware that he is much more than a prophet from Nazareth. He is also the Son of God, the Savior of the world, the Author of life, the Redeemer of men, and the giver of all good things. By our absorbing the spirit of his life, understanding his doctrines, and following his example, this ancient Grecian request to see Jesus might well be granted in our own behalf. Certainly this request should represent the universal desire of all people, for as the sun is the center of the solar system, so is the Redeemer the center of our lives. Without the sun our solar system would fly apart, and without God the greatest values in our lives would be lost. As the apostle Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

This is life eternal

The prophets have looked forward to his coming since time began, and even as Jesus was being born, wise men from the east were asking: "Where is he [who] is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matt. 2:2.) And that is what wise men have been asking and doing ever since. The Master himself said, ". . . this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

After the people had listened to the preaching of the gospel at Pentecost, they were pricked in their hearts; and desiring the better way of life that had been recommended, they cried out to the apostles: ". . . Men and brethren, what shall we do?" And Peter answered: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37-38.)

Jesus found in different ways

People have found Jesus in different ways. The Greeks found him through Philip; the wise men from the east were led to Bethlehem by his star; Peter was taken to Jesus by his brother Andrew; and Paul found him through a miracle on the Damascus road. Jesus gave his own formula for discovery when he said, "If any man will do his will, he shall know of the doctrine. . . ." (John 7:17.) He said, ". . . seek me diligently and ye shall find me. . . ." (D&C 88:63.) However, the greatest tragedy of our world

remains the fact that so many never attain this all-important objective. And yet only he who fails to seek fails to find.

Emerson pointed out the consequences of failure in this important quest when he said, "On the brink of an ocean of life and truth we are miserably dying. Sometimes we are furtherest away when we are closest by." So frequently that is true. Think how near they were who lived contemporaneously with Jesus. He walked among them; they heard him speak; they knew of his miracles; and yet they were so far away that they said, "His blood be on us, and on our children" (Matt. 27:25), and so it has been, and so it may be with us. We are so near and yet we may be so far away. We are standing on the brink of an eternal life, and yet each must take the steps that will bring him there.

A well of living water

Jesus gave us the best approach for this accomplishment when, on the last day of the passover feast, he stood up and cried, "If any man thirst, let him come unto me, and drink. He that believeth on me, . . . out of his belly shall flow rivers of living water." (John 7:37-38.) That is, our eternal success is not like pouring water into a cistern; rather it is like opening a living spring within ourselves. Through the Prophet Jeremiah the Lord said, "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out . . . broken cisterns, that can hold no water." (Jer. 2:13.) And Jesus elaborated upon this idea by saying, ". . . unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life." (D&C 63:23.) What a tremendous possibility for us!

As Jesus was passing through Samaria on his way to Jerusalem, he stopped to rest at Jacob's well near the ancient city of Sheckem and requested a drink from the woman of Sychar. He said to her, "If thou knewest the gift of God, and who it is that saith to thee, Give me a drink; thou wouldst have asked of him, and he would have given thee living water.

"But whosoever drinketh of the water that I shall give him shall never thirst; but [it] shall be in him a well of living water springing up into everlasting life." (John 4:10, 14.)

The greatest enrichment

Water is the universal element, and it is the symbol of life. Jesus used it to describe a personal testimony of his divinity. Pure water will also be one of the secrets of the earth's regeneration in preparation for its millennium. The Lord said, "And in the barren . . . ground shall no longer be a thirsty land." (D&C 133:29.) However, the richest treasures do not come from water breaking forth in the wastelands of the desert.

The greatest enrichment comes when we acquire a personal testimony of the divine mission of the Savior of the world and a firm determination to make our lives productive in godliness. Dr. Henry C. Link once said that nothing puts so much order into human life as to live by a good set of sound principles. And the soundest principles are the principles of the gospel of Jesus Christ. Water is also a symbol of cleanliness, and Jesus indicated that after cleansing ourselves with the soap and water of repentance, we should be baptized and have our sins washed away by his atoning sacrifice.

Black night of apostasy

Five days after the Greeks sought their interview, Jesus was crucified. In the following years his apostles were slain, his doctrines were changed, and the long black night of apostasy settled upon the world. In foretelling this event, the Lord again used water as a figure of speech about obtaining the word of the Lord. Through the Prophet Amos he said, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for

water, but of hearing the words of the Lord:

"And [men] shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." And the Lord added, "In that day shall [they] faint for thirst." (Amos 8:11-13.)

Gospel shall be preached

But God always provides the remedy before the plague. On the Tuesday before his crucifixion on Friday, the Lord sat on the Mount of Olives and foretold the wars and troubles that would immediately precede his glorious second coming to the earth. And he himself made a solemn promise, saying, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.)

In the early spring of 1820 in upper New York State, in fulfillment of this promise, God the Father and his Son Jesus Christ reappeared upon this earth to reestablish among men a belief in the God of Genesis, the God of Calvary, and the God of the latter days. The eternal springs were reopened; divine revelation was again established from heaven. And the gospel of Jesus Christ was restored to the earth in a fullness never known before in the world. The universal thirst is now being relieved for all of those who effectively seek their Redeemer. By divine order the world has now been given three great volumes of new scripture, outlining in every detail those simple principles on which the exaltation and eternal happiness of every human life depend. On every fundamental point of doctrine we again have an authorative "Thus saith the Lord." We also have the testimony of many new witnesses supporting those of old that God lives, that the gospel is true, and that many of the great events spoken of in the scriptures are about to be fulfilled.

Testimony of modern prophet

In our own day another prophet has known God as Moses did, face to face, and in bearing his certain witness he has said to us, "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: that he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

The greatest opportunity of our lives is found in following the spirit of this ancient Grecian request, saying, "Sir, we would see Jesus" (John 12:21); and in consequence of our faithful, righteous search, we may have an inspiring personal testimony of his divinity springing up in our own hearts.

Unseen spiritual powers

Modern travelers to that ancient city of Sheckem near the site of Jacob's well tell us that there are rivers of water flowing beneath the streets. During the daylight hours they cannot be heard. But when evening comes and the clamor dies out of the streets, when kindly sleep rests upon the city, then quite audibly in the hush of the night you can hear the music of these buried streams.

God has provided our earth with great underground reservoirs and buried rivers that may be brought to the surface to keep our earth productive and beautiful. Likewise, there are some great unseen spiritual powers that can be used to vitalize our spirits and make our lives beautiful and happy.

And in the quiet obedience of our faith and love of righteousness, God may touch these hidden abilities implanted in the depths of our souls and release great spiritual strength to purify our lives and bring about our eternal exaltation in his presence.

As someone has said, "What cool sparkling pure water is to the welfare

of the rose, so is the spirit of Christ to my life." That we may drink freely from those living waters that even now are springing up unto eternal life I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Following Elder Bruce R. McConkie, Elder Gordon B. Hinckley of the Council of the Twelve will be our concluding speaker.

Elder Bruce R. McConkie

Of the First Council of the Seventy

We have a volume of sacred scripture known as the Book of Mormon, which contains the mind and will and voice of God to the world today. Like the Bible, with which it is in complete conformity, it contains a record of God's dealings with a people who had the fullness of the everlasting gospel. Thus, both the Book of Mormon and the Bible present a summary of the doctrines of salvation, of the truths men must accept and live by to gain the celestial heaven, and both record the wondrous blessings poured out by Deity upon those in former days who walked in the light of the Lord and who kept his commandments.

The Book of Mormon is a record of God's dealings with his ancient American saints; the Bible is a similar and parallel record of his dealings with the saints in the Old World. Both shed forth a flood of light and knowledge about those truths that must be believed and obeyed to gain salvation, to gain peace in this life and eternal life in the world to come. And none now living can gain that salvation, which is the greatest of all the gifts of God, without conforming to those truths of which both books testify.

Salvation in Christ

But salvation is not found in a book, any book, neither the Book of Mormon nor the Bible. Salvation is in Christ; it comes because of his atoning sacrifice; his is the only name given under heaven whereby man can be saved. Salvation comes by the grace of God, through the shedding of the blood of his Son. As a Book of Mormon prophet said, ". . . salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent." (Mosiah 3:18.)

However, salvation is made available to men because the Lord calls prophets and apostles to testify of Christ and to teach the true doctrines of his gospel. Salvation is available only when there are legal administrators who can teach the truth and who have power to perform the ordinances of salvation so they will be binding and will have efficacy, virtue, and force on earth and in heaven.

Record of American prophets

Now this book, the Book of Mormon, was brought forth in our day by such a legal administrator, one Joseph Smith by name. This man was called of God by his own voice and by angelic ministration. To him was given the ancient record whereon were inscribed the words of prophets and seers who dwelt on the American continent in ages past, holy men who ministered among the land's inhabitants in much the same way that biblical prophets represented the Lord in the lands of their labors.

Having received the ancient record from a heavenly messenger—from an angel named Moroni, who himself was one of the ancient American prophets—Joseph Smith then translated the book by the gift and power of God. The translated account is the Book of Mormon, a volume of holy writ of some 522 pages. Thereafter Joseph Smith, endowed with the spirit of prophecy and acting pursuant to revelation and at the direct command of God, organized The Church of Jesus Christ of Latter-day Saints, sometimes called the Mormon Church because of its acceptance of this Book of Mormon.

Restoration of gospel

With the setting up on earth of the true Church, there came once again a restoration of the fullness of the everlasting gospel, a restoration of the fullness of those truths, keys, powers, and authorities which again enable men to gain a fullness of salvation in the heaven of God our Father.

Thus, the coming forth of the Book of Mormon, the call of Joseph Smith to represent God as a prophet on earth, the restoration of the gospel of salvation, and the setting up anew of the earthly Church and kingdom of God—all these are tied together; they are all woven into one pattern; either all of them are realities or none of them are.

We testify that Joseph Smith received the Book of Mormon record from a resurrected personage and that he translated it by the power of revelation.

Confirms divinity of work

Now if the Book of Mormon is a true account of God's dealings with ancient inhabitants of the American continent, if it contains, as we solemnly affirm, the fullness of the everlasting gospel, then Joseph Smith was a prophet, a legal administrator, who did in fact restore the gospel and set up the true Church again on earth. In other words, if the Book of Mormon is true, The Church of Jesus Christ of Latter-day Saints is God's kingdom on earth, the only true and living Church upon the face of the whole earth, the only place where salvation may be found.

It thus becomes a matter of transcendent import for every truth seeker to learn of the truth and divinity of this volume of sacred scripture—this volume which will open the door to the knowledge of God and his laws; this volume which will introduce the truth seeker to those legal administrators who can, for instance, perform baptisms that will admit penitent persons, not alone to any earthly organization, but to that celestial realm which is God's eternal kingdom.

In all dispensations past the Lord has called prophets and commissioned them to teach and testify to the people, with the provision that all who believed and obeyed the heaven-sent message would be saved, while those who rejected it would be damned. He has done precisely the same thing in this final gospel dispensation. By his own voice he appointed Joseph Smith to be the first and foremost of his latter-day prophets. Those who have since built on the foundation revealed to Joseph Smith have worn the same prophetic mantle and have and do stand as witnesses to the world of the truth of God's great plan of salvation in this day.

An added witness

But in his manifold grace and goodness, God has given an added witness in this day of the eternal verity of his work. Men in this day are as much obligated as men have been in any age to hearken to the voice of the prophets, to lend a listening ear to their sayings, to open their hearts to the truths of heaven which fall from their lips. But today we also have the Book of Mormon to bear record of the truth of the message that has come from a loving Heavenly Father to us, his erring earthly children.

Joseph Smith said that the Book of Mormon was "the keystone of our religion." (*Documentary History of the Church,* Vol. 4, p. 461), meaning that the whole structure of restored truth stands or falls, depending on its truth or falsity.

Joseph Smith also wrote, "by the spirit of prophecy and revelation," that the Book of Mormon came forth to prove "to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old; Thereby showing that he is the same God yesterday, today, and forever. . . ." (D&C 20:11-12.)

In the Book of Mormon is found the Lord's promise to all men that if they will read the record and ponder it in their hearts and then ask the Father in the name of Christ if it is true—asking

with a sincere heart, with real intent, having faith in Christ—he will manifest the truth of it unto them by the power of the Holy Ghost. (See Moro. 10:4.)

Book of Mormon is true

Now I am one who knows by the power of the Spirit that this book is true, and as a consequence I also know, both by reason and by revelation from the Spirit, of the truth and divinity of all the great spiritual verities of this dispensation. For instance:

I know that the Father and the Son appeared to Joseph Smith—because the Book of Mormon is true.

I know that the gospel has been restored and that God has established his Church again on earth—because the Book of Mormon is true.

I know that Joseph Smith is a prophet, that he communed with God, entertained angels, received revelations, saw visions, and has gone on to eternal glory—because the Book of Mormon is true.

I know that the Bible is the word of God as far as it is translated correctly—because the Book of Mormon is true.

I know that The Church of Jesus Christ of Latter-day Saints is the kingdom of God on earth, the one kingdom with legal administrators who can seal men up unto eternal life—because the Book of Mormon is true.

To my testimony of the Book of Mormon I add that of the Lord God himself, who said Joseph Smith "has translated the book, . . . and as your Lord and your God liveth it is true." (D&C 17:6.)

In the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Gordon B. Hinckley of the Council of the Twelve will now address us.

Elder Gordon B. Hinckley

Of the Council of the Twelve Apostles

My beloved brethren and sisters: My heart was touched and my soul thrilled by the stirring testimony of the risen Lord given by President McKay this morning. I hope that no man or woman here will ever forget that testimony of our Prophet.

I was grateful the choir sang as an opening number the words of Parley P. Pratt:

"The morning breaks; the shadows flee;
Lo, Zion's standard is unfurled!
The dawning of a brighter day,
Majestic rises on the world."
(*Hymns*, 269.)

If the Lord will inspire me, I would like to use that as something of a theme.

War in Vietnam

I have spoken previously from this pulpit about the war in Vietnam. With your indulgence I should like again to say a few words on this, because I know that it is a subject on the minds and in the hearts of thousands of our people who have sons there. The welfare of their loved ones is the constant burden of their thoughts and prayers. Even for those of other nations, the war is a matter of deep concern.

One cannot have been to Vietnam as I have on a number of occasions, and felt in some small measure the dreadful sorrow of the land, without making a plea for peace a part of his daily prayers. This war, like others, is fraught with terrible evil and unspeakable tragedy. I minimize none of these.

But notwithstanding the evil and the tragedy, I see a silver thread shining through the dark and bloody tapestry of conflict. I see the finger of the Lord plucking some good from the evil designs of the adversary. I see coming out of this conflict, as I have witnessed in other conflicts in

Asia, an enlargement of the Lord's program.

Desire to teach gospel

Not long ago I was in Saigon. Our tired little taxi took us down the muddy street to the meeting place of the Saigon Branch. It was night, the power had failed in the city, as it frequently does, and the darkness in the heavy rain was oppressive.

The narrow lane leading to our meeting place was a river of running water. Skirting this on ground slightly higher, I noticed a thin little figure with an umbrella coming out to meet us.

When we opened the taxi door, I recognized Brother Minh, an elder in The Church of Jesus Christ of Latter-day Saints, the first Vietnamese to receive the Melchizedek Priesthood.

We stood under the porch of the building while he pleaded that he be given opportunity to translate the Book of Mormon into his native tongue. I asked how he could find time to do this work. He has a job that requires long hours and tedious labor. He replied that the gospel must someday come to his people and that they will need the testimony of the Book of Mormon. He said that somehow he would find time. He understands English. He had read the Book of Mormon. He had felt of its spirit, and he knew that others would be similarly touched as they read it in their own tongue.

Like Brother Minh, I am convinced that there are many and will be many in that land who someday will respond to the message of the restored gospel. I do not know when that day will come, but I am confident that it *will* come, and that the efforts of your sons who are there in military service will make that day possible. Without their presence, I would see small prospect short of half a century.

Prayer of dedication

May I share with you something of a sacred and inspiring experience? On Sunday, October 30, 1966, more than 200 members of the Church gathered on the roof of the Caravelle Hotel in the heart of Saigon. We had an inspirational meeting, with talks by Elder Marion D. Hanks, President Keith E. Garner, and others. At the conclusion of that service, while speaking I felt impressed to dedicate the land for the preaching of the gospel under authorization previously given by President McKay.

Since that prayer of dedication was part of a public meeting, I feel it not inappropriate to repeat here some of the words I felt impressed to give on that occasion. I quote:

"O God, our Eternal Father, with humble hearts we meet before thee this day in this land of South Vietnam, a land which presently is torn by war, destruction, and dissension. We meet in the name of thy Son, the Lord, Jesus Christ, the Prince of Peace, to invoke thy special blessing. . . .

"We have seen in other parts of Asia the manner in which thou hast turned the hand and the work of the adversary to the good and the blessing of many of thy children. And now we call upon thee at this time that thou wilt similarly pour out thy spirit upon this land. We plead with thee, our Father and our God, that thou wilt touch the hearts of the leaders of those people who war one against another, with a spirit of understanding, a recognition of the fact that all men are sons of thine and therefore brothers, and implant in each a desire to labor for a settlement of the great conflict which rages over this land, a settlement which will be honorable, and one which will promote the cause of liberty and justice and which will guarantee the agency of those who love freedom. . . .

"Holy Father, many good men holding thy priesthood have come to this land incident to the war. While here they have sought to establish thy divine work in this part of the world. They have shared the gospel of thy Son with their associates, their fellow Americans, and with the Vietnamese people. With gratitude we have witnessed the baptism of a number of these people. And so we feel it expedient at this time, under the author-

ity given us by thy Prophet, he whom thou hast anointed and appointed to stand at the head of thy work in this day, to dedicate this land and invoke thy blessings upon it.

"We accordingly come before thee in the exercise of the holy priesthood, and in the authority of the holy apostleship in us vested we dedicate and consecrate this land of South Vietnam for the preaching of the gospel of the Lord Jesus Christ as restored through the Prophet Joseph Smith. May there from this time forward, Father, come upon this land an added measure of thy Holy Spirit to touch the hearts of the people and the rulers thereof. May they open their hearts to the teaching of the truth and be receptive to the gospel of thy Son. May those who have these blessings feel a new urge in their hearts to share with others the great gifts and powers and authority which are theirs, which have come from thee. . . .

"Open the way for the coming of missionaries, and make their labors fruitful of great and everlasting good in the lives of the people.

"To this end we seek thy blessing this holy day as we bow before thee and acknowledge with thankful hearts thy goodness unto us . . . in the name of our Redeemer, the Lord Jesus Christ. Amen."

Church being established

We do not have regular missionaries there yet. I do not know when we shall be able to send them. But I am confident that day will come. In the meantime there are those, both civilian and military, who are sharing the gospel, not in contravention of any official regulations, not through regular proselyting, but they have taught when others have come seeking.

Through their efforts the work of the Church is now established in a number of areas, including legal registration of the Church in Thailand. I doubt that this would have been possible had there not been able and devoted members of the Church there incident to the war. The Lord bless these men for their goodness in the midst of evil. The Lord bless them for their faith in the midst of overwhelming obstacles. The Lord bless them for their desires to share the precious gifts of the gospel.

Houses of worship constructed

I have been impressed with the sacrifices of our people to construct houses of worship in many parts of the world, but I think I have never been so deeply touched as in witnessing the response to a suggestion made two years ago by our Vietnam zone president, a military officer. He suggested that our brethren, who were already paying their tithing, contribute their combat pay differential to a building fund. This represents the extra amount given men for battle duty. More than $3,000 was contributed by men of the Saigon Branch on a single Sunday, and more than $18,000 was given throughout Vietnam in 30 days. Where in all the world would you find a better expression of faith than that of these soldiers, airmen, and marines, who have given to the cause of peace that money paid them for the risks of battle?

They gave it for the construction of buildings they will never use or even see, but which will someday bless the people whose liberty they have fought to preserve.

The Lord bless them for their generosity, and may the peace of the Lord comfort the hearts of their worried fathers and anxious mothers, who implanted and cultivated in their sons a faith that today quietly shines in the dark, embattled area in which they find themselves.

Missionary labors of servicemen

I hope that some of you parents who grieve over your sons who could not go on missions because of the demands of the draft will derive some small measure of comfort from the assurance that your sons may perform an effective missionary labor through their examples, and that they may assist in lifting the veil in lands of darkness in which the gospel must someday be taught.

I read for the first time this past week an interesting statement by Brigham Young. Said he:

"I shall be very happy when I can know that the people of the East Indian archipelago [which I take to mean the lands of Southeast Asia] and the people of every island and continent, both the high and the low, the ignorant and intelligent, have received the words of eternal life, and have had bestowed upon them the power of the eternal Priesthood of the Son of God. . . ." (*Journal of Discourses*, Vol. 8, p. 7.)

Silver thread in tapestry

I make no defense of the war from this pulpit. There is no simple answer. The problems are complex almost beyond comprehension. I seek only to call your attention to that silver thread, small but radiant with hope, shining through the dark tapestry of war—namely, the establishment of a bridgehead, small and frail now; but which somehow, under the mysterious ways of God, will be strengthened, and from which someday shall spring forth a great work affecting for good the lives of large numbers of our Father's children who live in that part of the world. Of that I have a certain faith.

I have seen a prototype of what will happen as I have witnessed the development of this work in others of the ancient nations of Asia—in Korea, in Taiwan, in Okinawa, in the Philippines, and in Japan, where altogether we now have more than 25,000 Latter-day Saints.

This marvelous membership is the sweet fruit of seed once planted in dark years of war and in the troubled days immediately following, when good men of the priesthood, both civilian and military, through the example of their lives and the inspiration of their precepts, laid a foundation on which a great work has been established.

Letter from Vietnam

May I read from a letter just received from one of our brethren in Vietnam:

"The other day in Phu Bai I saw a young member of the Church reading the paperback of *A Marvelous Work and a Wonder* (so that he would be qualified to teach any who might ask about the Church). The book was filthy, his hands were filthy, but he didn't see the dirt because he was reading so intently."

As I pictured that young infantryman in dirty battle dress, just returned from a dangerous jungle patrol, studying the gospel, two other pictures came to mind—the first, of the home in which he grew up, where there is constant prayer for his safety; the second, of the day when the clouds of war shall have lifted, when peace shall be in the land, and when there shall be congregations of the Church built upon foundations laid by such of our brethren there now.

That day will come. Of that I am confident.

"God moves in a mysterious way. . . .
His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

(William Cowper, *Hymns*, 48.)

May the Lord bless our faithful brethren in Asia, and may he give us the vision to look beyond this dark day to a time when, because of their great service, his latter-day kingdom shall encompass many souls in that part of the earth, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Gordon B. Hinckley of the Council of the Twelve has been our concluding speaker.

The Combined Brigham Young University Choruses will now favor us with "I Know That My Redeemer Lives," conducted by Ralph Woodward, with Robert Cundick at the organ.

Following the singing, the benediction will be offered by Elder Don Van Slooten, formerly president of the Netherlands Mission, after which this

conference will be adjourned until 2 o'clock this afternoon.

The Combined Brigham Young University Choruses sang as the closing number, "I Know That My Redeemer Lives," following which Elder Don Van Slooten offered the closing prayer.

Conference adjourned until 2 p.m.

FIRST DAY
AFTERNOON MEETING

SECOND SESSION

The second session of the conference convened at 2:00 p.m., Friday, April 5, 1968.

President N. Eldon Tanner, second counselor in the First Presidency, conducted the services.

The Combined Brigham Young University Choruses furnished the choral music for this session of the conference. Roy M. Darley was at the organ console.

President Tanner made the following introductory remarks:

President N. Eldon Tanner

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the second general session of the One Hundred and Thirty-eighth Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President McKay, on the advice of his doctors is remaining home today. He is watching the proceedings by television. He is presiding at all of the conference sessions. His spirit and his blessings are with us.

We extend a hearty welcome to all television and radio audiences, and to all who are gathered in this historic Tabernacle.

We are favored again this afternoon by the presence of the Combined Brigham Young University Choruses, with Brother Ralph Woodward conducting and Brother Roy M. Darley at the organ.

We shall now begin these services by the Chorus singing: "A Canticle of Peace."

The invocation will be offered by Elder Arthur H. Strong, formerly president of the Argentine Mission.

The Combined Brigham Young University Choruses sang as the opening number "A Canticle of Peace," following which the opening prayer was offered by Elder Arthur H. Strong.

President N. Eldon Tanner

The invocation was just offered by Elder Arthur H. Strong, formerly president of the Argentine Mission.

The Combined Choruses will now favor us with "Guide Me to Thee," after which Elder Delbert L. Stapley of the Council of the Twelve will speak to us.

The Combined Choruses sang the hymn, "Guide Me to Thee."

President N. Eldon Tanner

Elder Delbert L. Stapley of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder Henry D. Taylor, Assistant to the Twelve.

Elder Delbert L. Stapley

Of the Council of the Twelve Apostles

Quoting the apostle Paul, "Brethren," and may I add sisters and friends, "my heart's desire and prayer to God for Israel is, that they might be saved.

"For I bear them record that they have a zeal of God, but not according to knowledge.

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

"For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:1-4.)

Voice to all men

Many people profess a zeal for God, but their lives do not always harmonize fully with spiritual knowledge. Those who sincerely believe will follow and do the works of Christ; otherwise, in their pursuit of eternal glory, they will fall short of their heavenly goal. In this dispensation of the gospel the Lord gave this admonition: "Hearken, O ye people of my church, . . . [and] ye people from afar; and . . . listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow. . . ." (D&C 1:1-3.)

Thus we see that the voice of the Lord is to all men everywhere, and none can escape the judgment for violating his laws and commandments.

Light and truth forsake evil

Perhaps there is no better scripture known and quoted by members of the Church than this: "The glory of God is intelligence. . . ." (D&C 93:36.)

We should also understand the verse that follows this profound statement: "The glory of God is intelligence, or, in other words, light and truth.

"Light and truth forsake that evil one." (D&C 93:36-37.)

The glory of God being intelligence, then the glory of man, the spirit offspring of Deity, must also be intelligence, for man is God's greatest and most important creation. Our Heavenly Father is concerned about the eternal welfare and happiness of his children. He has, however, given them their free agency to choose for themselves.

President George Q. Cannon has said: "I thank God for giving us our [free] agency, because I think this earth will be a furnace to cleanse me and prepare me for a better condition of affairs and a better life, and I believe this of all of us. . . . These bodies of ours are naturally rebellious [and] full of strange appetites. We are here to conquer these desires. . . . [and] bring this earthly substance in subjection to the will of God.

". . . It is true that some have greater power of resistance than others, but everyone has the power to close his heart against doubt, against darkness, against unbelief, against depression, against anger, against hatred, against jealousy, against malice, against envy. . . . Whenever darkness fills our minds, we may know that we are not possessed of the Spirit of God, and we must get rid of it. When we are filled with the Spirit of God, we are filled with joy, with peace and with happiness. . . ." (*Gospel Truths*, Vol. 1, pp. 15, 19-20.)

Teach children light and truth

When our God defines intelligence as light and truth, he is not contemplating just secular and worldly knowledge, but the spiritual and eternal verities and realities of life.

The Lord has directed parents to bring up their children in light and truth. He accused some of the brethren who failed in this responsibility by admonishing them:

"You have not taught your children

light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

"And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house." (D&C 93:42-43.)

We cannot afford to permit our sense of eternal values to become distorted and corrupt our lives or those of our loved ones, thus destroying opportunities for eternal glory.

Example in life of Jesus

Since the cloak of glory is the mantle of responsibility, it behooves us not only to obtain all the light and truth we can, but to use the intelligence we have to alter our lives to conform more closely to the example so beautifully portrayed in the life of Jesus.

Christ is referred to by John the Beloved as the "Word" and appropriately so, because he was and is the messenger of salvation to all nations and peoples. (See John 1:1, 4, and D&C 93:8-9.)

He is the light and life of men. No one can come into the eternal presence of God the Father except through his beloved Son, our Savior, who is the light and Redeemer of the world. To define light and truth further, I quote from another revelation wherein the Lord commands his people "to give diligent heed to the words of eternal life," and to "live by every word that proceedeth forth from the mouth of God.

"For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.

"And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

"And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father." (D&C 84:43-47.)

The bondage of sin

The Lord further adds: "For whoso cometh not unto me is under the bondage of sin.

"And whoso receiveth not my voice is not acquainted with my voice, and is not of me.

"And by this you may know the righteous from the wicked. . . ." (D&C 84:51-53.)

Hearkening unto the voice of the Spirit is the key and the challenge which leads to God's eternal mansions. Hear this warning: "Every spirit of man was innocent in the beginning. . . .

"And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men. . . ." (D&C 93:38-39.)

It is through disobedience and man's failure to hearken unto the voice of the Spirit and the counsels of God that Satan is able to come and take away from man the light and truth of the gospel. When the light within us begins to dim, Satan moves in. When the light within us goes out, we are in his power and under his control.

When Saul, who failed to follow the instructions of the Lord, tried to justify his disobedience for doing so, the ancient prophet Samuel said: ". . . Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15:22.)

In latter-day scriptures the Lord uses action words in the first sentence to introduce many of his revelations. It is interesting to note that "hearken" was used 23 times. We are admonished by the Lord through the Prophet Joseph Smith to behold, to hearken, to listen, and to hear, in over 60 revelations.

Obedience brings blessings

The following scriptural statements represent warnings and counsel that are significant guidelines to our behavior in this mortal existence: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that

law upon which it is predicated." (D&C 130:20-21.)

Also: "For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world." (D&C 132:5.)

". . . unto every law there are certain bounds also and conditions.

"All beings who abide not in those conditions are not justified.

"For," said the Lord, "intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claimeth her own; justice continueth its course and claimeth its own: judgment goeth before the face of him who sitteth upon the throne and governeth and executeth all things." (D&C 88:38-40.)

These scriptural quotations teach us the importance of bounds and limitations, and also the conditions we must meet to attain eternal peace and happiness. Only obedience to God's commandments will bring us, his children, the blessings of heaven. If we will but heed the words of eternal life and put our "trust in that Spirit which leadeth to do good—yea, to do justly, to walk humbly, to judge righteously," our salvation and glory can be assured. (See D&C 11:12.)

God is light

John the Beloved gave this witness and testimony of the Christ and his teachings: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:5-7.)

As a people we must stand firm, steadfast, and immovable in avoiding the evils of the world, and sustain with all the fervor of our being the truths, standards, principles, and ideals of the gospel of Jesus Christ.

Satan is a formidable opponent, and it will take extraordinary toughness to subdue him and his agents.

The Lord has never promised that the overcoming of evil would be easy, but everyone can, if he wills, win the battle against the power of Satan.

The gospel of Christ is a lamp in our hands to guide us in righteous paths. Light can always dissipate darkness, but darkness can never replace light. It is only when the light of the Spirit within us is dimmed or goes out that the darkness of temptation and sin enters in, and Satan takes over.

Unfruitful works of darkness

The apostle Paul, in his Epistles to the Ephesians, admonished, ". . . have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11.)

Some of the unfruitful works of darkness as enumerated by Paul are:

". . . walk not . . . in the vanity of their mind,

"Having the understanding darkened, being alienated from the life of God. . . .

"Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." (Eph. 4:17-19.)

"[Put] away lying. . . ." (Eph. 4:25.)

"Let no corrupt communication proceed out of your mouth. . . .

". . . grieve not the holy Spirit of God. . . .

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you. . . ." (Eph. 4:29-31.)

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

"Neither filthiness, nor foolish talking, nor jesting, which are not convenient. . . .

"For this ye know, that no whoremonger, nor unclean person, nor

covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God." (Eph. 5:3-5.)

The counsel of God is clear: avoid these "unfruitful works of darkness"—walk in light and truth.

"And be renewed in the spirit of your mind;

". . . put on the new man, which after God is created in righteousness and true holiness.

". . . speak every man truth with his neighbour. . . .

". . . let not the sun go down upon your wrath:

"Neither give place to the devil." (Eph. 4:23-27.)

Thus has the apostle Paul designated some of the things we must avoid as the unfruitful works of darkness and some of the positive things we ought to do to walk in the light of the gospel of Jesus Christ. There are two powerful forces operative in the world today: one is the powerful influence of God; the other emanates from Satan. Even though evil is in constant competition with the good, the noble, and the beautiful in life, we should remember Joshua's declaration: ". . . but as for me and my house, we will serve the Lord." (Josh. 24:15.)

Opposing forces in life

The opposing forces in life are essential for our growth and development. It is required of us to recognize the powers that lead us away from the Spirit of the Lord, and to choose the path of righteousness, which will lead us back into the presence of God. As we succeed in this "tug-of-war" between the opposing forces of good and evil, we will bring joy into our lives here and earn rewards and exaltation in the life to come.

Perhaps never before in our history has the need been greater for members of the Church to understand the opposing forces confronting them and to muster sufficient strength to resist the forces of evil and embrace the forces of good. An ancient American prophet said: "And to bring about his eternal purposes in the end of man . . . it must needs be that there was an opposition. . . .

"Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other." (2 Ne. 2:15-16.)

Opposition seems to be as extensive and pervasive as the familiar words which signify it. It would be manifest in all other basic ideas that come in contrasting pairs: that is, good and evil, life and death, war and peace, pleasure and pain, necessity and contingency, virtue and vice. There are other terms that stand opposed one to another, such as, chance to fate, liberty to slavery, time to eternity, knowledge to opinion, and matter to form. Still other terms cannot be discussed without reference to their opposites, such as, truth and falsehood, love and hate, justice and injustice, wealth and poverty.

Life made up of choices

The choice is up to us as we exercise our free agency. Consider the preacher who summed up this matter of opposition when he stated his feelings as follows: "There is an election going on all the time. The Lord votes for you, and the devil votes against you, but you cast the deciding vote."

"Life is made up of choices. There are two ways of doing things, the right way and the wrong way. Every responsible individual stands almost daily at the crossroads and must choose which way he will travel. He can take the road that leads to the heights where the good and great of the earth assemble, or he can take the road that leads to the depths where the victims of remorse and despondency go. Life calls for almost constant decisions and the decisions which we make reflect with accuracy our thinking and our tastes.

". . . it is the development of ethical and spiritual standards which will make the right choice clear and easy. . . . What we are and what we achieve is largely a result of what we choose." (Bryant S. Hinckley, *Not by Bread Alone*, p. 39.)

King Benjamin's message

King Benjamin, a beloved Book of Mormon prophet, exhorted his people to "open your ears that ye may hear, and your hearts that ye may understand, and your minds that the mysteries of God may be unfolded to your view."

And then he reminded them of his teachings, saying: "Neither have I suffered . . . that ye should murder, or plunder, or steal, or commit adultery; nor even have I suffered that ye should commit any manner of wickedness, and have taught you that ye should keep the commandments of the Lord, in all things which he hath commanded you." (Mosiah 2:9, 13.)

King Benjamin's message to his people was given from a tower in contrast with today's worldwide communication system, where many listening ears are tuned in to hear the sermons of this conference.

Easier to walk in the light

The purpose of these messages is the same now as it was then: to encourage people to accept and live the gospel of Jesus Christ as revealed by God for the benefit and blessing of his children. The sufferings and sorrows resulting from disobedience are extremely difficult to bear. It is far easier to walk in the paths of righteousness and the light of gospel truths than to fall into the sorrow of disobedience and evil doing. If we walk in the light as Christ is in the light, peace of mind, happiness, and joy will be our lot forever.

I close with another statement of the Nephite prophet, King Benjamin:

"And moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness. . . ." (Mosiah 2:41.)

My brothers and sisters, I bear humble witness to the truth of these teachings. That we will all so live that we may enjoy eternal happiness and peace in our personal lives, I humbly pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Delbert L. Stapley of the Council of the Twelve has just spoken to us.

Elder Henry D. Taylor, Assistant to the Twelve, will now address us. He will be followed by Elder Boyd K. Packer, Assistant to the Twelve.

Elder Henry D. Taylor

Assistant to the Council of the Twelve

As the psalmist contemplated with awe the beauties of the Lord's creation, with man as the crowning achievement, he exclaimed in wonderment: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. . . .

"O Lord our Lord, how excellent is thy name in all the earth!" (Ps. 8:3-6, 9.)

Many have described man in glowing terms. This is Shakespeare's analysis: "What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals! . . ." (*Hamlet,* Act 2.)

What is man

Well might we ask the same question, "What is man?" and well might the answer be: Man is the spiritual offspring of heavenly parents, privileged through righteous living to come to this world, to be born of earthly parents, and to be blessed with a mortal body.

The possession of this wonderful body is a sacred trust. President Joseph Fielding Smith has declared: "The importance of these mortal tabernacles is apparent from the knowledge we have of eternal life. Spirits cannot be made perfect without the body of flesh and bones. This body and its spirit are brought to immortality and blessings of salvation through the resurrection. After the resurrection there can be no separation again, body and spirit become inseparably connected that man may receive a fullness of joy. In no other way, other than birth into this life and the resurrection, can spirits become like our eternal Father." (*Era*, Vol. 34 [September 1931], p. 643.)

Mission of Adam and Eve

When Adam was placed here upon the earth, our Heavenly Father indicated that by himself, Adam never could people the earth or subdue it. "It is not good," the Lord said, "that the man should be alone; I will make him an help meet for him." (Gen. 2:18.) So Eve was created and given to Adam in the bonds of eternal marriage, to continue with him, and to be his loving wife and companion.

This noble couple were given the commandment to perpetuate themselves: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1:28.) These objectives could not be achieved without effort, and so the Father further admonished Adam: "In the sweat of thy face shalt thou eat bread. . . ." (Gen. 3:19.) He was to labor and struggle for a living. Then, so that the man and wife would be united in their journey through life, the Lord added: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:24.) That is, one in unity, purpose, and harmony, to bring to life in mortality the spiritual offspring of Deity, to furnish mortal bodies for others, and to "replenish" or "fill" the earth. No life's purpose such as this could ever be devised by finite mind. It is truly divine.

Ideal home environment

What a glorious thing it would be if each child born into this world could have the assurance of these things:

1. To be born into a home where parents enjoy a respected and honorable name. In other words, "to be born of goodly parents."

2. To be born into homes where they are wanted: a place in which they are loved; a place where proper examples are manifest. One father said: "I am not trying to be a model father. All I am trying to do is to live so that when someone says to my son, 'You remind me of your father,' he can stick out his chest and not his tongue."

3. A place where the children are encouraged to prepare themselves for life, both here and hereafter, to live up to their full potential; a home where they are instructed to stand on their own feet, to be independent and self-supporting; a home where they are taught to prepare to establish homes of their own through proper training and securing an adequate education.

Security never granted

To "subdue the earth," a person must look mainly to himself and not to others, except as others might offer good counsel or set a good example. Most persons are striving to find what they consider security. It has been pointed out:

"People who look to government for 'security' are seeking that which has never been granted to human kind. Man was promised his living by the

sweat of his brow, and where he wastes his substance he will want in spite of all human devices to render it otherwise. Nowhere in her system does nature offer security to anyone or anything. Nature's way is the law of change and succession, or replacement and fulfillment; but never the unalterable, the fixed or the guaranteed. It is defeatism in the individuals to seek security in living, a misunderstanding of the function of life itself. It was not so that the pioneers of this land lived, when there were few governments to do things for them. They met the wilderness on its own terms, and pushed it back. Men and women worked together to found their homes, raise their children, and wrest a competence from what the land had to offer them. They helped one another. They had time for worship, and they knew that over man there was God. Our age is a pioneering one, and to each are offered widening chances of development. It is a neglect of self-improvement to seek security without having earned it, to attempt to reap without having sown. No government can produce what people don't in themselves create." ("Security —A Mirage!" *Life Line,* October 31, 1964.)

A prominent American, in contemplating the subject, gave this advice to young people: "Don't dream about security; make it for yourself, out of yourself." He then concluded his thoughts on self-reliance with these words: "Dare to believe in yourself . . . and act accordingly. If you do, both your present and your future are secure."

"Men are that they might have joy"

While man is struggling to achieve security and independence, he should also realize that happiness and joy can be his. The Prophet Lehi, speaking under the inspiration of the Lord, taught his sons that "men are, that they might have joy." (2 Ne. 2:25.) This joy could come from performing unselfish acts for others, a life filled with love for fellowmen, the rewards that come from honest toil, from a home where love and kindness abide, the peace and tranquility that come from observing the commandments of the Lord.

There are many today who are seeking for thrills and so-called pleasure. These things are but momentary and fleeting. Happiness and joy come from more enduring and lasting acts. The Prophet Joseph Smith taught that "happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God." (Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith,* pp. 255-56.)

Rewards of life

Even though this life is real and earnest, it is possible to receive many rewards and satisfactions. I have noted serene joy in the face of a mother as she gazed with tenderness at her newly born child. I have viewed the pride, happiness, and joy in the expressions of parents as they watched and listened to the report of their son or daughter who had just returned from completing an honorable and successful mission, or other righteous achievements.

It is a humbling and warming experience to be present in the temple with the parents, friends, and families as a young couple is married and sealed for time and for all eternity. Certainly there is joy and happiness there.

I am confident that each of us has personally experienced the warm glow of happiness that comes from performing an unselfish act or rendering a service for someone else.

The Prophet Joseph Smith has said: "If a man gets a fullness of the Priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the House of the Lord. . . ." (*Ibid.,* page 308.)

Greater blessings promised

While joy and happiness are pos-

sible in life here upon the earth, greater rewards and blessings have been promised and will come following the time of the resurrection, after we have left this frail existence. At that time those who have been faithful will not only be reunited with their families and loved ones of mortality, but they will also be privileged to dwell in the glorious celestial world where God the Father and Jesus Christ, the Son, dwell.

Surely, this will be joy supreme. And it is possible to every one of us if we keep the faith and endure in righteousness to the end.

For this I humbly pray, in the name of the Lord, Jesus Christ. Amen.

President N. Eldon Tanner

Elder Henry D. Taylor, Assistant to the Twelve, has just spoken to us.

We shall now hear from Elder Boyd K. Packer, Assistant to the Twelve, and president of the New England Mission.

Elder Boyd K. Packer

Assistant to the Council of the Twelve

I feel subdued in spirit this afternoon, my brethren and sisters, in coming from the mission field again to general conference, to hear the testimonies of our beloved Prophet and of the brethren. Particularly was my heart touched by the message of Elder Gordon B. Hinckley as he spoke to our servicemen, for in my life that silver thread of testimony, drawn from the dark tapestry of armed conflict, has been a guiding beacon.

Call to military service

Many young men listening to the conference are serving in the armed forces, or they face a call to military service. To answer the call, one must suspend many things dear and sacred. Military service requires a severance—hopefully a temporary one—from intimate and sacred ties that bind a young man to his family and from those relationships to which young manhood is so very responsive. Interruption comes likewise to schooling, and life's work is delayed. And, as always, it carries with it the threat of jeopardy to life and limb.

It is to you, our brethren in the armed forces, that I speak. Nor is the man who serves the only one concerned. There are wives and there are parents who never, never cease to love their children or fear for them.

Repudiation of responsibilities

A man answering the call now is not left in total comfort that all will sustain him. There have emerged in our society groups composed mostly of restless, unchallenged young people. In the name of peace and love and brotherhood, they criticize those who, obedient to the laws of the land, have answered the call to military duty. It is puzzling to see them renouncing their obligation, repudiating their citizenship responsibilities. They declare on moral grounds, as an act of virtue, that they will not serve. One can be sensitive, even sympathetic, to their feelings, for war is an ugly thing—a heinous, hideous, ugly thing! Strangely, it is a pursuit to which mankind has turned again and again and again. The wicked have generated it, and the innocent have ultimately been provoked by it.

The Lord said: "Therefore, renounce war and proclaim peace. . . ." (D&C 98:16.) I would that all men would remain at peace.

"We love peace," said President David O. McKay, "but not peace at any price. There is a peace more destructive of the manhood of living man than war is destructive of the body. 'Chains are worse than bayonets.'" (*The Improvement Era*, June 1955, p. 395.)

Recently a college student about to graduate, and under notice from the selective service, came to my office. Confused and worried, he told me of the pressure from fellow students and

from faculty members to refuse induction, to leave the country, if necessary. When the issues are so confusing—and they are confusing—what can a man do? How can he know which way to turn?

Nephites taught defense

First, the scriptures are not silent on the subject. These are not new issues; 75 years B.C., the Nephites faced such a challenge. There encircled them an ominous threat to liberty, the home, the family, and their rights of worship. While our present dilemma is not quite like theirs, all too soon the very circumstances they faced could come upon us. We would do well at least to ponder the words of their prophets: "Behold," said Moroni, "could ye suppose that ye could sit upon your thrones, and because of the exceeding goodness of God ye could do nothing and he would deliver you? Behold, if ye have supposed this ye have supposed in vain." (Al. 60:11.)

The Book of Mormon records that "the Nephites were taught to defend themselves against their enemies, even to the shedding of blood if it were necessary; yea, and they were also taught never to give an offense, yea, and never to raise the sword except it were against an enemy, except it were to preserve their lives.

"And this was their faith . . . if they were faithful in keeping the commandments of God that he would prosper them in the land; yea, warn them to flee, or to prepare for war, according to their danger;

"And also, that God would make it known unto them whither they should go to defend themselves against their enemies and by so doing, the Lord would deliver them. . . ." (Al. 48:14-16.)

These Nephites faced not only the hostility of invading enemies, but also indifference, dissension, and corruption in their own land. But the record confirms that "they were doing that which they felt was the duty which they owed to their God; for the Lord had said unto them and also unto their fathers, that: Inasmuch as ye are not guilty of the first offense, neither the second, ye shall not suffer yourselves to be slain by the hand of your enemies.

"And again, the Lord had said that: Ye shall defend your families even unto bloodshed. Therefore for this cause were the Nephites contending with the Lamanites, to defend themselves, and their families, and their lands, their country, and their rights, and their religion." (Al. 43:46-47.)

Message of First Presidency

More was said anciently, but we turn to modern prophets, for they have spoken and touched on the deeper issues involved. A message of the First Presidency dated April 6, 1942, states: ". . . the Church is and must be against war. . . . It cannot regard war as a righteous means of settling international disputes; these should and could be settled—the nations agreeing—by peaceful negotiations and adjustments.

"But the Church membership are citizens or subjects of sovereignties over which the Church has no control. The Lord himself has told us to 'befriend that law which is the constitutional law of the land': . . .

". . . When, therefore, constitutional law, obedient to these principles, calls the manhood of the Church into the armed service of any country to which they owe allegiance, their highest civic duty requires that they meet that call. If, harkening to that call and obeying those in command over them, they shall take the lives of those who fight against them, that will not make of them murderers, nor subject them to the penalty that God has prescribed for those who kill. . . ."

Surely no individual will be excused for any wanton act of brutality, wickedness, or destruction. Nevertheless, this statement confirms: ". . . He will not hold the innocent instrumentalities of the war, our brethren in arms, responsible for the conflict. This is a major crisis in the world-life of man. God is at the helm."

A man does not necessarily have to volunteer. In fact, it would be hoped that young members of the Church

would have the strengthening, stabilizing development of missionary service, and perhaps some schooling, before they enter the service, if indeed they are required to do so at all. And sometimes they are required to serve. If so, the brethren have said: ". . . the members of the Church have always felt under obligation to come to the defense of their country when a call to arms was made. . . ." (*The Improvement Era,* May 1942, pp. 346, 348-49.)

Citizenship responsibility

Though all the issues of the conflict are anything but clear, the matter of citizenship responsibility is perfectly clear. Our brethren, we know something of what you face and sense, something of what you feel.

I have worn the uniform of my native land in the time of total conflict. I have smelled the stench of human dead and wept tears for slaughtered comrades. I have climbed amid the rubble of ravaged cities and contemplated in horror the ashes of a civilization sacrificed to Moloch; yet knowing this, with the issues as they are, were I called again to military service, I could not conscientiously object!

To you who have answered that call, we say: Serve honorably and well. Keep your faith, your character, your virtue.

Exemplars of righteousness

While war permits stomping out of a man's heart the reverent and tender virtues that exemplify true manhood, military services does not require it. You can serve and yet be exemplars of righteousness.

"It is a disgraceful thought," said President Joseph F. Smith, "that a man to become a soldier should become a rake and abandon himself to crime and wickedness. Let the soldiers that go out . . . be and remain men of honor. And when they are called, obey the call, and manfully meet the duty, the dangers, or the labor, that may be required of them, or that they may be set to do; but do it with an eye single to the accomplishment of the good that is aimed to be accomplished, and not with the blood-thirsty desire to kill and to destroy." (*Conference Report,* April 1917, p. 4.)

Righteous not lost

In armed conflicts there are casualties. Sometimes clean, worthy men, innocent of any desire to kill, devoid of any aggressive will to own that which belongs to someone else, fall victims of the confused, wicked ugliness of war.

"For," the prophet Moroni said, "the Lord suffereth the righteous to be slain that his justice and judgment may come upon the wicked; therefore, ye need not suppose that the righteous will be lost because they are slain; but behold they do enter into the rest of their God." (Al. 60:13.) There are homes among us now where this heartbreak is known.

I read somewhere some simple lines of verse about a mother—and a telegram. Deep within lies a seed of strength and consolation—understood, perhaps, only by those who have faith. I can read but a few lines.

" 'Killed in action . . . in the line of duty.'
Blind went her eyes with pain. . . .
A moan of mortal agony,
Then all became still again.

" 'Oh God! . . . my God! . . . where were you
When my son was being slain?'
And the scalding tears of bitterness
Drenched her cheeks like the summer rain.

"But a soft voice seemed to whisper
In the twilight's afterglow,
'I had a son . . . at Calvary . . .
Two thousand years ago.' "

Stay close to Church

God bless you, our brethren. We love you. We sustain you. There is no dishonor in your service.

Stay close to the Church, to the branches and wards near your post, to our chaplains and servicemen's groups. Carry your servicemen's kit; read from it. Live worthily.

We pray God that he will protect you—that you will not fall a mortal nor a moral casualty of war. I testify to you that "this is a major crisis in the world-life of man. God is at the helm." (*The Improvement Era,* May 1942, p. 349.)

I bear witness that he lives and that he guides the destiny of man and of this Church, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom we have just listened is Elder Boyd K. Packer, Assistant to the Twelve.

The congregation and chorus will now join in singing: "O Say, What Is Truth?", after which Elder James A. Cullimore, Assistant to the Twelve, will speak to us.

The congregation and the Combined Choruses joined in singing the hymn, "O Say, What Is Truth?".

President N. Eldon Tanner

Elder James A. Cullimore, Assistant to the Twelve, will now address us, and he will be followed by Elder Alma Sonne, Assistant to the Twelve.

Elder James A. Cullimore

Assistant to the Council of the Twelve

Since next Sunday is Easter Sunday, I want to direct my remarks to this important day and the circumstances surrounding it.

There are two great festal days in the Christian year: one is Christmas and the other is Easter. The first is in honor of the Lord's coming into the world. It is a glorious occasion. Wherever there are a home and children, in every quarter of the world, there is joy on this great occasion. Old grudges disappear, feuds are forgotten, and love flows from heart to heart at Christmastime.

The Lord is risen

Yet Christmas is less a day of victory than Easter, for the story that begins then is incomplete until it is crowned by the announcement, "The Lord is risen." Someone has so beautifully said: "If the Savior, having breathed his last on the cross, had never come back to the world in life as he promised, then the Star of Bethlehem might as well never have flamed, the angels as well never have sung 'Glory to God in the Highest' in the midnight sky, and the wise men from the east need not have taken their journey to find the babe in the manger. We might have wept over our crucified king if he had never risen from the dead, but we sound his praises now because he lives and reigns forever and ever." (Author unknown.)

The story is told of a man walking down a street in Chicago who came to a store window where there was displayed a beautiful picture of the crucifixion. As he stood gazing spellbound at the vivid picture story, he suddenly became conscious that at his side stood a little boy. The boy too was gazing at the picture, and his tense expression made the man know that the crucifixion had really gripped the eager little soul. Touching the boy on the shoulder, the man said, "Sonny, what does it mean?"

"Don'cha know?" he answered, his face full of the marvel of the man's ignorance. "That there man is Jesus, and them others is Roman soldiers, and the woman crying is his mother, and," he added, "they killed him."

The man was loath to leave the window, but he could not tarry always at the tragic scene, so he turned away and walked down the street. In a few moments he heard pattering footsteps, and there came rushing toward him the little boy.

"Say, mister!" he exclaimed breathlessly. "I forgot to tell you, but he rose again!"

The conquest of death

Yes, he rose again. The advent on earth of the Redeemer is of less importance than the conquest of death and the grave, for it was only by rising from the grave that he could redeem the world. Hence, his resurrection signalizes the redemption of mankind and becomes one of the greatest of all occasions for every child of God.

Our author continues: "It required the resurrection to complete the work of redemption. The marvel of the manger birth attracted little attention from an ancient people, accustomed to accept the marvelous. The miracle of Galilee failed to astound a world that treated miracles as a matter of course. The martyrdom of Calvary was not in itself sufficient to prove that Jesus was the Savior of the world; but when the angel of the resurrection showed the weeping followers of Jesus an empty tomb on the morning of the first resurrection, no one who accepted the story with a saving faith could deny that the Nazarene was the world's Savior and the conqueror of death."

Yes, he rose again, for you and me—for all the children of God—that we might not be lost but that we might live again and have immortality and eternal life. Unto every man, woman, and child he brought immortality. Listen to the words of Alma: "Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death.

"The spirit and the body shall be reunited again in its perfect form. . . .

"Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous. . . ." (Al. 11:42-44.)

Paul said: "For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:21-22.)

Gift of eternal life

All this comes without effort on our part through the grace of our Lord Jesus Christ. Unto those who believe on him, repent of their sins, and keep his commandments and prove faithful to the end shall come the greatest gift of all in the atonement, not only immortality, but eternal life also, for the Lord has said, "And, if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (D&C 14:7.) In the words of Nephi: ". . . Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life." (2 Ne. 31:20.)

Died for men's sins

Yes, he rose again, for the Father gave him to have "life in himself," because he had strength to suffer, bleed, and die for our sins individually, and for the transgression of Adam, that we might not have to suffer ourselves if we keep his commandments.

The Savior himself said: "For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

"But if they would not repent they must suffer even as I;

"Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

"Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." (D&C 19:16-19.)

Amulek understood this as he prophesied of the coming of the Savior: "And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else.

"Therefore the wicked remain as though there had been no redemption

made, except it be the loosing of the bands of death. . . ." (Al. 11:40-41.)

Story of the resurrection

Listen to the story of the resurrection as related by James E. Talmage:

"Saturday, the Jewish Sabbath, had passed, and the night preceding the dawn of the most memorable Sunday in history was well nigh spent, while the Roman guard kept watch over the sealed sepulchre wherein lay the body of the Lord Jesus. While it was yet dark, the earth began to quake; an angel of the Lord descended in glory, rolled back the massive stone from the portal of the tomb, and sat upon it. His countenance was brilliant as the lightning, and his raiment was as the driven snow for whiteness. The soldiers, paralyzed with fear, fell to the earth as dead men. When they partially recovered from their fright, they fled from the place in terror. Even the rigor of Roman discipline, which decreed summary death to every soldier who deserted his post, could not deter them. Moreover, there was nothing left for them to guard; the seal of authority had been broken, the sepulchre was open, and empty." (James E. Talmage, *Jesus the Christ*, p. 678.) The Lord had risen.

". . . Mary Magdalene, and Mary the mother of James, and Salome had bought sweet spices, that they might come and anoint him.

"And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

"And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

"And when they looked, they saw that the stone was rolled away: . . .

"And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

"And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

"But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." (Mark 16:1-7.)

Actuality of resurrection

The actuality of the resurrection is attested to by many unto whom the resurrected Lord showed himself.

As some of the disciples went to Emmaus, Jesus walked with them, but their "eyes were holden that they should not know him." After much conversation and visiting, their eyes were opened, and they knew him; and he vanished out of their sight.

"And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

"But they were terrified and affrighted, and supposed that they had seen a spirit.

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:16, 32, 36-39.)

He then showed them his hands and his feet, and asked them to bring meat, and he took it and did eat it before them.

Evidence of Christ's divinity

The miracle of the resurrection is one of the greatest evidences of Christ's divinity. No fact in ancient history is better attested to than that Jesus lived, that he was crucified, and that he was resurrected from the dead and administered in his immortal body to his disciples.

Jesus proclaimed himself "the resurrection, and the life." (John 11:25.) He declared that he would lay his body down and take it up again, and added, "I have power to lay it down, and I have power to take it up again." And this he did.

More and more, men are doubting that Jesus was resurrected and that he

is now the living Christ, the Only Begotten Son of God in the flesh.

But he proclaimed himself a God, even the Son of God, and that all things were created by him. "In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not anything made that was made.

"In him was life; and the life was the light of men." (John 1:1-4.)

"Destroy this temple," he said, "and in three days I will raise it up." (John 2:19.) He spoke of the temple as his body. Pilate also doubted Christ's words, that he would rise again, and he placed guards by the sepulcher. Yet, Jesus came out of the tomb, the conqueror of death, hell, and the grave.

Witness of apostles

Many of the apostles of the Savior witnessed his crucifixion and were also witnesses of his resurrection. From the testimony of many of them we have some of the strongest assurances of the reality of the resurrection. There was no doubt in the mind of Peter as to the reality of the resurrection when he spoke to the very men who had been witnesses to his death:

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

"Him, being delivered . . . by wicked hands have crucified and slain:

"Whom God hath raised up, having loosed the pains of death. . . ." (Acts 2:22-24.)

Paul is one of the greatest witnesses to the literal resurrection of the Lord:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

"And that he was buried, and that he rose again the third day according to the scriptures:

"And that he was seen of Cephas, then of the twelve:

"After that, he was seen of about five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

"After that, he was seen of James; then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time.

"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." (1 Cor. 15:3-9.)

Scriptures testify of immortality

The scriptures testify that, as Christ was resurrected, so shall all be resurrected and have immortality.

The Savior said: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

"For as the father hath life in himself; so hath he given to the Son to have life in himself;

"And hath given him authority to execute judgment also, because he is the Son of Man.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:24-29.)

Paul reasoned with the unbelievers with sound logic as to the actuality of the resurrection. "But if there be no resurrection of the dead, then is Christ not risen:

"And if Christ be not risen, then is our preaching vain, and your faith also vain. . . .

"If in this life only we have hope in Christ, we are of all men most miserable.

"But now is Christ risen from the

dead, and become the firstfruits of them that slept." (1 Cor. 15:13-14, 19-20.)

A fulness of joy

Yes, he rose again; and as he broke the bands of death, he made it possible for all to be resurrected and, if obedient, to have eternal life. He made it possible for us to have an immortal body by which we could receive a "fulness of joy."

The Lord revealed to the Prophet Joseph Smith that only as the body and spirit are inseparably connected could we receive a "fulness of joy." He said:

"For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

"And when separated, man cannot receive a fulness of joy.

"The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple." (D&C 93:33-35.)

This inseparable union can only come about through birth into mortality; death of the body, which is separation of body and spirit; and the resurrection, which is the reunion of body and spirit. In the resurrected, glorified, immortalized body we can go on into eternal life with God.

The atonement of the Savior—his death and resurrection—made possible the fulfillment of the purpose of God in the creation of man. Through Moses he declared that purpose: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

I leave you my witness that this is the work of the Lord, that Jesus lives, that he came to earth and by his atoning sacrifice all shall live again, that he atoned for our individual sins on condition of our repentance. By virtue of our faithfulness we too can have eternal life. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder James A. Cullimore, Assistant to the Twelve.

We shall now hear from Elder Alma Sonne, also an Assistant to the Twelve.

Elder Alma Sonne

Assistant to the Council of the Twelve

My brethren and sisters, the gospel of Jesus Christ has been restored in its fullness. It has no substitute. It is God's plan to save humanity and to bring his children back to him. In modern times it began to function on the 6th day of April 1830, when the Church was organized. Christ's Church will grow and flourish in the future as it has in the past; I quote from modern revelation: ". . . the glory of the Lord shall be upon her;

". . . and there shall come unto her out of every nation under heaven." (D&C 64:41-42.)

These prophetic words, given on September 11, 1831, are being fulfilled. The Church has reached a juncture where it has an opportunity to be heard. Many barriers and much prejudice have been removed, and prominent men in the world are making their own investigations.

Formula for peace

The gospel message is before the world. It is being studied and investigated by thinkers and scholars. Books and magazines dealing with the revealed word are being read. Eventually, wise men will come to know that the only formula for peace is contained in the gospel of Jesus Christ.

Hatred, malice, and vindictiveness must give way to the love advocated and exemplified by the Lord Jesus Christ. There is no other effective way, for in his gospel is the power to save.

Plan for man's redemption

Paul, the apostle to the Gentiles,

realized that the gospel is the covenant which the Lord has made with men for their salvation and exaltation. It embraces all the rights, power, and authority to save and exalt the human family. It is definite in all of its commitments. It must not be perverted or modified to suit the convenience, or to satisfy the whims and the sophistries of false teachers and others who seek to evade its responsibilities.

I quote Paul's words to the Galatians: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.)

Jesus was similarly positive when he said: ". . . strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14.) He also cautioned his followers to "beware of false prophets," who would come to them in sheep's clothing. (Matt. 7:15.)

There was to be no deviation from the outlined plan for the redemption of mankind. It is definite and specific in all of its requirements. Obedience is the price of salvation.

Mission of the Church

The mission of the Church is to establish God's kingdom upon the earth, to safeguard it from error and falsehood, and to promote righteous living among its membership. To carry forward its program, organizations have been perfected, missionary work instituted, and foundations securely laid.

The Church of Jesus Christ of Latter-day Saints proclaims a restoration of the gospel with all the gifts, keys, powers, and authority. It functions as it did anciently, with "apostles, prophets, pastors, teachers, evangelists, etc." (Article of Faith 6.)

"Ye must be born again," said Jesus to Nicodemus, who had confessed his faith and manifested his desire to investigate the teachings of the Master. (See John 3:7.) In his interview with the Jewish ruler, Jesus referred to the Church as the kingdom of God, an organization through which the work of regeneration should be accomplished.

Nicodemus was impressed but not converted, even though the first principles of the gospel were explained to him by the Master Teacher. "Many are called but few are chosen." (See D&C 121:34.)

The gospel plan

The restored gospel is identical in all respects to the gospel taught by the Savior and his apostles. The requirements, the principles, and the ordinances are the same. There is no deviation in the fundamental teachings, no departure from the high standards demanded, and no modifications in the authorized procedures.

The law of health, for instance, known as the Word of Wisdom, is a part of the gospel plan. Its observance makes for physical fitness, mental proficiency, moral soundness, and spiritual development.

The law of tithing is the Lord's method of providing the necessary revenues for the operation of the Church in its far-reaching ramifications. It too is a part of the restored gospel.

Mission of the Holy Ghost

When the Prophet Joseph Smith was asked to point out a distinctive feature of the Church, he replied: "We have the Holy Ghost."

The Holy Ghost, the third personage in the Godhead, is the spirit of revelation upon which the true Church is founded. He is the Comforter and the "abiding witness" referred to by the Lord Jesus, and he is conferred by the laying on of hands.

He testifies to the repentant, baptized believers that Jesus is the Christ, and clothes them with conviction that the restored gospel is true and divine. This conviction is a sacred and personal testimony that is the strength of the Church and accounts for its wonderful achievements and the steadfastness and loyalty of its members.

It is the mission of the Holy Ghost to inspire the Latter-day Saints in

their efforts to build God's kingdom, to enhance and strengthen the missionary system at home and abroad, and to enlighten the minds of those who are searching for the truth.

Man, a child of God

The restored gospel declares that man is a child of God, and that he lived before his advent upon the earth. A human being is therefore more than a physical creation; he is also a spiritual being endowed with the attributes of his Heavenly Father. He moves toward perfection as he honors and obeys divine commandments, which is the only way to perfection.

Life is full of purpose. Man's career on earth is an opportunity for growth and development, an opportunity for him to acquire knowledge, power, and experience, and to prepare him for eternal life in God's kingdom.

No substitute for God's plan

Teaching the principles of truth is an obligation resting upon the Church. There is no substitute for the plan of life taught by the Savior. This plan did not originate with man. It came from God through holy men, called prophets. They were foreordained to do their work. Their object was to bring sinners to repentance and to provide safeguards against the destructive influences rampant in their day.

Jesus and his apostles assailed the corruption and hypocrisy existing among the scribes and Pharisees, and rebuked sin in high places. His denunciation of the religious hypocrites has no parallel in the world's literature.

A modern prophet

God has spoken to the modern world through Joseph Smith, a farmer's son. Through him a new dispensation of revealed knowledge has been ushered in. Prophecies concerning the latter days are being fulfilled, and man's responsibility to God is clearly outlined.

The mission of this modern prophet was to set in order the things which pertain to God's kingdom. He was a humble man and came from the common ranks. He had no worldly background, no scholarly attainments, and no social standing to justify his selection. His mind was free from the traditions, superstitions, and fallacies of the past.

He had little to unlearn, few prejudices to overcome, and no man-made theories to lay aside. He was pliable in the hands of God and impressionable to the Spirit's promptings.

He was chosen before he was born, and came to the earth at the appointed time. He was foreordained to do his work. His capabilities had been determined before his earthly advent.

He was the "chosen of God and the friend of man." (John Taylor, "The Seer, Joseph the Seer," *Hymns*, 296.)

I so testify in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder Alma Sonne, Assistant to the Twelve.

Elder Eldred G. Smith, Patriarch to the Church, will now address us. He will be followed by Bishop John H. Vandenberg, Presiding Bishop.

Elder Eldred G. Smith

Patriarch to the Church

During this coming week, Christians throughout the world will be celebrating the death, crucifixion, and resurrection of the Savior, Jesus Christ. We in this Church at this conference also gather in remembrance of his birth.

Might we ask, "Who is he whom we call Jesus the Christ, our Savior?" Let's reflect for a moment on this question, and together call to mind a few known facts.

Moses called upon God and was shown in vision "many lands; and

each land was called earth, and there were inhabitants on the face thereof." (Moses 1:29.)

Jesus Christ the creator

The word of God the Father, declared to Moses: ". . . by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.

"And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten." (Moses 1:32-33.)

Some astronomers now say that in this galaxy of which we are a part, there are about one million worlds like this one on which we live. President J. Reuben Clark, Jr., put it this way: ". . . if you think of this galaxy of ours having within it from the beginning perhaps until now, one million worlds, and multiply that by the number of millions of galaxies, one hundred million galaxies, that surround us, you will then get some view of who this Man whom we worship is." (*Behold the Lamb of God*, p. 17.)

He was no amateur, no novice in the art and skill of a creator. "Worlds without number" he has created.

Literal Son of God

In that great council in heaven when the creation of this earth was planned, it was he who answered to the call of the Father: "Whom shall I send? . . ." (Abr. 3:27.)

It was he then who came to this earth, in the meridian of time, born of the virgin Mary. He was the literal Son of God the Father, "the Only Begotten Son."

He declared who he was. Throughout his life on earth, he repeatedly declared that he was the Son of God. At the age of 12, he was found in the temple, conversing with the doctors. In answer to his mother's reproof, he said, ". . . wist ye not that I must be about my Father's business?" (Luke 2:49.)

At the baptism of Jesus by John, as also at the transfiguration of Jesus, a voice from heaven declared: "This is my beloved Son, in whom I am well pleased." (Matt. 3:17; 17:5.)

Before Abraham was I Am

Jesus was talking with the Jews about Abraham, and they said to him: "Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

"Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

"Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

"Your father Abraham rejoiced to see my day: and he saw it, and was glad.

"Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." (John 8:53-58.)

The resurrection and the life

When Jesus was about to raise Lazarus from the dead, "Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. Believest thou this?

"She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." (John 11:24-27.)

Jesus asked a Samaritan woman to draw water for him, and a conversation followed. The Samaritan woman at the well said to Jesus, "I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

"Jesus saith unto her, I that speak unto thee am he." (John 4:25-26.)

Thou art the Christ

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:13-17.)

Dominion over creations

On numerous other occasions, he declared that he was the Son of God, the Christ. Is it any wonder then that when the request came for him to provide wine at the wedding feast, he, the great Creator, changed water to wine?

With a few loaves and fishes, he fed five thousand plus women and children on one occasion, and four thousand plus women and children on another. (See Matt. 14.) At his suggestion, the nets were cast into the sea where the disciples had had no success, and the nets were filled to overflowing.

In the midst of storm, he commanded the sea to be still, and there was calm. (See Mark 4:37-41.)

He cursed the fig tree that did not bear fruit, and it died. (See Matt. 21:19.)

He healed all manner of illness and disease. At his command the evil spirits departed, they too declaring who he was. He made the blind to see, the lame to walk. Yes, he even controlled life itself, for he restored to life Lazarus, who had been declared dead for four days. There were others too.

Yes, "the earth is the Lord's, and the fulness thereof." (1 Cor. 10:26.) He had dominion over all the kingdoms of the earth—in the earth, on the earth, and in the heaven above the earth. *All* he did was for others—a life of service. There was not one selfish act.

Christ's great mission

Approaching the finish of his mission here, he prayed to the Father: "I have glorified thee on the earth: I have finished the work which thou gavest me to do.

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:4-5.)

He took upon himself the sins of all who shall repent, and gave his life that all might live. He brought about the resurrection for all.

Finally, in preparation for the restoration of his kingdom on the earth in these the last days, he said: "Therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not.

"For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

"But if they would not repent they must suffer even as I;

"Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

"Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.

"Wherefore, I command you again to repent, lest I humble you with my almighty power. . . ." (D&C 19:15-20.)

Our Savior and Redeemer

Do you so think of him when partaking of the sacrament, and covenant to keep his commandments? To know him is to keep his commandments. Do you know him who is called Jesus?

Yes, this is he whom we worship. He is the Son of God, the Great

Creator. He is our Savior and Redeemer. He is our advocate with the Father. It was he who made possible universal resurrection. It was he, with his Father, who appeared to Joseph Smith in the Sacred Grove.

I testify that God lives and that Jesus is the Christ, the Son of God, and that it was under his direction that the gospel of Jesus Christ has been restored in this dispensation for the last time, and that President David O. McKay is his living Prophet today. I so testify these truths in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder Eldred G. Smith, Patriarch to the Church.

Bishop John H. Vandenberg, Presiding Bishop of the Church, will be our concluding speaker.

Bishop John H. Vandenberg

Presiding Bishop of the Church

A few years ago I read a story of a mother who was running and playing with her three-year-old daughter. The mother told her daughter that when she was a little girl her mother had played with her in a very similar manner.

Upon hearing this, the little girl looked up with inquisitive eyes and said, "Mother, where was I when you were a little girl?"

From the lips of this small girl comes a question that reaches beyond the understanding of most of mankind. This touches on the questions of "Who are we?" and "What are we doing here?"

William Wordsworth presents to us his inspiration in this excerpt from his poem, "Intimations of Immortality":

"Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home:
Heaven lies about us in our infancy!"

Pre-existence of man

These thoughts reiterate what the prophets have told us in the scriptures. The Lord told Jeremiah, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:5.)

The testimony of Abraham sheds further light on the questions, "Who are we?" and "What are we doing here?" He said:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell." (Abr. 3:22-24.)

This disclosure by the Lord gives significant meaning and purpose to life. Life, then, is not just a period isolated between birth and death. The Lord further disclosed to Abraham:

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

". . . and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abr. 3:25-26.)

Divine purpose to life

For those who are not aware of this divine purpose, life may seem to be a mysterious journey with few landmarks and with no real objectives. They may seek only that which their eyes can see. Their only objective may be material wealth and the embracing of worldly pleasures. Moral standards may be applied only when it is convenient. In a sense, they worship and make gods of the physical, whatever it may be.

It is the prophets who are burdened with the charge of turning the hearts of the people from the worship of false gods. In the wisdom of God, he has provided his children with spiritual leadership to keep the true and real purpose of life uppermost in their minds and hearts, without which the people soon dwindle in unbelief and aimless living. "Where there is no vision, the people perish. . . ." (Prov. 29:18.)

Futility in false idols

The prophet Elijah found his countrymen in just such a state, putting their faith in various idolatrous gods, or Baal. They had their false priests, and each locality had its own particular idol. Such idols were worshiped through burnt offerings, festivals, human sacrifice, and gross sensuality.

Upon finding this condition among the people, Elijah took action. He prevailed upon Ahab to gather all the people, including the priests of Baal, together unto Mount Carmel, and then Elijah said to this assembly: "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. . . ." (1 Kings 18:21.)

The failure of the priests of Baal, as Elijah caused them to test their gods, stands as a classic example of the futility of following or pursuing false idols. But the charge given by Elijah to the people, "If the Lord be God, follow him," has stood. Not in history has it ever failed mankind. It stands even today.

It might be asked, "If the Lord be God, why should we follow him?" The most striking answer to this query lies in the lives of those who have "followed" him.

Followers of Christ

Christ the Lord said to Peter: "Follow me, and I will make you fishers of men." Peter "straightway left [his] nets, and followed him." (Matt. 4:19-20.) What happened? From a simple fisherman, Peter was transformed into a courageous leader. On one occasion he was called before Jewish leaders and warned not to "teach in the name of Jesus." With great courage, Peter defied the order, and rebuked the rulers, saying: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (Acts 4:18-20.)

To the woman whom the scribes and Pharisees had found in sin, Christ opened a whole new life by admonishing her to follow his counsel. To her he said: "Go and sin no more." No longer would her conscience be burdened by her pursuing a life of sin. She could face life anew—with a purpose. Her whole life could now be refocused upon that which is noble and uplifting. All this could be hers by "following him."

Christ said: "If any man serve me, let him follow me; and where I am, there shall also my servant be. . . ." (John 12:26.) Following him is a day-by-day process. It must be the conscious objective of every hour. Even today those who will serve the Master and follow the directions of his Prophet can taste the joy of service.

Appreciation for home teacher

Just the other day I received a written testimony from a mother expressing appreciation for a servant of the Lord. This servant, a home teacher, was

simply following the Lord's assignment to "watch over the Church always, and be with and strengthen them." (D&C 20:53.) She writes:

"My husband had taken some Scouts to the Merit Badge Pow-Wow at B.Y.U. It was a two-hundred mile drive so they had left at 4 o'clock in the morning. When I awakened, my main concern was for their safety as it was snowing and blowing. My eight-year-old boy had already awakened and left on his bicycle for the corral, about a mile away, to do the chores. Suddenly there he was in the bedroom with a big tear in each eye.

" 'Mama, we've got two little lambs out to the farm and they are wet and shaking, and I tried to call you from the service station but you had to have a dime, so I just wrapped my coat around them and rode home as fast as I could.'

"My husband had acquired a small herd of ewes only last fall as a father-son project, but my son and I were completely inexperienced in the process of 'lambing.' I knew that we had to have help from someone. Whom could we call? I don't recall which one of us thought of it first but suddenly both of us knew it would be our home teacher.

"Within twenty minutes he was at the corral with his eight-year-old boy and mine. He stayed for three hours, working with the lambs every minute. The sheep had not been sheared, as the expected lambing date was still a month away, but he understood and did those things which needed to be done. One lamb looked quite strong, but there was not much hope for the second. Just before dinner he returned to the house with one of the lambs in a box. Would I try to get it warm? He was taking the other one to his home to work with it. He would be back within two hours to take them both back to their mother for nursing.

"I am certain that he spent over six hours that Saturday at our farm working with our sheep and our boy. As a result we now have two healthy lambs and an even more beloved home teacher. I cannot tell you how much our eight-year-old boy thinks of the home teacher who worked side by side with him through one entire day teaching by example the love that is our gospel."[1]

Follow the Lord

No better example could be given of what it means to follow the Lord, for God has commanded that we shall "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "love thy neighbour as thyself." (Matt. 22:37, 39.)

William George Jordan said: "Man has two creators, his God and himself. The first creator furnishes him the raw materials for his life—the laws and conformity with which he can make that life what he will. The second creator—himself—has marvelous powers he rarely realizes. It is what a man makes of himself that counts."

To those who ask, 'Where was I when . . . ?" the answer is, "With God —waiting to come to earth to prove yourself." The Lord is God; let us follow him. I so testify in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Bishop John H. Vandenberg of the Presiding Bishopric has been our concluding speaker.

The Saturday morning session will be broadcast direct by numerous radio and television stations, and recorded for transmission on Sunday morning to many television stations in the eastern and central parts of the United States.

A video tape of Saturday morning's session of Conference will be flown from the mainland and broadcast Sunday morning in Hawaii and to Alaska, and broadcast at both Anchorage and Fairbanks.

Morning sessions of Saturday and Sunday will be carried from the Tabernacle over direct oceanic cables to a large number of members and friends assembled in many chapels throughout Great Britain, Germany,

[1]Letter from Mrs. Harl E. Judd, Cedar City, Utah.

Austria, Holland, Sweden and Norway on Sunday.

Both sessions of our conference today, Saturday and Sunday, will be rebroadcast over KSL, KIRO (at Seattle), KMBC (at Kansas City), and WRFM (New York City) the following morning beginning at midnight, and will be heard in many parts of the United States and other countries.

Under the direction of the First Presidency there will be a Welfare Agricultural meeting held in the Assembly Hall tomorrow, Saturday morning, at 7:30 o'clock. Invited to attend this special session are all stake presidencies, high councilors, bishoprics, agricultural operating committees, stake Relief Society presidents, and others responsible for operating Welfare production projects.

The singing for the sessions today has been furnished by the Combined Brigham Young University choruses under the direction of Ralph Woodward with Robert Cundick and Roy M. Darley at the organ.

In behalf of all who have listened to the singing during these sessions of the General Conference, we express appreciation and thanks to these young students for their beautiful music. God bless you for the service you have rendered in these sessions.

The Combined Choruses will now favor us with "Alleluia, Glorious Is Thy Name."

The benediction will then be offered by Elder J. Edwin Baird, formerly president of the Southwest Indian Mission. The General Session of this conference will then be adjourned until 10:00 tomorrow morning.

The anthem, "Alleluia, Glorious Is Thy Name," was sung by the Combined Brigham Young University Choruses.

The closing prayer was offered by Elder J. Edwin Baird.

Conference adjourned until Saturday morning, April 6, at 10 o'clock.

SECOND DAY

MORNING MEETING

THIRD SESSION

Conference reconvened Saturday morning, April 6, at 10 o'clock a.m. President David O. McKay was in attendance and presided at this session. He asked President N. Eldon Tanner, second counselor in the First Presidency, to conduct the services.

The music for this session was furnished by the Salt Lake Tabernacle Choir. Elder Richard P. Condie directed the singing; Elder Alexander Schreiner was at the organ. President Tanner made the following introductory remarks:

President N. Eldon Tanner

President McKay, who is present and presiding at this conference, has asked me to conduct this meeting. He joins in extending a hearty and cordial welcome to all present this morning in this historic Tabernacle and in the Assembly Hall on Temple Square in Salt Lake City, Utah, and also to the vast television and radio audience throughout the world in this, the third session of the One Hundred Thirty-eighth Annual Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing "Praise to the Lord," following which the invocation will be offered by Elder Horace J. Ritchie, president of the San Jose Stake.

The Tabernacle Choir sang as an opening number "Praise to the Lord," following which the opening prayer was offered by Elder Horace J. Ritchie.

President N. Eldon Tanner

The Tabernacle Choir will now favor us with "How Great the Wisdom and the Love." Following the singing Elder Ezra Taft Benson of the Council of the Twelve will speak to us.

The Tabernacle Choir sang the hymn, "How Great the Wisdom and the Love."

President N. Eldon Tanner

Elder Ezra Taft Benson of the Council of the Twelve will now speak to us.

Elder Ezra Taft Benson

Of the Council of the Twelve Apostles

We live in a time of crisis. Never since the period of the Civil War has this nation faced such critical days. Americans are destroying America.

Members of The Church of Jesus Christ of Latter-day Saints—the Mormon Church—believe—

—"that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society."

—"that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life."

—"that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people. . . ."

—"that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly. . . ." (D&C 134:1-3, 5.)

No people can maintain freedom unless their political institutions are founded upon faith in God and belief in the existence of moral law. God has endowed men with certain inalienable rights, and no legislature and no majority, however great, may morally limit or destroy these. The function of government is to protect life, liberty, and property, and anything more or less than this is usurpation and oppression.

Breakdown of law and order

The Constitution of the United States was prepared and adopted by courageous men acting under inspiration from the Almighty. It is a solemn contract between the peoples of the states of this nation that all officers of government are under duty to obey. The eternal moral laws expressed therein must be adhered to or individual liberty will perish. It is the responsibility of government to punish crime and provide for the administration of justice and to protect the right and control of property.

But today these basic principles and concepts are being flaunted, disregarded, and challenged, even by men in high places. Through the exercise of political expediency, the government is condoning the breakdown of law and order.

Law enforcement in America is at the point of crisis. A recent *Life Line* broadcast warned that "in Chicago, 64 men quit the police force in one month. Baltimore has 360 police vacancies. Washington, D.C., is 230 men short of its authorized complement. And cities all over the country are desperately seeking recruits.

"Police aren't striking; they're quitting, and it is understandable. They're being demoralized by the hostile attitudes of the politically minded

Supreme Court. They're being demoralized by a weird penal system which frees hardened criminals almost as fast as they're arrested. . . . Policemen are demoralized by slanted news reporting, distorted facts which show police activities from the criminal's side. And they're being demoralized by an avalanche of new laws, which are making it even harder to convict the guilty.

"San Diego Police Chief Wesley B. Sharp warns that: 'If there isn't a change, the increase in crime will lead to anarchy and criminals will control the nation.'" (Life Line Freedom Talk No. 53, February 22, 1968.)

Qualification for civil liberty

Edmund Burke, the great English statesman, explained that "men are qualified for civil liberty in exact proportion to their disposition to put moral chains upon their own appetites,—in proportion as their love of justice is above their rapacity,—in proportion as their soundness and sobriety of understanding is above their vanity and presumption,—in proportion as they are more disposed to listen to the counsels of the wise and good, in preference to the flattery of knaves. Society cannot exist, unless a controlling power upon will and appetite be placed somewhere; and the less of it there is within, the more there must be without. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters." (*The Writings and Speeches of Edmund Burke,* Vol. 4, pp. 51-52.)

Greatest threat

I do not believe the greatest threat to our future is from bombs or guided missiles. I do not think our civilization will die that way. I think it will die when we no longer care, when the spiritual forces that make us wish to be right and noble die in the hearts of men, when we disregard the importance of law and order.

If American freedom is lost, if America is destroyed, if our blood-bought freedom is surrendered, it will be because of Americans. What's more, it will probably not be only the work of subversive and criminal Americans. The Benedict Arnolds will not be the only ones to forfeit our freedom.

"At what point, then, is the approach of danger to be expected?" asked Abraham Lincoln, and he answered, "If it ever reaches us, it must spring up among us. It cannot come from abroad. If destruction be our lot, we must ourselves be its author and finisher; as a nation of freemen, we must live through all time or die by suicide." (Springfield, Illinois, January 27, 1837.)

If America is destroyed, it may be by Americans who salute the flag, sing the national anthem, march in patriotic parades, cheer Fourth of July speakers—normally good Americans, but Americans who fail to comprehend what is required to keep our country strong and free—Americans who have been lulled away into a false security.

Erosion of national morality

Great nations are never conquered from outside unless they are rotten inside. Our greatest national problem today is erosion, not the erosion of the soil, but erosion of the national morality—erosion of traditional enforcement of law and order.

Theodore Roosevelt said: "The things that will destroy America are prosperity at any price, peace at any price, safety first instead of duty first, and love of soft living and the get-rich-quick theory of life." (Quoted in *The Red Carpet,* p. 315.)

In this blessed land we have exalted security, comfort, and ease above freedom. If we dwelled at length on the many things that are disturbing in the life of America today, we might well become discouraged. I mention only a few of the reported startling evidences of our national illness, our moral erosion.

—There is a decline of U.S. morals and moral fiber, a turning to pleasure and away from hard work and high standards of the past.

—There is a growing worry in our

universities over cheating in examinations.

—Nationwide juvenile delinquencies show an eight-fold increase since 1950.

—There is a 500-million dollar smut industry in this country causing youngsters to wrestle with standards of value.

—America is the biggest market for narcotics.

—Although we consider ourselves a people who believe in law and order, we have seen much evidence of the passion of the mob.

—Riots have occurred in 137 different cities and towns in 33 months, resulting in 120 deaths, including 12 police officers slain; 3,623 other persons injured; 28,932 arrested; and hundreds of millions of dollars property damage.

—Crime in the United States is up 88 percent in seven years, rising nearly nine times faster than population, up 16 percent per year, according to the FBI. Crime costs some $20 billion a year, and less than 21 percent of reported crimes result in arrests and less than one-third of those in convictions.

—In the midst of a cold war and preparation for a possible shooting war of survival, we have faced 651 strikes at missile bases in six years.

—The United States government has racked up a shameful record of 31 treasury deficits in the past 35 years.

—The sky-rocketing cost of the welfare state increased in 8 years from 6.9 billion to 20.3 billion dollars in 1961 and stood at 87 billion 578 million in 1966.

—There are over 7,700,000 people on relief in federal, state, and local programs.

—During the past 33 years our budget has increased 20 times over, and our national debt has increased from $16 billion to an admitted $324 billion; adding accrued liabilities payable in the future, our real indebtedness exceeds $1 trillion, or an average indebtedness of $5,200 for every man, woman, and child in the United States.

—Our present federal debt is equal to a first mortgage of $10,000 on all owned homes in the country and is reported to exceed the combined debt of all countries of the world. Annual interest on the soaring national debt is over $15 billion—only defense and welfare are higher.

—American currencies are weaker than those of Germany and Japan, who were defeated in World War II.

—Inflation has struck a serious blow to the value of the American dollar.

—We continue to move in the direction of more federal intervention, more concentration of power, more spending, more taxing, more paternalism, more state-ism.

The present shocking situation was summed up succinctly by J. Edgar Hoover in the April 1967 *FBI Law Enforcement Bulletin* in these words:

"Morality, integrity, law and order and other cherished principles of our great heritage are battling for survival in many communities today. They are under constant attack from degrading and corrupting influences which, if not halted, will sweep away every vestige of decency and order remaining in our society."

Responsibility for chaos

A recent issue of the well-known and highly respected *Babson's Washington Forecast Letter* carried a four-page special supplement, which concluded as follows:

"Who are we to indict for sparking this chaos in America? Are the prime defendants the Stokely Carmichaels, the H. Rap Browns, the hippies, the draftcard burners, the peaceniks, the juvenile delinquents, the rabble-rousers, the Commies who have gained respectability as honest dissenters? Certainly, most of these could be brought before the bar of justice to answer charges of law violations . . . and they should be.

"However, there is a stronger, truer bill of indictment which may be drawn against those who have invited the bloody blackmail of America by permitting, even encouraging, mounting civil disobedience. . . ."

And then the article names names of

men of national prominence and continues: "These men of power, prestige, and great influence in the political structure of America have permitted the concept of 'freedom of speech' to be expanded to include subversion, intimidation, sedition, and incitement to riot; they have condoned the distortion of 'academic freedom' to encompass the adulteration of young minds with Communist doctrine and the disintegration of a well-disciplined educational system; they have allowed 'freedom of assembly' to mushroom into disruption of peaceful activity, mob rule, riot, and insurrection.

"Unless those in authority in the United States can be influenced to abandon the suicidal course on which they have embarked—or unless they can be replaced by men who will—we cannot hope to restore in our nation the kind of domestic peace and order which has made our many generations proud to be Americans . . . living in a land of freedom, security, opportunity, and justice under law.

"The crisis we now face is the most serious, the most dangerous, in the history of our country. Each of us must diligently employ our influence and our effort—in speech, letters, and at the ballot box—to help set straight the way."

Gradual encroachments

The facts are clear. Our problem centers in Washington, D.C. And this applies to the administration of both political parties. In the words of James Madison, "Since the general civilization of mankind, I believe there are more instances of the abridgment of freedom of the people by gradual and silent encroachments of those in power, than by violent and sudden usurpations." (*Elliot's Debates,* Vol. 3, p. 87.)

If America is to withstand these influences and trends, there must be a renewal of the spirit of our forefathers, an appreciation of the American way of life, a strengthening of muscle and sinew and the character of the nation. America needs guts as well as guns. National character is the core of national defense.

Appreciation for American system

Could many of our ills today have resulted from our failure to train a strong citizenry from the only source we have—the boys and girls of each community? Have they grown up to believe in politics without principle, pleasure without conscience, knowledge without effort, wealth without work, business without morality, science without humanity, worship without sacrifice?

In recent months a nationwide survey of high school and college students has been conducted. The U.S. Junior Chamber of Commerce reveals that 41 percent believe that freedom of the press should be cancelled; 53 percent believe in government ownership of banks, railroads, and steel companies; 62 percent said that the government had the responsibility to provide jobs; 62 percent thought a worker should not produce all that he can; 61 percent rejected the profit incentive as necessary to the survival of free enterprise; 84 percent denied that patriotism is vital and plays an important part in our lives. (*Bookmailer News,* Vol. 10, Nov. 1, 1965.)

Letters that come to my desk from worried parents deeply concerned by what is being taught to their children in the schools are shocking, to say the least.

We can never survive unless our young people understand and appreciate our American system, which has given more of the good things of life than any other system in the world —unless they have a dedication that exceeds the dedication of the enemy. Character must become important in this country again. The old essentials of honesty, self-respect, loyalty, and support for law and order *must* be taught the younger generation.

Right to be uncommon

I appeal to people everywhere, young and old, to heed these words of Dean Alfange:

"I do not choose to be a common man. It is my right to be uncommon. I seek opportunity to develop whatever talents God gave me—not security. I

do not wish to be a kept citizen, humbled and dulled by having the state look after me. I want to take the calculated risk; to dream and to build, to fail and to succeed. I refuse to barter incentive for a dole. I prefer the challenges of life to the guaranteed existence; the thrill of fulfillment to the stale calm of utopia. I will not trade freedom for beneficence nor my dignity for a handout. I will never cower before any earthly master nor bend to any threat. It is my heritage to stand erect, proud and unafraid; to think and act myself, enjoy the benefit of my creations and to face the world boldly and say—'This, with God's help, I have done.' All this is what it means to be an American."

Those of us conscious of the seriousness of the situation must act, and act now. It has been said that it takes something spectacular to get folks excited, like a burning house. Nobody notices one that is simply decaying. But in America today we not only have decaying but burning before our very eyes. How much we need hearts today who will respond to the inspiring words of the poet, John Greenleaf Whittier:

"Where's the manly spirit
Of the true-hearted and the unshackled gone?
Sons of old freemen, do we inherit
their name alone?

"Is the old Pilgrim spirit quenched within us?
Stoops the proud manhood of our souls so low,
That Mammon's lure or Party's wile can win us to silence now?

"Now, when our land to ruin's brink is verging,
In God's name let us speak while there is time;
Now, when the padlocks for our lips are forging,
Silence is crime."

Heritage threatened

Our priceless heritage is threatened today as never before in our lifetime: from without by the forces of Godless Communism, and at home by our complacency and by the insidious forces of the Socialist-Communist conspiracy, with the help of those who would abandon the ancient landmarks set by our fathers and take us down the road to destruction. It was Alexander Hamilton who warned that "nothing is more common than for a free people, in times of heat and violence, to gratify momentary passions, by letting into the government, principles and precedents which afterwards prove fatal to themselves." (*Alexander Hamilton and the Founding of the Nation,* p. 462.)

Serious and concerned citizens everywhere are asking, "Can we cope with these threatening realities?" Yes, we can; if we would allow the local police to do their job, they could handle the rioting and looting. Yes, we can, if we have the courage and wisdom to return to basic concepts, to recall the spirit of the founding fathers and accept wholeheartedly these words of Thomas Paine, whose writings helped so much to stir people to action during the days of the American Revolution when he said:

"These are the times that try men's souls. The summer soldier and the sunshine patriot will in this crisis, shrink from the service of his country; but he that stands it NOW, deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem too lightly; 'tis dearness only that gives everything its value. Heaven knows how to put a proper price upon its goods; and it would be strange indeed, if so celestial an article as FREEDOM should not be highly rated." (*The Political Works of Thomas Paine,* p. 55.)

The way of safety

As American citizens who love freedom, we must return to a respect for national morality—respect for law and order. There is no other way of

safety for us and our posterity. The hour is late; the time is short. We must begin now, in earnest, and invite God's blessings on our efforts.

The United States should be a bastion of real freedom. We should not support the world's greatest evil, the Godless, Socialist-Communist conspiracy that seeks to destroy all we hold dear as a great Christian nation and to promote insidiously the breakdown of law and order and the erosion of our morality.

With God's help we must return to those basic concepts, those eternal verities, the rule of law and order upon which this nation was established. With an aroused citizenry and the help of Almighty God it can be accomplished. God grant it may be so, I humbly pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Ezra Taft Benson of the Council of the Twelve has just spoken to us.

The Tabernacle Choir will sing "God of Our Fathers." After the singing Elder Marion D. Hanks of the First Council of the Seventy will speak to us.

Selection by the Choir, "God of Our Fathers."

President N. Eldon Tanner

To those who have just tuned in on this conference, we wish to extend a hearty welcome.

Elder Marion D. Hanks of the First Council of the Seventy will now address us.

Elder Marion D. Hanks

Assistant to the Council of the Twelve

Great emphasis is being given these days to programs designed to preserve and develop physical fitness. This morning my wife read to me a quotation that emphasizes other aspects of fitness even more important: "There is no exercise better for the heart than reaching down and lifting people up." I pray for that spirit of uplift in these few moments.

Where are you in your world

In the writings of a great modern religious figure is the story of a conversation between a persecuted saintly rabbi of the late eighteenth century and his jailer in Petersburg. The jailer asked, "How are we to understand that God, the all-knowing, said to Adam: 'Where art thou?' "

Having obtained from the jailer his assent that "the scriptures are eternal and that every era, every generation and every man is included in them," the rabbi said, ". . . in every era, God calls to every man: 'Where are you in your world? So many years and days of those allotted to you have passed, and how far have you gotten in your world? . . . How far along are you?' " (Buber, *The Way of Man.*)

Says Buber: "In so asking, God does not expect to learn something he does not know; what he wants is to produce an effect in man which can only be produced by just such a question, provided that it reaches man's heart—that man allows it to reach his heart."

We know that much that demeans man and keeps him from finding himself and his place, and from developing his great potential, comes from his efforts to hide himself from his Father as Adam did, and from the love, the relationships, the service, and the vicissitudes that the Father has sent him to this earth to experience.

Human potential elusive

A thoughtful editor has recently written these words: "The human potential is the most magical but also the most elusive fact of life. Men suffer less from hunger or dread than from living under their moral capacity. The atrophy of spirit that most men

know and all men fear is tied not so much to deprivation or abuse as it is to their inability to make real the best that lies within them. Defeat begins more with a blur in the vision of what is humanly possible than with the appearance of ogres in the path or a hell beyond the next turning." (Norman Cousins, *Saturday Review*, February 6, 1965, p. 18.)

We know well that character is an achievement, not a gift, yet all men to some measure, most of us to some considerable measure, and too many of us to a tragic measure live below our moral capacity, are willing to accept a plausible lower view of mankind and of ourselves than we should or need to, and fail to "make real the best that lies within" us.

The Lord wants us to be our best; he wants us to achieve our highest possibilities. This is the purpose of the gospel. He died to give us that opportunity. What principles are involved in our succeeding? What problems keep us from it?

University survey results

Recently I read a brief newspaper account of a survey made at a great American university among many thousands of students over a period of several years. With access only to the article and not to the study itself, let me briefly paraphrase, to some measure quote, and add some of my own words to the four conclusions that came out of that study, which coincide with what I also have observed and experienced in some years of working with youth. While this study dealt basically with college-age students in our current generation, what it notes is significantly applicable to our culture in general:

1. They are looking for a faith, but are skeptical of all faiths, being disposed and encouraged to question everything and to doubt the established ways.

2. They are looking for a community to which they can belong—for a family, a group, a society—but they are skeptical of all organization. They see institutions as authoritarian, threatening their identity and individuality. Many feel that the family has failed them. Disorganization and resistance give them a chance for preservation as persons, so they sometimes favor chaos over order.

3. They know they need to think beyond themselves and to give service, but they are frightened by the commitment service requires.

4. They want to love and be loved, but their image of self is poor, and they are not sure they are capable of love or worthy of being loved.

In summary, the problems revealed by the survey are in *believing, belonging, giving,* and *loving.* These happen to be the basic ingredients essential in the development of the human potential. They are pivotal principles of the gospel of Jesus Christ. Let me speak of them briefly, primarily in illustration.

Believing

What does it matter to our happiness or to the development of our character whether or what we believe?

Before Joan of Arc was burned at the stake, not yet 19 years of age, having saved her country, she was offered her freedom if she would repudiate her vision and her faith. Maxwell Anderson's great play *Joan of Lorraine* has her answering:

"Every man gives his life for what he believes. Every woman gives her life for what she believes. Sometimes people believe in little or nothing. . . . One life is all we have, and we live it as we believe in living it, and then it's gone. But to surrender what you are, and live without belief—that's more terrible than dying—more terrible than dying young."

The apostle Paul spoke of "faith unfeigned." (1 Tim. 1:5.) It is not, of course, lip service or eye pleasing of which he spoke. It is not to know everything, or to understand perfectly. Recall the wonderful answer of a loving father who sought the help of the Master for his afflicted son. Jesus asked him if he believed, and the agonized father, his son's life in the balance, was supremely honest: "Lord,

I believe; help thou my unbelief." (Mark 9:24.)

Motivation of faith

Faith is not rooted in perfect behavior, though it inspires us to desire it, to seek for it. Consider the parable of the Pharisee and the publican. The Pharisee boasted of his righteousness; the publican (who the Savior said went down to his house justified, rather than the other) "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." (See Luke 18:10-14.)

Faith is to know that he will not reject us. From the Book of Mormon: "And now, my beloved brethren, seeing that our merciful God has given us so great knowledge . . . let us remember him, and lay aside our sins, and not hang down our heads, for we are not cast off." (2 Ne. 10:20.) From the Bible: ". . . therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you. . . ." (Isa. 30:18.)

Faith motivates us to yield our hearts to him, truly yield our hearts. It motivates honesty to acknowledge limitations and vulnerability, willingness to learn, humility to seek help, courage to act, simplicity to trust. It is to have confidence in the presence of God. Faith is, as it has been well said, ". . . a condition born [of the Spirit] in a mind that has looked at all of the available evidence and discovered in it a meaning with which the soul can live at peace. It is not appalled by an invitation to think. . . ." (Guy C. Wilson.)

The need to believe

Recently in Vietnam I learned again of the need for men to believe. A choice friend was serving as the commander of a helicopter gunship unit. They had suffered many casualties and much damage, but miraculously no deaths in their highly dangerous work. The morning before I talked with him in Da Nang my friend, a wonderful servant of the Lord, was standing by his ship preparing to lead his group on another difficult mission. The blades of the whirlybirds were rotating when the major was approached somewhat hesitantly by a young enlisted man from one of the aircraft. The commander impatiently asked the boy what he wanted.

"Some of us were wondering, sir," he said earnestly, "whether you've had time to say your prayers this morning."

Humbled by the nature and spirit of the question, the commanding officer replied that he had had time to talk with the Lord.

"Thank you, sir," said the young man, smiling, relieved. "The guys and I didn't want to take off on this mission until you'd had time to pray." (See Era of Youth, *Improvement Era*, May 1968, p. 39.)

There had been no overt prayers before the group and no sermon or lesson on the subject, but somehow the word was out among the men that their outfit had something special going for them because their commanding officer was a man who prayed.

Application of spiritual truths

The most urgent need of our time is to understand spiritual truths and apply them to our lives. It has been said—and I think well said—that "our age has tried sophistication and intellectualism, but these have given no peace. Psychology and sociology, humanism and rationalism, have given us not a fraction of the abiding joy and calm our fathers knew through their faith. For still, there is the devastation of doubt and fear and envy and greed and guilt." (Rev. Massey M. Heltzel.)

We have learned again in this conference that the most significant confrontation to be experienced in this world is with Jesus Christ, and yet many still turn from him without knowing him or opening their hearts to him.

A marine in Vietnam said it impressively for his generation in a poem published recently in the Era of Youth:

SOUL SURVIVOR

"Last night, on our perimeter,
A man fell in the barbed wire coils
And, in his delirium,
Sobbed these words;
'Oh, dear Christ!'

"I thought with him: the blood was flowing;
Far away from homeland, injured,
Tired from the all-night guarding,
Weary from the sandbag filling;
Emptiness walked all around him,
Caused by missing many loved ones,
Caused by worried fears of dying,
Worrying more about worrying them.

"Yet, in his one time of trial,
Still, the mighty hope remained—
The faith in higher strength, in mercy;
Then I thought, 'Just how can I,
Even at my most contented,
Ever turn my back on Jesus?' "
(John Blosser, Era of Youth, March 1968, p. 53.)

Importance of belonging

He who believes knows that he belongs. But he also needs to feel himself an important and accepted part of a group. Young people want and deserve parents and a family they can be proud of. Their capacity to become worthwhile persons is strongly affected by the absence or presence of such a family and by their own acceptance of the challenge to be a contributing, responsible member of it. The influence of a good family is well-captured by this account from an unknown source:

"It was a gorgeous October day. My husband Art and I were down at the boat landing helping our friend Don drag his skiff up on the beach. Art remarked wistfully that it would be a long time before next summer, when we could all start sailing again. 'You folks ought to take up skiing like our family and have fun the year round,' Don said.

" 'Doesn't that get pretty expensive?' I asked.

"Don straightened up and smiled. 'It's funny,' he said. 'We live in an old-fashioned house—legs on the tub, that sort of thing. For years we've been saving up to have the bathroom done over. But every winter we take the money out of the bank and go on a couple of family skiing trips. Our oldest boy is in the army now, and he often mentions in his letters what a great time we had on those trips. You know, I can't imagine his writing home, "Boy, we really have a swell bathroom, haven't we?" ' "

Climate for growth

In the love of such a family is the climate most suitable for the growth of quality and character and moral capacity. If there is added to this the strengths of good companionships, commitment in a truly living church, involvement in a community of enlightened and mutually concerned persons, responsible citizenship in a great country, young people will have the ideal atmosphere for growth. When they do not have, or could have but do not choose or appreciate these blessings, they are suitable subjects for small vision, inadequate self-discipline, and a deteriorated sense of responsibility.

The strengths and problems of our youth were illustrated in an experience our teen-age daughter had recently. Backing from a driveway onto an unlighted street, she dented the fender of an automobile parked across the narrow road. Flustered and upset by the incident, she yet took time to leave a note on the car identifying herself and accepting responsibility for the damage. She then came home and acquired a parent and the two returned and knocked on the door of the home of the owner of the car and made arrangements with him. She was praised for her direct and uncompromising honesty.

That very night while leaving the public library she and a friend saw a fur-coated lady in an expensive car seriously damage a parked automobile and then speed away without a glance or effort to make the thing right. Feeling at home in a society including this kind of experience is understandably difficult for some young people.

Giving and serving

With believing and belonging, we need to learn to give and to serve if we are to live up to our moral capacity.

I have referred before to the development of "breeder reactors"—a variety of machine that will produce vast amounts of power at a low cost, and in the process will actually create more nuclear fuel than it burns. A life patterned on the way of Christ would be like that, and every life should be. It is our blessing to use, thoughtfully and thankfully, all that is provided for us from the past, and to leave behind us more and better materials with which the generations ahead can work. In faith, freedom, wisdom, beauty, in material blessings, we should add to and not consume our heritage.

Recently I learned of a meeting at the University of Pittsburgh where 2,500 senior honor students from the high schools of Pennsylvania gathered. At the podium was a man who stood in braces, on crutches. He was a medical researcher who had worked on the polio vaccine project. He left many of those bright shining faces wet with tears when he said to them, "Our generation couldn't find the answers in time to save itself. Thank God we found them in time to save you."

What a significant challenge to youth to make real the best that lies within them! Yet someone has called ours the "age of the shrug." I hope and believe this is not so. Do you recall the words of Marshal Pétain after the fall of France? Sobering words:

"Our spirit of enjoyment was stronger than our spirit of sacrifice. We wanted to have more than we wanted to give. We tried to spare effort and we met disaster."

Contrasting this is the statement of a noble man near the end of a rich life of contribution. Asked how he could account for his wide acquaintance with and memory of the poets, the philosophers, and the prophets, he smiled and said, "Well, I had to work hard to learn it, and then I gave it and gave it and gave it until it was mine."

(Attributed to Dr. Howard R. Driggs.)

Loving and being loved

What of loving and being loved? Perhaps the most serious problem of many young people and of their adult generation is their poor self-image, a conviction that they are worthless. To be able to truly love God and his neighbor, one must esteem himself. Everyone needs to love and to have the assurance that he is worth loving and that he *is* loved, beyond "demand or reciprocity, praise or blame." No mere tolerance or indulgence can take the place of such love, which does not come from sermons or resolutions, but only from persons who can give it, and from God.

It is written: "You cannot love another person—that is, behave toward him so as to foster his happiness and growth unless you know what he needs. And you cannot know what he needs unless he tells you—and you hear him."

Evidences of love

So much that is spurious and counterfeit is spoken and done in the name of love. Hear the word of the Lord:

"By this we know that we love the children of God, when we love God, and keep his commandments." (1 John 5:2.) That charity which is defined by the prophet as "the pure love of Christ" (Moro. 7:47) is described clearly by the Apostle Paul: It "suffereth long, and is kind; . . . envieth not; . . . vaunteth not itself, is not puffed up.

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

"Rejoiceth not in iniquity, . . . rejoiceth in the truth."

Such love, said the apostle, "never faileth." (See 1 Cor. 13:4-6, 8.)

The major source of our self-image should be our Heavenly Father, whose children we are, in whose image we are made, whose attributes and qualities we have within us in embryo. He it is who loved us so much that he sent his Only Begotten Son to show us the way and to die for us. We are

his children, worthy of love, and we have in us the capacity to love. We must learn to love even as we are loved by him.

Let me conclude with this prayer and earnest hope: God help us, and help us to help younger generations, to make the choices that will qualify us as worthwhile people, to make real the best that lies within us, to live up to our moral capacity, and to accomplish what is humanly possible, through believing, belonging, serving, and loving, even as the Son of God has taught us. God help us to be able to answer in good conscience when he asks: "Where art thou?"

In the name of Jesus Christ. Amen.

The Tabernacle Choir sang, "Lovely Appear."

President N. Eldon Tanner

Elder Marion D. Hanks of the First Council of Seventy has just spoken to us. He was followed by the singing, "Lovely Appear."

We shall now have a brief interlude with the Tabernacle Choir singing, "Father Omnipotent." The congregation and Choir will then join in singing, "Come, Come, Ye Saints."

The Tabernacle Choir sang the anthem, "Father Omnipotent."

The Choir and the congregation then joined in singing the hymn, "Come, Come, Ye Saints."

President N. Eldon Tanner

We wish to welcome the television and radio audiences who have just joined us, and again we announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in the third session of the One Hundred Thirty-eighth Annual Conference of the Church.

Elder Mark E. Petersen of the Council of the Twelve will now address us.

Elder Mark E. Petersen

Of the Council of the Twelve Apostles

I would like to talk with you today about the United States and its relationship to God.

Most people do not realize it, but this nation is different from all other nations. It has a divine destiny not shared by other countries, and was set up as an independent power by a deliberate act of God to fulfill that destiny.

America's divine destiny

Because our nation is a creation of heaven, and because it has a divine destiny, we Americans must learn that it can continue to exist only as it aligns itself with the powers of heaven. If we turn our back upon the Almighty, even by ignoring him, we jeopardize our national future. If we deliberately oppose his purposes, we place ourselves in danger of destruction.

These stern facts have been taught to Americans from the beginning of our national history, starting with our first President, George Washington. He realized and he publicly announced that we obtained our independence through an act of Providence, since we were far too weak to gain it by ourselves. Knowing this, he warned that if we are to survive as a free and independent nation, we must obey the Almighty God who brought us into being.

Abraham Lincoln, another inspired President, said virtually the same thing, warning that if we fail to obey the commandments of God, we shall go down to ruin.

A crucial time

We have reached a point in our national history as crucial as the time of the Civil War. Our present dangers are quite as great. Threats to our

future seem even greater. And yet, as a people, we have failed to turn to the divine power that created us.

It is true that public surveys indicate an increase in church membership and attendance, but that is no measure of the depth of conversion necessary to bring the principles of Christ into our daily lives.

Because of our love of wealth and prestige and our insatiable passion for ease and pleasure, we fail to take the essential spiritual steps which could and would preserve us.

Everyone—every man on the street—knows that we cannot continue with present conditions as they are, and yet we seem not to have the desire or the courage to alter our course.

Need divine help

Whether we are willing to admit it or not, our one great need is to turn to God. Our human efforts have failed and seem almost to lead us into ever more difficult entanglements. We need more than human wisdom. We need divine help. We need to be saved from war and criminal elements, from anarchy and from riots. We need a shield against the devious schemes of enemies abroad. We need to be saved from corrosion within—from the ravages of immorality, dishonesty, drunkenness, broken homes, delinquent parents, and undisciplined children. We need protection from atheism, for it can destroy our way of life.

Do you doubt that atheism is a threat to America?

Threat of atheism

Atheism is the cause of most of our ills. If we were realistic about our present plight, we would admit that atheism in its many forms is our greatest enemy, whether it be in abandoning God for pleasure and money, or in yielding to philosophical meanderings, or in surrendering to those forces which break down family life, destroy free government, seduce the masses, and spawn hate and war.

Are we not intelligent enough to perceive that shocking fact?

Are we not sufficiently alert to see our desperate need of an infinite power who can rescue us in this present hour?

Are we forever to be so obtuse that we confine God to a remote past and an uncertain hereafter?

Can we never learn that he is a God of the present day—of the here and now?

In the midst of the Civil War, Abraham Lincoln said something that should frighten present-day Americans. He was very realistic when our country was being split asunder by the war between the states. He knew very well that the preservation of the nation could be achieved in only one way. It was not through our frowning battlements nor our bristling seacoasts, as he expressed it.

Lincoln said that if we as a people do not turn to God and serve him, our nation will drift into destruction. He expressed his meaning in these words: "If we do not do right, God will let us go our own way to ruin. If we do right, he will lead us safely out of this wilderness and crown our arms with victory." Thereupon he summoned America to turn to God as the only means of survival.

J. Edgar Hoover, head of the FBI, stated it this way: "What we need in America is a return to the God of our Fathers and a most vigorous defense against the minions of Godlessness and atheism."

Warning of wise men

Why do we not heed these warnings?

Similar counsel has been given by nearly every President of the United States in his time, and by economists, educators, jurists, and statesmen.

Let us consider a few of their warnings:

As we have indicated, George Washington said that this nation cannot endure apart from the God of heaven.

Woodrow Wilson said: "The sum of the whole matter is this: Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the Spirit of Christ."

Calvin Coolidge said: "The strength

of our country is the strength of its religious convictions."

Franklin D. Roosevelt said: "No greater thing could come to our land than a revival of the spirit of religion—to stir the hearts of men and women of all faiths to a reassertion of their belief in God and their dedication to his will. I doubt if there is any problem—social, political, or economic—that would not melt away before the fire of such a spiritual reawakening."

President Eisenhower constantly reminded us of our spiritual obligation.

Roger W. Babson, great economist of his day, said: "In the last analysis, our national future depends upon whether it is spiritually or materially minded. Only the Golden Rule will save this country—not the rule of gold."

James Rowland Angell, former president of Yale University, said: "It is my considered conviction that there can be no enduring alleviation of the social and political ills which plague us unless and until there is an essential change in the ethical and spiritual attitude of the rank and file of men."

Editorial urges action

But as mentioned in an editorial in the *U. S. News and World Report*, "With so many champions of the doctrine, why are there so few ready to practice the preachment?

"Large numbers of people faithfully follow their creeds, and yet in the grim business of everyday life, do we perceive a fundamental change? Do we see men on every side ready to surrender their enormous power or their possessions or even their pride, to the service of God?

"A spiritual revival would waken America and purify her whole national life. It is not, however, to be attained by mere expression of purpose," the editorial continues.

"It requires action throughout our waking hours. Not until each and every one of us feels the impact of spiritual achievement, not until the eagerness to serve God is stronger than the eagerness to serve ourselves, not until we are ready to make sacrifices of time and money and power and pride for the sake of others who need our help and our guidance will we begin to understand the elemental transformation which is prerequisite to the spiritual re-birth of the nation."

Means for survival

Our situation in America is not merely a case of fighting the encroachments of seditious influences. It is not only a matter of legislating against crime. Neither is it one of changing our Constitution because some misguided individuals think it is obsolete; nor is it a case of sending more men to the Orient to fight an enemy who has trapped us into a different kind of war.

We are confronted with the choice of whether or not we as a nation will return to God in spirit and in truth as a means of actual survival. We must choose whether we will become fully converted to him or not. To put it plainly, it is largely a case of obedience versus lip service.

The Almighty is a God of war as well as of peace. The Bible clearly teaches that. And he is a power to be dealt with in this present crisis. He can be our literal Savior here and now. He can protect and preserve our nation. He has done it in the past; he can do it again today. He can end the war in Vietnam and give us an honorable peace. He can save us from criminality and from all the other inhumanities which now impale us on a cross of suicidal selfishness.

God can solve problems

It is no imaginary ruin that faces our nation if we reject Jesus Christ, as Lincoln pointed out so dramatically. And it is possible that our greatness can be buried in profound obscurity if we refuse to turn to God, as Daniel Webster expressed it.

Already there is talk of a new civil war and of riots that will totally eclipse those of last summer. Insurrection is now on the lips of thousands of agitators. The basic concepts of our free government are being challenged. Overnight this nation could

be paralyzed through the devious efforts of some of our treacherous citizens. And if widespread insurrection comes, do you suppose for one moment that our enemies from without will sit idly by? All our efforts to save ourselves thus far have failed. But God can solve our problems—and he will do so if we turn to him in humility and faith. However, let us not suppose that a few feeble prayers will be sufficient to call down his aid. It will take more than halfhearted supplications to save us.

Obedience required

Prayer is powerful indeed when accompanied by works of righteousness, but prayer alone is but lip service. The Almighty spurns lip service. Empty words are but symptoms of hypocrisy to him. He is a God of action—a God of works as well as of faith. He demands obedience *to* him if we are to receive help *from* him. Are we ready to thus obey him? We cannot deal in half-way measures—not with God—and neither can we serve two masters.

I ask you: Is every one of us willing to do unto others as we would be done by? Are we willing to be merciful, kind, and pure in heart; to turn the other cheek; to go the extra mile? Is every one of us willing to be sufficiently Christlike to accept his precept that says: "Blessed are the peacemakers: for they shall be called the children of God"? (Matt. 5:9.)

Our great need of repentance is clearly evident. The solution to our problem is not in violence nor in new legislation. Neither is it in training our police in the latest anti-riot methods. Our answer can be found only in obedience to Christ on the part of everybody.

Evil cannot bring good

Jesus said that an evil tree cannot bring forth good fruit. A crime-ridden society cannot bring forth a new generation of upright citizens, nor can a nation of drinkers produce sober offspring. Can people who condone immorality provide a chaste and successful beginning for babies born illicitly in a new generation?

Can we escape the diseases so inseparably connected with immorality? Can people who knowingly undermine good character expect to reap anything but the whirlwind?

For every practical reason we must change our course and turn away from the selfishness and corruption now growing among us like a gigantic malignancy. For every practical reason we must turn to the Christ and live his teachings!

Put trust in God

Said Lincoln in his first inaugural address: "Intelligence, patriotism, Christianity, and a reliance on him who has never yet forsaken this favored land are still competent to adjust in the best way, all our difficulties."

In ancient times an inspired prophet who lived in this western hemisphere said that God "doth not command us that we shall subject ourselves to our enemies, but that we should put our trust in him, and he will deliver us." (Al. 61:13.)

Serve the God of the land

Another ancient prophet spoke directly to modern America, foretelling the assistance God will give us if we serve him. Said he: ". . . this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. . . ." (Eth. 2:12.)

And that prophet also said, even as did Lincoln, that if we in America fail to serve Jesus Christ, we will face certain destruction. This is a divine warning, first from the prophet of old and then from the inspired President of Civil War days.

Oh, America, turn to God. But do not give him mere lip service. Obey him with all your hearts, might, mind, and strength.

Let us save ourselves from the present crisis in the only certain way, remembering that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of

God." (Matt. 4:4.) And for this I earnestly pray in the sacred name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

He to whom you have just listened is Elder Mark E. Petersen of the Council of the Twelve.

The Tabernacle Choir will now sing "The Heavens Are Telling," with a trio consisting of Kay Welch, Wallace McCloy and Merrill Wilson, following which there will be a brief organ interlude, and then Elder Howard W. Hunter of the Council of the Twelve will speak to us.

Selection by the Choir, "The Heavens Are Telling," followed by a brief organ interlude.

President N. Eldon Tanner

Elder Howard W. Hunter of the Council of the Twelve will now speak to us.

Elder Howard W. Hunter

Of the Council of the Twelve Apostles

In the world there are more than three and a half billion people. They are divided into groups, each under the domination of systems whereby they become subject to the supreme power of the land in which they live. In some countries this supreme power is vested in one person, the sovereign. Other countries have republican forms of government in which sovereignty resides in the people, and the supreme power is usually expressed by the legislative body. Regardless of whether sovereignty is administered by an individual or by the people, citizens become subject to that supreme power. They have the rights and privileges afforded them under the law, and they have the duty to comply with the provisions of the law. This is essential for the good of society, for the protection of life and liberty, and for the promotion and preservation of the happiness of man.

Law must be sustained

In a republic, the government has the sovereign right as well as the duty to protect the rights of the individual and to settle civil disputes or disorders by peaceful means. Citizens do not have the right to take the law into their own hands or exercise physical force. The sovereign laws of the state must be sustained, and persons living under those laws must obey them for the good of the whole. In this regard The Church of Jesus Christ of Latter-day Saints takes a strong position. One of the fundamental tenets of its faith is clearly stated in these words: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." (Article of Faith 12.)

Those in the world who have a belief in God live under the unusual circumstances of a dual sovereignty. In addition to being subject to the supreme power of the state, they have a fealty to God and a solemn duty to keep the commandments given by him. This idea of divine kingship and a sovereignty runs through all of the Old Testament and all of the New Testament.

The kingdom of God

In describing the commencement of the ministry of Jesus, Mark uses these words: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

"And saying, the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1:14-15.) Throughout his entire ministry, one of the main subjects of the teachings of the Master was "the kingdom of God is at hand." Some scholars interpret the words "is at hand" as describing something to take place in the near future. It is

their contention that the kingdom was not established on earth until the day of Pentecost, when the Spirit was poured out upon the multitude. They label this event as the beginning of the Christian Church. The facts, however, give basis for a different conclusion. There is ample evidence that the kingdom of God was established in the days of Adam, the first man, and has continued to the present day. The peoples of the earth, from the beginning, have had a duty to God as their king.

Dual sovereignty

Is it repugnant to the theory of sovereignty for a person or group of persons to owe fealty to two separate monarchs?—to have an allegiance to two separate and distinct sovereign powers? At first blush dual sovereignty would seem inconsistent, yet this has been the situation throughout man's earthly existence. Such circumstances give rise to this query: If a conflict should arise with respect to allegiance, which should take precedence? A review of the history of mankind answers the further question as to whether or not there is a real conflict.

Bearing on this very point, an interesting occurrence took place during the ministry of the Master. It is recorded in three separate books of the New Testament, Matthew, Mark, and Luke, and concerns a controversy over a tax assessment. Judea was under Roman mandate, and the authority of the Sanhedrin, the supreme Jewish council, had been curtailed under the Roman rule. The council was charged with the levy of taxes, but it did not have the power to decree capital punishment. This power was vested in the Roman procurator of Judea, Pontius Pilate. Because the Sanhedrin was without authority as to capital punishment, those who were conspiring against Jesus conceived a plot to entrap him to give an answer that would constitute grounds to deliver him to Pilate on a charge of treason, a capital crime.

Question of allegiance

A tax had been levied on all persons living under Roman rule. This was probably the Roman capitation tax, or a poll tax as we would know it. The tax was not large, but a question of principle was involved. The Jews considered themselves as living under a theocracy, with Jehovah as king. They refused to recognize the Roman mandate. The question involved, therefore, was this: Can a Jew in good conscience pay the tax to the Romans, or must he fight for independence on the ground that God alone is the King of Israel? It became a question of allegiance to sovereignty.

The Pharisees who conceived the plan were anxious to take Jesus by surprise, so they stayed in the background and sent some of their young disciples and some Herodians to carry out the plot. The Herodians were not a religious sect but a political party. They were the followers of Herod Antipas, the tetrarch of Galilee, and supporters of the Roman domination. The Pharisees, of course, were resisting the Roman occupation of Judea. The design of these schemers seems to be that they would give the impression that a dispute had arisen between the young Pharisee scholars and the Herodians and they were coming to the Master for his opinion, to settle their differences.

Answer to Pharisees' question

They approached Jesus respectfully and courteously and said to him, "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men." (Matt. 22:16.) It would appear that these honeyed words were spoken to disarm his suspicions, so he would give them his confidential opinion for their guidance in a moral issue. Then followed the carefully worded question: "Is it lawful to give tribute unto Caesar, or not?" The question was maliciously framed so as to require an answer of "yes" or "no," either of which would give them the basis to destroy him. If he had said, "Yes, pay the tax," he would have been called a traitor. It would have driven

a wedge between him and his followers and created rebellion. If his answer had been, "No, it is not lawful to pay the tax," they would have delivered him into the hands of Rome on the charge of treason.

His adversaries intended that Jesus would be gored on whichever horn of dilemma he might choose. The interesting thing about his answer is that he did not evade the question, but he answered it clearly and positively without being caught on either horn. He said, "Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny." (Matt. 22:18-19.) What is referred to as a penny was no doubt the current Roman denarius with the image of Tiberius or possibly Augustus. He wanted to point out to them the image of Caesar and the inscription that gave his name and titles. There was a common maxim that the one who causes his image and titles to be stamped on the coin is the owner of the coin and acknowledged as the sovereign. "And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. . . ." (Matt. 22:20-21.) They had acknowledged that the coin belonged to the Roman Emperor, and it being the current coin for the payment of tax, it showed the country to be under the rule of Rome. ". . . Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:21.) In other words, "Don't be unjust: give to Caesar the things that are his; and at the same time don't be impious: give to God the things that belong to God."

Jurisdiction defined

The wisdom of this answer defines the limitations of dual sovereigns and defines the jurisdiction of the two empires of heaven and earth. The image of monarchs stamped on coins denotes that temporal things belong to the temporal sovereign. The image of God stamped on the heart and soul of a man denotes that all its facilities and powers belong to God and should be employed in his service.

The lesson taught by the Master is so clear that elaboration is not necessary, nor will I labor the point. The test to be applied in weighing allegiance to sovereignty, where dual sovereigns are involved, is a matter of wisdom. I submit that there is no real conflict which creates a serious question as to allegiance.

In the present day of unrest, the question might appropriately be asked, what do we owe to Caesar? To the country in which we live? We owe allegiance, respect, and honor. Laws enacted to promote the welfare of the whole and suppress evil doing are to be strictly obeyed. We must pay tribute to sustain the government in the necessary expense incurred in the protection of life, liberty, property, and in promoting the welfare of all persons.

Church belief on governments and laws

In the year 1835, 133 years ago, a declaration of belief of The Church of Jesus Christ of Latter-day Saints regarding governments and laws was drafted and adopted by unanimous vote. It is incorporated as Section 134 of the Doctrine and Covenants of the Church. Although more than a century has passed, no changes or modifications have been made, and the statement stands as applicable today as the day it was written. If you will permit me to do so, I would like to recall a portion of this statement.

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the

same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

"We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience." (D&C 134:1-5.)

Allegiance to sovereignty

The statement continues, but I will not read further. These words point up the solemn obligation of government and the solemn obligation of those who owe allegiance. This is a day when civil disobedience seems to be prevalent and even advocated from some pulpits, but the position of this Church and its teachings is clear.

I know that God lives, that he is the supreme power of heaven and earth. I bear witness of the divinity of Jesus Christ, the Savior of all mankind. My knowledge of these truths moves me to allegiance to divine sovereignty, also to sustain the law of the land. There is no conflict between that which is owed to Caesar and the obligation to God. May the God of heaven give inspiration and guidance to those leaders in the world who formulate the policies of earthly sovereignty, and also to those of us who are governed by those powers. May righteousness be placed in proper perspective for the good of every man. The statement of the Master should be our guide: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.) The honest search for righteousness and submission to the sovereignty of God answers the problems of Caesar. May the Lord bless us is my humble prayer, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Howard W. Hunter of the Council of the Twelve has just spoken to us.

We are most grateful this morning for the wonderful cooperation given by the managers and operators of over 300 television and radio stations in offering their facilities as a public service to make the proceedings of this conference available to millions throughout many areas of the world.

We appreciate the attendance here of educators, national and local government officials, stake and ward officers, and all members and visitors who have attended the service this morning.

We shall conclude this session of the conference with the Tabernacle Choir singing "All Hail the Power of Jesus' Name." Following the singing the benediction will be pronounced by Elder Thomas R. Stone, formerly president of the French Polynesian Mission. This conference will then be adjourned until 2:00 this afternoon.

The Choir sang "All Hail the Power of Jesus' Name."

The closing prayer was offered by Elder Thomas R. Stone.

Conference adjourned until 2:00 o'clock p.m.

SECOND DAY
AFTERNOON MEETING

FOURTH SESSION

Conference reconvened at 2:00 p.m., Saturday, April 6, with President Joseph Fielding Smith, counselor in the First Presidency, conducting the services.

The Logan LDS Institute Choir, with James L. Bradley, conducting, furnished the music for this session of the conference. Elder Roy M. Darley was at the organ.

President Smith made the following introductory remarks:

President Joseph Fielding Smith

President McKay is listening in his apartment. He has asked me to conduct this service, and to extend his greetings to all present, and to all those who are listening in.

For the information of those who are tuned in by radio or television, we are pleased to announce that we are assembled in the historic Tabernacle on Temple Square in Salt Lake City in the fourth session of the 138th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This morning's session, in addition to being broadcast direct, was video taped for release to many television stations tomorrow morning to the eastern and central parts of the United States, and also in Hawaii and Alaska.

Also, by special arrangement, Armed Forces television will carry this morning's session to a large number of servicemen on Sunday (tomorrow) headquartered at Guam and other bases of the Pacific.

Both of the sessions today will be re-broadcast over KSL Radio, KIRO Radio at Seattle, KMBC at Kansas City, and WRFM at New York City, Sunday morning starting at midnight.

The singing for this afternoon's session will be furnished by the Logan LDS Institute Choir, conducted by James L. Bradley, with Roy M. Darley at the organ.

We are exceedingly pleased to have these young students with us this afternoon, and extend a hearty welcome to them.

We shall begin this service by the chorus singing, "Unfold, Ye Portals," following which the invocation will be offered by Elder Ronald V. Stone, formerly president of the North Argentine Mission.

The Institute Choir sang the anthem, "Unfold, Ye Portals."

The opening prayer was offered by Elder Ronald V. Stone.

President Joseph Fielding Smith

The invocation was just offered by Elder Ronald V. Stone, formerly president of the North Argentine Mission.

The Chorus will now favor us with, "Still, Still with Thee."

The anthem, "Still, Still with Thee," was rendered by the chorus.

President Joseph Fielding Smith

As has been the custom since the organization of the Church, we shall now sustain the General Authorities of the Church. A few brief statistical and financial reports will be given just prior to the sustaining of the General Authorities.

Elder Joseph Anderson, Clerk of the Conference, will read for your information some important statistical data concerning the Church.

Following this, Elder Harold H. Bennett will read a statement by the Church Finance Committee.

President Hugh B. Brown of the First Presidency will then present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

STATISTICAL REPORT 1967

Elder Joseph Anderson, Clerk of the Conference, read for the information of the members of the Church, the following statistical report concerning the membership of the Church at the end of the year 1967:

Number of Stakes of Zion at close of 1967		448
Number of Wards	3,544	
Number of Independent Branches in Stakes	622	
Total Wards and Independent Branches in Stakes at close of year		4,166
Number of Mission Branches at close of year		1,987
Number of Full-time Missons at end of year		79

Church Membership, December 31, 1967:

In the Stakes	2,144,766	
In the Missions	469,574	
Total Membership		2,614,340

Church Growth During 1967:

Children Blessed in Stakes and Missions	56,387
Children of Record Baptized in Stakes and Missions	53,591
Converts Baptized in Stakes and Missions	62,280

Social Statistics:
(Based on 1967 data from the Stakes)

Birth Rate per thousand	27.55
Number of persons married per thousand	16.11
Death Rate per thousand	5.05

Priesthood:
Members holding the Aaronic Priesthood, December 31, 1967

Deacons	118,149	
Teachers	83,583	
Priests	121,842	
Total number holding Aaronic Priesthood		323,574

Members holding the Melchizedek Priesthood, December 31, 1967

Elders	216,354	
Seventies	22,962	
High Priests	72,150	
Total number holding Melchizedek Priesthood		310,466
Grand Total, members holding Aaronic or Melchizedek Priesthood		634,040
An increase of 36,360 during the year		

Auxiliary Organizations:

Relief Society (Membership)	298,825
Deseret Sunday School Union (average attendance)	777,354
Young Men's Mutual Improvement Association (enrollment)	313,956
Young Women's Mutual Improvement Association (enrollment)	326,795
Primary (children enrolled)	473,480

Welfare Plan:

Number of persons assisted during the year	112,055
Number placed in remunerative employment	6,809
Man-days of work donated to the Welfare Plan	130,966
Unit-days of equipment use donated	7,300

Genealogical Society:

Names cleared in 1967 for temple ordinances	1,986,335

Genealogical records microfilmed in 16 countries during the year brought the total to 699,587 one hundred foot rolls of microfilm for use of the Church which are the equivalent of over 3,000,000 printed volumes of 300 pages each.

Temples:

Number of ordinances performed during 1967 in the 13 operating temples:		
For the living	54,826	
For the dead	4,510,940	
Total number of ordinances		4,565,766

Church School System:

Total 1967 cumulative enrollments in Church schools, including Institutes and Seminaries	186,323

THOSE WHO HAVE PASSED AWAY

PRESIDENT ANTOINE R. IVINS, senior president of the First Council of Seventy

MINERVA YOUNG BENNION, widow of Adam S. Bennion, former member of the Council of the Twelve

ALTA HANSEN TAYLOR, wife of Elder Henry D. Taylor, Assistant to the Twelve

NADA RICH BROCKBANK, wife of Elder Bernard P. Brockbank, Assistant to the Twelve

ADELAIDE ELDREDGE HARDY, widow of Elder Rufus K. Hardy, former member of the First Council of Seventy

FRANK W. OTTERSTROM, Official Church Reporter for many years

RICHARD E. FOLLAND, General Secretary of the Deseret Sunday School Union General Board

HILDA ANDERSON ERICKSON, sole survivor of the 80,000 Mormon pioneers who came to Utah before the completion of the transcontinental railroad in 1869

WALLACE F. TORONTO, president of the Czechoslovakian Mission

HEBER E. PETERSON, president of the Olympus Stake

ROBERT L. BRIDGE, president of the Riverside Stake

HOWARD B. STONE, president of the Oahu Stake

Elder Harold H. Bennett read the following statement by the Church Finance Committee:

March 15, 1968

The First Presidency
47 East South Temple Street
Salt Lake City, Utah

Dear Brethren:

We have reviewed the report of the financial operations of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints, as well as of auxiliaries and other organizations for which accounts are maintained in the Financial Department of the Church for the fiscal period January 1 to August 31, 1967. Attention was given particularly to the accounting and auditing procedures followed as to funds received and to the manner in which expenditures are controlled. We have determined that the expenditures of such funds are authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve, and the Presiding Bishopric.

A continuous audit of the financial records of the Church is conducted by the Church Auditing Department, which is completely independent of all other departments. Businesses owned or controlled by the Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms.

Based upon our review of the financial reports of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints and explanations

made by the personnel of the Financial and Auditing Departments of the Church, we are of the opinion that the expenditures of funds during the fiscal period January 1, to August 31, 1967 were made in accordance with the established procedures outlined herein.

We congratulate the General Authorities and their associates for the sound manner in which the finances of the Church are administered, and we commend the Church Financial Department and the Church Auditing Department for the expert and careful manner in which all financial records are maintained and audited.

Respectfully submitted,

CHURCH FINANCE COMMITTEE

Orval W. Adams
Harold H. Bennett
Glenn E. Nielson
Wilford G. Edling
Weston E. Hamilton

General Authorities and General Officers of the Church

President Hugh B. Brown presented the General Authorities and General Officers of the Church and they were sustained as follows:

The First Presidency

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints

Hugh B. Brown, First Counselor in the First Presidency

Nathan Eldon Tanner, Second Counselor in the First Presidency

Counselors in the First Presidency

Joseph Fielding Smith
Thorpe B. Isaacson
Alvin R. Dyer

President of the Council of the Twelve Apostles

Joseph Fielding Smith

Quorum of the Twelve Apostles

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson

Patriarch to the Church

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers, and Revelators.

Assistants to the Twelve

Alma Sonne
ElRay L. Christiansen
John Longden
Sterling W. Sill
Henry D. Taylor
Wm. J. Critchlow, Jr.
Franklin D. Richards
Theodore M. Burton
Boyd K. Packer
Bernard P. Brockbank
James A. Cullimore
Marion D. Hanks

Trustee-in-Trust

David O. McKay

as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints

The First Council of the Seventy

Seymour Dilworth Young
Milton R. Hunter
Bruce R. McConkie
Albert Theodore Tuttle
Paul H. Dunn
Hartman Rector, Jr.
Loren Charles Dunn

The Presiding Bishopric

John H. Vandenberg, Presiding Bishop
Robert L. Simpson, First Counselor
Victor L. Brown, Second Counselor

Church Historian and Recorder

Joseph Fielding Smith, with A. William Lund and Earl E. Olson as Assistants

Priesthood Welfare Committee

John H. Vandenberg, Chairman
Henry D. Taylor, Managing Director

Priesthood Home Teaching Committee

Marion G. Romney, Chairman
John H. Vandenberg, Vice Chairman
Alvin R. Dyer, Managing Director

Priesthood Missionary Committee

Spencer W. Kimball, Chairman of Executive Committee
Gordon B. Hinckley and Thomas S. Monson, Vice Chairmen
Bruce R. McConkie, Managing Director

Priesthood Genealogical Committee

Howard W. Hunter, Chairman
Theodore M. Burton, Managing Director

Church Board of Education

David O. McKay
Hugh B. Brown
Nathan Eldon Tanner
Joseph Fielding Smith
Thorpe B. Isaacson
Alvin R. Dyer
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson
Boyd K. Packer
Marion D. Hanks
Albert Theodore Tuttle
Paul H. Dunn
John H. Vandenberg

CHURCH FINANCE COMMITTEE

Orval W. Adams
Harold H. Bennett
Wilford G. Edling
Glenn E. Nielson
Weston E. Hamilton

SENIOR CHURCH AUDITORS

Harold L. Davis
Charles Schmidt

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor
with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

David Lawrence McKay, General Superintendent
Lynn S. Richards, First Assistant Superintendent
Royden G. Derrick, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

G. Carlos Smith, Jr., General Superintendent
Marvin J. Ashton, First Assistant Superintendent
George R. Hill III, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Florence Smith Jacobsen, President
Margaret Romney Jackson, First Counselor
Dorothy Porter Holt, Second Counselor
with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern Watts Parmley, President
Leone Watson Doxey, First Counselor
Lucile Cardon Reading, Second Counselor
with all members of the Board as at present constituted.

TABERNACLE CHOIR

Isaac M. Stewart, President
Richard P. Condie, Conductor
Jay E. Welch, Assistant Conductor

TABERNACLE ORGANISTS

Alexander Schreiner, Chief Organist
Robert N. Cundick
Roy M. Darley
Frank W. Asper, Organist Emeritus

President Joseph Fielding Smith

We thank you good brethren and sisters for this sustaining vote.

Elder Spencer W. Kimball of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder Alvin R. Dyer.

Elder Spencer W. Kimball

Of the Council of the Twelve Apostles

President McKay, my brothers and sisters, and friends: I would like to congratulate Brother Dyer, Brother Hanks, Brother Rector, and Brother Dunn on their new appointments, and pray the Lord to bless them in their new responsibilities.

The Pharisees, ever trying to entangle and trick the Savior, again set their traps:

". . . Is it lawful to give tribute unto Cæsar? . . .

"But Jesus perceived their wickedness, . . .

". . . Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." (Matt. 22:17-18, 21.)

All this is mine

One day, a friend took me to his ranch. He unlocked the door of a large new automobile, slid under the wheel, and said proudly, "How do you like my new car?" We rode in luxurious comfort into the rural areas to a beautiful new landscaped home, and he said with no little pride, "This is my home."

He drove to a grassy knoll. The sun was retiring behind the distant hills. He surveyed his vast domain. Pointing to the north, he asked, "Do you see that clump of trees yonder?" I could plainly discern them in the fading day.

He pointed to the east. "Do you see the lake shimmering in the sunset?" It too was visible.

"Now, the bluff that's on the south." We turned about to scan the distance. He identified barns, silos, the ranch house to the west. With a wide sweeping gesture, he boasted, "From the clump of trees, to the lake, to the bluff, and to the ranch buildings and all between—all this is mine. And the dark specks in the meadow—those cattle also are mine."

And then I asked from whom he obtained it. The chain of title of his abstract went back to land grants from governments. His attorney had assured him he had an unencumbered title.

"From whom did the government get it?" I asked. "What was paid for it?"

There came into my mind the bold statement of Paul: "For the earth is the Lord's, and the fulness thereof." (1 Cor. 10:26.)

And then the psalmist who declared: "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times." (Ps. 12:6.)

And then I asked, "Did title come from God, Creator of the earth and the owner thereof? Did he get paid? Was it sold or leased or given to you? If gift, from whom? If sale, with what exchange or currency? If lease, do you make proper accounting?"

And then I asked, "What was the price? With what treasures did you buy this farm?"

"Money!"

"Where did you get the money?"

"My toil, my sweat, my labor, and my strength."

And then I asked, "Where did you get your strength to toil, your power to labor, your glands to sweat?"

He spoke of food.

"Where did the food originate?"

"From sun and atmosphere and soil and water."

"And who brought those elements here?"

I quoted the psalmist: "Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary." (Ps. 68:9.)

"If the land is not yours, then what accounting do you make to your

landlord for his bounties? The scripture says: 'Render unto Cæsar that which is Cæsar's and to God that which is God's.' What percentage of your increase do you pay Cæsar? And what percent to God?

"Do you believe the Bible? Do you accept the command of the Lord through the prophet Malachi? It reads:

" 'Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. . . .

" 'Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' (Mal. 3:8, 10.)

"And in the latter days, the Lord said again:

" 'And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give. . . .' (D&C 38:39.)

"And Moses confirmed to Pharaoh regarding the plagues: '. . . that thou mayest know now that the earth is the Lord's.' " (Exod. 9:29.)

I said again: "I seem to find no place in holy writ where God has said, 'I give you title to this land unconditionally. It is not yours to give, to have, to hold, to sell, despoil, exploit as you see fit.'

"I cannot find such scripture, but I do find this from Psalms: '. . . those that wait upon the Lord, . . . shall inherit the earth.' (Ps. 37:9.)

"And I remember that our Creator covenanted in the council in heaven with us all: '[And] We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell.' (Abr. 3:24.)

"It seems more of a lease on which a rental is exacted than of a fee simple title.

"Modern scripture says that if you live the commandments, 'the fulness of the earth is yours, the beasts of . . . field and the fowls of the air, . . .

" 'Yea, all things which come of the earth, . . . are made for the benefit and the use of man. . . .' (D&C 59:16, 18.)

"This promise does not seem to convey the earth but only the use and contents which are given to men on condition that they live all of the commandments of God."

But my friend continued to mumble, "Mine—mine," as if to convince himself against the surer knowledge that he was at best a recreant renter.

That was long years ago. I saw him lying in his death among luxurious furnishings in a palatial home. His had been a vast estate. And I folded his arms upon his breast, and drew down the little curtains over his eyes. I spoke at his funeral, and I followed the cortege from the good piece of earth he had claimed to his grave, a tiny, oblong area the length of a tall man, the width of a heavy one.

Yesterday I saw that same estate, yellow in grain, green in lucerne, white in cotton, seemingly unmindful of him who had claimed it. Oh, puny man, see the busy ant moving the sands of the sea.

* * *

Would you rob God?

I stopped on the highway to buy some fruit. The little vending shop was in the edge of the orchard. And I asked the seller, "Are these trees yours?"

He said, "From the highway to the hill—all these are mine, and all the fruit we pick and sell. All this is mine."

And I asked, "Do you have no partner who contributes capital?"

"I earned the funds with which to buy. It is mine."

I said: "You bought the land? You bought the seedlings? But who put chemicals into the soil to make them grow? Who sent the living sap a-climbing all the limbs? Who made them bloom and scent the air with sweet perfume? Did you make rain? Can you command the sun? Do you

put intelligence in trees to produce buds and blossoms, fruit in ripeness, taste and food value? He who made the land, the trees, the elements has land-lien on it all. Have you settled your lease payment?

"I know you pay to Cæsar his full portion, never failing. But do you calculate and pay the part to God?

"Are these trees yours and yours alone? There is no partner's claim upon the fruit?" He winced.

"Have you integrity? Would you rob God, your partner? Remembering that the earth is the Lord's and the fullness thereof?"

When God had created man and woman he placed them upon the earth to "dress it and to keep it and subdue it." (See Gen. 2:15.) It seems this landlord-tenant relationship is fair—the Lord, the owner, furnishes the land, the air, the water, the sunshine, and all the elements to make it fruitful. The tenant gives his labor.

The Lord promised after the deluge: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Gen. 8:22.)

And the psalmist sang again: "Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, . . .

"Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers. . . .

"The pastures are clothed with flocks: . . . they shout for joy, they also sing." (Ps. 65:9-10, 13.)

". . . the earth is full of the goodness of the Lord." (Ps. 33:5.)

A month later, a car accident took the life of this horticulturist. He had not paid his keep, nor did he take his orchard with him. Each spring its trees still bloom; each fall the luscious fruit is picked.

* * *

The earth is the Lord's

I saw a lovely house upon a beach. The occupant boastfully pointed to it. "This is my house with its impregnable foundation, its solid walls, its luxurious appointments, its surpassing view."

One day a warning came. A tidal wave rushed in to shore. All occupants were saved, but as the great sea hurried to its place, only a concrete floor marked the place where his prized possession had stood. The stones were out at sea; the lumber ground to toothpicks, floating in the water. And I remembered again what the psalmist said:

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1.)

* * *

Do you pay tithes?

Another day I accompanied a friend to his bank. He checked the contents of his safety deposit box, and lifting out a handful of papers, he proudly said to me, "All these are mine. These stocks and bonds are mine." It was evident that his holdings represented wealth. There was possessive pride in his voice.

And I pondered: "How you have prospered! How did you do so well? Where did you get your talents, your abilities? Did you make sight and voice and memory and ability to think?" He hesitated to make answer.

I asked him: "Do you pay tithes? I'm sure you pay your taxes. Do you render unto God that which already was his own? I'm sure that Cæsar never fails to get his portion. What of God? You accepted your earthly opportunities on condition. You rented his land, his equipment, used his elements, you know.

"Does puny man possess, appropriate, bequeath, and give as though he made the earth and heaven? And this without report or settling accounts?"

I met a man upon the campus of a great university, well-trained and brilliant, holding high degrees. We talked of income. Though very large, he felt his all too small to meet his needs. I asked of him: "Do you pay tithes?"

He looked at me with questions in

his eyes. Why should he pay? He earned it—every cent. I told him of the psalmist's theme:

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

And he countered, "I claim no earth—I reside in an apartment. I use no elements—I train the minds of men. I owe no debts to anyone. I earn my income."

And then I asked, "By what great power do you earn?"

"My brains," he said.

And then I asked: "Where did your brains find birth? Did you create them? Build them in a factory, buy them in a store? Did you add element to element, fashioning them so intricately and giving them such power? Where did you get your strength, your vision, power, and health? Where did you get your breath, your continuity? Do you make brains, build bodies, create souls?"

Again, I asked, "Do you pay tithes? You *do* account to Cæsar. Do you pay the Lord for all his bounteous gifts?"

This man was arrogant and proud. He lived no laws, worshiped no God, was selfish and self-centered. He needed the admonition given the rebellious Israelites:

"Beware that thou forget not the Lord thy God . . . his commandments . . . and his statutes. . . .

"And when thy herds . . . thy flocks . . . thy silver and thy gold . . . and all . . . thou hast is multiplied;

"Then thine heart be lifted up, and thou forget the Lord thy God, . . .

"Who led thee through . . . drought, where there was no water; who brought thee forth water out of the rock of flint; . . .

"And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

"But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth. . . ." (Deut. 8:11, 13-15, 17-18.)

For long years he had been misusing funds—appropriating the tenth which belonged to his Creator. What right had he to use without permission the Lord's lease funds? and without accounting and without the commensurate worthiness and faithfulness on which his nine-tenths was promised? He had forgotten Malachi's question: "Will a man rob God? . . ." (Mal. 3:8.) He had forgotten the covenant we all had made in the council in heaven, when our Lord proffered:

". . . We will go down . . . and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abr. 3:24-25.)

"And did you say you made no such rash promise? The answer is: Your very presence on the earth is evidence you accepted this challenge in the preexistent assembly."

I outlived this man too. It was a sad affair when his time came. The strong was weak, the powerful inanimate. His brains still encased in his bone cranium would work no more. He breathed no air, he taught no youth, commanded no more hearers, no more salary, occupied no apartment, but did occupy a little plot of earth on a grassy hillside. But now, I hope he knows: ". . . the earth's the Lord's, and all that therein is. . . ."

He owed not any man. He earned it all, he said.

* * *

Tithing is not for God

I asked another man if he paid tithes. He blushed his answer. "We cannot afford to tithe."

"What? Cannot afford integrity? Cannot afford to return to the Great Provider's program that which was already his?"

He said, "My schooling was expensive. Our little ones have cost us much, and there is still another one to come. The doctor and the hospital will take their toll. Our car was wrecked and cost us that much more. Vacation, illness, living costs go up and leave us none to give the Church!"

"Do you believe in God?"

"Of course," he said.

"You do?" I asked. "Would God

make promises he would not fulfill? You have no confidence in God, else why do you doubt his glorious promises? Your faith is in yourself. God promised he would open heaven's windows and pour you out rich gifts beyond your comprehension, promised on your faithfulness. Do you not need those blessings? For that one tenth, he'll compensate with blessings—little dreamed-of blessings. He said:

"'. . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.' (1 Cor. 2:9.)

"And again:

"'. . . seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' (Matt. 6:33.)

"You don't believe that God will measure up? No, you do not trust your Lord. You keep all funds you have collected and use them according to your own judgment. You fear he would not make good his promises.

"Your very debts, your many troubles show incompetence to handle your affairs. You've partly failed in your rich stewardship. Can you control your business better than the Lord? Would you do well to use this manager in whom you have no trust? *We* know he will not fail."

Tithing is not for God. It is we who clip the coupons and collect the dividends.

* * *

The things that are God's

The salaried man complained: "My neighbor has a farm. His family lives upon it. *We* buy our living from a store with cash. *They* kill a beef, a pork, and feed themselves from their deep freeze. Their garden loads the table with vegetables; the field feeds the cows that furnish milk products; their farm grows wheat for the poultry for the table; and the hens furnish meat and eggs. Do you pay tithes on your farm land production?"

The answer is: "Of course, you pay if you are true to your commitments. No honest man would rob his Lord of tithes and offerings."

We ask again: "Do you feel generous when you pay your tithes? Boastful when the amount is large? Has the child been generous to his parents when he washes the car, makes his bed? Are you liberal when you pay your rent, or pay off notes at banks? You are not generous, liberal, but merely honest when you pay your tithes."

"I have made the earth, and created man upon it," says the Lord. "I, even my hands, have stretched out the heavens, and all their host have I commanded." (Isa. 45:12.)

Perhaps your attitudes are the product of your misconceptions.

Would you steal a dollar from your friend? a tire from your neighbor's car? Would you borrow a widow's insurance money with no intent to pay? Do you rob banks? You are shocked at such suggestions. Then, would you rob your God, your Lord, who has made such generous arrangements with you?

Do you have a right to appropriate the funds of your employer with which to pay your debts, to buy a car, to clothe your family, to feed your children, to build your home?

Would you take from your neighbor's funds to send your children to college, or on a mission? Would you help relatives or friends with funds not your own? Some people get their standards mixed, their ideals out of line. Would you take tithes to pay your building fund, or ward maintenance? Would you supply gifts to the poor with someone else's money? The Lord's money?

The Lord continues to ask: "Will a man rob God? Yet ye have robbed me."

There echo again and again the words of the Master: "Render unto Cæsar that which is Cæsar's." And he has said, "Today is a day for the tithing of my people." (See D&C 64:23.)

Does not the law of tithing apply to all the children of men, regardless of church or creed? All who believe the Bible really must believe that this is a law of God.

There echo again and again the words of the Master, "Render therefore unto Cæsar the things which are Cæsar's and unto God the things that are God's."

The Lord will bless all those who love and live his laws. This I know, in the name of Jesus Christ. Amen.

President Joseph Fielding Smith

We have just listened to Elder Spencer W. Kimball of the Council of the Twelve.

Our next speaker will be President Alvin R. Dyer, whom we have just sustained as a counselor in the First Presidency.

President Alvin R. Dyer

Counselor in the First Presidency

I feel standing by my side this day my dear wife. She, with my family, has been a great support to me in every effort to serve the Lord.

The way to eternal life

Many years ago a noted lawyer sought out Jesus of Nazareth to inquire of him the requirements that man must adhere to in seeking for the way to eternal life. The answer which the Lord gave, though simple, was not easily understood by this man schooled in the wisdom of men.

The Lord gave him this answer: that man must be "born again" if he is to enter the kingdom of heaven and dwell eternally in the enlightened presence of God the Father and his Son Jesus Christ. (See John 3:1-5.)

Being born again is an essential part of conversion to the gospel, as Jesus instructed Nicodemus. Men, in a similar way, perhaps with less portent, have many rebirths in different ways in the course of a mortal lifetime. Usually these are associated with important events or near tragedies. But being born again is part of regeneration in the changing vicissitudes of life.

Experiences bring new birth

I recall now being near unto death upon two occasions, once as a boy of deacon age when I foolishly placed a small-headed hat pin about two and a half inches long into my mouth. I was seated on a couch by the window in our home when a tremendous clap of thunder so startled me that I swallowed the hat pin. When I realized what I had done, I shook all over with fear. I fell to my knees praying that this accident would not take my life. I promised the Lord then and there as a boy that I would serve him all my days. I believe that in that communication with God, I had a new birth.

Upon another occasion, with my wife and two children, I arrived at the beach in Santa Monica, California, after a hot drive over the desert in a car that was not air-conditioned. We were soon in our bathing suits and found our way to the beach. My wife and the children stopped to play in the sand and enjoy the cool breeze. But this was not enough for me. I plunged into the ocean, swimming out farther than I realized, and when I attempted to swim back, I found myself held by a swirling undertow. I struggled with all my strength but to no avail. Then I realized my plight and that I faced drowning and would never see my loved ones again in this life. In a few seconds reflected events in my life raced through my mind. Again I sought by intense supplication that I be rescued from a condition I had thrust myself into by failing to heed the beach warning of a posted red flag.

I shouted at the top of my voice for help, and in spite of the roar of the surf and foggy atmosphere, my cry for help was heard by a lifeguard, who reached me in a rowboat as my strength was nearly exhausted.

We reached shore, and after expressing my gratitude for the alertness of the guard, I sat down on the sand

to meditate and give thanks to my Heavenly Father. I believe I had a new birth that day of what it meant to be alive, with a compelling inward feeling to try to live a worthwhile life.

Calls bring renewal of effort

Perhaps to be born again means to have another chance, to renew one's effort to measure up. I have felt this way many times in life as calls have come to serve the Lord. I felt this way when I was called to the apostleship at the October conference of last year. Once again, this day, I feel as though a new birth is in the offing.

I often feel a remorse in the thought that I might not have thought well of men—and also perchance they have not thought well of me. There are some issues that men pursue to which I am opposed, but I try not to have adverse feelings toward the men who pursue them.

If my life should end now, or if I should fail in the regeneration of being born again, I would be grateful for what I have had of it.

Gratitude for President McKay

I am grateful beyond measure for the understanding heart of President McKay, whom I dearly love. Our affection and relationship go back many years.

As I reflect upon this now, and I know he will be watching and listening, I remember his unsolicited visit to a ward sacrament meeting when I was serving as a bishop many years ago. He said he had come of his own will because he had learned of the success we had had in holding our young people. His visit to those who were there will never be forgotten, and to me it was the real beginning of an appreciation for a great man, truly a prophet of God who is inspired and is still at the helm of this Church.

I recall now with great feeling his telephone calls and letters that came to me while I was presiding over the European Mission, always evidencing a deep interest and always conveying assurances. One such call came to me at two o'clock in the morning in far-off Norway, as I lay sleepless on my bed and when I needed some kind of assurance because of something that had transpired to which I could not reconcile myself in the affairs of the overall mission. The voice of President McKay at that very hour was like a light from heaven.

And more recently, I am deeply grateful for his assignment that he has given to me personally to be a "watchman on the tower" with regard to the consecrated land of Missouri, a destined, consecrated place in the great latter-day work of our Heavenly Father.

I have had a sense of closeness with President McKay many times. Only recently, as he listened to his son, Dr. [Edward R.] McKay, relate the experiences of his childhood at the time the manhood award was presented to President McKay at Brigham Young University, I noted that tears were streaming down his face as his son recalled the events of his father's life with his brother Thomas. And I couldn't resist placing my arms about him and placing my cheek against his, which was wet with tears. I am most grateful for his confidence and will never betray it.

I appreciate the confidence of my brethren so manifested to me. I have unbounded respect for their devotion and courage in the administrative affairs of the Church.

This is the Lord's work

This is the Lord's work, my brethren and sisters, and we have no need to fear its triumphant outcome. There is a prophet of God presiding, through whom God is speaking, as I have witnessed upon so many occasions.

I called to mind, as I contemplated what I might say upon this occasion, the words of the Lord unto the Prophet Joseph Smith at a time of frustration. And what was true then is equally true today, for we truly are living in times of frustration. Here are the words of the Lord's counsel:

"The works, and the designs, and the purposes of God cannot be frus-

trated, neither can they come to naught.

"For God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round.

"Remember, remember that it is not the work of God that is frustrated, but the work of men." (D&C 3:1-3.)

Assurance in time of trouble

There is another declaration from the Lord giving assurance that came at a time of great trouble, when the Saints were forced to leave the consecrated land of Jackson County, Missouri, which had been designated by the Lord as a place of refuge where they were to receive their inheritances, and where the Lord in his time so announced that the city of the New Jerusalem will be built. The Prophet Joseph Smith fervently prayed to the Lord for the reasons for this setback, and he also sent a letter to the bewildered and grief-stricken Saints, in which he recognized the great suffering of the Saints in Missouri at that time and how the innocent were paying for the sins of the guilty within the ranks of the members.

I quote from that letter:

". . . it is with difficulty that I can restrain my feelings when I know that you, my brethren, with whom I have had so many happy hours—sitting, as it were, in heavenly places in Christ Jesus; and also, having the witness which I feel, and ever have felt, of the purity of your motives—are cast out, and are as strangers and pilgrims on the earth, exposed to hunger, cold, nakedness, peril, sword—I say when I contemplate this, it is with difficulty that I can keep from complaining and murmuring against this dispensation; but I am sensible that this is not right, and may God grant that notwithstanding your great afflictions and sufferings, there may not be anything separate us from love of Christ." (*DHC*, Vol. 1, p. 454.)

Be still and know that I am God

It is from the answer that the Lord gave to the Prophet Joseph Smith at that time that I often find words of consolation and assurance that can be used in many sequences, for this is what the Lord said to the Prophet in the midst of these difficulties:

"Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God.

"Zion shall not be moved out of her place, notwithstanding her children are scattered.

"They that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion." (D&C 101:16-18.)

The particular declaration of the Lord here is this: "All flesh is in my hands; be still and know that I am God."

This is God's work, my brethren and sisters. It will not fail. Of this I testify, in the name of Jesus Christ. Amen.

President Joseph Fielding Smith

We have just listened to President Alvin R. Dyer.

The congregation and chorus will now join in singing, "Redeemer of Israel."

After the singing, Elder Victor L. Brown of the Presiding Bishopric will be our speaker.

The congregation and chorus sang the hymn, "Redeemer of Israel."

Bishop Victor L. Brown

Of the Presiding Bishopric

In the center section of this historic Tabernacle sits a group of men from many parts of the world. Each one has responsibilities that set him apart from others not of his group. Almost every weekend it is our opportunity to meet the bishops of the Church in their own stakes. Today we are privileged to meet them in general conference. We have the greatest of love and respect for them and are grateful for the great work they are doing.

Importance of bishops

Before I became a bishop, I knew little about the responsibilities of the office. I have thought perhaps that other members of the Church may be as uninformed as I was. The bishop is, or should be, one of the most important persons in the life of every member of the Church. If he is important to us, then we must be important to him. I pray that I may be able to say something that will draw the bishops closer to their members, but even more so, the members closer to their bishops.

To understand the bishop, we must know something of his responsibilities. They are many. Time is limited, so we will discuss only a few. First, we will review two of his temporal responsibilities—care of the needy and finances.

The welfare program

Frequently we hear the statement, in connection with the Welfare Program, that the Church takes care of its own. The bishop plays the key role in administering the Welfare Program. He, and he alone, determines who will receive assistance, in what form it will be, and, with the help of the Relief Society president, how much.

The bishop approaches this assignment in a spirit of love, kindness, and understanding. One of his prime goals is to help the people maintain their self-respect and dignity. He has certain principles upon which he administers the program.

The first principle is that we as members of the Church are expected to be self-reliant and independent. We are taught to have a year's supply in reserve in case of serious difficulty. Should circumstances, such as a serious accident or illness, result in our needing help, we should look to our families. If they cannot help, only then do we look to the bishop.

After a very careful, personal investigation, the bishop decides whether the Church should render assistance. If he decides it should, the assistance will be limited to the necessities of life, and only as long as it takes to get the family back on its feet. The bishop is not expected to bail us out of financial difficulty caused by poor management of our affairs.

If he gives assistance, he will expect us to work for it if we are physically able. His motive here is to help us maintain our self-respect by not accepting a dole. Frankly, many times it would be much easier for him to give a dole. But he recognizes the dole as an evil, and it is his desire to bless us with the program, not weaken us.

There are many other facets of the program, such as fast offering, welfare projects, budgets, and bishops storehouses. As members of the Church we are expected to respond to the call of the bishop and his welfare committee in each phase of the program. In some areas of the world the Welfare Program is conducted on a limited basis. In these cases, we are still expected to support the bishop within the established policies.

Finances

Now as to finances: The bishop must look to the members of his ward for the financial support necessary to carry on the affairs of the ward.

One of the worrisome problems some bishops have is collecting funds

for the ward budget. These are the funds that are needed to operate the ward organizations and to share in the costs of maintaining the chapel. We, as members of the ward, can offer great assistance to the bishop if we will be responsive to his requests for financial assistance. The Lord said he would open the windows of heaven and pour out blessings that there would hardly be room enough to receive, if we would pay our tithes and offerings.

The bishop realizes that all funds collected by him are sacred, and that they come as a free-will offering. Through our willingness to sustain him in financial matters, we help lighten his load.

Spiritual responsibilities

So far we have discussed only temporal matters. Now let us review some of his spiritual responsibilities.

The bishop, by revelation from the Lord, is the president of the priests quorum. He and his counselors constitute the presidency of the Aaronic Priesthood in his ward. He is the cornerstone in all matters pertaining to the youth, both boys and girls. He receives help from his counselors, home teachers, general secretaries, advisers, auxiliary officers and teachers; but he is still the keystone in all that is done.

To the young people may I say: the bishop has been called through the inspiration of our Heavenly Father to be your spiritual counselor. He is designated as a common judge by the Lord. He has a special blessing, giving him the power of discernment and understanding. He is the one to whom we should go to confess our sins. This must be done if we are to fully repent. The bishop recognizes that it is through the blessings of the Lord that he is a judge, and unless he is a righteous judge, he is liable to condemnation, for in the scriptures we read: "That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man." (D&C 121:36-37.)

Wisdom of bishops

The bishop is unalterably opposed to sin in any guise; at the same time, he has great understanding and forgiveness for the sinner. He recognizes many problems of life and is anxious to lend a helping hand, particularly when the going is difficult. He can help you in many ways if you will just let him. Anything you disclose to your bishop is expected to be kept as a sacred trust. May I encourage you to let your bishop bless you with his wisdom. Get close to him. He will never be too busy to help you.

There is another basic spiritual responsibility that may be interpreted as encompassing all others. The bishop is the spiritual father of the ward, the presiding high priest. This responsibility spreads his umbrella wide enough to cover us all.

Helpers to bishop

He has a host of helpers to assist him in this. They are the home teachers. This is a responsibility of the priesthood holder, which, if carried out devotedly, will lift a great load from the bishop's shoulders. The home teacher is in reality an assistant to the bishop. He is the major contact with the family. One bishop made the comment that one of the highest compliments he had been paid was to have a family call their home teacher first in the case of sickness. President McKay has said that if the home teachers do their duty, in the case of a death in the family the home teachers would be called first, not the bishop. May I encourage each home

teacher to sense his responsibility and carry out his duty as an assistant to the bishop.

As the father of the ward, the bishop has many other helpers. Each officer and teacher of the ward assists him. We, as ward members, have a responsibility to respond to calls from the bishop. He should be able to depend on us to carry out our assignments. He needs the help of all of us. With that help, not only does the work of the Lord progress, but we individually are also blessed with a kind of happiness that comes from no other source, because we show evidence of our love for our Heavenly Father; for the scriptures say, ". . . when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.)

Who is the bishop?

Who is this bishop we have been talking about? He may be the neighbor next door; he may be the son of your close friends; he may be that noisy boy you had in your Sunday School class just a few years ago—you remember, the one you were ready to send out, never to come back.

He almost always is a husband, generally a father, always a breadwinner. He is faced with all of the problems you and I have. He has his human frailties and weaknesses, his likes and dislikes, maybe even some idiosyncrasies. Yes, he is a human being—a special human being because of a special calling with a special blessing. Here is what the Lord said he must be: "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

"Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

"One that ruleth well his own house, having his children in subjection with all gravity;

"(For if a man know not how to rule his own house, how shall he take care of the church of God?)

"Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." (1 Tim. 3:2-6.)

Family shares responsibility

This man, your bishop, did not ask for this position; he did not even volunteer. He most likely accepted the calling with fear and trembling, yet with the faith and desire to perfect himself so as to measure up to that which the Lord expects of him.

His loyal, loving wife and his children have also agreed to share in his responsibility with him, by not complaining when he is away from home so much of the time, by being cheerful when the telephone always rings at dinner time or three o'clock in the morning, and by being willing to carry some of the responsibility that normally belongs to the husband and father.

May the Lord's choicest blessings be showered upon the heads of these wonderful, devoted bishops, their wives, and their children; and may we, the members of their wards, respond to their leadership, even when some of them seem so young, and though some we would not have chosen ourselves. The Lord will bless us for sustaining the servants he has called to preside over us. I bear you my witness that this is the Church of Jesus Christ, that the bishops of this Church have been called by our Heavenly Father through the inspiration extended to those who preside over us, in the name of Jesus Christ. Amen.

President Joseph Fielding Smith

We have just listened to Elder Victor L. Brown of the Presiding Bishopric.

Elder S. Dilworth Young of the First Council of Seventy will now speak to us. He will be followed by Elder Richard L. Evans of the Council of the Twelve, who will be our concluding speaker for this session.

Elder S. Dilworth Young

Of the First Council of the Seventy

Even though time is short, I cannot forbear a brief word concerning Antoine R. Ivins, our deceased senior president. I cannot forget his gentle manners, his courteous and kindly way of directing us, or his constant adherence to the law of leadership just mentioned by Brother Brown concerning persuasion, long-suffering, gentleness, meekness, love unfeigned by kindness, and pure knowledge. His was an older generation than mine, and he should have been marked by the conservatism that comes with age. Yet he was constantly eager to meet the present day with new approaches. He urged those of us who were younger to think new thoughts and to try new methods. We have missed him.

Stirring times for seventies

Many testimonies have been borne of Jesus Christ, the Son of God. I direct my remarks to those—the seventies—who are expected to gain and bear a special witness of him.

These are stirring times for the seventies of the Church. In every stake they are expected by virtue of their ordinations to seek out the honest in heart, to teach the glad tidings, to declare the restoration of the power of God in the earth to bring salvation to all and exaltation to those whose will it is to completely obey him.

Each quorum should be alert to its opportunities. All about us are those who, while living among us, know very little about us. They see us leave for work and come home. They see our lights go out as we retire to rest, but they do not comprehend our deep abiding joy in the restoration, as the spirit whispers to us peace. We have an obligation to live in such a manner that they will see. And we have a further obligation to open our doors, our windows, and our hearts to them so that if they are at all willing, they cannot fail to see and, in addition, to hear and accept.

Call to preach the gospel

There will be many seventies who will obey the formal call to preach the gospel, which comes by prophecy and by the laying on of hands by those in authority. And they will go forth as missionaries filled with the spirit of their calling. There will be many others who will be appointed to go forth and make friends of those who live near them but who do not know us. Some of these neighbors have been prejudiced by false stories; some have observed with negative feelings the actions of those who do not act as Saints should; and some are in ignorance of us as a united people and of the teachings that lift us to greater hope and higher ideals.

You seventies, all of you, are now invited to make friends with at least two families this year—now! Let them see you at home, at prayer, at work. Let them catch the gentleness of the spirit of Christ the Lord within you. Bring them—the whole family—to your homes. Let them break bread with you. Bring them into the social activity of the ward. Let them see the portrayal of our beliefs at the visitors centers. Even as the home teacher fellowships the newly baptized members, in like manner you should bring those who are not of us under the wings of love to your bosoms.

Work to be orderly

But let it be done in an orderly manner. The seventies group leader in the ward will assist, suggesting available families. Once you have agreed to reach out to them, these will be your families. No one else will go to them while you are assigned to work with them. If you do not go to them, they will not hear. You will decide when they are ready to be taught the doctrines of salvation. Paul said: "For whosoever shall call upon the name of the Lord shall be saved.

"How then shall they call on him

in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

"And how shall they preach, except they be sent? . . ." (Rom. 10:13-15.)

We hope the seventies will make it possible for them to hear.

Accomplishments through faith

Paul also called to the attention of the Hebrews the great work that had been accomplished by faith by those who had lived in former times. After reviewing these great acts of faith, beginning with righteous Abel and extending throughout Hebrew history, he then said: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Heb. 12:1.)

Should we as seventies do less? Do we not have a greater cloud of witnesses than did Paul? We have his witnesses, and in addition we also have the witnesses of modern times. We have the witness of Joseph Smith, who saw and talked with God the Father and his exalted Son. We have the witness of Brigham Young, of John Taylor, of Wilford Woodruff, and of the remainder of the Prophets of the Lord unto President David O. McKay in our day. We have the witness of the more than 80 apostles, who have done mighty works since the day of Joseph Smith. We have the witness of those who faced the hostile hosts in Missouri and Illinois; and of those, too, who walked with faith into these mountain valleys, offering up their daily prayers for help and strength and succor. We have the witness of the Church grown strong, and of its hundreds of thousands of happy members.

Witness of living testimony

But most of all we have the witness which enters into the heart of each of us, the living testimony given by the power of the Holy Ghost. Let us not fail to bear that witness. And, too, let us not fail to make it possible for the witness to be borne through the warming love of friendship.

There have been times when we thought that if we approached a man and he, hostile because of stories he had heard about us, or suspicious because we were strangers, rebuffed us, then we had done our duty by shaking off the dust of our feet against him. We have not done that duty until we have given him a fair chance to learn that his prejudices are unfounded. To find families and show them by our love that we are truly followers of Jesus Christ is our manifest duty. Let us not shirk or falter, but let us carry the message to these worthy and good people in our midst.

I bear my witness that the gospel is once again on the earth brought by angels, as John on Patmos declared it would be; that Joseph Smith was its first restoring Prophet; and that President McKay is its present living Prophet. The Lord Jesus Christ lives and is the author of our salvation and our exaltation. We need but to believe and follow his teachings to gain a place in his kingdom. May we do so I pray in his name. Amen.

Elder Richard L. Evans

Of the Council of the Twelve Apostles

May I first cite some lines written for a recent purpose:

Young people sometimes seem to decide to go it alone in life. They learn a little and feel they have learned much more, and often fail to seek counsel because they think they already know the answer—or at least the one they want. But none of us—at any age—is ever so old or so young, so knowledgeable or so self-assured, that he doesn't need counsel.

When a person of much experience and much responsibility fails to seek or accept counsel, he has arrived at a precarious place. When a person of inexperience feels he doesn't need to listen, doesn't need to learn, he too has arrived at a precarious place.

"They that will not be counselled," said Benjamin Franklin, "cannot be helped. If you do not hear reason, she will rap you on the knuckles."

Safety in counsel

No one is knowledgeable enough or has perspective enough to think of everything at once, to see all possible meanings in a clause or contract or commitment, or to be aware of all the hazards, or to see all sides of a subject.

No one should write a letter of serious commitment, put anything into print, or make a decision of consequence—in matters of marriage, money, career—or be enticed to sign or say yes to any plausible proposition, or make any quick or substantial commitment of any kind without considering, reconsidering, and seeking adequate counsel.

Successful people need counsel. Unsuccessful people need counsel.

The hasty impulse, the know-it-all attitude, the pride that keeps us from asking—these are dangerous approaches to any problem. From the youngest in years to the oldest of age, there is no one who can be always sure he is right, no one who has learned so much of life that he doesn't need the counsel of others and a prayerful approach to all problems. "Counsel with the Lord in all thy doings," said Alma, "and he will direct thee for good. . . ." (Al. 37:37.)

There is safety in counsel, no safety without it. "They that will not be counselled, cannot be helped." ("The Spoken Word," February 25, 1968.)

All need counsel

Now to turn to some other facets of the subject:

All of us have decisions to make. All of us need help. All of us would be in trouble if we didn't counsel with others. We need the judgment and experience of others. We need to consult competent counsel when we have an illness. We need counsel when we have a problem—and, sometimes more important, before we have a bigger problem.

We cannot emphasize too much the importance of sincerely seeking counsel, and not trying to go it alone in life.

Counsel in church assignments

The First Presidency sit in counsel. We have a Council of the Twelve, the Council of the Seventy. We counsel with each other—continually—long hours each week. We try earnestly, prayerfully, searchingly to consider all sides of the policies, the procedures, the problems that come before us. We counsel with the President, whom we sustain in the weighty obligations and decisions that come with his calling. All, or any one of us, would be in difficulty, and so would the work be, if we were to venture out as individuals with new programs, new policies, in supposed self-sufficiency.

Virtually all presiding positions in all the quorums and organizations of the Church call for counselors. This is not by chance, and it is significant that it should be so. Presidents, bishops, quorum presidents, you who head up all the organizations: Use your counselors. They are there to function, and not merely for form.

You may remember President McKay's counsel at the October conference:

"Let us, too, recognize the local authority," he said. "The bishop may be a humble man. Some of you may think you are superior to him, and you may be, but he is given authority direct from our Father in heaven. Recognize it. Seek his advice and the advice of your stake president. If they cannot answer your difficulties or your problems, they will write to the General Authorities and get the advice needed. Recognition of authority is an important principle." (*The Improvement Era,* Vol. 70 [December 1967], p. 34.)

Counsel from the past

We ought to seek counsel also from the prophets of the past, and the counsel God has given, by searching the scriptures, thoughtfully, prayerfully. Often the answers we are seeking are already there.

We ought also to counsel with conscience, and listen to the promptings of the Spirit. Our Father has not left us alone, and when we go against the counsel of the still, small voice of conscience, we have reason to regret.

An interesting sentence recently read has lodged in my mind: "What's the use of running when you're on the wrong road?" We had better do our best to be sure we are on the right road before we run in any direction.

The accumulated experience of the ages is a source of counsel and a very precious part of the heritage we have.

We can't go back and begin at the beginning. Trial and error, what others have gone through, history, have told us much. We know what happens when nations and people personally ignore moral standards, virtues, honesty. The counsel of the past is not to be ignored.

The source of security

To you, beloved and respected young people of the Church, and all others also: The commandments are still in force. Preparation, character, competence are still the source of security. Proceed with your preparation; keep your mental and physical and spiritual faculties in balance and at their best. Don't acquire harmful habits or use things that would distort or dull your senses.

Have faith. Work, study, prepare. Don't let yourself drift into the kind of company where the counsels are evil, or be misled by influences that would downgrade manners and morals. Live so as to have peace and self-respect. Don't give way to the permissive looseness that leads to the quicksand of life.

Common ground for parents and children

Now, may I recall some words written as a plea for parents and children to come to common ground:

It is an odd thing, in a way, how each generation seems to feel that each preceding generation is somewhat old-fashioned—how each generation listens impatiently to the lessons of the last. Youth is so sure the rules have changed. Age is sure they haven't. Youth feels it knows how far it can go. Age is deeply aware of the danger. Youth feels it can always apply the brakes in time to save itself. Age knows it isn't always so. And so parents frequently find themselves groping, reaching, pleading, trying to say what should be said, in a way that will not be misunderstood, in a way that will not seem meddlesome. And always there is need for parents and children to come to common ground, and to say to one another what should so much be said. And so we would plead this day with parents and with children to be more understanding with one another.

To you as parents, remember when you were young; remember why you wanted to do some things you wanted to do; remember how eager you were for social acceptance, how sensitive you were to ill-timed criticism, and how easily your hearts could be hurt, and how some things, which now seem less important, once mattered very much. All this as parents we ask you to remember.

Basic rules unchanged

And now to you, our children, to you in your youth: Why should you suppose that the basic rules have really changed in the few short years since your parents were as young as you? The road seems new to you. It isn't new to them. They've been over it. They are still traveling it, and it is still essentially the same. We have more; we move faster; we have acquired some things and lost others—but it is still true that causes are always followed by consequences.

And as you ask your parents to remember this of you, will you also remember this of them: that they were young, not very long ago, as you are

young today—that they once thought your thoughts; that they once felt they too had found new ways, and felt your longings for flight and freedom—and since have learned the wisdom of restraint.

Counsel with parents

Remember, too, that parents have hearts that can be hurt; that they, like you, are sensitive to ill-timed criticism and to misunderstanding of their motives. Remember that there is nothing, in righteousness, they would not do for you. They are yours and you are theirs, and you and they together have the privilege, the right, the duty, to sit down and share your thoughts and consider your decisions with one another, that both of you together may be listened to and respected—and work, and pray and plan together for the wholeness of your happiness—always and forever. ("The Spoken Word," April 17, 1966.)

Those who have given you life, who have reared you in love, deserve your confidence, your consideration. They deserve to sit with you in counsel—for your own sake and for theirs.

May our Father help us to come together in the spirit of love and understanding, working out the problems and the great possibilities, and to keep close in counsel.

Live by God's light

This is God's work. We are his children. He sent his Only Begotten Son to redeem us from death and show us the way to eternal life. His gospel is restored. Its power and purpose are with us, and the way is plain, if we will only seek and accept counsel in love and reverence and respect, and live by the light God has given.

To this end may we seek and accept his help, I pray in the name of Jesus Christ. Amen.

President Joseph Fielding Smith

Elder Richard L. Evans of the Council of the Twelve has been our concluding speaker.

I hold in my hand a Western Union telegram from Paris, France, in which this statement is made: "We here in the French Mission thank you. Every session coming through clearly. How grateful we are."

I am almost tempted to say that we are living in a wonderful age, when brethren as far off say as France know what is going on here in the Salt Lake Tabernacle.

This evening at 7 o'clock the General meeting of the priesthood of the Church will be held in the Salt Lake Tabernacle. Priesthood members only are invited to be present.

In addition to the overflow meeting in the Assembly Hall, the proceedings of the priesthood meeting this evening will be relayed by closed-circuit broadcast, originating in the Tabernacle, to members of the Aaronic and Melchizedek Priesthood assembled in approximately 500 separate locations in all parts of the United States and Canada. It is estimated that approximately ten thousand holders of the priesthood will be on Temple Square, and approximately ninety-five thousand others will gather in the other locations from coast to coast and in Canada.

Proceedings of the priesthood meeting also will be broadcast publicly over KSL Radio and Television, and will be received by many throughout Utah and in parts of other adjoining states.

The Sunday morning session will be broadcast by many radio and television stations in the west; and by short-wave in English over Station WNYW to Europe, South America, Central America, Mexico, Africa, and parts of Asia.

Again, 30 radio stations will broadcast the translated conference sessions on Sunday morning in major cities of Mexico and Central America, together with Spanish programming stations in this country, to a potential Latin American audience of three million people.

This morning's and tomorrow morning's sessions will be carried by direct wire from the Tabernacle over oceanic cables to a large number of members and friends assembled in chapels throughout Great Britain, Germany, Austria, Holland, Sweden, and Norway.

The CBS Radio Network Tabernacle Choir Broadcast tomorrow morning

will be from 9:35 to 10:00 a.m. Those desiring to attend this broadcast must be in their seats not later than 9:15 a.m.

The singing of this session has been furnished by the Logan LDS Institute Choir, with James L. Bradley conducting, and Roy M. Darley at the organ.

I am sure this great gathering in the Tabernacle and our radio and television audience would wish me to express for them our heartfelt appreciation for the excellent singing of this group of students. We thank them for their contribution to the meeting.

The chorus will now favor us with "Almighty God of Our Fathers."

The benediction will be offered by Elder Maurice J. Taylor, President of the Temple View Stake, after which this conference will be adjourned until seven o'clock this evening.

The chorus sang, "Almighty God of Our Fathers."

The closing prayer was offered by President Maurice J. Taylor of the Temple View Stake.

Conference adjourned until 7:00 p.m.

GENERAL PRIESTHOOD MEETING

FIFTH SESSION

The General Priesthood meeting of the Church convened at 7:00 p.m., Saturday, April 6, 1968, with President N. Eldon Tanner, second counselor in the First Presidency, conducting.

The men of the Tabernacle Choir furnished the singing for this session, with Richard P. Condie conducting. Robert Cundick was at the organ.

President Tanner made the following introductory remarks:

President N. Eldon Tanner

This is the General Priesthood Session of the 138th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President McKay had hoped to be with us this evening, but his doctors have urged that he not attempt to do so. He will be watching these proceedings by television. He sends his love and greetings to all the priesthood members assembled in the various buildings throughout the Church. However, he does have a message for us to be given to us later.

It may be of interest to you to know that these services are being relayed by closed-circuit wire to members of the priesthood gathered in the Assembly Hall and in approximately 500 other separate locations from coast to coast, and in Canada. It is estimated that approximately one hundred thousand will participate in this meeting by direct wire. In addition, the proceedings of this priesthood session are being broadcast publicly over KSL Radio and Television, and can be received by many throughout a wide area of Utah and in parts of other adjoining states.

The singing during this session will be furnished by the men of the Tabernacle Choir, with Richard P. Condie conducting, and Robert Cundick at the organ.

We shall begin this service by the chorus singing, "Prayer at Evening," after which Elder Grant I. Clove, president of the Uvada Stake, will offer the invocation.

The chorus sang the hymn, "Prayer at Evening."

President Grant I. Clove of the Uvada Stake offered the invocation.

The men of the Tabernacle Choir will now favor us with, "Seek Him That Maketh the Seven Stars and Orion," with Albert Fallows as soloist.

Selection by the chorus, "Seek Him That Maketh the Seven Stars and Orion."

President N. Eldon Tanner

We shall now hear the message of President David O. McKay, which will be read by his son, David Lawrence McKay, General Superintendent of the Deseret Sunday School Union General Board.

President David O. McKay

(Read by his son, David Lawrence McKay)

The Prophet Joseph Smith and President Brigham Young both saw in vision the place in the Rocky Mountains to which the Saints would eventually be driven. I am wondering whether they also saw in vision such a gathering of priesthood as we have here in this Tabernacle and in the more than 400 other buildings tonight. I think the Prophet must have seen it, for he said: ". . . the Saints [will] become [a great and] a mighty people." (*Documentary History of the Church*, Vol. 5, p. 85.)

Impression made by guide

I am impressed not only with the power that you radiate, but also with the responsibility that each one of you carries. I am reminded of an incident I have related on other occasions. Some years ago, a dinner was given in honor of Mr. Gordon Rentschler, who was then chairman of the board of the National City Bank of New York. When that gentleman expressed his appreciation for the honor bestowed upon him, he said, among other things:

"One of my first experiences—twenty-odd years ago—Orville Wright and I came here one day with four or five others. We went over to the temple grounds. We were taken around by some man—we never learned his name. Here was an extraordinary individual telling the story—I think it was at noontime. Orville Wright and I came back to this hotel [the Utah], and Orville said: 'You know, that fellow has got something that we are all missing, and that is the reason these fellows are a great people.' We spent one of the most interesting hours I have ever spent in my life."

Authority given from on high

Now, we do not arrogate to ourselves the thought that we merit these adjectives. I am referring to it only because there was something which impressed those men as being peculiar to our people. Well, if they only could have known it, that something is represented here tonight by this large gathering of the priesthood. That something is the priesthood, the divine authority, the authority given from on high for each one to represent God in the particular field in which that one is assigned to labor.

I tell you, brethren, it is a wonderful thing to have the privilege of being one of this group and being considered worthy to be a representative of the Most High. I said I was conscious of a great responsibility, too. The instance that I related—the remark made by the renowned inventor of the airplane—brings home to us the responsibility of maintaining that something distinctive which has impressed other renowned visitors who have been in our midst, and which in the future should continue to impress them.

Youth need religion

We shall be privileged during this meeting to witness a filmstrip on the timely subject "After High School, What?" with a narration by President Brown.

Education, as this presentation will portray, has always been an essential part of the gospel plan. Members of the priesthood, especially, should seek constantly for that upliftment which will qualify them for the good life and service in the cause of the Master. Well might we ask, "After ordination to the priesthood, what?"

Education to be complete must include spiritual growth. In this sense, youth need religion.

Religion stabilizes society

I shall offer only three reasons this evening for giving proper religious training to youth.

First: Youth should have religion in order to stabilize society. Goethe has rightly said that "the destiny of any nation at any given time depends on

the opinions of its young men under five and twenty."

On this same thought, Roger W. Babson many years ago had the foresight to comment as follows:

"Although the airplane opens up boundless opportunities, it also threatens limitless perils. All depends upon whether we can match this flood of new material powers with an equal gain in spiritual forces. The coming generation can see in a minute more than the former generation could see in a week. The coming generation can out-hear and out-travel the former generation. Horse-power has expanded beyond all dreams. But what about man power? What about spiritual power, and the power of judgment, discretion, and self-control? Unless there is a development of character equal to this enlargement of physical forces, there is sure trouble ahead. Twenty-five years ago, an intoxicated man might tip the buggy over, but commonly the old horse would bring him home. Today, a driver under the influence of liquor, maims and kills. Tomorrow, therefore, is something to ponder over. Without moral progress, in pace with physical progress, the airplane will merely make dissipation more disastrous, immorality more widespread, and crime more efficient. As one result of the automobile has been to put hell on wheels, the airplane will put hell on wings unless righteousness, too, is speeded up. On the development of character depends whether the airplane shall bring prosperity or calamity." (*Forum*, April 1931.)

"Science," says Millikan, "without religion obviously may become a curse rather than a blessing to mankind. But science dominated by the spirit of religion is the key to progress and the hope of the future."

Hayden gives a similar warning, as follows: "Today, as seldom if ever before, human society is threatened with disintegration, if not complete chaos." Why? "All the ancient evils of human relationships, injustice, selfishness, abuse of strength, become sinister and terrible when reinforced by the vast increase of material power. The soul of man cowers, starved and fearful, in the midst of a civilization grown too complex for any mind to visualize or to control. Joy and beauty fade from human living. Yet life—abundant, beauteous, laughing life—has been our age-long labor's end. What other conceivable worth has the mastery of the material world, the exploitation of the resources of nature and the creation of wealth, except as a basis for the release of the life of the spirit?" And then he adds: "We are witnessing either the crumbling of civilization under the weight of its material mechanism, or the birth of a new organization with a spiritual ideal."

So much for the relation of religion to the stabilizing of society.

Religion satisfies the soul

Second: Youth need religion to satisfy the innate longing of the soul. Man is a spiritual being, and sometime or another every man is possessed with a longing, an irresistible desire, to know his relationship to the Infinite. He realizes that he is not just a physical object to be tossed for just a short time from bank to bank, only to be submerged finally in the ever-flowing stream of life. There is something within him that urges him to rise above himself, to control his environment, to master the body and all things physical, and to live in a higher and more beautiful world.

James Russell Lowell, in his tribute to spring, says:

"Every clod feels a stir of might,
An instinct within it that reaches and towers,
And groping blindly above it for light,
Climbs to a soul in grass and flowers."

So there is in man not only an instinct, but also a divinity that strives to push him onward and upward. The sense is universal, and at some time in his life every man is conscious of possessing it.

Three great needs

Associated with this spiritual urge are three great needs that remain unchanged throughout the centuries: (1) Every normal person yearns to know something of God. What is he like? Is he interested in the human family, or does he disregard it entirely? (2) What is the best life to live in this world in order to be most successful and to get the most happiness? (3) What is that inevitable thing called death? What is beyond it?

If you want your answers to these longings of the human soul, you must come to the Church to get it. Only true religion can satisfy the yearning soul. At this point, we approach the border line between science and religion. The line between the cold facts of science and the revelation of the spirit is so fine that students need to contact a mind that can and will lead them from the real, the practical, into that realm which satisfies the soul.

Religion gives purpose to life

Third: Youth need religion to comply properly with the purposes of creation. There is a purposeful design permeating all nature, the crowning event of which is man. Here, on this thought, science again leads the student up to a certain point, and sometimes leaves him with his soul unanchored. For example, evolution's theory of the creation of the world offers many perplexing problems to the inquiring mind. Inevitably, a teacher who denies divine agency in creation, who insists that there is no intelligent purpose in it, undoubtedly impresses the student with the thought that all may be chance.

I say that no youth should be left without a counterbalancing thought. Even the skeptical teacher should be fair enough to say that Charles Darwin himself, when he faced the great questions of eventual annihilation, if creation is dominated only by chance, wrote: "It is an intolerable thought that man and all other sentient things are doomed to complete annihilation, after such long-continued, slow progress."

And another good authority, Raymond F. West, lecturing on immortality, said: "Why this vast expenditure of time and pain and blood? Why should man come so far if he is destined to go no farther? A creature which has traveled such distances and fought such battles and won such victories deserves, one is compelled to say, to conquer death and rob the grave of its victory."

Immortality and eternal life

The facts are, and the student should so understand, that all the preparation of earth is but an anticipation of the crowning glory of creation. Fosdick says: "The perpetuation of personality is the highest thing in creation." This great thinker has come by reasoning to what Joseph Smith received by revelation, which is one of the most sublime utterances in modern scripture: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) God's plan, God's purpose, is the perfection of humanity. He does care; he does love his children. He is not merely a blind force, not an abstract power, but a living, personal God.

God a personal being

Charles A. Dinsmore, formerly of Yale University, made the following statement concerning God as a personal being:

"It is the eye of faith that sees the broad horizons, the color and the gleam. Religion, standing on the known experience of the race, makes one bold and glorious affirmation. She asserts that this power that makes for truth, for beauty, and for goodness is not less personal than we. [And that is the declaration of The Church of Jesus Christ of Latter-day Saints, that Jesus is not less personal than we, and that his Father, the Eternal Father, is a personal God.] This leap of faith is justified because God cannot be less than the greatest of His works;

the Cause must be adequate to the effect. When, therefore, we call God personal, we have interpreted Him by the loftiest symbol we have. He may be infinitely more. He cannot be less. When we call God a Spirit, we use the clearest lens we have to look at the Everlasting. As Herbert Spencer has well said, 'The choice is not between a personal God and something lower, but between a personal God and something higher.'" (*Christianity and Modern Thought,* Yale University Press, 1924.)

Stand on true education

We of The Church of Jesus Christ of Latter-day Saints take our stand on true education from what has been given to us in the scriptures. In the Doctrine and Covenants it was revealed that: "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (D&C 130:18-19.)

And also:

"It is impossible for a man to be saved in ignorance." (D&C 131:6.)

Southey tells us that on his walk one stormy day, he met an old woman to whom, by way of greeting, he made the rather obvious remark that it was dreadful weather. She answered philosophically that, in her opinion, "Any weather is better than none!" Likewise, any education is undoubtedly better than none, but a free people, to remain free, must ever strive for the highest and best.

The role of religion

Courses required of all students in our public schools should include the important areas of study that directly or indirectly provide the student with opportunities for spiritual growth and religious inspiration. From such study it is reasonable to expect that our students will better understand how vital has been the role of religion at critical moments in history; how important spiritual insights in religious faith can be in the lives of men and women; how closely related are human greatness and such qualities as honesty, integrity, humility, generosity, and compassion.

We may expect in our students more idealism and less cynicism, more wholesome courage and faith in the future, and less pessimism and foreboding fear. We may hope for increased tolerance of racial and religious differences, increased respect for those of opposite political views or for those of lower social and economic levels; increased awareness of the basic and inviolable dignity of the individual man or woman. We may contribute to the development of a more sensitive social conscience—a greater sense of responsibility for the less fortunate in our society. We may even, perhaps, without knowing it, bring a boy or girl closer to God.

I am repeating what we all know and feel when I say that our country's greatest asset is its manhood and its womanhood. Upon that depends not only the survival of the individual freedom vouchsafed by the Constitution and Bill of Rights and all other ideals for which the founders of the Republic fought and died, but also the survival of the best that we cherish in present-day civilization throughout the world. The preservation of these must come through education.

Promulgation of truth

The Church stands for education. The very purpose of its organization is to promulgate truth among men. Members of the Church are admonished to acquire learning by study, and also by faith and prayer; to seek after everything that is virtuous, lovely, of good report, or praiseworthy. In this seeking after, they are not confined to narrow limits of dogma or creed, but are free to launch into the realm of the infinite.

But gaining knowledge is one thing, and applying it, quite another. Wisdom is the right application of knowledge, and true education—the education for which the Church stands

—is the application of knowledge to the development of a noble and God-like character.

Development of moral and spiritual values

A great and continuing purpose of education has been the development of moral and spiritual values. To fulfill this purpose, society calls upon its institutions. Special claims are made on the home and the school because of the central role of these two institutions in the nurture of the young.

By moral and spiritual values, we mean those values which, when applied in human behavior, exalt and refine life and bring it into accord with the standards of conduct that are approved in our democratic culture.

Youth need religion. The world needs it. It is the world's greatest need!

God help us to teach the true religion as revealed in this dispensation by the Lord Jesus Christ to Joseph Smith. God bless you teachers in the Church schools, institutes, and seminaries, that you may have the spirit of this great latter-day work and lead the children to the realm of immortality and peace here as well as happiness throughout eternity.

Responsibility of priesthood

God bless you brethren. With all my heart I pray God to bless you, that every member of the Church, as well as everyone who holds the priesthood, may sense the responsibility of membership in the Church of Christ. If we can only maintain the standards of the gospel of Jesus Christ, the future of the Church is secure. Truly, men and women will see a light that is not hidden under a bushel, but one that is set upon a hill, and they will be attracted by it, and will be led to seek the truth more by our acts and deeds and by what we radiate in virtue and integrity, rather than by what we say.

I pray God to bless us in this great work in the name of Jesus Christ. Amen.

President N. Eldon Tanner

The men's chorus will now sing, "O My Father."

The men of the Tabernacle Choir sang the hymn, "O My Father."

President N. Eldon Tanner

We are fortunate indeed to have such a lovely chorus.

Dr. Lowell L. Bennion, Associate Dean of Students at the University of Utah, who is a leading educator and has contributed much in the field of education, and given a lifetime of service to the Church, will now speak to us.

Elder Lowell L. Bennion

Member of the Youth Correlation Planning Committee

My dear brethren and friends: President McKay has asked me to talk to the youth of the Church about education. I am not particularly grateful for this task, but I am thankful for his trust and faith in me. I am also grateful for the example which he has set for us in the field of education. President McKay loves the Lord with all his mind, as well as with his heart and soul. I know this from personal experience.

On several occasions when I have dared to impose upon him with problems that were very critical to me, I have always come away satisfied in my mind as well as in my heart. One thing he taught me when I first began to teach in the Church has been extremely helpful. He said, "Brother Bennion, remember, words do not convey meanings; they call them forth." I speak out of the context of my experience, and you listen out of the context of yours, and that is why communication is difficult. I don't

expect to be fully understood tonight nor that you will agree with everything that is said, and I certainly invite President Brown to qualify and correct anything that he feels he should.

It is also inspiring to me that President McKay in his ninety-fifth year should be thinking of the future and putting himself in the place of youth as he planned the theme of this meeting.

Joseph Smith sought wisdom

If we take a look at Church history, we find that education has played an important, proud role. The process of education began even before the Church was organized. We usually think of the beginning of the Latter-day Saint movement as having taken place in the Sacred Grove in that glorious First Vision of the Father and the Son. To me this is not entirely accurate. The initial beginning of our faith took place, I believe, in the mind of a youth. The boy Joseph in his fifteenth year had questions; he was searching; he was eager to know. You should read again the familiar story, his own story, in the Pearl of Great Price. I was struck this week to notice what an emphasis he placed on learning, on asking. At a time of considerable controversy and great emotional excitement, he said in retrospect, "My mind was called up to serious reflection." And the biblical passage which stirred him the most was that famous verse from James, "If any of you lack wisdom, let him ask of God. . . ." (James 1:5.) "Never," he wrote, "did any passage of scripture come with more power to the heart of man than this did at this time to mine. . . . I reflected on it again and again, knowing that if any person needed wisdom from God, I did. . . ." (Joseph Smith 2:12.)

Unknowingly, and unconsciously perhaps, the boy Joseph carried out the admonition of the Savior, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7.)

Continued search for truth

There is no finer symbol or characterization of the Mormon movement to me than to think of the boy Joseph going to the woods, in his own words, "on the morning of a beautiful, clear day, early in the spring," kneeling, offering a prayer, asking questions of the God in heaven. Joseph's search did not end there. The gospel and Church of Christ were not revealed from heaven in their entirety like the blueprints of an architect's building plans. Rather, Joseph continued to ask questions. He had searching questions that he was asking to find solutions to his problems, and he received "line upon line, precept upon precept; here a little, and there a little. . . ." (D&C 128:21.) Only in response to hungry minds, to earnest questions of the boy Prophet and of his associates, did the Father, Son, and Holy Ghost, it seems to me, reveal their mind.

Very soon after the First Vision, Joseph not only prayed, but he also studied, as has already been indicated in President McKay's remarks.

Education encouraged

The first temple built by the Latter-day Saints in Kirtland, Ohio, the most sacred of all buildings in the Church, was also used for the School of the Prophets. There they studied not only scripture and theology, but also Hebrew and German; and they were taught to learn by study and also by faith, and to seek wisdom out of the best books.

It is remarkable to me too, brethren, that when the Saints came to the West, struggling to conquer the desert under the leadership of that very practical leader, Brigham Young, that he, a man without formal education, talked about education a great deal. He was always encouraging the Saints to study science and all things. In fact, he said that Mormonism embraces all truth; even if the infidel has it, it belongs to us.

We have a proud history of education in the Church that includes the development of auxiliary organizations, academies, colleges, Brigham Young University, institutes and seminaries. Generations of Latter-day Saints have

been inspired by this philosophy and by the beginnings of our faith to go on in higher education. Our fathers, grandfathers, and great-grandfathers have gone east and west in this country, with faith that any knowledge they could gain was consistent and in harmony with the gospel of Jesus Christ.

Education today

What about our education today in the Church? Are you and I as hungry to know? Are we aware of our lack of wisdom? Are our minds burning and hungering and thirsting for knowledge, as I think Joseph's was, and Brigham Young's, and my father's, and others? We inherit land and money and debts and other things, but education is not inherited any more than character is. The German poet Goethe said, "What from your father's heritage is lent, earn it anew to really possess it." We inherit only the opportunity, the tradition, and I hope the motivation to seek learning and wisdom and education.

I think there are several reasons why you young people should be earnestly engaged in all kinds of education, including secular training. The first reason I would give is that we live in a technological age. Unskilled labor is fast diminishing, going by the boards. Unskilled jobs are decreasing. They are poorly paid. One is expendable if one's only talent is common, untrained physical work. On the other hand, there has never been such a demand for trained people, both technical and professional. Back in depression years engineers came out of the universities and were glad to take a job at a filling station or any other kind of work. Today, anybody who is trained as a teacher, social worker, nurse, doctor, lawyer, dentist—name what you will—is in great demand, is well paid, and I think, generally speaking, his work is more interesting than that of common labor, though not always.

Training needed

The frontiers which Mormons have known in the past—the desert, the plains, the prairies, rugged mountain passes, "hole in the rock"—are no longer there. Today's frontiers are human and social, spiritual and moral. They were mentioned in this morning's meeting by several of our speakers—air pollution, water pollution, crime, delinquency, family disorganization, war, racial strife. The resolution of these problems calls for training, for understanding, for knowledge, as well as for character and faith.

Education fulfills life

Secondly, I believe that we should seek education for education's sake. I would not spend my time encouraging young people to get more education simply to make more money, or to live a life of ease, or to gain status in this world. My chief reason for encouraging education is that I believe that the essence of man is his brain, his mind, his spirit; and I think a person who does not cultivate his mind will not fulfill his life. His life will end in frustration and disappointment.

Let me illustrate concretely, if I can. Last summer I was in the mountains with some young boys, and one day they found a nest of robins, just ready to leave their mother's nest. The boys wanted to take these robins and put them in a cage. I suggested that the robins would die if they did but let them do it; and sure enough, the boys put these little robins in a cage, gave them water, grain, and grass, and in two or three days they were dead. The reason they died is that birds do not belong in cages. Birds were made by the Creator to scratch in the earth and to soar in the sky. Birds have wings to fly. Put a bird in a cage and you destroy his nature.

Cages we make

Now you and I also find ourselves sometimes in cages, cages of our own making, and though we don't always die in these cages, we sometimes die a moral and spiritual death; and we find life shallow and meaningless. I haven't time tonight to do any more than mention the kinds of things that

get us in these cages, but in my experience alcohol does (I should have said "in my *observation*"). In my observation, these mind-expanding drugs do also. I have talked with a number of students and young people who have been caught up in this latest effort to find the meaning of life by running away from it, and what I observe is nothing but tragedy.

You and I don't indulge in alcohol, LSD, or marijuana, but we find ourselves in other cages. One of them is sitting as a spectator of life watching TV day and night. It is wonderful to watch a show occasionally, to refresh oneself and get away from the cares of the day, but to spend hour upon hour watching the trivia that comes across our movie house screens and TV screens sometimes is, I believe, a great disservice to one's life. Another tragic aspect of the life of contemporary man, in my judgment, is our hunger and thirst and lust for material things. We want new clothes, cars, homes, furniture, and drapes, and we spend most of our time, many of us, trying to achieve these material things with which we can identify. I think people who spend most of their life trying to make money and accumulate material goods will wake up with a taste of ashes in their mouths by and by.

Things of the Spirit

Jesus said, ". . . for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15.) And he also said, "Be not anxious about the morrow, what ye shall eat and what ye shall drink, and wherewithal ye shall be clothed, but seek ye first the kingdom of God." (See Matt. 6:34.) And I think he meant by that, seek ye first humility and repentance, meekness and integrity, mercy and peaceableness, purity of heart and sacrifice for fellowmen, and love—things of the spirit.

Buddha said, "In eating, fearing and sleeping, men and beasts are alike. Man excelleth the beast by engaging in religious practices; so why should a man, if he be without religion, not be equal to the beast."

When I first read this, it struck home. In eating, fearing, and sleeping, men and beasts are alike. Man excelleth the beast by being human, by engaging in things of the spirit, of the mind, of the heart.

Qualities of the mind

Brethren, how often do you contemplate the wonderful qualities and aspects of your mind? Imagination is one of the qualities of a human mind that I cherish deeply; it is the ability to take single images and to put them into a new image that has never existed before. Only a human being can reorganize life around him after his own image. Only the human mind, so far as we know, enjoys memory and can transcend time and space. Only human beings can keep the entire past with them. You and I can live with Jesus, Beethoven, Socrates, and our grandfathers. Animals only live in the present, driven by instinct. Only human beings have language, the power to symbolize feelings and ideas and to communicate. Imagination, memory, language—these are wonderful gifts of the human spirit.

Until a year or two ago I kept a pig. My pig never got his eyes above the trough, except when I came to feed him; and, brethren, when I went out to feed my pig, I thrilled at the color on Mt. Olympus, and I pondered its geology, and I worshiped at the foot of the mountain. I sang "O Ye Mountains High" to myself alone, and "For the Strength of the Hills." I like animals, but believe me, I am grateful for those qualities which are distinctly human and which are divine.

You and I were not only created in the physical image of our Father in heaven; we were also created in his spiritual image. And if the glory of God is intelligence, then the glory of man is also intelligence. If God is Creator, man must be creative to satisfy his soul. If God is love, man must be loving. If God is a person of integrity, then we must also be honest, to be true to our own nature, which we have inherited in part from him.

Gospel must be understood

Another reason why I believe in education is that it is not enough to believe the gospel; it must also be understood, if we wish to live it. Ancient Israel lived their religion after a fashion, but were rejected by God for lack of knowledge. Hear the words of the prophet Hosea: "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee . . . seeing thou hast forgotten the law of thy God. . . .

"For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." (Hos. 4:1, 6; 6:6.)

Brethren, the gospel is to be understood, as well as believed. The gospel has a beautiful structure about it. It has form. It is something like a beautiful Greek edifice, if you will. The Ten Commandments are related to each other; they hang together beautifully. They strengthen each other. The Beatitudes form, in the words of a scholar, a map of life, each one building on the preceding one. The wonderful attributes of God reinforce one another and give us a marvelous basis for a relationship with him. It seems to me that we need to reflect deeply upon the gospel of Jesus Christ in terms of its great fundamentals, and then we need to relate these fundamentals to the issues of the day.

How many of us apply the Golden Rule in business, in race relations in our country today, in relations between nations? Do we always remember free agency, as we deal with our co-workers, with our children, with our wives?

Faith and education

Just one more thought, brethren. By encouraging its youth to gain an education, to study at universities, the Church is encouraging our young people to think, and to think critically. Parents, church leaders, and even some of our students are afraid that in the process of learning, and of learning to think critically, some of our students will lose their faith. I must confess that some Latter-day Saints, college youth, do lose their religious faith as they encounter secular learning. However, I believe that this is not due primarily to their thinking. Some of our youth who do not go to college also lose their faith.

There are a hundred and one reasons why young people lose faith. Some who do go to college leave their religion behind at a very shallow level while they proceed to work on their PhD's. Some discard religion before they have ever known it, before it has taken root in their lives. Others lose faith because they cease to practice religion and study it and live it. Still others lose faith because we their parents and teachers and leaders have not listened to their questions, have been too quick to condemn, have not respected their free agency and their honest thinking. Some lose faith because they do not distinguish between gospel principles and the actions of men. I recall a girl who lost her faith because a returned missionary asked that his engagement ring be returned. People live lives as a whole, and many factors influence their faith.

Committed to God and learning

I dislike very much to see a wedge driven betweeen faith and reason, between secular learning and religious living. It has been my great privilege to have known thousands of college youth who are bright, eager students in every field—in philosophy, in the social sciences, and in every other science. Thousands have kept the faith and are truly committed to both God and learning. But these people walk with humility, both in religion and in secular thought.

Last Sunday I was privileged to attend a priesthood meeting and Sunday School in Madison, Wisconsin. In these meetings graduate students, professors, businessmen, and intelligent

wives were enriching each other's thinking immeasurably. This is a beautiful thing to behold, and it is happening in many areas of the Church. In the life of every Latter-day Saint faith and morality, born of religion, should be wedded to all the knowledge and learning we can get from every source. It is not an easy marriage—faith and reason—and one will have to treat the other partner with great respect. Like marriages between men and women, there will be ongoing adjustments; mistakes will be made; forgiveness will be required; and some divorces will occur. But much of the conflict between faith and reason lies in the person, just as failures in marriage are usually due to limitations in husband or wife, or both, and not in the institution of marriage.

I repeat, let us not drive a wedge between faith and knowledge. We need both. I love my bishop, who is a businessman, and I have sought his counsel in spiritual and family affairs, but should the need arise, I shall not ask him to remove my appendix. The great problems facing us in the world today are far more intricate than an appendectomy. We need to unite all the faith and idealism the gospel can provide and to combine it with all the wisdom of human experience, no matter who has it.

Light a candle

Not all education is found in textbooks or in university halls. I have time to mention only one illustration in closing. I know a little lady listening in tonight who is nearly 94 years of age. When she was approximately ninety, she began to practice the organ. Last year the power went off in her home, in her apartment where she lives alone, and her daughter phoned and said, "Mother, is the power off?"

"Yes."

"I will come and bring you home to dinner."

And her mother said, "No, thank you."

"What will you do if the power doesn't come on?"

She answered, "I will light a candle and play my guitar."

I had a wonderful father who was an educator, but I have learned, I think, as much from this little woman who is my mother as I have from my father.

My message to you in closing is this: Light a candle. Light the candle that is within you, the candle that is your own eternal intelligence, which has also received the imprint of divinity in the spiritual creation of our Father in heaven.

I pray that we Latter-day Saints living today may learn to love the Lord our God with all our mind, as well as with our hearts and with our souls; I pray that we may hunger and thirst after righteousness, and after truth, and I ask it humbly, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Brother Condie will now lead the congregation and the chorus in singing: "Do What Is Right."

The congregation and chorus sang the hymn, "Do What Is Right."

President N. Eldon Tanner

President Hugh B. Brown, first counselor in the First Presidency of the Church, will now speak to us.

President Hugh B. Brown

First Counselor in the First Presidency

(During the delivery of President Brown's address, colored slide pictures were shown on a screen illustrating the theme of his message.)

Brethren of the priesthood, we are assembled this evening in this famous Tabernacle and in hundreds of chapels and other meeting places throughout the United States and Canada in what undoubtedly is the largest priesthood gathering in this dispensation, augmented by a large audience who have joined us on a TV broadcast.

We meet reverently in the name of the founder and head of the Church, our Lord and Savior, Jesus Christ, of whose divinity we humbly bear witness.

Cultivate appetite for learning

Under the direction of his Prophet, President David O. McKay, the First Presidency of the Church issues an admonition and a charge that is directed to youth and adults alike—in short, to all members of the Church and to our fellowmen everywhere. But our appeal is primarily to you who are in that interesting but difficult period between childhood and adulthood, sometimes called adolescence, when you no longer yield to the strict control of childhood but are not ready to accept the full responsibilities of adulthood.

Keep in mind the challenging fact that your aim is not to get ahead of others but to surpass yourself; to begin today to be the person you want to be; to immortalize today and all the tomorrows that lie ahead, in order that your life may have eternal significance. Cultivate an unquenchable appetite for learning.

Each of you is the heir of the ages. They who have gone ahead of you have partially discovered and revealed a world of wonder with limitless uncharted fields ahead.

Incidentally, we have often urged our young people to carry their laughter over into their mature years. A wholesome sense of humor will be a safety valve that will enable you to apply the lighter touch to heavy problems and to learn some lessons in problem solving that "sweat and tears" often fail to dissolve. A line from Proverbs advises us that "a merry heart doeth good like a medicine: but a broken spirit drieth the bones." (Prov. 17:22.)

Be prepared

We live in a fast-moving and rapidly changing society whose challenges are awesome in scope and baffling in complexity. Ours is an atomic age, when motion, action, and revolutionary change are constants. A new world is bursting upon us with startling suddenness and irresistible force—a world which is at once auspicious and ominous. The times require that we prepare to meet the demands of the future, make the required sacrifices, enjoy its rewards and priceless privileges, and accommodate ourselves to the universal law of change.

To that end, then, our first charge to you is "be prepared." Constantly prepare and continue to prepare for the future—your future—to which you are expected to make significant contributions. Man's flight through life is sustained by the power of his knowledge.

The preparation which we admonish is but another word for education, with its attendant discipline, whether imposed or voluntary.

Each one of you must face and solve the problem of what you are to do after you graduate from high school. This is one of life's pivotal questions that must be answered by you with resolution and enthusiasm. Your answer, if buttressed by courage and stamina, will determine in large measure how you will spend the balance of your lives. It is, therefore, of transcendent importance.

Dangerous detours

But there will be temptations and down-drag along the way—subtle whisperings intended to induce you to forsake your quest for knowledge and be led into dangerous detours. Beware that you do not yield to the sometimes enticing but always false and soul-destroying temptations to partake of things that God has said are not good for man.

I quote Mr. [Robert G.] Ingersoll, who certainly was not prompted by a religious motive, but who used his marvelous rhetoric to strike at this common enemy, alcohol: "I believe, gentlemen, that alcohol, . . . demoralizes those who make it, those who sell it, and those who drink it. I believe that from the time it issues from the coiled and poisonous worm of the distillery until it empties into the hell of crime, death, and dishonor, it demoralizes everybody that touches it. I do not believe that anybody can contemplate the subject without becoming prejudiced against this liquid crime. All you have to do, gentlemen, is to think of the wrecks upon either bank of this stream of death—of the suicides, of the insanity, of the poverty, of the ignorance, of the distress, of the little children tugging at the faded dresses of weeping and despairing wives, asking for bread; of the men of genius it has wrecked, of the millions who have struggled with imaginary serpents produced by this devilish thing. And when you think of the jails, of the almshouses, of the prisons, and of the scaffolds upon either bank—I do not wonder that every thoughtful man is prejudiced against the damned stuff called alcohol."

Let no one persuade you that the improper use of narcotics, which is becoming somewhat common on some campuses, can in any way be beneficial.

Some may tell you that certain drugs expand the soul, but as Al Capp told us in one of his comic strips: "Marijuana and LSD expand the soul in the same way that the atomic bomb expanded Hiroshima." I hope you will remember that whenever you are tempted to partake of narcotics. As Robert M. Hutchins of the University of Chicago said: "I am not worried about the economic future; I am worried about your morals. . . . The most insidious, the most paralyzing danger you will face in life is the danger of corruption."

"For each descent from fair truth's lofty way,
For each gross error which delays the soul,
By that soul's gloom and loneliness we pay,
And by the retarded journey to its goal."

Remember, the law of the harvest is inexorable. "As ye sow, so shall ye reap." The use of any harmful substance will impede your progress toward your goal.

Education our first obligation

Education has always been recognized by the Church as the number one obligation of each generation to its successor and of each individual to himself. Each one of us is a divinely endowed, eternal, and intelligent being. It is incumbent upon us, therefore, to encourage and keep alive the questing spirit, to learn and continue to learn everything possible about ourselves, our fellowmen, our universe, and our God, who is our Father.

The Prophet Joseph Smith said, "To be saved a man must rise above all his enemies, not the least of which is ignorance." (See *Documentary History of the Church,* Vol. 5, p. 392.) His deep and abiding interest in education is shown by the fact that he founded the first adult education program in America—the School of the Prophets.

Although the refugee Saints were busy erecting a temple and preaching the newly restored gospel, they nevertheless were admonished by the Lord through the Prophet to teach one another "of things both in heaven and in the earth, and under the earth [general knowledge]; things which have been [history], things which are

[current events], things which must shortly come to pass [prophecy]; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms." (D&C 88:79.) In short, a general and comprehensive education.

Devotion to learning

The early Mormon pioneers, despite constant persecution, the continual uprooting of their homes, and the toil of subduing a hostile desert, kept education paramount in their thinking and teaching. They brought books, charts, and textbooks on many subjects across the desert plains with them.

As proof of their devotion to learning, the early colonists, soon after their arrival in Utah, founded the University of Deseret—later to become the University of Utah. Shortly thereafter, they founded Brigham Young Academy, Ricks College, and 30 additional Church-sponsored academies, each guided by Brigham Young's charge to Professor Karl G. Maeser that nothing be taught, not even the alphabet or the multiplication table, without the Spirit of God!

Recently the First Presidency issued a statement on the subject of education. In it they said, among other things, "The Church has long encouraged its members, and especially its youth, either to obtain a college education or to become well-trained in some vocation."

Education a necessity

In our fast-growing industrial society, education has become a necessity, for unless our young people are well trained, they will not be able to obtain dignified and profitable employment in the future.

"The positions that do not require education or training are decreasing from year to year and soon will be non-existent. We therefore strongly urge all young people to engage and continue in formal study of some kind beyond high school. Of equal importance is the selection of an educational program that takes into account each individual's interests, talents, and goals."

Need for guidance

In choosing the best academic program for the future, you will need help and guidance. First, go to your parents for advice. They have known you longer than anyone else and have a mature insight into what it takes to succeed in life. They are deeply interested in your future; they love you with a self-sacrificing devotion that makes your well-being paramount to their own. Also, most of you are dependent upon them for financial help.

Next, you should turn for help to your Church leaders. Many of them have had experience in various fields. They will be glad to counsel with you and will join with you in seeking divine guidance.

I was very glad this splendid chorus sang tonight "O My Father," and as they sang, I visualized a boy on his knees, calling out to his Maker:

"O my Father, thou that dwellest
In the high and glorious place,
When shall I regain thy presence,
And again behold thy face?"

(Eliza R. Snow, *Hymns*, 138.)

Your high school counselor will help you with special personal information. He has access to your academic file and can discuss with you your strengths and weaknesses, your interests and aptitudes.

His guidance library will also have information that will prove to be of real assistance in helping you make important decisions.

The seminary and institute teachers also will be able to help you to understand and apply the educational program of the Church. Other teachers with specialized training will be glad to inform you about their own fields of interest.

Also available to you are the services of the Educational Information and Guidance Center. Its mission is to assist all Latter-day Saint students in

making their educational decisions. We encourage you to contact the center through any of the educational agencies of the Church. Representatives of the center can give you information and guidance that will help you to see more clearly the challenges and promises facing you.

The final decision, however, is up to you. You may consult with other people, examine your tests and grade-point averages, and get a better understanding of yourself and your possibilities, but you must evaluate all that is available, create an appetite for the best, and then with ambition on fire and with undiscourageable pluck, continue to make the final irrevocable decision. Remember, the most important thing is not what you do but that you qualify to do it with excellence as you progressively find the activity which provides a continuing challenge and inspiration.

Technical training

You may decide to go to a technical college or training school and prepare for a trade. Here, too, this age of technology demands thorough preparation.

Brigham Young, himself a painter and glazier, said: "I believe in education, but I want to see the boys and girls come out with an education at their finger's ends as well as in their brains. . . ." (M. Lynn Bennion, *Mormonism and Education* [Salt Lake City: LDS Church, 1939], p. 105.)

At a technical college you may receive training in drafting, electronics, farm technology, secretarial and office skills, photography, computer programming, and many other subjects. These courses vary in length from a few months to a few years, with diplomas and certificates offered at their conclusion.

Training in your chosen field while you are in military service is another possibility. The United States Armed Forces Institute and similar military educational agencies make credit courses available in many branches of education.

Many specialized schools offer training in art, music, drama, electronics, business—even heavy equipment operation. Most of this training is bona fide, but the student must be discriminating and selective and be sure that what he chooses will move him toward his goal of an educated person in the field of his interest and aptitude.

Some businesses and firms will accept a person immediately upon graduation from high school and provide on-the-job training with a beginning salary, but this in most cases should be merely a stepping-stone.

We strongly urge all who have the aptitude, ambition, and gumption to continue their education on the college level and beyond. No young person should aim lower than his capacities justify. The world of tomorrow will make way for the specialist who is trained to work mathematical formulas, plead a case in court, discover a cure for a dread disease, develop new and better agricultural techniques, and so forth.

Combine training with spiritual growth

For those of you who decide to pursue a college education, the Church has developed a variety of programs to help in combining high academic training with spiritual growth.

And that to me was the center of the President's remarks tonight: to add religious training to all your other seeking for knowledge, and then on your knees to ask God for guidance.

The Latter-day Saint Student Association has been established to bring into correlated relationship all phases of Church activity. We desire to encourage and assist students in achieving a more significant academic, religious, and social education. We seek to identify and meet the needs of our students on specific campuses. Under the direction of the priesthood, we try to develop Church programs that will help our college students to cope with challenges they meet on college campuses as well as in life generally.

The Brigham Young University

The largest Church-related program

is offered through Brigham Young University in Provo, Utah. This is the mother institution of the Church School System, with a student enrollment of more than 20,000. Here you are invited to obtain a degree in one of 13 colleges or in the graduate school.

The central concern at Brigham Young University, next to confirming your faith in God, is gaining and imparting knowledge. BYU is receiving wide recognition for achievement in many fields of study and research. This academic excellence is made possible by a professional, dedicated faculty, where serious-minded students will realize that the world today is looking for the educated mind and the skilled hand.

Religious activity is an integral part of all Latter-day Saint education and is available to all students. Many wards and stakes are organized on various campuses, with students assuming nearly all of the leadership positions.

Church colleges

Ricks College, a comprehensive junior college in Rexburg, Idaho, was founded in 1888 and is the oldest educational institution now engaged in higher education in Idaho.

The several thousand students who attend Ricks College may obtain an associate degree for transfer to a four-year institution, or may complete a one or two-year terminal program in technical, business, secretarial, or nursing fields.

The Church College of Hawaii is located on the island of Oahu. Its buildings were erected by Church building missionaries, and are the contribution of dedicated young men from New Zealand, Tonga, and Samoa.

This college is intended for the blessing of the Church members in the Pacific, giving them a fully accredited four-year course of study.

Institutes of religion

Obviously, not all Latter-day Saint students who desire a college education can enroll in one of the Church-related schools. Therefore, a program of religious education in the institutes of religion has been set up near many college campuses throughout the country.

"We strongly urge students to enroll in classes at the institutes so they can augment their secular learning with a religious education and spiritual experience." (Statement of the First Presidency.)

We now have 185 institutes of religion where advanced courses, suited to the college environment, are available.

At the institutes, students may participate in well-directed social programs, enjoy many inspiring devotionals, and benefit from a counseling program headed by trained personnel.

At many universities and colleges where there is no institute, Deseret Clubs have been formed. Their major purpose is to bring together the youth of the Church and to provide social and cultural experiences in harmony with the highest ideals and standards.

Other educational programs

At the Latter-day Saint Business College, located in Salt Lake City, students may take a variety of business courses leading to a three-month certificate, a one-year diploma, or a two-year associate degree. Here, too, an institute program provides religious training in conjunction with regular classwork.

Another Church-sponsored program of education is that of continuing education courses available to those living away from the university. These courses can be counted toward a degree.

In the many educational programs developed by the Church, there is a place for you. Whether you desire a two-year, four-year, master's, or doctor's degree, whether you desire pre-professional training for any of a variety of careers, technical training, business training, home study, or religious training on campuses not affili-

ated with the Church, there is a program set up that will help you attain your educational goals.

The key to a wise, happy choice lies in choosing what will be best for you as an individual. In that way you will find the satisfaction of becoming a productive, contributing, and independent member of the Church and of society. The writer of the Proverbs said, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." (Prov. 4:7.)

Aim of true education

President McKay has said, "Character is the aim of true education. . . . True education seeks to make men and women not only good mathematicians, proficient linguists, profound scientists, or brilliant literary lights, but also honest men, with virtue, temperance, and brotherly love. It seeks to make men and women who prize truth, justice, wisdom, benevolence, and self-control as the choicest acquisitions of a successful life." (*Era*, Vol. 70 [September 1967], p. 3.)

We urge all members, young and old, to keep in mind always that the true purpose of life, both here and hereafter, is to seek the joy of eternal progression. As the glory of God is intelligence, man can only share that glory through continuing education of the whole man. As the Lord himself told Joseph Smith: "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (D&C 130:18-19.)

Provision to excel

We charge you then, brethren and sisters, to be prepared—physically, mentally, spiritually, morally, aesthetically, and in every other way prepare for what the glorious future holds. The Church is making every possible provision for all of its members to excel.

We commend to you some verses that have inspired some to believe in themselves and to continue the quest for knowledge:

"You may be what you will to be;
Let cowards find their false content
In that poor word environment,
But spirit scorns it and is free.

"It conquers time; it masters space;
It cows the boastful trickster chance,
And bids the tyrant circumstance
Uncrown and fill a servant's place.

"The human will—that force unseen,
The offspring of a deathless soul—
Can hew its way to any goal,
Though walls of granite intervene."

We repeat, you may be what you will to be, if you are willing to pay the price.

Strive to be disciples of Christ

May God bless and inspire you to believe that because he is your Father there is inevitably something of him in you, and therefore, just as an acorn may become an oak, so you, each one possessing a divine spark, may develop into something like that from which you came.

Modern technology has eliminated all the barriers of time and space which formerly lay between the citizens of our world. Moscow and Washington, D.C., are closer together today than Salt Lake City and Ogden were 100 years ago. We have become literally one human family, living in the same territory if not in the same house. Former classifications of mankind are no longer valid, for we are neither strangers nor foreigners any more. God grant that Latter-day Saints may strive to be disciples of the Lord Jesus Christ and will be found in the forefront of those who recognize the inherent dignity and worth of every human being who walks this earth, regardless of his race, color, or creed.

May he bless and inspire you to believe in yourselves and in the availability of divine guidance. As one young man in Vietnam was heard

to say as he was going out and not expecting to come back:

"I thank thee, God, that come what may,
I may stop along the way
At any time of night or day
And talk to thee."

A call to be prepared

The war which began in heaven and has been going on ever since—a war in which the immortal souls of the children of men are at stake—is about to reach a climactic point. This appeal, therefore, is in a very real sense a call to arms.

The call to be prepared is sent to each one of you by and from the President of the Church, the Prophet of God. It is vital and of paramount importance. The preparation must begin at the center of your hearts and extend to the end of your fingers and toes. Each one of you may become the master of his fate, the captain of his soul.

As David Sarnoff, the best-informed man in his field today, said to a class of students: "You face the new powers conferred by science to wreck or rebuild the world, and the degree to which you carry faith in God, in your fellowman and in yourselves, together with a sense of responsibility and continuing self-discipline, by this you will be able to determine whether these tremendous forces, now coming into your hands, will be used to build a better world or be responsible for its destruction. . . . The world needs the upsurge of spiritual vitality to resist the current cynicism and materialism. The gradual elimination of physical hungers will deepen the more elemental hunger for faith and salvation, for age-old values beyond the material and the temporal, they will gnaw at the spirit and the heart of man."

Confidence to wax strong

We need stout hearts to meet the future, a future pregnant with unborn events and big with possibilities. We need faith to try, hope to inspire, and courage to endure. ". . . let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (D&C 121: 45-46.)

Return again to that beautiful hymn, "O My Father," and think of that boy on his knees, saying:

"When I leave this frail existence,
When I lay this mortal by,
Father, Mother, may I meet you
In your royal courts on high?
Then at length, when I've completed
All you sent me forth to do,
With your mutual approbation
Let me come and dwell with you."

That prayer will be progressively answered upon your heads as you qualify yourselves by getting and continuing an education in all fields to which you may be led; and wherever you may be led, remember that God, your Father, is hovering over you, pleading for you, saying unto you, "Come unto me. . . ." (Matt. 11:28.)

May his peace and blessing be with us all. May we be inspired, each one of us, as we leave this building tonight, to make something of ourselves, to be better than we are, more knowledgeable, more understanding, more sympathetic, more inclined to reach out for the underprivileged, and to those who need help. I pray for his blessing and peace to be with all of us, humbly, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

At the close of this meeting, I wish to announce that many television and radio stations will carry conference proceedings Sunday morning to a nationwide audience, including Hawaii and Alaska.

For the second time, sessions of this conference are being televised in color, and will be received by many in the United States and Canada over most of those television stations cooperating to provide the extensive coverage of this conference.

The international short-wave radio station WNYW will broadcast the Sunday morning session to all parts of Europe, parts of Asia, Africa, South America, Central America, Mexico and the Caribbean area.

Thirty radio stations will broadcast the translated Sunday morning conference session in major cities of Mexico and Central America, together with Spanish programming stations in this country, to a potential Latin American audience of three million people.

The CBS Radio Tabernacle Choir Broadcast will be from 9:35 to 10 o'clock Sunday morning. Those desiring to attend must be in their seats before 9:15 a.m.

There will be large crowds attending the services on Sunday. Please be considerate and courteous, and avoid pushing and crowding.

As thousands leave this great priesthood meeting tonight, wherever you are, let us keep in mind the admonition that is constantly being given us to drive carefully. Please obey traffic rules. Courtesy and patience must be shown by drivers in the city and on the highways.

The music for this priesthood session has been furnished by the men of the Tabernacle Choir, with Richard P. Condie conducting, and Robert Cundick at the organ. We express appreciation to them for their inspiring music.

We shall now close this meeting with the men's chorus singing "The Teacher's Work Is Done." This hymn was written to the memory of Karl G. Maeser, "Come, lay his books and papers by, He shall not need them more."

Following the chorus singing "The Teacher's Work Is Done," Elder Isaac William Lee, president of the Burley Stake, will offer the benediction. This conference will then be adjourned until 10 o'clock tomorrow morning.

Singing by the men of the Choir, "The Teacher's Work Is Done."

Elder Isaac William Lee, president of the Burley Stake, offered the closing prayer.

Conference adjourned until Sunday morning, April 7, 1968, at 10 o'clock.

THIRD DAY

MORNING MEETING

SIXTH SESSION

Sunday morning, April 7.

Conference reconvened at 10:00 a.m. following the conclusion of the Salt Lake Tabernacle Choir and Organ Broadcast, which was presented at 9:35 a.m. and concluded at 10:00. A complete report of this broadcast may be found on pages 148 and 149 of this report.

The Salt Lake Tabernacle Choir furnished the choral music for this session, with Richard P. Condie conducting. Elder Alexander Schreiner was at the console of the organ. The men's chorus of the Tabernacle Choir sang as a prelude selection, "The Year's at the Spring."

President Hugh B. Brown, first counselor in the First Presidency, conducted this session and made the following preliminary statement:

President Hugh B. Brown

President McKay is listening in his apartment, acting on the advice of his physicians, and is not present but he is presiding at this session of the conference and has asked me to conduct.

It is a great pleasure for us to welcome those present this morning in the historic Tabernacle in Salt Lake City,

together with the radio and television audience. We welcome also special guests—U. S. Congressmen, state and educational and civic leaders—together with the vast television and radio audience, in this, the sixth session of the One Hundred Thirty-eighth Annual Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open this service by singing, "And the Glory of the Lord," following which Elder George W. Poulsen, Jr., formerly president of the Hawaii Mission, will offer the invocation.

Selection by the Choir, "And the Glory of the Lord."

Elder George W. Poulsen, Jr., offered the opening prayer.

President Hugh B. Brown

The Tabernacle Choir will now sing, "The King of Love, My Shepherd Is," after which President Nathan Eldon Tanner of the First Presidency will speak to us.

Singing by the Choir, "The King of Love My Shepherd Is."

President N. Eldon Tanner

Second Counselor in the First Presidency

One hundred thirty-five years ago a prophet of God gave us a revelation that still applies to every man, woman, and child today, and that we should heed. "A Word of Wisdom. . . . Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

"Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation." (D&C 89:1-4.)

Among other things, he warns against the use of tobacco and strong drinks. And then he gives us this promise: "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D&C 89:18-21.)

We, as members of the Church, have considered the Word of Wisdom as a direction from the Lord himself, with a warning and a promise. Today the whole world, with the scientific evidence now available to everyone, should, regardless of religion or race, observe this scientific warning.

Evils of alcohol, drugs and tobacco

We read daily in newspapers and magazines such startling headlines as: "Cigarette Blamed in Apartment Fire and Death," "Youth Drug Craze Rises, Ending in Despair," "300 Pilot Deaths Laid to Alcohol."

These point up clearly the dangers of tobacco, drugs, and alcohol. Because of these great dangers, because of my own experiences and observations, and because of the real concern we have for our youth, who will determine the future of this great country and the world, I have chosen to discuss the evils of alcohol, drugs, and tobacco.

Before doing so, however, I should like to make it abundantly clear that throughout my life some of my close business associates have been men who

used tobacco and alcohol. Many of them were very able and successful in business; they were community-minded and highly regarded, and I certainly do not wish to criticize or question the character of these or other users of tobacco and alcohol. I do most emphatically register my great concern about the dangers connected with their use. Many men have said: "I wish I had never touched the weed, or drink. They are really a curse."

Dangers of tobacco

So much has been said lately about the dangers of tobacco that it might seem redundant for me to spend time reviewing these dangers and statistics regarding smoking. However, I do wish to give a few facts and figures regarding the evils of cigarettes.

The British Royal College of Physicians reported that 400 Britons per week, or 20,000 persons, died last year in Great Britain from lung cancer caused by cigarette smoking. Right here in Utah it is estimated that 20 million dollars were spent in 1966 for cigarettes, or $21.68 for every man, woman, and child in the state, and this is below the national average.

The American Public Health Association has stated that one million school age children today are expected to die of lung cancer before they reach the age of 70. These startling predictions should help us to realize that we must redouble our efforts to educate young people on the evil effects of smoking so that they will be better prepared to cope with this problem.

Having had a very close friend and relative die of lung cancer caused by smoking cigarettes, I feel a strong desire and determination to do what I can to save other youth from this heinous habit. There is a big question as to how effective any such campaign will be when our youth are continually confronted with adults, including many in the teaching and medical professions, as well as their parents, going around with cigarettes in their mouths.

Case of drug addict

Now, turning our attention to drugs, I wish to share with you just two of my experiences since the October conference. Just before conference, a bishop called me from California to make an appointment to bring in a young man from his ward who was involved with hippies. He felt I might be able to help him. They came in just after conference. His long hair, dress, and general appearance left no doubt that he was a hippie. I asked him to tell me his story. Briefly, this is what he said:

"I am a returned missionary, a married man, and I have a child; and here I am, a hippie, a drug addict, and I am guilty of many misdemeanors and even felonies. I am most unhappy. This is not what I want."

I asked him how it was that a man with his background ever got mixed up with these people. He said that one day when he was feeling despondent and discouraged, he decided that he wanted to be free, that he did not want to be bound by any traditions or Church restrictions in any way. He went out with some of these fellows in a spirit of rebellion, and then he said, "Here I am. Instead of being free, I'm a slave. In a way I am a fugitive. I wish you could help me. I just don't know what to do."

Before he left, he assured me that he would cut his hair and clean up and break away from these people, and that he would turn himself over to the law and do all he could to repent and live as he should. The following is from a letter written by him and dated March 22, 1968:

"Dear President Tanner, I pray that you will know the true feelings of my heart at this time. I now live my life inside prison walls. It is my desire that others do not fall into the hands of Satan, as I did. If relating my experiences to other young people like myself can be of some worth in their lives, this is my hope. . . . I'm thankful that I was blessed with a bishop who has been my closest friend through all my trials. I'm grateful for your interest, President Tanner."

The reason I use this young man as an example is that his background

should have given him the strength to resist or overcome, and it shows how dangerous it is for a man like him, let alone a youth who has no such ties or responsibilities, to even associate with those who tamper with drugs. His was a very sad case, and it touched my heart.

Experience of young woman

The next case I wish to share with you is similar to hundreds and hundreds of others. I have talked to the girl involved and to her parents; and though they know that many might recognize them as the ones about whom I am talking, they said if it will help someone they would be glad to have me use their story.

She comes from a very fine family. The father is a successful doctor, and the family has been active in the Church and in the community. They have one son who has filled a mission, and another in the field now. They have an older daughter who is very highly regarded, active in the Church, and who was married in the temple. The girl about whom I am speaking is a fine, bright young girl, but she started chasing around with other girls and boys, some of whom were using cigarettes, alcohol, and drugs; and rather than be considered a "square," she began to indulge, finding it easier than resisting the pressure. In fact, she had no fear that she would ever become an addict.

Through lack of communication and failing to stay close to their daughter, and under the false assumption that all was well, her parents were not aware of her actions until they finally learned, to their great horror and sorrow, that she was using tobacco, alcohol, and drugs. Of course, they were heartbroken, and terribly embarrassed, as they realized there was nothing they could do but place her in an institution where they felt she could best be helped. She is there today; but through determination and a real struggle and with the help of the institution, she has progressed to the point where she can come home weekends and be with her parents.

As I talked to her, her big concern, and the concern of her parents, is what she will do when she is released. Will she be free and feel secure? How will people accept her? She does feel determined and sure, and we hope she is right, that she will be completely cured. When I asked her if she would have the courage and strength to keep free of her former associates, she assured me she could, and sorrowfully said that several of them are either in institutions or prison. She also told me of some very sad cases in the institution—one, a 19-year-old boy, who is entirely helpless. We read also of others threatening and committing suicide.

Such experiences should help parents and youth to understand the problems and great dangers confronting them. Parents, be alert and on guard. One of these could be your own son or daughter.

The alcohol problem

Now I should like to direct our thinking to the alcohol problem, which is so serious wherever we turn. May I tell you as accurately as I can the story told me by a man whom I knew very well. He used to be one of the most successful oil well drillers in the province of Alberta, a man who was well-respected, highly regarded, and a good citizen, but who, as many others, through social drinking, became an alcoholic. He was one of the fortunate ones who, with the help of Alcoholics Anonymous and, as he said, with the help of the Lord, was able to overcome this dread disease.

One day, as I invited him to speak to a group of young people, his quick response was, "If I can help any youth to understand the evil of alcohol and what it will do to him, I am anxious to do it." This was his story:

"When I was in business, I used to drink with the boys at cocktail parties and at receptions, never thinking it was doing me any harm. In fact, I never worried about it at all. Even when I found myself taking a third or fourth drink, and wanting a drink during the day when I knew I should not

be drinking, I had no idea that I was really becoming an alcoholic. I refused to accept the fact until I found myself literally in the gutter.

"The result was that my partner, my business associates, and all who knew me and even my wife and family found that they could not depend on me, and lost respect for me. As a result, I lost my wife. After pleading and working with me, she divorced me, and I found that I was alone. I had lost respect for myself, and had lost my home, family, and everything.

"When I found myself in the gutter, helpless and alone, I was persuaded to go to Alcoholics Anonymous. With their help and my determination I was able to overcome the habit after months and months of severe struggle." Then he pointed out that only about one out of five is able to overcome this pernicious habit.

As he concluded, he said: "No man knows when he takes a single drink whether or not he will become an alcoholic. Therefore, no man, regardless of his wealth or his position, can afford to take one single drink of liquor."

He pled with every one of them not to touch it, and then emphasized that one out of every 15 who drink will become an alcoholic, and often the brightest and most capable one, who least expects it, is the unfortunate one.

Tragedy from drinking

Now here is another story I tell with the permission of the parents, who likewise expressed a real desire to do everything they can to help other youth to avert a tragedy such as that which happened to their son.

In a file they handed me was a newspaper clipping, written before his tragedy, showing the picture of a fine-looking young lad, who had just been elected president of the junior class in high school. The article said: "Wherever activity is bubbling or leadership is needed, that's where you'll find Jim. As a leading figure in school plays, student government, and class activities, his leadership abilities have always been outstanding."

Here was a boy with the promise of a happy and successful life. But one night, he did not come home as usual after closing up a service station where he worked. His worried parents started a search, which ended in the early morning hours with the father finding his son's beaten and bruised body in the back seat of a parked car. He had been dead for sometime. Just imagine the shock and sorrow of his parents!

At the inquest the brokenhearted parents learned that Jim had joined a couple of the hometown boys and a couple from a neighboring town. After they had purchased and consumed liquor, a fight ensued between the local boys and the out-of-towners. Apparently someone knocked Jim down, ran into him with a car, and then placed his body in the back seat of the car where it was later found. The parents also learned that this was only the third time he had ever been drinking. He never dreamed that taking his first drink would lead to his untimely death.

Widespread use of liquor

We could talk on and on and give statistics, facts, and figures to show that experiences similar to those I have related are happening by the hundreds and thousands. It is estimated that 60 percent of our adult population in the United States today consumes some quantity of liquor. There are some outstanding executives, business and professional men, who are very successful and highly regarded, and for whom I have great respect, who indulge in the use of liquor in some degree.

I know too that their using alcohol will influence many of our youth to become social drinkers. It saddens me, however, to know that out of every 15 of them, one will become an alcoholic. One's heart always goes out to a neighbor or friend and his family who have to endure the miseries of alcoholism.

I am convinced that our youth do not want to be bad. They do not set out to be alcoholics, nor to be drug

addicts, nor to suffer and die with cancer of the lungs or some other pulmonary disease.

However, they see people drinking all around them—men and women who are leading citizens. They see it in their homes with no evident ill effects. They see it advertised in all the popular magazines, in the daily press, on every television set, in many movies, and on the billboards; and they hear it over radio. Yes, and these advertisements are shown with well-dressed, healthy-looking, successful businessmen, with big cars and fine offices, with young men and women engaged in all kinds of sports, attending socials where people are standing around with a cigarette in one hand and a glass in the other, all seeming to have a good time.

How can our youth resist without our help? These high-power advertising media never show a man or woman nursing a bad headache the morning after, nor do they show the crumpled cars, the mangled bodies, or the broken homes, or men lying in the gutter. Nor do they show a man facing a doctor who has just told him that he has cancer of the throat or lungs, or patients in a hospital being fed with a tube through the nostril because they cannot swallow.

I am sure that many will say, "Why all this gory stuff?" No, I have omitted much of the gory stuff, the many, many really sad and heartbreaking experiences happening to families every day. We must face the facts; we must do our part.

Avoidance of alcoholism

I have read with interest Dr. William Terhune's ten commandments on how to lessen the chance that we will become alcoholics. The last two of them are:

"Never take a drink to escape discomfort, either physical or mental," and "never take a drink in the morning, thinking it will offset a hangover."

I should like to submit one commandment as a substitute for his ten which would be much more effective, and that is: "Never take a drink." Alcoholism is one disease which no one needs to have. The only sure way to be free of it is to never take a drink.

Keep the Word of Wisdom

On behalf of the First Presidency, and with their approval, I appeal to every member of the Church to keep the Word of Wisdom strictly, and to all responsible citizens to accept their responsibilities, to guard and protect our youth against the evils and designs of conspiring men who are determined by every available means to lead them to destruction. We cannot stand by and let our youth be destroyed because of our neglect. We must lead them not into temptation, but deliver them from evil.

Protection of youth

There are those who argue that in the interests of tourism, liquor should be made more easily available. Surely every mother, father, and worthy citizen can see the folly of this and what it would do to our youth. We must not sell our heritage for a mess of pottage. There are better ways to encourage tourists.

I cannot imagine any father or neighbor wanting to contribute in any way to his or his neighbor's boy's becoming an alcoholic in order to get tourists into our area. Example is the greatest of all teachers. In the interests of our youth, I pray that we may all heed the warning of the Lord that alcohol is not good for man. We must take a stand against liquor by the drink and any and every other move that would make liquor more easily available.

It is the responsibility of every citizen and in the best interests of our youth and our future to see that enforceable restrictive legislation is enacted and enforced to keep our youth from this pernicious practice.

Testimony

It is my testimony to all that those who heed the words of the Lord spoken through a prophet, and who keep his commandments, "shall find wisdom and great treasures of knowledge, even

hidden treasures; And shall run and not be weary, and shall walk and not faint." And the Lord has promised "that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D&C 89:19-21.)

With the testimony I have that God lives and that Jesus is the Christ, the Savior of us all, and that they are interested in our welfare, I humbly pray that the Spirit and blessings of the Lord will help us to do all in our power to protect our youth against the evils and designs that do and will exist in the hearts of conspiring men, that we may lead them not into temptation but deliver them from evil, for his is the kingdom, and the power, and the glory forever. Amen.

President Hugh B. Brown

He to whom you have just listened is President Nathan Eldon Tanner of the First Presidency.

The Tabernacle Choir will now sing, "The Lord Is My Shepherd." After the singing Elder Marion G. Romney of the Council of the Twelve will speak to us.

The Tabernacle Choir sang the hymn, "The Lord Is My Shepherd."

Many stations have just tuned in on this conference, and we wish to extend to them a hearty welcome.

Elder Marion G. Romney of the Council of the Twelve will now address us.

Elder Marion G. Romney

Of the Council of the Twelve Apostles

My beloved brothers and sisters and friends, I have chosen to speak a few words this morning about the Lord's way to temporal salvation. I pray that you will join with me in a prayer, particularly you who do not belong to The Church of Jesus Christ of Latter-day Saints, because what I say will not mean anything to you unless you have the Spirit of the Lord or desire it; but heard and obeyed, these words will bring you peace in this life and eternal life in the world to come.

Permanence of God's power

Recently, after reviewing the frustrations encountered in our search for permanent peace, an editorial in the *U.S. News and World Report* concluded with these words: "Basically, there is only one permanence we can all accept. It is the permanence of a God-governed world. For the power of God is alone permanent. Obedience to His laws is the road to a lasting solution of man's problems." (David Lawrence, *U.S. News and World Report,* March 18, 1968, p. 116.)

This is a true and commendable statement as far as it goes. It would be more enlightening, however, if it contained a definitive statement of the specific laws of God which, if obeyed, would bring "a lasting solution of man's problems" and thereby establish permanent peace.

In these remarks I shall identify the first of these laws and consider with you the importance of understanding and obeying them.

I can think of no more important theme, because if men are not speedily brought to understand these basic laws and obey them, our civilization will terminate in ruin. The scriptures, history, and current events all testify to this lamentable conclusion.

Prophecies envisioning our day

I call your attention to the following quotations from the scriptures: Isaiah, envisioning our day, declared: "The land shall be utterly emptied, and utterly spoiled. . . ." And then, as if in retrospect, he lamented: "Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." (Isa. 24:3, 6.)

The resurrected Savior himself said: ". . . it shall come to pass, saith the Father, that . . . whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people. . . .

"And I will execute vengeance and fury upon them, . . . such as they have not heard." (3 Ne. 21:20-21.)

As late as 1832, the Lord declared through the Prophet Joseph Smith: ". . . I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness.

"And plagues shall go forth, and they shall not be taken from the earth

". . . Until all shall know me, who remain, even from the least unto the greatest. . . ." (D&C 84:96-98.)

President George Albert Smith, speaking from this stand in 1950, said: "It will not be long until calamities will overtake the human family unless there is speedy repentance. It will not be long before those who are scattered over the face of the earth by millions will die like flies because of what will come." (*Era*, Vol. 53 [May 1950], p. 412.)

President McKay, in October conference 1964, added: "Men may yearn for peace, cry for peace, and work for peace, but there will be no peace until they follow the path pointed out by the Living Christ." (*Era*, Vol. 67 [December 1964], p. 1042.)

Teachings of history

As to the teachings of history, Dr. John Lord says: "The world has witnessed many powerful empires, empires which have passed away, and left 'not a rack behind'. What remains of the antediluvian world? not even a spike of Noah's Ark. . . . What remains of Nineveh, of Babylon, of Thebes, of Tyre, of Carthage,—those great centers of wealth and power? What remains of Roman greatness. . . . What is the simple story of all the ages?" Then he answers: "—industry, wealth, corruption, decay, and ruin. What conservative power has been strong enough to arrest the ruin of the nations of antiquity?" he concludes. (*Beacon Lights of History* [New York: William H. Wise Co., 1921], Vol. 3, pp. 128-29.)

The answer is obvious. No conservative power, which the nations of antiquity would apply, was strong enough to arrest their ruin.

Our path today

I am persuaded that today we are treading the path those nations trod. We have been industrious. We have become wealthy. We are going through a period of corruption and decay. Around the corner we shall encounter ruin if we continue our present course.

Admittedly, this is not an inspiring forecast. I make it not because I like it but because I know that it is true, that it is imperative that we face it and do something about it. I make it also for the reason that I know that there is something we can do about it. I further know that for us there is, as there was for the nations of antiquity, but one way in which we can obtain the wisdom to solve our problems and avert the impending ruin. And that way is to learn and implement the laws which the Lord himself has prescribed to guide men through to an inspired solution of their problems, to permanent peace. This way he has revealed.

Inspired solution

He revealed it first to Adam. He taught and exemplified it while he was in the flesh. Peter announced the cornerstone of it when to the rulers of the Jews, who demanded of him and John to know "by what power, or by what name" they had healed the lame man, he said:

". . . by the name of Jesus Christ of Nazareth, . . . doth this man stand here before you whole.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:7, 10, 12.)

Believers associate this scripture with salvation beyond the grave, and properly so. My message to you today, however, is that it applies with equal force to men's temporal affairs.

The first step in that way is faith in the Lord Jesus Christ.

". . . if ye believe not that I am he [that is, the Son of God], ye shall die in your sins," he said. (John 8:24.)

But, it is said, "If belief in Christ is the way, why is peace so elusive in the western world where people profess belief in Christ?" The answer is simple: Professing is not enough. Men must accept him for what he in fact is —the very Son of God, man's Redeemer. They must have sufficient faith in him to take upon themselves his name in the manner he prescribed. Specifically, the believer must (1) repent of his sins—that is, bring his conduct in harmony with Christ's teachings; (2) enter into a covenant with God, that he is willing to take upon himself the name of Jesus Christ and always remember him and keep his commandments at all times and in all things and in all places. This covenant he must solemnize by being baptized.

All who, through faith in Christ, conform with these requirements receive the gift of the Holy Ghost.

Way to permanent peace

The foregoing—faith in the Lord Jesus Christ, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost—are the laws of God which men must obey in order to obtain permanent peace.

When men do obey them, they receive two things that enable them to solve their problems: (1) a change of heart, and (2) divine guidance. To receive the Holy Ghost is to be born of the Spirit in the context of Christ's statement to Nicodemus that except a man be born of the spirit as well as of the water, he cannot see the kingdom of God.

The function of the Holy Ghost is to guide men in the way of truth and peace. Jesus referred to him as "the Spirit of truth" when he said to his disciples: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: . . . and he will shew you things to come." (John 16:13.)

The Holy Ghost is a personage of spirit, the third member of the Trinity. His wisdom, like God's, is infinite. To receive his companionship is to be led "into all truth." People who walk in the light of his guidance act with an unerring certitude; they do not get into the troubles the world is in today.

Followed in apostolic church

The above outlined procedure was well-known and followed in the apostolic church. When the Pentacostal crowd, moved by the apostles' powerful witness, cried out, "Men and brethren, what shall we do?" Peter's ready answer was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37-38.)

And when Paul found certain baptized disciples who had not heard about the Holy Ghost, he taught them the true doctrine of Christ, and then he baptized them again, this time "in the name of the Lord Jesus.

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." (Acts 19:5-6.)

Because men, during the dark ages, strayed from these ordinances and broke their covenants, they lost the gift of the Holy Ghost. In doing so they lost the true understanding of these plain and simple teachings of the gospel of Christ, including the guidance of the Holy Ghost. Since then men have been and now are walking in darkness of their own wisdom.

True gospel restored

This they need not do any longer, because the true gospel with all its pristine simplicity and power has been restored.

". . . knowing the calamity which should come upon the inhabitants of the earth. . ." (D&C 1:17), the Lord, beginning in 1820, again revealed it. In 1830 he organized his Church, which he later named The Church of Jesus Christ of Latter-day Saints. He endowed it with his priesthood and charged the bearers thereof to teach

his gospel and administer its saving ordinances, including baptizing by immersion for the remission of sins and the laying on of hands for the gift of the Holy Ghost.

During the restoration, the Lord revealed the principles and procedures which, if implemented, would solve all the problems which so disturb the peoples of the earth today—economic problems, moral problems, social problems, and political problems.

In restoring the gift of the Holy Ghost, he made available the power which so transforms the nature of men that they desire to and do implement these revealed principles and practices.

I testify to you that this power is in the earth, that the authority to confer it upon all who will qualify for it is here.

Urgency of message

I plead with you, every one of you, not to dismiss lightly this message. That it be known, understood, and accepted is of such urgency that God himself, with his divine Son, made a visit to this earth in this dispensation, and sent other heavenly beings, to reveal it for our temporal as well as for our spiritual salvation.

And so I repeat and testify to you that the "road to a lasting solution of men's problems" is for men to take upon themselves the name of Christ, in the manner prescribed by him. And I further testify that the way one can do this is to have faith in Christ, repent and be baptized by immersion, and receive the gift of the Holy Ghost at the hands of a duly authorized member of The Church of Jesus Christ of Latter-day Saints.

I am aware that to some this may appear to be a presumptuous statement, but it must be made because it is true, and we who know that it is true are under obligation to declare it.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1.)

Glorious day approaches

He purposes that the earth shall rest and that its inhabitants shall dwell in peace. Such a glorious day approaches. It is even now at our doors. The righteousness which will bring it in and sustain it shall come in one of two ways: as a result of the predicted destruction of the wicked, or by men's repenting and taking upon themselves in the prescribed manner the name of Jesus Christ, "the only name which shall be given under heaven, whereby salvation shall come unto the children of men. . . ." (Moses 6:52.)

God grant men repentance, and give to us who bear this witness strength to match our responsibility, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

The choir and congregation will now join in singing: "I Need Thee Every Hour," following which we shall have a brief organ interlude.

The choir and congregation sang the hymn, "I Need Thee Every Hour." This was followed by a brief organ interlude.

President Hugh B. Brown

For the benefit of the television and radio audience who have just joined us, we again announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, continuing our conference.

We shall now hear from Elder Robert L. Simpson, first counselor in the Presiding Bishopric, and he will be followed by Elder LeGrand Richards of the Council of the Twelve.

Bishop Robert L. Simpson

Of the Presiding Bishopric

One evening recently a faithful and wonderful Mutual teacher of high school age girls stood to present a carefully prepared lesson when suddenly she was prompted to forego the regular lesson and discuss the tragedy of immorality. About halfway through the lesson, impatient horn-honking was heard from the church parking lot. Finally it stopped, and the car with its youthful male occupant sped away. Following the inspirational discussion in the classroom, one tearful but grateful young lady lingered after the others had departed to confide in her leader that the honking had been for her. Then she said: "I had decided that tonight was going to be the biggest night of my life, and that horn toot was the signal that all of the arrangements were complete, and he was waiting. What you said and how you said it has saved me from the most serious mistake of my life, and I shall never forget it."

Concern for girls

Just six and one-half years ago, Bishop Brown and I listened intently as President McKay issued a most vital challenge to a new Presiding Bishop of the Church. Among other things, Bishop Vandenberg was told about his prime responsibility for thousands of young men throughout the world. Then came a most explicit direction from the lips of a living prophet: "Bishop," he said, "your concern must be just as great for the girls of corresponding ages."

In the spirit of this firm but kindly direction of six and one-half years ago, I choose to talk frankly with the girls—those young women who listen today, with stars in their eyes, great hope in their hearts, but in far too many cases, uncertain minds in a fast-moving, impatient, and ever-changing society. I approach my subject with a fervent prayer in my heart, a prayer that you girls will consider my intrusion into your private world of hopes, dreams, and aspirations in a kindly way, that you will welcome me as a friend, deeply concerned for your happiness, anxious for your well-being. Yes, I also have concern for that eternal but elusive hope of fulfillment that floods the heart of every normal young woman as her thoughts turn to things tender, things loving, and things spiritual; yes, tender thoughts about possible motherhood, loving thoughts about loyal and eternal companionship, spiritual thoughts about a sacred commission given only to the daughters of a kind and loving Heavenly Father. You received this commission personally from Heavenly Father upon leaving his presence not too many years ago.

Here by divine assignment

Once I heard a girl say, "What's the use? What am I good for?" Well, one mighty important point would be that you are here by assignment from your Heavenly Father to prove yourself worthy of his ultimate blessing. In his own words: ". . . we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." In this passage of scripture, Heavenly Father talks about passing a test in order to come to this earth. This you have done. You have already demonstrated your ability to excel. Then, in referring to our performance in this life, he makes the wonderful promise that all who prove obedient "shall have glory added upon their heads for ever and ever." (Abr. 3:25-26.)

God's house is a house of order, and you exist by personal and direct commission as part of that order and plan. Is it important to you that you are created in his image? ". . . God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27.) How fortunate you are to know and understand this simple truth. Relatively few in the world accept it. Your

every thought and action should be on a higher plane just in the knowledge that you are a part of him, that God personally fathered your spirit, that in you is a spark of divinity; and with it comes the power to reason and to think, to achieve dominion and eternal glory, but it can only happen on his terms, on his terms of righteousness.

"What's the use?" "What am I good for?" Why, young lady, without you and others like you, life would stop, and the very foundation of God's master plan would be frustrated.

Can any young woman remain unmoved in the thought that within her is the potential of creation, of providing earthly bodies for spirits previously created by him? No mortal has honor greater than this. Yours is a possible partnership with Heavenly Father in perpetuating the process of life. The very thought is overwhelming. The decision to participate with him demands the best that is in you. It must be premeditated, planned, never by impulse. This sacred process requires worthiness.

Instructions to be followed

Just the other day our family purchased a new radio. We were all anxious to try it out when a member of the family called attention to the bold print on the attached booklet, which read: "Before playing your radio, read this instruction book carefully." The first thing we found out was that if it had been plugged into an improper power source, costly damages would have resulted. Several other facts were revealed that proved important to the successful operation, preservation, and enjoyment of the instrument.

Vital instructions pertaining to your life have been given through a long line of prophets. These instructions must be understood and carried out if you are to enjoy happiness and success. Is human life less important than a $40.00 radio? You must know the rules if you are going to play the game. If you want a particular blessing, you must be willing to abide the law upon which that blessing is predicated. (See D&C 130:20-21.)

Guidelines in scriptures

It was never intended that we spend our time groping in the dark. The prophets have provided us with the greatest handbook of instructions ever published. In the scriptures we find the guidelines, the rules of life, the answer to every problem. It is recorded that "where there is no vision, the people perish. . . ." (Prov. 29:18.)

How is your vision, girls? Is vision possible without knowledge? Can you really expect to do well in any game without knowing the rules of that game and then following those rules to the best of your ability? May I invite you to know God's will concerning you.

Personal health habits

If you are to be faced with the sacred obligation of someday providing bodies for God's spirit children, it seems to me that your personal health habits should be just as perfect as you can make them. Liquor and tobacco have been forbidden by the Lord. President Tanner made that very clear to us this morning. We are all expected to eat proper food, to rest adequately, to work vigorously. Partaking of those barriers to good health and a sound mind just for the sake of social acceptance, while turning your back on an obligation to be physically prepared for a divine partnership, is to my way of thinking inexcusable.

Allow me to share with you just one brief example of how important it is. Did you know, young ladies, that a recent survey revealed that the incident of stillborn children among premature births is 400 percent higher among smoking mothers? That is right, girls—400 percent higher. No wonder God has declared: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16-17.) In reality, it is we who destroy ourselves by ignoring his counsel.

"Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord." (1 Cor. 11:11.) This is God's equation for exaltation. It is just as true as 2 + 2 = 4. It is an eternal truth. It is unchangeable.

Moral code unchanged

Everyone talks about the new morality. Any departure from God's moral code is unapproved in his sight. He is the same yesterday, today, and forever. His plan for our happiness is no different. It too is unchangeable. On this premise, there may be a new immorality advocated by deceitful men, but there can never be a new morality. Only the adversary has a vacillating, ever-changing program always geared to trap the uninformed, the misled, those who choose to run the risk of questionable company.

Oh, youth of the noble birthright, don't give yourselves to the father of all lies—that deceitful one who would consider your downfall as a major victory. Don't be impatient.

Wait for temple marriage

Speaking of impatience, a faithful young lady in Southern California had this perplexing problem just last year. Jim was leaving for Vietnam immediately. He was pushing for marriage before his departure but had to overcome a particular problem before he could offer her the kind of marriage she had always dreamed of. She did love him. She did want to marry him, but her wonderful parents were insistent that the three-month courtship had scarcely been long enough to really know. Finally, the decision was made to wait.

Their correspondence during the ensuing 12 months while he was in Vietnam was on a very high plane. Their love grew. Each discovered an ability to discuss things in letters that had found no place in their lighter conversation during a date. Now he has returned. I am happy to report their love for one another has been sealed in the House of the Lord, and before this year is finished, their first little one will be a reality, and another wonderful family unit is well on its way to exaltation and eternal life.

Urged to stay sweet

Young ladies, the highway of disillusionment is teeming with girls who said, "Just this once," or "Everybody else does it." Do these phrases sound familiar? Another favorite trap sounds like this: "You would if you really loved me." Just imagine the irony of giving up all that is good, all that is truth, all that is sacred, including the trust and faith of loved ones and Church leaders, plus your own good name and personal dignity, just on the basis of a smooth talker who feigns love with his lips but wants only to use you for a few minutes of selfish lust and animal gratification. Girls, you stay sweet. If you've made a mistake, correct it. It will be about the best decision that you will ever make. The Lord stands ready to help, for we have his word: "Behold, I stand at the door, and knock: if any . . . hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.)

Partnership with God

But please remember, you must make the first move. It is you who must open the door. He will be there and very likely in the form of a faithful teacher who feels prompted to change her prepared lesson. It could be you who will say in return, "Thanks. What you said and how you said it has saved me from the most serious mistake of my life, and I shall never forget it." God loves you wonderful girls. Don't you let him down. You have a special function to perform with God as your partner. Be worthy of that privilege. And this final thought, girls: the priesthood cannot achieve its ultimate destiny without a faithful female companion. No girl will ever achieve her ultimate destiny without a worthy priesthood companion at the head of her home. May this be your undeviating goal, I pray in the name of the Lord Jesus Christ. Amen.

Elder LeGrand Richards

Of the Council of the Twelve Apostles

Brethren and sisters, I rejoice in the privilege of attending this great conference with you and listening to the testimonies of my brethren and hearing the counsel and the advice they have given. I would that all of our Father's children the world over would not only listen in but would also obey their counsel and their advice; this then would be a better world in which to live. In your presence this morning I want to express my love for my Father in heaven and for his Son Jesus Christ, and for his great atoning sacrifice, and for the great honor that is mine to be one of his witnesses in the earth, and I thank you Latter-day Saints for your love and your kindness to me.

Know God other than by hearsay

The story is told that there was a new minister who moved into the community where Thomas Carlisle lived, and he went to the office of Carlisle and asked this question: "What do the people of this community need more than anything else?" And Carlisle's answer was: "They need a man who knows God other than by hearsay."

You know, I have thought a lot about that. I think what this world needs today more than anything else is to know God other than by hearsay, to know why he created this earth and why we are here, where we are going, and how to get there, so that we will know what life is really for. I have come to feel that one of the greatest necessities even in this Church is that we have a strong testimony, the power of conviction. As I read the holy scriptures, it seems to me they make it very plain that we, his children, through obedience can know God other than by hearsay. Jesus said:

". . . My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

This is a promise to all men, and this promise is just as binding today as when Jesus spoke it: if we will do the will of the Father, we may know other than by hearsay that his message is from God, the Eternal Father.

Then, you will remember, he said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

This is a promise that we might know him, or at least it infers that we might know him other than by hearsay.

We speak that we do know

You remember that when Nicodemus came to Jesus by night, he indicated that he knew he was a prophet sent of God, for no man did the things that he did save God was with him. Then after he had explained to Nicodemus, as Brother [Marion G.] Romney made plain today, the message of baptism—to take upon him the name of Christ—Nicodemus could not understand him, and Jesus said, after repeating it: "Art thou a master of Israel, and knowest not these things?" He said: "We speak that we do know, and testify that we have seen; and ye receive not our witness." (John 3:10-11.) Every true servant of God who is sent in his name to administer the holy ordinances of the gospel speaks that he does know, and testifies that he has seen, as our brethren here in this conference have done during the past two days.

Now, that is the strength of this Church. Years ago, when our missionaries were being severely persecuted in England, the English government sent a representative to Utah to study our people. They wanted to know what it was that caused the Church to keep sending its missionaries there when they were being so persecuted. After that individual had spent some time in our midst, he returned to his native land and told

them that the black secret of Mormonism was the fact that each member knew he had the truth. Now, isn't that what we ought to have? Isn't that just what Jesus promised—that if you will do the will of the Father, you "shall know of the doctrine, whether it be of God, or whether I speak of myself"? (John 7:17.)

God's eternal truth

A few years ago a group of ministers were passing through Salt Lake en route to Los Angeles to attend a ministerial convention. They stopped over in Salt Lake City. They wanted to ask some questions about our teachings, and arrangements were made for them to meet one of the Twelve in the conference room in the Church Office Building. After that member had answered their questions, he bore his solemn witness that he knew that Jesus was the Christ, that Joseph Smith was his prophet, that the Book of Mormon was true. He knew it other than by hearsay. Then, when he closed his testimony, he turned to those ministers and said, "Which one of you can testify that you know that you have the truth?" After a brief pause, the leader of the group said, "Well, we hope we are right."

When I was a missionary over in Holland, in the city of Utrecht, there was a seminary where young men were trained for the ministry. They used to come and attend our meetings, and then they would remain afterwards and discuss religious principles with us. I haven't time to go into detail, but one night I proved to one of those young men that they were not teaching the principles of the gospel of the Lord Jesus Christ, and he turned to me and said: "Do you think the Lord will hold us responsible for teaching things that we know are not fully in accord with the scriptures?"

I said that I would rather let the apostle Paul answer that question, for Paul said, ". . . though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.) Brothers and sisters, we have God's eternal truth, and I thank him for it.

Experience of the Apostle Paul

I would just like to remind you now of the experience of the apostle Paul. You will remember how he persecuted the saints, and then on the way to Damascus for the same purpose, a light appeared brighter than the noonday sun, and those who were with him all fell to the earth, and a voice from heaven said, "Saul, Saul, why persecutest thou me? it is hard . . . to kick against the pricks." And Saul said, "Who art thou, Lord?" "I am Jesus whom thou persecutest." (Acts 26:14-15.) Then we follow Paul's great ministry, as described by the Savior, and he was persecuted as no others of the brethren were. He was flayed and stoned; then he stood before the great governor Festus and King Agrippa, in bonds, and they desired to hear from Paul.

There Paul related his marvelous experience, for he knew other than by hearsay that Jesus was the Christ. When he had finished his testimony, Festus said: "Paul, thou art beside thyself; much learning doth make thee mad," to which Paul replied: "I am not mad, most noble Festus; but speak forth the words of truth and soberness." And then Agrippa replied: "Almost thou persuadest me to be a Christian." (Acts 26:24-25, 28.) And then you remember that Paul said, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (Acts 26:29.)

Story of Joseph Smith

There is another great story that all the world ought to know that is comparable to the one I have just related of the apostle Paul, and that is the story of Joseph Smith, who in his youth saw the confusion in his community and knew not which church he should join. Then he read the words of James:

"If any of you lack wisdom, let him ask of God, that giveth to all men

liberally, and upbraideth not; and it shall be given him." (Jas. 1:5.)

Joseph said that he realized that if any man needed wisdom, he did, and he went into the woods to pray. And just like that glorious light that shone over Paul, brighter than the noonday sun, after Joseph had had the powers of darkness fall upon him until he felt like his very life would be crushed from his body, a light appeared to him brighter than the noonday sun. God was repeating in substance an experience such as Paul had to usher in this, the dispensation of the fulness of times. He saw in that light two glorious messengers, the Father and his Son. He was told by Jesus that he should join none of the churches, because they all taught for doctrine the commandments of men. Later he bore his testimony, and he said he felt like Paul of old. He could not understand why people would persecute him for telling the truth. You know, he was in prison some thirty times, and he finally sealed his testimony with his blood. He said he knew that he had seen a vision; he knew that God knew it; and he dared not deny it, because he knew that by so doing he would offend God and come under his condemnation. (See Joseph Smith 2:25.)

Testimony worth more than all else

I would like to say to all those who are within the sound of my voice this day, and who are not members of this Church and do not know the truth of this testimony other than by hearsay: I promise you, as one of his apostles of this dispensation, that if you will study his message and ask God, the Eternal Father, he will manifest the truth of this unto you, and it will be worth more to you than all else in this world.

I was back in Washington, D.C., holding a conference a few years ago, and we had over 2,000 present in that building. We heard from the stake president, a multi-millionaire. He stood before those people and told them that the greatest thing he had and owned in all this world was his witness that this is the truth and that Joseph Smith was a prophet of God. The next man we called may be sitting in this audience. He was the head of one of the government organizations in Washington. He bore the same testimony.

Then we called a president of a great university, and he bore the same testimony.

Then we called a new convert, a young mother with two children, and she stood there and told them that when the missionaries came to her home, they read to her the promise in the Book of Mormon that if she would read it and ask God, the Eternal Father, in the name of Christ the Lord, he would manifest the truth of that book unto her by the power of the Holy Ghost. She said she got down on her knees and asked God if it were true, and then she read it, and she said her whole soul was illumined.

Then we called on a returned missionary who had just spent three years in the mission field at his own expense or that of his family. I had talked with him before the meeting and said, "Did you feel like the time you spent in the mission field was a waste of time, that you should have been home getting your schooling and getting ready to marry?" "Oh," he said, "Bishop, if the brethren want to make me happy, just let them load me on a plane in the morning and send me back to the Argentine."

Readiness to testify

Then I said to that great audience of over 2,000: "Which one of you, if called upon, could come and occupy this pulpit and testify that you know beyond any shadow of doubt that this work is divine, that it is the work of God, the Eternal Father, that Jesus is the Christ, and that Joseph Smith was his prophet?" As far as I could tell, there wasn't one hand that didn't go up.

If I were to ask that same question here today, there wouldn't be a hand in these 10,000 present that wouldn't go up and bear witness that God has

manifest the truth of this work unto them other than by hearsay, just as when Jesus said to his disciples: "Whom do men say that I the Son of man am?

"And they said, some say that thou art . . . one of the prophets.

". . . But whom say ye that I am?"

And Peter answered, "Thou art the Christ, the Son of the living God."

And then Jesus said, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:13-17.)

By that same power we know other than by hearsay that this work is divine, and that is my witness to you this day in the name of the Lord Jesus Christ. Amen.

President Hugh B. Brown

The Tabernacle Choir will now sing "America the Beautiful," after which Elder Thomas S. Monson of the Council of the Twelve will be our concluding speaker.

Selection by the choir: "America the Beautiful."

President Hugh B. Brown

Elder Thomas S. Monson of the Council of the Twelve will speak to us.

Elder Thomas S. Monson

Of the Council of the Twelve Apostles

Two thousand years ago the Son of Man was born into a world like ours—asunder. Sixty-three years had passed since Roman legions under Pompey had conquered Palestine and taken Jerusalem. The helmets, broadswords, and eagles of the Roman legionary were everywhere to be seen. The oppressive yoke of the Caesars was universally felt.

Advent of promised Messiah

Deep in the depths of human hearts there dwelt a longing, even a yearning, for the advent of the promised Messiah. When will he come? This was the unanswered question on the lips of the righteous.

Generations had lived and died since the Prophet Isaiah had declared: "Behold, a virgin shall conceive, and bear a son. . . ." (Isa. 7:14.) ". . . the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6.)

With such a promise ringing in his ears, can you and I appreciate the supreme joy and overwhelming exultation that coursed through one called Philip when he heard the Savior of the world speak unto him those immortal words, that divine injunction, "Follow me"? The dawn of promise had dispelled the night of despair. The King of kings, the Lord of lords had come.

Such knowledge could not be hidden, nor could Philip of Bethsaida keep to himself such glad tidings. "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

"And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." (John 1:45-46.)

Shall we, too, join Nathanael? Come and see.

Can any good come out of Nazareth?

Could Nazareth be so honored? Nazareth, the most disregarded valley in a despised province of a conquered land?

Nazareth, just 80 miles from Jerusalem, was situated on the main trade route that ran from Damascus through the Galilean cities to the Mediterranean coast at Acre. This, however,

was not to be the village's claim to fame. Nor was its glory to be found in the beauty of its environs. Nazareth was the scene of more lasting events and profound consequence than routes of trade or landscapes of beauty.

To a city of Galilee, called Nazareth, came the Angel Gabriel, sent from God. To a virgin whose name was Mary, he declared, "Fear not, Mary: for thou hast found favour with God.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

"He . . . shall be called the Son of . . . God." (Luke 1:30-32.)

After the birth of the Christ Child, and following the flight into Egypt, the sacred record reveals, "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." (Matt. 2:23.)

In Nazareth, the boy Jesus grew "in wisdom and stature, and in favour with God and man." (Luke 2:52.)

From Nazareth came he who made blind men see, lame beggars walk—even the dead live. He set before us an example to emulate. He lived the perfect life. He taught the glad tidings which changed the world. Let us examine more closely and individually these epochal events, that we may know for ourselves if any good thing came out of Nazareth.

From Nazareth came the Perfect One

First let us turn to him of whom Jesus himself spoke: "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist. . . ." (Matt. 11:11.) John, "the Baptist," stands forth like a colossus from the bleakness and confusion—the "wilderness" of his own age. Knowing that one "mightier than he" was coming, he threw himself with superhuman fervor into the task of "making straight the way." His was the agony, and the distinction, of being both an end and a beginning.

Astride the watershed of time, he could look back on a long line of prophets—his spiritual forebears. Letting his eye range over the fertile plains ahead, he was the first to see that Light to which he would bear witness.

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan." (Mark 1:9.)

"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

". . . he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

"And I saw, and bare record that this is the Son of God." (John 1:32-34.)

From Nazareth came the perfect one to be baptized—an example for all.

From Nazareth came sight

Second, let us turn to Judea and examine the testimony of one who was born blind—him for whom it was always night. No day—just night. But let him provide his own account—how darkness was turned to light. Astonished neighbors, noting his newly acquired vision, asked: "Is not this he that sat and begged? . . .

". . . others said, He is like him: but he said, I am he.

"Therefore said they unto him, How were thine eyes opened?

". . . A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight." (John 9:8-11.)

When the disbelievers urged, "Give God the praise: we know that this man is a sinner," he rejoined: "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." (John 9:24-25.)

From Nazareth came sight.

From Nazareth came strength

Next, let us journey to Bethesda to inquire of him who now walks, but who for 38 long years walked not. "When

Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?" The impotent man's reply of frustration, mingled with hope, was met with the gentle, yet divine command, "Rise, take up thy bed, and walk." (John 5:6, 8.)

From Nazareth to a withered body came new strength.

From Nazareth came life

Jesus of Nazareth restored sight, removed lameness, but could it be true that he raised the dead to life?

In Capernaum, Jairus, a ruler of the synagogue, came to the Master, saying, "My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live." Then came the news from the ruler's house, "Thy daughter is dead," to which the Christ replied: "Be not afraid, only believe." He came to the house, passed by the mourners and said to them, "Why make ye this ado, and weep? the damsel is not dead, but sleepeth."

And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, "Maid, arise."

"And straightway the damsel arose, and walked. . . . And they were astonished. . . ." (Mark 5:23, 35-42.)

From Nazareth came life where once there was death. And with that miracle came the perfect pattern whereby our own lives may be made fruitful: "Be not afraid, only believe." (Mark 5:36.)

From Nazareth came divine deeds

Out of Nazareth and down through the generations of time come his excellent example, his welcome words, his divine deeds.

They inspire patience to endure affliction, strength to bear grief, courage to face death, and confidence to meet life. In this world of chaos, of trial, of uncertainty, never has our need for such divine guidance been more desperate.

Lessons from Nazareth, Capernaum, Jerusalem, and Galilee transcend the barriers of distance, the passage of time, the limits of understanding, and bring to troubled hearts a light and a way.

From Nazareth came peace

With sorrow we read each day of young men and those not so young who bravely die, who give their all upon the altar of freedom.

In a hurried moment, one such took in hand a stubby pencil, a scrap of paper, and wrote to anxious love, "Soon we go into battle. The enemy is well fortified; loss of life will be heavy. Mom, I hope I live, but I'm not afraid to die, for I'm square with God."

Mother received the precious note. On the same day another message arrived. "We regret to inform you that your son has been killed in action."

Friends visited, loved ones comforted, but peace came only from him who called Nazareth his home.

All battles are not fought in faraway places with strange sounding names. Nor do the participants bear arms, hurl grenades, or drop bombs.

From Nazareth came courage

A few months past I witnessed such a conflict—not in the steaming jungles of Vietnam, but on the fourth floor of the Los Angeles Orthopedic Hospital. There were no shrill sounds of mortar fire to be heard, no disarray of men and equipment to be seen. Yet a life or death struggle was in progress. Happy, handsome Paul Van Dusen, age 15, had just lost the first skirmish with the dreaded foe called cancer.

Paul loved life. He excelled in sports. He and his parents hoped, then prayed, that the doctors' fears would not be confirmed—that his precious right leg would not be amputated. Shattered and stunned, they accepted the sad news. To save his life, he must lose his leg.

The surgery completed, Paul rested.

Entering the room, I was attracted immediately by his cheerful and infectious grin. He breathed hope. He emanated goodness.

The crisp, white sheet lay noticeably flat where once there was a leg. Flowers from friends bedecked his bedside. Parents, grateful for his life, stood close by.

I noticed a cord strung along the exercise bar stretching the length of the bed. Gaily colored cards covered the entire span. Paul invited me to read them. One carried the message: "We love you, Paul. We're praying for you." It was signed by members of his Sunday School class. Another expressed the wish, "May you get well soon. We think you're great." This from his schoolmates at high school. Still another from home teachers had the inscription, "May God bless you. Tomorrow we'll visit you again."

What did the Carpenter from Nazareth say of such? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

The spirit of prayer came easy that day. A perfect peace filled the room. Smiles of confidence crept across lips moist with tears. From distant Capernaum we seemed to hear the echo, "Be not afraid, only believe." Then Paul said, "I'll be all right."

Today Paul Van Dusen is in attendance at this session of conference in this historic Tabernacle. Today he walks, runs, hikes, and swims. An artificial limb makes this possible. But behind it all one sees a faith-filled heart and a countenance that reflects gratitude. Faith in whom? Gratitude for what?

From Nazareth Came Christ

"Jesus of Nazareth, Savior and King!
Triumphant over death, Life thou didst bring.
Leaving thy Father's throne, On earth to live,
Thy work to do alone, Thy life to give."
(Hugh W. Dougall, *Hymns*, 86.)

Can any good thing come out of Nazareth?

From Nazareth came example.
From Nazareth came sight.
From Nazareth came strength.
From Nazareth came life.
From Nazareth came faith.
From Nazareth came peace.
From Nazareth came courage.
From Nazareth came Christ.

To him Nathanael declared, ". . . thou art the Son of God; thou art the King of Israel." (John 1:49.) To you I testify, he is Lord of lords, King of kings, Precious Savior, Dear Redeemer —Jesus Christ of Nazareth. There is none other name under heaven given among men whereby we must be saved. May we live his teachings, may we emulate his example, may we follow in his footsteps to life eternal, I pray humbly, in the sacred name of Jesus Christ, the Lord. Amen.

President Hugh B. Brown

We express our thanks and appreciation to the Tabernacle Choir for their inspirational music. Some of us are aware of the many hours they spend in practice in the devoted service they render to the Church and to the world.

This session has been broadcast by many radio and television stations in the west; and by shortwave in English over Station WNYW to Europe, South America, Central America, Mexico, Africa, and parts of Asia.

Translations of this session have been broadcast over thirty radio stations in major cities of Mexico and Central America, together with Spanish programming stations in this country, to a potential Latin American audience of three million people.

This session has also been carried by direct wire from the Tabernacle over oceanic cables to a large number of members and friends assembled in chapels throughout Great Britain, Germany, Austria, Holland, Sweden, and Norway.

We shall conclude this session of our conference with the choir singing "Praise Ye the Lord," after which the benediction will be pronounced by Elder Marlon S. Bateman, president of the Sandy Stake, and this conference will then be adjourned until 2:00 this afternoon.

The choir sang the anthem, "Praise Ye the Lord," after which the benedic-

tion was pronounced by President Marlon S. Bateman of the Sandy Stake.

Conference adjourned until 2:00 p.m.

THIRD DAY
AFTERNOON MEETING

SEVENTH SESSION

The concluding session of the conference convened Sunday afternoon, April 7, with President N. Eldon Tanner, second counselor in the First Presidency, conducting the service.

The Salt Lake Tabernacle Choir furnished the music for this session, with Richard P. Condie and Jay E. Welch conducting. Robert Cundick was at the organ.

President Tanner made the following opening remarks:

President N. Eldon Tanner

President McKay is with us in spirit and is watching the proceedings of this session of the conference by television, and is presiding at this session. He has asked me to conduct the meeting, and to extend to all his heartfelt greetings.

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the seventh and concluding session of the 138th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This afternoon many television and radio stations throughout the western part of the United States will carry the proceedings of this concluding session of the conference.

Sessions of this conference have been televised in color and received by many in the United States and Canada over most of those stations cooperating to provide the extensive coverage of this conference.

The full proceedings of both sessions today will be re-broadcast to far-distant places by radio stations KSL, KIRO (at Seattle), KMBC at Kansas City, and WRFM at New York City on Monday, April 8, 1968, beginning at midnight.

Saturday evening an inspirational meeting of the priesthood of the Church was held in the Tabernacle. The proceedings of this meeting were relayed by closed-circuit broadcast, originating in the Tabernacle, to members of the priesthood assembled in approximately 500 separate locations in all parts of the United States and in Canada. Approximately one hundred thousand holders of the priesthood participated in this meeting by direct wire, in addition to those who received the broadcast over KSL Radio and Television.

We extend a cordial welcome to all present this afternoon—special guests, educational leaders, our stake presidencies from near and far, temple presidencies, bishoprics, members of the general auxiliary boards, members of the Church, and many friends everywhere who are listening in by radio and television.

The music for this session will be rendered by the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting. Robert Cundick is at the organ.

We shall begin this service by the choir singing, "Lo, My Shepherd Is Divine," conducted by Jay E. Welch, Assistant Director.

The invocation will be offered by Elder Lyle R. Cooley, president of the Smithfield Stake.

The choir sang, "Lo, My Shepherd Is Divine."

The invocation was offered by Elder Lyle R. Cooley, president of the Smithfield Stake.

President N. Eldon Tanner

The Tabernacle Choir, under the direction of Richard P. Condie, will

now sing, "Behold, God, the Lord, Passed By."

After the singing, Elder Harold B. Lee of the Council of the Twelve will address us.

The choir sang, "Behold, God, the Lord, Passed By."

President N. Eldon Tanner

Elder Harold B. Lee of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder ElRay L. Christiansen, Assistant to the Twelve.

Elder Harold B. Lee

Of the Council of the Twelve Apostles

For some reason I have had occasion to recall an experience I had in this Tabernacle several years ago when I presided over an afternoon session of the Pioneer Stake conference. Our visitor was President Brigham H. Roberts of the First Council of the Seventy. Brother Roberts had just come out of the hospital, where he had undergone a severe and painful operation that resulted in the amputation of part of his foot. When I asked him if he felt up to speaking in the Tabernacle, which is always an extra pressure, as 40 or more of us here today can testify, he said after some thought, "I understand there is an official Church stenographer to take down the sermons delivered there. I have a feeling that some of our members are following the philosophies of the world and are in danger of slipping from their moorings in the fundamental doctrines as taught by our early leaders. I have felt that there are a few things I would like to speak where they can be recorded, things which might be read after I am gone."

Address of Brigham H. Roberts

Now you can understand how I felt about that stake conference session, to listen to this message that he was addressing to me and to all of my generation to be read after he had gone. Somehow what he said on that occasion has come back to me again and again recently, and the Lord willing, I should like to introduce a part of what he said and then add to it some of my own reflections.

He began with a recital of the statements of scientists which indicated a marked trend of so-called knowledge away from a belief in God and to deny the continuance of the universe; and with that, of course, would fall all hope of immortality and eternal life, promised in the revelations of God.

He spoke for about half of the session, and his strength was waning. He turned to the Tabernacle Choir members who were there and asked if they would sing while he recovered some of his strength. After a few moment's rest he then addressed himself to the most glorious part of his whole sermon. He spoke of the restoration of the gospel of Jesus Christ as not merely sweeping away the rubbish of past ages, such as disputations as to the mode of baptism, or how one's sins are remitted, or the various forms of church government. But he impressed the fact that a new dispensation of the gospel had been ushered in, built upon a strong "foundation of the apostles and prophets, Jesus Christ himself as the chief corner stone." (Eph. 2:20.)

Those called to the ministry received two significant instructions by revelation as to how they should be prepared for the ministry to which they were called in this restored Church of Jesus Christ. The doctrines of the kingdom and the ordinances of the temple were instituted, the Lord said, that they might be "instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you. . . ." (D&C 88:78.)

Then President Roberts read that oft-repeated passage which has been

mentioned two or three times in this conference, that teachers of the gospel were to interest themselves in secular learning in all fields. After he had said this, he then quoted another profound statement addressed to all others who "hath not faith." Possibly this meant, in its broadest sense, those who had not yet matured in their religious convictions. This is what the Lord said: "And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D&C 88:118.)

A call to higher wisdom

Now, with that as the introductory part of what I would wish to say, I would like to address myself to that last thought, "seek learning, even by study and also by faith." This was a call to higher wisdom that had been trumpeted through all the ages by the prophets. The apostle Paul asked this soul-searching question: "For what man knoweth the things of a man, save the spirit of man which is in him?" and then he declared that most profound statement to all those who would drink more deeply of inspired wisdom than merely the teachings of men: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Said he, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (See 1 Cor. 2:9-11.)

It was a wise prophet who warned his brethren about being content with the teachings of vain men who hearken not unto the counsels of God. "O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish."

Then this great prophet-teacher put the learning of men and the wisdom of God in their proper relationship when he declared, "But to be learned is good if they hearken unto the counsels of God." (2 Ne. 9:28-29.)

Fortunately there are great men schooled in worldly learning who attest to the need of a kind of learning that comes beyond secular knowledge. May I illustrate a few.

Faith of space scientist

A letter from Colonel Edward H. White, a national hero who eventually gave his life while engaging in an experiment designed for exploration of outer space, was printed in the local press a few years ago. In answer to an inquiry as to his beliefs in law and order in the universe, he answered in this rather unusual way: "I believe that law and order exist in God's creations, and that God has surely given life to others outside our earth. In our vast universe there are no fewer than billions and billions of solar systems comparable to our own—in dimension and magnitude far beyond the ability of the finite mind to comprehend. 'Out there' could be places where life, similar to our own, perhaps superior or perhaps inferior, may be a reality. We would be rather egotistical to believe that ours is the only life among all those possible sources."

How accurately this man's learning by faith has brought him into full accord with what the Lord declared in a great revelation to his prophet Moses: "And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten.

"And the first man of all men have I called Adam, which is many." (Moses 1:33-34.)

Moses was not an astronomer. He tells us that he "beheld the earth, yea, even all of it; and there was not a particle of it which he did not behold, discerning it by the spirit of God." (Moses 1:27.)

Colonel White concluded with this

declaration of his own personal faith: "As to evidence of God's presence during our journey in space and during the short period that 'I walked in space,' I did not feel any nearer to him there than here, but I do know that his sure hand guided us all the way during that four-day mission."

Presumably he is telling us that he was guided by faith in God, which transcended his scientific knowledge.

Supreme intelligence designed universe

One of our own great scientists, Dr. Henry Eyring, in the field of physical chemistry, a few years ago wrote an article for one of our Church periodicals under the heading "Myriads of Worlds."

He quotes from a professor-emeritus of astronomy at Harvard University [Harlow Shapley], in which the professor declares that out of the millions of suns, at least one sun in a thousand would have acquired planets, and that of those with planets at least one in a thousand has a planet the right distance for life. And then Dr. Eyring wrote: "Thus one concludes that there should be at the very minimum one hundred million planets in space which could support life, and the number is probably many times more. Thus, from the scientific point of view, it is hard to doubt that there are myriads of worlds suitable for human habitation. . . .

"The mysteries of the universe lead most men to worship the Supreme Intelligence who designed it all."

Then mark you this next statement from Dr. Eyring: "However, the great blessing of the Gospel is the additional avenues it opens up for developing this faith into a perfect knowledge. Now, as always, sure knowledge of spiritual matters can only come by faith, by prayer, and by living in such a way as to have the companionship of the Holy Ghost as is promised to all the faithful." (*The Instructor,* November 1961, p. 373.)

The principle of revelation

The great volume of American history known as the Book of Mormon, we are told by the Lord, was translated by the Prophet "through the mercy of God, by the power of God" (D&C 1:29), and "the interpretation thereof by the gift of God." (Title page of Book of Mormon.)

The Prophet Joseph Smith tells us something of the process by which knowledge by faith may come: "A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow unto the principle of revelation, until you become perfect in Christ Jesus." (Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith,* p. 151.)

Scientific discoveries inspired

A similar comment will illustrate the working of the Spirit of God or the light which lightens every person who comes into the world, as a man of science not of the Church would define it. Some years ago in a class of seminary teachers at Brigham Young University, Dr. Edwin D. Starbuck, a University of Iowa professor, remarked that "every great scientific discovery came as an intuition to the mind of the discoverer." When he explained what he meant by intuition, his students said they called it inspiration.

The professor said that a careful search of the records and a contact with great living scientific discoverers made by him "explained that the scientist studies his problem, saturates his mind with it, puzzles over it, dreams about it, but seems to find progress impossible, blocked, as it were, by a black impenetrable wall. Then at last and suddenly as if 'out of the nowhere' comes a flash of light, the answer to his quest. His mind is now illumined by a great discovery." The professor was positive that no great

discovery had been made by pure reasoning. Reason would lead to the borderland of the unknown, but it could not tell what was within.

No easy road to knowledge

Certainly learning by faith is not an easy road or a lazy means to knowledge. For instance, a prophet tells us there are times when no miracles can be found among the people: "And the reason why he ceaseth to do miracles among the children of men is because that they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust." (Morm. 9:20.)

And then concerning directly the working of miracles, which of course is an evidence of the wisdom of God working through men, the prophet Nephi declared: "And now it came to pass that according to our record, and we know our record to be true, for behold, it was a just man who did keep the record—for he truly did many miracles in the name of Jesus; and there was not any man who could do a miracle in the name of Jesus save he were cleansed every whit from his iniquity." (3 Ne. 8:1.)

Gifts of Spirit enjoyed by faithful

Thus, you see, such heavenly gifts of the Spirit are only to be enjoyed by those who have learned by faith and living worthily to receive the right to exercise these divine powers. To one who would be so taught, remember the Lord's command: "Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another." (D&C 90:24.)

Our own Prophet who gave us the first revelations of this dispensation said, "We would say to the brethren, seek to know God in your closets, call upon him in the fields. Follow the directions of the Book of Mormon, and pray over, and for your families, your cattle, your flocks, your herds, your corn, and all things that you possess; ask the blessings of God upon all your labors, and everything that you engage in. Be virtuous and pure; be men of integrity and truth; keep the commandments of God; and then you will be able more perfectly to understand the difference between right and wrong —between the things of God and the things of men; and your path will be like that of the just, which shineth brighter and brighter unto the perfect day." (*Teachings of the Prophet Joseph Smith,* p. 247.)

God in the still small voice

Yes, as our great Tabernacle Choir has just sung, God isn't in the earthquake; he isn't in the whirlwind; he isn't in the fire; but he is in the still, small voice. Always we won't have him in sight, but if we are living as we ought to live, we can always be sure he is there. Some of the most severe taskmasters that the world can know are sometimes beating us into a shape so we can pass such tests as necessary to gain that divine privilege.

I bear you my testimony that the Master, as the apostle Paul spoke of him, "Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8-9.)

I know this through the refining processes of some severity. May I not fail whatever test the Lord may have to qualify me for the place which I am now occupying. With all my soul and conviction, and knowing the seriousness and import of that testimony, I tell you that I know that he lives. I am conscious of his presence much of the time when I have needed him most; I have known it out of the whisperings of the night, the impressions of the daytime when there were things for which I was responsible and on which I could receive guidance. So I testify to you and tell you that he is closer to the leaders of this Church than you have any idea. Listen to the leaders of this Church and follow their footsteps in righteousness, if you would learn not only by study but also

by faith, which testimony I bear most humbly and sincerely in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

He to whom we have just listened is Elder Harold B. Lee of the Council of the Twelve.

Elder ElRay L. Christiansen, Assistant to the Twelve, will be our next speaker. He will be followed by Elder A. Theodore Tuttle of the First Council of Seventy.

Elder ElRay L. Christiansen

Assistant to the Council of the Twelve

Seventy-five years ago yesterday, the magnificent Salt Lake Temple, which stands on this block, was dedicated to the Lord. An indispensable part of the Lord's work and purposes is carried on in holy temples.

Why temples

Today, it seems to me, more and more people are interested in the temples erected by the Latter-day Saints. Invariably, interested persons ask this question: "Why do you people build these temples?" The answer is, "The Lord commanded that they be built."

There is ample evidence that whenever the higher priesthood has been upon the earth, and when his people have proven their allegiance to his laws and commandments, the Lord has required them to build temples. These temples are dedicated to him and are sacred precincts wherein the Lord may reveal important knowledge essential to the full salvation of his children.

In the words of the Lord, temples are built so "that I may reveal mine ordinances therein unto my people." (D&C 124:40.)

Even while the children of Israel traveled through the wilderness, they were commanded to build a portable tabernacle (which served temporarily as a temple). In it sacred ordinances were administered for the benefit and blessing of the people.

Ancient temples

While it is true that ancient Israel did not have the fullness of ordinances as we have today, their similarity, nevertheless, is striking. The magnificent structure built by King Solomon about 1000 B.C., and later the temple known as Jerubabal, and the temple built during the reign of King Herod the Great were erected by great numbers of dedicated people. It is said that after the heavy labor and enormous personal sacrifices involved, the people wept and rejoiced at the completion of these structures.

Throughout their history, the Nephites were a temple-building people. The record states:

"And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon save it were not built of so many precious things; for they were not to be found upon the land. . . ." (2 Ne. 5:16.)

The Kirtland Temple

Following the pattern of biblical times, the Lord has commanded the Saints of the latter days to erect temples to his name. (See D&C 57:3.) The first to be completed in this dispensation was dedicated in 1836 at Kirtland, Ohio. (See D&C 95 and 97.)

Even though money was scarce, members were few, and persecution was unrelenting, in building the Kirtland Temple the people had the courage to match their faith! Seldom has a people shown greater unity and made greater sacrifices for a common cause than was shown in completing that temple.

Edward Tullidge wrote in 1877:

"With very little capital except brains, bone, and sinue combined with unwavering trust in God, men and women and even children worked with

their might . . . all living as abstemiously as possible so every cent might be appropriated to the grand object, while their energies were stimulated by the prospect of participating in the blessing of a house built under the direction of the Most High and accepted by Him." (*Women of Mormonism* [1877 Edition], p. 82.)

Evidently the Kirtland Temple was not designed structurally for such ordinances as baptisms or endowments for the dead, but rather as an appropriate place in which certain of those chosen for the work in the ministry were endowed with essential blessings, keys, and power from on high. In it the Savior appeared in person to the Prophet Joseph Smith and Oliver Cowdery, and he accepted it as his house. This glorious vision was followed by personal visitations of Moses, Elias, and Elijah, who appeared in succession, and each one of them committed the keys of this dispensation, which he rightfully held, into the hands of the Prophet Joseph Smith, saying: "Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (D&C 110:16.)

Can we realize fully the significance of these personal visitations and of having the keys of this dispensation committed into the hands of those chosen men? But think of it: These same keys, all of them, are vested in the prophet of this day—our beloved President David O. McKay!

The Nauvoo Temple

Less than two years after the temple was completed, the Saints were forced to leave Kirtland, and only three years later the Lord called upon his people to build in Nauvoo a temple for "The Most High to dwell therein," for he said:

". . . there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood.

"For a baptismal font there is not upon the earth, that they, my saints, may be baptized for those who are dead—

"For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty wherein ye are not able to build a house unto me.

"And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people;

"For I deign to reveal unto my church things which have been kept hid from them before the foundation of the world, things that pertain to the dispensation of the fulness of times." (D&C 124:27-30, 40-41.)

Temple work increasing

Since the restoration of the gospel, the Church has erected 15 temples, 13 of which are now in operation days and evenings, with the volume of work done in them constantly increasing. In fact, in endowments and sealings alone, there were in 1967 nearly one-half million more ordinances administered than in the previous year.

As you know, the sites for two new temples have been selected and the plans are nearing completion. Incidentally, I have learned that without any personal contacts being made, the members of one ward in one of these new temple areas provided in one week more than 130 percent of their share of the suggested financial contribution.

Priesthood ordinances administered

The Latter-day Saints do not build temples merely to be admired for their architectural and structural beauty; neither are they built as places for ordinary worship. Temples are erected and specially dedicated for the express purpose of administering the ordinances of the holy priesthood—all for the edification and endowment of the faithful sons and daughters of God.

Many people, even some in the Church, do not realize that these temple ordinances have come to us by revelation from the Lord, who said:

"And I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built." (D&C 124:42.)

These ordinances of the priesthood are administered, and their purpose taught, in what might be termed "closed revelation," that is, they are not revealed to the unprepared world in the ordinary way. Those who enter the temple "hungering and thirsting," as it were, have revealed to them knowledge and understanding of their relationship to God, and they learn what they need to do to gain the greatest gift of God—eternal life and exaltation with their loved ones. Thus, one might in reverence refer to the temple as the "university of the Lord." And because God is just, the temple ordinances are administered not only for the living but also by proxy for their deceased relatives.

Promise of eternal growth

All who live or who have lived in mortality will, through the power of the Redeemer, be resurrected in due time. All will live forever! All will receive some degree of salvation, if the right to it has not been forfeited. But those who receive the ordinances of the endowment and are properly sealed or married and who keep the covenants they made with the Lord are promised by him that "these are they who shall have part in the first resurrection.

"These are they who shall come forth in the resurrection of the just.

"These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all. . . ." (D&C 76:64-65, 70.)

Thus, the temple ordinances give the promise of eternal intellectual growth and development, of endless blessings, and of continued association with those we love.

I testify that the ordinances administered in the temple are divinely given, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder A. Theodore Tuttle of the First Council of Seventy will now address us.

Elder A. Theodore Tuttle

Of the First Council of the Seventy

My dear brethren and sisters:

An English teacher at Ricks College returned a composition to a young man with this comment, "This is poetic and lovely—largely because of evident sincerity. Please give it to your dad." While it has more value for young people, its message is helpful to parents as well. May I share his thoughtful reflections with you?

Love Lost

"Thinking back on things I thought I used to hate,
I at last realize they were the things I loved:
The days I earned my pay at a hundred twenty in the shade,
And smelled the diesel of a tractor through rising waves of heat;
"Saving newborn calves
Wet and freezing from the January wind of an open country,
Then watching them frisk when finally they struggled through for good.

"I wish I could go back to change those things
Which robbed me of a parent's pride,
To love those things I once despised. . . .
I'd love school and church and idle moments.
. . . But most of all I'd love my dad."

Joy in home experiences

I wanted to share this especially with the youth of the Church—you who are struggling to find yourselves; you who want to love your dad and give expression to this yearning but

who do not quite know how; you who are a bit rebellious when counseled or restrained.

Can you learn a lesson from one of your peers in the thoughts just quoted? Are you missing the opportunity of bringing joy to your parents? Are you robbing yourselves "of a parent's pride"?

Can you who are still at home doing the chores and meeting responsibility and keeping the faith—can you find joy in these experiences and see a little more clearly how fortunate you really are?

The Lord has semaphored from Sinai a great commandment: "Honour thy father and thy mother," and then the Lord included a unique promise, "that thy days may be long upon the land which the Lord thy God giveth thee." (Exod. 20:12.)

Questions for young men

Young man, what are your answers to these questions:

1. Is there honor in your home for those who bore you and reared you?
2. Do you show respect and courtesy to your mother by never speaking a disrespectful word?
3. Do you see anything wrong with being obedient to your parents, who are more wise and experienced than you?
4. Are you maintaining the standards of virtue, honesty, and service that you have been taught?
5. Do you willingly accept the necessity of chores you have to do, and realize that by the very nature of chores strength of character and self-discipline develop in you?
6. Do you ever take the initiative to do the obviously necessary jobs around the home?
7. Are you learning to study for yourself (not for the teacher or your folks) and to strive for excellence in your learning?

Questions for young ladies

Young lady, how do you measure up to these questions:

1. Do you carry your share of the household duties?
2. Do you have really good visits with your mother about life and love and things?
3. Do you do something special for your father just to show your love?
4. Do you honor your parents by your modesty of dress and the purity of your life?
5. Are you learning how to manage and care for a home?
6. Are you developing your talents by practice and by sharing?
7. Are you living the laws that will lengthen your days on the land the Lord gave you?

Questions for parents

We have been talking about children honoring their parents. I wonder if there is another dimension to this—parents honoring their children. Can you as parents respond to these questions:

1. Can you rise to meet the challenge of teaching and guiding your own?
2. Are you examples of the believers, practicing the virtues of ideal Latter-day Saint parents?
3. Are you overly permissive, and do you allow your children too much freedom for their years?
4. Do you indulge them excessively as to their physical wants and then expect them to be completely circumspect morally? Is there not a great lesson in the wise counsel General Robert E. Lee is said to have given to a mother regarding her son, "Teach him to deny himself"?
5. Do you ask instead of tell your children to do something?
6. When discipline and correction are necessary, do you reaffirm your love by "showing forth afterwards an increase of love toward him whom thou hast reproved. . . ."? (D&C 121:43.)
7. Do you teach your children "to pray and walk uprightly before the Lord," and also to observe "the sabbath day to keep it holy"?
8. Do you read the scriptures in your home and reaffirm the authority of the scriptures in the lives of your children?
9. Do you teach that the foundation

of a happy home is laid during premarital days in the virtue and purity of youthful lives?

10. Parents, do you know where your children are each night at ten?

11. Do you teach by example and precept that marriage is a sacred and eternal covenant that should be performed in the temple of the Lord?

12. Do you frequently tell your children, individually, that you love them?

Your parents love you

Young people, do you know that your parents love you very much? Many of you remember a story told in the first *Family Home Evening Manual.* It concerned a little girl named Kathy, who asked: "Mother, why am I so stupid? I got lower marks than any of my friends, and I missed more spelling words than anyone else. I am the dumbest girl in the third grade."

When her mother heard this, she put her arm around Kathy, led her to the couch, drew her down beside her, and said, "Kathy, we will help you more at home with your lessons so that you can do better in school. But there are things you can do very well. The fact that you cannot spell means only that you take after your father, but you are not stupid. Remember when you came home and helped me with the children, how they enjoyed having you tend them!"

Kathy said, "Yes, that is because they are my brothers and sisters."

"Yes, but you do it for other children too." And her mother went on to tell Kathy how well she succeeded and helped in the home. Then her mother said, "Kathy, you are very special to us."

"Why am I special, Mother?"

"You are special because you are ours."

Why God loves us

As I was relating this story to a group of missionaries, I received an additional insight—I finally understood why God loves us. He loves us because *we* are *his.*

He desires that we show the same honor to him that we show to our earthly parents—respect and obedience.

Some years ago I heard an eminent child psychologist speak to a group of parents. She discussed how to establish the proper relationship between parent and child and gave many helpful and practical suggestions. At the close of the lecture she invited questions from the floor. A young mother, evidently bewildered by all she was supposed to do and remember, said, "I have not done many of the things you have suggested, and I am afraid I cannot remember or do all the things that you have said." This master teacher's reply was most comforting. She said, "Do not worry, my dear; if you really love your children, you cannot do anything that will seriously impair their growth and development."

Family to be perfected

It is one of the salient teachings of this Church that the family is to be perpetuated and perfected in the eternities to come, and that we will enjoy our family relationships there as we do here, if we follow the Lord's plan.

Youth, remember the counsel of the Lord. "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (Exod. 20:12.)

Perhaps we as parents must come to understand and appreciate that the mantle of leadership is not the cloak of comfort but the robe of responsibility. Perhaps we too will come to look back on our entire life as this boy looked on his youthful experiences, and come to know that his composition has meaning for us. I conclude with his words:

"I wish I could go back to change those things
Which robbed me of a parent's pride,
To love those things I once despised. . . .
I'd love school and church and idle moments.
. . . But most of all I'd love my dad."

I bear you my witness that we have a Father in heaven, that he is our Father, that we are his children, and that he loves us very much. I bear you my witness that his Only Begotten Son was sent to this earth to teach us the plan of salvation; that he was to live, to die, to resurrect; that through our repentance and acceptance of the plan of salvation, as taught by this Church, we could come back into the presence of our Father in heaven, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder A. Theodore Tuttle of the First Council of Seventy has just spoken to us.

The congregation and choir will now join in singing, "Now Let Us Rejoice in the Day of Salvation," conducted by Jay E. Welch.

After the singing, Elder John Longden, Assistant to the Twelve, will address us.

The choir and congregation joined in singing the hymn, "Now Let Us Rejoice."

President N. Eldon Tanner

Elder John Longden, Assistant to the Twelve, will now speak to us. He will be followed by Elder Paul H. Dunn of the First Council of Seventy.

Elder John Longden

Assistant to the Council of the Twelve

In President David O. McKay's keynote address at the commencement of this conference, this statement was made: "One supreme wish in my heart is that the spirit of this conference could be felt in every home in this world." I pray for that same influence to permeate the homes of the world.

During this conference, we have again raised our hands to sustain our Prophet, the First Presidency, and other General Authorities of the Church. We have welcomed into this group some new young men, and others have been reassigned, but all for one purpose and with one overriding call—to be personal representatives of Jesus Christ on the earth today.

It's a fair guess to say that throughout the Church today there will be several thousand people, young and old, called to positions of leadership and service in their respective branches, wards, stakes, and missions.

May I suggest that there is a solemn duty upon both groups to bring beautiful, spiritual peace to the earth.

Prepare ye

The Lord, speaking to the Prophet Joseph Smith, said: "Prepare ye, prepare ye for that which is to come, for the Lord is nigh." (D&C 1:12.)

The scriptures are replete with admonitions to "prepare ourselves and our fellowmen for the good life here and hereafter."

"Hearken, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men—Prepare ye the way of the Lord, make his paths straight." (D&C 65:1.)

The preamble to the 65th section to the Doctrine and Covenants states:

"Revelation given through Joseph Smith the Prophet, . . . 1831. The Prophet designates this revelation as a prayer.—Commitment of the keys of the kingdom of God unto man—The kingdom of God and the kingdom of Heaven named separately—Supplication that the kingdom of God, already on earth, may go forth that the kingdom of Heaven may come."

This is scripture and is for all inhabitants of the world.

Keys of the kingdom

The Lord further states in this same section of the Doctrine and Covenants:

"The keys of the kingdom of God

are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.

"Yea, a voice crying—Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom.

"Pray unto the Lord, call upon his holy name, make known his wonderful works among the people.

"Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

"Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen." (D&C 65:2-6.)

Most powerful weapon

Former President Eisenhower one evening had a few close friends at the White House in Washington, D. C. They were discussing world problems. For a long while, the President listened; then he said:

"My friends, the biggest, most powerful weapon in the world is not the atomic bomb, or even the fighting ability of men. It is their moral and spiritual strength. Nothing can ever conquer that strength. Remember this, gentlemen, because that is the weapon our enemies really fear."

Our message to the world is that moral and spiritual courage are needed to prepare the way.

Meaning of preparedness

Preparedness has many connotations, and perhaps each of us thinks of it differently, at the same time agreeing on its basic principle.

Preparedness means to get ready for a given event; if we are entertaining friends in our homes, we make ready the home and the refreshments, and so forth.

Unexpectedly I visited a home sometime ago. In this home was a young lady afflicted with a dreadful disease. The mother answered the door and said, "Oh, Brother Longden, come in. I wondered why I was cleaning the house so well this morning. I didn't know a servant of God would be calling."

In this home they are already prepared and doing their bit to help others prepare the way. The gospel of Jesus Christ is their way of life, and it is that simple.

If we are holding a meeting, we prepare for that. Planning for a trip or a vacation, we prepare well in advance.

A few months ago I visited a mortuary in respect to a choice lady whom I had known for many years. In visiting with some of her children, one of the daughters said, "Mother was prepared to die, but Mother was prepared to live all her life." Knowing this lady, I concurred in this sincere tribute. Because of this one woman, many lives were better prepared to live.

Constant preparation needed

The Lord, speaking to the Prophet Joseph Smith in 1832, said:

"And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people.

"And angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying: Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come. Behold, and lo, the bridegroom cometh; go ye out to meet him." (D&C 88:91-92.)

We can be prepared to meet him, either if we should be called to leave here, or if we should still be here at his second coming.

Three or four years ago, two young high school students were driving on Wasatch Boulevard in Salt Lake City. It was reported a man under the influ-

ence of liquor, driving the car coming in the opposite direction, came over the center line and rammed into their small car. They were killed instantly.

Each of them was a fine young man, not only holding the office of priest in the Aaronic Priesthood but honoring that priesthood by the way he lived. I attended the funeral service of one of them. Never have I attended one like it. The chapel and cultural hall were filled to overflowing, mostly by young people.

The remarks of a young student speaker impressed upon me the need for constant preparation, the need to be constantly prepared.

He said, addressing his remarks to the bereaved parents, "I have never seen your son say or do anything you would be ashamed of."

Prepared to live eternally

Thirty-nine years ago, we buried our firstborn. Elder Adam S. Bennion spoke these words at our daughter's service:

"There are out beyond today for this young couple two gates. They will choose to open one of them. The first one swings to the touch of grief. It will open quickly and easily. It leads out into doubt and despair, even to bitterness. The other gate opens more slowly, isn't so promising to look at. It yields to the push of patience. I'm not sure that it doesn't swing better to a pull, but if it may be pulled through patience, it opens to hope and faith and confidence in God, consolation and mutual benediction. I know these two young people well enough to know which gate they will enter."

May I say now, after nearly forty years, this is true: pulling on that gate brings a deep sense of spiritual peace; come what may, it has helped us to ride over several stormy parts of our lives. Someone helped prepare the way for us. What have we done to help others? There may be sorrow, tragedy, commotion, frustration, tension, pressures, strife, troubles, and problems in this fast-moving world. Yet, in the gospel of Jesus Christ is the pattern which will extend comfort, hope, and peace to the world. Living by its tenets, we are prepared to die; but more important, to live eternally.

The parables of Jesus, the scriptures, old and new, are filled with admonitions to prepare ourselves and help to prepare the way for others.

Example of being prepared

It was my privilege this morning, just before the commencement of this conference, to shake hands with a former missionary companion. Forty-six years ago was our first meeting, as he indoctrinated me into the missionary service. Our paths have crossed many times. To me he is a living example of constantly being prepared. He now holds the high office of patriarch in the Hunter Stake.

I am reminded of a series of talks given from this podium by a prophet of the Lord several years ago; his name: Elder Albert E. Bowen. I would remind each of us of the title of these discourses, "Constancy Amid Change."

In the first prayer opening this conference, this statement was uttered: "May we get a stimulation to great action."

And now in conclusion, may I give you a thought from President David O. McKay: "Most earnestly do I hope that we shall never lose the great conviction that the world is our field of activity. Can you think of anything more potent in moving a people to action?

"But what a responsibility this entails of leading good men and good women all over the world to know God, and to know what their mission is on earth!" (Instructions to Regional Representatives of the Twelve, September 27-28, 1967.)

I pray that we will constantly be prepared and know our mission on earth, and pray for his blessings upon us in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder John Longden, Assistant to the Twelve.

We shall now hear from Elder Paul H. Dunn of the First Council of Seventy.

Elder Paul H. Dunn

Of the First Council of the Seventy

I am grateful once again, my brethren and sisters, to be in this great historic Tabernacle and to enjoy the spirit of the conference. I greet all who are listening, both seen and unseen.

I have reflected with great interest and personal satisfaction upon the messages of this conference, particularly the keynote address by the President, as he brought to our attention very forcefully the conditions of the world and of this nation.

School thy feelings

One of the things that impressed me deeply was the comment that President McKay made concerning the need for self-conquest. He indicated that in the life of our Savior self-control was divine. I have reflected upon that. My mind was brought quickly to the hymn that we often sing, penned by Charles W. Penrose, which suggests that we school our feelings. Let me just refer to the first verse as perhaps a text that I would like to develop:

"School thy feelings, O my brother;
Train thy warm impulsive soul;
Do not its emotions smother,
But let wisdom's voice control.
School thy feelings; there is power
In the cool, collected mind;
Passion shatters reason's tower,
Makes the clearest vision blind."
(*Hymns*, 340.)

I thought about that as we listened to the comments of others concerning the condition of our nation, the riots, pestilence in the land, some of the concerns that we all have today. It is interesting to note that these conditions start in such small ways, with the individual, in the home. Our nation and our communities are no stronger than the individual or the home and its basic make-up.

Personal experience

I hope my wonderful partner will forgive me if I share a little experience that occurred during our adjustment period shortly after we were married. I recall that one day as I was at my work I felt ill, a little blue, and sensing the need for added physical comfort and attention, I left my office a little early to go home. The heavy traffic of the Los Angeles freeway did nothing but add to my anxieties. When I arrived home, I found that my wife was not there. Here I was, expecting tender love, care, and understanding, and of all days she could have picked, this was the one she decided not to be at home. I couldn't imagine why she couldn't read my mind.

When I arrived home, I settled myself on the couch, actually growing a little more angry with each moment that she was absent. And then finally, after about an hour of anxious waiting, she appeared on the scene. Can you imagine what she had been doing? Shopping! I looked at her somewhat wonderingly and asked where she had been. "Couldn't you be more thoughtful of your husband?" I said.

She responded, "I couldn't know that you were coming home early."

I was still a bit upset.

She wanted to show me the treasures she had just purchased, and I wasn't particularly interested. One by one she unwrapped the various purchases, and finally getting to the last she had saved for the big surprise, she said, "Just wait until you see the material that I finally found to cover the couch." And she showed it to me. She said, "What do you think?"

I said, "It is terrible."

She was hurt, and with her emotions showing she left the room. I was still upset, so I let her go. An hour passed. And you know women sometimes have an interesting way of striking back. It was one of my first lessons on this subject. Without saying a word, she just did not fix my supper.

Well, one act begets another, and I thought, "Two can play this game."

So in my moment of real concern, I started to play the mature adult game that sometimes goes on in the homes of people—it is known as the silent treatment. I didn't talk to her for the rest of the evening, and she responded by not answering.

I am sorry to confess to you that we retired to our beds that night without saying a word, and I was still unfed. That night as I tried to find comfort and solace in the night, I failed to go to sleep. It was a month later before I discovered that the two of us were having a like experience. All night I lay clinging to my side of the mattress, being fearful that I might roll over and touch her.

The next day added more to our anxieties, and it was not until the following night that I gained control of my compassion and feeling and took her by the hand into the living room, where we knelt down together and sought our Heavenly Father. The impression of the great discovery was that I was able in part to school my feelings. I had remembered an oath and a covenant that I had taken in the temple before my Heavenly Father as a husband and as a father-to-be.

These are great challenges in our lives, brethren and sisters, and I see in this a direct relationship to a condition of our nation and of the world, that to understand why is to discover the great eternal truths.

Things that cause anger

Not long ago, in fact it was just on last New Year's eve, a very interesting experience unfolded before me that brought to my mind again this great verse and the comment of our President. One of my very close associates made a promise concerning his new year's resolution that I thought was very interesting. He swore on that occasion that he would not commit another sin as long as he lived. He said he had made a lot of mistakes in the past, but from that time on he was going to exercise perfect self-control. And then when another acquaintance who was standing nearby commenced to make fun of him and his resolution, the first man became so angry that he wanted to fight.

Someone has said that "the measure of a man is the things that make him angry." And I believe that we have plenty of confirmation of this statement in the life and teachings of Jesus, as well as in the experiences of other noble souls who have lived since his time.

Jesus' anger against evil practices

We note that, although Jesus warned his disciples against the evil results of uncontrolled temper, he became angry himself, and on at least one occasion he prepared to use force, if necessary, in driving evil practices from the halls of the temple. (See John 2:15.) But think, if you will, of the size of the things that aroused his anger. Men called him the prince of devils, and he paid little attention to their criticism. They had said that he was ignorant, but this had not caused him to lose his temper. They had spit in his face, mocked him, hit him, and later even hanged him to the cross, but he did not lose control of his feelings.

It was quite different, however, when they criticized him for doing good on the Sabbath. Realizing that the Sabbath was made for man, and not man for the Sabbath, he started to heal a poor fellow on the sacred day. And when he found the crowd in a critical mood, he "looked round about on them with anger. . . ." (Mark 3:5.)

So long as men held him up personally to ridicule, he paid little attention. But in the presence of injustice, when men would be unfair and unkind toward each other, he threw the influence of his great, tempered personality against their evil practices. No one could hurt him by attempting to punish him as an individual, but they touched his heart when they were cruel to each other.

Let us not confuse the well-controlled use of unselfish enthusiasm with the harsh roaring of a weak, tempestuous spirit. In the teachings of Jesus there is a definite place for the former; there is neither time nor

place for the latter. "Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

"But I say unto you, That whosoever is angry with his brother . . . shall be in danger of the judgment. . . ." (Matt. 5:21-22.)

Self-control requires determined effort

Coming back to my friend who became angry, after making the new year's resolution that he was going to exercise perfect self-control, I guess the poor fellow did not realize that such a goal required determination and a plan of accomplishment. Sometimes one has to work all kinds of tricks on himself to hold his emotions in check. He had set for himself a desirable goal that would be meaningful in the lives of all of us.

An energetic person works hard and studies several hours a day sometimes to develop other types of abilities. Is it not worth some practice to gain control over one's emotions? I believe that it is, but from my own experience I am quite sure that it is no easy job. It is a happy and successful person who can gain control of his emotions and use them to improve his relationships with others and bring into his own life greater peace, joy, and serenity that are so desperately needed in our world today. Suppose we look for a moment at some of the plans that others have found helpful in controlling temper as well as developing other desirable habits and characteristics.

Lindbergh's plan for character growth

When Colonel Charles Lindbergh was asked what method he used, he said that he came to the conclusion that if he knew the difference between the right way to do a thing and the wrong way to do it, it was up to him to train himself to do the right thing at all times. So he drew up a list of characteristics that he wished to develop and wrote them, one under the other, on the left side of a sheet of paper. Then each evening he would read off this entire list of characteristics. After those that he felt he had developed to some extent during the day, he would place a red check, and after those character factors that he felt he had violated, he would draw a black check. Those that he had not been called upon to demonstrate that day would receive no mark.

After checking himself in this way over a definite period of time, he would compare the number of red and black checks to see whether or not he was getting any better. He said that he was generally glad to note improvement as he grew older. He had altogether developed 58 character factors, among which were altruism, calmness in temper, clean speech, justice, modesty, no sarcasm, and punctuality.

Others have noticed considerable development in character by picking one person who has achieved an extraordinary degree of moral strength and then by judging all his own actions by the life of this ideal. Have I been as good and kind in all of my own dealings this day as he would have been? If not, then I need to be more careful tomorrow. Do I have as perfect control of my temper, am I as sympathetic, do I go out of my way as much as he does to help someone in trouble? Only when we can say yes to such questions dealing with the whole field of moral endeavor may we be satisfied with our accomplishment of self-control. And if we pick some personality that is sufficiently perfect, we shall no doubt be struggling upward to the end of our lives.

Christ as an ideal

Sheldon's book *In His Steps* laid emphasis on the value of picking Jesus Christ as an ideal for every activity of the day, to do as he would do if he were here today. Reaching back over a period of nearly two thousand years, to a time when conditions were quite different from those of the present day, one senses the difficulty of knowing in every case what Jesus would do. Yet in the face of this ob-

stacle, I have a feeling that our very attempt to catch his spirit and follow his example, the example of the greatest personality of all time, will prove a constant stimulus to higher living in the present day.

It was Jean Paul Richter who said: "He is the mightiest among the holy and the holiest among the mighty. He has, with his pierced hands, lifted empires off their hinges, turned the stream of centuries out of its channels, and still rules the ages."

In the words of a great modern religious leader, David O. McKay, "Christ's life was a life of unselfish service—always helping those who were living incompletely to live completely—his mission was to give them life. In his life and death, Christ not only fulfilled the law of sacrifice but he fulfilled every conceivable condition necessary for man to know in order to rise or progress from earthly life to eternal life."

I am convinced, my friends, my brethren and sisters, that regardless of the technique that we may employ, there are as many techniques as there are individuals hearing my voice; that if we will apply a method, using Jesus Christ as our ideal, we will come to know that he is the Christ; and that there is waiting for us, not only in this life but in the life to come, peace, joy, and eternal happiness.

May I too leave my witness in this conference that I know that Jesus is the Christ, that God lives, that he is real, that we have a living prophet to direct us. I give you my solemn witness and testimony in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Paul H. Dunn of the First Council of Seventy has just spoken to us.

We have a wire from the South African Mission: "Thrilled by clear and inspirational messages of the first session of conference. Anticipating others."

President McKay has asked me to express our deep appreciation to the following who have furnished the singing for this conference:

The Tabernacle Choir, for their excellent singing on Saturday morning and Sunday morning, and again this afternoon; and the men of the Tabernacle Choir, who furnished the music for the Saturday evening priesthood meeting.

The Combined Brigham Young University Choruses, who furnished the music for the sessions on Friday; and the Logan LDS Institute Choir, who furnished the music for the Saturday afternoon session.

We also express thanks and deep appreciation to the conductors and organists.

President McKay also has asked me to express his appreciation to all who have in any way contributed to the success and inspiration of this great conference:

He is especially grateful to his beloved associates, the General Authorities, who have thrilled us with their inspiring and uplifting addresses.

We appreciate the cooperation of the local and national press representatives, and the representatives of radio and television in reporting the sessions of this conference.

We deeply appreciate the efficient, helpful service of the city officials, the city traffic officers handling carefully and ably the increased traffic; the Fire Department and Red Cross, who have been on hand to render assistance and service whenever and wherever needed.

We thank the Tabernacle ushers for the courteous service they have rendered in seating the great audiences of these conference sessions.

As heretofore mentioned, we are most grateful to the owners and managers of the many radio and television stations throughout the nation and in other countries, who have carried the sessions of this conference from coast to coast in the United States, to Hawaii, Alaska, Mexico, Guatemala, and Canada; and, by short-wave, to listeners in many countries of the world.

We thank the translators for their untiring efforts in translating the messages of conference for the peoples of the world.

We again express our gratitude and thanks for the lovely flowers on the

rostrum. The Tacoma Stake made arrangements with the Puyallup Valley Daffodil Festival for these 3,000 King Alfred Daffodils, and the calla lilies were sent to us by the Oakland-Berkeley Stake High Priests quorum.

Tonight, the Deseret Sunday School Union conference will convene in this building at 7 o'clock. All Sunday School workers will wish to be in attendance. The public is cordially invited. This meeting will be televised for the first time over Station KBYU (Channel 11).

It is understood that ward sacrament meetings will be held, where practicable, this evening in the various wards.

We do remind you again about driving in the city and on the highways. Please obey the traffic rules. Good manners, patience, and alertness are necessary if we are to reduce the number of automobile accidents.

President David O. McKay has asked his son, David Lawrence McKay, General Superintendent of the Deseret Sunday School Union, to read his closing message, after which the Tabernacle Choir will favor us with "Of the Father's Love Begotten," and then "Sing We Now at Parting," conducted by Richard P. Condie.

The benediction will be offered by Elder Delmont H. White, formerly president of the Central Atlantic States Mission, after which this conference will stand adjourned for six months.

President David O. McKay

(Read by his son, David Lawrence McKay)

With all my heart I rejoice with you, my brethren and sisters, for the blessings of the Lord during the inspirational sessions of the past few days. His Spirit has been with us in rich abundance!

During these closing moments of this great conference, I pray that the Lord will guide and direct me in giving you the thoughts that are in my heart.

Instructions of conference

I am grateful and thankful for the admonitions and specific instructions that have been given by the General Authorities of the Church. As you can testify, they have been guided and inspired by the Holy Spirit in their messages.

With all my soul, I plead with members of the Church, and with people everywhere, to think more about the gospel; more about the developing of the spirit within; to devote more time to the real things in life, and less time to those things which will perish.

I am in hearty accord with the admonitions given during this conference to resist the various temptations in our midst. If members of the Church would adopt these suggestions, that alone would be sufficient to make this people a "light" upon a hill, a light that could not be hidden. We refer to such teachings sometimes as "little things," but indeed they are the greatest things in this life. If we were to pay more attention to such advice, and devote more study to the modern revelations as contained in the Doctrine and Covenants, we would grow in appreciation of the magnitude of the great work that has been established in this dispensation.

It is often said that the Church is the greatest thing in the world, and it is! The more attention we give to it—realizing how well adapted it is to our individual life, to our home life, and to our social life—the more we study it from the standpoint of scientific discoveries, from the standpoint of man's destiny, the more our hearts are made to rejoice for God's goodness to us in giving us the privilege of knowing the gospel of Jesus Christ.

Faith in Christ

What we need today is faith in the living Christ, which is more than a mere feeling, but a power that moves us to action—a faith that will put

purpose into life and courage into the heart. We need the gospel of application—a gospel that is preached by noble acts that command the attention and respect even of enemies. A mere belief in Jesus as a great teacher, or even as the greatest man who ever lived, has proved inadequate in combating the ills of society and the world.

Manifestly, the need of the world—and particularly in the light of present conditions that surround us on every side—is more than a mere acceptance of the Man of Galilee as the greatest of all men. What is really essential is faith in him as a divine being—as our Lord and Savior! It is such faith as the apostle Peter experienced when he declared: "Thou art the Christ, the Son of the living God." (Matt. 16:16.)

Acquire truth and virtue

Members of the Church are admonished to acquire truth by study, by faith and prayer, and to seek after everything that is "virtuous, lovely, or of good report or praiseworthy." (Article of Faith 13.)

Schools and churches should radiate the fact that there are in life certain fundamentals that never change, which are essential to the happiness of every human soul. Parents and officers in the Church must teach more earnestly and diligently the principles of life and salvation to the youth of Zion and to the world in order to help youth keep in proper balance through the formative period of their lives.

Government by priesthood

I remind you men who bear the Holy Priesthood to study again that divine revelation, so simply but powerfully expressed, with regard to government by the priesthood:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (D&C 121:41-43.)

This is a wonderful admonition and lesson in regard to government, not only in quorums of the priesthood, but also in our home life, and indeed in all phases of association in society.

Gospel our anchor

Brethren and sisters, the gospel is our anchor. We know what it stands for. If we live it and feel it, if we speak well of it, of the priesthood, of our families, of our neighbors, we shall feel happier, and in reality we shall be preaching the gospel of Jesus Christ. The responsibility has been given to us to convey the gospel to our fellowmen. Some of us wait until some special opportunity is given to us to proclaim the gospel of Jesus Christ, and yet the duty devolves upon each of us to proclaim that good news every day of our lives. We proclaim it in our acts—in the home, in business, in social circles, in politics; indeed, everywhere that we mingle with men we have the responsibility resting upon us to give the good news to the people of the world.

Let us guard our thoughts and our tongues. One of the best ways of building up our home, be it a domicile, a city, a state, or a nation, is always to speak well of that home, city, state, or nation. Let the tongue be under control at all times.

God bless the members of this Church for their devotion and loyalty, and for their sustaining prayers in behalf of all the General Authorities and officers. You may know, and I wish to assure you, that these prayers are effective.

Divine protection real

I testify to you, and to all the world, that the inspiration and protecting care of a kind Father in heaven are real! He is close to the Church, and I know with my whole soul that he is not just an absent, far-away source, as some may think. He is a kind

Father, solicitous of the welfare of his children, and ready and willing to hear and answer their call. The answer may be negative, as sometimes a wise parent gives a negative answer to the pleadings of a child, but he is ever ready to hear and to answer at a time when it is best for the one concerned.

Gratitude for missionaries

God bless our missionaries who are in the 78 worldwide missions of the Church. They are splendid young men and women, with strong testimonies of the gospel, who are rich in faith and who are excellent representatives of the Lord and his Church. We are proud of them. We are grateful to our mission presidents and to these missionaries for their willing and able service. We are grateful also for the fathers and mothers and others who support these missionaries.

Loyalty of servicemen

Words cannot express the heartache and the sorrow that we feel for the sufferings that have come to some homes because of the casualties of war. Our prayers are ever with our young men who are offering their all for human freedom and other inherent rights of man. My heart is filled with thankfulness and gratitude as I listen to reports that have been brought directly to me of their faith in God, of their loyalty, and of the long distances they travel to attend Church meetings. Think what an assurance in Christ, their Redeemer, means to them while they are enduring the temptations, hardships, and horrors of war! It gives them comfort in the hour of homesickness or discouragement; it makes more effective their determination to keep morally clean and fit for service; it gives them courage in the performance of duty; it awakens hope when they are ill or wounded; and if and when they might face the inevitable, it fills their souls with the peaceful confidence that as Christ lived after death so shall they! May God bless and protect these men in the armed forces.

Blessing for officers and members

God bless you Regional Representatives, stake presidents, bishops, and all officers in the Church who are serving and giving of your time and means for the upbuilding of God's kingdom.

May you fathers and mothers be blessed in your homes; may you seek for wisdom and understanding to give to your children health and character, spotless and unstained. The greatest duty that fathers and mothers have to perform is the religious training and development of their child's character.

May God be with each of you and all people everywhere. May we turn to him and seek for the better and more spiritual values of life. He is our Father; he knows our desires and our hopes; and he will help us if we will but seek him and learn of his ways.

My prayerful blessings go with you as you return to your homes. God help us all to discharge our responsibilities by making an environment in home, in school, in Church, and in our communities that will be uplifting, wholesome, and faith-inspiring, I pray in the name of Jesus Christ. Amen.

The Salt Lake Tabernacle Choir sang the anthem, "Of the Father's Love Begotten," and then sang the hymn, "Sing We Now at Parting."

Elder Delmont H. White pronounced the benediction.

Conference adjourned for six months.

The Salt Lake Tabernacle Choir furnished the musical numbers for the Saturday morning and Sunday morning and afternoon sessions of the conference; Richard P. Condie, conductor, and Jay E. Welch, assistant conductor.

The men of the Tabernacle Choir furnished the choral music for the General Priesthood meeting on Saturday evening, with Richard P. Condie conducting.

The choral music for the Friday morning and afternoon sessions was furnished by the Brigham Young

University Combined Choruses, with Ralph Woodward conducting.

The Logan LDS Institute Choir furnished the music for the Saturday afternoon meeting, under the direction of James L. Bradley.

Richard P. Condie directed the singing of the Salt Lake Tabernacle Choir on the *Tabernacle Choir and Organ broadcast* Sunday morning.

Accompaniments on the organ were played by Alexander Schreiner, Robert N. Cundick and Roy M. Darley, Tabernacle organists.

JOSEPH ANDERSON
Clerk of the Conference

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:35 to 10:00 a.m. Sunday, April 7, 1968, through the courtesy of Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas.

(Organ begins playing "As the Dew" on signal at 9:34:00 continuing until 9:34:50)
(At 9:35:10 on signal Organ and Choir break into "Gently Raise" singing words to end of second line, and humming to end of verse for announcer's background)

Announcer: Once more we welcome you within these walls with Music and the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard Condie conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle Organist, and the spoken word by Richard Evans.

(Pause)

Announcer: The Tabernacle Choir turns to a traditional song of a triumphant scene—suggested by a New Testament text: "Green wave the palms along the path today; Blossoms of gold and purple greet the King. Jesus, our Lord, in triumph leads the way; O, dry your tears and joyful homage bring!"

(Choir: "The Palms"—Faure, arr. Ringwald)

(Organ background)

Announcer: Alexander Schreiner moves to the music of Edvard Grieg, with a thoughtful mood of the quiet hours of evening: "Nocturne."

(Organ: "Nocturne"—Grieg)

(Organ background)

Announcer: The Tabernacle Choir sings a traditional song from the 12th century: "Beautiful Savior, Lord of the nations, Son of God and Son of Man; Glory and honor, praise, adoration; now and forever more be thine."

(Choir: "Beautiful Savior"—arr. Christiansen)

(Organ background)

THE SPOKEN WORD

Announcer: There were scenes of light and triumph, overcoming scenes of darkness, death, and despair. We often see people bereaved and wonder how they face the irrevocable fact. But they face it because life goes on, and because the fact is there to face. They face it with an awareness that all of us shall face this ultimate eventuality. We all one day leave life and loved ones, or our loved ones leave us, and we go on, calmly as we can, as we must, because we must. "In every . . . age the thoughts of men have traveled . . . beyond the narrow bounds of mortal life," wrote a distinguished writer, "and, while the mystery of death has been deeply and often tragically felt, it has never been accepted as a finality in human experience. . . . The tide of vitality in the heart and soul of man . . . sweeps past the mystery of death . . . into the undiscovered world beyond."[1] "How [then] shall we think of the dead? . . . I can tell you how I think of . . . [them]. I think that there are no dead; I think that there is no death; . . . that life goes on unbroken by what we call death. . . . I think of death as a glad awakening from this . . . life; . . . as a graduation from this primary department into some higher rank . . . of learning. I think of the dead as possessing a more splendid equipment for a larger life . . . than was possible to them on earth—a life in which I shall in due time join them if I am counted worthy of their fellowship in the life eternal."[2] It is this that sustains us as our loved ones leave—not the immortality of memory only, but the immortality of a literal personal continuance. And so we come again to a reaffirmation of faith—faith in the eternal continuance of truth, of intelligence, of personality, of progress

—faith in the eternal plan and purpose of our Father, who made us in His own image, and whose intent it is that we should have everlasting life with our loved ones, with family and friends. As Henry de LaFayette Webster said, "There is a future, O thank God!"[3]—a future where our loved ones wait.

(Organ: *Without Announcement*—"More Holiness Give Me"—Bliss) As time permits

(Organ background)

Announcer: Alexander Schreiner has presented a hymn melody by Phillip P. Bliss: "More Holiness Give Me." The Tabernacle Choir brings now to this hour, Joseph Holbrook's setting for these words of Charles Wesley: "Jesus, Lover of My Soul, Let me to thy bosom fly, while the nearer waters roll, While the tempest still is high. Hide me, O my Savior, hide, till the storm of life is past; Safe into the haven guide; Oh, receive my soul at last."

(Choir: "Jesus, Lover of My Soul"—Holbrook)

(Organ background)

Announcer: With the music of Campbell-Tipton we hear from the Tabernacle Choir, the moving, thankful, fervent words from the 9th Psalm. "I will give thanks unto the Lord; with my whole heart will I praise thee, O God. . . . For thou hast not forsaken them that love thee."

(Choir: "I Will Give Thanks Unto the Lord"—Campbell-Tipton)

(As the Dew)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the two-thousand and sixteenth presentation, continuing the 39th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with KSL in Salt Lake City.

Richard Condie conducted the Tabernacle Choir. Alexander Schreiner was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS *Radio* Network.

---

[1]Editorial, *The Outlook*, March 29, 1902

[2]Dr. Lyman Abbott, *How Shall We Think of the Dead?* January 4, 1902

[3]Henry de Lafayette Webster, *Lorena*

Index

Anderson, Elder Joseph 68, 147
Clerk of the Conference

Authorities Present 1, 2

Auxiliary Officers Sustained 72

B

Bennett, Elder Harold H. 69

Bennion, Elder Lowell L. 94
Joseph Smith sought wisdom, 95; Continued search for truth, 95; Education encouraged, 95; Education today, 96; Training needed, 96; Education fulfills life, 96; Cages we make, 96; Things of the spirit, 97; Qualities of the mind, 97; Gospel must be understood, 98; Faith and education, 98; Committed to God and learning, 98; Light a candle, 99.

Benson, Elder Ezra Taft 49
Breakdown of law and order, 49; Qualification for civil liberty, 50; Greatest threat, 50; Erosion of national morality, 50; Responsibility for chaos, 51; Gradual encroachments, 52; Appreciation for American system, 50; Right to be uncommon, 52; Heritage threatened, 53; The way of safety, 53.

Brown, President Hugh B. 3, 4, 10, 12, 15, 19, 21, 24, 69, 107, 108, 113, 116, 123, 126

Brown, President Hugh B. 100
Cultivate appetite for learning, 100; Be prepared, 100; Dangerous detours, 101; Education our first obligation, 101; Devotion to learning, 102; Education a necessity, 102; Need for guidance, 102; Technical training, 103; Combine training with spiritual growth, 103; Brigham Young University, 103; Church colleges, 104; Institutes of Religion, 104; Other educational programs, 104; Aim of true education, 105; Provision to excel, 105; Strive to be disciples of Christ, 105; A call to be prepared, 106; Confidence to wax strong, 106.

Brown, Bishop Victor L. 81
Importance of bishops, 81; The Welfare program, 81; Finances, 81; Spiritual responsibilities, 82; Wisdom of bishops, 82; Helpers to bishop, 82; Who is the bishop? 83; Family shares responsibility, 83.

C

Christiansen, Elder ElRay L. 132
Why temples, 132; Ancient temples, 132; The Kirtland Temple, 132; The Nauvoo Temple, 133; Temple work increasing, 133; Priesthood ordinances administered, 133; Promise of eternal growth, 134.

Cullimore, Elder James A. 36
The Lord is risen, 36; The conquest of death, 36; Gift of eternal life, 37; Died for men's sins, 37; Story of the resurrection, 38; Actuality of the resurrection, 38; Evidence of Christ's divinity, 38; Witness of apostles, 39; Scriptures testify of immortality, 39; A fulness of joy, 40.

D

Dunn, Elder Paul H. 140
School thy feelings, 140; Personal experience, 140; Things that cause anger, 141; Jesus' anger against evil practices, 141; Self-control requires determined effort, 142; Lindbergh's plan for character growth, 142; Christ as an ideal, 142.

Dyer, President Alvin R. 78
The way to eternal life, 78; Experiences bring new birth, 78; Calls bring renewal of effort, 79; Gratitude for President McKay, 79; This is the Lord's work, 79; Assurance in time of trouble, 80; Be still and know that I am God, 80.

E

Evans, Elder Richard L. 85
Safety in counsel, 86; All need counsel, 86; Counsel in church assignments, 86; Counsel from the past, 87; The source of security, 87; Common ground for parents and children, 87; Basic rules unchanged, 87; Counsel with parents, 88; Live by God's light, 88.

Evans, Elder Richard L. 148

F

Fifth Session 89

Finance Committee Report 69

First Day—Afternoon Meeting 25

First Day—Morning Meeting 3

Fourth Session 67

G

General Authorities and Officers Present 1, 2

General Authorities and Officers Sustained 70

General Priesthood Meeting 89

H

Hanks, Elder Marion D. 54
Where are you in your world, 54; Human potential elusive, 54; University survey results, 55; Believing, 55; Motivation of faith, 56; The need to believe, 56; Application of spiritual truths, 56; Importance of belonging, 57; Climate for growth, 57; Giving and serving, 58; Loving and being loved, 58; Evidences of love, 58.

Hinckley, Elder Gordon B. 21
War in Vietnam, 21; Desire to teach gospel, 22; Prayer of dedication, 22; Church being established, 23; Houses of worship constructed, 23; Missionary labors of servicemen, 23; Silver thread in tapestry, 24; Letter from Vietnam, 24.

Hunter, Elder Howard W. 63
Law must be sustained, 63; The kingdom of God, 63; Dual sovereignty, 64; Question of allegiance, 64; Answer to Pharisees question, 64; Jurisdiction defined, 65; Church belief on governments and laws, 65; Allegiance to sovereignty, 66.

K

Kimball, Elder Spencer W. 73
All this is mine, 73; Would you rob God? 74; The earth is the Lord's, 75; Do you pay tithes? 75; Tithing is not for God, 76; The things that are God's, 77.

L

Lee, Elder Harold B. 128
Address of Brigham H. Roberts, 128; A call to higher wisdom, 129; Faith of space scientist, 129; Supreme intelligence designed universe, 130; The principle of revelation, 130; Scientific discoveries inspired, 130; No easy road to knowledge, 131; Gifts of Spirit enjoyed by faithful, 131; God in the still small voice, 131.

Longden, Elder John 137
Most powerful weapon, 138; Meaning of preparedness, 138; Constant preparation needed, 138; Prepared to live eternally, 139; Example of being prepared.

M

Monson, Elder Thomas S. 123
Advent of promised Messiah, 123; Can any good come out of Nazareth, 123; From Nazareth came the Perfect One, 124; From Nazareth came sight, 124; From Nazareth came strength, 124; From Nazareth came life, 125; From Nazareth came divine deeds, 125; From Nazareth came peace, 125; From Nazareth came courage, 125; From Nazareth came Christ, 126.

McConkie, Elder Bruce R. 19
Salvation in Christ, 19; Record of American prophets, 19; Restoration of gospel, 20; Confirms divinity of work, 20; An added witness, 20; Book of Mormon is true, 21.

McKay, Elder David Lawrence 4, 90, 143

McKay, President David O. 4
Thanksgiving for blessings, 4; The greatest event of history, 5; Reality of the resurrection, 5; A stupendous miracle, 5; Gloom of death banished, 6; Testimony of eyewitnesses, 6; Latter-day witness, 6; The way, the truth and the life, 6; Virtues of perfect character, 7; Love of truth, 7; Justice, 7; Honesty, 7; Wisdom, 8; Benevolence, 8; Virtue of self-control, 8; Loss through indulgence, 8; A troublous age, 9; True guide to mankind, 9; Testimony of risen Lord, 9; Divinity of restored church, 9.

McKay, President David O. 90
Impression made by guide, 90; Authority given from on high, 90; Youth need religion, 90; Religion stabilizes society, 90; Religion satisfies the soul, 91; Three great needs, 92; Religion gives purpose to life, 92; Immortality and eternal life, 92; God a personal being, 92; Stand on true education, 93; The role of religion, 93; Promulgation of truth, 93; Development of moral and spiritual values, 94; Responsibility of priesthood, 94.

McKay, President David O. 143
Instructions of conference, 144; Faith in Christ, 144; Acquire truth and virtue, 145; Government by priesthood, 145; Gospel our anchor, 145; Divine protection real, 145; Gratitude for missionaries, 146; Loyalty of servicemen, 146; Blessings for officers and members, 146.

P

Packer, Elder Boyd K. 33
Call to military service, 33; Repudiation of responsibilities, 33; Nephites taught defense, 34; Message of First Presidency, 34; Citizenship responsibility, 35; Exemplars of righteousness, 35; Righteous not lost, 35; Stay close to Church, 35.

Passed Away, Those Who Have 69

Petersen, Elder Mark E. 59
America's divine destiny, 59; A crucial time, 59; Need divine help, 60; Threat of atheism, 60; Warning of wise men, 60; Editorial urges action, 61; Means for survival, 61; God can solve problems, 61; Obedience required, 62; Evil cannot bring good, 62; Put trust in God, 62; Serve the God of the land, 62.

Priesthood Meeting, General 89

R

Richards, Elder Franklin D. 13
Qualities necessary for success, 13; Experiences develop patience, 13; A stabilizing influence, 13; Ways to develop patience, 14; Need for patient preparation, 14; Patience in family life, 14; Patience in church work, 14; A mighty virtue, 15; Gospel incorporates patience, 15.

Richards, Elder LeGrand 120
Know God other than by hearsay, 120; We speak that we do know, 120; God's eternal truth, 121; Experience of the Apostle Paul, 121; Story of Joseph Smith, 121; Testimony worth more than all else, 122; Readiness to testify, 122.

Romney, Elder Marion G. 113
Permanence of God's power, 113; Prophecies envisioning our day, 113; Teachings of history, 114; Our path today, 114; Inspired solution, 114; Ways to permanent peace, 115; Followed in apostolic church, 115; True gospel restored, 115; Urgency of message, 116; Glorious day approaches, 116.

S

Salt Lake Tabernacle Choir and Organ Broadcast 148

Second Day—Afternoon Meeting 67

Second Day—Morning Meeting 48

Second Session 25

Seventh Session 127

Sill, Elder Sterling W. 15
We would see Jesus, 16; This is life eternal, 16; Jesus found in different ways, 16; A well of living water, 17; The greatest enrichment, 17; Black night of apostasy, 17; Gospel shall be preached, 18; Testimony of modern prophet, 18; Unseen spiritual powers, 18.

Simpson, Bishop Robert L. 117
Concern for girls, 117; Here by divine assignment, 117; Instructions to be followed, 118; Guidelines in scriptures, 118; Personal health habits, 118; Moral code unchanged, 119; Wait for temple marriage, 119; Urged to stay sweet, 119; Partnership with God, 119.

Sixth Session 107

Smith, Elder Eldred G. 42
Jesus Christ the creator, 43; Literal Son of God, 43; Before Abraham was I Am, 43; The resurrection and the life, 43; Thou art the Christ, 44; Dominion over creations, 44; Christ's great mission, 44; Our Savior and Redeemer, 44.

Smith, President Joseph Fielding 67, 73, 78, 80, 83, 88

Smith, President Joseph Fielding 10
Reasons for prayer, 10; Segregation after resurrection, 11; Gift of eternal life, 11; Freedom to obey, 11; Habits easily formed, 11; Work for man's benefit, 12; Importance of service, 12.

Sonne, Elder Alma 40
Formula for peace, 40; Plan for man's redemption, 40; Mission of the Church, 41; The gospel plan, 41; Mission of the Holy Ghost, 41; Man a child of God, 42; No substitute for God's plan, 42; A modern prophet, 42.

Spoken Word, The 148

Stapley, Elder Delbert L. 26
Voice to all men, 26; Light and truth forsake evil, 26; Teach children light and truth, 26; Example in life of Jesus, 27; The bondage of sin, 27; Obedience brings blessings, 27; God is light, 28; Unfruitful works of darkness, 28; Opposing forces in life, 29; Life made up of choices, 29; King Benjamin's message, 30; Easier to walk in the light, 30.

Statistical Report 1967 68

Sustaining of General Authorities and Officers 70

T

Tabernacle Choir and Organ Broadcast 148

Tanner, President N. Eldon 25, 30, 33, 36, 40, 42, 45, 47, 48, 49, 54, 59, 63, 66, 89, 94, 99, 105, 127, 128, 132, 134, 137, 139, 143

Tanner, President N. Eldon 108
Evils of alcohol, drugs and tobacco, 108; Dangers of tobacco, 109; Case of drug addict, 109; Experience of young woman, 110; The alcohol problem, 110; Tragedy from drinking, 111; Widespread use of liquor, 111; Avoidance of alcoholism, 112; Keep the Word of Wisdom, 112; Protection of youth, 112; Testimony, 112.

Taylor, Elder Henry D. 30
What is man, 31; Mission of Adam and Eve, 31; Ideal home environment, 31; Security never granted, 31; "Men are that they might have joy," 32; Rewards of life, 32; Greater blessings promised, 32.

Third Day—Afternoon Meeting 127

Third Day—Morning Meeting 107

Third Session 48

Tuttle, Elder A. Theodore 134
Love Lost, 134; Joy in home experiences, 134; Questions for young men, 135; Questions for young ladies, 135; Questions for parents, 135; Your parents love you, 136; Why God loves us, 136; Family to be perfected, 136.

V

Vandenberg, Bishop John H. 45
Preexistence of man, 45; Divine purpose to life, 46; Futility in false idols, 46; Followers of Christ, 46; Appreciation of home teacher, 46; Follow the Lord, 47.

Y

Young, Elder S. Dilworth 84
Stirring times for seventies, 84; Call to preach the gospel, 84; Work to be orderly, 84; Accomplishments through faith, 85; Witness of living testimony, 85.

WORTHWHILE READING

5. Glimpses of a Mormon Family $3.95

by Frances Grant Bennett

A delightful biography by a daughter of the late President Heber J. Grant, whose husband is Utah's senior senator. An intimate and personal glimpse into the model lives of the Grants and the Bennetts.

7. It's Smart to be a Latter-day Saint $2.50

by LaRue C. Longden

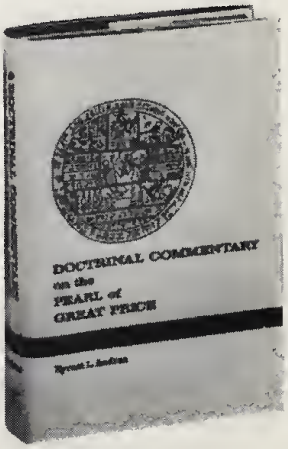
Here, for young people, is a timely and readable explanation of why a life of obedience to the gospel offers happiness and peace of mind. Uplifting!

6. There's Always Mother $2.95

by Caroline Eyring Miner

A delightful new collection of prose, poetry, wit, and wisdom — especially for mothers. This colorful gift publication would be happily received by any wife and mother.

8. Doctrinal Commentary on The Pearl of Great Price $4.95



by Dr. Hyrum Andrus

A scholarly doctrinal analysis of the scriptures of the Pearl of Great Price. Essential for all students of the gospel.

DESERET BOOK COMPANY, 44 East So. Temple, Salt Lake City, Utah 84111, or
777 South Main, Orange, California 92668.

Please send the books or items circled:

5 6 7 8

Deseret Book
COMPANY
44 EAST SO. TEMPLE AND AT COTTONWOOD MALL
SALT LAKE CITY
2472 WASHINDTON BLVD., OGDEN
777 SO MAIN ST., ORANGE, CALIFORNIA

Enclosed is check/money order for full amount purchased, including 3½% sales tax for Utah residents ordering from Salt Lake store or 5% sales tax for California residents ordering from Orange store. Or charge my established account ☐. Total $.....

NAME.....

ADDRESS.....

CITY, STATE, ZIP.....

☐ I wish to open a charge account, please send information.

Conf. Report

Printed by
DESERET NEWS PRESS
in the United States of America

ONE HUNDRED THIRTY-EIGHTH
SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

OCTOBER 4, 5, 6, 1968

WITH REPORT OF DISCOURSES

Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

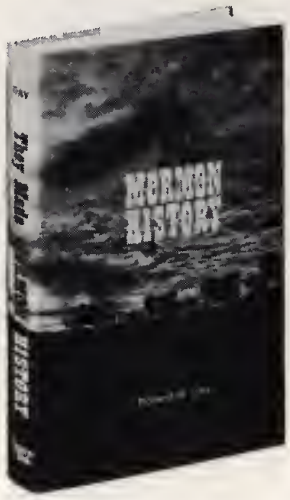
WORTHWHILE READING

1. Ordeal in Mexico $4.95

by Karl E. Young

A colorful and little known episode of Mormon history comes alive as the author recaptures the hostile environment that challenged the Mormon colonists in Mexico. The 1912 revolution brought faith to the testing point. This is Ordeal in Mexico.

2. They Made Mormon History $4.99

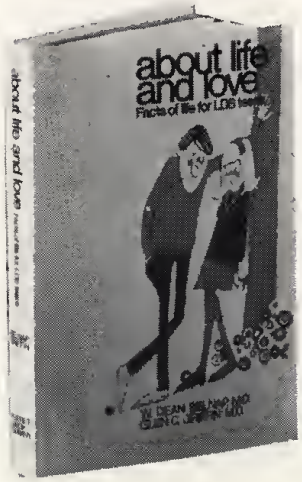


by Robert B. Day

Out of the glorious past emerge the figures that met the challenge of their time with character and courage, to guard and nourish a treasured faith for succeeding generations.

3. About Life and Love $2.95

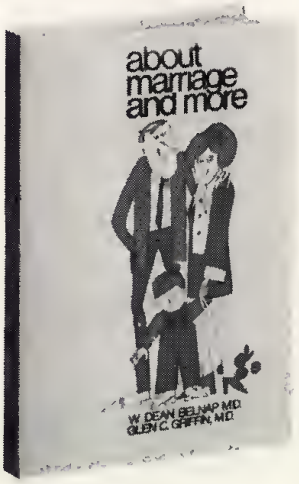
Facts of Life for LDS Teens



by Dr. W. Dean Belnap and Dr. Glen C. Griffin

Written by two active LDS pediatricians, this book handles the most delicate aspects of boy-girl relationships in a manner that is straightforward and yet in keeping with the high LDS standards. For a better common ground, parents may benefit by reading it first then recommend it to their teen boy or girl.

4. About Marriage and More $2.95



by Dr. W. Dean Belnap and Dr. Glen C. Griffin

A profound and useful book that delves into values of temple marriage, and discusses frankly the many intimate aspects in marriage. This sequal to "About Life and Love" is a sensible guide to marital harmony.

DESERET BOOK COMPANY, 44 East So. Temple, Salt Lake City, Utah 84111, or
777 South Main, Orange, California 92668.

Please send the books or items circled:

1 2 3 4

Enclosed is check/money order for full amount purchased, including 3½% sales tax for Utah residents ordering from Salt Lake store or 5% sales tax for California residents ordering from Orange store. Or charge my established account ☐.

Total $.....

NAME.....

ADDRESS.....

CITY, STATE, ZIP.....

☐ I wish to open a charge account, please send information.

Conf. Report

Deseret Book

44 East South Temple, and Cottonwood Mall, Salt Lake City
2472 Washington Blvd., Ogden
777 So. Main, Town & Country Orange, California

OFFICIAL REPORT

of the

ONE HUNDRED THIRTY-EIGHTH SEMI-ANNUAL GENERAL CONFERENCE

of

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

held in the
Tabernacle on Temple Square
in
Salt Lake City, Utah
October 4, 5, 6, 1968

Published by
The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-Eighth Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-eighth Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, Friday, October 4, 1968, at 10 o'clock a.m.

The general sessions of the conference were held at 10:00 a.m. and 2:00 p.m. Friday, October 4, Saturday, October 5, and Sunday, October 6. The General Priesthood meeting was held on Saturday, October 5, at 7:00 p.m.

President David O. McKay was present in person at the opening session on Friday morning and at the 10:00 a.m. session on Sunday, but under orders of his doctors remained at home during the other sessions, where he listened to and witnessed the other sessions by direct wire television. President McKay presided at all sessions. Under his direction his counselors, President Hugh B. Brown, N. Eldon Tanner, Joseph Fielding Smith and Alvin R. Dyer conducted the services assigned to each of them.

Elder Robert R. McKay, son of President McKay, read the President's addresses to the conference in the opening session and in the closing session on Sunday afternoon. His son, Elder David Lawrence McKay, read President McKay's message in the General Priesthood meeting on Saturday evening.

The proceedings of all sessions of the conference were given extensive coverage in the United States and Canada over many television and radio stations, coast to coast, originating with KSL Radio and Television in Salt Lake City. Countries in Europe, South and Central America, Africa and Asia received broadcasts of the proceedings over the Church-owned international short-wave Radio Station WNYW, with studios in New York. Audio tape and sound on film recordings of this conference were translated into eleven different languages and sent to the countries of Europe, South and Central America and the Far East.

Re-broadcasts of all sessions of the conference were sent over KSL Radio, KIRO Radio at Seattle, KMBZ Radio at Kansas City, Missouri, and WRFM in New York City, beginning at midnight on Friday, Saturday and Sunday, and were heard in many parts of the United States and the world.

The General Priesthood meeting held on Saturday evening was transmitted over closed circuit from the Salt Lake Tabernacle to approximately 140,000 men of the priesthood assembled in 700 buildings throughout the United States and Canada.

General Authorities of the Church Present

The First Presidency: David O. McKay (first and sixth sessions only), Hugh B. Brown, Nathan Eldon Tanner, Joseph Fielding Smith, Thorpe B. Isaacson, and Alvin R. Dyer.

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand

Richards, Richard L. Evans, Howard W. Hunter, Gordon B. Hinckley, and Thomas S. Monson.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve: Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Henry D. Taylor, * Franklin D. Richards, Theodore M. Burton, Boyd K. Packer, Bernard P. Brockbank, James A. Cullimore, and Marion D. Hanks.

The First Council of Seventy: Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, A. Theodore Tuttle, Paul H. Dunn, Hartman Rector, Jr., and Loren C. Dunn.

The Presiding Bishopric: John H. Vandenberg, Robert L. Simpson and Victor L. Brown.

General Officers and Other Authorities Present

Church Historian and Recorder: Joseph Fielding Smith, with A. William Lund and Earl E. Olson, assistants.

Members of the Church Board of Education, Church educational authorities and supervisors.

Presidents of Stakes and their counselors, Presidents of Temples, Patriarchs, bishoprics of wards and presidencies of branches, quorum presidencies and members of the Melchizedek and Aaronic Priesthood.

Auxiliary Officers, General, Stake and Ward, from all parts of the Church.

---

* Elder William J. Critchlow, Jr., Assistant to the Council of the Twelve, passed away on August 29, 1968.

FIRST DAY
MORNING MEETING

FIRST SESSION

The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City on Friday morning, October 4, 1968, at 10 o'clock a.m., with President David O. McKay present and presiding. President N. Eldon Tanner, second counselor in the First Presidency, conducted the services.

The Relief Society Singing Mothers from the six stakes in the Las Vegas, Nevada, Region, under the direction of Ellen N. Barnes, furnished the choral music for this session. Roy M. Darley was at the organ console.

President Tanner extended the following greeting to the conference:

President N. Eldon Tanner

We extend to all a hearty and cordial greeting on this beautiful morning as we assemble in this opening of the 138th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square.

We are delighted to announce that President David O. McKay is present here on the stand this morning, and is presiding at this and will preside at all sessions of the Conference. He has asked that I conduct the meeting this morning. We congratulate President McKay on reaching his ninety-fifth birthday last month, and are happy and thankful that his health and strength are such that he is continuing the heavy responsibilities of his high office. Sister McKay is present. We are happy to welcome her and see that she is able to be with us this morning.

During the past two days the officers of the Relief Society have been holding their conference. We appreciate these sisters and the great work they are doing. We ask God's blessings to attend them in their work.

We have with us this morning all of the General Authorities.

We deeply miss the presence of Elder William J. Critchlow, Jr. who passed away on August 29, 1968. He was a truly devoted servant of the Lord in all his days.

We are pleased to announce that the proceedings of this General Conference will be given extensive coverage in the United States and Canada over many television and radio stations, coast to coast, originating with KSL Radio and Television in Salt Lake City.

Countries in Europe, South and Central America, Africa and Asia, totaling nearly two-thirds of the world, can receive broadcasts of these proceedings over the Church-owned international short-wave Radio Station WNYW, with studios in New York.

Audio tape and sound on film recordings of this General Conference will be translated into eleven different languages and sent to the countries of Europe, South and Central America and the Far East.

Re-broadcasts of all sessions of the conference will be received over KSL Radio, KIRO Radio at Seattle, KMBZ Radio at Kansas City, Missouri, and WRFM in New York City, beginning at midnight tonight, and on Saturday and Sunday, and can be heard in many parts of the United States and the world.

The General Priesthood Conference will be held Saturday evening and will be transmitted over closed circuit from the Salt Lake Tabernacle to approximately 700 buildings throughout the United States and Canada.

We express our deep appreciation and thanks to the owners and operators of the radio and television stations for their cooperation in making possible such an extensive coverage of the proceedings of this conference.

To all assembled here in this historic Tabernacle, and to the vast radio and

television audience, we extend a cordial and hearty welcome.

We should like also to express appreciation for the lovely flowers which decorate the rostrum. These were arranged by the church gardeners under the supervision of Irvin T. Nelson, superintendent of grounds services for the Church; and also for the time they have spent in arranging the beautiful garden of flowers at the General Authorities entrance. We also want to express our thanks to Bishop Bradley McDonald of the Santa Cruz Ward, San Jose Stake, for the thousand freshly cut tuberous begonias which he has furnished to beautify this rostrum.

We are pleased to welcome this morning the members of the Relief Society Singing Mothers from the six stakes in the Las Vegas, Nevada, Region, who will furnish the music for the sessions of the conference today. We want them to know we appreciate and realize the efforts that they have put forth to render this service for us.

Sister Ellen N. Barnes will conduct the Singing Mothers. Roy M. Darley will be at the organ.

We shall begin this session by the chorus rendering, "Glory to God," following which the invocation will be offered by Elder Clyde D. Sandgren, president of the Brigham Young University Second Stake.

Singing: "Glory to God."

Opening Prayer: President Clyde D. Sandgren, president of the Brigham Young University Second Stake.

As the opening musical number, the Relief Society Singing Mothers from the six stakes in the Las Vegas, Nevada, Region sang the anthem, "Glory to God."

Elder Clyde D. Sandgren, president of the Brigham Young University Second Stake, offered the opening prayer.

President N. Eldon Tanner

The invocation was just offered by President Clyde D. Sandgren of the Brigham Young University Second Stake.

The Relief Society Singing Mothers will now sing, "If Ye Love Me, Keep My Commandments," after which Brother Robert McKay, the son of President McKay, will read his address.

The Relief Society Singing Mothers of the Las Vegas Region sang the anthem, "If Ye Love Me, Keep My Commandments."

President N. Eldon Tanner

President McKay's address will now be read by his son, Robert. He will be followed by Elder LeGrand Richards of the Council of the Twelve.

President David O. McKay

(Read by his son Robert R. McKay)

My dear brethren and sisters: As I meet with you this morning, my heart is full of thanksgiving and gratitude to the Lord for his blessings. Never before have I felt more appreciative than I do this morning of the great privilege of meeting with the members of the Church in a general conference in this hallowed building.

I extend to all of you—our special visitors, government and education leaders, stake and ward officers representing 465 stakes and 84 missions of the Church from far and near—my personal greetings and welcome to this 138th Semi-Annual Conference of the Church, and pray that the Spirit of the Lord will be with us throughout all the sessions.

Appreciation for blessings

As the years come and go, I experience an ever-increasing wonderment for life itself, and a deep sense of appre-

ciation for the opportunities and blessings it affords.

My thoughts turn with grateful appreciation to the blessings that I have enjoyed. I am grateful for the wise, careful guardianship and training of noble parents. Guardianship and training!—two qualities of parenthood wisely and discreetly applied during the extremely active, impressionable days of youth, a guardianship that kept me from turning to paths that would have ended in an entirely different kind of life. Every year increases my appreciation and love for an ever-watchful, precious mother, and a noble father.

I am grateful for nine brothers and sisters (three of whom are still with us), who made up a home environment—now a cherished memory—which, as an influence in character building, was second only to the ever-kind and discreet parental family guidance.

I am grateful for the sacrifices made by our parents to permit us children to enter the field of education. Through that opportunity I met my life's companion, who has ever been an inspiration: the mother and wise guardian of our seven children and the heart and center of a second lovely home.

I am grateful for the opportunity the Church and my parents gave me to enter the mission field, an experience that changed the entire course of my life.

I am grateful to my friends. He is truly blessed who has experienced the peace and richness of soul that spring from true and loyal friendship. I love my friends and true associates as one of the most priceless possessions of life.

I am grateful for citizenship in this great land, where the Constitution guarantees freedom. I denounce any ideology, any attempt of man or organization to change the fundamental principles of this great American republic.

Gratitude for America

I am grateful that The Church of Jesus Christ of Latter-day Saints believes with the Prophet Lehi that America is a "land of promise, a land choice above all other lands," a land of liberty unto those who keep the commandments of God. I love the Stars and Stripes and the American way of life. I have faith in the Constitution of the United States. I believe that only through a truly educated citizenry can the ideals that inspired the founding fathers of our nation be preserved and perpetuated.

I was thrilled that a long-cherished dream was fulfilled when, on September 17, 1968, we dedicated a 100-foot-tall flagpole on Temple Square and hoisted the Stars and Stripes along with our state flag on that sacred spot. At the same time panels engraved with scriptural references regarding the sacredness of the Constitution of the United States, the free agency of man, and law and order were also dedicated.

I am grateful most of all for the gospel, the true philosophy of a happy life, which sanctifies and makes operative all other blessings.

I am grateful for the blessings of the Lord to his Church in all the world, and for the assurance of his divine guidance and inspiration. With deep gratitude, I acknowledge his nearness and his goodness.

Loyalty of Church members

It is a source of real encouragement to contemplate the loyalty and energetic efforts of the members who contribute their time and their means to the Church. There is a general response on the part of the members of the Church everywhere. The faithfulness of the members of the Church in the payment of their tithes and offerings, as well as the financial support given to the Church building program and to the welfare organization, is a source of great joy to me.

I love life! I think it is a joy to be alive in this age. Every morning as I view from my windows the mountains to the east, and greet the sun as it ushers in these unexcelled autumn days, or even watch the storm clouds as they roll over our skies laden with life-giving moisture, I feel the joy and privilege of life and appreciate God's goodness.

A marvelous age

I appreciate and realize the accomplishments, to a certain degree, of this

wonderful nuclear age in which we live. Scientific discoveries of today stagger the imagination. Nearly every day we read of almost unbelievable accomplishments. This marvelous age has only now begun, and the youth of today, and many of us, will yet see exciting developments unfold as research continues. It is our prayer that the potential for good of these discoveries will far outweigh their potential for destruction.

Yes, it is a glorious age in which we live, and I have faith in the law-abiding and industrious people of this country, as well as throughout the world, and I trust that only good will be realized from the material strides being made.

Increase in crime

However, no thinking man will doubt that this age is fraught with limitless perils, as well as with untold possibilities. As we read and learn of conditions that are developing among the people, we must admit there are real causes for apprehension and alertness. As we note the increase in crime and the disrespect for law and order, we are naturally shocked and alarmed. Just recently J. Edgar Hoover reported that:

"We have on the loose in our country today a predatory monster called Crime. It is growing in size and violence. Its far-reaching forages threaten every city and hamlet in the Nation, and it strikes fear in the hearts and minds of the law-abiding public. It is ripping away the very fiber of our society and our system of government.

". . . One appalling aspect is the fact that many people in positions of responsibility continue to deny this truth. They prefer to close their eyes and hope that crime, if ignored, will go away. This wistful approach is doomed to failure.

". . . Concerted efforts have been made to minimize the seriousness of the crime problem and to explain away the shocking truths behind crime statistics. It is suggested that our population increase is responsible for a corresponding rise in the rate of crime, and that extensive population growth of the crime-prone young age groups has not been taken into account in crime figures. Under close examination, as has been shown before, these arguments do not measure up.

"For instance, our population increased approximately 10 percent from 1960 throughout 1967. During that period, the volume of serious crimes rose 88 percent. Thus, crime outpaced the population growth by almost 9 to 1. The young age group population, 10 to 17 years, climbed 22 percent from 1960 through 1967. Arrests of persons in this category for all criminal acts increased 72 percent during the same period. . . .

"The answer to our Nation's crime problem will be found in direct, positive action—not by waiting and hoping the problem will go away. A good beginning would be to let the guilty criminal know that when he is arrested, he will be promptly prosecuted and substantially punished for his misdeeds. A good time to begin would be now." (*FBI Law Enforcement Bulletin*, June 1, 1968.)

We cannot, we must not, be insensible to the evil forces around us, and especially the communistic conspiracy, the avowed object of which is to destroy faith in God, to sow discord and contention among men with the view of undermining, weakening, if not entirely destroying, our constitutional form of government, and to weaken and subvert the ideals of our younger generation. When acts and schemes are manifestly contrary to the revealed word of the Lord, I feel, as do my associates, justified in warning our people against them.

Problem of alcoholism

It is appalling and shocking to learn that an estimated six million Americans suffer from alcoholism. The Public Health Service ranks alcoholism as the fourth major public health problem in the United States. The impaired morals, ruined health, broken homes, and increased traffic deaths that result from drinking are well known by all of us. Just recently I read a report by a leading columnist who said that the American consumers spend three times

as much for beer, wine, and hard liquor each year as they spend to send their children to private colleges; that they spend nearly four times as much for cigarettes, cigars, and other tobacco products as they spend each year for health insurance; and spend far more each year on personal care—hairdos, haircuts, cosmetics, etc.—than on all religious and welfare activities. (Sylvia Porter, *Deseret News*, August 20, 1968, p. C-2.)

One of the great influences upon my youth was the memorizing of that important saying: "My spirit will not dwell in an unclean tabernacle." I recall other warnings. One came to me as a boy. I sat on a spring seat by the side of my father as we drove into Ogden. Just before we reached the bridge across the Ogden River, a man came out of a saloon on the north bank of the river. I recognized him. I liked him because I had seen him on the stage. But on that occasion he was under the influence of liquor and had been, I suppose, for several days.

When he saw us, he broke down and cried and asked Father for 50 cents so that he could go back into the saloon for another drink. As we drove across the bridge my father said, "David, that man whom you just saw in that drunken state used to go with me to visit the members of the ward in their homes as a representative of the priesthood." That was all my father said to me about the incident, but it was a very vivid warning to me about the effects of dissipation that I have never forgotten.

The rapids are below you

A little later, one of our teachers gave us a story to read about a group of young people sailing down the river toward Niagara Falls. I cannot give you the author, nor the title of this old schoolbook, but I can give you the memory of that lesson that has stayed with me all my life about those young folks who were drinking and carousing and having a good time in the boat sailing down that river.

A man on the shore, realizing the dangers that lay ahead, cried out to them, "Young men, ahoy! The rapids are below you!"

But they ignored his warning, and defied him, saying, "We are all right!" And they continued on their way, laughing and carousing.

As they got closer, the man cried out again to them, "Ahoy, there! The rapids are below you!"

But they heeded not his warning call until suddenly they realized they were in the midst of the rapids. With all the power at their command, they failed to turn their boat upstream, and "So," said the man who had tried to warn them, "shrieking and cursing, over the rapids they went!"

Well, it is a very impressive picture, and as I said, the lesson left an indelible impression upon me.

Warning for youth

One man, writing a weekly column in a newspaper, had this warning about the youth of today:

"Never has youth been face to face with more breathtaking opportunities and more deadly influences. Never before has character been so decisive a factor in the survival of the young. Nowadays, a 12-year-old child must be possessed of a strong character in order not to get irrevocably blemished and flawed.

"The road from boyhood to manhood has become sieve-like: those without the right size of character slip into pitfalls and traps. The rate of failure in the present young generation will be astronomical. The supposedly most sheltered generation is actually the most exposed.

"The society of the young is at present almost as subject to the laws of sheer survival as any animal society. In the Bay Area you can see the young beset and preyed upon by vultures, wolves, and parasites: dope peddlers, . . . lechers, perverts, thugs, cult mongers and ideological seducers. Everywhere you look you can see human beings rot before they ripen." (Eric Hoffer, *Salt Lake Tribune*, June 16, 1968, p. A-7.)

Help for young people

It is one thing to stand on the shore and cry: "Young men, ahoy! There is danger ahead!" It is another thing to

row into the stream and, if possible, get into the boat with the young men, and by companionship, by persuasion, and by legitimate force, when necessary, turn the boat from the rapids. Too many of us stand on the shore and cry: "Young men, ahoy! There is danger ahead!" Let us get into their lives; let us touch their personalities by our personality, and let them feel that there is something real in this religion, that it is the greatest thing in life, that nothing else can make them so happy and satisfied as the true religious life.

A clean man is a national asset. A pure woman is the incarnation of true national glory. A citizen who loves justice and hates evil is better and stronger than a battleship. The strength of any community consists of and exists in the men who are pure, clean, upright, and straightforward, ready for the right, and sensitive to every approach of evil. Let such ideals be the standard of citizenship.

We have confidence in the majority of the young people, but no matter how firm our confidence in them is, we must not close our eyes to the fact that the number of delinquents and youthful criminals is increasing. In the interest of the moral atmosphere of our communities, the welfare of the state, and the perpetuity of our democratic form of government, we must apply the proper remedies and, if possible, remove the causes of crime.

Letdown in home ideals

Another important cause for the increase in delinquency is a letdown in home ideals. A married woman who refuses to assume the responsibilities of motherhood or who, having children, neglects them for pleasure or social prestige is recreant to the highest calling and privilege of womankind. The father who, because of business or political or social responsibilities, fails to share with his wife the responsibilities of rearing his sons and daughters is untrue to his marital obligations, is a negative element in what might be and should be a joyous home atmosphere, and is a possible contributor to discord and delinquency.

Fathers may and should exercise a helpful, restraining influence, where a mother's tenderness and love might lead to indulgence toward the children. In this respect, however, every father should ever keep in mind that he was once a mischievous youngster himself, and deal with his boy sympathetically.

Need for more religion

The home is the best place in the world to teach the highest ideal in the social and political life of man, namely, perfect liberty of action so long as you do not trespass upon the rights and privileges of another. The great need in the American home today is more religion. Parents should make it obvious, both by their actions and their conversations, that they are seriously interested in the fruits of true religion. Next to the home, the Church should be a dominant force in safeguarding our youth.

There is a potent power in life that will solve our problems, and that potent power is religion. Spiritual development and moral integrity are fundamental in the lives of all who would build a community that will contribute to the safety and advancement of our republic or of any other nation. President Calvin Coolidge truly said: "The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute authority of law for the virtue of man. Of course, we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reforms which society in these days is seeking will come as a result of our religious convictions or they will not come at all.

"Peace, justice, humanity, charity—these cannot be legislated into being."

Christ is the light

The principles of the gospel are the surest and safest guide to mortal man. Christ is the light to humanity. In that light, man sees his way clearly. When this light is rejected, the soul of man stumbles in darkness. No person, no group, no nation can achieve true success without following him who said: "I am the light of the world: he that followeth me shall not walk in dark-

ness, but shall have the light of life." (John 8:12.)

I say to the youth of this Church, and to all people everywhere: God exists. He is near. Have faith in him; seek him diligently, and he will reward your efforts. Submit yourselves to him and to his environment, that you may have that testimony that comes from within. Such is your privilege. Such a feeling and testimony you may obtain if you but seek him diligently. Live clean, upright lives, and devote yourselves not to self but to the life and happiness of others.

That you may gain that testimony, which I now bear to you, I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

President McKay's message has just been read to us by his son, Robert.

Elder LeGrand Richards of the Council of the Twelve will now speak to us.

Elder LeGrand Richards

Of the Council of the Twelve Apostles

I am sure, my brothers and sisters, that our hearts have been touched with gratitude to the Lord for the presence of our Prophet and for his wonderful message to us. So many of us have enjoyed him through the years. He has been a great leader. With all our hearts we can sing, "We thank thee, O God, for a prophet to guide us in these latter days."

Statements of the Savior

I appreciate the privilege of standing here. I realized that I might have to say a few words in this conference, and so on my bended knees I asked the Savior, whose servant I am, if I might have his inspiration that I might say to you what he would like me to say. I had the thought come to me that if he were standing here at this pulpit this morning, what would he want to say to us? And I began recalling some of his marvelous statements to his people when he tarried among them in his mortal life, such as the one in the song this beautiful mother's chorus sang today, "If Ye Love Me, Keep My Commandments." How could we in any better way prove to him that we love him than to keep his commandments?

Then he said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.) I think that applies to this Church collectively and to us individually. If there is any question in our minds individually as to whether we are contributing to help make the light of truth shine through this entire world through the achievements and the accomplishments of this great Church, then we are failing in our great responsibility.

I think of his words when he said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) It isn't the words we speak that will bring forth his love. It is the keeping of his commandments and doing the will of our Father in heaven. That ought to apply in every hour of our lives, day and night, and as we come and go, so that we will feel that we can walk and talk with him. I tell you that you can feel a nearness to him through the power of his Spirit that will enrich your lives. Each one of you, as you know, can testify as I do here before you this day.

Then he indicated that "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat;

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13-14.)

Be not of the world

In other words, as I have thought of the statements of the Master, it

seems to me that his whole thought was around the fact that we live in the world, but we must not be of the world; that we can have the power to live his commandments, rather than to follow the ideas and the ways of the world, which, as President McKay has pointed out in his address this morning, can only lead to destruction.

I am grateful that as people come among us, they recognize there is a difference among our people, speaking of us collectively and of many of us individually.

Comments of visitors

A short time ago we had a great economist here in our midst. One of our banker friends gave a luncheon for him at the Hotel Utah. Twenty-five of us were invited to attend that luncheon. The President of the Church said a few words, the governor of the state said a few words, and then they asked this great leader if he would like to say something. He stood up, and his jaw began to quiver, and the tears began rolling down his cheeks. Then he made a statement like this: "I have never stood in such presence in my life. I have to come out here to these valleys of the mountains to find the kind of Christianity I think can save the world."

Now we knew that, because we knew that we had the Church of Jesus Christ, his only true church upon the face of the earth. But it is delightful to find that thinking men realize that.

We had a Dr. Polian here in our midst just a few years ago. He was sent to the United States by the Iranian government to study the American people, and he told the receptionist in the Church Office Building:

"I have been in the United States 11 months as a representative from my government to study the American people, and I have obtained a more favorable impression of them in the two days I have spent in Salt Lake City than in all the rest of the 11 months."

A peculiar people

Brothers and sisters, there is power in this Church. We can't live like the world does. I used to be in the real estate business. I have attended conventions in several of the large cities of this land, and we were all right as long as we were in the conference room; but when it came to the entertainment, we had to step aside, because that kind of entertainment could not be enjoyed by a real Christian. A real Christian is one who shows his love of God by keeping his commandments.

I think of the words of the apostle Peter to the members of the Church in his day, when he said:

". . . ye are a chosen generation, a royal priesthood [and we are the only royal priesthood in this world today], an holy nation, a peculiar people."

Now we are peculiar to the world. Wherever we go they want to give us different kinds of drinks than we are used to, and they wonder what they can do for us peculiar Mormons.

Then Peter adds the reason for all of this:

". . . that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (1 Pet. 2:9.)

Isn't that what Jesus meant when he said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"? (Matt. 5:16.)

This is God's work

Just a few years ago we had a prominent woman here from New York. She came to attend our MIA June Conference. I had the privilege of meeting her several times. She was escorted around in the different departments, as many as she could attend. On Sunday morning we had our meeting here directed by the First Presidency. As she went into the little anteroom, I walked up to her, and calling her by name, I said, "Mrs. So and So, someday you will know that the spiritual capital of the world is Salt Lake City."

"Oh," she said, "I know that already."

It is interesting to know that when people come, they are impressed. I think it was at that very same conference that we had national representatives of the Boy Scout organization

here. After they had seen what was done at the stadium in our dance festival (at that particular time the Boy Scouts put on a demonstration), one of them made a statement like this: "It can't be done, but you people do it." And why do we do it? Because this is God's work, and there are so many faithful, devoted people giving their time and their attention, and doing it freely without price. ". . . freely ye have received, freely give." (Matt. 10:8.)

As I look over this audience and see this vast congregation of priesthood, and as I have sat during the last few days in council with many of you, I thank God for your faith and for your devotion, for your spirit and your leadership are helping to mold the destiny of this Church. And this work shall continue to roll forward until it shall become as a great mountain and fill the whole earth, as the Lord has decreed through his holy prophets.

Talk of non-member

While I was president of the Southern States Mission, I held a conference in Columbia, Mississippi. At the close of the morning session, a young man came up to me and asked me if he could talk in the afternoon session of the conference. I said, "Certainly, if you would like to."

"But," he said, "I am not a member of your Church."

"Oh," I said, "that doesn't make any difference. You can't hurt our people."

So we let him talk. He stood up and said, "I was raised here in Mississippi to believe that the Mormons were the most undesirable people in all this world. After I finished my college education, I went over to Arizona, and I was thrown in with the Mormons there. When I came back here, I was thrown in with the Mormons again, and I have been attending their Sunday Schools and their other meetings. I no longer think of them as the most undesirable people in this world. I am wondering when I will be good enough to become a member of the Mormon Church."

The Lord has called us out of the world to be a light unto the world, and we can't hide our light under a bushel. The world realizes, and we realize as a people, that we can live in the world and yet not be of the world.

Reputation of Mormons

I used to like to check up a little on us when I was a mission president. I was driving along the highway in Alabama one day, and a man was hobbling along the highway. I picked him up, and as we drove along a little way, I said, "I suppose you have no idea whom you are sitting by?"

He looked me over and said, "No."

I said, "Have you ever met a Mormon elder?"

His face lighted up, and he said, "We had two of them in our home last week, and we have one of their bibles [meaning the Book of Mormon]." Then he said, "They blessed me for my leg, and when they left I said, 'Ma, when they come back next week, let's join their church.' "

I didn't know what kind of response I would get from him!

I was driving in western Florida and stopped to get some gas for my car; to a man sitting down by one of the pumps I said, "Are there any Mormons living around here?" (I knew there were!)

He said, "There is a whole colony of them here."

I said, "What kind of people are they?"

"Oh," he said, "they are the most wonderful people. One of them is my nearest neighbor, and I never had neighbors like that family." Then he said, "You don't happen to know Jim Martin up in Magnolia, do you?"

I said, "Oh, yes, I have stayed in his home."

He said, "He's my uncle. What do you think of him?"

"Oh, he is a wonderful man."

When I was going up through the marble quarries in northern Georgia, I walked ahead with the guide. He had a whole group there that he was showing around. I said, "I suppose you have no idea whom you are walking with, have you?"

He turned and looked at me and said, "No."

And I said, "Have you ever met a Mormon missionary?"

And then he stopped and turned to the whole group and said that he had lived out in Idaho, and his nearest neighbor was a Mormon. He said, "He was the most wonderful neighbor I have ever had."

Now I could tell you many stories like that, because I like to know what people think of us when they know us.

So I come back to the words of Jesus: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." May God help each one of us individually to do that, I humbly pray, in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

Elder LeGrand Richards of the Council of the Twelve has just spoken to us.

The Singing Mothers and the congregation will now join in singing, "We Thank Thee, O God, for a Prophet."

The congregation and the chorus sang the hymn, "We Thank Thee, O God, for a Prophet."

President N. Eldon Tanner

Elder Hartman Rector, Jr., of the First Council of Seventy, will now speak to us.

Elder Hartman Rector, Jr.

Of the First Council of the Seventy

My dear brethren and sisters:

This is a traumatic experience for a convert, and I ask for an interest in your faith and prayers in my behalf this morning.

Strong reasons required

The Lord through the prophet Isaiah required strong reasons of his people for their acts.

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob.

"Let them bring them forth, and shew us what will happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come.

"Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together." (Isa. 41:21-23.)

Motive makes the difference

Surely reason or motive is all important in determining guilt or innocence for our acts.

Nephi went to Jerusalem determined to obtain the records of his people. The Lord commanded it. As he proceeded on the errand he recognized the risk. Laban had threatened his life and the lives of his brothers. He found Laban drunk and received the clear command from the Lord to slay Laban, and he obeyed.

Consider now Cain. He was jealous of Abel, a righteous man, whose offering was acceptable to the Lord God. Cain in his jealousy and in his greed listened to Satan; and urged by him, he slew Abel in order to obtain his brother's flocks.

In the one case, one was entirely righteous in his motive. In the other, the motive was entirely evil. Motive is the main difference in these two acts in which men were slain.

The Lord through Peter says that every man should "be ready always to give an answer to every man that asketh you a reason of the hope that is in you. . . ." (1 Pet. 3:15.)

If reason or motive is so important and the Lord requires it of all of us, then every man should examine his motives lest they be found wanting at the last day.

Erosion in nation

I have spent a good bit of my life in the navy. I have loved it. The navy has been very good *to* me and good *for* me, some have said. There is a satisfaction that comes to man no other way when he serves his country honorably in the armed forces. This is particularly true when it is the good ol' United States of America that he is serving. It is a privilege to represent this nation, the last great bastion of liberty and freedom before the nations of the world. That is one reason for the concern I feel this day for the erosion I see taking place at the foundation of this noble republic.

In the active duty I have been privileged to render, I have spent some time aboard ships of the aircraft carrier class. On these ships about 3,500 men live together for extended periods of time in a confined space about 1,000 feet long, 150 feet wide, and 200 feet high. Under these conditions you get to know people well in a short period of time.

Absence of home influences

I have seen instances where young men came aboard ship who were away from home and home influences for the first time in their lives. They had been taught the Word of Wisdom and laws of chastity, and they lived them. They didn't smoke or drink or gamble. They didn't smoke because their father didn't want them to, or they didn't drink because their sweetheart didn't want them to, or they didn't gamble because their mother didn't want them to. Now these are good reasons for not doing these things. They had been good enough to serve these young men adequately for 18 to 20 years.

Since these young men had never been away from home, they had never seen much of what really goes on in the world. And the ways of the world came as a rude shock to them. For instance, they found themselves living with young men their own age who lived none of their standards. Still, their newfound companions could run as fast and jump as high as they, and sometimes exceed them in feats of strength or mental ability. This had a very interesting effect on these young men. They began a serious reevaluation of their standards. The fact that they were encouraged by their new friends to join in their immoral acts didn't help the situation either.

But the most crucial fact was that they were now thousands of miles away from their reasons for living the commandments. All too often influence varies inversely in proportion to the distance from it. I saw some of these young men slip down into doing the things they were sure they would never do because they loved their parents or sweetheart too much.

Strength in loving God

Now I wouldn't want you to think this was the fate of a great number of my young friends. It wasn't. Many came aboard ship with the same high standards. They lived the same laws, but they did it for a different reason—their motives were different. Instead of keeping the commandments because they loved their mother or father or sweetheart, although it was quite obvious they did love them, they did it because they loved the Lord. They knew him and loved him, and this made a major difference in their conduct. It doesn't make any difference where you are or how many miles from home you happen to be; the Lord is still there. The Psalmist said:

"Whither shall I go from thy spirit? or whither shall I flee from thy presence?

"If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

"If I take the wings of the morning, and dwell in the uttermost parts of the sea;

"Even there shall thy hand lead me, and thy right hand shall hold me.

"If I say, Surely the darkness shall cover me; even the night shall be light about me.

"Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." (Ps. 139:7-12.)

The Lord is as close and real in the Far East in Vietnam or the middle of the earth as he is in Salt Lake City. He is *always* there. So my young friends who were true to their covenants be-

cause they loved the Lord couldn't get too far away for his influence to reach them. He is always there.

The wrong moorings

One of the philosophers has said: "The greatest treason is to do the right thing for the wrong reason." Of course, this isn't strictly true. Obviously it is greater treason to do the wrong thing for any reason. But the philosopher, is correct in assessing it treason to do the right thing for the wrong reason because it is an essential betrayal to the security of the soul. The man who performs righteous acts for an erroneous reason lulls himself into a false sense of security. He feels that the acts themselves will save him. But when the rain descends and the flood comes and the wind blows and beats on the house, it falls because it does not have the correct foundation.

The danger in this approach comes from the fact that all too often man ties himself to the wrong moorings. Wonderful as a mother's love is, it is not strong enough to hold her son. Even heaven is not a sufficiently strong anchor to hold against the flood tide of temptation. In the words of the Master: "What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled. . . ." (D&C 1:38.)

The strongest reason

From this and other scripture it is obvious that everything—the heavens, the earth, and everything that in them is—is going to pass away, and if you have tied your faith to any part of this frail existence—the earth, the heavens, or people on the earth—it is not going to stand. Everything else will go except the word of the Lord, but "my word shall not pass away," saith the Lord.

Then love of the Lord becomes absolutely vital to salvation, because it forms the foundation of our motives for righteousness. No other reason is strong enough to hold us, and therefore is wrong.

It is manifestly impossible to love him whom we do not know. Then to know the Lord becomes the first step to correct action through correct motives. We declare with boldness and yet with humility that the God of this earth, who is Jesus Christ, does live. He has been seen in modern time and has given instruction and authority to establish his Church again upon the earth in all its fullness. I declare to you with soberness that this has been done through the Prophet Joseph Smith and all those who have succeeded him unto this day. I bear to you my witness that David O. McKay is a prophet of the living God—I know it as I know I am alive—and that he presides over this Church under the direction of our Lord and Savior Jesus Christ, whose Church it is; and we invite all men of goodwill who are honest in heart to partake of this truth and blessing with us. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Hartman Rector, Jr. has just addressed us.

Elder John Longden, Assistant to the Twelve, will now speak to us. He will be followed by Elder Ezra Taft Benson of the Council of the Twelve, who will be our concluding speaker.

Elder John Longden

Assistant to the Council of the Twelve

One of the privileges of being an elder citizen is to reminisce. He who has good memories is richly blessed. As I have contemplated my message today, there is one phrase that keeps returning: "The tie that binds." Many poems and articles have been written about the tie that binds. I should like to suggest that the tie that really binds is the gospel of Jesus Christ; the way of life it offers mankind, the peace it assures to all who will

obey its teachings, the hope and promises for eternal happiness are just exactly what the world needs to bind up its war-weary, confused, tired body —the tie that binds.

Important anniversary

May I reminisce? This is an important anniversary today. It was 17 years ago on this very day that a prophet bestowed upon me the greatest honor that could come into the life of any man. Sitting across from me in his home on South Temple, taking my hands in his, he seemed to look clear through me as he said, "Brother Longden, we want you to be one of the Assistants to the Quorum of the Twelve."

How the blessings have been poured out upon us, not only since then, but all of our lives! The windows of heaven have truly been opened unto us.

The privilege of visiting in stakes, wards, branches, of visiting the sick, listening to those who seek counsel for their problems, performing marriages for time and eternity, setting apart missionaries, and the glorious experience of touring missions—all combine to bring rich memories.

Tour of South Pacific

Some years ago, I was assigned to tour the South Pacific missions, including Australia and New Zealand. Since then, because of jet transportation, the world has become smaller, but at that time a visitor from Church headquarters was not as regular a thing as it now is. Even so, in every country, there were many fine Saints who were living the gospel, who, because of their obedience to its principles, had improved themselves financially, socially, intellectually, morally, and most important, spiritually. Wherever we went, there was a bond of understanding, regardless of language, customs, or the color of skin.

Visit to Tonga

There is a brand new stake in the South Pacific, Nuku'alofa [Tonga] Stake, which I should like to congratulate and welcome into the fold of stakes. That Tongan stake now joins her sister, Apia [Samoa] Stake, in two relatively remote places of the world. The first time in Tonga, we were on a very tight schedule, so that when we arrived at the beautiful assembly room at the Liahona College, where we were to hold our first meetings, the Saints were already assembled and waiting, all dressed in pure white. They had removed the benches and were sitting on the floor on home-woven mats—this to make more room. As I recall, there were over 1,200 assembled there. We were hurrying down the outside of the building to go in and saw them stand as one—1,200 as one—and immediately there were bell-like tones of gladness and joy ringing out, "We Thank Thee, O God, for a Prophet." They were crying. We cried tears of joy, understanding tears. We joined in singing—we in English, they in Tongan—"We Thank Thee, O God, for a Prophet." Immediately, through an interpreter, I explained I was not a prophet but knew they were singing to our Prophet David O. McKay, and I would take their message back to him as soon as I returned home.

The next day, we saw the handiwork of the sisters in Relief Society that was being assembled for their annual bazaar. This was Relief Society—not in Salt Lake City, not in California, Arizona, or New York, but Relief Society in Tonga, teaching the same lessons, carrying the same program. Under the MIA, there were athletic events, dance and music festivals participated in by Tongan folk. Returning to Tonga, while we were there, were 69 Saints who had been to the New Zealand Temple for their endowments —a tie that binds forever. I shall never forget the spirit of these great humble folk, many of whom sold their earthly possessions in order to gain eternal possessions—husbands and wives with children united as families for eternity.

The work in Perth, Australia

Our first visit to Perth, Australia, was at the Christmas season. Perth does not seem so far away today as it did when John Glenn orbited the earth in his space ship. It was Christmas Eve in Perth when, with the mission president, we went to the railroad station

to bid good-bye to some Saints who were leaving to go to the New Zealand Temple to receive the same blessings the Tongan Saints had sacrificed to receive. We, who sometimes make so much of Christmas in a financial way, were brought up a little short when we asked the parents of five little children, "What about Father Christmas?" (The children were young enough to expect a visit from Father Christmas.) The young mother bent down and picked up a small package and said, "It is enough. Think of the blessings we will have when we get to the temple."

Later that night, after meeting with the missionaries, seven M Men and Gleaners caroled for us at the chapel. It was comforting to know that wherever we went in the world, we could have had the same experience.

Then there were two branches in Perth. Today, Perth is another of our brand new stakes.

Other mission experiences

Another experience: How many of us have heard our Primary children sing "I Am a Child of God"? I think you may not have really heard it until you are met on the pier on the little island of Rarotonga by 32 beautiful Rarotongan children, with brown eyes dancing, truly singing with their hearts, "I Am a Child of God."

Another of my assignments has been to help promote the work in the intermountain and Indian missions. What a revealing experience it is to get to know our Lamanite brethren—how they are growing in wisdom, experience, and spirituality.

I have seen many fine Indian men honoring the priesthood and holding positions of leadership in branches and districts, who, months before, were yielding to the temptations of Satan. I have seen these marvelous transitions come into the lives of many. Today they live in better homes and receive better educations.

Assignment to British Isles

In the past two months, it has been my good fortune to be assigned to work with Elder Spencer W. Kimball in the British Isles, where we have seven great missions. In Ireland, we saw 50 Irish boys and girls participate in a dance and music festival. They were so happy. It was their first. Next year it will be bigger and better, because the young members are beginning to feel the coalescing spirit of membership in The Church of Jesus Christ of Latter-day Saints. That night we met a fine young Chinese man who had flown back at his own expense from another country to take part in the festival so as not to disappoint the leaders. He had been working in Ireland and had been transferred by his company, but he had the spirit of a true Latter-day Saint. Shall the youth of Zion falter?

Influence on families

In each of the missions, there were strong testimonies borne by mature members who appreciated the light of the gospel in their lives. I have actually stood by the baptismal font and watched entire families being baptized the same evening and then confirmed members of the Church by authorized servants of the Lord. By the power of the Holy Ghost, they are beginning to feel the tie that binds.

Again in each of the missions, there was a goodly number of missionaries who, tearfully, thankfully, reported in testimony meeting that inactive parents were now active and either looking forward to or going to the temple; or, if one was not a member, he or she was studying with stake missionaries. Some were waiting to be baptized by returning missionary sons, and then whole families were being brought into activity because of having a worthy missionary son or daughter.

At a youth conference testimony meeting, a lovely young British mother told of her children going to the brand new church built in the neighborhood. When she discovered it was the Mormon Primary they were attending, she forbade them to go again. However, as it sometimes happens, they did go again and again, and she could see no real harm. One evening as she went up to tuck them in, she overheard her young son's prayer, "Please help me to teach my mum the gospel." Heav-

enly Father heard that prayer. Today there is a whole new family feeling the tie.

Obedience the tie that binds

As we flew over the house tops from country to country, a passage of scripture kept recurring to me, that of God speaking to Moses:

"All the commandments which I command thee this day shall ye observe to do, . . . that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." (Deut. 8:1, 3.)

The same doctrine was taught by the Savior in the meridian of time:

"It is written, That man shall not live by bread alone, but by every word of God." (Luke 4:4.)

This word of God is contained in the fullness of the gospel of Jesus Christ as it has been restored to the earth in this day. It is going forth at this very moment in many tongues to many peoples. Obedience to the word of God is the tie that will bind people, cities, communities, states, and nations together. It will tie up the wounds of an ailing world and bring peace on earth.

God bless each of us to make this so. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom we have just listened was Elder John Longden, Assistant to the Twelve.

Elder Ezra Taft Benson will now speak to us. He will be our concluding speaker.

Elder Ezra Taft Benson

Of the Council of the Twelve Apostles

My brethren and sisters: Humbly and gratefully I stand before you.

I am truly thankful that the Church is led by a prophet of God, who, as chief watchman on the towers of Zion, has the courage and inspiration to speak out against current evils as he has done again today. Thank God for David O. McKay, our Prophet-leader!

Gratitude for Founding Fathers

I am humbly grateful to God for the blessings we all enjoy as citizens of these great United States of America. I am grateful for our Founding Fathers who were raised up with the courage to give their lives, with the unselfishness to give their fortunes and the vision to pledge their sacred honor in order to establish a new kind of government of their own choosing where men might be free. I am additionally grateful that these Founding Fathers had the faith and humility to accept the divine inspiration so necessary in setting forth the Constitution as the foundation for their new republic. The Lord said he raised up these founders and called them "wise men."

Political opportunists

Men are often asked to express an opinion on a myriad of government proposals and projects. All too often, answers seem to be based not upon solid principle, but upon the popularity of the specific government program in question. Seldom are men willing to oppose a popular program if they themselves wish to be popular—especially if they seek public office.

Such an approach to vital political questions of the day can only lead to public confusion and legislative chaos. Decisions of this nature should be based upon and measured against certain basic principles regarding the proper role of government. If principles are correct, then they can be applied to any specific proposal with confidence.

Unlike the political opportunist, the true statesman values principle above popularity and works to create popularity for those political principles which are wise and just.

Origin of human rights

It is generally agreed that the most

important single function of government is to secure the rights and freedoms of individual citizens. But, what are those rights? And what is their source? Until these questions are answered, there is little likelihood that we can correctly determine how government can best secure them.

Let us first consider the origin of those freedoms we have come to know as human rights. Rights are either God-given as part of the divine plan or they are granted by government as part of the political plan. Reason, necessity, tradition, and religious convictions all lead me to accept the divine origin of these rights. If we accept the premise that human rights are granted by government, then we must be willing to accept the corollary that they can be denied by government.

I support the doctrine of separation of church and state as traditionally interpreted to prohibit the establishment of an official national religion. But this does not mean that we should divorce government from any formal recognition of God. To do so strikes a potentially fatal blow at the concept of the divine origin of our rights and unlocks the door for an easy entry of future tyranny. If Americans should ever come to believe that their rights and freedoms are instituted among men by politicians and bureaucrats, then they will no longer carry the proud inheritance of their forefathers, but will grovel before their masters seeking favors and dispensations, a throwback to the feudal system of the Dark Ages.

Man superior to government

Since God created man with certain inalienable rights, and man, in turn, created government to help secure and safeguard those rights, it follows that man is superior to the creature which he created. Man is superior to government and should remain master over it, not the other way around. Even the nonbeliever can appreciate the logic of this relationship.

A government is nothing more or less than a relatively small group of citizens who have been hired, in a sense, by the rest of us to perform certain functions and discharge certain responsibilities which have been authorized. The government itself has no innate power or privilege to do anything. Its only source of authority and power is from the people who created it.

Delegation of powers

Keep in mind that the people who have created their government can give to that government only such powers as they themselves have. They cannot give that which they do not possess.

In a primitive state, there is no doubt that each man would be justified in using force, if necessary, to defend himself against physical harm, against theft of the fruits of his labor, and against enslavement by another.

Indeed, the early pioneers found that a great deal of their time and energy was being spent defending themselves, their property, and their liberty. For man to prosper, he cannot afford to spend his time constantly guarding his family, his fields, and his property against attack and theft. When he joins together with his neighbors and hires a sheriff, government is born. The individual citizens delegate to the sheriff their unquestionable right to protect themselves. The sheriff now does for them only that which they had a right to do for themselves—nothing more.

But suppose pioneer "A" wants another horse for his wagon. He doesn't have the money to buy one, but since pioneer "B" has an extra horse, he decides that he is entitled to share in his neighbor's good fortune. Is he entitled to take his neighbor's horse? Obviously not! If his neighbor wishes to give it or lend it, that is another question. But so long as pioneer "B" wishes to keep his property, pioneer "A" has no just claim to it.

If "A" has no proper power to take "B's" property, can he delegate any such power to the sheriff? No. Even if everyone in the community desires that "B" give his extra horse to "A," they have no right individually or collectively to force him to do it. They cannot delegate a power they themselves do not have.

Function of government

The proper function of government is limited only to those spheres of activity within which the individual citizen has the right to act. By deriving its just powers from the governed, government becomes primarily a mechanism for defense against bodily harm, theft, and involuntary servitude. It cannot claim the power to redistribute the wealth or force reluctant citizens to perform acts of charity against their will. Government is created by man. No man can delegate a power that he does not possess. The creature cannot exceed the creator.

In general terms, therefore, the proper role of government includes such defensive activities as maintaining national military and local police forces for protection against loss of life, loss of property, and loss of liberty at the hands of either foreign despots or domestic criminals.

It also includes those powers necessarily incidental to the protective function.

We should recognize that government is no plaything. It is an instrument of force; and unless our conscience is clear that we would not hesitate to put a man to death, put him in jail, or forcibly deprive him of his property for failing to obey a given law, we should oppose that law.

Constitution an inspired document

The Constitution of the United States, an inspired document, is a solemn agreement between the citizens of this nation that every officer of government is under a sacred duty to obey.

The Constitution provides that the great bulk of the legitimate activities of government are to be carried out at the state or local level. This is the only way in which the principle of self-government can be made effective.

The smallest or lowest level that can possibly undertake the task is the one that should do so. The smaller the governmental unit and the closer it is to the people, the easier it is to guide it, to correct it, to keep it solvent, and to keep our freedom.

Remember that the people of the states of this republic created the federal government. The federal government did not create the states.

Self-proclaimed powers

A category of government activity that not only requires the closest scrutiny but that also poses a grave danger to our continued freedom is the activity *not* within the proper sphere of government. No one has the authority to grant such powers as welfare programs, schemes for redistributing the wealth, and activities that coerce people into acting in accordance with a prescribed code of social planning. There is one simple test. Do I as an individual have a right to use force upon my neighbor to accomplish this goal? If I do, then I may delegate that power to my government to exercise it in my behalf. If I do not have that right, I cannot delegate it.

If we permit government to manufacture its own authority and to create self-proclaimed powers not delegated to it by the people, then the creature exceeds the creator and becomes master. Who is to say "this far, but no farther"? What clear principle will stay the hand of government from reaching farther and farther into our daily lives? Grover Cleveland said that "though the people support the Government, the Government should not support the people."

Legalized plunder

Once government steps over this clear line between the protective or negative role into the aggressive role of redistributing the wealth through taxation and providing so-called "benefits" for some of its citizens, it becomes a means for legalized plunder. It becomes a lever of unlimited power that is the sought-after prize of unscrupulous individuals and pressure groups, each seeking to control the machine to fatten his own pockets or to benefit his favorite charity, all with the other fellow's money, of course. Each class or special interest group competes with the others to throw the lever of governmental power in its favor, or at least to immunize itself against the effects of a previous thrust. Labor

gets a minimum wage. Agriculture gets a price support. Some consumers demand price controls. In the end, no one is much further ahead, and everyone suffers the burdens of a gigantic bureaucracy and a loss of personal freedom. With each group out to get its share of the spoils, such governments historically have mushroomed into total welfare states. Once the process begins, once the principle of the protective function of government gives way to the aggressive or redistributive function, then forces are set in motion that drive the nation toward totalitarianism.

Workers create wealth

No government in the history of mankind has ever created any wealth. People who work create wealth.

The free creative energy of this choice nation "created more than 50 percent of all the world's products and possessions in the short span of 160 years. The only imperfection in the system is the imperfection in man himself." (James R. Evans, *The Glorious Quest* [Chicago: Charles Hallberg and Company].)

Marxist doctrine

According to Marxist doctrine, a human being is primarily an economic creature. His material well-being is all important; his privacy and his freedom are secondary. The Soviet constitution reflects this philosophy in its emphasis on security: food, clothing, housing, medical care—the same things that might be considered in a jail. The basic concept is that the government has full responsibility for the welfare of the people and, in order to discharge that responsibility, must assume control of all their activities. It is significant that in actuality the Russian people have few of the rights supposedly "guaranteed" to them in their constitution, while the American people have them in abundance even though they are not guaranteed. The reason is that material gain and economic prosperity and security simply cannot be guaranteed by any government. They are the result and reward of hard work and industrious production. Unless the people bake one loaf of bread for each citizen, the government cannot guarantee that each will have one loaf to eat. Constitutions can be written, laws can be passed, and imperial decrees can be issued, but unless the bread is produced, it can never be distributed.

Destruction of productive base

Why, then, do Americans bake more bread, manufacture more shoes, and assemble more TV sets than Russians do? They do so precisely because our government does not guarantee these things. If it did, there would be so many accompanying taxes, controls, regulations, and political manipulations that the productive genius that is America's would soon be reduced to the floundering level of waste and inefficiency now found behind the Iron Curtain.

Any attempt through governmental intervention to redistribute the material rewards of labor can only result in the eventual destruction of the productive base of society, without which real abundance and security for more than the ruling elite is quite impossible.

What happens to a nation that ignores these basic principles? Former FBI agent Dan Smoot succinctly points this out:

"England was killed by an idea; the idea that the weak, indolent, and profligate must be supported by the strong, industrious, and frugal—to the degree that tax consumers will have a living standard comparable to that of taxpayers; the idea that government exists for the purpose of plundering those who work to give the product of their labor to those who do not work.

"The economic and social cannibalism produced by this communist-socialist idea will destroy any society which adopts it and clings to it as a basic principle—any society."

Individual freedom ignored

This may sound heartless and insensitive to the needs of those less fortunate individuals who are found in any society, no matter how affluent. "What about the lame, the sick and

the destitute?" is an often-voiced question. Most other countries have attempted to use the power of government to meet this need. Yet, in every case, the improvement has been marginal at best and has, in the long run, created more misery, more poverty, and certainly less freedom than when government first stepped in.

As Henry Grady Weaver wrote:

"Most of the major ills of the world have been caused by well-meaning people who ignored the principle of individual freedom, except as applied to themselves, and who were obsessed with fanatical zeal to improve the lot of mankind-in-the-mass through some pet formula of their own. . . . The harm done by ordinary criminals, murderers, gangsters, and thieves is negligible in comparison with the agony inflicted upon human beings by the professional 'do-gooders,' who attempt to set themselves up as gods on earth and who would ruthlessly force their views on all others—with the abiding assurance that the end justifies the means." (*The Mainspring of Human Progress.*)

Reliance on individual action

America has traditionally followed Jefferson's advice of relying on the profit motive, individual action, and charity. The United States has fewer cases of genuine hardship per capita than any other country in the world now or throughout all history. Even during the depression of the 1930's, Americans ate and lived better than most people in other countries do today.

History proves that the growth of the welfare state is difficult to check before it comes to its full flower of dictatorship. But let us hope that this time around, the trend can be reversed. If not, then we will see the inevitability of complete socialism—probably within our lifetime.

Three factors may make a difference: (1) sufficient historical knowledge of the failures of socialism in contrast to the proven success of free enterprise; (2) modern means of rapid communications to transmit this information to a large literate population; (3) a growing number of dedicated men and women actively working to promote a wider appreciation of these basic concepts. The timely joining together of these three factors may make it entirely possible for us to reverse the trend.

Cut welfare-state features

How is it possible to cut out the various welfare-state features of our government that have already fastened themselves like cancer cells onto the body politic? Can drastic surgery be performed without endangering the patient? Drastic measures are called for. No compromise actions will suffice. Like all surgery, it will not be without discomfort and perhaps even some scar tissue for a long time to come. But it must be done if the patient is to be saved—and it can be done without undue risk.

Not all welfare-state programs currently in force can be dropped simultaneously without causing tremendous economic and social upheaval. The first step toward restoring the limited concept of government should be to freeze all welfare-state programs at their present levels, making sure that no new ones are added. The next step would be to allow all present programs to run out their term with absolutely no renewal. The third step would involve the gradual phasing-out of those programs which are indefinite in their term. The bulk of the transition could be accomplished, I believe, within a ten-year period and virtually completed within 20 years.

Return to basic concepts

We must return to basic concepts and principles, to eternal verities in this choice land. There is no other way. The storm signals are up. They are clear and ominous.

We are building up a generation of lazy, government-dole-consuming weaklings. If this Communist-planned program of deception is not stopped, it will destroy our nation.

As Americans—citizens of the greatest nation under heaven—we face difficult days. Never since the days of the Civil War—100 years ago—has this choice nation faced such a crisis.

I have faith in the American people.

I pray that we will refrain from doing anything further that will jeopardize in any manner, our priceless heritage. This is a choice land. If we live and work so as to enjoy the approbation of a Divine Providence, we cannot fail. Without that help, we cannot long endure.

As Americans, let us put our courage to the test—to be firm in the conviction that our cause is just, to reaffirm our faith in all things for which true Americans have always stood in years past.

Let all Americans arouse themselves and stay aroused. We must stop and then reverse the concessions we have made to socialistic Communism at home and abroad. We should oppose these evil forces from our position of strength, for we are not weak.

There is much work to be done. The time is short. Let us begin in earnest—now—and may God bless our efforts, I humbly pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Ezra Taft Benson of the Council of the Twelve has been our concluding speaker.

The Relief Society Singing Mothers from the six stakes in the Las Vegas Region will now favor us with "The Silent Sea," conducted by Ellen N. Barnes, with Roy M. Darley at the piano.

Following the singing, the benediction will be offered by Elder Bruce M. Gibson, president of the Southern Arizona Stake, after which this conference will stand adjourned until two o'clock this afternoon.

The Relief Society Singing Mothers sang the number, "The Silent Sea."

President Bruce M. Gibson of the Southern Arizona Stake offered the benediction.

Conference adjourned until 2:00 p.m.

FIRST DAY
AFTERNOON MEETING

SECOND SESSION

The second session of the conference convened at 2 p.m., Friday, October 4, 1968.

President Joseph Fielding Smith, counselor in the First Presidency, conducted the services.

The Relief Society Singing Mothers from the six stakes in the Las Vegas Region, with Ellen N. Barnes conducting, furnished the choral music. Roy M. Darley was at the organ console.

President Smith made the following introductory remarks:

President Joseph Fielding Smith

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, in the second session of the One Hundred Thirty-eighth Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President McKay is absent from the meeting but is listening in to this session and the other sessions of this conference at home and is receiving the word by television.

Through the generous cooperation of their owners and managers, over 200 television and radio stations will carry to practically every state in the Union, including Hawaii and Alaska, and to many foreign countries, the proceedings of some sessions of this conference. The names of the stations carrying the proceedings of this session were announced to the television and radio audience just prior to the opening of this meeting. Again we express our thanks and appreciation to these owners and managers for their courtesy in broadcasting the programs of this conference.

Sessions of this conference are being televised in color, and will be received by many in color in the United States

and Canada over most of those television stations cooperating to provide the extensive coverage of this conference.

We extend a most hearty welcome to our television and radio audience, and also to all who are gathered in this historic Tabernacle.

We are favored again this afternoon by the presence of the Relief Society Singing Mothers from the six stakes in the Las Vegas Region, with Ellen N. Barnes conducting, and Roy M. Darley at the organ.

We will begin these services by the chorus singing, "Praise Ye The Lord," after which the invocation will be offered by Elder Owen H. Dickson, president of the Tacoma Stake.

The Relief Society Singing Mothers from the Las Vegas Region sang as the opening number, "Praise Ye The Lord," following which the opening prayer was offered by President Owen H. Dickson of the Tacoma Stake.

President Joseph Fielding Smith

The invocation was just offered by Elder Owen H. Dickson, president of the Tacoma Stake.

The Relief Society Singing Mothers will now favor us with, "O Savior of the World," after which President Hugh B. Brown of the First Presidency of the Church, will present the General Authorities, General Officers and General Auxiliary officers of the Church for the sustaining vote of the General Conference.

The Relief Society Singing Mothers sang the hymn, "O Savior of the World."

GENERAL AUTHORITIES AND GENERAL OFFICERS OF THE CHURCH

President Hugh B. Brown

President Brown in presenting the General Authorities and Officers, made this comment:

"This is a privilege enjoyed by the membership of the Church where all things are done by common consent."

The General Authorities and General Officers of the Church were then sustained as follows:

THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints
Hugh B. Brown, First Counselor in the First Presidency
Nathan Eldon Tanner, Second Counselor in the First Presidency

Counselors in the First Presidency

Joseph Fielding Smith
Thorpe B. Isaacson
Alvin R. Dyer

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers, and Revelators.

ASSISTANTS TO THE TWELVE

Alma Sonne
ElRay L. Christiansen
John Longden
Sterling W. Sill
Henry D. Taylor
Franklin D. Richards
Theodore M. Burton
Boyd K. Packer
Bernard P. Brockbank
James A. Cullimore
Marion D. Hanks

TRUSTEE-IN-TRUST

David O. McKay

as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Seymour Dilworth Young
Milton R. Hunter
Bruce R. McConkie
Albert Theodore Tuttle
Paul H. Dunn
Hartman Rector, Jr.
Loren C. Dunn

THE PRESIDING BISHOPRIC

John H. Vandenberg, Presiding Bishop
Robert L. Simpson, First Counselor
Victor L. Brown, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund and Earl E. Olson as Assistants

PRIESTHOOD WELFARE COMMITTEE

John H. Vandenberg, Chairman
Henry D. Taylor, Managing Director

PRIESTHOOD HOME TEACHING COMMITTEE

Marion G. Romney, Chairman
John H. Vandenberg, Vice Chairman
Boyd K. Packer, Managing Director

PRIESTHOOD MISSIONARY COMMITTEE

Spencer W. Kimball, Chairman of Executive Committee
Gordon B. Hinckley and Thomas S. Monson, Vice Chairmen
Bruce R. McConkie, Managing Director

PRIESTHOOD GENEALOGICAL COMMITTEE

Howard W. Hunter, Chairman
Theodore M. Burton, Managing Director

CHURCH BOARD OF EDUCATION

David O. McKay
Hugh B. Brown
Nathan Eldon Tanner
Joseph Fielding Smith
Thorpe B. Isaacson
Alvin R. Dyer
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson
Boyd K. Packer
Marion D. Hanks
Albert Theodore Tuttle
Paul H. Dunn
John H. Vandenberg

CHURCH FINANCE COMMITTEE

Harold H. Bennett
Wilford G. Edling
Glenn E. Nielson
Weston E. Hamilton

SENIOR CHURCH AUDITORS

Harold L. Davis
Charles Schmidt

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor
with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

David Lawrence McKay, General Superintendent
Lynn S. Richards, First Assistant Superintendent
Royden G. Derrick, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

G. Carlos Smith, Jr., General Superintendent
Marvin J. Ashton, First Assistant Superintendent
George Richard Hill III, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Florence Smith Jacobsen, President
Margaret Romney Jackson, First Counselor
Dorothy Porter Holt, Second Counselor
with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern Watts Parmley, President
Leone Watson Doxey, First Counselor
Lucile Cardon Reading, Second Counselor
with all members of the Board as at present constituted.

TABERNACLE CHOIR

Isaac M. Stewart, President
Richard P. Condie, Conductor
Jay E. Welch, Assistant Conductor

TABERNACLE ORGANISTS

Alexander Schreiner, Chief Organist
Robert N. Cundick
Roy M. Darley
Frank W. Asper, Organist Emeritus

President Hugh B. Brown

The voting as far as I can see is unanimous in the affirmative.

President Joseph Fielding Smith

We thank you, good brothers and sisters, for the sustaining vote.

Elder Delbert L. Stapley of the Council of the Twelve will be our first speaker this afternoon, and he will be followed by Bishop John H. Vandenberg, Presiding Bishop of the Church.

Elder Delbert L. Stapley

Of the Council of the Twelve Apostles

My brothers and sisters and friends, please consider with me the commandment of our Savior, as recorded in the fifty-ninth section of the Doctrine and Covenants:

". . . Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him." (D&C 59:5.)

This modern revelation is more comprehensive and gives better understanding than the accounts of Matthew and Luke. There are no contradictions, however, in the different scriptural versions of this commandment. I have attempted to bring together scriptural quotations explaining and supporting this important commandment.

To love God with all one's heart implies the presence of sincere, profound inner feelings of the soul, inspired from a divine source. Love should be the most dominant factor in one's life. This thought is supported by John the Beloved, who said: "He that loveth not knoweth not God; for God is love." (1 John 4:8.)

Definitions of love

In recent years the tendency has developed to debase the word love. It

seems worthwhile to mention some definitions of this beautiful and expressive word that glorify it and put love in its proper context:

1. "Affectionate concern for the well-being of others."

2. "The benevolent affection of God for his children, and the reverent affection due from them to God."

It is in this concept of love that the word is used in the scripture quoted.

By the proper use and expression of love, it can be purified, sanctified, and become a beautiful, radiating quality of goodness and uprightness in one's behavior. What kind of world would we have if the pure love of God and man were not the dominant and motivating force in the lives of the majority of people?

Today we witness situations in which true love does not activate or impel all the political leaders of the world. In some instances freedoms are taken away: the lives of people are dominated or controlled by force. Evil ruling and imperious influences are contrary to the rights of free men as bequeathed to us by our God.

1. Can one truly say he loves God and then break the commandments which are given for the salvation and glory of his children?

2. Can one say he loves the Lord and fail to pray and give thanks for his bounteous blessings?

3. Can a person who is dishonest in his dealings with his fellowmen love the Lord?

4. Does a person love the Lord when he fails to pay an honest tithe?

5. Can one love the Lord and not observe the Word of Wisdom?

6. Can one love the Lord and be morally unclean?

7. Can one love the Lord and be disloyal and unfaithful to his or her family by committing licentious acts, desertion, or willful neglect of loved ones?

8. Can one truly love the Lord and disregard the teachings and counsel of his anointed prophet, seer, and revelator?

Qualities of love

Love is a synonym for God, for God is love. (See 1 John 4:8.) Therefore, love is made up of these qualities: moral and ethical honesty, patience, forbearance, kindness, integrity, virtue, purity of soul, free conscience, service to fellowmen, and good works.

Can love be perfect? Yes, if we follow the gospel path which leads to it. In Christ's sermon on the mount, he taught: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

By accepting this challenge to become perfect, we avoid the idea that attaining perfection is a bar to further progress. Perfection is overcoming, one by one, every facet of character weakness. We understand that perfection is a goal of excellence toward which we strive. With this understanding, one can attain perfection.

It seems clear that perfection cannot be achieved without love.

Jesus said to the rich, young man: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (Matt. 19:21.)

Earlier he had challenged the young man: ". . . if thou wilt enter into life, keep the commandments." (Matt. 19:17.)

In striving for the goal of love and perfection, we cannot take opposite positions alternately by mixing evil with good. Throughout our lives we must continually follow a righteous course to secure a full measure of love, which leads to the perfection of the soul.

Heart is the center

The word heart is used in scripture as the core of life and strength; hence it includes mind, spirit, and soul, and one's entire emotional nature and understanding. One of the dictionary definitions states: "Heart is the center of the total personality with reference to intuition, feeling, or emotion: the center of emotion, in contrast to the head as the center of the intellect."

In many statements it is regarded as the central source of one's mental faculties or capacities. We read in Proverbs: "For as he [man] thinketh in his heart, so is he." (Prov. 23:7.)

It is also the seat of one's affections,

moral life, and character. In addition, heart is defined as having spirit, courage, and enthusiasm. Thus, when we love the Lord with all our heart and soul, we love him in spirit, with courage, enthusiasm, and profound earnestness of purpose.

The pure in heart

Bushnell has wisely said, "The life of man is in his heart." On occasion there may be a need for cleansing and renewal in order to obtain a pure heart; for it is only the pure in heart who have the promise of seeing God.

The apostle Paul, writing to Titus, gave us this interesting and challenging thought: "Unto the pure all things are pure. . . ." (Titus 1:15.)

In the Beatitudes, Christ taught: "Blessed are the pure in heart: for they shall see God." (Matt. 5:8.)

God instructed the prophet Samuel to choose a successor to King Saul because God had rejected King Saul from reigning over Israel. Samuel mistakenly looked favorably upon the handsome Eliab, the eldest son of Jesse, to be the king, but he was not the choice of the God of Israel. Therefore, the Lord instructed Samuel to "look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (1 Sam. 16:7.)

Jesse's youngest son, David, was the Lord's choice to replace King Saul.

The Lord also gave this counsel to his chosen servant Jeremiah: "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." (Jer. 17:10.)

Those who have held the reins and driven horses know how a slight touch of the reins can direct the horse as desired by the driver. When we understand this scripture, the principle of guided free agency becomes apparent.

Preparations of the heart

Solomon wisely called attention to "the preparations of the heart in man, and the answer of the tongue, is from the Lord." (Prov. 16:1.)

This harmonizes with the teachings of Jesus as recorded by Luke, when he said, "A good man out of the good treasure of his heart bringeth forth that which is good; . . . for of the abundance of the heart his mouth speaketh." (Luke 6:45.)

The apostle Paul, writing to the Ephesians, exhorted them to do "the will of God from the heart." (Eph. 6:6.)

The scriptures are full of choice statements about serving the Lord:

"With all your heart."

"To seek the Lord with all one's heart."

"My heart . . . crieth out for the living God."

"Lift up your hearts and be glad."

"Purify your hearts."

"Asking in faith with an honest heart."

"Pray vocally as well as in thy heart."

"Treasure up in one's heart the truths of eternal gospel teachings."

Nephi, an early American prophet, admonished his people: "Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism— . . . then shall ye receive the Holy Ghost; . . . and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel." (2 Ne. 31:13.)

And Jacob, the brother of Nephi, forcefully stated: "Behold, my soul abhorreth sin, and my heart delighteth in righteousness; and I will praise the holy name of my God." (2 Ne. 9:49.)

Obedience and love

The great Nephite prophet, King Benjamin, taught his people "to keep the commandments of God, that they might rejoice and be filled with love towards God and all men." (Mosiah 2:4.)

Alma asked his son Helaman, "Will ye keep my commandments?" And Helaman answered, "Yea, I will keep thy commandments with all my heart." (Al. 45:6-7.)

We need always to remember this eternal truth stated by our Savior: "For where your treasure is, there will your heart be also." (Matt. 6:21.)

Moroni, the last of the Book of Mormon prophets, counseled: "Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; . . . that we may be purified even as he is pure." (Moro. 7:48.)

The upright and pure in heart are the only persons having the promise of eternal life and endless happiness. We ought to be interested in doing that which would incline our hearts toward our Heavenly Father, trusting, working, and praying for everlasting happiness in his eternal kingdom.

I think of an analogy of the heart to a garden. We can keep the heart perfectly clean from evil or there can be degrees or a fullness of evil, just as one can keep a garden beautiful or allow some weeds to grow that eventually could take over the garden completely. It would be disastrous to our eternal goals to let down in our efforts to cleanse and keep our hearts pure and in all holiness before God.

F. D. Huntington phrased it in these words: "Holiness is religious principles put into action—it is faith gone to work—it is love coined into conduct—devotion helping human suffering, and going up in intercession to the great source of all good."

So far I have only treated two phases of the quotation under discussion; namely, (1) to love God, and (2) with all our hearts. I will now briefly discuss the remaining ingredients of "might, mind, and strength," which all together support and reinforce "love" and "heart" and fully involve the soul of man.

"With all thy might"

"Might" is important because it is the power to do something constructive and employ its entire use to a task or performance.

Moses taught the children of Israel, "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." (Deut. 6:5.)

King Lamoni addressed his Lamanite subjects and urged them not to take up arms against their brothers, saying: "And the great God has had mercy on us, . . . because he loveth our souls as well as he loveth our children; therefore, in his mercy he doth visit us by his angels, that the plan of salvation might be made known unto us as well as unto future generations." (Al. 24:14.)

Personally, I do not believe the angels of God could refuse to visit a person who fully keeps the first and great commandment.

Nephi again counseled his people: ". . . I say unto you that the right way is to believe in Christ, and deny him not; . . . and worship him with all your might, mind, and strength, and your whole soul. . . ." (2 Ne. 25:29.)

The Lord in this latter day admonished the elders of his Church: "For behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul." (D&C 4:4.)

Again, referring to the field being white, "already to harvest," he challenged the laborers in his vineyard: ". . . wherefore, thrust in your sickles, and reap with all your might, mind, and strength." (D&C 33:7.)

The Savior exhorted every member of his Church to "go to with his might . . . to prepare and accomplish the things which I have commanded." (D&C 38:40.)

Another interesting quotation given in this dispensation is as follows: "And we know also, that sanctification through the grace of our Lord and Savior Jesus Christ is just and true, to all those who love and serve God with all their mights, minds, and strength." (D&C 20:31.)

Serve with willing mind

"Mind" is spirit and intelligence embodied in the soul of man. It comes from God, who is the author of its being. God is the Father of our spirit, and all intelligence comes from that

divine source. It is our duty to keep in tune with the Spirit. Doing so with diligence and application enables us to expand the mind with learning and knowledge to meet the measure of our creation here on earth. Certainly this knowledge should inspire in us a love of God and a desire in our hearts to keep his commandments, to walk uprightly before him, to heed and obey the still, small voice within, which also comes from God.

We are cautioned to serve God with a perfect heart, in humility, and with a willingness of mind.

The apostle Paul, arriving in Berea from Thessalonica, contrasted the acceptance of his gospel teachings by each of the two groups in these words: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:11.)

In his epistle to the Philippians, he advised, "Only let your conversation be as it becometh the gospel of Christ: . . . stand fast in one spirit, with one mind striving together for the faith of the gospel." (Phil. 1:27.)

"A sound mind"

Writing to "my dearly beloved Timothy," Paul said, "For God hath not given us the spirit of fear: but of power, and of love, and of a sound mind." (2 Tim. 1:7.)

Jacob, an early Nephite prophet, appealed to his people, saying, "But behold, I, Jacob, would speak unto you that are pure in heart. Look unto God with firmness of mind, and pray unto him with exceeding faith, and he will console you in your afflictions, and he will plead your cause. . . ." (Jac. 3:1.)

Ammon, a great missionary among the Lamanite people, was asked by the queen to look upon her husband, King Lamoni, who had lain as though dead for two days and two nights. "Now, this was what Ammon desired, for he knew that King Lamoni was under the power of God; he knew that the dark veil of unbelief was being cast away from his mind, and the light which did light up his mind, which was the light of the glory of God. . . ." (Al. 19:6.)

We can understand from this statement that the mind can be enlightened by the Spirit of God and thus can be expanded and enlarged upon by that power.

Strength in the Lord

"Strength" embraces moral courage and force and intense energy in resisting all evil, living righteously before God, and a willing heart and mind to do good in spiritual and all life's pursuits.

The Psalmist said:

1. ". . . the Lord is the strength of my life. . . ." (Ps. 27:1.)
2. ". . . but God is the strength of my heart and my portion for ever." (Ps. 73:26.)
3. "Blessed is the man whose strength is in thee." (Ps. 84:5.)

Ammon made this observation, "Yea, I know that I am nothing; as to my strength I am weak; therefore, I will not boast of myself, but I will boast of my God, for in his strength I can do all things. . . ." (Al. 26:12.)

The apostle Paul made a similar statement when he said, "I can do all things through Christ which strengthened me." (Phil. 4:13.)

Alma, the great teacher of righteousness, gave this admonition to his people: "But that ye would humble yourselves before the Lord, and call on his holy name, and watch and pray continually, that ye may not be tempted above that which ye can bear, and thus be led by the Holy Spirit, becoming humble, meek, submissive, patient, full of love and all longsuffering." (Al. 13:28.)

The Lord, speaking through Joseph Smith, the latter-day Prophet, admonished the Saints: "But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of man; for some are of men, and others of devils." (D&C 46:7.)

Again he said to the Prophet (and these instructions apply to the things of which I have spoken, as well as the teachings of all the brethren who will speak in this conference): "Hearken ye to these words. Behold, I am Jesus Christ, the Savior of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds." (D&C 43:34.)

Our first commitment

To love God with all our heart, might, mind, and strength is our first and most important commitment. Without our eternal God, who is the Father of our spirits, we would not exist. With his love for us and our love for him, everything concerning our eternal welfare and happiness will fit into proper perspective to guide us to that eternal kingdom where God and Christ dwell.

The final words of the commandment, the theme of this presentation, should be etched in our souls forever: "and in the name of Jesus Christ thou shalt serve him." (D&C 59:5.) The service we render to God and his children through his Son, Jesus Christ, with love and with all our heart, might, mind, and strength will bring us the exaltation we hopefully are striving to achieve.

May this commandment— "Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength, and in the name of Jesus Christ thou shalt serve him"—always have primacy in our lives, I pray humbly in the name of Jesus Christ. Amen.

President Joseph Fielding Smith

We will now hear from Bishop John H. Vandenberg, Presiding Bishop of the Church.

Bishop John H. Vandenberg

Presiding Bishop of the Church

The goodness of our Father in heaven is especially evident at this season as we again witness another great harvest. The planting has been done, the growing season is over, and now the harvest is in process.

Recently, I was in Magic Valley, Idaho. While there I visited three welfare farms that are operated by the wards of the Church in that area. I was impressed by the way in which these farms were being managed. The bounteous crops evidenced the fact that the farms were being cared for properly. It appeared that there would be an excellent harvest.

As we drove away from these farms, however, we noticed a beet field that was overgrown with weeds. It seemed to have had little or no care. Because of the evident neglect, it was clear that the harvest would be minimal, if indeed there would be a harvest at all.

Fields reflect life

I thought then how much these fields reflect what can happen to us in our own lives.

When we plant seeds of righteousness and daily rid our lives of weeds, we reap a harvest of satisfaction, happiness, and even eternal joy. But when, because of neglect, we allow weeds to grow and canker our lives, we can reap less abundantly and perhaps even harvest sorrow and discontent. Some years ago, I read a homely verse printed in a seed company publication that builds on this analogy:

"When I put on my worn-out tweeds
And with my hands pull garden weeds,
The likeness always comes to mind,
'Tween weeds and sins of human kind.

"For weeds will grow up anywhere
In ground that's either foul or fair,
And when you pull them, you're not through;
They'll grow right up again for you.

"Some weeds have roots so great in length
That pulling them is test of strength,
And they should be removed with care
Or they'll kill good plants anywhere.

"It makes no difference where you go

There's no place that the weeds can't grow;
Some folks keep weeding, others won't,
Some folks have gardens, others don't.

"So weeds and sin are quite the same
In growth and action, not in name;
But different is their origin:
God makes the weeds, we make the sin."

It is important to realize that we make our "garden" or, in this case, our life just what it is.

Law of the harvest

It has been said that "man has two creators, his God and himself. The first creator furnishes him the raw materials for his life. . . . The second creator—himself — has marvelous powers he rarely realizes. It is what a man makes of himself that counts." (William George Jordan.)

No factor in life is more vital to living than the realization that you and I are, in the final analysis, our own creators. This principle is often referred to as the law of the harvest. ". . . whatsoever a man soweth, that shall he also reap." (Gal. 6:7.)

This is a law that affects each of our lives. If we plant seeds of righteousness and cultivate them properly, we reap peace, joy, and exaltation; but conversely, if we plant seeds of avarice, hate, and lust, we reap the whirlwind of sorrow and anguish.

Each year as the farmer surveys his land, plants his field, organizes his work, he contemplates having a rich harvest. So should it be in our personal lives and especially so with those who have been called to serve as spiritual leaders. I do not know whether the impact of the wisdom of President David O. McKay's counsel to the stake presidents and bishops has found its mark as yet. He said:

"The spirituality of a ward will be commensurate with the activity of the youth in that ward. The president of the priests quorum is the bishop, by ordination, and it is his duty to have the confidence of those young men and girls of corresponding ages, for they will mold the moral atmosphere of his ward."

Harvest of spirituality

A bishop who considers seriously this counsel will have a rich harvest of spirituality and devotion in his ward. As with all programs and directions given by our Church leaders, we can only harvest the benefits by utilizing the various inspired programs. One charted way to involve the youth is through the bishop's youth activity committee, which is outlined in the *Aaronic Priesthood-Youth Handbook.*

An example of the harvest reaped by a bishop who is taking up the cause and is involving the young men and young women of his ward in the spiritual quest has been reported firsthand to the Presiding Bishopric by a young man and a young woman who are participating in this experience. Under the confidence of the bishop the young people of this ward are saying, "Bishop, this is what we want to do. (1) Under your direction we would like to take a program to the homebound members of our ward. (2) With your permission, we would also like to present the program in sacrament meeting each fifth Sunday; and with your help we'd like to plan the first program around the theme of obedience. (3) For Christmas we'd like to repair toys and make cakes for some of the less fortunate members of our ward. (4) We'd also like to clear the weeds away from the intersections in the neighborhood."

With them it is no longer a program in which they wait for the adults to plan for them. With proper guidance, they are performing above and beyond what is generally expected of them.

Youth involvement

A partial reference to youth involvement is alluded to in the September issue of *The Improvement Era.* (See Era of Youth, pp. 50-51.) The harvest that can be reaped by such activity has also been described by a young man who was called to serve on such a committee. In his testimony to the other young people of his ward, he said, in part:

"The Aaronic Priesthood-Youth (activity) committee in the . . . Church is organized to give the youth responsi-

bility in planning and executing their own activities. With this responsibility will come a growth, a growth that will prepare every young Latter-day Saint boy to hold with dignity, honor, and worthiness the Holy Melchizedek Priesthood.

"There's one difference between us and any other youth organization. We do things the Lord's way and not the way we think is best. Our Savior tells us that our Father's house is a house of order; and the priesthood is the way his house is ordered. With our Father's authority the youth of today will plan and organize our lives to serve our fellowmen and to love the Lord our God with all our heart, might, mind, and strength, and be eternally obedient to the laws and principles that he has given to us, that one day our Father in heaven might say to each of us, 'Well done, thou good and faithful servant.' " (Daniel William Hunter.)

Development of youth

Another bishop indicated that by implementing the bishop's youth activity committee in his ward, several young people were brought into activity. Perhaps even more significant, under the confidence of the bishop, he said, the youth are assuming the responsibility for their own activities. Certainly for such a bishop there will be not only the harvest of greater spirituality, but also the additional dividend that comes from the development of the youth, since they will usually set their own standards of performance higher for themselves than adults would have done.

For a father, the situation is the same. He will reap joy and happiness if he cultivates and develops his children through family home evenings and other family-centered activities and if he has sufficient confidence in his children to give them responsibility for their activities.

As the youth are involved in meaningful responsibilities, they will rise to meet the challenge. Today's youth need specific guidance because of our complex society, which offers many alternatives for both excellence and mediocrity. They must catch the vision and requirement of an abundant harvest in their own lives.

Example of King Saul

The law of the harvest is irrevocable in any phase of life. With the simplicity of this law, it is paradoxical that some people have not learned to live their lives accordingly. King Saul offers a tragic example of a man who, in his personal life, failed to learn this simple, yet profound, lesson of life. Unwisely, Saul began to sow pride and hate, feeling he was above the law. Saul could have been a great king; however, he soon began to reap the product of sowing hate and pride. He found from bitter experience that men's "works do follow them." (Rev. 14:13.)

While the operation of the law of the harvest brought pain and anguish to Saul, it conversely will bring blessings and joy to those who sow and cultivate seeds of righteousness. The Lord has declared that "there is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

It is by this law that the bishop I previously referred to reaped the blessing of increased spirituality in his ward through obedience to truth, as directed by our Prophet.

Freedom to discipline self

In this world of turmoil, as we look at what the harvest will be for our personal lives, these words of Bernard M. Baruch hold great meaning: "The only freedom man can ever have is the freedom to discipline himself. That is what we are fighting for, to maintain our right to self discipline instead of having the discipline of slavery and tyranny thrust upon us by a conquering enemy."

Scholars often point to the great battles of history and indicate how the fate of the world is shaped by the outcome. Such battles were fought at Waterloo, Concord, Gettysburg, and Normandy. However, after careful

analysis one must conclude that the great and determining battles are fought within the soul of man.

No more meaningful battle has been fought than when Christ in Gethsemane placed the will of his Father paramount, in order to bring about the salvation of mankind. The planting of the seeds of his gospel have brought hope, peace, and the opportunity for exaltation.

We can look also to Moses in the plains of Midian, Paul on the road to Damascus, or Joseph Smith in the Sacred Grove. Each of these men made decisions that not only altered the course of his own life, but also the course of mankind.

Decisions determine harvest

Each day of our own lives we are faced with similar decisions. Though they may not seem as dramatic as a Gethsemane or a Sacred Grove, they nevertheless determine the ultimate course of our lives. It is the culmination of our day-to-day decisions and actions that determines whether we will reap a harvest of peace in this life and life eternal, or unhappiness.

Just as the seemingly little sins of Saul culminated in a life of sorrow and tragedy, so the life filled with the day-to-day acts of righteousness will reap a life of peace, joy, and even exaltation. Nowhere is this principle taught more effectively than in these words of the Savior:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:31-40.)

We reap as we sow

We are, in a very real way, our own creators. We reap that which we have sown, and we receive our wages of "eternal happiness or eternal misery, according to the spirit which [we] listed to obey, whether it be a good spirit or a bad one. For every man receiveth wages of him whom he listeth to obey. . . ." (Al. 3:26-27.) In other words, we decide by our day-to-day actions what our harvest will be. As with the farms I saw in the Magic Valley of Idaho, it can be a bounteous harvest or it can be a patch of weeds.

May we sow only righteousness, while continuing to rid our lives of the weeds of evil, I pray, in the name of Jesus Christ. Amen.

President Joseph Fielding Smith

The congregation and chorus will now join in singing "High on the Mountain Top," and after the singing Elder Milton R. Hunter of the First Council of Seventy will be our speaker.

The congregation sang the hymn, "High on the Mountain Top."

Elder Milton R. Hunter

Of the First Council of the Seventy

The holy scriptures declare that there were many noble and great spirits among God's numerous sons in the grand council in heaven before this world was created. Speaking of their future mortal probation, the Eternal Father proclaimed that he would make these noble and great ones his rulers. Thus they were chosen in heaven and foreordained by God to become prophets, seers, and revelators in mortality.

The greatest of these spirit sons of the Eternal Father was Jehovah, later known as Jesus Christ. The scriptures declare: "And there stood one among them that was like unto God." (Abr. 3:24.) The Eternal Father selected this one to work with him as co-creator of the world and also later to serve as the Savior of the human family. In explaining to Abraham about these noble and great spirits, Jehovah said: "Abraham, thou art one of them; thou wast chosen before thou wast born." (Abr. 3:23.)

Prophets foreordained

The prophet Jeremiah wrote:

"Then the word of the Lord came unto me, saying,

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:4-5.)

The Prophet Joseph Smith declared:

"Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was. I suppose that I was ordained to this very office in that Grand Council." (Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith,* p. 365.)

It seems to be definite, therefore, that all the prophets, seers, and revelators who headed the various gospel dispensations, such as Adam, Enoch, Noah, Abraham, Moses, and Joseph Smith, were called, sanctified, and foreordained by God before they came into mortality to perform the great works which they performed here.

Prophet like unto Moses

Approximately 3,500 years before the birth of Joseph Smith, the prophet Joseph of Egyptian fame prophesied that in the latter days God would raise up a great prophet, seer, and revelator. This prophet and seer would perform a great and marvelous work for the salvation of the human family. His name would be Joseph, and his father's name would be Joseph. He would be mighty among the people and would "do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God." (See 2 Ne. 3:4-24.) He would be "great like unto Moses." (2 Ne. 3:9.)

The Prophet Joseph Smith fits in every detail with the prophecy made anciently by Joseph of Egypt. Joseph Smith was God's holy anointed prophet, seer, and revelator through whom the gospel was revealed from heaven and the true Church of Jesus Christ established in the latter days in fulfillment of the predictions made by many of the ancient prophets. In every respect Joseph Smith was God's prophet, seer, and revelator who was "great like unto Moses." A seer has the power to look through the veil and see visions.

Visitation in Sacred Grove

No personal visitation to mortal man of God the Father and his Only Begotten Son has been recorded in any holy scriptures which equals the marvelous experience had by Joseph Smith, the seer. In response to his prayer in the Sacred Grove in the spring of 1820, Joseph Smith was visited by God, the Eternal Father, and his Only Begotten Son, Jesus Christ. Joseph reported the following:

"When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing

above me in the air. One of them spake unto me, calling me by name and said, pointing to the other— *This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.)

And then Joseph received instructions from the Only Begotten Son, and throughout the remainder of his life the Prophet continued to receive numerous revelations from that divine Being.

Further manifestations

Also, on other occasions during his life, Joseph Smith had the unusual privilege of seeing Jesus Christ. For example, on February 16, 1832, regarding Sidney Rigdon and himself, Joseph wrote:

". . . the Lord touched the eyes of our understandings and they were opened, . . .

"And we beheld the glory of the Son, on the right hand of the Father, . . .

"And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever.

"And now after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:19-24.)

These personal experiences had by the Prophet Joseph Smith definitely illustrate the fact that he was indeed a seer "great like unto Moses," because Joseph saw God and talked with him face to face as one man talks with another, even as did Moses.

The Prophet Joseph Smith was also visited on numerous occasions by heavenly messengers other than God, such as the Angel Moroni, John the Baptist, Peter, James, and John, Moses, Elias, and Elijah, as well as by Gabriel, Raphael, and Michael. (See Joseph Smith 2:29-33; D&C 13, 110:11-16, 128:20-21.) These heavenly messengers bestowed upon the Prophet divine powers, keys, authority, and priesthood, and gave him instructions requisite to establishing the true gospel and Church of Jesus Christ on the earth again. Thus, there was a "restitution of all things [to the Prophet Joseph Smith], which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.)

A teacher of truth

The principal work of a prophet of God is to be a teacher of religious truths and thereby give to the people the will and the word of the Lord. The Prophet Joseph Smith produced for the world three new volumes of holy scriptures, namely, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, and, in addition, he revised the Bible. No prophet who has ever lived has accomplished such a tremendous feat. There are only 177* pages in the Old Testament attributed to Moses, while Joseph Smith either translated through the gift and power of God or received as direct revelation from Jehovah 835* similar-size pages of holy scriptures. Joseph's accomplishments stand superb among prophets as a proclaimer of the will and the word of the Lord.

Prophecies of Joseph Smith

Prophets, when directed by the Spirit of the Lord, predict future events, or, in other words, prophesy. Joseph Smith rates among the greatest of the prophets in this respect, having proclaimed many prophecies. I shall present only one prophecy he made as an illustration. While in Montrose, Iowa, on August 6, 1842, Joseph Smith wrote in his journal:

". . . I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky

*Number of pages may vary with different editions.

Mountains." (*Documentary History of the Church,* Vol. 5, p. 85.)

We all know that this prophecy has been literally and completely fulfilled.

Perhaps paramount to his accomplishments was that "through the gift and power of God and the Urim and Thummim" he translated the Book of Mormon into modern English from an ancient unknown language called Reformed Egyptian.

The gospel restored

It is of significance to remember that Jesus Christ restored his true gospel and Church on the earth again through the Prophet Joseph Smith. The Lord proclaimed that the gospel and Church would never be taken from the earth again nor given to another people. Because of this divine restoration, the Prophet Joseph was murdered when he was 38 years of age. Thus, he sealed his testimony of that divine restoration with his blood, giving his life for the Savior and his Church, as many of the ancient prophets had done.

The following important statement appears in modern scripture:

"Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. . . ." (D&C 135:3.)

I bear my testimony that the Prophet Joseph Smith is one of the greatest (if not the greatest) of the prophets, seers, and revelators that the world has known. A study and evaluation of the prophecies he made, the visions and revelations he had, the scriptures he produced, and his numerous mighty works and marvelous accomplishments force this conclusion upon the honest investigator. Joseph Smith shall stand always as superior among God's elect —the noble and great ones whom he selected to be his rulers. Joseph was indeed a prophet, seer, and revelator "great like unto Moses."

In the name of Jesus Christ. Amen.

President Joseph Fielding Smith

Elder Milton R. Hunter of the First Council of Seventy has just spoken to us.

Elder Bernard P. Brockbank, Assistant to the Twelve, will now speak. He will be followed by Elder Eldred G. Smith, the Patriarch of the Church.

Elder Bernard P. Brockbank

Assistant to the Council of the Twelve

Brothers and sisters, I have had the great honor and privilege of spending the better part of the past nine years in the mission field. Many choice blessings have resulted from this experience. I have had the privilege of meeting and visiting with thousands of religious people from all parts of the world as they visited our Church pavilions at the New York World's Fair and at the Texas World's Fair [HemisFair].

I asked many of these visitors if they believed that they were literally in the image and likeness of God, and almost everyone answered no.

Discussion on Godhead

I would like to mention one fine, clean student who visited the pavilion in Texas. He believed in a trinity of God the Eternal Father, Jesus Christ, and the Holy Ghost, that they were all one and the same God, and that they were incomprehensible. I asked him if he believed that Jesus Christ was ever a separate personage from God the Father. He said that he believed they are one and the same God. He asked about our exhibit of the painting that showed the Prophet Joseph Smith in the Sacred Grove, when he claimed that God the Eternal Father and his Son Jesus Christ visited him in the grove. We talked about the vision of Joseph Smith and the personal appearance of the Father and the Son. We read what Joseph Smith said about this marvelous vision.

Joseph Smith said, ". . . I saw a

pillar of light exactly over my head, above the brightness of the sun. . . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:16-17.)

We further discussed the profound importance of this divine vision to again witness to all men that the trinity composing the Godhead are separate personages, that they have tangible, personal bodies, and that all mankind is literally in the image and likeness of God. We discussed a number of scriptures showing the appearance of God to Abraham, Jacob, Moses, and all of the ancient prophets. We also talked about the personal life and body of Jesus Christ before and after his death, and about his personal, resurrected body.

The Book of Mormon

He then asked about the Book of Mormon and its purpose and value as a record of scripture. I had him read the following two statements on the first page of the Book of Mormon: "The Book of Mormon . . . is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations."

He desired to obtain a copy of the Book of Mormon. He was asked to read the book and to pray about it, and we read the following very important promise from the prophet Moroni, who said, "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true, and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Moro. 10:4.)

He said that he would read the book and pray about it.

I met with him again in a few days. He said, "I have read part of the Book of Mormon and I have prayed about it, but I did not feel that my prayers were answered as promised by the prophet Moroni."

I mentioned that I had received an answer to my prayers when I asked to know about the Book of Mormon and its value and its origin and its divine purpose. "I wonder why God would answer my prayers regarding the divinity of the Book of Mormon and not answer your prayers. I wonder if you prayed to the same God that I prayed to."

Many concepts of God

You know, there are many religions in the world today and many and varied concepts of God.

Some worship gods of nature. Some worship the sun and other parts of the universe. Some even worship appetites and the pleasure of this earth.

Some worship an uncreated and incomprehensible trinity of gods. Others worship a god without body, parts, or passions.

The Hindus worship and pray to the god of their belief. The Mohammedans worship and pray to the god of their belief.

If we desire to be Christians and followers of Jesus Christ, we must accept his example, his teachings, and his doctrines.

We must pray to the same God that Jesus Christ prayed to. Many of the gods that are worshiped are from the intellect and minds of men. Through the prophet Jeremiah the Lord said, "Shall a man make gods unto himself, and they are no gods?" (Jer. 16:20.)

The apostle Paul said, ". . . when ye knew not God, ye did service unto them which by nature are no gods." (Gal. 4:8.) Man-made gods are no gods.

The only true God

Jesus Christ said, ". . . this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

Jesus said to know the only true God and Jesus Christ—not only to know the only true God, but also to know Jesus Christ, whom God has sent.

Then I said to the boy, "Do you remember telling me that you believed that God the Eternal Father and Jesus Christ and the Holy Ghost were all one and the same with no separation, and that they were not personal beings, and that you did not believe that you were literally created in the image and likeness of God?"

He remembered.

If you pray to three gods in one god, that is not the same as praying to God the Eternal Father through Jesus Christ. To pray to a god that you are in the image and likeness of is different from praying to an incomprehensible three gods in one god.

When you believe that Jesus Christ and God the Eternal Father are one and the same god, you are unable to properly use Jesus Christ as your mediator between you and your Heavenly Father.

Remember the vision of Joseph Smith wherein God the Father and his Son Jesus Christ appeared with separate, personal, glorified bodies. The mediator between you and your Heavenly Father is Jesus Christ. Jesus said, ". . . I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.)

The apostle Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

Promise of Moroni

We again read and analyzed the promise made by the prophet Moroni and what one needs to do to receive the divine answer to prayer. In order to receive an answer, you must closely follow the prophet Moroni's counsel. The steps are very important and help to prepare the one praying to receive the witness from his Heavenly Father. The steps are as follows:

Ask God the Eternal Father.

Ask in the name of Jesus Christ. (Jesus is the mediator.)

Ask the Eternal Father if the teachings in the Book of Mormon are true.

Ask with a sincere heart.

Ask with real intent, with sincere desire to know, having faith in Christ.

The prophet's promise is that if you ask the Eternal Father in the name of Jesus Christ, with a sincere heart, with real intent, with faith in Christ, he will manifest the truth unto you by the power of the Holy Ghost.

All three members of the Godhead are separately and individually involved to give this great promise and answer to prayer.

The young man said that he would prepare himself to again ask God in prayer. When we met again he said he had received his answer.

Again I repeat, it is very important that we know the only true God and his Son Jesus Christ. We should all remember the great goal as given by Jesus Christ, who said: ". . . this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Our assignment to teach

Brothers and sisters, our great assignment to God's children, to every nation, individual, tongue, and people, is to teach them about the true and living God, about God the Eternal Father, and about his Son Jesus Christ, our Savior and our Redeemer.

One of the best ways for every member of this Church to be a missionary and to do as our prophet David O. McKay has asked is to have a copy or copies of the Book of Mormon in the homes of your nonmember friends and neighbors.

Encourage them to read the Book of Mormon and to pray about it. You should read to them the great God-inspired promise by the prophet Moroni of how they can receive the witness to the Book of Mormon, and to know of its divine purpose. Be sure they follow the steps given in the promise. This promise needs the testimony and the help of one who has received the witness and the answer promised by the prophet. The Lord said that everyone that asks receives. Everyone that seeks shall find, and to everyone that knocks, it shall be opened unto him. (See Matt. 7:8.)

A new witness

Brothers and sisters, the world is hungry and looking for a new witness. They need the testimony and they need the strength and they need the counsel of one who has the testimony and the witness. The Lord is at the helm in this great program. It's the Lord's work to bring to pass the immortality and eternal life of man, but the Lord has placed much of the responsibility of teaching and helping his children upon those who have received the witness.

The Lord gives a great promise: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

May we help our Father's children to receive the commitments of the Lord by complying and being obedient to his great plan and his teachings, I humbly pray in the name of Jesus Christ. Amen.

President Joseph Fielding Smith

We shall now hear from Elder Eldred G. Smith, Patriarch to the Church, and he will be followed by Elder Richard L. Evans of the Council of the Twelve, who will be our concluding speaker at this session.

Elder Eldred G. Smith

Patriarch to the Church

There should be no doubt in the minds of any of us that the world is not well. It is not dying yet, but it is sick. It does not have an incurable disease, for we have a good physician. The world just needs healing.

World problems not new

This is not new in the world. There have been problems and crises off and on from the very beginning of mortality. The scriptures are replete with references concerning similar conditions. The Lord has, from the very beginning, given man warnings and promises. Should the scriptures fall open at almost any place, they would very likely reveal the remedy for all problems, even present-day conditions.

Adam and Eve were admonished to repent and be obedient to God's command. Yet, by the time of Noah the world was so sick, God had to destroy all except Noah and those with him.

Promise of Moses

Then in the latter part of Israel's wanderings in the wilderness, Moses, having been told he was not to see the promised land, declared to all Israel the following warning and promise.

"But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

"When thou art in tribulation, and all these things are come upon thee, even in the latter days"—Are these not the latter days? Are we not Israel? Then he is talking to us; yes, to us here in 1968—"if thou turn to the Lord thy God, and shall be obedient unto his voice;"—Does not the voice of the Lord come to us from his Prophet?

"(For the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them." (Deut. 4:29-31.)

The Lord's word to Solomon

Open the scriptures to another historical occasion: the dedicatory services of Solomon's temple.

This was a great sacrificial ordinance. Solomon offered a sacrifice of 2,000 oxen and 120,000 sheep. This was a seven-day dedicatory service. Then the Lord answered Solomon's prayer. Note here the application to our time:

The Lord said to Solomon:

"If my people, which are called by my name [Are these not the members of the Church of Jesus Christ?], shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal

their land." (2 Chron. 7:14.)

Is there any doubt that our land needs healing? Christ in Jerusalem, seeing the iniquity, declared:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37.)

Book of Mormon record

Turn to the Book of Mormon. This is a record of continual ups and downs of the people. With righteousness, there was peace and prosperity. When they became wicked and sinful, there was war, destruction, famine.

Following the great destruction of the more wicked on this hemisphere at the time of the crucifixion of Christ, the voice of the Lord was heard to declare:

"Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me.

"Behold, I have come unto the world to bring redemption unto the world, to save the world from sin.

"Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved." (3 Ne. 9:14, 21-22.)

". . . how oft will I gather you as a hen gathereth her chickens under her wings, if ye will repent and return unto me with full purpose of heart." (3 Ne. 10:6.)

Promise of eternal life

Here the Lord says, "Ye ends of the earth." Does that not mean us? This was not just to those who heard his voice. For this purpose it was recorded and preserved down through the centuries and brought forth by the instrumentality of God through his servant, the Prophet Joseph Smith, for us of this day. The promise here is only to those who repent and do his will—yes, the promise of eternal life. This means exaltation. He will save the world in that all will be resurrected, but only those who come unto him and do his will shall receive eternal life.

Do you believe this? I believe it! I know it, just as I know that God lives, and that Jesus is the Christ, the Son of the living God. I know that his kingdom has been restored to earth in these the latter days through the Prophet Joseph Smith.

If we will heed the word of the Lord through his servant and Prophet today, President David O. McKay, the Lord shall heal our land; he shall give us eternal life. I so testify in the name of Jesus Christ. Amen.

Elder Richard L. Evans

Of the Council of the Twelve Apostles

Some days ago, on September 17, as referred to by President McKay this morning, we dedicated a new flagpole on Temple Square, with flags flying a hundred feet high and a base and background of panels on liberty and law, including the Ten Commandments and some other reminders of our basic beliefs, among them these:

Panels on liberty and law

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life." (D&C 134:1-2.)

"We believe in . . . obeying, honor-

ing, and sustaining the law." (Article of Faith 12.)

Despite an all too prevalent and all too popular appeal to permissiveness, we still reap what we sow. And I would plead this day, with the young, the old, with the counselors of youth, the teachers of youth—with all of us—to recommit ourselves to living by law.

Playing in the rough

To those who are pulling away from God-given and long-proved principles, abandoning and protesting, may I offer the very interesting observation of a wise and seasoned president whose stake I was recently privileged to visit, and who said, in substance, with golf course connotation, "When there is all that fairway, why do you play so much in the rough?" (President Rudolph L. Van Kampen, Riverdale [Utah] Stake.)

Too many are playing in the rough, frustrated, foolishly dissipating present possibilities, and jeopardizing the limitless opportunities of everlasting life. Too many are protesting, lashing out in anger, without making any constructive contribution to solving the ills and the evils. We ought to be angry about evil and never be complacent, never let it quietly seep into our surroundings. But we ought not to be angry and resentful against good advice, against reasonable restraint, against the counsels God has given. Stubborn, blind, brash anger, going ahead against all safeguards and danger signs, is an utterly shortsighted and self-destructive anger.

Comments on irresponsible protest

Let me insert here some comments on irresponsible protest from three or four significant sources, dating back to the last century and coming down to the present scene.

The first is from Phillips Brooks: "If circumstances taunt and persecute you," he said, "if everything you touch is a strain and a temptation, do not stand idly wishing that the world were changed. The change must be in you. . . . Back on the wills of men, where it belongs, falls the responsibility of sin. . . ." (*Twenty Sermons*, No. 14.)

The second, from Dr. Fosdick, comes closer to us in time: "Today, . . . I am dealing with a special area of young persons, some of whom, I think, are fooling themselves . . . ," he said. ". . . they find it easier to become excited over social reform than to deal . . . with their own characters. . . .

"They are, for example, pacifists in general [allegedly so], but they have such a quality of spirit that they break up the peace of any group they enter. . . . They ardently say that the world needs to be changed but their neighbors know that, however that may be, *they* certainly need to be changed. . . .

"Suppose that the social reforms . . . were now successfully achieved. Can any one who . . . visualizes that redeemed society suppose that . . . personal character would be called for less? Surely, personal character would be called for more. . . .

". . . always in history character and happiness have come to people . . . when they shouldered their personal responsibility. . . ." (Harry Emerson Fosdick, "On Shouldering One's Own Responsibility.")

The third is a comment from George Kennan (former U. S. Ambassador to Russia and Pulitzer Prize author) as recently reported:

"The revolutionary habit may get ominously out of hand. . . . Violent protest . . . amounts to 'intimidation and blackmail'; if tolerated, it leads to dictatorship. 'I have seen more harm done in this world by those who tried to storm the bastions of society in the name of utopian beliefs . . . than by all the humble efforts of those who have tried to create a little order and civility and affection within their own intimate entourage. . . .' The revolutionaries . . . have not been able to face a 'vitally important truth'; namely, that the 'decisive seat of evil in this world is not in the social and political institutions and not even, as a rule, in the ill will or iniquities of statesmen but simply in the weakness and imperfection of the human soul itself, and by that I mean literally every soul, including my own and that of the student militant at the gate.'

"The disquieting thing about today's revolutionaries is that many of them

could not care less about traditional good and evil. Their vision is apocalyptic. . . . 'Ultimately . . . it will accept nothing save . . . obliteration of all stabilities.' "

"People yearn for ultimate upheaval," said Earl Rovit, "because they believe it will restore 'innocence and purity' to the world. . . . Yet it may be destruction that really attracts them. Their basic attitude is not that they 'want to break windows in order to let the fresh air in.' . . . the fact is they are 'hopelessly in love with the sound of smashing glass.' " (*Time*, June 28, 1968, p. 47; quoting Kennan and Rovit.)

Pathways that people pursue

Recently, with some much appreciated help, I have had occasion to select some citations on the roads and pathways that people pursue:

"Any road leads to the end of the world," said Edward Fitzgerald. (*Polonius*, p. 86.)

"Where the road bends abruptly take short steps." (Ernest Bramah.)

And, of course, there is the classic from Robert Frost on "The Road Not Taken":

"I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference."

My beloved young friends, let us not destroy ourselves by taking the wrong road—by refusing counsel, by departing from proved principles, by yielding to appetites, by indulging passions, by straying off the straight way that leads to life and truth and to all the limitless accomplishments of the everlasting future, as well as peace and purpose and happiness here.

Setting things right

Of course, the young—and all of us—are often impatient to see Utopia come sooner, to see everything set right, right now. There may be in the air a little of the feeling of Hamlet:

"The time is out of joint: O cursed spite, That ever I was born to set it right!" (William Shakespeare, *Hamlet*, Act I, sc. 5.)

But just plain protest and rebellion and dissipation and destruction will not set things right.

The answer is that we were all born to set right whatever should be set right that is within our reach. We shouldn't dodge or run from duty, but should be engaged in the service of our fellowmen, in the service of the Master, in doing all that should and can be done.

Opportunities for action

And as to opportunities for action, there is in the Church of Jesus Christ provision for activity and action pertaining to the physical and mental and spiritual health and wholeness of all men everywhere. There is outlet and opportunity for the strength and service of all who wish to help toward the peace and well-being of all people: welfare, serving others, taking care of our own; tithing; teaching; health, hospitals; schools here at home; educating the less privileged in far places; bringing thousands of the children of others into our homes and hospitals; youth programs, athletics, talent development, cultural and recreational activities; rehabilitating people with problems; preserving the integrity of home and marriage and family life; caring for the sick, compassionate service; encouragement to seek knowledge, to develop skills, to acquire competence, to qualify for professional service; encouragment to be active in politics, civic affairs, public service; to foster freedom; to share the gospel, to teach the truth; to move among all peoples—to learn their languages, to become acquainted with customs and cultures; to be anxiously and constructively concerned about the physical, mental, moral, spiritual well-being, the peace and health and happiness of all people—and with the earnest intent and endeavor that all this be done without the use of public funds.

The list could be multiplied to include a completeness of provision for the temporal and eternal salvation of all.

My beloved young friends—and you who are older: There are some things

that are "not good for man" and which we are counseled not to do and not to partake of, but basically this is *not* a gospel of *not* doing. There is ample opportunity for all for the outlet of all your energy and earnest intent for the blessing and upbuilding of people at home and worldwide.

Means for solving problems

Of course the world has troubles, uncertainties, problems. Of course we are impatient and puzzled at times, but the means and the reason for improving and repenting and for solving the problems are given us in our Father's plans and purposes.

May I cite two oft-quoted scriptures, and put some added emphasis on them:

"Verily I say, men should be anxiously engaged in a *good* cause, and do many things of their own free will, and bring to pass much *righteousness.*" (D&C 58:27. Italics added.)

The emphasis could well be on *good* and *righteousness.*

Another: "Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold. . . ." (D&C 98:10.)

I infer from this that we have an o*bligation* to be active in public issues, in civic problems, and to provide honest and good men and wise men to serve and give leadership in public affairs.

We shouldn't be sideline sitters.

Guidance of a prophet

With you, I thank God for a prophet to guide us in these latter days. He has given us counsel at this conference, and through all his faithful years in the great-hearted kindliness and inspiration of his calling.

I hope and pray that we may accept the counsel of President McKay, and the counsel of Him whom he serves.

The Lord hasn't asked of any of us anything that we can't do, nor given us any commandment that we can't keep.

I only know one place to put my trust—in the counsels and commandments of God, which patiently he has repeated over and over through the ages, and again and again given us.

Choose the right

Mothers, fathers: Set before your children a righteous example. Love them; lead them. Take them where they should be. If they follow you, be sure that they follow you in the right habits, to the right places, for the right purposes. Don't lead off in any direction in which you would wish they wouldn't follow.

And you, my beloved young friends: You have more opportunities than any generation ever had. God bless you to choose the right, to use your energies in constructive, righteous ways, in useful, virtuous, productive performance, not in irresponsible protest, not dropping out, but entering in, with the full use of the opportunities and talents God has given you, knowing and keeping his commandments, honoring, obeying, and sustaining and upholding the law, and going forward in faith with peace and accomplishment and quiet conscience.

"Any road leads to the end of the world."

"When there is all that fairway, why do you play so much in the rough?"

"What is the use of running when you are on the wrong road?" (W. G. Benham, *Proverbs.*)

"I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less travelled by,
And that has made all the difference."

Witness of God

I leave you my witness of this work, my witness of the living God who is our Father and who made us in his own image—my witness of the divinity of his beloved Son, our Lord and Savior. All he did was for the salvation of men.

May each of us follow his example and seek with all our hearts to save ourselves, our families, and all our Father's family, to the very best of our abilities and energies and opportunities—not negatively protesting, but positively producing; not sitting down, but serving and moving forward; not destroying, but creating;

not infecting with doubt, but building with faith; I pray in the name of Jesus Christ, our beloved Lord and Savior. Amen.

President Joseph Fielding Smith

Elder Richard L. Evans of the Council of the Twelve has been our concluding speaker today.

The Saturday morning session will be broadcast direct by numerous radio and television stations, and recorded for transmission on Sunday morning to many television stations in the eastern and central parts of the United States.

A video-tape of Saturday morning's session of Conference will be flown from the mainland and televised Sunday morning in Hawaii, and to bases of the Armed Forces throughout the Pacific.

Morning sessions of Friday and Sunday will be carried from the Tabernacle over direct oceanic cables to a large number of saints assembled in many chapels throughout Great Britain, Germany, Austria, Holland and Sweden on Sunday. Direct circuits will also carry these sessions to saints assembled in chapels throughout eastern Canada.

Both sessions of our Conference today, Saturday and Sunday, will be rebroadcast over KSL, KIRO at Seattle, KMBZ at Kansas City, and WRFM in New York City the following morning beginning at midnight, and will be heard in many parts of the United States and other countries.

Under the direction of the First Presidency there will be a Welfare-Agricultural Meeting held in the Assembly Hall tomorrow, Saturday morning, at 7:30 o'clock. Invited to attend this special session are all stake presidencies, high councilmen, bishoprics, agricultural operating committees, stake Relief Society presidents, and others responsible for operating Welfare production projects.

The singing for the sessions today has been furnished by the Relief Society Singing Mothers from the six stakes in the Las Vegas Region, under the direction of Ellen N. Barnes, with Roy M. Darley at the organ.

In behalf of all who have listened to the singing during these sessions of General Conference, we express appreciation and our sincere thanks to these sisters for the beautiful music they have rendered during these sessions today. God bless them for their desire to serve and to bring such happiness to others.

The Singing Mothers will now favor us with "Abide With Me; 'Tis Eventide."

The benediction will then be offered by Elder O. Dee Lund, president of the Box Elder Stake, and the general session of this Conference will then be adjourned until 10:00 tomorrow morning.

Singing by the Singing Mothers "Abide With Me; 'Tis Eventide."

Benediction by President O. Dee Lund.

Conference adjourned until 10:00 a.m., Saturday, October 5.

SECOND DAY
MORNING MEETING

THIRD SESSION

The third session of the conference convened on Saturday, October 5, at 10 o'clock a.m.

President Hugh B. Brown, first counselor in the First Presidency, conducted the meeting.

The music for this session was furnished by the Salt Lake Tabernacle Choir. Elder Richard P. Condie directed the singing; Elder Alexander Schreiner was at the organ.

President Brown made the following introductory remarks:

President Hugh B. Brown

President McKay has reluctantly yielded to the persuasion of his physicians and is hearing this conference in his apartment. He is presiding at this conference, and has asked me to conduct. He joins us in extending a hearty and cordial welcome to all present this morning in this historic Tabernacle and in the Assembly Hall on Temple Square in Salt Lake City, Utah; also to the vast television and radio audience throughout the world in this third session of the 138th Semi-Annual Conference of the Church.

The Tabernacle Choir under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing, "Now Let All The Heavens Adore Thee," following which the invocation will be offered by Elder Ivan J. Barrett, formerly president of the Northwestern States Mission.

The Tabernacle Choir sang as an opening number, "Now Let All The Heavens Adore Thee," following which the opening prayer was offered by Elder Ivan J. Barrett.

President Hugh B. Brown

The Tabernacle Choir will now favor us with "O God The Eternal Father." Following the singing, President Nathan Eldon Tanner, second counselor in the First Presidency of the Church, will be our first speaker.

The Tabernacle Choir sang the hymn, "O God The Eternal Father."

President N. Eldon Tanner

Second Counselor in the First Presidency

At the call of our leader, President David O. McKay, I am privileged this morning to address you who are assembled here in this historic Tabernacle, and also the vast radio and television audience. I do so in all humility and with a prayer in my heart that what I might say will be in harmony with the teachings of our Lord and Savior, Jesus Christ.

We who will occupy this position during this conference have the responsibility to do as Paul charged Timothy:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:2-4.)

"This know also, that in the last days perilous times shall come." (2 Tim. 3:1.)

Men refuse sound doctrine

The last days are here and now, and Paul's prophecy is being fulfilled before our very eyes. Men are refusing sound doctrine, and after their own lusts they are turning their ears from the truth and are listening to those who preach to their own liking. As a result, we are suffering many tribulations throughout the world. We have reached a time in our history which I believe is the most crucial mankind has ever had to face.

Thinking, serious-minded people in all fields of endeavor agree that present circumstances cannot continue very much longer without precipitating one of the most serious crises man has ever known.

Reason for turmoil

As we consider these disturbing conditions in a world of turmoil, I am sure we are asking the simple questions: Why is there so much strife and hate in the world between nations, within nations, within states, in universities, and even in groups of local

communities, and with this unrest, distrust, and strife extending even into the home? Why is it so universal? What can and should be done to correct these conditions with which none of us are content or happy?

As I was contemplating these matters, I continued to search the scriptures for an answer. As we all know, the Holy Writ is replete with exhortations, warnings, and prophecies pertaining to the welfare of mankind and conditions in the latter days, or the days in which we now live.

We find the world divided into two great opposing camps. One is made up of individuals and nations whose philosophy of life is fully materialistic, who not only reject, but aggressively repudiate, the true Christian way of life.

In the other camp are those who still retain a nominal recognition of spiritual and moral values. These comprise what we call our Christian civilization. One of the greatest tragedies of this generation, however, is that so much of our so-called Christian civilization does no more than profess Christianity, and, in fact, many today do not even profess.

Solution to problems

The only clear and sure solution to our problems is to make our professed Christianity real, to make it personal, apply it in our lives, accept Jesus Christ as the Son of God, and as the real living Savior of mankind, "for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

Jesus Christ not only gave his life for us, but he has also given us clearly the plan of life and of salvation, and he has assured us that to gain eternal life we must live by sound doctrine, which is the word of the Lord, spoken either by God or Jesus Christ or by the prophets of God. This doctrine answers clearly and definitely such vital questions as:

Who are we?
Where did we come from?
Why are we here?
Is there life after death?
Is there a living, personal God?
What is our relationship to God, the Eternal Father?
Is Jesus Christ, the Savior of the world, the Son of God?
What must we do to gain exaltation and enjoy eternal life?

Answers to questions

For answers to these questions, let us turn to and consider the words of the Lord and of the prophets, both ancient and modern.

While we were all in the spirit world with God the Father, his Only Begotten Son, then with him in the spirit, said:

"We will go down . . . and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abr. 3:24-25.)

"So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27.)

How uplifting and dignifying it is to know that we are truly the spirit children of God, made in his image; that he and Jesus Christ are personal gods, that they are interested in us, and that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Teachings of Jesus Christ

Jesus Christ *is* the Son of God, as stated in ancient and modern scripture. On different occasions God introduced him to men on the earth in these words: "This is my Beloved Son. Hear Him!" (See Matt. 3:17; 3 Ne. 11:7; Joseph Smith 2:17.)

Jesus taught that as the spirit children of the Father, with that spark of divinity in us, we can become like him by keeping his commandments. He also said: "Search the scriptures . . . which testify of me." (John 5:39.) And Paul told the Romans: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the

scriptures might have hope." (Rom. 15:4.)

Then again we have the words of Jesus: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

In answer to the question, "If I die shall I live again?" Christ said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25-26.) He gave his life and was resurrected that man might not remain forever in the grave.

He also assured the multitude: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2-3.)

Resurrection an important step

Regarding his resurrection, we have also the testimony of Paul, who was once a persecutor of the Saints, and denier of Christ, that the apostles and he himself and hundreds of others had seen Christ after he rose "the third day according to the scriptures." (1 Cor. 15:4.)

How fortunate is the person who looks forward to the resurrection as an important step in eternal progression and prepares now to meet God!

As I attended the funeral of our loyal and devoted colleague and faithful servant of the Lord, William J. Critchlow, Jr., I was greatly impressed by the serenity of his wife, his children, and even his grandchildren. They had been taught and they believed in a literal resurrection, and they knew they would be reunited as a family. I tried to compare their feelings with those who do not have such faith, who will not accept sound doctrine, but who search in vain for hope. I humbly prayed to my Heavenly Father that I would be able to touch the hearts of some and help them to appreciate and understand what great joy and satisfaction and assurance faith in the resurrection gives.

Difficulties in acceptance

With all the irrefutable testimonies of the prophets regarding the gospel truths, why is it so difficult for man to accept and endure sound doctrine, which is so important to all of us? Some of the reasons are evident.

First, Satan's influence on mankind. In the spirit world, even before the world was, Satan rebelled because his plan was rejected, and God said:

"Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him . . . I caused that he should be cast down;

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Moses 4:3-4.)

Satan then determined to do all in his power to defeat the work of righteousness, and thus he goes up and down, to and fro, in the earth, seeking to destroy the souls of men. He does so by deceit and flattery, and by his emissaries who teach false doctrine to all who will listen; and it seems that they are meeting with great success.

Teachers of false doctrine

Communists, anti-Christs, and the promoters of the God-is-dead theory, as well as the skeptics and some who style themselves as religious leaders, are actively engaged in teaching false doctrine and in using every hostile means to break down and destroy a belief in God and in the scriptures, thereby fulfilling the prophecy of Jesus Christ when he said:

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matt. 24:24.)

Also, many, as they become learned in the worldly things such as science and philosophy, become self-sufficient and are prepared to lean unto their own understanding, even to the point where they think they are independent of God; and because of their worldly learning they feel that if they cannot prove physically, mathematically, or

scientifically that God lives, they can and should feel free to question and even to deny God and Jesus Christ. Then many of our professors begin to teach perverse things, to lead away disciples after them; and our youth whom we send to them for learning accept them as authority, and many are caused to lose their faith in God.

A graduate student who had just received his doctor of philosophy degree was telling me of some of the attacks that are made on Christianity, or a belief in God, and how difficult it is to stand up against them, particularly for those who have not been taught the gospel in their homes and who have not gained a testimony of its truthfulness. He said that one professor taunted him with this statement: "Surely you don't believe in that archaic stuff you find in the Bible and in your Book of Mormon," and then spent some time with him trying to turn him away from the truth.

Need for faith in God

I cannot understand a scientist or pseudo-intellectual, or anyone who should be searching for the truth, having the temerity to place himself as authority in religion to the point that he would challenge, let alone deny, the teachings of God the Eternal Father, the Creator of the world, and of his Son Jesus Christ because he cannot prove it scientifically.

How much wiser and better it is for man to accept the simple truths of the gospel and to accept as authority God, the Creator of the world, and his Son Jesus Christ, and to accept by faith those things which he cannot disprove and for which he cannot give a better explanation. He must be prepared to acknowledge that there are certain things—many, many things—that he cannot understand.

How can we deny or even disbelieve God when we cannot understand even the simplest things around us—how the leaf functions, what electricity is, what our emotions are, when the spirit enters the body, and what happens to it when it leaves? How can we say that because we do not understand the resurrection, there is not or cannot be a resurrection?

We are admonished to "trust in the Lord with all thine heart; and lean not unto thine own understanding." (Prov. 3:5.) And we are warned: "Woe unto them that are wise in their own eyes, and prudent in their own sight!" (Isa. 5:21.)

How can man believe and know that he can travel in man-made space ships around the earth at thousands and thousands of miles an hour, communicate with man here upon the earth, and be directed in his course, with the knowledge that if he keeps in tune with home base he will be guided back to a safe landing; and that mere man can also construct implements such as the *Surveyor,* which he has sent to the moon, with which he has communicated in directing its activities, and from which he has received reports—and still say that it is impossible for God, the Creator of the world, to communicate with man, his own creation, who is traveling through space on a space ship created by God and known as the earth, and that by keeping in touch with home base he can be assured of a safe return when he has completed his tour here upon the earth?

Application of Christ's teachings

In order to return to our Father in heaven, it is most important that we and our children know and understand and apply the teachings of Jesus Christ in our lives. In order to understand, we must be taught. The question is: Where and how are we to be taught? The gospel or the spiritual side of life is not permitted to be taught in the schools. In fact, in so many of our schools, and particularly in the universities, as pointed out before, a belief in God and the teachings of Jesus Christ are derided.

It is the general attitude of people that the teaching of the gospel should be left to the churches, but only a small percentage of either the parents or the children attend church, where they could be taught. And to even that small minority who do attend, many of the churches are failing to teach sound, unadulterated doctrine as given to us by the Savior and the

prophets through whom the Lord speaks.

Responsibility of parents

How many churches today teach that God is a personage? And that we were made in his image, as he said we were? Do we realize how difficult it is to have faith in and love a God who has neither body, parts, nor passions, as so many of the sects are teaching today? In any event, as the Lord has said, the truths of the gospel, which are the most important things in our lives, need to be taught in our homes. These are his words:

"And again, inasmuch as parents have children in Zion, . . . that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, . . . the sin be upon the heads of the parents.

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:25, 28.)

The Word of Wisdom

To assist the parents in their duty, the Lord speaks through his prophets. Even in these latter days the revelation known as the Word of Wisdom has been given to the world through the Prophet Joseph Smith. It advises, among other things, against the use of tobacco and strong drink, and with it is given a promise.

If we would just remember to keep this Word of Wisdom, there would be no drunken drivers causing thousands and thousands of accidents and deaths on the highways; there would be much less poverty, fewer broken homes, no alcoholics, and no crimes committed because of the influence of alcohol. No one would be suffering from or dying with lung cancer and other diseases caused by the use of tobacco. In this revelation we also have this promise:

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D&C 89: 18-21.)

Teach doctrines of salvation

Parents, we must not become so engrossed with worldly matters that we fail to teach our children the doctrines of salvation, both by example and by precept. We must teach them a belief in God, that his Son Jesus Christ is the Savior of the world, who gave his life that we might be resurrected.

How many families today meet in family prayer, or teach their children to pray privately to a personal God who will hear and answer their prayers, or teach them the importance of loving their fellowmen?

What a great world this would be to live in if all parents would hold a weekly family home evening and would teach their children the word of the Lord.

Just accepting and living what he called the "great commandment in the law" would create a heaven on earth wherein all could dwell in peace and happiness. He said:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:37-40.)

Then he said: "If ye love me, keep my commandments." (John 14:15.)

If we loved our fellowmen, we would not steal, we would not kill, we would not commit adultery, we would not bear false witness or do any of those things which would be detrimental to our neighbor.

Blessed is the person who can truthfully say that he believes in God the Eternal Father, and in his Son Jesus

Christ, and in the Holy Ghost; that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the gospel; and that he is prepared to repent and be baptized for the remission of his sins and then accept and live the teachings of Jesus Christ.

I bear testimony that these things are true, in the name of Jesus Christ. Amen.

President Hugh B. Brown

The Choir will now render "Sing Unto God," after which Elder Paul H. Dunn of the First Council of Seventy and President of the New England States Mission, will address us.

The Tabernacle Choir sang the hymn, "Sing Unto God."

President Hugh B. Brown

Elder Paul H. Dunn of the First Council of Seventy will now address us.

Elder Paul H. Dunn

Of the First Council of the Seventy

President McKay, my beloved brothers and sisters, both seen and unseen, my heart has been greatly touched during this conference. I have felt the Spirit of the Lord, and I too seek an interest in the divine Spirit as I now give some of the thoughts that have been upon my mind these past days. I invite the listening audience to seek that same Spirit in order that we might be touched together in the things that I attempt to say.

Message of unfinished house

About two miles from our former home in California, the framework of a house stood unfinished for several years. It was beautiful. It was in a very lovely location. The plan of the house was interesting, and the material out of which the framework had been built seemed quite satisfactory.

As I continued to drive past the house month after month on my way to work, I noticed that the lumber was gradually changing color—first a faded yellow, then a darker yellow; light brown, then a darker brown; until at the close of the first year the framework appeared to be almost black.

Not only was the color changing, but with each passing day the skeleton of the unfinished house became more articulate, until one day it actually seemed to speak to me. So challenging was its message, I know I shall never forget it. Like the voice from across the centuries, the blackened structure seemed to ask: ". . . which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

"Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

"Saying, This man began to build, and was not able to finish." (Luke 14:28-30.)

Building completed lives

The message was being hurled directly at me and, I think, at all others who had sworn, regardless of cost, to build a completed life. Have we stood by this promise, whether the houses of our lives were large or small? Are our lives each day completed structures? Or have the tempting challenge of the crowd and the worries of depressing moments caused us to become slack in our work? Do our lives now stand before the world as half-finished skeletons of the beautiful houses we had sworn to build?

The voice continued to speak: ". . . what king, going to make war against another king, sitteth not down first, and consulteth whether he is able with ten thousand to meet him that cometh against him with twenty thousand?

"Or else, while the other is yet a great way off, he sendeth an ambas-

sage, and desireth conditions of peace.

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

". . . He that hath ears to hear, let him hear." (Luke 14:31-33, 35.)

Hunger after righteousness

This voice of warning suggests, I feel, one of the most vital teachings of the Savior. If we really want to build well, the first thing we must do is to have faith in God and in his Son Jesus Christ, admit our weaknesses through repentance, and then seek baptism by those having proper authority in order that we might "come unto him."

But we must not stop there. Having admitted our present incompletedness, the next step is to put everything we have into the development of a great life. "And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost." (3 Ne. 12:6. See also Matt. 5:6.) "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33. See also 3 Ne. 13:33.) Once again, the principle Jesus advocates is truly as old as the hills. Other things being equal, he intimates that we get exactly what we seek if we seek it diligently enough.

Importance of desire

Someone has said, "The longer I live, the more deeply I am convinced that that which makes the difference between one man and another, between the weak and the powerful, the great and the insignificant, is desire, invincible determination, the purpose once formed and then death or victory."

When Sir John Hunt stood at the foot of Mount Everest, he did not expect his team of mountain climbers to reach its summit by some sort of magic or in one leap. He had mapped the climb by stages, one day at a time. Each day the men ascended as far as they had planned for that day. The morning that two members of his party, Hillary and Tenzing, finally stepped upon the summit was the climax of many days' effort. The last step was the crowning one of many arduous steps to the top.

What you set out to do this morning may not seem as difficult or spectacular as climbing Mount Everest, but you must apply the same principle. You must go step by step, with full desire and energy focused on the end you seek. Such is the law of success in every sphere of life. Why should it not be so in the building of a balanced, righteous life? "And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost." This challenging principle becomes ever more vivid when we study the conditions of Palestine and learn of the severe physical hunger and thirst that are experienced in that semidesert land.

It is not uncommon for bath water, for example, to be drained off and used for irrigation purposes. So very scarce was water that biblical writers frequently and effectively mention water in their figures of speech. I call your attention to only a few.

The water of life

Perhaps the most poetic Old Testament writer, the Psalmist, yearns: "As the hart panteth after the water brooks, so panteth my soul after thee, O God.

"My soul thirsteth for God, for the living God." (Ps. 42:1-2.)

Isaiah, searching for words to describe the happy future of Zion, tells his people: ". . . for in the wilderness shall waters break out, and streams in the desert.

"And the parched ground shall become a pool, and the thirsty land springs of water. . . ." (Isa. 35:6-7.)

When Jesus talks to the Samaritan woman at the well, he tells her that if she will accept the water of life which he has to give, she will never thirst again. ". . . whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14.)

John the Revelator even goes so far as to compare heaven to a place containing a crystal spring of water where

one may drink as much as he pleases without charge. "I will give unto him that is athirst of the fountain of the water of life freely." (Rev. 21:6.) "They shall hunger no more, neither thirst any more; . . .

"For the Lamb . . . shall lead them unto living fountains of water. . . ." (Rev. 7:16-17.)

Water, you see, is so hard to find in Palestine and the surrounding desert country that people almost go crazy from thirst. Food is so scarce that men and women are often compelled to live on a daily diet of no more than a few dates and a cup of milk, or even so little as a piece of hard bread. Under such conditions people naturally make the attainment of food and water their chief concern. Jesus contends that only when we are equally serious about attaining a righteous life, when we really hunger and thirst after righteousness, shall we be filled.

Achievement requires sacrifice

An outstanding teacher was once listening to his wife play a beautiful sonata on the piano. "I would give anything in the world to be able to play like that," he said.

"All right," she responded. "Let's see if you really mean that. You say that you would give anything in the world to be able to play as I have. I have given several hours a day almost every day for the last 15 years. I have given up picnics and parties and many other kinds of entertainment in order to stay at my task. I have sacrificed the study of many interesting subjects; I have given and worked and worked and given. At times it seemed that I could not work another hour or sacrifice another thing. To play the piano as well as I do, would you really be willing to give that much?"

"You've got me there," he admitted. "I thought I would give almost anything to be a great piano player. I realize now that while I would give up a few things, I do not want this particular ability enough to sacrifice much time or many pleasures for its attainment."

"But you are a great teacher," she reminded him. "You have succeeded in your profession because you have done with your teaching what I have done with my music. You made it the first consideration of your life, sacrificing where others have not been willing to sacrifice, studying, working, and planning where others have not been willing to make the effort. You have sought first the kingdom of teaching, and this you have been able to achieve."

Building of eternal lives

So the Savior would have us realize that in the building of eternal lives, there is nothing mysterious or unusual about the illustration just cited. If we want to build mediocre spiritual houses, let us give a minimum of time and effort. If we want to build beautiful houses of life or to change the design of our present lives, if we wish to reach great heights in our upward climb toward eternal life, let us do away with all of the things and every thought that hinder our progress. A mere public announcement of faith will little hasten our progress. Simply joining a church and regularly attending all of its various meetings is no guarantee. Only when we put faith, repentance, and baptism first, and seek righteousness in our thinking, and without serious regret give up every conflicting desire shall we be able to reach the coveted goal, because the Savior has said, ". . . strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14. See also 3 Ne. 14:14.)

Cult of mediocrity

The reason, I suspect, that we have so many mediocre musicians in the world is that there are only a few people who are willing to follow the narrow road that leads to great musicianship. We have so few great artists, lawyers, doctors, and teachers because only a few are willing to get rid of the excess baggage that prevents them from traveling the straight and narrow road. Herbert Hoover once warned: "We are in danger of developing a cult of the common man," which he went on to interpret to mean a cult of mediocrity. The great human advances

have not been brought about by mediocre men and women; they have been achieved by distinctly uncommon people with vital sparks of desire.

Rewards of righteousness

In Palestine a person who always looked at others with envy was referred to as one having a "bad eye." One who stole was said to have a "long arm." Jesus, knowing that everyone would understand what he meant, told the people that it would be better for one to pluck out his eye (envying others' wealth and honor) or cut off his hand (being unjust and dishonest) than to keep these bad habits and ruin the possibility of developing a fully rounded, well-balanced life. (See Matt. 5:29.)

Does honesty always bring material reward? "Be good and you will be wealthy." I suspect that many of us believed that as children. However, some wealthy people are not honest, and some honest people have never had many worldly possessions. We miss the point of the Savior's teaching unless we realize that the reward of righteousness is something bigger, better, and more beautiful than material gain. Envy, dishonesty, and unfairness —all of these are excess baggage, and as such are not worth what it costs to carry them with us. Our Heavenly Father knows our need and will bless us accordingly.

This principle, I think, is illustrated by an experience of a young friend of mine. Married, with two children, and living on a very small salary, he found it necessary to budget strictly. He and his wife spent only a few cents occasionally for entertainment. He traveled all over town to find reasonable prices. Often when I asked him to go some place, he would reply, "Sorry, Paul, I can't do it this week. I've used up my budget for gasoline."

One summer I found him a job doing some menial tasks that would be classified as unskilled labor. Since he was a college graduate and a high school teacher, I asked if he really enjoyed doing such work, if he found satisfaction in the bondage of such a restricted budget. He replied, "Of course I don't enjoy it, but I do it because I'm anxious (hungry, if you please) to have a house of my own."

Opportunity to continue building

In conclusion, let me say that the house I mentioned earlier was finally completed. It is really a beautiful structure. If I were to take you past it without telling you its history, I am quite certain that you would never guess it had been black and unsightly, standing for months as nothing but the framework of a great purpose. Today it is a most attractive home. And it still talks to me, reminding me each time I see it that even adults who have failed thus far may still build beautiful eternal lives.

Perhaps we spend too much time, my brothers and sisters, worrying about the mistakes of our youth, forgetting that we as adults have the opportunity to continue building as the years go by. I suspect the Lord was thinking of all ages and classes of people when he said, "And blessed are they which do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost." ". . . seek ye first the kingdom of God, and his righteousness; and all these things [whatever proves necessary for righteous people] shall be added unto you."

Today throughout the world there are thousands of young men—we call them missionaries—who have been sent forth with a divine message for you. They are ready to help you "seek" in order that you might find the "strait and narrow path" of which the Savior speaks. May I invite you to open your doors and hearts so that you too might come to know and be filled with that same sweet, holy spirit. I testify to the world that God does live. Jesus is the Christ. There is today a prophet of the Lord in the world, and I am happy to announce that God's kingdom has again been restored in these latter days. I bear this personal witness humbly and simply in the name of Jesus Christ. Amen.

President Hugh B. Brown

Our last speaker was Elder Paul H. Dunn of the First Council of Seventy.

The Choir has just rendered "How Beautiful Upon The Mountain," and now following a brief organ interlude, the choir and congregation will join in singing "Come, O Thou King of Kings."

After an organ interlude, the choir and congregation joined in singing the hymn, "Come, O Thou King of Kings."

President Hugh B. Brown

We extend a hearty welcome to those who have just joined us in this session of our conference.

Elder Gordon B. Hinckley of the Council of the Twelve will now address us.

Elder Gordon B. Hinckley

Of the Council of the Twelve Apostles

My dear brethren and sisters, I seek the inspiration of the Holy Spirit.

We have just sung a great hymn—"Come, O thou King of kings! We've waited long for thee, With healing in thy wings, To set thy people free." (*Hymns*, No. 20.) This hymn was written during those troubled years when our forebears were driven and pressed, when they were winnowed as grain thrown before the wind and tried in the crucible of persecution. They longed for the millennial day when the Lord will come to earth to reign as King of kings.

Theirs was not a hollow dream. The God of heaven has ordained that day. The prophets of all dispensations have spoken of it. We know not when it will come, but its dawning is certain.

Improve the world today

We need not wait, however, for that millennial morning. We can improve today without waiting for tomorrow. We can alter circumstances ourselves, without waiting for others. We can hold back the forces that would debilitate and weaken us. We can strengthen the forces that will improve the world.

Reflecting on this, I have thought of the words of Paul to Agrippa when Paul described his experience on the road to Damascus. He saw a light from heaven and heard a voice speaking unto him, and he fell to the ground. And Jesus said, ". . . rise, and stand upon thy feet: for I have appeared unto thee . . . to make thee a minister and a witness . . . ;

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God. . . ." (Acts 26:16, 18.)

This is the business of the Church—to open the vision of men to eternal verities, and to prompt them to take a stand for equity and decency, for virtue and sobriety and goodness.

The greatness of America

More than a century ago Alex de Tocqueville, a French philosopher, visited America and out of the impressions of that tour wrote these interesting words:

"I sought for the greatness and genius of America in her commodious harbors and her ample rivers, and it was not there; in her fertile fields and boundless prairies, and it was not there; in her rich mines and her vast world commerce, and it was not there. Not until I went to the churches of America and heard her pulpits aflame with righteousness did I understand the secret of her genius and power. America is great because she is good, and if America ever ceases to be good, America will cease to be great."

Where has gone the goodness of America? What happened to her pulpits aflame with righteousness? Why are so many of her youth disillusioned and rebellious?

I am not one who believes that all is wrong with this land. There is so much that is right and so much that is good.

Our problems are legion

But neither do I believe that all is well. Our problems are legion, but we are not alone in these. Other lands, most lands, are similarly afflicted.

But this need not be a terminal illness. The course can be changed. We can bring about a regression of the dread disease which seems to trouble us.

Too often we think our society is a vast, impersonal establishment, complex almost beyond comprehension. But although both complex and vast, it is made up of individuals. It was to Saul, the individual, that the Lord spoke on the way to Damascus. Saul's life was changed that day, and thereafter Saul changed the world.

Problems of the kind we have today are not new. Ezekiel cataloged the evils of ancient Israel—immorality, dishonesty, oppression of the poor, robbery, and many others. And then the Lord said through Ezekiel: ". . . I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it." There then follows this tragic conclusion: "but I found none." (Ezek. 22:30.)

Stand against evils

It is better today. There is a man. Yes, there are many men who will build up a wall and stand in the breach against the evils that would erode our society. But there is need for so many more.

The place to begin to reform the world is not Washington or Paris or Tokyo or London. The place to begin is with oneself. A wise man once declared: "Make of yourself an honest man and there will be one fewer rascals in the world."

From self, the next step is the family. The Lord through revelation has laid upon parents the mandate to "teach their children to pray, and to walk uprightly before the Lord." (D&C 68:28.)

Fathers and mothers are needed who will rise and stand upon their feet to make of their homes sanctuaries in which children will grow in a spirit of obedience, industry, and fidelity to tested standards of conduct. If our society is coming apart at the seams, it is because the tailor and the seamstress in the home are not producing the kind of stitching that will hold under stress. In the name of giving advantages, we have too often bartered away the real opportunities of our children.

Advantages for son

I clipped an interesting ad from one of our magazines the other day. It reads as follows:

"I want my boy to have all the advantages I can give him—

"Such as having to earn his own allowance by running errands, cutting lawns.

"Such as getting good grades in school—getting them because he wants to, and because he knows what it would do to me if he didn't.

"Such as being proud to be clean and neat and decent.

"Such as standing up and standing proud when his country's flag goes by.

"Such as addressing elder friends of his parents as 'sir' and 'ma'am.'

"Such as having to earn his own way in the world and knowing he has to prepare for it by hard work, hard study, and sacrificing some of the pleasures and ease his friends may get from too-indulgent parents.

"These are the advantages I want my son to have, because these are the things which will make him self-respecting and self-reliant and successful. And that is the happiness I want him to have." (Warner & Swasey, *U. S. News & World Report*, March 18, 1968, p. 1.)

Additional Advantages

To which I should like to add—I want my son to have yet other advantages.

I want him to read the great stories of the Old Testament in the very language of the Bible and become acquainted with the great men to whom Jehovah spoke.

I want him to read—along with his science and politics and business—the New Testament, the Gospels with their record of the matchless life of the Son

of God, and the writings of the courageous men who testified of him and who sealed their undying witness with their lives.

I want him to read the testament of the New World, the Book of Mormon, as another witness of the divinity and living reality of the Lord Jesus Christ, the Redeemer of mankind.

I want my son to have the advantage of faith in the living God, a faith that will carry him through the inevitable storms and strains of life, a faith that will discipline him against the temptations that will seductively beckon him.

Regret of serviceman

A young man came into my office the other day. He was dressed in uniform. He was on his way home from Vietnam. For a year he had walked through the furnace of battle in a hotly contested area along the Laotian border.

I had seen him just before he had left for Asia. Now he had come back, alive—miraculously, as he regarded it—thankful, but depressed in spirit.

He had just arrived at the airport and had a little time before his bus left for the small country town where he had grown up and where some of his family still live. We talked about the war. I noticed the campaign ribbons on his chest, including a citation for outstanding service.

I told him the town band would be out to meet him, that he could go home with pride. He looked up and said, "No, I'm ashamed."

"Ashamed of what?" I asked.

"Of what I've done," he replied. "I should have been stronger. I was weak. I gave in, first on little things and then on big ones. Oh, I did nothing that the men all about me were not doing. But I should have done better. My friends back home would have expected better things of me, and had I been stronger I might have helped some of those who, with the right example, would have had the strength to resist."

He lowered his head as we talked, and I saw tears fall from his cheek across the ribbons on his chest.

I tried to reassure him, but he found little comfort. He was a military hero, but he regarded himself as a moral coward.

Example of another young man

Not long after that I talked with another young man also recently returned from the war. He too had walked the jungle patrols, his heart pounding with fear. But reluctantly he admitted that the greatest fear he had was the fear of ridicule.

The men of his company laughed at him, taunted him, plastered him with a nickname that troubled him. They told him they were going to force him to do some of the things they reveled in. Then on one occasion when the going was rough, he faced them and quietly said, "Look, I know you think I'm a square. I don't consider myself any better than any of the rest of you. But I grew up in a different way. I grew up in a religious home and a religious town. I went to church on Sundays. We prayed together as a family. I was taught to stay away from these things. It's just that I believe differently. With me it's a matter of religion, and it's kind of a way of respecting my mother and my dad. All of you together might force me toward a compromising situation, but that wouldn't change me, and you wouldn't feel right after you'd done it."

One by one they turned silently away. But during the next few days each came to ask his pardon, and from his example others gained the strength and the will to change their own lives. He taught the gospel to two of them and brought them into the Church.

Difference in home teachings

The difference between these two young men lies in the homes from which they came. The first came out of a home where there was bickering, tyranny, drinking, neglect, abandonment, and finally divorce. When the storm of temptation blew against the young tree, the roots were in shallow soil, and it fell.

The second came from the same kind of town—small, dusty, and unimpor-

tant. The home from which he came was likewise modest, but a good man presided in that home as the father. He dealt with his wife with kindness, respect, and courtesy. The mother honored her husband and cast an aura of love about the home. And the son who left that home carried with him a fiber in his soul, a fiber that held firm under the tauntings of his associates, whose eyes he opened when he arose and stood on his feet as a quiet witness of the teachings of his parents.

This is the kind of strength that will come from fathers who quietly stand before their families as ministers and witnesses of the eternal verities which, when nurtured in the home, build character in the citizens of the nation.

The problem of alcohol

I repeat, the first place to take a position for right is with oneself. The second is with the family. The third is with the community and the state. Here again there is a call for men who will rise and stand against plans and programs that will expose our youth to influences that inevitably will trap some. There are many such influences and programs in every community. May I mention one specifically? I do so because it is an issue immediately before us, one we regard as having serious moral consequences, and one on which President McKay has spoken out unequivocally.

No one can honestly doubt that alcohol is a problem in our society. More than 25,000 people die each year on our highways in accidents that are alcohol-related. Drinking is recognized as a factor in a majority of serious crimes. It leaves in its wake a train of evils—broken homes, abandoned children, unemployment, and many other social problems.

This state presently has one of the lowest per capita consumption rates in the nation, less than half the average of those states that permit the sale of liquor by the drink. Under present law no adult who wants to drink is denied that privilege, and yet there is now a proposal, under the guise of better control, to greatly expand the availability of liquor, providing for public bars where people of all ages could be admitted. We are convinced that this would mean a much wider exposure of youth to alcohol, with, as we believe, consequent tragic results. We are not so naive as to think that every young man or woman who happens to be in the vicinity of a public bar would partake of a drink. But we are convinced that the wider the exposure, the more there will be who will partake.

Stand for the right

The leadership of a dedicated and concerned handful has grown to an army of many thousands of men and women from all walks of life and from all political parties who have risen and now stand in opposition to this effort. They are volunteers, working entirely without compensation; men and women of many churches, joining hands in a common cause and inviting others to exercise their franchise as witnesses of their stand against a program that would benefit a few at the expense of the many. This is but one example of what can happen when a few men rise and stand for principle. Others follow, a few at first, but the number grows. As in the days of Saul, so it may be in our time. In so standing, we honor a great heritage and leave a greater inheritance.

May I close with three questions taken from the Jewish Theological Seminary:

"How shall we pass on our heritage?

"Will it be diminished or increased?

"Will we be the grandfathers, or only the grandsons of great men?"

God bless us with strength to stand for the right, I humbly pray as I leave with you my witness of the divinity of this work, in the name of Jesus Christ. Amen.

President Hugh B. Brown

He to whom we have just listened is Elder Gordon B. Hinckley of the Council of the Twelve.

The Tabernacle Choir will now sing, "Listen To The Lambs," following which there will be a brief organ inter-

lude, and then Elder Harold B. Lee, one of the senior members of the Council of the Twelve, will be our concluding speaker.

The Tabernacle Choir sang the anthem, "Listen to the Lambs," following which there was a brief organ interlude.

Elder Harold B. Lee

Of the Council of the Twelve Apostles

My beloved brothers and sisters, you in this vast audience that we can see, and you who may be listening elsewhere to the proceedings of this conference, I am reassured this morning by a revelation in which the Lord has said that if one speaks by the Spirit and others listen by the Spirit, all of us may be edified together. I therefore yield myself to the spirit of this great conference, and I invite this vast audience to listen by that same spirit.

Friends of the Lord

Recently, during a mission tour, I listened to a brilliant young man bear his testimony wherein he quoted a recorded incident in which the Master referred to his disciples as his "friends." Then the young man impressively expressed his most fervent hope that he too could so conduct his life that one day the Master would find him worthy to be called by the Lord "his friend."

Possibly he had read what the apostle James had said about Father Abraham: "Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." (Jas. 2:23.)

He remembered what the Master had said as he defined the bond of brotherhood existing between him and his disciples. The Master said:

"Greater love hath no man than this, that a man lay down his life for his friends.

"Ye are my friends, if ye do whatsoever I command you:

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." (John 15:13-15.)

System hostile to God

The apostle James had elsewhere declared: ". . . a friend of the world is the enemy of God." (Jas. 4:4.)

The use of the word "world" in this sense is defined in the scriptures when speaking of the "end of the world" as the destruction of the wickedness that is in the world. (See Joseph Smith 1:4.)

The world to which the apostles James and John and the Master make reference is that moral and spiritual system which is hostile to God and which seeks to delude us into thinking that we and mankind generally do not need God. It is a society which in every age has operated and is operating on wrong principles, from selfish desires, from improper motives, unworthy standards, and false values. Those who do not accept God's revelation through his prophets have devised numerous philosophies from their limited human reasoning and seemingly think that they can find happiness and the satisfaction of their souls by ignoring God's plan of salvation.

One of the greatest threats to the work of the Lord today comes from false educational ideas. There is a growing tendency of teachers within and without the Church to make academic interpretations of gospel teachings—to read, as a prophet-leader has said, "by the lamp of their own conceit." Unfortunately, much in the sciences, the arts, politics, and the entertainment field, as has been well said by an eminent scholar, is "all dominated by this humanistic approach which ignores God and his word as revealed through the prophets." This kind of worldly system apparently hopes to draw men away from God by making man the "measure of all things," as some worldly philosophers have said.

Measure of good and evil

That this danger would be among us today was foreshadowed by the ancient prophets, who gave us a sure measure by which we might know that which is of God and that which emanates from evil sources.

Here is a prophet speaking: ". . . for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

"But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work; for he persuadeth no man to do good, no, not one; neither do his angels, neither do they who subject themselves unto him." (Moro. 7:16-17.)

You will note that this statement makes no distinction as to whether it be labeled as religion, philosophy, science, or politics, or ugly dress patterns of today, or the world of so-called entertainment.

Nature of eternal struggle

True Christians who know the word of God understand that there are invisible forces which are waging war against God and his people who are striving to do his will.

The apostle Paul understood this and clearly depicts the nature of this eternal struggle. He wrote to the Ephesians: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12.)

The Master referred to Satan as the "prince of this world" when he warned: "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me." (John 14:30.)

At the same time our Lord gave them comfort with his words: "Now is the judgment of this world: now shall the prince of this world be cast out.

"Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, . . . for he that walketh in darkness knoweth not whither he goeth." (John 12:31, 35.)

If we would be free from the pitfalls of these evil forces, we must understand the Master's words. Satan and his hordes are ever present in the midst of us. We must make certain that when he comes, as the Master warned, he will have nothing on us and will go away and leave us alone. As long as we walk in the light of the revealed truths of the gospel of Jesus Christ, we need never walk in darkness but may always be sure of our course and know "whither [we] goeth."

Present threats to the kingdom

One of our pioneer leaders foresaw this battle with invisible forces that would come to us in these supposedly sheltered valleys. It was as though this prophet-leader saw the very conditions existing in 1968, in which some would be relaxing in fancied security, thinking that they were well isolated from the outside world. While his words are directed to those in these mountain valleys, they could just as well be applied to the Church members as well as Christian peoples everywhere.

In this prophetic statement he said: ". . . we think we are secure here in the chambers of these everlasting hills, where we can close those few doors of the canyons against . . . the wicked and the vile . . . but I want to say to you, my brethren, the time is coming when we will be mixed up in these now peaceful valleys to that extent that it will be difficult to tell the face of a Saint from the face of an enemy to the people of God. . . ." (Orson F. Whitney, *Life of Heber C. Kimball,* p. 446.)

Need I say more to this people, in light of present threats to the influence of the kingdom of God in this state and elsewhere? Now is the time for the Saints and righteous people in this and other lands to again revive that old rallying song of our fathers:

"Who's on the Lord's side? Who?
Now is the time to show;
We ask it fearlessly;
Who's on the Lord's side? Who?"
(*Hymns,* No. 175.)

It seems a curious thing that in all dispensations, our worst enemies have been those within—who have betrayed the works of the Lord. There were the sons of Mosiah and the younger Alma before their miraculous conversions. It was so in the days of the Master, who said of his betrayer, Judas, "Have not I chosen you twelve, and one of you is a devil?" (John 6:70.) Likewise did Joseph Smith have his betrayers.

We may well expect to find our Judases among those professing membership, but, unfortunately for them, they are laboring under some kind of evil influences or have devious motives.

Troubled state of world

A great thinker and scientist describes most aptly the troubled state of the world today. Said he: "Rarely before has mankind had such an urgent need for the guidance and healing qualities of spiritual insight, because rarely before has man been so confused and frightened.

"The tomorrows ahead of us will be crowded with great challenges and opportunities. But they will be crowded, too, with great dangers.

"Already the human race has at its disposal the power to destroy in a moment what it would take many years to rebuild. And the precious lives that would be extinguished could never be rebuilt." (David Sarnoff, *Wisdom*, April 1958.)

Over one hundred years ago the Lord spoke to our day as though we were then present. He said: ". . . in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth.

"And there shall be earthquakes also in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword, one against another, and they shall kill one another." (D&C 45:26, 33.)

Places of safety

In these days of our generation, many of you are asking: Where is safety?

The word of the Lord is not silent. He has admonished us: "But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die." (D&C 45:32.)

The Lord has told us where these "holy places" are: "And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety." (D&C 45:68.)

Where is Zion?

During the various periods of time or dispensations, and for specific reasons, the Lord's prophets, his "mouthpieces," as it were, have designated gathering places where the Saints were to gather. After designating certain such places in our dispensation, the Lord then declared: "Until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains or the strength of Zion." (D&C 101:21.)

Thus, clearly the Lord has placed the responsibility of directing the work of gathering in the hands of his divinely appointed leaders. May I fervently pray that all Saints and truth-seekers everywhere will attune their listening ears to these prophet-leaders instead of to some demagogue who seeks to make capital of social discount and gain political influence.

Meaning of Zion

There are several meanings of the word Zion.

It may have reference to the hill named Mt. Zion or by extension in the land of Jerusalem.

It has sometimes been used, as by the prophet Micah, to refer to the location of "the mountain of the house of the Lord"—as some place apart from Jerusalem.

Zion was so called by Enoch in reference to the "City of Holiness," or the "City of Enoch." The Land of Zion has been used to refer, in some connotations, to the Western Hemisphere.

But there is another most significant use of the term by which the Church of God is called Zion, comprising, according to the Lord's own definition, "the pure in heart." (D&C 97:21.)

As one studies the Lord's commandments and attending promises upon compliance therewith, one gets some definite ideas as to how we might "stand in holy places," as the Lord commands—if we will be preserved with such protection as accords with his holy purposes, in order that we might be numbered among the "pure in heart" who constitute Zion, as I have read from the Lord's own words.

Beacon lights

Listen to some of the Lord's beacon lights pointing the way to safety. Some have been referred to already in this service.

If you would have the windows of heaven opened and have blessings poured out "that there should not be room enough to receive it," then "bring ye all the tithes into the storehouse, that there may be meat in mine house," as the Lord commanded through his prophet Malachi. (Mal. 3:10.)

If you would keep yourself and your own "unspotted from the sins of the world," the Lord said you should "go to the house of prayer and offer up thy sacraments upon my holy day." (D&C 59:9.)

In other words, keep the Sabbath day holy!

If you would qualify so that in times of trouble you could call and the Lord would answer, that you could cry and the Lord would say, "Here I am," the Lord gave the answer through his prophet Isaiah: You must observe the fast day of the Lord and deal out your "bread to the hungry . . . and that thou hide not thyself from thine own flesh." (See Isa. 58:9, 7.)

If you would escape from the devastations when God's judgments descend upon the wicked, as in the days of the children of Israel, you must remember and do what the Lord commands: ". . . all saints who remember to keep and do these sayings," meaning keep his great law of health, known as the Word of Wisdom to you Latter-day Saints, and in addition thereto "walk in obedience" to the commandments, which would include honesty, moral purity, together with all the laws of the celestial kingdom, then "the destroying angel shall pass by them, as the children of Israel, and not slay them." (See D&C 89:18, 21.)

Hear the proclamation

Now, in conclusion may I say with words familiar to many of us and in the language of my young missionary friend to whom I have made reference, in a song that we often sing:

"Hear, O men, the proclamation:
Cease from vanity and strife;
Hasten to receive the gospel,
And obey the words of life.

"Soon the earth will hear the warning.
Then the judgments will descend!
Oh, before the days of sorrow
Make the Lord of hosts your friend!

"Then when dangers are around you
And the wicked are distressed,
You, with all the Saints of Zion,
Shall enjoy eternal rest."

(*Hymns,* No. 342.)

As one studies the commandments of God, it seems to be made crystal clear that the all-important thing is not where we live but whether or not our hearts are pure. "In this dark world of strife," as this wonderful choir has sung, may we pray: "Father in heaven, Guide me to thee!"

God grant that it may be so for all of those whose minds are distressed and who are worried and frightened during these disturbing times: "Stand ye in holy places and be not moved." (See D&C 46:32.) ". . . watch, therefore, for you know not at what hour your Lord doth come." (Joseph Smith 1:46.) The Lord's promises are sure, and his word will not fail. To that I testify and bear solemn witness that he lives, in the name of the Lord Jesus Christ. Amen.

President Hugh B. Brown

Our concluding speaker was Elder Harold B. Lee of the Council of the Twelve.

We are most grateful for the warm response from the managers and operators of over 200 television and radio stations in offering their facilities as a public service to make the proceedings of this Conference available to millions throughout many areas of the world.

Also through special arrangements of the Armed Forces radio and television network, this session will be televised to bases of the Armed Forces throughout the Pacific and heard by radio in Vietnam.

We appreciate the attendance here of educators, national and local government officials, Church officials, and all visitors and members who have attended this service this morning.

We wish to pay tribute again to the excellence of the Salt Lake Tabernacle Choir. We thank them sincerely and pray God's blessings upon them.

We shall conclude this session of the Conference with the Tabernacle Choir singing "The Lord's Prayer." Following the singing the benediction will be pronounced by Elder Thurn J. Baker, president of the Grand Coulee Stake. This Conference will then be adjourned until 2:00 this afternoon.

The Tabernacle Choir sang the hymn, "The Lord's Prayer."

The closing prayer was offered by President Thurn J. Baker of the Grand Coulee Stake.

Conference adjourned until 2 o'clock p.m.

SECOND DAY
AFTERNOON MEETING

FOURTH SESSION

Conference reconvened at 2 p.m., Saturday, October 5, with President N. Eldon Tanner, second counselor in the First Presidency, conducting the services.

The Brigham Young University Combined Choruses, with John Halliday conducting, furnished the choral music for this session of the conference. Elder Robert Cundick was at the organ.

President Tanner made the following introductory remarks:

President N. Eldon Tanner

President McKay sends his greetings. He is watching this session by television in his apartment. He has asked that I conduct this service, and sends his greetings and blessings to all present and to all those who are listening in.

For the information of our television and radio audience, we are pleased to announce that we are assembled in the historic Tabernacle on Temple Square in Salt Lake City in the fourth session of the 138th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This morning's session, in addition to being broadcast direct, was videotaped for release to many television stations tomorrow morning to the eastern and central parts of the United States, and also to Hawaii and bases of the Armed Forces throughout the Pacific.

The sessions of this conference are being televised in color, and will be received by many in the United States and Canada over stations that are cooperating to provide the extensive coverage of this conference.

Both of the sessions today will be re-broadcast over KSL Radio, KIRO Radio at Seattle, KMBZ Radio in Kansas City, Missouri, and WRFM Radio in New York City, starting Sunday morning at midnight.

The singing for this afternoon's session will be furnished by the Brigham Young University Combined Choruses, conducted by John Halliday, with Robert Cundick at the organ.

We are exceedingly pleased to have these 400 Brigham Young University students present and participating in these services. We commend them for the efforts they have put forth to come here and inspire us with their singing. We welcome them with all our hearts.

We shall begin this service by the combined choruses singing, "The Heavens Are Telling," following which the invocation will be offered by Elder Stewart A. Durrant, formerly president of the Alaskan-Canadian Mission.

As the opening musical number, the Brigham Young University Combined Choruses sang the anthem, "The Heavens Are Telling."

Elder Stewart A. Durrant, formerly president of the Alaskan-Canadian Mission, offered the opening prayer.

President N. Eldon Tanner

The Combined Choruses will now favor us with, "I Stand All Amazed," after which Elder Marion G. Romney of the Council of the Twelve will speak to us.

The Brigham Young University Combined Choruses sang the hymn, "I Stand All Amazed."

President N. Eldon Tanner

Elder Marion G. Romney of the Council of the Twelve will be our first speaker; and he will be followed by Elder S. Dilworth Young of the First Council of Seventy.

Elder Marion G. Romney

Of the Council of the Twelve Apostles

My beloved brethren and sisters: I sincerely pray and hope that the Spirit referred to by Brother Lee this morning will motivate you and me while I occupy this very important place, for I purpose to make a few remarks about the foundation principle upon which the gospel of Jesus Christ is built, the principle of agency.

Year of decision

In this year of decisions, we shall have opportunity to exercise our voting franchise. There seems to be no end to the advice available as to how we should do this. Out of the din of confusion comes the contention that the way to exercise it and really demonstrate that we have it is to help make Utah a wide-open state by voting for liquor by the drink. With all right-minded people we reject this fallacious contention. By the same token, we join with all right-minded men in defense of every man's right to make his own choice.

Against the background of current events, I have thought it not inappropriate to make a few remarks concerning the making of decisions and the effect of one's decisions upon his own agency.

Man a free agent

Our political institutions have been structured upon the premise that man is a free agent by divine endowment. Upon this premise the Magna Charta was wrung from King John in 1215. Contending for this principle, the Pilgrim Fathers were harried out of their native land by King James. After taking temporary refuge in Holland, they came to America, where they founded a new state in which they could implement their ideals of freedom. A century and a half later, the colonists wrote the principle of free agency into the Declaration of Independence. Following the revolution, the Founding Fathers perpetuated it in the Constitution.

Our national strength has always been in our devotion to freedom.

When asked, "What constitutes the bulwark of our liberty and independence?" Abraham Lincoln replied: "It is not in our frowning battlements, or bristling seacoasts, our army and navy. . . . Our reliance is in the law of liberty which God has planted in us."

We Latter-day Saints know that the right of men to make their own decisions is God-given, for to Moses the Lord said: ". . . I gave unto . . . [men] their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency." (Moses 7:32.)

This the Lord confirmed to Joseph Smith when he said: ". . . I gave unto [Adam] that he should be an agent unto himself. . . ." (D&C 29:35.)

Through an ancient American prophet, the Lord said: ". . . remember, my brethren . . . ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free." (Hel. 14:30.)

Preservation of free agency

Latter-day Saints not only believe that freedom to make one's own choices is an inalienable divine right; they also know that the exercise of it is essential to man's growth and development. Deprived of it, men would be but puppets in the hands of fate.

The preservation of free agency is more important than the preservation of life itself. As a matter of fact, without it, there would be no existence.

"All truth [says the Lord] is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence.

"Behold, here is the agency of man. . . ." (D&C 93:30-31.)

The foregoing are but samples of the scriptures which set forth the principle of free agency accepted and implemented by The Church of Jesus Christ of Latter-day Saints. Neither the Church, its officers, nor any of its responsible representatives ever seek to abridge one's freedom to make his own decisions—be it in the voting booth or elsewhere. Representations to the contrary are either ignorantly or maliciously made. Usually such representations are calculated to influence people in the exercise of their agency —the very objective they impute to and so condemn in others. Only Satan and wicked men seek to abridge men's agency. The Lord never does. Neither do his servants. The divine gift of free agency, however, is not a self-perpetuating endowment.

Men abridge own agency

Men themselves can, and most of them do, abridge their own agency by the decisions they themselves voluntarily make.

Every choice one makes either expands or contracts the area in which he can make and implement future decisions. When one makes a choice, he irrevocably binds himself to accept the consequences of that choice.

Jesus, in his Prodigal Son parable, gives a classic illustration of this truth. You will remember that in it a young man, exercising his inherent right of choice, makes a decision to take his portion of his father's estate and go and see the world. This he does, whereupon nature follows its uniform course. When the prodigal's substance is squandered, he makes another choice, which takes him back home where he meets "the ring, and the robe, and the fatted calf." His felicitous father gives him a welcome. But the consequence of his earlier decision "is following him up, for the farm is gone. The 'father' himself cannot undo the effect of the foregone choice." (Collins, *Such Is Life,* pp. 85-88.)

Freedom to choose

From the very beginning God has, through his prophets, made it clear that expanded freedom follows wise choices, and that freedom is restricted by unwise decisions.

"Behold, I set before you this day a blessing and a curse," said Moses to the children of Israel. "A blessing, if ye obey the commandments of the Lord your God, . . . And a curse, if ye will not obey [them]. . . ." (Deut. 11:26-28.)

Lehi said that "men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to

choose liberty and eternal life . . . or to choose captivity and death." (2 Ne. 2:27.)

Israel's choice of a king

There is a great lesson on this point, as it affected a whole nation, in Israel's rejecting judges, which were recommended by the Lord, and choosing to be ruled by kings. Near the end of his administration, as judge of Israel, the people said to Samuel:

"Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations." (1 Sam. 8:5.)

Samuel, being grieved by this desire of the people, sought the Lord and was directed by the Lord to say to Israel:

"This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

"And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

"And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

"And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

"And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

"And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work.

"He will take the tenth of your sheep: and ye shall be his servants.

"And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day."

This message Samuel delivered.

"Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

"That we also may be like all the nations. . . ." (1 Sam. 8:11-20.)

"And the Lord said unto Samuel, Hearken unto the voice of the people . . . for they have not rejected thee, but they have rejected me, that I should not reign over them." (1 Sam. 8:7.)

The Lord here followed his uniform course. He refused to interfere with Israel's right of choice, even though their choice was to reject him. Israel, having been warned by both their God and his prophet Samuel, exercised their agency, contrary to the advice of both. They got their king, and they suffered the consequences. In due time their kingdom was divided, they were taken captive, and ultimately they became slaves.

Guide for right decisions

Realizing that liberty depends upon the decisions we make ought to inspire in us a desire to make such choices as will preserve and expand our freedom, and I believe it does so inspire us. What people lack and desperately need today—as they have always needed—is a sure guide for making right decisions. How wonderful it would be if all could enjoy the blessing recently pronounced upon the head of a young man, to whom a patriarch said:

"You have the power of discernment, to look forward into the future and discern and understand the results which come from righteous living . . . You can recognize the effect of evil tendencies even in their beginning. . . . You are, as it were, a watchman upon the tower of Zion, because of this power which the Lord has blessed you with and this understanding which you have and which will grow with you through your years to see and understand the results, which are small in their beginning."

Pattern given by Mormon

This is indeed a wonderful blessing. And what is equally wonderful is that it is available to us all if we will but qualify for it. All we need to do is follow the pattern prescribed by Mormon as he sought, even as I am now seeking, to emphasize the importance of making right decisions. Brother Lee read it this morning and I am

going to read it again, because of its great importance. To his people, Mormon said:

". . . take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil.

"For behold, my brethren, it is given unto you to judge [you bearers of the priesthood, this is directly to you], that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.

"For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

"But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him.

"And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same judgment which ye judge ye shall also be judged.

"Wherefore, I beseech of you, brethren, that ye should search diligently in the light of Christ that ye may know good from evil." (Moro. 7:14-19.)

Characters fashioned by decisions

Let us be ever conscious of the fact that our characters are fashioned by the decisions we make. Free agency does not guarantee freedom and liberty. Freedom and liberty and peace are the products of right decisions made in the exercise of free agency.

By the making of proper decisions, Jesus Christ became the Son of God and our Redeemer. By making wrong decisions, Lucifer, "son of the morning," became Satan.

Inherently, they were both endowed with free agency.

"One ship drives east and another drives west
With the selfsame winds that blow.
'Tis the set of the sails
And not the gales
Which tells us the way to go."
(Ella Wheeler Wilcox, "The Winds of Fate")

James Russell Lowell suggests the consequences and the importance of decisions, in these lines:

"Once to every man and nation
comes the moment to decide,
In the strife of Truth with Falsehood,
for the good or evil side;
Some great cause, God's new Messiah,
offering each the bloom or blight,

Parts the goats upon the left hand
and the sheep upon the right,
And the choice goes by forever 'twixt
that darkness and that light!"
("The Present Crisis")

Decisions that expand freedom

I bear you my solemn witness that these principles are true and that they are ever operating in our lives. I bear further witness to what you and I both know, and that is, that if we would benefit from these principles and be on the way to eternal life, we must put them into practice now in our daily lives. We must be guided by them in our temporal as well as in spiritual affairs, in the voting booth as well as in our churches. On election day a month hence, we shall have opportunity to test our commitment to these principles of the gospel. This is so because at least one of the issues there to be decided, the one raised by "Liquor Initiative Petition No. A," is of a vital, moral nature. No amount of sophistry can make it otherwise. The Lord himself and his living mouthpiece have so declared it. Let no man fault his God or his state by failing to vote upon that issue.

If on that day, in the privacy of the voting booth, we so exercise our franchise as to satisfy ourselves and please our God, we shall have made a deci-

sion calculated to preserve our free agency and expand the area in which we can exercise it in the future.

And finally, when the issues are determined, whether we stand with the winners or the losers, of this we may be sure: To make the proper choice on any issue is of far more importance to us personally than is the immediate outcome of the issue upon which we make a decision. The choices we make will affect the scope of our agency in the future. As of now, we have the right of decision. What we will have tomorrow depends upon how we decide today. In conclusion, I put to you the question and the admonition given by Elijah to Israel:

"How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." (1 Kings 18:21.)

God grant us discernment and the courage to make right decisions, I humbly pray, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Marion G. Romney of the Council of the Twelve has just spoken to us.

Elder S. Dilworth Young of the First Council of Seventy will now speak to us. He will be followed by Elder Loren C. Dunn of the First Council of Seventy.

Elder S. Dilworth Young

Of the First Council of the Seventy

My dear brethren and sisters: The Prophet Joseph Smith at one time said that he taught people correct principles and they could govern themselves. I would submit to you that of course he meant by that they would be following correct principles when they governed themselves. On that basis I should like to speak to you about one of those principles and its application.

In a time of his own choosing, known prophetically as the latter days, the Lord restored his Church to the earth. He also chose the man through whom he would make the restoration, a man to be known as a prophet, seer, and revelator. He let it be known by a prophetic revelation that the man thus honored should be named Joseph, after his father's name, and also after his great ancestor who was sold into Egypt. Our common testimony, yours and mine, is that this man was Joseph Smith.

The seventy organized

Within five years of the date the Church was organized, the Prophet had surprised Brigham and Joseph Young with the statement that Joseph Young was to be a president of the seventy. No man would have thought of such a group of men as the seventy. There were to be seventy men in the quorum, and the quorum was to be presided over by seven presidents—not a president with six counselors, but seven presidents, each holding the presidential keys over the quorum.

Until that time the only information about this important body of men was contained in the narrative of Luke. He wrote:

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

"Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

"Go your ways: behold, I send you forth as lambs among wolves.

"Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

"And into whatsoever house ye enter, first say, Peace be to this house.

"And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

"And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

"And the seventy returned again

with joy, saying, Lord, even the devils are subject unto us through thy name." (Luke 10:1-5, 8-9, 17.)

Special calling of seventy

Until 1835 no one conceived that the word seventy meant a holder of a peculiar office in the Church, with a special calling.

Now, because of the revelations of 1835, we know about the organization of the seventy in the time of the Lord.

The Lord Jesus Christ appointed the seventy and assigned them their work in his day. You have just heard a description of that work. Joseph Smith organized them and appointed them their work in 1835. President Brigham Young made changes in the detail of their organization in 1845 to fit the needs of his day, as did President John Taylor in 1885.

Each President of the Church has used the seventy as he felt inspired for his day. If the principle exhibited by these changes was not true, we would be like the Jews at the time of Christ. They were still vainly trying to fit the organization given to Moses to govern the exodus of the children of Israel to the Palestine of the Roman Empire. We should work in vain if we should try to follow the pattern of work for the one quorum laid down in 1835 or for the ten quorums organized in 1845 or for the sixty-five or so organized in 1885. It is the right of the living prophet to point the way for his generation.

Finding honest in heart

What is that way today? Our quorums are to do the detail of their work of finding the honest in heart in the geographical areas of the wards of the stakes. They are organized into groups with one of the presidents acting as the group leader or with leaders appointed by the quorum presidency.

They cultivate the honest in heart; they serve as home teachers to part-member families; they fellowship new members, acting as their home teachers. The seventies group in the ward is now the fundamental unit to assist the stake missionary program.

In 1845 Elder Parley P. Pratt stated why, in his opinion, the seventies were organized with 70 men and seven presidents. He explained that a given territory could be divided into seven geographical areas, and that ten seventies, including a president to preside, could do the missionary work in each area. These units would be efficient flying columns to convert the people in their areas.

In times past I have tried to imagine how a quorum of seventy could be thus divided in this modern day. Now, lo, the plan is already in action. In each stake the quorum of seventy is divided into groups, one for each ward, each under a president or a group leader. While the exact number is not always ten, the pattern of the organization projected by Elder Pratt is present.

Plan of action in stakes

This is the day when the seventies are to find those within the organized wards who can be interested in the gospel. If we do that work well enough, the time may come when the same principle of organization may be applied to the full-time mission areas.

There are some who see no opportunity in this plan of action in the stakes. For these I should like to read a portion of a letter from a seventies quorum president acting as a group leader in his ward:

"We have divided our ward into eight geographical areas. Within each group we have chosen two couples to be 'neighborhood group leaders.' I, as the seventies group leader for the ward, coordinated the work. Each group has about twelve families with about two or three nonmember or part-member families. We don't have a large nonmember population. We started by calling all the neighborhood group leaders together, and with the help of the stake missionaries we oriented them to the goals. We then followed up with the group leaders, sending out printed invitations to the 'active' members in their group area to attend a cottage meeting where the missionaries explained how all members could help through fellowshiping, etc.

"A social was planned which was held the next month where every fam-

ily was invited—inactive, active, nonmember and part-member. Seven of the groups have now had successful socials. The group that I live in has four nonmember families, and all were at the social. One traveling salesman even arranged his business affairs in order to come.

"We are now encouraging continued effort with these people. This is the means by which we have endeavored to carry out the program for finding families. The whole ward is excited about it. Our bishop is behind it one hundred percent."

What is described here may not be the way to organize the ward in which you live. However, each group leader, in cooperation with the quorum council, the stake mission president, and his bishop, will be able to find a way that will fit his ward and the nonmember population therein.

Seventies groups in wards

There are 4,226 wards in the Church. There is a seventies group in almost every one of these wards.

If when we stand at the bar of judgment any person living in these ward areas reports to the Lord that he didn't hear the gospel because of our failure to try to reach him, sorrow will encompass our souls. Let us not be found wanting in this effort to find, to warn, and to convert.

A few brethren have expressed fear that the group approach will tend to impair quorum unity. This could happen if a quorum council of presidents did not meet, did not plan, did not direct the work of the group leaders.

Report of quorum activities

I read from a report to its quorum of an active quorum council of presidents. This quorum is missionary minded and has strong group organization as well as good central support on a quorum basis. I quote:

"On May 25 a youth conference was held for all Aaronic Priesthood-Youth activity committees. Young folks were given training in various phases of missionary work by the full-time missionaries, assisted by such outstanding people as a former full-time mission president, the director of the college LDS institute, a former member of the Church Priesthood Missionary Committee, and a skilled educator in methods of teaching. The young people selected and arranged the entire program, the menu, the movie, and helped plan the Saturday night dance, which was conducted by the stake MIA."

Now this is what is pertinent to us: "Our quorum was represented by our stake mission president. We provided the kitchen help for the dinner and furnished the dessert."

In addition, the quorum held a "Mothers Night Out" banquet, which included an art show from local people. Six nonmembers contributed to this show, which was viewed by more than five hundred people.

This quorum constructed two booths during a public celebration and grossed $1,727 selling hamburgers, and so forth.

The quorum, at a cost of $200, set up an information booth at the state fair. Some 1,713 guests registered—515 of them nonmembers, 396 of whom were good referrals. To help pay for this booth at the fair, the quorum engaged with a vendor for 30 percent of the profit to man another booth that sold knickknacks at the fair.

This not being enough, they also operated an ice cream booth, which grossed $1,900, the profit to be applied to the missionary fund. This fund helps to support not only missionaries from the stake, but also supports missionaries called from the full-time missions in foreign lands, who, when released, will return home as leaders in future wards and future stakes in the far-flung areas of the Church.

The quorum keeps copies of the Book of Mormon in motels. It baptized a convert who first became interested by reading the book placed in a motel 400 miles away by a quorum of seventy of another stake.

And still the quorum found time to hold a midsummer picnic with the families of the quorum members.

Same fundamental calling

The activities of an active seventies quorum today bear little resemblance

to those of the quorums organized in 1835, 1845, 1890—but then, a fast-moving automobile or a fast-flying jet bears little resemblance to the ox-drawn wagons of those times, which at best could make 15 miles per day.

Fundamentally, today, as in that day, the calling of a seventy is to prepare the minds of men to receive the gospel and to convert them by whatever means are available or creatable. Perhaps for those of us with like responsibilities, the Savior's injunction on a different occasion might be applied: "Go, and do thou likewise." (Luke 10:37.)

All of this detail comes because of the gospel. These men believed it, and do believe it. These men are inspired by their love of Christ to go out and do these things in the hope that what they do will be the very thing they can do to bring more people into the Church.

I accept the Lord Jesus Christ as my Savior, as they do, and I bear witness of him that he lives, and that we are his servants. He is the God of this earth and its Creator. President McKay is the prophet, seer, and revelator chosen by the Lord to bear the work and to carry the responsibility at this time. It is our business to assist with that responsibility and to uphold and to sustain him, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder S. Dilworth Young of the First Council of Seventy has just spoken to us.

We shall now hear from Elder Loren C. Dunn of the First Council of Seventy.

Elder Loren C. Dunn

Of the First Council of the Seventy

In this audience today is my mother. My father passed away some four years ago. Mother has been staying with us for the past day or two; and this morning prior to coming to this conference, I asked her if she would offer family prayer for us, the reason being that I wanted her blessing, which I received. This took me back to younger days when we as children would seek the blessing of our parents before we undertook any kind of responsibility or sought to follow a different pursuit in life.

Teachings of parents

I honor my parents. I am grateful for them. I can remember the time in my life, though, when I had to find out for myself about the things they already knew concerning this Church. But they had made it easy for me because of their faith and because of their understanding. I had a relatively easy time learning how to pray to God, because I thought of him as having the same principles and qualities embodied in my own parents. And it became easy to pray to someone such as that, who not only had those qualities and principles but was perfect.

This has caused me to think of the words of Enos in the Book of Mormon when he said:

"Behold, it came to pass that I, Enos, knowing my father that he was a just man—for he taught me in his language, and also in the nurture and admonition of the Lord—and blessed be the name of my God for it—

"And I will tell you of the wrestle which I had before God, before I received a remission of my sins.

"Behold, I went to hunt beasts in the forests; and the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart.

"And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication. . . ." (Enos 1-4.)

Wanting to know for yourself

Enos had been raised by good parents. According to his own words, he had been taught by his parents in the nurture and admonition of the Lord.

Yet there was a sort of gap between what his parents knew and what he knew. But one day he went to hunt beasts in the forests. It was then that the words he heard his father speak about eternal life and the joy of the Saints sank deep into his heart. And it was then that he had to know for himself.

Quite often this is the pattern of young people today. You hear the words of your parents and Church teachers. Sometimes these words are not of personal value until you reach the point of wanting to know for yourself, or until such time as these words are challenged, or there is some other experience that prompts you to action.

Enos wanted to know, and because of the teachings of his parents, he knew how to find out—and he did.

But different was the recent experience of a college student who had also heard all the familiar words from his teachers and others as he was growing up. He had not discovered if these things were true prior to the time he engaged in a particular course of study that challenged his faith in The Church of Jesus Christ of Latter-day Saints. He subsequently rejected the words without ever finding out if they were true. And, in a sense, he became inactive in the Church without ever having been in the Church—or at least without ever having experienced the spiritual blessings of the Church, a principle of which is a testimony of its truthfulness.

Vitality of the Church

There are those who see this Church from the outside and marvel at its programs and organization. They ask how this is accomplished, expecting that in a few sentences a formula can be given that they can take back and apply to their own organizations.

The success and vitality of the Church, however, lies in something that is unseen. It is the power and spirit that enlightens the person who gains for himself a true knowledge that God and Jesus Christ are actually divine, living beings, and that this is the Church of Jesus Christ revealed from God and not devised by man. To know this is to be free from many doubts and frustrations. To know this is to be able to look ahead with confidence and courage and peace of mind. And to know this is to know that God is actually there and that his love for us is both personal and real. And when the pressures and problems of life become too great, there is always a retreat to this relationship with the Lord for comfort and solace and renewed strength.

Ways to gain knowledge

I suppose there are many ways to gain this knowledge, but I know of none more sure than these two promises. The first is from the book of John and says:

"My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

The second promise has already been heard in this great conference. Let me read it to you again.

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:4-5.)

Establish relationship with the Lord

Chances are, if you are a young member of this Church, you have heard these words many times before. Perhaps now is the time, if you have not already done so, to do as Enos did and establish your own relationship with the Lord, to gain your own testimony that he lives and that he directs the affairs of his Church.

His promise is that if you live the standards which he has set down, and read the Book of Mormon with faith and prayerful intent, he will manifest these things unto you by the power of the Holy Ghost.

I think of the words of President McKay, not only at the beginning of this conference but prior to that, when he said:

"He is our head. This is his Church. Without his divine guidance and constant inspiration, we cannot succeed; with his guidance, with his inspiration, we cannot fail."

To this I humbly add my own witness. I know that God lives, and that Jesus Christ is his Son and Savior of the world; that this Church was restored by a prophet of God and is directed by a prophet of God today; that this Church is directed and led by revelation.

God knows and loves and cares, and he is most anxious that you young people establish your own personal relationship with him, so he can, by the Spirit of the Holy Ghost, arm you with this divine knowledge, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom we have just listened is Elder Loren C. Dunn of the First Council of Seventy.

The congregation and Combined Choruses will now join in singing, "Come, Come, Ye Saints," after which Elder Boyd K. Packer, Assistant to the Twelve, will speak to us.

The congregation and the Combined Choruses joined in singing the hymn, "Come, Come Ye Saints."

President N. Eldon Tanner

Elder Boyd K. Packer, Assistant to the Twelve, will now address us. He will be followed by Elder Theodore M. Burton, Assistant to the Twelve.

Elder Boyd K. Packer

Assistant to the Council of the Twelve

I have thrilled with you, my brethren and sisters, at the singing of this great pioneer anthem ["Come, Come Ye Saints"]. I think there is no sound quite like the Saints singing at conference.

This is a year of conventions and conferences. Many of them are held throughout the world. They are of many kinds: governmental, political, business, educational, religious, but of them all this one is unique. Nowhere in the world is there, or could there be, an assembly such as this.

Purposes of general conference

President David O. McKay lists the purposes for holding general conferences as follows:

". . . Reference to the Doctrine and Covenants will disclose the fact that there are four principal purposes for holding conferences of the Church:

"First, to transact current Church business.

"Second, to hear reports and general Church statistics.

"Third, to 'approve of those names which I (the Lord) have appointed, or to disapprove of them.'

"Fourth, to worship the Lord in sincerity and reverence, and to give and to receive encouragement, exhortation, and instruction." (*Conference Report*, October 1938, pp. 130-31.)

Early conferences

The first conference was held on June 9, 1830. I read from the minutes:

"Our numbers were about thirty, besides whom many assembled with us, who were either believers or anxious to learn. Having opened by singing and prayer, we partook together of the emblems of the body and blood of our Lord Jesus Christ. We then proceeded to confirm several who had lately been baptized, after which we called out and ordained several to the various offices of the Priesthood. Much exhortation and instruction was given, and the Holy Ghost was poured out upon us in a miraculous manner—many of our number prophesied, whilst others had the heavens opened to their view."

(*Documentary History of the Church*, Vol. 1, pp. 84-85.)

This was the first conference of The Church of Jesus Christ of Latter-day Saints.

Seventeen years later there was held an even more humble conference than the first. It is described by Elder John Young.

"I reached the valley during the sitting of Conference, and some of the brethren said, 'The Conference is sitting; won't you go?' So I walked down to where they were holding Conference, and I found them by the side of a haystack. There was Father John Smith and a little handful of men that might have been covered with a small tent, and they were holding the Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints." (*Journal of Discourses*, Vol. 6, p. 232.)

Those men who met that October morning by that haystack, which no doubt stood somewhere near this building, had vision enough to know that someday their message would be carried across the world. From that small group of pioneers the influence of these great conferences has grown, and now the message is heard beyond the seas and across the world. There is a great spirit in our conferences.

Established by God

President Heber J. Grant declared that "God established these conferences. Nothing but the spirit of the living God could bring together such a congregation. . . .

"The General Conferences of the Latter-day Saints are one of the great outstanding testimonies . . . of the divinity of the work in which we are engaged." (*Conference Report*, October 1933, p. 118.)

What of those who attend conference? Perhaps we could introduce just one of them. Sometime ago there came to a conference the religious editor of a large newspaper. He came across the country to get the "feel" of the conference.

Interview by editor

Before the opening of a session, we came down the aisle of this building. It was filled to capacity. He noticed a middle-aged man, dressed unpretentiously, sitting next to the aisle, and asked to be introduced. We found him to be from the West Coast, a convert to the Church. As I recall, he had once been a member of the same church to which the editor belonged. He was a counselor in a bishopric. The interview proceeded something like this:

"How long have you been a member of the Church?"

"About eight years."

"Did you join the first time the missionaries contacted you?"

"Oh, no. It took me several weeks before I joined the Church." Then he added with a smile, "I don't like to rush into things."

"They tell me," the reporter inquired, "that the President of your Church is a prophet. Is that true?"

"Oh yes! I know him to be a prophet of God, just as much a prophet as any of the biblical prophets."

"Are you paid for your service in the Church?"

"Oh yes!" he said. "Generously paid —in blessings, not money. It seems that the principle of tithing requires that we pay for the privilege."

The editor, satisfied with the interview, turned to leave. Then, as an afterthought, he turned again with another question and said, "Tell me, why—why do you pay tithing?"

I noticed that the good brother's countenance became very serious, and there was a brimming bit of emotion in his eyes as he softly answered in a single word: "Obedience."

Participants in conference

These, then, are those who come to conference. From the pulpit here I can see the lumberman from Oregon, the electrician from Maine, the policeman from Tonga, the nurseryman from Auckland, the civil servant from Holland.

I can see those who saved and skimped to come. I can see others who regard it merely as an incidental expense.

And now of the men who speak here—the First Presidency, the twelve apostles, and the other General Au-

thorities. They too come from varied occupations. One was a newspaper editor, another a building contractor, another an engineer. Several are attorneys. One was a bank president, another an air line executive, and two or three are insurance men. Several are teachers. Four of them hold doctorates. A number have held public office—two of them as cabinet members. Several have served in the military. They are all married men with families. Though most of them have known success in their chosen profession, almost to a man they come from humble beginnings.

As it was when he was here, they have been welded together in the ministry of the gospel of Jesus Christ. So it should be, for was not Peter a fisherman, and Andrew and James and John; and was not Matthew a publican?

Subjects discussed

What do General Authorities talk about in conference? Some people say that they are out of their province when they speak up on temporal or political issues. President John Taylor said of these conferences:

". . . as we possess bodies as well as spirits, and have to live by eating, drinking, and wearing, it becomes necessary that temporal matters should be considered and discussed in our Conferences, and that we should deliberate upon all things that are calculated to benefit, bless, and exalt the Saints of God, whether they refer to our spiritual affairs or to our avocations and duties in life as husbands and wives, as parents and children . . . whether they refer to the policy we should pursue in our commercial relations . . . or to any other matter affecting us as human beings composing part of the body politic of this nation or as citizens of the world." (*JD*, Vol. 11, pp. 353-54.)

Others complain that the brethren are blind to social developments and urge them to be obedient to the "revelation of social progress."

Come the Sabbath day you will find these men scattered across the world holding conferences, bearing witness, and preaching the gospel. One will be in Hong Kong, another perhaps visiting the servicemen in Vietnam, another effecting a new organization in Australia or New Zealand. Others will be in South Africa, England, Germany, Canada, Brazil, or Guatemala.

Yet, when the council meetings come in the middle of the week, we find the brethren here again. They sit in council to prayerfully deliberate over the affairs of the Church and kingdom of God here upon the earth.

Traveling as they do across the earth (literally, the full extent of it), it is hardly conceivable that they could miss or would ignore any significant development—social, political, religious, national, or racial—anywhere on the earth. Also, they have lifelong training and achievement in fields of activity so important to mankind.

Speakers called of God

However, it is not because of travel nor professional success that we ought to pay heed to them. Nor is it because they are nimble of mind or wise in years. These things are incidental only.

We listen to them because they have been "called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the gospel and administer in the ordinances thereof." (Article of Faith 5.)

They are given divine authority. Not one of them aspired to the office he holds, nor did he call himself, for "in the Church of Jesus Christ of Latter-day Saints, one takes the place to which one is duly called," said President Clark, "which place one neither seeks or declines." (*The Improvement Era,* June 1951, p. 412.)

"Ye have not chosen me," said the Lord, "but I have chosen you, and ordained you." (John 15:16.)

Lesson from scripture

We don't have to listen to them or pay heed to them—we have our agency. But there is a lesson in scripture to consider.

The children of Israel entered the land of Edom. It was infested with serpents and snakes, the bite of which was so painful and so dangerous that they called them fiery, flying serpents. They cried for deliverance.

". . . And Moses prayed for the people.

"And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

"And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." (Num. 21:7-9.)

"How silly," some must have said. "How can such a thing cure me? I'll not show my stupidity by paying any attention," and some would not look.

In First Nephi we read that "after they were bitten he prepared a way that they might be healed; and the labor which they had to perform was to look; and because of the simpleness of the way, or the easiness of it, there were many who perished." (1 Ne. 17:41.)

The lesson is enlarged in the Gospel of John.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

"That whosoever believeth in him should not perish, but have eternal life.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:14-16.)

Great witness from conferences

And today many say, "How silly! How could accepting Christ save me?" They will not turn their heads to look nor incline their ears to hear. They ignore the great witness that comes from these conferences. We ought to, indeed we must, heed the counsel of these men, for the Lord said, "What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

"For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen." (D&C 1:38-39.)

Though it is my privilege to serve among them, I have not forgotten for one moment that these men, the brethren, are the servants of the Lord. And individually, independent of their knowing it, I know and testify that David O. McKay is a prophet of God, that Jesus is the Christ, and that this conference is his voice speaking to his children. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom we have just listened is Elder Boyd K. Packer, Assistant to the Twelve.

Elder Theodore M. Burton, Assistant to the Twelve will now speak to us. He will be followed by Elder Thomas S. Monson of the Council of the Twelve, as the concluding speaker of this conference session.

Elder Theodore M. Burton

Assistant to the Council of the Twelve

My dear brothers and sisters, and all who are watching and listening to these messages: If you were to approach a military installation some dark night, you would be immediately challenged by a sentry with the question, "Who goes there?" If you were to answer that challenge with the word "friend," the sentry would answer, "Advance, friend, and give the password." If you were neither able to give the password nor to identify yourself, you would be placed in an embarrassing and a dangerous position.

Yet millions of those presently living on the earth are totally unprepared for death and to enter through the gates of the celestial kingdom. They know neither the password nor will they be able to identify themselves as a son or a daughter of God. They have never taken upon themselves the name of the

Only Begotten Son of God, nor passed the necessary tests of faith, repentance, baptism, and the gift of the Holy Ghost. Nevertheless, this identification is needed for entry into the kingdom of heaven, which kingdom we can refer to as the family of God, our Eternal Father.

Importance of records

It is not only necessary to have had this ordinance work done on the earth but also to have it properly recorded here by a legal administrator who is authorized to make a record that is binding on earth as well as in heaven. John the Revelator must have been contemplating this very thing when he wrote:

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12.)

These books spoken of must be the books which contain the record of their works upon the earth and must refer to the records which are kept upon the earth. The other book spoken of as the "book of life" is the record which is kept in heaven. Joseph Smith explained in a letter preserved as Section 128 of the Doctrine and Covenants that whatever you record on earth shall be recorded in heaven, and whatsoever you do not record on earth shall not be recorded in heaven.

Auditing of records

We are presently engaged in a process of simplifying the recording of records both for the living and for the dead. We are coordinating the records of the Genealogical Society, the Church Historian's Office, and the office of the Presiding Bishopric into a master file. Our ward clerks are auditing all records of living members of the Church to make certain that their records are correct and complete. As a result of this survey we have discovered many cases where, through oversight or carelessness in recording names, dates, and places, errors have been entered onto the record. What is really shocking is that sometimes *no* records are found of baptisms, confirmations, or priesthood ordinations or ordinances.

I have been shocked at the complacency and the indifference of some persons when these errors have been called to their attention. Quite commonly the answer is given: "Well, *I* know that I was baptized, [or ordained, or endowed] and that is all I need to know. It must be recorded *someplace*, and it is up to you [the clerk] to find it."

This is a very wrong and dangerous assumption. It is up to the *individual* to see that the ordinance is properly recorded. It is *my* responsibility to see that my works are properly recorded. If I cannot find this record through diligent searching, or if I cannot establish a record through proper witnesses who can testify that the ordinance was performed, then I would go to my bishop, state my problem, and ask that I immediately be permitted to be baptized and to have my ordination to the priesthood and my endowment ratified in order to establish a proper record on the books of the Church.

Responsibility for correct records

No mere record alone will assure me my exaltation in the celestial kingdom. That exaltation must be earned by a righteous life on earth, by virtue, love, obedience, and conformance to every law given by God. In fact, the scripture states: "And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God." (D&C 98:11.)

It is, however, my responsibility to see that my name is also listed on the records of God's family on earth and that my conformance to the necessary gospel ordinances has been properly recorded on the books of the Church.

My salvation and my exaltation depend upon these two principles of righteous living and conforming to the written requirements of the gospel. This is my blessing that is in danger, not that of someone else. It is my re-

sponsibility to live righteously and to establish a proper record for me at once. This is no time to become indignant, to stand on my rights, or to take a chance on future rectification of my records. If my future blessings are in danger because of missing identification, I must humble myself and do whatever is necessary to assure myself that my record and the records of my family are properly recorded and protected.

Proof from records

As I read the scriptures, I tremble for those who do not live righteously and who do not have a record of conforming with God's laws. Even if I were a literal descendant of Aaron, lived a righteous life, and held an inherited right to the office of the bishopric, there are additional standards to be met:

"And a literal descendant of Aaron, also, must be designated by this Presidency [referring to the First Presidency], and found worthy, and anointed, and ordained under the hands of this Presidency, otherwise they are not legally authorized to officiate in their priesthood.

"But, by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their anointing if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above named Presidency." (D&C 68:20-21.)

I emphasize that even the Presiding Bishop in such a case, in addition to a life of righteousness and a claim to be a descendant of Aaron, must prove his lineage, and this must be done from the records.

Records of priesthood ordinations

Let me read a more emphatic statement about the records of priesthood ordinations in general:

"And all they who are not found written in the book of remembrance shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among unbelievers, where are wailing and gnashing of teeth.

"These things I say not of myself [in other words this is a commandment or a decision of God the Eternal Father]; therefore, as the Lord speaketh, he will also fulfill.

"And they who are of the High Priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut off from the church, as well as the lesser priesthood, or the members, in that day [in other words, every single one of us is subject to this same requirement] shall not find an inheritance among the saints of the Most High;

"Therefore, it shall be done unto them as unto the children of the priest, as will be found recorded in the second chapter and sixty-first and second verses of Ezra." (D&C 85:9-12.)

When their genealogy was not found, they were put from the priesthood because they could not prove that they had conformed to the commandments of God and had truly received the priesthood.

Basis for judgment

I pray that everyone who hears my voice will make certain that his or her name and that of his or her ancestors through whom he obtains his heritage upon the earth are found properly recorded upon the books of the kingdom of God. Only in this way can one be sure that this portion of his conformance to God's commandments concerning his works upon the earth has been properly recorded. Only when you know the proper password and have a valid identification of yourself and your lineage can you enter through the gates of heaven to claim your eternal exaltation.

I urge all clerks and recorders to realize how very important your work is in the plan of salvation. The proper recording of information is most important, for it will form an important portion of the basis on which we as a people are to be judged. A clerk's calling is as much a spiritual calling as any we have in the Church, and must never be regarded merely as a technicality.

Brothers and sisters, I testify that we will live again, that life after death is real, and that we can only claim an inheritance among the mansions of our Father in heaven when we can prove our claim to it through living righteously and maintaining our names in righteous fellowship upon the records of God's kingdom on the earth as well as in heaven. Of the truth and importance of these principles I testify, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Theodore M. Burton, Assistant to the Twelve, has just spoken to us.

Elder Thomas S. Monson of the Council of the Twelve will be our concluding speaker.

Elder Thomas S. Monson

Of the Council of the Twelve Apostles

Today is actually tomorrow in the Tongan Islands, which lie some 2,700 miles southwest of Hawaii. The Tongan capital, Nuku'alofa, is situated 20 minutes east of the International Date Line, thereby giving Tonga the title "the place where time begins." Tongans take delight in the thought that of all the people whom God has created and placed over the expanse of this marvelous world, they are the first to greet the new day, the first to be upon their knees in morning prayer to thank a loving Heavenly Father for his abundant blessings.

The Friendly Islands

Captain James Cook, one of the early explorers of the Pacific, was greatly impressed with the friendliness of these native people. On his charts he designated Tonga as the Friendly Islands. His designation could not have been more descriptive. Tongans are good-humored, polite, outgoing, and, above all, friendly.

Perhaps the Friendly Islands didn't quite live up to their name in the estimation of those first Mormon missionaries who arrived on the island of Tongatabu July 15, 1891. A full year was to transpire before a frame meetinghouse could be erected, a humble and modest school opened, and the first new member baptized. Frustration followed frustration until progress halted. After a 20-year lull, the work was recommenced with the establishment of the Tongan Mission.

Early missionaries

Once again, men of faith, called of God, left behind home and family and sailed for Tonga. Success came more readily, but not without exacting a price. Typhoid fever took its toll. Today, six well-kept graves mark the resting place of those who were willing to give all in the cause of truth. The words of the Lord provide a fitting epitaph to their lives and to the service of these early missionaries: "Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great." (D&C 64:33.)

From that small frame school has proceeded the Liahona College and a Church-administered school system, which blesses the lives of the choice youth of the Friendly Islands. Teachers, both Tongan and American, with a common bond of faith, provide not only training for the mind, but also preparation for life.

Well could they say:

"We are building in sorrow or joy
A temple the world may not see;
Which time cannot mar nor destroy—
We build for eternity."

(N. B. Sargent,
"Building for Eternity.")

Classroom lesson

On a recent visit to Tonga, I witnessed such a building project. Entering a typical classroom, I noticed the rapt attention that the children gave their native instructor. His textbook and theirs lay closed upon the desks. In his hand he held a strange-appearing lure fashioned from a round stone and

large seashells. This I learned was a *maka-feke* or octopus trap.

Tongan fishermen glide over the reef, paddling their outrigger canoes with one hand and dangling the *maka-feke* over the side. Octopuses dash out from their rocky lairs and seize the lure, mistaking it for an ocean crab. So tenacious is their grasp and so firm is their instinct not to relinquish the precious prize that fishermen can flip them right into the canoe.

It was an easy transition for the teacher to point out to eager and wide-eyed youth that the Evil One, even Satan, often fashions a *maka-feke* to ensnare unsuspecting persons and to take possession of their destiny.

Before some he dangles the *maka-feke* of tobacco with the cunning call, "This is the way to social ease." He who grasps, like the octopus, finds it difficult to relinquish the bait.

Before others he presents the *maka-feke* of alcohol with the chant: "Here is the way to unwind and forget your cares." The unsuspecting victim finds himself not carefree, but held captive.

The new morality is a cleverly designed *maka-feke*. In a headlong dash for what they envision will be social acceptance, the weak-willed, deceived by a counterfeit bait, discover not social acceptance, but experience social rejection.

Love, a source of strength

What prompted this inspired teacher to close the traditional textbook and for a brief moment teach an unforgettable lesson? Love is the answer—a love for his students and a genuine concern for their welfare.

This same spirit of abiding love and genuine concern has characterized the growth of the Church in Tonga from that humble beginning in 1891, even to the present time.

Today one in seven Tongans is a member of The Church of Jesus Christ of Latter-day Saints. Beautiful chapels dot the landscape. The full program of the Church is pursued in a vigorous and successful manner. Just last month, together with Elder Howard W. Hunter, I had the privilege to be a part of the creation of a stake of Zion at Nuku'alofa. We found a prepared people. We discovered that from "small things" there had proceeded "that which is great."

In their journey to greatness, the Tongans have not neglected nor forgotten a great source of their strength—this abiding love and genuine concern one for another.

Faith of Tongans

Earlier this year a baby boy was born to the Tongan Mission president and his wife, President and Mrs. John H. Groberg. Little John Enoch was their first son, the beloved brother of five sisters and the delight of the Tongan members. At first the little one did well, but then came illness. Doctors worked their skill, parents exercised their faith, but the baby did not improve.

Late one evening there came a knock at the door. From the Tongan visitor, President Groberg learned that on every island, in every home, and in every heart, fervent prayer and faithful fasting became a united appeal to Almighty God that John Enoch Groberg would live. Visiting Tonga at the time, I witnessed this faith. I testify to the result. The cause of the illness was discovered; the deterioration was arrested. Today the baby is robust in strength. He is a living testimony of the power of prayer and the miracle of love.

Visit to royal palace

During that same visit to Tonga, I accompanied President Groberg to the royal palace, where we were granted an interview with His Royal Majesty King Tupou IV. Our welcome was cordial and most pleasant. At the conclusion of the interview, the prompting of the Holy Spirit guided President Groberg as he bore fervent testimony to the king concerning the truth of the everlasting gospel and the blessings that it provides the faithful. No more eloquent nor moving words have resounded in those royal chambers. No greater courage have I seen displayed.

To my mind came the apostle Paul's inspired defense before another king, even Agrippa. Here in Tonga was one

called of God who was "not disobedient unto the heavenly vision." Here was uttered a testimony that "Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles." (Acts 26:19, 23.) I could envision King Tupou saying with King Agrippa, "Almost thou persuadest me."

We exchanged greetings, departed the palace; but I did not, nor will I, forget that experience. What prompted such courage, such faith, such conviction in a young mission president? The answer: the miracle of love. John H. Groberg loves the Tongan people—all of them.

Experience of young elder

As a lad just 20, called to the Tongan Mission, he was assigned to an outer island with a native missionary as his companion. After eight seasick days and sleepless nights on a storm-tossed sea, they reached their destination. Not one soul on the island spoke English. Here he acquired his gift of the language. Then came a devastating hurricane that struck the isolated island with tropical intensity, destroying the food crop and contaminating the water supply. There was no means of communication with the outside world. The supply boat was not due for almost two months. After four weeks the precious store of food, mainly taro, a native vegetable, was severely rationed. Four additional weeks passed. All food was gone. No help arrived. Bodies became emaciated, hope dwindled, confidence waned, some died. In desperation, John Groberg waded into the swampland where insects covered his face, and with a sweep of his hand, many entered his mouth—his only nourishment.

The end drew near. The island's inhabitants sat in an idle stupor. One morning, nine weeks from the time of the hurricane, John Groberg felt a gentle hand upon his shoulder. He turned his head and gazed into the eyes of an elderly Tongan man. Slowly and with meticulous care, the old man unwrapped a precious prize, even his most treasured possession—a small can of berry jam. He spoke: "I am old; I think I may die. You are young; you may live. Accept my gift."

What were the words penned by Charles Dickens? "It is a far, far better thing that I do than I have ever done; it is a far, far better rest that I go to than I have ever known." (*A Tale of Two Cities.*) Add to them the declaration of the Savior: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

Then came that speck on the horizon and a shout of joy as the supply ship came into view. John H. Groberg was no longer a boy. His faith had been tried; his life had been spared; his love for the Tongan people was forever assured.

"Here am I"

The Holy Scripture records that in the hushed quiet of the still night, the boy Samuel heard the Lord call and answered, "Here am I." (1 Sam. 3:4.) On the bleak hill of Moriah, Abraham demonstrated his willingness to sacrifice all—even his only son. He heard the angel of the Lord call and answered, "Here am I." (Gen. 22:11.) On the morning of a beautiful spring day in a sacred grove at Palmyra, the boy Joseph Smith beheld a heavenly vision and the appearance of the Father and the Son. He received his call, and his life demonstrated his answer, "Here am I."

On a distant Pacific isle a faithful missionary, John H. Groberg, had answered, "Here am I."

So often the call to serve is not accompanied by the sound of a marching band, the cheering crowd, or the applause of those whose favor is deemed so great. Such distractions were not to be found on Damascus' way, in Palmyra's grove, on Moriah's mount, in Gethsemane's garden, nor atop Golgotha's hill.

With a never-waning confidence in the people of Tonga, John H. Groberg has taught them not to pray for tasks equal to their powers, but rather to pray for powers equal to their tasks. Then the doing of their work shall be no miracle, but they shall be the miracle.

A fond farewell

I found it difficult last month to bid good-bye to Tonga and its precious people. Here were men of faith, women of patience, even children of promise.

We boarded the plane. Slowly it taxied to the grass runway, and with a roar gained speed and lifted gently into the blue sky. I looked at the crowd who had bid us farewell. In the distance I saw the great school complex. In my memory I thought of the six graves of those early missionaries. Quietly I repeated a verse from Kipling's "Recessional":

"The tumult and the shouting dies,
The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart;
Lord God of hosts, be with us yet,
Lest we forget, lest we forget."

The miracle of love

From the cabin window I took a last quick glance at Nuku'alofa, which interpreted means "the abode of love." I realized that love is not only the miracle of the Friendly Islands; love is the guide to mortal happiness and a requisite for eternal life.

God so loved the world that he gave his Son. The Redeemer so loved mankind that he gave his life. To you and to me he declared, "A new commandment I give unto you, That ye love one another; as I have loved you. . . .

"By this shall all men know that ye are my disciples." (John 13:34-35.)

With all my heart I pray that we will be obedient to such a heavenly vision, for I testify it came from the Son of God who is our Redeemer, our mediator with the Father, even Jesus Christ, the Lord. Of this I bear witness, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Thomas S. Monson of the Council of the Twelve has been our concluding speaker.

The General Priesthood Meeting of the Church will be held in the Salt Lake Tabernacle this evening at seven o'clock. Priesthood members only are invited to be present. The priesthood session will not be broadcast publicly.

In addition to the overflow meeting in the Assembly Hall, the proceedings of the priesthood meeting this evening will be relayed by closed-circuit, originating in the Tabernacle, to members of the Aaronic and Melchizedek Priesthood assembled in approximately 700 separate locations in all parts of the United States and Canada, and by way of closed-circuit television in six buildings in Salt Lake City, and to thousands assembled in the Brigham Young University in Provo.

The Sunday morning session will be broadcast by many radio and television stations in western United States; and short-waved in English over Station WNYW to Europe, South and Central America, Africa, and parts of Asia.

Again, 25 radio stations will broadcast the translated conference sessions of Sunday morning in major cities of Mexico and Central America, together with Spanish programming stations in this country, to a potential Latin American audience of about twenty million people.

Morning sessions of Friday and Sunday will be carried from the Tabernacle over direct oceanic cables to a large number of saints assembled in many chapels throughout Great Britain, Germany, Austria, Holland and Sweden on Sunday. Direct circuits will also carry these sessions to saints assembled in chapels throughout eastern Canada.

The CBS Radio network Tabernacle Choir broadcast tomorrow morning will be from 9:35 to 10:00 a.m. Those desiring to attend this broadcast must be in their seats no later than 9:15 a.m.

The singing for this session has been furnished by the Brigham Young University Combined Choruses, with John Halliday conducting, and Robert Cundick at the organ.

I am sure this great gathering in the Tabernacle, and our radio and television audience would wish us to express our heartfelt appreciation for the excellent singing of this group of outstanding young students. We thank

them, their conductor, Brother Halliday, and Brother Cundick, who has been at the organ.

The Combined Choruses will now favor us with, "The Spirit of God Like a Fire Is Burning."

The benediction will be offered by Elder R. Milton Yorgason, president of the Ben Lomond South Stake, after which this conference will be adjourned until seven o'clock this evening.

As the closing musical number, the Brigham Young University Combined Choruses sang the anthem, "The Spirit of God Like a Fire Is Burning."

The benediction was given by President R. Milton Yorgason of the Ben Lomond South Stake.

Conference adjourned until 7 o'clock p.m.

GENERAL PRIESTHOOD MEETING

FIFTH SESSION

The General Priesthood meeting of the Church convened at 7 o'clock p.m., Saturday, October 5, 1968, with President Alvin R. Dyer, counselor in the First Presidency, conducting.

The men of the Tabernacle Choir furnished the singing for this session, with Richard P. Condie conducting. Alexander Schreiner was at the organ console.

President Dyer made the following introductory remarks:

President Alvin R. Dyer

This is the General Priesthood session of the 138th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President McKay had hoped to be with us this evening, but under the doctors' advice that he should not attempt to do so, he is in his apartment watching by closed-circuit the televised proceedings of this conference. He sends his greetings and blessings to all the priesthood members assembled in the various buildings throughout the Church. His message to this priesthood audience will be read by his son, David Lawrence McKay.

It may be of interest to you to know that these services are being relayed by closed-circuit wire to members of the priesthood gathered in the Assembly Hall and in approximately 700 other separate locations from coast to coast, and in Canada. It is estimated that approximately 140,000 will participate in this meeting by direct wire. This does not include the ten thousand gathered in this building and the Assembly Hall.

The singing during this session will be furnished by the men of the Tabernacle Choir, with Richard P. Condie conducting, and Alexander Schreiner at the organ.

We shall begin this service by the chorus singing, "Prayer at Evening," after which Elder Wallace F. Gray, president of the Palomar Stake, will offer the invocation.

The chorus sang the hymn, "Prayer at Evening."

President Wallace F. Gray of the Palomar Stake offered the opening prayer.

President Alvin R. Dyer

The men of the Tabernacle Choir will now favor us with "Seek Thy God."

The chorus sang the hymn, "Seek Thy God."

President Alvin R. Dyer

We shall now hear the message of President David O. McKay, which will be read to us by his son, David Lawrence McKay.

President David O. McKay

(Read by his son David Lawrence McKay)

It is an honor, my brethren of the priesthood throughout the entire Church, to be associated with you. I greet all assembled here tonight in this great Tabernacle and all who are listening in over closed circuit in 700 appointed places throughout the United States and Canada. This is a glorious occasion!

Examples to the flock

Two thousand years ago the chief apostle Peter addressed the elders of the Church and said: ". . . I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

"Feed the flock of God which is among you. . . .

"Neither as being lords over God's heritage, but being ensamples to the flock. . . .

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

"Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." (1 Pet. 5:1-3, 8-9.)

Note Peter's statement to be examples to the flock!

I testify to you, as I have done before, that you leaders, you priesthood bearers, may so live that you may receive impressions and direct messages through the Holy Ghost. The veil is thin between those who hold the priesthood and those on the other side of the veil. That testimony began in the home in my youth because of the example of my father, who honored the priesthood, and my mother, who sustained him and lived it in the home.

I do not know that Peter had that in mind particularly when he mentioned being an example to the flock, but I know that such a home is a part of that flock. The influence you spread in your home will go throughout the town, will go throughout the county, the wards, and the stakes. No bishop, no counselor, no stake president, no man holding a responsible position in this Church can afford to sidestep to the slightest degree his great responsibility of living the gospel as he preaches it and of being an example to the flock. Any man holding such a position who would lead a young person to doubt the Church by his actions will bring dishonor to the Church and great sorrow to his own soul. The most precious thing in the world is a testimony of the truth. Truth never grows old, and the truth is that God is the source of your priesthood and mine. The truth is that he lives; that Jesus Christ, the Great High Priest, stands at the head of the Church; and that every man who holds the priesthood, if he lives properly, soberly, industriously, humbly, and prayerfully, is entitled to the inspiration and guidance of the Holy Spirit. I know that is true.

Honor priesthood calling

Men who are vessels of the Holy Priesthood, who are charged with words of eternal life to the world, should strive continually in their words and actions and daily deportment to do honor to the great dignity of their calling and office as ministers and representatives of the Most High.

Whenever the priesthood is delegated to man, it is conferred upon him, not as a personal honor—although it becomes such as he honors it—but as authority to represent Deity and an obligation to assist the Lord in bringing to pass the immortality and eternal life of man.

If priesthood meant only personal distinction or individual elevation, there would be no need of groups or quorums. The very existence of such groups, established by divine authorization, proclaims our dependence upon one another, the indispensable need of mutual help and assistance. We are social beings. Edwin Markham said:

"There is a destiny that makes us
brothers;
None goes his way alone:
All that we send into the lives of others
Comes back into our own."
("A Creed")

Service and mutual help

This element of service and mutual help is emphasized by the Lord as follows:

"Wherefore, be faithful; stand in the office which I have appointed unto you; succor the weak, lift up the hands which hang down, and strengthen the feeble knees." So says the Lord in the Doctrine and Covenants, Section 81, verse 5.

And again:

"And if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also." (D&C 84:106.)

One of the responsibilities of the priesthood here assembled, and the vast number in the Church of whom you are representatives, is to perform the labor of home teaching, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. 4:12.) And so it is right to have the home teacher carry the responsibility of looking after the welfare of each individual. Assignments can properly be made so that every man who holds authority, which comes by direct revelation, may recognize his ecclesiastical duties by exercising the authority that he holds.

Behavior of servicemen

Our priesthood should be honored no matter in what situation or circumstance we find ourselves. Our hearts and thoughts go out to our servicemen throughout the world, and especially to those who are in the active combat zones. Recently, I received a report from Elder Marion D. Hanks telling of the high caliber and behavior of servicemen in Vietnam, which gives assurance of the gospel in their lives and that they are honoring their priesthood. From that report I quote the following:

"Everywhere our men were highly spoken of. Every one of the generals to whom I talked went out of his way to commend the Mormon servicemen with whom he had trooped.

"They were most affirmative and strong in their endorsements.

"One fine Marine major, in the middle of battle daily, expressed his strong testimony and asked that I carry to the missionaries the message that he is happy to be in Vietnam fighting to preserve the right of our missionaries to do their more important work."

We can only hope and pray that hostilities in that grief-stricken area, and all over the world, will soon end.

Prayer for divine knowledge

I am going to tell you boys of the Aaronic Priesthood that a voice has been heard in this dispensation giving assurance that the Lord and Savior Jesus Christ is the head of this Church and guiding it, as he directed it in ancient days and has guided it since he and his Father appeared to the Prophet Joseph Smith.

I am going to tell you what happened to me as a boy upon the hillside near my home in Huntsville. I was yearning, just as you boys are yearning, to know that the vision given to the Prophet Joseph Smith was true, and that this Church was really founded by revelation, as he claimed. I thought that the only way a person could get to know the truth was by having a revelation or experiencing some miraculous event, just as came to the Prophet Joseph.

One day I was hunting cattle. While climbing a steep hill, I stopped to let my horse rest, and there, once again, an intense desire came over me to receive a manifestation of the truth of the restored gospel. I dismounted, threw my reins over my horse's head, and there, under a serviceberry bush, I prayed that God would declare to me the truth of his revelation to Joseph Smith. I am sure that I prayed fervently and sincerely and with as much faith as a young boy could muster.

At the conclusion of the prayer, I arose from my knees, threw the reins over my faithful pony's head, and got into the saddle. As I started along the

trail again, I remember saying to myself: "No spiritual manifestation has come to me. If I am true to myself, I must say I am just the same 'old boy' that I was before I prayed." I prayed again when I crossed Spring Creek, near Huntsville, in the evening to milk our cows.

Answer given in Scotland

The Lord did not see fit to give me an answer on that occasion, but in 1899, after I had been appointed president of the Scottish Conference, the spiritual manifestation for which I had prayed as a boy in my teens came as a natural sequence to the performance of duty. For, as the apostle John declared, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

Following a series of meetings at the conference held in Glasgow, Scotland, was a most remarkable priesthood meeting. I remember, as if it were yesterday, the intensity of the inspiration of that occasion. Everybody felt the rich outpouring of the Spirit of the Lord. All present were truly of one heart and one mind. Never before had I experienced such an emotion. It was a manifestation for which as a doubting youth I had secretly prayed most earnestly on hillside and in meadow. It was an assurance to me that sincere prayer is answered sometime, somewhere.

During the progress of the meeting, an elder on his own initiative arose and said, "Brethren, there are angels in this room."

Strange as it may seem, the announcement was not startling; indeed, it seemed wholly proper, though it had not occurred to me there were divine beings present. I only knew that I was overflowing with gratitude for the presence of the Holy Spirit.

Prophecy of James L. McMurrin

I was profoundly impressed, however, when President James L. McMurrin, president of the European Mission, arose and confirmed that statement by pointing to one brother sitting just in front of me and saying, "Yes, brethren, there are angels in this room, and one of them is the guardian angel of that young man sitting there," and he designated one who afterward became a patriarch in the Woodruff Stake of the Church, John Young.

Pointing to another elder, he said, "And one is the guardian angel of that young man there," and he singled out one whom I had known from childhood, David Eccles. Tears were rolling down the cheeks of both of these missionaries—not in sorrow or grief, but as an expression of the overflowing Spirit. Indeed, we were all weeping.

Such was the setting in which James L. McMurrin gave what has since proved to be a prophecy. I had learned by intimate association with him that James McMurrin was pure gold. His faith in the gospel was implicit. No truer man, no man more loyal to what he thought was right ever lived. So when he turned to me and gave what I thought then was more of a caution than a promise, his words made an indelible impression upon me. Paraphrasing the words of the Savior to Peter, Brother McMurrin said: "Let me say to you, Brother David, Satan hath desired you that he may sift you as wheat, but God is mindful of you." Then he added, "If you will keep the faith, you will yet sit in the leading councils of the Church."

At that moment there flashed in my mind temptations that had beset my path, and I realized even better than President McMurrin, or any other man, how truly he had spoken when he said, "Satan hath desired thee." With the resolve then and there to keep the faith, there was born a desire to be of service to my fellowmen; and with it came a realization, a glimpse at least, of what I owed to the elder who first carried the message of the restored gospel to my grandfather and grandmother, who had accepted the message years before in the north of Scotland and in South Wales.

I ask God to continue to bless you that you will keep true to the priesthood that you hold, for it comes directly from John the Baptist, who received it from his Lord and Savior. In your youth, do not let temptation lead you astray. Be true to the ideals of your parents.

Story of horse "Dandy"

Now, to conclude, I shall tell you boys a story about a horse I once owned and had great pleasure in training. He had a good disposition, a clean, well-rounded eye, was well-proportioned, and, all in all, a choice equine possession. Under the saddle he was as willing, responsive, and cooperative as a horse could be. He and my dog Scotty were real companions. I liked the way he would go up to something of which he was afraid. He had confidence that if he would do as I bade him, he would not be injured.

But Dandy resented restraint. He was ill-contented when tied and would nibble at the tie-rope until he was free. He would not run away—just wanted to be free. Thinking other horses felt the same, he would proceed to untie their ropes. He hated to be confined in the pasture, and if he could find a place in the fence where there was only smooth wire, he would paw the wire carefully with his feet until he could step over to freedom. More than once my neighbors were kind enough to put him back in the field. He even learned to push open the gate. Though his depredations were provoking and sometimes expensive, I admired his intelligence and ingenuity.

But his curiosity and desire to explore the neighborhood led him and me into trouble. Once on the highway he was hit by an automobile, resulting in a demolished machine, injury to the horse, and slight, though not serious, injury to the driver.

Recovering from that, and still impelled with a feeling of wanderlust, he inspected the fence throughout the entire boundary. He even found the gates wired. So for awhile we thought we had Dandy secure in the pasture.

One day, however, somebody left the gate unwired. Detecting this, Dandy unlatched it, took his companion with him, and together they visited the neighbor's field. They went to an old house used for storage. Dandy's curiosity prompted him to push open the door. Just as he had surmised, there was a sack of grain. What a find! Yes, and what a tragedy! The grain was poison bait for rodents! In a few minutes Dandy and his companion were in spasmodic pain, and shortly both were dead.

Keep faith in God

How like Dandy are many of our youth! They are not bad; they do not even intend to do wrong; but they are impulsive, full of life, full of curiosity, and they long to do something. They too are restive under restraint, but if they are kept busy, guided carefully and rightly, they prove to be responsive and capable; if left to wander unguided, they all too frequently violate principles of right, which often leads to snares of evil, disaster, and even death.

And so I say, with Edgar A. Guest:

"So keep your faith in God above,
And faith in the righteous truth,
It shall bring you back to the absent love,
And the joys of a vanished youth.

You shall smile once more when your tears are dried,
Meet trouble and swiftly rout it,
For faith is the strength of the soul inside,
And lost is the man without it."

God bless you that you may realize the blessings that are yours through the revelation and restoration in this day and age of the world of the priesthood of God. This priesthood gives you authority to represent him in proclaiming the reality of the existence of the Father and his Beloved Son, Jesus Christ, and the restoration of the gospel as given through Christ, through obedience to which peace shall be established on earth and the will of God carried forth to the salvation and exaltation of his children.

With all the power the Lord has given his servants, I bless you and pray that you will go forth with the spirit of service, honoring the priesthood that you hold and his name now and forever, in the name of Jesus Christ. Amen.

President Alvin R. Dyer

It is the desire of President McKay that the following message be read, which is his, and I quote:

"I wish to reaffirm the statement I made on May 11, 1968, and urge all members of the Church in Utah, and all citizens interested in the welfare of youth, to take a stand against the proposal for "liquor by the drink."

As a matter of information, the May 11th statement is essentially as follows:

"Let no one be misled concerning the real intent.

"The true purpose is to make liquor more easily available.

"The complaint is made that enforcement is virtually impossible under the present law. If this is true, the prevailing deplorable condition results from methodical removal of state enforcement machinery and practical nullification of local enforcement.

"This situation can be remedied through legislative action to restore enforcement provisions or otherwise modify the present statute without the broad proposal now designed to make liquor freely available in hundreds of restaurants and eating places throughout the state, and which, according to provisions of the proposed statute, would make it possible to serve drinks even without food.

"We may expect specious arguments emphazing economic benefits. A member of the First Presidency speaking in April Conference said, 'Surely every mother, father, and worthy citizen can see the folly of this and what it would do to our youth. We must not sell our heritage for a mess of pottage.'

"I urge members of the Church throughout the State, and all citizens interested in safeguarding youth and avoiding the train of evils associated with alcohol, to take a stand against the proposal for 'liquor by the drink.'

DAVID O. McKAY
President"

President Alvin R. Dyer

I have also been asked to read the following announcement:

AN IMPORTANT GENEALOGICAL ANNOUNCEMENT

The Genealogical Society, with the approval of the First Presidency, announces an important new development in submitting names for vicarious ordinance work.

The improved genealogical program is called the GIANT System, which is a shortened version of the name GENEALOGICAL INFORMATION AND NEW TABULATION SYSTEM.

The GIANT System will begin January 1, 1970, but the announcement is being made now so that members of the Church will be prepared for this simplified program of submitting individual names for temple ordinance work.

Those who have been holding individual names, but have not submitted them because they lacked the full family group may submit them individually under the proposed new system. A special new record form has been developed for this purpose. *The family group sheet now in use will continue to be used for sealing of wives to husbands and for completed family groups which meet the requirements of the new system.* The cut-off date for the present system will be July 1, 1969. Names submitted under the present system will have to be submitted before July 1, 1969. Names can be submitted under the GIANT System beginning October 1, 1969.

This new approach to genealogy and temple work will open great areas which have heretofore been untouched in the work of salvation for the dead.

The GIANT System will provide increased accuracy, elimination of duplication, simplified recording, speedier processing, unlimited expansion possibilities, easier patron input and faster information retrieval of names already in the system. All this will be possible at a lesser processing cost to the Church and with greater ease to the patron.

Detailed information will be announced later, but we wish to give this announcement now to encourage our Saints to greater activity in genealogical and temple work.

President Alvin R. Dyer

It will now be our privilege to hear an address by Elder Russell Marion Nelson, the president of the Bonneville Stake.

Elder Russell M. Nelson

President of the Bonneville Stake

Dear brethren, prayerfully and humbly I respond to this request to speak about the home and the family, for I am constantly aware of the challenging responsibility in my own home to "place it in order." Those who know me best may surely say, "Physician, heal thyself," as I would treat this subject.

Importance of the home

The importance of the home has been stressed continually by the Lord. Even the early Church leaders were reproved, as recorded in the Doctrine and Covenants: "And now a commandment I give unto you— . . . you shall set in order your own house, for there are many things that are not right in your house." (D&C 93:43.) In this day, the Prophet of God on earth, President David O. McKay, has proclaimed that "no other success can compensate for failure in the home." Brethren, as bearers of the priesthood, we know we should and we want to become good fathers and leaders in our homes.

The home itself symbolizes the temporal challenges that face us as fathers. We go into debt to acquire one. Financial prudence demands that we budget our expenditures, and our Christian concern for others dictates that we live within our means and pay our bills promptly. Yet, as we build our homes, we must remember that the home exists only to serve our family; the family does not exist to serve the home. We provide a home where our children may play, and welcome their friends as we welcome ours.

I used to worry about the fingerprints and other marks on the furniture until one day when I visited the home of the late Elder and Sister Adam S. Bennion. I remember well how Sister Bennion said, in a reflective mood, how each dent in the woodwork brought back memories of their happy children riding their tricycles through the house. She regarded these identifying marks among the most precious items in the home, and went on to suggest that she now wished she had shellacked the little fingerprints on the mirror, rather than wiping them off.

Laboratory of learning

The home we provide is the most important laboratory of learning, where children must learn to share and to work. Sometimes my efforts haven't been too successful. One Saturday afternoon, a few years ago, I was working in the yard when I heard the bells of the ice cream wagon coming closer. My little black-haired daughter with dark brown eyes came running to her daddy and, in her charming way, asked for a dime.

Sensing this as a golden opportunity to teach her a lesson, I said, "All right, sweetheart, but why don't you work for your money, the same as everyone else does?"

The tears erupted as she cried, "But Daddy—I don't like to work!"

Our home is a home of order when our children have learned to work, and when our storage program is adequate to tide us through the vicissitudes of life against which our prophets have warned us. Our home is in order when we are always ready for a visit from the Lord, our bishop, or our home teacher, and when there is never a word of disloyalty expressed about our Church leaders.

The queen of our home

Brethren, our home can never be any better than our selection and care

of the one to be the queen in our castle. This sweet and hopefully eternal companion needs particular attention, for she is so tender and so special. "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." (D&C 42:22.)

If you really love her, you are more concerned for her welfare than for that of yourself. Do you see that she has opportunity for her self-improvement? She has the same God-given desire for perfection as you do. A regular day of diversion whereby she may pursue this goal is so vital. But do you know what she wants *most* from you? Your companionship, your courtesies, and your communication. And least? Your selfishness and silence. Each couple must constantly cultivate the art of communication.

In our own busy lives, Sister Nelson and I have found a lot of merit in the regular stroll together, which is good exercise for our bodies as well as for our souls. Exercise has become popular now. It is not uncommon to see a man jogging alone around the neighborhood, as competent medical authorities have suggested that you should "run for your life." How much better it would be for two hearts and their love affair if we could alter the slogan "Run for your life" to "Walk with your wife."

The blessing of the priesthood

As we honor the queen of our home, we must never underestimate the power, blessing, and authority of the priesthood that we bring to the home. President McKay said, "No man who holds that priesthood should fail to ask the blessing on his food, or to kneel with his wife and children and ask for God's guidance. A home is transformed because a man holds and honors the priesthood." (*The Instructor,* October 1968, p. 378.)

As a man magnifies his calling in the Church, his wife and children receive special blessings, for the rights of the priesthood are inseparably connected with the powers of heaven, as those powers are used in gentleness, love, and righteousness. (See D&C 121:36, 42.) Family prayer under the direction of the priesthood has been a powerful influence in our home!

Training our children

Now let us consider the ultimate reason for our marriage and for our home, namely, our children. I'm so grateful that we have been blessed with the nine we have, for I am convinced, as I'm sure you are, that the youth of this generation are the choicest souls, reserved for these latter days. Brethren, we have fathered their bodies, and now we must father their faith. The training of our youth is a divine commandment. "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) We have such a short time for this training, for most of their attitudes and habits are formed by the time they reach 14 years of age. Let's consider four ways in which we may father their faith:

Fathering faith in themselves

First, we should father faith in themselves and in their family. Parents need to encourage their children and build their confidence, provide them with opportunities to develop, and give them security and love. I speak with real feeling on this because I have that kind of mother and dad. Dad is here tonight, and I want all to know how grateful I am for him, and for Mother. Every son needs a dad he can be proud of and a mother selflessly giving her life to her husband and children.

Family love is nurtured in home evenings and vacations together. The time and money required are well spent, for love and loyalty cannot be commanded—they have to be earned! Will Rogers once said, "You can't force love on anyone, because then it isn't love anymore."

Educational opportunities become a prime responsibility for us as fathers. We want our youth to get all the education they can get. Yet we need to stress the balance between temporal and spiritual education, for the Lord has warned us of the foolishness of some men: "When they are learned they think they are wise, and they hearken not unto the counsel of God,

for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.

"But to be learned is good if they hearken unto the counsels of God." (2 Ne. 9:28-29.) With this education and faith in themselves and their family, they will know the joy of attainment as individuals in a competitive and free enterprise system.

Faith in country

Second, we should father faith in the country which has given them their opportunity. We need to show them our patriotism, and then they will be patriots, too. As they practice the principles of righteousness, they will grow to leaven the governments of the world with their leadership.

Faith in God

Third, we should father faith in God, their Creator. Opportunities constantly await our utilization. For example, if our youth manifest an interest in a fine camera, the study of the automatic light meter mechanism may provide basis for a discussion about the human eye, with its automatic mechanism regulating how much light may pass through the lens to reach the retina. Perhaps the gift of a watch may open the discussion to the timing mechanism that God has put in your heart, regulating faithfully its 100,000 beats each day. Or, if you have a 15-watt light globe around, let your children know that with the power output of only one-tenth of that globe, or 1.5 watts, God has enabled your heart to perform work equivalent to lift a 150-pound man to the top of the Empire State Building, or to pump enough fluid to fill a 4,000-gallon-tank car each day!

Faith in the gospel

Fourth, we should father their faith in the gospel and in the future. We live in a changing world full of chaos, upheaval, and unrest. As our youth have been taught light and truth in the eternal verities that never change, they will have an anchor to steady them and a standard of reference against which all new hypotheses may be evaluated. For then each will know that if he will "seek first the kingdom of God, and his righteousness, all things shall be added" unto him. (Matt. 6:33.) Then will our homes be in order! One day Christ will come again, the millennium will be ushered in, and our youth will know the destiny for which we and they have prepared.

Humbly, I pray that we will place and keep our homes in order, to make them the little bit of heaven on earth that God's Prophet has proclaimed they might be. I testify to the living fatherhood of God, the divine mission of his Son, and the truthfulness of his Church, his gospel, and his prophets. In the name of Jesus Christ. Amen.

President Alvin R. Dyer

Brother Condie will lead the congregation and chorus in singing, "Do What Is Right."

The congregation joined in singing the hymn, "Do What Is Right."

President Alvin R. Dyer

We will now hear three talks given by young men in the Aaronic Priesthood in the order that I shall name them.

Dennis Spackman, a priest, from the Lewiston 2nd Ward of the Benson Stake. He is the son of Rex C. and Mildred Spackman.

A teacher, Mark Peterson, from the Las Vegas 27th Ward, Las Vegas East Stake, the son of Edgar and Ethelyn Peterson.

A deacon, Jeffery Smith, of the Oak Hills 1st Ward, East Sharon Stake, the son of Wilford and Ruth Smith.

Dennis Spackman

A Priest from the Lewiston 2nd Ward, Benson Stake

For years, we have been taught that the priesthood is the authority to act in God's name. Now our leaders are telling us that priesthood is the responsibility to act for God.

Was the gospel restored before the priesthood? No. The priesthood was restored first. It had to be, for it is the priesthood that sponsors the gospel and regulates the Church. God's work must be done and God has given the priesthood the responsibility to do his work. We in the priesthood are God's representatives. It is our responsibility to do his work and to do it as he would do it.

Our first responsibility is to prepare to be of service. Samuel, a prophet of the Old Testament, while still a child was given to Eli to prepare him to serve the Lord. The Prophet Joseph Smith prepared for nine years before he received the Melchizedek Priesthood.

The Church has many programs to prepare us for the great responsibilities of a mission and the Melchizedek Priesthood. Starting with the Primary, Sunday School, MIA, seminary, and not the least, the Aaronic Priesthood, which offers every boy opportunities to prepare. To get my Individual Award each year I must fulfill the requirement of studying and memorizing scriptures. This gives me a much better understanding of the gospel. The talks I am asked to give make me more at ease in front of an audience and prepare me to discuss the gospel with others. Each time I go home teaching, I increase my ability to meet and be interested in people, and to understand their problems. By working, playing, and studying together with other boys my age, I learn how to get along with them and understand them.

Doing my assignments regularly and well develops responsibility and dependable habits in me. These will prepare me to fulfill my responsibility as a leader in the Kingdom of God.

One of the requirements of being prepared is to be worthy. Recently my grandparents returned from a mission in Nova Scotia, Canada, and they related this story to me. For twenty-five years the elders have tried to preach the gospel on Prince Edward Island, but the people resisted and complained to the police, so the missionaries had to return to the mainland. But because of their efforts, in 1963 there were eight Mormons on the island. One of these was a boy sixteen years old, whom we'll call Bill. Bill was the only Mormon within sixty miles. His father had died and his mother was not interested in the Church. His only personal contact with other members of the Church was once or twice a year, except for correspondence with the missionaries once a month. Bill's classmates knew that he was a Mormon, and they often tried to get him to use tobacco and drink alcohol. Once his schoolmates caught him, laid him on the ground and tried to force liquor into his mouth, but failed. In spite of all the temptations, Bill has kept himself worthy and has honored his priesthood.

I have not experienced such intense temptation as Bill has; but my dad being a seminary teacher, I have been egged a little here and there. I firmly believe that because of my preparation I too will be able to stand up to a similar situation as Bill did. Through my experience in the Church and otherwise, I have learned that certain things are right or wrong. I may once have questioned them, but they are no longer problems. I can rely on these convictions later. It's like having money in the bank, to be used when needed; or, storing up supplies for one's physical needs. For me, narcotics are not a problem; nor is alcohol. I know it is good to be honest with the Lord. I know the value of prayer.

To stay worthy and be prepared takes sacrifice and effort. I have missed four high school courses that I could have taken instead of seminary. To go to church I often miss a good TV show or leave a good novel. I find that I must organize my time, and even put some things aside in order to get my

church assignments. And sometimes I have to sacrifice one of the most important things to a teenager—a full stomach. These sacrifices are small, but they are really an investment, and they will prepare me for greater responsibilities later on.

In summary, we are God's representatives, and it is our responsibility to act for God and do his work as he would do it himself. We need to take advantage of the programs provided in the Church and live the gospel to prepare for this responsibility. We must put forth some effort and sacrifice a little to be prepared.

I pray that all of us in the Aaronic Priesthood will be ready, prepared, and worthy, when the responsibility of a mission and Melchizedek Priesthood comes, in the name of Jesus Christ. Amen.

Mark Peterson

A Teacher from the Las Vegas 27th Ward, Las Vegas East Stake

Can any of you remember how you felt or what your father said when you were ordained a member of the Aaronic Priesthood? I felt great. I thought that this was the most wonderful thing that had ever happened to me, and my father reminded me that I was now taking upon myself the priesthood of our Heavenly Father, and that with it came certain responsibilities. He asked our Heavenly Father to bless me that I might magnify my calling, and he counseled me to get down before my Heavenly Father on my knees in prayer whenever I was troubled about something. In essence this was the beginning of my partnership with my Heavenly Father, which has helped me and will continue to help me as long as I honor my priesthood.

Now what does this partnership with our Heavenly Father mean? Does it mean that we should be loyal to him? Show our love for him by doing the responsibilities he has set down for us? Of course it does. When a person mentions the responsibilities of a teacher, I immediately think of my assigned duties, such as preparing the sacrament, ushering, home teaching, fast offering collection, and the other responsibilities that a teacher has. But these are not all.

We have a certain spiritual responsibility to our Heavenly Father, and that is to be worthy to hold this priesthood. And the best way you can do this is to be morally and physically clean. But in this day and age that can be quite hard for a person of my age or any age, because the morals of our nation are dropping. It is becoming more and more socially acceptable for younger kids to indulge in things that break the Word of Wisdom. Young men and young ladies of my age and younger are losing their respect for their elders and their government. If they can't respect their parents and their elders whom they can see, how can they possibly expect to honor and obey our Heavenly Father whom they can't see.

You know, in the school I go to a lot of kids think it is a big deal to call their parents by the terms, "old man" and "old lady," and it really bothers a lot of them when I don't refer to my parents by these terms, but rather as "mother" and "father."

When it comes to finding some examples of the kind of partnership we want to have with our Heavenly Father, there are several, I think, that we can choose from. In the history of the world, no one represented this partnership better than Christ. He did everything our Heavenly Father asked him to do. He lived a perfect life, and finally gave his life so that we might have eternal life. In the early history of the Church Joseph Smith set the example for men to look to. Despite criticism, poverty and great persecution he continued to do what our Heavenly Father asked him to do; and due to his great love for his Heavenly Father, he gave his life for what he knew to be true.

In this day and age the most inspiring example of a person true to this partnership is David O. McKay, our prophet. He has been true to his calling, and he has done everything our Heavenly Father has asked him to do. These men recognize that a partnership with our Heavenly Father is truly the most important partnership of all; and if these men were true to this, so should we be true to this relationship we have with our Heavenly Father.

I enjoy the story of Saul's conversion to the gospel. In it is found the key to seeking and finding a better relationship with our Heavenly Father. As you remember, Paul, who was known as Saul, was on his way to Damascus to persecute the Christians there, and he had vowed that he was going to bring these Christians back to Jerusalem. As he journeyed close to the city of Damascus a bright light shone round about him, and he fell to the earth stunned, and he heard a voice saying, "Saul, Saul, why persecutest thou me?" And Paul asked, "Who art thou, Lord?" And the voice said, "I am Jesus."

Paul, now realizing that he had to establish a good relationship with him whom he had been persecuting said, "Lord, what wilt thou have me to do?" With this question Paul began his great mission for our Heavenly Father.

I believe that if all of us priesthood holders would ask this question, "Lord, what wilt thou have me to do?" that we would be able to serve as greatly and as nobly as Paul did, and we would find a true relationship with our Heavenly Father in this priesthood calling.

I would like to conclude tonight by saying that I know this Church is true, that the priesthood we hold is truly the priesthood of our Heavenly Father, and that if we continue in this partnership in the manner in which we should, our Heavenly Father will help us and bless us in everything we endeavor to do. I pray that we may do this in the name of Jesus Christ. Amen.

Jeffery Smith

A Deacon from the Oak Hills 1st Ward, East Sharon Stake

When I was first given this assignment, I thought that my heart would stop beating. In fact, I think it will right now. But then I remembered that whenever we are working to do what is right that our Heavenly Father will help us. This is true with any and all of our actions. When we are striving to do what is right and ask of God for help sincerely, he will help us.

I was asked to talk about what it really means to me to be a deacon. First of all there is the obligation involved. Many of these obligations are also privileges as I will point out later. I must set an example for my family and friends, and help them to do those things which are right. I can do this by using clean language and having clean thoughts at all times, by exercising determination and loyalty in all things that I do, by attending my church meetings. I must also be an active member in the ward and do the jobs I am assigned, like passing the sacrament, collecting fast offerings, helping in genealogy, and helping to clean up the ward when assigned.

As a deacon I must prepare to hold a higher office in the priesthood, along with more challenging responsibilities. This is the one point that I think is of greatest importance as a deacon—that I prepare myself to hold positions of higher service in the Church. Every priesthood holder has started out as a deacon. The deacon is the first office in the Aaronic Priesthood. Here we learn to function properly in the priesthood. This helps us to be able to work to the best of our ability in the other offices in the Aaronic Priesthood and later in the Melchizedek Priesthood.

As a deacon by fulfilling my assignments and keeping the commandments, I receive many special rights, blessings and opportunities. First of all I would like to bring out the point, which many

of us forget or don't realize, of why there are deacons and why we must fulfill our assignments. This is one point that I think we should all remember as priesthood holders. This is that our job is to do that work which our Heavenly Father would like us to do for him—to perform ordinances in God's name and with his authority. As an example, I am able to share in a small measure the great atoning sacrifice of Jesus Christ as I help to pass the sacrament. Our Heavenly Father needs helpers to perform these duties, so that all of the members of the Church may renew their covenants with him. As a holder of this sacred priesthood I must strive my hardest to be perfect. For this is the way of our Heavenly Father, and we are doing his work as priesthood holders.

As a deacon I gain many privileges. I learn to work with people. This can and does help me in my everyday life. With the knowledge gained in the priesthood by working with people, I am able to gain many new friends. Later, I hope to be able to go on a mission. If I learn to work with people now as a deacon, I think it will be a lot easier.

As a deacon, I gain many new and different friends in the quorum. These boys, all my age, have the same standards that I do. This makes it a lot easier for me to keep God's commandments. With these boys I am able to play in the church basketball and softball programs. Here I am truly able to exercise all of those things which I have learned in the priesthood by working with other members, using good sportsmanship, and many more things, such as clean language.

I also get to go to priesthood meetings. Here we truly learn about God and his Kingdom. We learn what is wrong and how to combat these things. In this meeting and as a deacon we get to memorize scriptures. These scriptures can help us greatly if we search into them and use them wisely. They give us laws to follow so that we can gain eternal life with God. This is the greatest blessing that you could receive, in my mind.

As a deacon I am able to receive help from many sources. The church leaders set an example for me, that, if I follow, will help me to live a clean life, and I will be respected by everyone. My father and brothers have all taught me what is right and the paths that I should follow. This helps me to walk in the priesthood to the best of my ability, seeing that they have already been deacons and know the path that I should follow. My mother and sister prompt me to do those things which are right. The bishop also does this. A good example of this is this talk. First of all, the stake president and his counselors, two very busy men, came to my home to give me this assignment. The bishop then prompted me to do my best. The whole family pitched in and gave me ideas to work on. I think this is a good example of the gospel and priesthood in action.

From all of the things which I have just told you and from those things that I have learned as a deacon, I know that the Aaronic and Melchizedek Priesthoods hold the authority of God on this earth today, and there is no other priesthood. This is the path to eternal life and to happiness today.

I am thankful for the family that I belong to that has helped to make it easier for me to do those things which are right, that I should do as a deacon and as a member of this Church. I am thankful that I have the opportunity to be a deacon, and I hope that we might all use our power as priesthood holders wisely. I say these things in the name of Jesus Christ. Amen.

President Alvin R. Dyer

The Men of the Tabernacle Choir will now sing "Pilgrim's Chorus."

The men's chorus sang the song, "Pilgrim's Chorus."

Elder Robert L. Simpson of the Presiding Bishopric will speak to us next, and he will be followed by Elder Mark E. Petersen of the Council of the Twelve.

Bishop Robert L. Simpson

Of the Presiding Bishopric

My dear brethren of the priesthood: With you I thrill at the testimonies of these young men of the Aaronic Priesthood.* How grateful we are for the testimonies of youth and for the great spirit that they carry. Dennis, Mark, and Jeffery, we thank you. We are grateful for the strength of youth. Oh, that three billion people could be receptive to these testimonies and know what the gospel of Jesus Christ can do for the youth of the world!

"Living Water"

You know, brethren, throughout history men have always been looking for the easy way. There have been those who have devoted their lives to finding "the fountain of youth," a miracle water which would bring everlasting life. Today men are still seeking for similar treasures, some magic "fountain" that would bring forth success, fulfillment, and happiness. But most of this searching is in vain, because they are looking for shortcuts. Unless they turn to him who offered the Samaritan woman at Jacob's well a drink of "living water," then their searching will indeed be in vain, for he told her: ". . . whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14.) It is only this "living water," the gospel of Jesus Christ, that can and will bring a happy, a successful, and an everlasting life to the children of men.

The "living water" that the Son of God offers is a set of divine principles. These principles are proven principles —they are priesthood principles which, when applied, can result in the blessings of eternity. How well you and I learn and practice these priesthood principles is not just important, young men; it is *everything.* Everything worthwhile in your life, everything you hope and dream for, is embraced in priesthood principles.

The tragedy of Cain

The scriptures tell of some who have tragically disregarded priesthood principles. In the very beginning we can see Cain, a man whose birth gave his mother a great deal of joy, for she said, "I have gotten a man from the Lord. . . ." (Moses 5:16.) However, Cain departed from the principles taught to him by his parents and began to love Satan more than God. "And Cain went into the field, and Cain talked with Abel, his brother. And it came to pass that while they were in the field, Cain rose up against Abel, his brother, and slew him.

"And Cain gloried in that which he had done, saying: I am free. . . ." (Moses 5:32-33.)

Cain's observation of a newfound freedom was false doctrine straight from the adversary. In reality he enslaved himself to a life of deceit and a life "shut out from the presence of the Lord. . . ." (Moses 5:41.) Cain brought this tragedy to his own life by disregarding priesthood principles. He refused to be his "brother's keeper," and in so doing he sold his soul to the father of lies and murder.

Saul's disobedience

We can also look to Saul, the promising young ruler of Israel who had every requirement of a great leader. Yet Saul disobeyed priesthood principles. He was given specific instructions by a prophet of God to lead the armies of Israel against the city of Amalek. But Saul rationalized and compromised those instructions. He acted on his own volition. He did that which he reasoned should be done rather than that which the prophet Samuel had instructed him to do.

On subsequent occasions Saul further violated priesthood principles, but just as with Cain, these misdeeds brought only tragedy and sorrow. Finally, Saul took his life by falling

*Three youth speakers at the priesthood session were Jeffery Smith, a deacon from the Oak Hills (Provo, Utah) Ward; Mark Peterson, teacher, Las Vegas (Nevada) 27th Ward; and Dennis Spackman, priest, Lewiston (Idaho) 2nd Ward.

upon his own sword during a battle with the Philistines.

While the disregarding of priesthood principles has and does bring anguish and sorrow into people's lives, obedience to the principles of righteousness is that "living water" which brings a life of everlasting joy and fulfillment. The scriptures tell of many who have drunk of this "living water" and received everlasting joy. One of the prime examples of a man who knew the value of adhering to priesthood principles and had the courage to live accordingly is Noah.

Man free to act

In the face of ridicule and even at the peril of his life, Noah remained steadfast to the principles of the priesthood. The scriptures describe Noah's devotion in these simple, straightforward terms: "Thus did Noah; according to all that God commanded him, so did he." (Gen. 6:22.)

"And thus Noah found grace in the eyes of the Lord; for Noah was a just man, and perfect in his generation; and he walked with God. . . ." (Moses 8:27.) Noah tasted of the joy of life because he adhered firmly to the principles of righteousness.

In our time the distinction is just as clear; the "living water" on the one hand, sorrow and tragedy on the other. As the Lamanite prophet Samuel declared, ". . . for behold, ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free.

"He hath given unto you that ye might know good from evil, and he hath given unto you that ye might choose life or death; and ye can do good and be restored unto that which is good, or have that which is good restored unto you; or ye can do evil, and have that which is evil restored unto you." (Hel. 14:30-31.)

Sure test of truth

The choice seems clear and obvious, but the sure test of truth must be applied by each of us. We must apply the principles of the priesthood in our own lives. To be taught truth is not enough. We must participate to be sure of the doctrine, to be certain of its truth. Only practice can bring peace of mind and that personal testimony which enables some to stand and declare, "I know that God lives." Young men, if you take just one thought home with you tonight, let it be this: There stands not one man who speaks this kind of assuring testimony who did not have to first earn that right by compliance to priesthood principles.

Young men, no greater security can ever come into your life than the strength and power that comes through personal testimony. Your parents cannot give it to you without your cooperation. Neither can the Lord force it upon you, for that would be a violation of an eternal law called free agency.

Rules of the game of life

Yes, that is the name of the game, free agency, and you are the team captain. You must direct the action in your life; and to do it intelligently, you must decide where the goal line is. You must decide which "plays" will work best to achieve that goal. Each day should mean another point or two scored in your favor. Which direction is the goal you seek? Why don't you think of a few major goals this very moment—can you think of one or two? Now ask yourself this question: "What are the rules in this vital game of life?" There is only one worthwhile direction. There is only one set of rules, and we meet here tonight to better understand that direction and those rules, for they are centered in priesthood principles.

Choosing life's goals

What do you young men who hold the priesthood of God really want out of life? What do you see that is really worthwhile on that goal line that you are striving to cross? Would I be right in assuming that you would like a good portion of happiness in your life? Why, of course you would. Of what value is freedom to you, or perhaps peace of mind? I am certain that Heavenly Father would also like to see happiness be your lot, for he has said: ". . . men are, that they might have joy." (2 Ne. 2:25.)

Did you know that the gospel could guarantee freedom, for "the truth shall make you free"? (John 8:32.) The Savior of the world, I am sure, was talking about peace of mind when he said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

Would you be interested in a guarantee of good health and physical strength to carry you along life's highway? There are some dramatic promises contained in the eighty-ninth section of the Doctrine and Covenants. Those who will observe God's rules of health may have all of those promises fulfilled.

Is knowledge one of your goals? The gospel teaches that man is saved no faster than he gains knowledge, and I am sure the Lord would have you use that knowledge intelligently, for "the glory of God is intelligence. . . ." (D&C 93:36.)

Are you interested in a financially sound future? You can be, if you stay out of debt and spend wisely. This has been the counsel of the Church leaders from the beginning.

Most young men of the Aaronic Priesthood would rather be industrious and progressive than lazy. The welfare plan of this great Church tells us to reenthrone work as a ruling principle in our lives and to abolish the dole, which is a something-for-nothing program. There is no place for it in the gospel of Jesus Christ.

Then, of course, you would have as a goal the practicing of pure religion, undefiled, caring for the widows and the fatherless. Heavenly Father has given us the law of the fast, that the unfortunate might be provided for, and also a declaration that inasmuch as we do it unto one of the least of these, we have done it unto him; pure religion, undefiled, all a part of the gospel of Jesus Christ and implemented in the law of the fast.

Rewards of conformance

We are all just human enough to ask the questions: What is in it for me? Is it worth the effort? What will the end result be? If the word of the Lord means anything to us at all, then the reasons for compliance are overwhelming, for in the seventy-sixth section of the Doctrine and Covenants, the Lord tells us explicitly about those who conform to priesthood principles in this life. May I quickly review some of the conditions and rewards that will most certainly be yours as you decide to conform and then do something about it. The seventy-sixth section of the Doctrine and Covenants says your friends and associates hereafter will be just like you:

Those who receive the testimony through compliance.

Those who were baptized in the right way by the proper authority.

Those who kept the commandments and received the Holy Spirit as a constant companion.

Those also who, with you, prepared themselves for entrance into the House of the Lord, there to be "sealed by the Holy Spirit of promise" for all eternity to those who are nearest and dearest, the family unit.

Yes, it is they to whom the Father has promised all things.

It is they who will be anointed priests and kings of the Most High.

It is they who will receive of his fullness and of his glory.

This remarkable revelation further continues that "they are gods, even the sons of God." Does that mean anything to you? Is that worth striving for?

It states that all things are theirs, and "they are Christ's." As though that were not enough, it further states that they "shall dwell in the presence of God and his Christ forever and ever." Indeed, "These are they who are just men made perfect, whose bodies are celestial, whose glory is that of the sun, even the glory of God." (See D&C 76.)

Compliance with priesthood principles

I challenge you Aaronic Priesthood bearers to commit yourselves here and now to such a reward hereafter. How can anything be more important than this? The very next time you are faced with the decision of going along with

the crowd in something that seems questionable or standing firm in what you know to be right, just remember that you are a priesthood bearer. Your commitment is to God; you must never defect to the enemy—you must remain above such things. By so doing, you will find new strength. You will be given new power. You will discover the deep-down joy that comes with compliance to priesthood principles.

I testify to you that there is no success, no joy, no true fulfillment for us in this life or in the eternities unless our lives are in compliance with priesthood principles. This is the "living water" which can and should be a "well of water springing up into everlasting life."

I testify of the divinity of Him who offers the "living water" through compliance with the principles of the priesthood, and I do so in the name of Jesus Christ. Amen.

Elder Mark E. Petersen

Of the Council of the Twelve Apostles

I would like to talk with you tonight about the relationship we have to our Father in heaven and the great responsibility we have of living in such a way as to be worthy of that responsibility and that great opportunity.

The sad plight of today's world is but a reflection of the willfulness and selfishness of mankind.

And sad to say, both willfulness and selfishness in the last analysis are born of deep, dark ignorance, which is nothing less than amazing in this enlightened age.

Mankind drifting aimlessly

As a race, mankind is drifting aimlessly, with no overall purpose, and the reason most people have no real purpose is that few of them know the basic facts of life—who we are, or even why we exist.

These are unanswered questions for many, and as a result they seek activities which in many respects are harmful to themselves as well as to their fellowmen.

With no understanding of the deeper meaning of existence, some sink into almost brute-like conditions where they almost sadistically destroy each other.

That is why we have riots.

That is why we have crime.

It is the basic reason behind immorality, and to a large extent is responsible for much of our drunkenness, with all its sorrow and distress.

It is why man's inhumanity to man continues to make countless thousands mourn.

World of contrasts

We are in a world of peculiar contrasts.

We live in what is doubtless the most affluent period of the history of man, and yet in our midst we have poverty and starvation.

Similarly, we live in what is probably the greatest period of intellectual —and certainly the greatest period of technological — advancement the world has ever known.

But in the midst of it all there still remain roots of ignorance that stimulate selfishness and breed crime, violence, war, and every other abuse.

True purpose of life

If man understood his true purpose in life as it is revealed in the gospel, and if he knew the secret of his origin, he could begin to free himself from the shackles of this ignorance.

Who are we?

What is the purpose of our existence?

Can a man who thinks that life came about by chance on a globe that was made by accident have any overlying purpose to guide him?

Can a man who thinks he evolved from the lowest forms of life have any lofty aspirations?

Does the idea that we are descendants of ape-like ancestors inspire us to any great heights of achievement?

The importance of having purpose in life cannot be overstated.

The discovery of an obvious purpose in creation is what now begins to

open the eyes of our greatest scientists to the facts of our existence. They are learning that creation could not possibly exist, nor could it have come into being initially, without a definite purpose. These scientists now say they are convinced that creation came by the act of a supreme Intelligence, that he had a purpose in creation, and since he has purpose he therefore must be a person. Furthermore, they tell us that this Creator also had a definite purpose in creating man to be like himself.

Statements of scientists

Listen to some of them.

Dr. Arthur H. Compton, Nobel Prize winner, writing in the *Los Angeles Times*, said:

"Where there is plan, there is intelligence, and an orderly unfolding universe testifies to the truth of the most majestic statement ever uttered—'In the beginning, God. . . .' "

In a volume entitled *The Freedom of Man,* published by Yale University Press, Sir John Arthur Thomson says:

"We feel compelled—and it is a glad compulsion—to say with the most philosophical of the disciples, 'In the beginning was Mind, and the Mind was with God, and the Mind was God.' "

Alfred G. Fisk, in his book *The Search for Life's Meaning,* says:

"Just as the ordered structure of the universe implies a creative Intelligence, Architect or Orderer, so a belief in the objectivity or purpose in the universe leads to a belief in a Purposer or Divine Agent who is the source and spring of purpose in the Universe."

Sir Ambrose Flemming, in his *Origin of Mankind,* wrote: "The ultimate cause of things and events is a self-conscious and personal living Being. . . . Life can only proceed from already living matter. It cannot be derived spontaneously from non-living matter. We can obtain energy only from some source or body already possessing it. It cannot arise spontaneously from nothing. . . . Accordingly we can infer that the Cause which gave rise to our self-consciousness and powers of thought, must have been itself self-conscious and intelligent, or a Thinker. Hence we may infer that the thought of the Intelligent First Cause was not identical with ours, and therefore this separateness constitutes that First Cause a Person."

Dr. Compton, writing for *This Week* magazine, said:

"Few scientific men today defend the atheistic attitude. Design in the Universe presumes an intelligence. Evidence points to a Beginner, a Creator of the Universe. A physicist's studies lead him to believe this Creator to be an Intelligent Being. The intelligent God has an interest in and relation to man, and it is reasonable to assume that He would be interested in creating a being intelligent like himself."

Albert Einstein, in his book *The World as I See It,* says on pages 267-68: "The harmony of natural law reveals an Intelligence of such superiority that compared with it, all the scientific thinking and acting of human beings is an utterly insignificant reflection."

Origin and destiny of man

Now, what is the truth about the origin of man? Paul gave it to us: We are the children of God. We are his offspring. We are heirs of God and joint heirs with Jesus Christ. (See Rom. 8:16-17.)

And what does that mean?

It means that we have a mighty purpose in life, which purpose is that we may become like God!

Jesus commanded us to achieve this purpose, saying: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

Then, being children of God, we can see our true destiny. And being thus related to him, as his children, we now see ourselves in an entirely new light—not as the descendants of ape-like creatures living an aimless existence, but as the descendants of Almighty God, with the possibility of becoming like him!

Now we can understand the true place and dignity of man. Now we can see his infinite potential.

As members of the family of God, we can know that he has placed us here on earth in a type of school that will help us to become like him, if we are willing to follow the curriculum.

This is the light the world needs. This is the impetus we require to rise above the worldliness that brings heartbreak and degradation through sin, selfishness, and endless conflict.

Patterns to live by

God gave us a pattern to live by—his own Son, Jesus the Christ.

Since we can become like him, we should therefore measure all our acts in terms of whether they are Christlike or not.

That which helps us to become like him we should accept. All which tends to remove us from him we must reject.

Let us take a moment to measure some of the conditions and influences about us and see whether we become Christlike by indulging in them.

High estate of woman

To understand the true dignity of man, we must accept the high estate of woman. Every girl and woman is a daughter of God. She has within her the spark of true divinity. She has been given one of God's own creative powers—the ability to bring forth human life.

Recognizing her as a co-creator with God, will any of us attempt to seduce her, or defile her, or abuse her? Identifying her as a daughter of God, and a co-creator of life with him, do we not see why the Almighty places sex sin next to murder in his category of crime? Is there anything Christlike in any act that would degrade womanhood or cheapen the true concept of motherhood?

Or is it Christlike to be cruel or unkind to any woman, or even discourteous, whether in public or in private? Which of us has the right to belittle his wife in or out of the home, as some habitually do?

Man is no less a child of God than is woman. He too has a divine heritage to be realized through proper living. His standards must be as high as those of any woman. Before God, there is only one standard of good conduct.

Practices that demoralize

Dishonesty is another of the major afflictions of the world today. When we recall that the Savior instructed us to do to others as we would be done by, and to love our neighbors as ourselves, can we find anything Christlike in unfair dealing?

One of the most conspicuous of our indignities comes through the use of alcoholic beverages. Is there anything more pitiable than men and women who have lost their senses in drunkenness?

Observe any intoxicated person; listen to his babbling. Does liquor improve his opportunity of becoming an heir of God and a joint heir with Jesus Christ?

Liquor can only lower the dignity and honor and respectability of man. Any effort to make it more available aids and abets the moral breakdown that always accompanies intoxication.

I ask you frankly, is there anything Christlike in it? Would your Savior encourage you to make liquor any more available than it already is?

And what of the use of tobacco? Is there anything sanctifying in it? If you use the weed in any form, look at yourself in a mirror and ask how you enhance the divinity within you as you smoke or chew it.

One of the widespread demoralizing practices of the present day is the telling of obscene stories. It is satanic to place evil thoughts in the minds of others. Truly the Lord taught that what comes out of the mouth reflects what is in the heart, and when corruption issues from the lips, it is but the effervescent bubbling of a wicked heart.

Purity of mind alone can lead us to God. Nothing but corruption is spread by evil stories.

If you gamble, if you violate the Sabbath day or put pleasure before God, if you lower your standards to meet the popular demands of the world, ask yourself if Christ is pleased. Ask yourself if such retrogression will bring you any nearer your purpose in life, that of becoming like our Savior.

Man's relationship to God

Since we are the children of God, we should deport ourselves as such.

We should maintain the honor and dignity that relationship with the Almighty demands of us.

We should be willing to follow the Christ into that perfection which only consistent righteous living can bring.

I testify to you that God is a reality and that it is equally true that we can become like him.

We are his sons. Let us bear the mantle of sonship and apply ourselves to the work he has given us in all diligence. For this I humbly and earnestly pray in the sacred name of the Lord Jesus Christ. Amen.

President Alvin R. Dyer

In conclusion, my brethren, President Nathan Eldon Tanner, second counselor in the First Presidency, will speak to us.

President N. Eldon Tanner

Second Counselor in the First Presidency

I am happy, my brethren, to be with you this evening, to hear these fine messages from the boys, these Aaronic Priesthood holders, and those who are holding the Melchizedek Priesthood who have been chosen by God to lead, guide, and direct us in these latter days; and to hear the singing of this excellent men's chorus, which is an inspiration to anyone.

As I sat and listened to the things that have been said here tonight, I wondered if any of the young men had the idea that they were being given a hard task. I told the Regional Representatives this week a little experience I had that I hope they won't mind my repeating to this group and to those who are scattered throughout the Church in the different buildings and listening in tonight.

Church brings joy

A man came to me and said, "President Tanner, this Church just demands too much of us. It's really hard to live up to the standards of this Church."

And I said, "Brother, I can't agree with you on either statement. This Church doesn't demand anything of anybody. All it does is offer them a better way of life. It offers them the things that will bring joy and happiness to them while they are young, as they are growing older, and as they get ready to pass on to meet their Heavenly Father. Not one single thing that this Church offers is a deterrent, or will impede your progress, your joy, your success and happiness in any endeavor that is worthwhile."

He said again, "Well, it's surely hard to live up to it just the same."

I said, "Well now, brother, I don't see why it is. I don't agree with you." (I am going to cut short my discussion with him.) "Can you think of one thing that you would like to do that is wrong?" I named several while I was talking to him, like having a cigar or having a drink or robbing a bank, and so on.

And he said, "Now, don't be ridiculous."

I said, "All right, you tell me one thing that is wrong that you would like to do."

He had no answer.

I was telling this to a group where there were six adults and three children. I was talking to the adults and telling them of this experience. I said, "You know, I can't think of a thing that is wrong that anybody would really like to do." And a little girl who is ten years old who I didn't know was listening spoke up and said, "President Tanner, there is something wrong I would like to do." This was Sunday afternoon.

I said, "What is it, my dear?"

She said, "Well, I would like to go horseback riding today."

I said, "Well, why don't you?"

She said, "Well, I don't want to."

Position to resist temptation

Brethren, when we can get ourselves into a position where there might be things that we would like to do that would tempt us if we would let them, then can be so sure we don't want to

do them that we won't do them, we will have very little to worry about. I can't see why we would want to do wrong. Everything that has been told you tonight would, if followed, bring joy and happiness, contentment, success, respect, and love into your lives. What more do you want? Besides that, it would assure you a place in the celestial kingdom.

No boy who is breaking the Word of Wisdom enjoys it. It's hard to learn to smoke. It's hard to learn to drink. They tell me nobody likes the first cigarette or the first drink. They have to work at it in order to develop an appetite for it.

I should like to tell you that I love young men. I love young people. I was impressed with the way these young men talked here tonight, and with these boys down here in the audience, sitting and paying attention to what is going on.

You, and the rest of the world

I would like to tell you one or two experiences that I have had in my life. You know, when I was a young man my father pointed his finger at me and said, "Young man, I want you to realize that this world is divided into two great groups—you, and the rest of the world." He was serious about it, and he made me feel serious about it before we had finished talking. He said, "Regardless of what the rest of the world does, it cannot save you; and regardless of what the world does, it cannot destroy you. It is what you do yourself that determines what is going to happen, whether you are going to be loved and respected and happy and successful while you are living here, and whether or not you are going to meet your Heavenly Father the way you would like to meet him."

When I was president of the Edmonton [Alberta, Canada] Branch we had a young man there who was the only member of the Church on his high school basketball team. That young man and I were pretty close friends, though he was only a 16-year-old boy. He said to me, "You know, I don't know how I am going to hold up."

I said, "Listen, you have something that these boys don't have. They don't know anything about our Word of Wisdom. They don't know several things that we have in the Church. They don't know that they are spirit children of God. If I were you, I would just tell these boys something about the Word of Wisdom, and how these things may destroy your body, and how detrimental they are to you, and how they will impede your playing, and so on."

You know, he set out to do that, and he became more or less a hero with those boys. Before that year was over, there wasn't a single boy who was using tobacco. Now, how easy it would have been for him to follow those boys and be one of them. You know, it is easy for anybody to be a follower, and he doesn't gain much by doing it, unless he is following the righteous.

It is a little difficult to be a leader, to take your stand. We have an individual responsibility. The world is divided into the two great groups, and remember, you are one of them. The individual is one of them, and his success depends upon his individual stand.

Influence of strong missionary

I want to tell you of two experiences. One was while I was presiding over the West European Mission. I have told this in several places in the Church. There was a young man who came into the mission field for one purpose only, and that was to learn what he could about the world and to do what he thought would give him a good time. He said to some of the other missionaries, "Why do you want to waste your time trying to teach these people here in France? They don't want to hear the gospel. These Catholics think they know more than anyone else. Why waste your time? Why be a fool? Let's get out and see the night life and see what we can. It may be the only time we will ever be in this country."

He was able to influence three other elders to go along with him. Then another young man came into the mission field, and the four of them

got hold of him just as he landed. They said this same kind of thing to him: "Don't be a fool. Don't waste your time. Let's have a good time while we are here. We may never be back here again."

This young man stood up and said, "Fellows, I am here as a missionary for the Church, an ambassador of the Lord. My parents are sacrificing to keep me in the mission field, and I intend to do my missionary work. Now, don't be offended. You do what you want to do." In other words, choose you this day whom you will serve, but as for me, I am going to serve the Lord. (See Josh. 24:15.)

Two of those boys stood immediately by his side, and said, "We are with you." And it wasn't many months until the third one began doing missionary work; and before that other boy, the ring leader, had finished his time in the mission field, he too was trying to do missionary work.

Now I wonder what would have happened had this young man gone along with those four fellows. As it was, he saved his soul, and he helped to save the souls of others.

Courage of young convert

A young girl and her family were being taught the gospel right here in this city by a returned missionary who was serving as a stake missionary. After the family had heard the first two discussions, the father said, "We want nothing more to do with it."

But this girl, who was about 18 years of age, believed what she heard, and she wanted to be baptized. Her father said, "You can't be baptized. If you want to be baptized, you will have to wait until you are of age."

She was telling her boyfriend about the gospel and what it meant to her. He got tired of listening to her. He said one night, "You will have to choose between me and the Church."

This hurt her badly. She loved this young man, but as they talked it over and she shed some tears, she said, "I am going to stay with the Church. I know it is true."

She went home and was very much upset. Her father saw she was upset and asked her what was troubling her. She said, "Oh, nothing, Dad."

He said, "My dear, I know there is something wrong. What is it?"

She told him what had happened. He said, "If the Church means that much to you, you may be baptized." Three weeks from then she was baptized.

And who do you think was there to see the baptism? Her father, her mother, and her boyfriend; and three weeks later they were baptized.

I wonder what would have happened to that young girl, I wonder what would have happened to that young man, I wonder what would have happened to the father and mother, if she hadn't had the courage to stand up and be counted, knowing that the gospel was true. As it is, they are all members of the Church, appreciating what the gospel means.

Stand for the right

May we as individuals have the determination, the courage, the ability to stand up and do those things which we know are right, realizing that we are the spirit children of God, with the potential to make it possible to be like him if we will follow his teachings and keep his commandments. And while we are doing it we will be happier, more successful, more respected and loved than if we were doing anything else, because this is the work of the Lord. You hold the priesthood, which is the power of God delegated to you to act in his name in the office you hold.

We do not like to deal with people on whom we cannot depend. I sometimes wonder how the Lord feels about us when we make our covenants with him and fail to keep them. I am happy that he has said to us, "If you will repent, I will forgive you." Let us go on together and do those things which will bring eternal life to us. May this be our happy lot, may we be an example to the world, I pray in the name of Jesus Christ. Amen.

President Alvin R. Dyer

From one of the seven hundred places to which this Priesthood session

has been sent by direct wire, we have this telephonic message from Ogden stating that over 1400 members of the priesthood were in attendance tonight at the Ogden Tabernacle for the priesthood meeting.

Many television and radio stations will carry conference proceedings Sunday morning to a nation-wide audience, including Hawaii and Alaska.

Again, sessions of this conference are being televised in color, and will be received by millions in the United States and Canada over most of those television stations cooperating to provide the extensive coverage of this conference.

The international short-wave Radio Station WNYW will broadcast the Sunday morning session to all parts of Europe, parts of Asia, Africa, South and Central America, Mexico, and the Caribbean area.

Twenty-five radio stations will broadcast the translated Sunday morning session of conference in major cities of Mexico and Central America, together with Spanish programming stations in this country, to a potential Latin American audience of twenty million people.

The CBS Radio Tabernacle Choir broadcast will be from 9:35 to 10:00 o'clock Sunday morning. Those desiring to attend must be in their seats before 9:15 a.m.

There will be large crowds attending the services on Sunday. We ask again that you please be considerate and courteous of one another, and avoid pushing and crowding.

As thousands leave this priesthood meeting tonight, let us keep in mind the admonition that is constantly being given to us to drive carefully. Please obey traffic rules, and always be courteous and patient in driving in the city and on the highways.

The music for this priesthood session has been furnished by the men of the Tabernacle Choir, with Richard P. Condie conducting, and Alexander Schreiner at the organ. We deeply appreciate their inspiring music and the service they have rendered.

We shall now close this meeting with the men's chorus singing, "I Need Thee Every Hour," following which Elder Elmo E. Fletcher, president of the Lethbridge Stake, will offer the benediction. This conference will then be adjourned until ten o'clock tomorrow morning.

As the closing musical number, the men's chorus sang the hymn, "I Need Thee Every Hour."

President Elmo E. Fletcher of the Lethbridge Stake offered the benediction.

Conference adjourned until Sunday, October 6, at 10 a.m.

THIRD DAY
MORNING MEETING

SIXTH SESSION

Sunday morning, October 6.

Conference reconvened at 10 o'clock a.m. following the conclusion of the Salt Lake Tabernacle Choir and Organ Broadcast, which was presented at 9:35 a.m. and concluded at 10:00. A complete report of this broadcast may be found on pages 148-149 of this report.

The Salt Lake Tabernacle Choir furnished the choral music for this session, with Richard P. Condie conducting. Elder Alexander Schreiner was at the console of the organ.

President N. Eldon Tanner, second counselor in the First Presidency, conducted this session, and made the following preliminary statement:

President N. Eldon Tanner

We are happy indeed to have President McKay with us on the stand this morning. He is presiding at this meet-

ing as he has done in all the other meetings of our Conference. He has asked me to conduct this session, and to extend his blessings and heartfelt greetings to all.

It is a great pleasure for us to welcome our special guests, including Federal and State officials, civic and educational leaders, and all who are present this morning in this Tabernacle, together with the vast television and radio audience in this the sixth session of the 138th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing, "The Last Words of David," following which Elder L. Flake Rogers, president of the East Provo Stake, will offer the invocation.

Selection by the Choir, "The Last Words of David."

President L. Flake Rogers of the East Provo Stake offered the invocation.

President N. Eldon Tanner

The Tabernacle Choir will now sing, "I Will Lift Up Mine Eyes," after which President Alvin R. Dyer, a counselor in the First Presidency will speak to us.

Singing by the Tabernacle Choir: "I Will Lift Up Mine Eyes."

President N. Eldon Tanner

President Alvin R. Dyer, a counselor in the First Presidency will be our first speaker this morning.

President Alvin R. Dyer

Of the First Presidency

My brothers and sisters and friends of our vast television audience, I occupy this position this morning by assignment from our beloved leader, President David O. McKay. We are so grateful he is present with us this morning, and I bear record that he is a prophet of God.

The destiny of America

My talk this morning concerns the destiny of America, which directly and indirectly affects all of mankind.

Since the founding of this country, political leaders have spoken of the greatness of America and of its place in the world as the cradle of freedom and democracy, with a destiny to disseminate these principles throughout the world.

We have witnessed America's attempt at this by various methods, but she is learning by hard and costly experience that freedom cannot be *taken* or *given* to any people, nor can it be bought. America of today will need to learn the lesson, as did our Founding Fathers, that freedom must be *sought* after with courage and sacrifice, and that she cannot maintain it at home or convey it unto others, unless this type of pursuit is involved.

As to the destiny of America, politically speaking, I am not prepared to say, but I do know that long before the ships of Columbus touched the shores of the New World, long before our independence and our Founding Fathers established a new nation, events had long since transpired to give unto this land, which we now call America, its committed purpose and destiny.

True destiny spiritual

I have a firm conviction that the true destiny of America is *religious*, not political; it is *spiritual*, not physical.

Much has been said by many of the purpose of its founding. The Prophet Joseph Smith himself declared its constitution to be heavenly inspired, and because of this we earnestly pray for its purposeful continuity. But noble and great as are the political phases of its establishment, its real significance lies in its spiritual purpose, for which it

was truly founded. I have chosen two of these spiritual and therefore God-purposed reasons for reference:

First: America was founded to fulfill a covenant that God made with the patriarchal ancestors of the house of Israel. The Lord, speaking unto a remnant of this house who had inhabited this land, had this to say:

"For it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel." (3 Ne. 21:4.)

Preservation of moral agency

Second: America and its constitution were founded to preserve unto mankind the God-given right of moral agency. I quote from a revelation given to the Prophet Joseph Smith on this subject:

"According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

"That every man may act in doctrine and principle pertaining to futurity, according to the *moral agency* which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

"Therefore, it is not right that any man should be in bondage one to another,

"And *for this purpose* have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (D&C 101:77-80. Italics added.)

The people whom Columbus found were the ebbing remnants of those who came to this land by heavenly direction and in fulfillment of the covenants which God had enacted long before their migrations and occupancy of the land, which the Lord announced to them as a land of promise and inheritance.

Migration of Jaredites

According to the Book of Mormon, the Jaredites began their migration to this land at the time when the great tower of Babel was under construction. This occurred in about the year 2200 B.C. At this time the language of the people was confused. This tower has been identified in our modern time at a place called Hillah in modern Iraq, southwest of the city of Baghdad, on the east bank of the Euphrates River. Here is found a ruin known as Birs Nimrud, standing like a watchtower on a vast plain. Inscriptions on the pyramid-shaped ruins were found by Professor Rawlinson to bear the name of "The Temple of the Seven Planets." This ruin is supposed to be what is left of the Tower of Babel.

In the course of the travels of the Jaredites, first northward into the valley of Nimrod and then, after crossing many lakes and rivers, eventually reaching the great sea which separated the continents, they established a community named Moriancumer after their great leader, the brother of Jared. (See Eth. 2:1-6, 13.)

We learn that the Lord gave instructions to the brother of Jared for the building of submersible barges that would enable his colony to cross the great waters to a land of promise, concerning which Mahonri-Moriancumer wrote:

"And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

"For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God." (Eth. 2:9-10.)

Lehi led to promised land

About 1,600 years later, or 600 B.C., a prophet by the name of Lehi with his family left doomed Jerusalem, as the Lord had directed him. Lehi and

his colony, as with the Jaredites many centuries before, were to be led to the promised land. Speaking unto Nephi, the son of Lehi, while they were yet in the wilderness prior to their embarkation, the Lord said:

"And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands." (1 Ne. 2:20.)

Eventually, after much tribulation and a perilous journey over the great waters in a ship built as directed by the Lord, Lehi and his colony, somewhat enlarged since their departure from Jerusalem, reached the promised land, probably in the year of 589 B.C.

Later, Nephi made this declaration:

"But," said he, "notwithstanding our afflictions, we have obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me, and to my children forever, and also all those who should be led out of other countries by the hand of the Lord." (2 Ne. 1:5.)

Land of man's beginning

While the Reformation and the surge for freedom were gaining momentum in Europe and England, events were transpiring that led to the rediscovery of the land of America, for God touched the heart of a mariner by the name of Christopher Columbus, who eventually pioneered a passageway to the promised land in 1492. But neither Columbus, the Nephites, nor the Jaredites were its original discoverers, nor did they establish the purpose of America's destiny. This had already been established in the infancy of earth's habitation. In these migrations they were but directed to the land of man's beginning upon the earth.

Christ's visit to America

We have learned that following his earth-life ministry among the Jews, visiting the sheep of another fold here in the land of America and establishing his Church among the people, the resurrected Christ tells of the founding of America and the coming forth again of his gospel unto the remnant of the seed of those then occupying this land, and unto all of the children of God. This was to follow a period of spiritual darkness upon the earth. In this declaration the Lord tells of the sacred destiny of the great land of America, and I quote the words of the Savior:

"And verily I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place—that I shall gather in, from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion." (3 Ne. 21:1.)

The land of inheritances

The Lord in the following declaration designates the land of America as the land of inheritances unto those who are of the house of Israel, who shall be gathered from throughout the earth, for, said he:

"And then shall the remnants, which shall be scattered abroad upon the face of the earth, be gathered in from the east and from the west, and from the south and from the north; and they shall be brought to the knowledge of the Lord their God, who hath redeemed them.

"And the Father hath commanded me that I should give unto you this land, for your inheritance.

"And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you." (3 Ne. 20:13-14, 22.)

To speak of America, both north and south, as "the choice land," "a land consecrated," we will need to go back to the beginning for an understanding.

The Garden of Eden

From the writings of the prophet Moses, dealing with the placement of man upon the earth, this statement is made:

"And I, the Lord God, planted a garden eastward in Eden, and there I

put the man whom I had formed." (Moses 3:8.)

Then, as it was not good for man to be alone, a helpmeet, or a woman, was placed beside him, that both man and woman together could occupy the garden thus planted.

As to what and where the Garden of Eden was, it is well to call to mind that in the process of the creation, during the third period, all waters were gathered in one place, and the dry land was in one place. The land was called earth and the waters sea.

The dry land, or earth, is also given another name, that of Eden, and it was eastward in Eden or eastward on the dry land that the garden of our first earth-life parents was placed.

In the course of time from the creation, in the days of Peleg, or about the year 2200 B.C., just prior to the confusion of the languages, the single continent of land that had continued from creation was divided to produce the hemispheres as we now know them. But notwithstanding this, the geographic location of the Garden of Eden was made known to the Prophet Joseph Smith by revelation as here in the land of America, in Jackson County, Missouri, with Independence as the center place.

Beginning of mortal life

When Adam and Eve were cast out of the Garden, they traveled in a northerly direction less than 100 miles to settle in a place that we now have come to know by the revealed word of God as Adam-ondi-Ahman. (See D&C 116.) Here is where mortal family life began, as Adam and Eve begat sons and daughters, all of this here in the land of America.

Adam and Eve, shut out from the presence of God, settled in the place of their earthly abode and called upon God. They were instructed to offer the firstlings of their flocks upon altars as a sacrifice unto the Lord, to which commandment they were obedient even though they did not know the reason. An angel of the Lord then appeared and explained the similitude of the sacrifice of Christ the Lord, who would come to earth at an appointed time. Thereafter the gospel plan of salvation and exaltation, by reconciliation with God the Father, from whose presence they had been banished, was revealed for the first time to man upon the earth.

Keys of salvation given to Adam

The Holy Priesthood, after the order of the Son of God, which "administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God" (D&C 84:19), was conferred upon Adam. Hence, unto Adam, the great progenitor of the human family, were given the "keys of salvation." The Lord, or Ahman, thus made known unto Adam and Eve that though they had fallen and were subject to both physical and spiritual deaths, they could be redeemed and reconciled with God the Father.

In conferring the "keys of salvation" upon Adam, the revealing and unlocking of the conditions of salvation were made known to them and through them to mankind. In this we can understand the true meaning of the term "Adam-ondi-Ahman," or simply: from "Ahman," who is the Lord—"ondi," meaning through Adam unto mankind.

In the revelation referred to, but to which more attention is now given, the Lord speaks clearly of the "keys of salvation" having been given to Adam (or Michael, his premortal name), identifying the purpose for which they were conferred.

"That you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman;

"Who hath appointed Michael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life." (D&C 78:15-16.)

". . . for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should

take place, and be revealed from the days of Adam even to the present time." (D&C 128:18.)

A choice land

Thus, from these brief accounts we see the reasons why America, or the continent of America, is the promised and choice land, choice above all other lands, for it was here that the habitation of man began, and here that the covenants of God were first established. And it is from the center of this land that God has started his great latter-day work that will carry to the finish.

It is of compelling interest to learn that in the sequence of the Lord's time, the earth and the waters will return to their original place. On this subject we have this revelation from the Lord:

"And he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people;

"And it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found.

"He shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land;

"And the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided.

"And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh." (D&C 133: 21-25.)

Zion will not fail

America as Zion will not fail. Since America is the land choice above all other lands, and it is in the "Center Place" that Zion will be established, it will not fail.

America as Zion will not fail, not simply because it is the land of our illustrious independence and constitutional fathers, but because it is the land of Joseph, the son of Jacob, and has been so established by God's covenant. It is the land for the gathering of Israel in the culminating period of the last dispensation, which God has established through the Prophet Joseph Smith.

To accomplish his purposes in the destiny of America as Zion, we have these words from the Lord concerning his people:

"But first let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations." (D&C 105:31.)

I bear testimony of the fulfillment and the destiny of the land of America as Zion, and I do it in the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom we have just listened is President Alvin R. Dyer of the First Presidency.

The Tabernacle Choir will now sing, "Let Their Celestial Concerts All Unite," after which Elder Franklin D. Richards, Assistant to the Twelve, will address us.

The Tabernacle Choir sang the anthem, "Let Their Celestial Concerts All Unite."

President N. Eldon Tanner

To those who have just tuned in on this Conference we wish to extend a hearty welcome.

Elder Franklin D. Richards, Assistant to the Twelve, will now address us.

Elder Franklin D. Richards

Assistant to the Council of the Twelve

President McKay, my beloved brothers and sisters: I stand before you with a humble heart and seek divine guidance in the things I say.

A divine spark

It is not unusual to hear a religious leader, a philosopher, or a poet refer to man as having a divine spark within him. Such characterizations infer that man possesses great abilities and potentials. We are frequently admonished to develop our capabilities, reach out, and set high goals for ourselves.

What does it mean to have a divine spark within you? Presumably that man has a certain relationship with God.

From time to time throughout the history of the world God has made known to man what this relationship is.

The scriptures teach that God is a personal being in whose image man was created, and that God the Father is the literal Father of our Lord and Savior Jesus Christ and the Father of the spirits of all men. Because of this, we inherit divine attributes. This was beautifully stated when Job of old explained that "there is a spirit in man: and the inspiration of the Almighty giveth them understanding." (Job 32:8.)

This simple doctrine as taught by Christ gave way to the theories and dogmas of men through the hundreds of years of apostasy.

The gospel restored

The Church of Jesus Christ of Latter-day Saints proclaims to the world that the gospel of Jesus Christ in its fullness and simplicity has been restored through the instrumentality of the Prophet Joseph Smith.

We assert that God the Father and his Son Jesus Christ appeared to the Prophet Joseph Smith, and that Christ's Church has been reestablished on the earth.

Thus, through modern revelation, God's relationship to man has again been clarified. I ask you to seriously consider the fact that the life of your earthly body is your spirit and that God the Eternal Father is the Father of your spirit.

The light of Christ

The apostle John testified that Jesus "was the true Light, which lighteth every man that cometh into the world." (John 1:9.)

And in this dispensation President Joseph F. Smith bore witness to this same truth, that the light of Christ, the Spirit of Truth, lighteth every man who is born into the world. (Joseph F. Smith, *Gospel Doctrine*, p. 61.)

What a tremendous effect this has in the lives of those who accept this doctrine. Our Father in heaven loves each and every one of us and is interested in our welfare and growth and development. In fact, it is his work and glory "to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Again, let me say we know that not only do we have a spark of divinity within us, but that we are actually spirit children of our Heavenly Father and that "every man is given a gift by the Spirit of God." (D&C 46:11.)

With this relationship, we are thus blessed with many talents and possess great possibilities. The Savior set our greatest goal for us when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

To become perfect requires growth and development, and as we contemplate perfection, we recognize that growth is the greatest phenomenon of this existence.

This Church teaches the value and necessity of eternal progression. We progressed in the preexistence, and it is our responsibility and opportunity to progress in this estate and throughout all eternity.

Parables on developing talents

During his earthly ministry the

Savior gave two parables dealing with the requirement that we develop the talents with which we are endowed. These parables are the parable of the entrusted talents and the parable of the pounds.

The talent was an ancient weight and money unit. The dictionary defines talent as "the abilities, powers and gifts bestowed upon a man; natural endowments; thought of as a divine trust. A natural capacity or gift."

The parable of the entrusted talents was given to his apostles, and in it the Savior told of a man who was about to leave on a long trip and who therefore called his servants together and gave them his goods. To one he gave five talents, to another two, and to another one. To each man he gave according to his ability.

While the master was away, the one that received five talents put them to use and made five more talents. The one that received two talents put them to use and made two more talents, but the one that received the one talent hid it in the ground.

After a period the master returned and asked for an accounting.

Unto the servants that had doubled their talents the master said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matt. 25:23.)

The master called the servant that hid his talent and did not multiply it a slothful servant and said that he would take the one talent from him and give it to the servant that had ten talents.

Whereas the parable of the entrusted talents was given to his apostles, the parable of the pounds was given to a mixed multitude on the Savior's last journey from Jerico to Jerusalem; and although there are some differences in the two parables, in essence they teach the same truths and principles.

From the men endowed with many talents, more was expected than from the men with lesser talents, yet all were expected to multiply such talents as they were given. However, in each parable, although relatively little was expected of the men given one talent, each failed to use his talent. Good use of the talent on the part of the men given one talent was just as important and necessary as on the part of the men given two and five talents.

The Lord's charge today

In this dispensation the Lord has been equally direct in his charge to his children. He has told us that he has given us many things "for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents, yea, even an hundred fold. . . ." (D&C 82:18.)

He has admonished us that "of him unto whom much is given much is required. . . ." (D&C 82:3.)

He also says, "But with some I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man. Wo unto such, for mine anger is kindled against them.

"And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have." (D&C 60:2-3.)

And then we are charged: "Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known." (D&C 60:13.)

The Savior evidenced little regard for the slothful servant. He expects us to work and use our initiative.

Obligation to develop talents

These scriptures clearly emphasize our obligations to use and develop the gifts and talents we have been blessed with—shall we say, develop the spark of divinity within us. Human experience confirms the soundness of this doctrine.

All of us then should be concerned about *how* to best develop our gifts and talents. First, we should recognize our talents and make up our minds to pay the price necessary to develop them. The price to be paid in developing talents includes, among other things, faith, study, and persistence.

In developing faith, we must never overlook the fact that we are spirit children of God the Eternal Father,

and that our Father in heaven will assist us in developing our talents as we do our part.

The fear of men

One way in which he will assist us is to open up opportunities for us to use our talents. Some recognize their talents, but we are told they do not use them because of the fear of men.

Fear destroys faith and deprives us of many blessings. This is clearly brought out in a revelation when the Lord said, "Ye endeavored to believe that ye should receive the blessing which was offered unto you; but behold, verily I say unto you there were fears in your hearts, and verily this is the reason that ye did not receive." (D&C 67:3.)

We must, therefore, overcome fear. The Lord has told us that if we are prepared, we "shall not fear." (D&C 38:30.)

Progress involves study

Preparation involves study, and we are also counseled to "seek learning, even by study and also by faith." (D&C 88:118.)

Eternal progress involves continual study. Increased learning gives us confidence, and confidence engenders faith, and faith banishes fear. I therefore encourage you to never cease to study, this being an important part of developing your talents.

Likewise, persistence plays a vital part. President Heber J. Grant used to frequently quote from Emerson: "That which we persist in doing becomes easy to do, not that the nature of the thing has changed but that our power to do has increased." President Grant exemplified this throughout his entire life, and his persistence no doubt played a great part in many of his accomplishments.

Talents developed by use

We should appreciate that talents are developed by use, and they will not grow and multiply unless they are used. This principle was clearly taught in the Savior's parables.

As we develop our talents, we should develop the spirit of sharing or giving, not only with those who are closest to us, but with all of God's children. Remember the words of King Benjamin: ". . . when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.)

The Lord wants us to enjoy our talents, but he also expects us to use them for the enjoyment and benefit of others and to build the kingdom of God.

The need for challenges

Today we hear much about the need of challenges for the youth as well as for our senior citizens. Despite the fact that we are living in a troublesome period, we are living in the dispensation of the fullness of times, a most wonderful period in the history of the world. Yes, in a new era of growth and development. Opportunities today, for young and old, exceed those of any other age.

We should be grateful to live at this particular time, when the spirit of the Lord is being poured out upon the people of the earth so abundantly.

One of the important and distinguishing features of The Church of Jesus Christ of Latter-day Saints is that its affairs are administered by the lay members of the Church rather than by paid clergy.

I have been told by some of my nonmember friends that the thing that has impressed them most about the Church is that it gives every person a chance to serve, regardless of his age. How true this is.

A vehicle for growth

The Church in reality is a vehicle for the growth and development of God's children. The priesthood quorums, Primary, Mutuals, Sunday School, Relief Society, and other Church organizations, in their various activities and programs, all contribute to the development of their members' talents and provide opportunities for them to be shared with others.

Thus, as stated, exciting and challenging leadership opportunities are afforded men, women, and children of all ages to become involved in interesting and worthwhile projects. This

is not only a great opportunity but likewise a responsibility for Church members, because the future growth of the Church is dependent upon the development of leaders—leaders for the general Church administration as well as missions, stakes, wards, priesthood quorums, auxiliaries, and other Church organizations and activities.

Talents developed in many areas

Talents may be developed in many areas of teaching, speaking, missionary work, music, drama, dancing, athletics of many kinds, Scout work, genealogical and temple work, welfare programs, compassionate service, and many other fields that might be mentioned; all contribute to the development of talents and leadership.

Sometimes we may think that we have too many opportunities to serve and develop our talents, and feel it requires too much of a sacrifice. Let me suggest, however, that we not consider it as a sacrifice but as a great blessing.

Never forget the Savior's great challenge to each of us to become perfect, even as our Father which is in heaven.

Each activity that we participate in provides experiences wherein we may improve our talents, thus contributing to our goal of perfection.

As we develop the spirit of giving and sharing, we find great peace, happiness, joy, and contentment, as well as growth and development.

Accept every opportunity

May I encourage you, therefore, to accept every opportunity presented to you to serve with enthusiasm, not as a burden but as a great blessing. Organize your time by putting first things first, and perform each assignment well. By so doing, the divine spark within you will be magnified and your talents will be increased, "yea, even an hundred fold."

As you follow this admonition I can hear, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

I bear you my testimony that God lives and that Jesus is the Christ; that the gospel of Jesus Christ in its fullness has been restored in this latter day through the Prophet Joseph Smith, and that there is a prophet of God with us today, our beloved President David O. McKay. May the Lord bless and sustain him. I bear this witness in the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom you have just listened is Elder Franklin D. Richards, Assistant to the Twelve.

The choir and congregration will now join in singing, "How Firm a Foundation," following which we shall have a brief organ interlude by Alexander Schreiner.

The congregation and choir joined in singing the hymn, "How Firm a Foundation," following which there was an organ interlude played by Alexander Schreiner.

President N. Eldon Tanner

For the benefit of the television and radio audience who have just joined us, we again announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in the sixth session of the 138th Semi-Annual Conference of the Church.

We shall now hear from Elder Marion D. Hanks, Assistant to the Twelve, and he will be followed by Elder Victor L. Brown, Second Counselor in the Presiding Bishopric.

Elder Marion D. Hanks

Assistant to the Council of the Twelve

Last evening several teen-age boys spoke from this pulpit to many thousands of young and older men in a great meeting. I should like to take my theme this morning in part from something said by one of them: "If I cannot respect mom and dad, whom I see, how can I respect my Heavenly Father, whom I do not see?"

Infant baptism an error

To briefly establish a foundation, let me refer to a recent magazine article which began with these words: "Infant baptism is under fire." There follow several examples of this significant theological development across the world among Protestant and Catholic thinkers, and then this statement:

"Perhaps the most formidable challenge to infant baptism was made recently by Switzerland's venerable Karl Barth. . . . In his latest book, Barth argues that there is no Biblical basis for infant baptism and that the ritual is not an act of God's grace but a human response to it—which means that the individual must be mature enough to understand the meaning of such a decision. The traditional understanding of the sacrament, he says, is simply 'an old error of the church.'" (*Time,* May 31, 1968, p. 58.)

"Of such is the kingdom"

With the substance of this we are in complete agreement. When the disciples asked Jesus, "Who is the greatest in the kingdom of heaven?" the Savior "called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matt. 18:1-4.)

"Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

"But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

"And he laid his hands on them." (Matt. 19:13-15.)

To this may be added the testimony of a Book of Mormon prophet: ". . . he that saith that little children need baptism denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption . . . for . . . all little children are alive in Christ." (Moro. 8:20, 22.)

In other sacred scripture we are taught that infants are "innocent before God . . . ," and then there is added this signal statement: "And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers." (D&C 93:38-39.) "But," said the Lord, "I have commanded you to bring up your children in light and truth" and to "set in order your own house." (D&C 93:40, 43.)

The tradition of their fathers

It is to the phrase "because of the tradition of their fathers" that I would give special attention in these few moments, and to the injunction to "set in order your own house."

Previously over this pulpit I have expressed my respect for children who have improved upon the ways of negligent parents, and my compassion for choice parents who have earnestly tried to bring up their children in the way they should go, only to have those children use their agency and individuality to follow other ways. The Lord has taught us that in his sight the son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son. Each who is accountable must ultimately account for his own decisions.

But multitudes of us still have our children at home, or have grandchildren, or are influential in the homes or with the children of others. Great numbers of young couples are just

starting their families, or soon will be. All of us should be brought to solemn thoughtfulness by the sobering word that although children are "innocent before God," the "wicked one" is able to take away "light and truth" "through disobedience" and "because of the tradition of their fathers."

The first definition of "tradition" in a modern dictionary is: "The knowledge, doctrines, customs, practices, etc., transmitted from generation to generation. . . ."

Our traditions

What is the tradition in your individual home and mine? What "knowledge, doctrines, customs, practices," and so forth are being or will be transmitted from our generation to our children and their children?

God teaches us that children are to honor their parents. What in us, our lives, our character, our behavior, is *worthy* of their honor? What in us is noble, responsible, faithful, gracious, considerate? What is worthy of their respect and their emulation?

Do we teach honesty by being honest? I love to remember the story of the man who, while his little son was with him, stopped at an isolated cornfield on a remote country road, and after looking before and behind him, to the left and to the right, started to climb the fence to appropriate a few ears of the farmer's corn. Said his son: "Dad, you forgot to look up."

Integrity in the home

What happens to the boy whose father boasts of the slick deal he has made in which others were outwitted? Years ago the late Joseph Welch said, on the occasion of his being named Father of the Year:

"If it were in my power to bestow on the youth of the land one single quality, I would not choose, I think, wit or wisdom or even that great boon, education. If I could choose but one, I would choose integrity. If one day my children and grandchildren say to one another, 'He taught us to value integrity,' I shall be content.

"How is the quality of integrity passed on to the children in the home? It is passed on by living a *life* of integrity, of sober honesty, of responsible citizenship. How can one surely *fail* to pass this priceless quality on to children in the home? By being a little lawless; by being a fixer; by being a cheat and a chiseler. Not so long ago one of my two boys spoke these sobering words to me. He said, 'When the two of us were young, there were times when you and Mom would obviously set out to tell us how to live the good life. We could always recognize those moments and we would close our ears and our minds. Your most influential moments were your most inadvertent ones. We were apt to imitate what you really were—not what you said you were or even what you may have believed you were.'

"If your children are to have integrity, they must find it in the home and in you. If they live in an atmosphere of complete integrity, they will accept it as an attitude and never waver thereafter. And having integrity, they will themselves find freedom; and having found it, gladly grant it to all others."

Ideals and values

Every parent should ask, What ideals and values is my child learning? What is his image of himself? What is the view of others that he is developing in our home? Is his experience with his parents bringing him a growing consciousness that the "bright light of God" is over everything, and a growing confidence in the presence of his Heavenly Father?

In New Zealand we learned an old Maori proverb: "A bird must have feathers to fly." Parents have the primary responsibility for feathering our children for flight. A child who lives in an atmosphere of disrespect, criticism, or shame will not be inclined to respect or accept himself; and of shame it has been impellingly written: "Holocausts are caused not only by atomic explosions. Holocausts are caused wherever a person is put to shame." (Abraham J. Heschel, *The Insecurities of Freedom.*)

Our treatment of others

Our treatment of others will certainly condition a child's attitude toward others. Children who see and sense in parents a genuine concern for others, expressed in acts of kindness and compassion and unselfishness, will themselves be inclined to think well of mankind and to do as the scriptures bid: to "succor the weak, lift up the hands which hang down, and strengthen the feeble knees." (D&C 81:5.)

Young people so blessed may also be less susceptible to the bewilderment that confronts some in our generation's paradoxical stress on man's rights and privileges while at the same time belittling him as a creature of his environment, conditioned by sociological and psychological factors, not possessing the powers and capacities of free agency, of thinking and believing, of choosing and determining, not the unique personality that God has taught us we are. The "conditioned-reflex" version of the behaviorist cannot inspire the mystery and awe and wonder which are the glory of man. To know, instead, that every individual is an eternal person, a potential god or goddess, capable of deep love and graciousness and mercy, more than human, is to prepare us to live with courage and a sense of responsibility, to inspire self-reliance, self-respect, and genuine respect for others.

Tradition of discipline

What is the tradition of discipline in our homes? Is our child pampered, indulged, permitted in a moment of crisis to transfer his guilt to others—his parents, peers, family, the age he lives in, society? How will he handle disappointment and failure if he is not taught to face up to his mistakes honestly? We are not talking of imposing senseless punishment. We are talking of realities, of facts to be faced, of fair rules which are understood and enforced, with sanctions consistently imposed when they are broken. "Self-respect," someone has said, "is the fruit of discipline; the sense of dignity grows with the ability to say NO to one's self." (Heschel, *op. cit.*)

Other traditions to pass on

What shall we give to the children? Pray for a sense of humor. "Laughter leavens life" and brings a sunny spirit.

Pray also to be able to pass on the will to work, and the urge for excellence; the capacity for moral indignation, and the courage to stand alone; disdain for evil, and love of justice; the ability to love without condition or question. Do you know the story of the eight-year-old girl in an orphanage, unattractive, with annoying mannerisms, disliked by the teachers and administrators? One afternoon it was reported that she had broken a rule that would justify her expulsion from the institution. Against regulations she had been seen depositing a note in a branch of a tree overreaching the fence. The note was retrieved. It read: "To whoever finds this: I love you."

How in your home and mine is the tradition of patriotism?

On the Saturday evening just before Christmas last year, two clean, handsome young men—boys, really—their battle gear stacked nearby, stood before a large group of their comrades at China Beach near DaNang, South Vietnam, and sang "Silent Night." They had no accompaniment, and the sweet, clear ring of their voices will always be remembered, and the emotion we all felt. The next morning, before dawn, one of those young men came to my sleeping quarters to say good-bye and shake hands once more as he joined his outfit to head out into the bush on a search-and-destroy mission. It was not the Sabbath activity he would have chosen—he was disappointed not to be able to worship with fellow servicemen in our scheduled meeting—but he went his way to do his job. There is no question as to the tradition transmitted in this boy's home.

Self-control in homes

Fathers, mothers, what tradition are we planting in another generation, in our homes, as to self-control—control of our tongues and tempers and appetites? In 1884 Henry Drummond made a statement on this theme that could

be read regularly with profit by each of us:

"We are inclined to look upon bad temper as a very harmless weakness. We speak of it as a mere infirmity of nature, a family failing, a matter of temperament, not a thing to take into very serious account in estimating a man's character. And yet . . . the Bible again and again returns to condemn it as one of the most destructive elements in human nature.

"The peculiarity of ill-temper is that it is the vice of the virtuous. It is often the one blot on an otherwise noble character. . . . This compatability of ill-temper with the high moral character is one of the strangest and saddest problems of ethics. The truth is, there are two great classes of sins—sins of the Body and sins of the Disposition. . . . No form of vice, not worldliness, not greed of gold, not drunkenness itself, does more to un-Christianize society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood; in short, for sheer gratuitous misery-producing power, this influence stands alone." (Henry Drummond: *The Greatest Thing in the World*, pp. 43-46.)

Traditions for future homes

What traditions are we passing on for other homes in future times that are worthy of the memories we ourselves have? On occasion through the years I have enjoyed the blessing of asking large groups of adult leaders to meditate for a moment on their conclusion to an unfinished sentence, and then share their thoughts. The sentence reads: "The thing I remember best about my childhood at home with my parents and family is ....."

I suspect your answers would be about the same as those that I have heard. Never once has anyone mentioned a high standard of living, or material possessions. Always they have spoken, as I would speak, of attention from mom or dad; of family associations, traditions, sacrifices, adventures together; of books read aloud, songs sung, work accomplished; of family prayers and family councils; of small presents lovingly and unselfishly prepared; of homey and wholesome and happy memories. My single question to them has always been, and I ask it today, "What are we giving our own children that they will remember with equal joy and appreciation?"

Tradition of children's song

Since our last conference my wife and I were privileged to visit Samoa and other islands in the far seas. One afternoon in the mountain tops of Upolu, in American Samoa, in the village of Sauniatu, we had a remarkable experience pertinent to this moment. The village was deserted except for a few very young children and one or two who had stayed home with them. The rest were working in the fields or at other tasks. As we walked the single lane of Sauniatu, between the rows of *falés*, from the monument toward the new chapel and school, we heard children singing. There were perhaps half a dozen of them, none more than four years old, and they were singing with the sweetness of childhood a song we instantly recognized, and stood entranced, in tears, to hear: "I Am a Child of God."

In that high mountain fastness, at the end of a long, tortuous road, on an island of the sea, we found tiny dark-skinned children, none of them having seen more of the world than their small village, singing what they had learned through the tradition of their fathers, the greatest truth in existence, save one: I am a child of God.

That other truth? That there is a God who hears the voices of his children.

God bless us so to live and to teach that we may bring about a restoration of the home, the resurrection of parenthood, that the "wicked one" can never take away "light and truth" from our children "because of the tradition of their fathers." In the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder Marion D. Hanks, Assistant to the Twelve.

Elder Victor L. Brown, second counselor in the Presiding Bishopric, will now address us.

Bishop Victor L. Brown

Of the Presiding Bishopric

My dear brethren and sisters and friends: I am grateful for this opportunity to be with you this Sabbath morning. I pray that my message will convey to you some of the feelings and emotions that filled my heart two weeks ago today in South Vietnam. We had just arrived in Hong Kong after attending language seminars in Samoa, Tonga, Tahiti, and New Zealand. We were on our way to attend similar seminars in Hong Kong, Tokyo, and Seoul, Korea. As President Warren B. Hardy, president of the Southern Far East Mission, greeted us, he called me aside and informed me that 500 LDS servicemen had just arrived in South Vietnam from southeast Idaho. He asked if there were any way I could readjust my schedule so as to accompany him to meet these men. Changes were made, and I went to South Vietnam with President Hardy, there to become involved in one of the most inspiring and moving experiences of my life.

There was evidence of war on every side—jet fighters and helicopters landing and taking off, artillery fire, and the report of bombs exploding in the distance. I suppose there isn't a man there who wouldn't give almost anything to be at home with his loved ones, but because of patriotism and devotion to duty to God and country, many of them actually expressed gratitude for being there.

Meetings in Vietnam

In the meetings we attended, the men were dressed in combat gear. Many came directly from combat outposts or from missions with their helicopters and fighter planes. Some of them still carried their weapons. I remember one in particular. He was the district clerk in DaNang. He arrived a few minutes after the meeting had begun, slipped his gun under his chair, and started to take the minutes of the meeting.

We met under varying circumstances —in the open air under the scorching Vietnam sun at Phan Rang, in a small chapel in Bien Hoa. This is the only LDS chapel in Vietnam. It was constructed by servicemen, and, incidentally, they did not request one dollar from the general funds of the Church to assist them. This is a story of self-reliance, ingenuity, faith, and perseverance. At DaNang we met in a building with a tin roof and no sides, located a few yards from the beach of the South China Sea. We could hear the artillery in the distance. The continuous roar of jet fighters and helicopters made it almost impossible to hear the speaker at times.

It was in this environment that I heard a young serviceman pray to his Heavenly Father: "We are grateful for the opportunity of serving in Vietnam." And in another prayer: "We thank thee for the great land we represent in this far-off country. May we take pride in being here and in doing those things thou wouldst have us do."

Change in convert

One young man, a member of the Church for only two months, said he had come to Vietnam fearing he would be killed before being baptized. He was baptized in the South China Sea, and now his buddies have seen a change in him. In his own words, this change is all because of his knowledge now that God lives, that the Church is true, and that there is a living prophet on the earth today. He didn't say so, but it is my feeling that this change is noticeable because of the

peace of mind this young man now has that he didn't have before.

A young combat artist told of receiving a letter from his father in which he said: "You know, Dick, I don't worry about you. I know things are going to be all right." And then he told us that before he left home, his father had placed his hands on his son's head and through the authority of the Holy Priesthood had given him a father's blessing.

Testimony of Marine

Now may I share some parts of the testimony of another young marine. I do not know how old he is, but I would think if he is out of his teens, he is not far out of them. He has been a member of the Church for two years. Until recently he had been in a special reconnaissance outfit. These are men who are taken by helicopter to the far distant areas of the jungle, dropped, and told to be back at the same place in five days to be picked up. He told us of his regret at no longer being in the front lines, even though he had completed eight months in one of the most dangerous of all assignments. He said:

". . . but 'recon' [reconnaissance]—there's sacrifice there. It knows no end. I mean, when you're in a platoon, you have a sense of security, but when there's five or six or eight of you, and you're out there, and your radio is gone, there'll be no contact. If you're not here in five days, sorry about that! And so at this time you really become humble. It really makes you close to the Lord. Some people tell me, 'Well, you did your first tour.' Who says where your duty ends? Who says when you've done enough?"

He went on to tell how he and his close buddy taught the gospel to a young man with an unusually wonderful spirit, and how he was baptized, and how he was the first one killed in an assault on Hill 200. And then he shared with us the anguish he felt at losing another close friend. In his own words:

"The Lord doesn't take away lives of people that want to live so bad and have so much to do because it's his desire. You can say they had something to do in the next life, but they had things to do in this life, too. Why? Well, I did a little bit of reading in the Book of Mormon and a lot of praying about this, and it seems a little more clear to me now. This is, for me, the price we're paying for freedom. In the Book of Mormon, if you've read about the wars, we always came out on top, just about. I mean if we're on the side of righteousness, the Lord was on the side of the Nephites, and they came out on top. But at the end of every story about a war they always said, 'But we lost this few. We lost this many good men.' And this is part of the price we have to pay for freedom. I don't know for sure if I'm right, but I don't think there's a whole lot the Lord can do about losing some of us, because we're here fighting for something that's worthwhile, and the wicked are trying to seek unrighteous dominion over us, and some of us are going to die for this."

Serving our fellowmen

And then he went on: "I found out something that almost everybody here knows. I've only been a member of the Church two years. I didn't find this out from any member of the Church. I wasn't doing a whole lot of studying when I came over here. I was looking for the way to become active. How can I increase my knowledge of the gospel? How can the Spirit humble me more? Well, I found this out. It came to me all of a sudden. It's serving our fellowmen. It's serving the guy that sleeps next to you. It's being dedicated. There's nothing in this life that matters but that.

"It's not what kind of car you have at home. It's not how many pairs of jungle boots you got back, or what you're saving. All these little things that people seem to worry about—they don't matter. We didn't come to this life with these things. We came to be happy, to serve our fellowmen, to glorify God, to return to our Father in heaven. This is the key as far as I am concerned, and that is service to your fellowman. It's what's in your heart that counts, not what's on your back.

"I heard David O. McKay say that the highest ideal ever taught in any religion is service to our fellowman. This I believe with all my heart, and I know I should be thankful that Scott was baptized before he was killed, and I truly am."

Then he continued: "Brethren, I know the Church is true. I know that this Church is divinely directed, that Joseph Smith had revelations, and that Jesus Christ is the head of the Church today. I pray that while we are over here we might strive to build our characters, to build our testimonies, that we might all do a little bit of suffering so that we might all know the joy that comes from just plain living, and that as long as our hearts are beating, and we're walking and talking, we don't have a thing to complain about, not at all."

This, then, is the testimony of a young LDS marine in South Vietnam. This is some of the spirit of our servicemen in war. After Saturday's meeting I witnessed five servicemen sharing this same spirit with five other servicemen as they took them into the waters of baptism in the South China Sea.

Concern for servicemen

As we met in various meetings, I told the men of the forthcoming meeting in an upper room of the Salt Lake Temple, where all of the General Authorities would meet under the direction of President McKay. I assured them that they and their families would be remembered in the prayers of the General Authorities. I also assured them of President McKay's love for them, and he asked me this morning to tell them again how much he loves them. They asked me to bring their love back to him, which I have done, and which he deeply appreciated.

Our men need to know that we really care. One major wrote to his wife telling how much the men needed to know "that our Father in heaven does in fact love us and that there are those who really care." I simply cannot overemphasize the need for those at home to let these men know that we do sincerely care. Families, of course, should and do write often. I appeal to you bishops to write a letter before this week is over to every serviceman from your wards. If you need help, get it, but please see that every one of them hears from you, and then keep it up on a monthly basis. Your note of encouragement may be the only source of strength, at a crucial moment in his life, that will prevent a serviceman from making a tragic mistake. Of course, each one should also receive *The Improvement Era* and the *Church News*.

The lives and testimonies of these wonderful men will probably never make the headlines. Almost everyone is aware of the other side of what goes on in Vietnam. All that is necessary is to read the headlines.

LDS servicemen's organization

We have a wonderful Church organization in Vietnam. It is manned almost exclusively by servicemen. I've never seen more enthusiastic nor dedicated Church leaders than those in Vietnam. May I encourage all servicemen, members and nonmembers alike, to make immediate contact with the LDS servicemen's organization over there or here at Church headquarters. Such a contact can be the means of bringing peace and understanding to the heart when all about you is turmoil.

Loyalty to God and country

Now, in conclusion, from some of the wonderful wives of servicemen. First from a young mother of three small children, whose husband had been seriously wounded by an exploding rocket but who has recovered and is again carrying out his duties: "We love our country and feel honored to sacrifice for it."

Another one said: "Don left two small children here at home, with a third little blessing joining us by Thanksgiving. . . . We know that there is something very important for them to accomplish while they are there, and our prayers join yours that they might have the necessary strength to fulfill their calling."

My brethren and sisters, I shall never forget the experience of standing toe to toe, eye to eye, with several hundred men in battle dress, our hands in a

vise-like grip. Something happened inside me that I can't quite explain. This I know: whatever happened caused chills of pride, gratitude, and love to go up and down my spine. I partook of the fruits of the gospel in a very special way.

I should like to bear my testimony; as one serviceman said: "I don't want to leave you my testimony. I need it too much myself in my everyday life, but I will be happy to share it with you." I know that God lives, and that through Joseph Smith the Prophet the authority to act in the name of God was restored to the earth, and that today God has a mouthpiece through whom he speaks to us, and that is David O. McKay. I share this testimony with you in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder Victor L. Brown of the Presiding Bishopric of the Church.

The Tabernacle Choir will now sing, "All People That On Earth Do Dwell," after which President Joseph Fielding Smith of the First Presidency will be the concluding speaker.

Singing by the Tabernacle Choir, "All People That on Earth Do Dwell."

President N. Eldon Tanner

President Joseph Fielding Smith, a counselor in the First Presidency, and President of the Quorum of the Twelve, will be our concluding speaker.

President Joseph Fielding Smith

Of the First Presidency and President of the Council of the Twelve

I am very grateful for the opportunity of meeting with you, my good brethren and sisters, in this session of the conference and, in fact, all of the sessions of the conference.

I rejoice exceedingly in the truth. I thank the Lord every day of my life for his mercy and kindness and loving care and protection that have been extended to all his people, and for the many manifestations of his mercy and blessings unto us throughout all the length and breadth of the land, and through all the years since the organization of the Church, on the sixth day of April 1830.

Our mission to save

Our mission is to save, to preserve from evil, to exalt mankind, to bring light and truth into the world, to prevail upon the people of the earth to walk righteously before God and to honor him in their lives and with the first fruits of all their substance and increase.

I desire to say that "Mormonism," as it is called (and I place the word in quotation marks), is still, as always, nothing more nor less than the power of God unto salvation, unto every soul that will receive it honestly and will obey it. I say to you, that all Latter-day Saints, wherever you find them, provided they are true to their name, their calling, and their understanding of the gospel, are people who stand for truth, honor, virtue, purity of life, honesty in business and in religion; people who stand for God and his righteousness, his truth, his work in the earth, and for the salvation of the children of men.

We have been laboring all these years in the Church to bring men to a knowledge of the gospel of Jesus Christ, to bring them to repentance and obedience to the requirements of divine law. We have been striving to save men from error and persuade them to turn away from evil and learn to do good.

The gospel of Jesus Christ is the power of God unto salvation, and it is absolutely necessary for every man and woman in the Church to work righteously, to observe the laws of God, and to keep the commandments that he has given, in order that they may avail themselves of the power of God

unto salvation in this life; and the upright, covenanted people of the Church should be magnified and increased, until the world shall bow and acknowledge that Jesus is the Christ and that there is a people preparing for his coming in power and glory.

Message of truth

We carry to the world the olive branch of peace. We present to the world the law of the Lord, the truth, as it has been revealed in the latter days for the redemption of the dead and for the salvation of the living. We bear no malice nor ill will toward the children of men. The spirit of forgiveness pervades the hearts of the Saints, and they do not cherish a desire for or feeling of revenge toward their enemies. They say in their hearts, let the Lord judge between us and our enemies; as for us, we forgive them, and we bear no malice toward any. While it may be said, and it is in a measure true, that we are but a handful in comparison with our fellowmen in the world, yet we may be compared with the leaven of which the Savior spoke, which will eventually leaven the whole world. Men must set aside their prejudices, personal desires, wishes, and preferences, and pay deference to the great cause of truth that is spreading abroad in the world.

The spirit of the gospel leads men to righteousness, to love their fellowmen, and to labor for their salvation and exaltation; it inspires them to do good and not evil, to avoid even the appearance of sin; and the aim and purpose of this work is the eternal happiness of man, both in this life and in the life to come.

The fruits of the Spirit of God—the fruits of true religion—are peace, love, virtue, honesty, integrity, and fidelity to every principle known in the law of the Lord. Read the fifth chapter of Galatians, and there you will discover the difference between the fruits of the Spirit of God and the fruits of the spirit of the world. That is one of the great differences between "Mormonism," so called, and the theology of the world. If we will bow to the gospel's mandates and adopt its principles in our lives, it will make us sons and daughters of God, worthy eventually to dwell in the presence of the Almighty in the heavens.

God's kingdom to grow

The kingdom of God and the work of the Lord will spread more and more; it will progress more rapidly in the world in the future than it has done in the past. The Lord has said it, and the Spirit beareth record; and I bear testimony to this, for I do know that it is true. The kingdom of God is here to grow, to spread abroad, to take root in the earth, and to abide where the Lord has planted it by his own power and by his own word, never more to be destroyed, but to continue until the purposes of the Almighty shall be accomplished—every principle that has been spoken of by the prophets since the world began. It is God's work, which he himself, by his own wisdom and not by the wisdom of man, has restored to the earth in the latter days. He has established it upon principles of truth and righteousness, of purity of life, that it can no more be thrown down or left to another people, so long as the majority of the Church will abide in their covenants with the Lord and keep themselves pure and unspotted from the world. No people can ever prosper and flourish very long unless they abide in divine truth. The truth is mighty, and it will prevail.

The Lord's work

I want to say to you that there never was a time since the organization of the Church when a man led the Church. It was not so in the days of Joseph Smith nor Brigham Young; it has not been so since. It is the Lord's work, and do not forget that it is the Almighty who is going to do this work, and not man. No man shall have the honor of doing it, nor has any man ever had the power to do it of himself. If it had been the work of man, we would have been like the rest of the world, and it would not have been true of us that God has chosen us out of the world. But God has chosen us out of the world; therefore, we are not of

it. Now, don't you forget it, my brothers and sisters and friends, and when you go home, if you have not been in the habit of doing so, or if you have neglected your duty, carry this injunction with you. Go into your secret chambers, go into your prayer rooms, and there by yourselves, or with your family gathered around you, bow your knees before the Lord in praise and in thanksgiving to him for his merciful providence that has been over you and over all his people from the inception of this work down to the present.

Remember that it is the gift of God to man, that it is his power and his guiding influence that have accomplished what we see has been accomplished. It has not been done by the wisdom of men. They are instruments in the Lord's hands in accomplishing his purposes, and we should not deny that they are such; we should honor them. But when we undertake to give them the honor for accomplishing this work, and take the honor from the Lord, who qualified the men to do the work, we are doing injustice to our Heavenly Father. He will cut his work short in righteousness and will hasten his purposes in his own time. It is only necessary to try with our might to keep pace with the onward progress of the work of the Lord; then he will preserve and protect us and will prepare the way before us.

Gratitude for testimony

I feel grateful to my Heavenly Father that I have been permitted to live in this generation and have been permitted to become acquainted somewhat with the principles of the gospel. I am thankful that I have had the privilege of having a testimony of its truth, and that I am permitted to stand here and elsewhere to bear my testimony to the truth that the gospel has been restored to man.

I have traveled among the nations preaching the gospel and have seen something of the conditions of the world; and I am aware that the gospel, as revealed in the Bible, cannot be found in modern Christianity. The ordinances of the gospel are not administered in any church except The Church of Jesus Christ of Latter-day Saints.

The world will not listen to the testimony of men who tell them that the Lord lives and that he is able to reveal his will to man today. Those of the world cannot advance nor learn the ways of the Lord nor walk in his paths because they do not have the gift of the Holy Ghost. This was the path pointed out by Peter and the apostles when the Spirit of the Lord rested upon them with great power to the convincing of the hearts of the people who cried out, "Men and brethren, what shall we do?" Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37-38.) This was the counsel given them, and inasmuch as they obeyed it, they were entitled to the testimony of the Holy Spirit, which would bring peace and happiness, reveal to them their duties, and enable them to understand their relationship to the Lord.

Conditions of the world

If we look at the conditions of the world today, we must come to the conclusion that peace is not likely soon to be established on the earth. There is nothing among the nations that tends to peace. The Lord Almighty is the Creator of the earth; he is the Father of all our spirits. He has the right to dictate what we should do, and it is our duty to obey, and to walk according to his requirements.

The gospel has been restored to the earth, and the priesthood again established, and both are enjoyed by this people. The world cannot understand this, and they behold it with wonder. We know that Jesus Christ lives. We know that he is our Savior and Redeemer. We have a testimony of this, independent of any written books, and we testify of these things to the world. We are engaged in the great latter-day work of preaching the gospel to the nations; it is a great and glorious work. We believe it is right to love God with all our hearts, and to love our neighbors as ourselves.

The perfect law of liberty

These are among the principles of the gospel, and these principles have been taught to us from the commencement of our membership in this Church. The gospel of Jesus Christ is the perfect law of liberty; it will lead man to the highest state of glory and exalt him in the presence of our Heavenly Father if he is willing to listen to the counsels of those whom the Lord has appointed to guide them.

We ask no odds of any man. We bear a fearless testimony that these things are true. We know that the one in whom we trust is God, for it has been revealed to us. We are not in the dark; neither have we obtained our knowledge from any man or collection of men, but through the revelations of Jesus Christ.

A witness of the truth

There is no harm in forsaking the follies and evils of the world and bowing in humility before the Lord, asking for his Spirit, and in obedience to the words of the Savior, being baptized for the remission of sins and having hands laid upon you for the gift of the Holy Ghost, that you may have a witness for yourselves of the truth of the words we speak to you. Do this humbly and honestly, and as sure as the Lord lives, I promise you that you will receive the testimony of this work for yourselves and will know it as all the Latter-day Saints should know it. This is the promise. It is sure and steadfast, and there are many in this congregation who can bear testimony that they have realized the fulfillment of these promises in this day.

Worth of a testimony

This testimony comes from God; it convinces all to whom it is given in spite of themselves, and it is worth more to men than any sign or gift, because it gives peace, happiness, and contentment to the soul. It assures me that God lives; and if I am faithful, I shall obtain the blessings of the celestial kingdom. The earth will become purified and made a fit abode for heavenly beings and for the Lord our God to come and dwell upon, which he will do during the millennium. The gospel is salvation, and without it there is nothing worth having. This is what we are after. The reason that we are here is that we may overcome every folly and prepare ourselves for eternal life in the future.

Let us be faithful and humble. Let us live the religion of Jesus Christ, put away the weaknesses of the flesh, and cleave to the Lord and his truth with undivided hearts, with full determination to fight the good fight of faith, and continue steadfast to the end. That God may grant us power to so do is my prayer, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

President Joseph Fielding Smith has been our concluding speaker.

We should like to express our thanks and appreciation to the General Authorities who have spoken to us, and to the Tabernacle Choir for their inspirational music.

This session has been broadcast by many radio and television stations in the west, and by short wave in English over radio WNYW to Europe, South America, Central America, Mexico, Africa and parts of Asia.

Translations of this session have been broadcast over twenty-five radio stations in major cities in Mexico and Central America, together with Spanish programming stations in this country, to a potential Latin American audience of twenty million people.

This session has also been carried by direct wire from the Tabernacle over oceanic cables to a large number of members and friends assembled in chapels throughout Great Britain, Germany, Austria, Holland and Sweden.

We shall conclude this, the sixth session of the Conference, with the Tabernacle Choir singing, "Of The Father's Love Begotten," after which the benediction will be pronounced by Elder Carl J. Beecroft, formerly president of the Chilean Mission. This Conference will then stand adjourned until two o'clock this afternoon.

The Tabernacle Choir rendered the selection, "Of the Father's Love Begotten," following which Elder Carl J. Beecroft offered the closing prayer.

The conference adjourned until 2 o'clock p.m.

THIRD DAY
AFTERNOON MEETING

SEVENTH SESSION

The concluding session of the conference convened Sunday afternoon, October 6, at 2 o'clock, with President Alvin R. Dyer, counselor in the First Presidency, conducting the meeting.

The Salt Lake Tabernacle Choir furnished the music for this session, with Richard P. Condie and Jay E. Welch conducting. Robert Cundick was at the organ.

President Dyer made the following opening remarks:

President Alvin R. Dyer

President McKay is watching the proceedings of this session of conference by television and is presiding. He has asked me to conduct this meeting, and to extend to all his heartfelt greetings.

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the seventh and concluding session of the 138th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This afternoon many television and radio stations throughout the western part of the United States will carry the proceedings of this concluding session of the conference.

Sessions of this conference have been televised in color and received by millions in the United States and Canada over most of those stations cooperating to provide the extensive coverage of this conference.

The full proceedings of both sessions today will be re-broadcast to far-distant places by Radio Stations KSL, KIRO (at Seattle), KMBZ at Kansas City, and WRFM at New York City tonight beginning at midnight.

Saturday evening an inspirational meeting of the priesthood of the Church was held in the Tabernacle. The proceedings of that meeting were relayed by closed-circuit broadcast, originating in the Tabernacle, to members of the priesthood assembled in approximately 700 separate locations in all parts of the United States and Canada. It is estimated that 150,000 holders of the priesthood participated in this meeting.

We extend a cordial welcome to all present this afternoon,—special guests, educational leaders, our stake presidencies from near and far, temple presidencies, bishoprics, members of the general auxiliary boards, and thousands of members of the Church, and many friends everywhere who are listening in by radio and television.

The music for this session will be rendered by the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting. Robert Cundick is at the organ.

We shall begin this service by the choir singing, "Holy Spirit, Truth Divine," conducted by Jay E. Welch, Assistant Director.

The invocation will be offered by Elder G. Albert Wimmer, president of the Farr West Stake.

The Tabernacle Choir sang the anthem, "Holy Spirit, Truth Divine," conducted by Jay E. Welch.

President G. Albert Wimmer of the Farr West Stake offered the opening prayer.

President Alvin R. Dyer

The Tabernacle Choir, under the direction of Richard P. Condie, will now sing "I Know That My Redeemer Lives," Jessie Evans Smith, soloist.

After the singing, Elder Spencer W. Kimball of the Council of the Twelve will address us.

The Tabernacle Choir sang the hymn, "I Know That My Redeemer Lives," with Jessie Evans Smith as soloist under the baton of Richard P. Condie.

President Alvin R. Dyer

Elder Spencer W. Kimball of the Council of the Twelve will be our first speaker this afternoon.

He will be followed by Elder Alma Sonne, Assistant to the Twelve.

Elder Spencer W. Kimball

Of the Council of the Twelve Apostles

President McKay, we have all appreciated and enjoyed your presence at this conference.

Brothers and sisters: I sat one day with an attorney friend, Guy Anderson, across the directors' room table of my office in Arizona.

In his slow, pleasant drawl, he said, "I came to congratulate you on your call to the apostleship and to visit with you before your move to Salt Lake City." We talked about what my call entailed, and then he told me of one of his experiences as a law student at George Washington University.

Discussion of Word of Wisdom

A number of young members of the Church were students there. Since there were no stakes in the East at that time, they held a Sunday School class in a rented residence, and Congressman Don B. Colton from Utah was their teacher.

This particular Sunday morning, they were considering the 89th section of the Doctrine and Covenants, the Lord's law of health.

Brother Colton had made an impressive presentation on the Word of Wisdom, which is "the order and will of God in the temporal salvation of all saints in the last days."

He emphasized also the further statement of the Lord:

"In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation."

The Lord is displeased when his earthly children imbibe in "wine or strong drink." He said, ". . . tobacco is not for the body . . . and is not good for man. . . . And again, hot drinks, [tea and coffee] are not for the body."

Brother Colton emphasized the promise made by the Lord to those who did observe this law of health and other commandments. Hear these rich promises:

". . . all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures,

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

Question unanswered

Then came a question from one of the students: "Brother Colton, the promise is that if one observes these laws, he shall find wisdom and great treasures of knowledge, even hidden treasures. Many of the men in this university use tobacco and liquor and break all commandments, including the law of chastity. Yet in some cases they excel academically. So far as I

can tell my obedience to the Word of Wisdom has not made me superior intellectually to them. How do you account for that?"

Since closing time had come, Brother Colton held this difficult question for the next week.

Experience of congressman

On Friday, as usual, several of the congressmen were eating luncheon at the House of Representatives' restaurant when Brother Colton joined them. The others began to joke in a friendly fashion, "Here comes the 'Mormon' congressman; this man from Utah won't drink nor smoke a cigarette nor even drink a cup of coffee." A congressman from a western state came to the defense, saying, "Gentlemen, you may joke at Mr. Colton and have your fun at the expense of the 'Mormon' Church, but let me tell you an experience."

He told a story something like this:

"I was back in my home state, building political fences, shaking hands with voters, getting acquainted with my people. Sunday overtook me in a country town.

"I sat in the lobby of the hotel, reading the paper, and through the plate glass window I saw many people going in the same direction. My curiosity was stirred. I followed them to a little church and slid unobtrusively into a back seat and listened and observed.

"This church service was different. I had never seen one like it. A man called 'bishop' conducted the meeting. The singing was by the congregation, the prayer by a man from the audience, apparently called without previous notice. Soft music was played. All was silent as one young man knelt and said a prayer over bread, which he and his companion had broken into small pieces, and then several boys, probably 12 or 13 years of age, took plates of broken bread and passed it to the congregation. The same was done with little cups of water. After the choir sang an anthem, to my amazement (for I expected to hear a sermon), the bishop announced something like this: 'Brothers and sisters, today is your monthly fast and testimony service, and you may proceed to speak as you feel led by the Spirit. This time is not for sermons but to speak of your own soul and your inner feelings and assurances. The time is yours.' "

The western congressman paused and then continued.

"Never before had I experienced anything like this. From the congregation people arose. One man in a dignified voice said how he loved the Church and the gospel and what it meant in the life of his family.

"From another part of the chapel, a woman stood and spoke with deep conviction of a spectacular healing in her family as an answer to prayer and fasting, and closed with what the people called a testimony—that the gospel of Jesus Christ as taught by the Church was true; that it brought great happiness and a deep peace to her.

"Still another woman arose and bore witness of her sureness that Joseph Smith was truly a prophet of God and had been the instrument of the Lord in restoring the true gospel of Christ to the earth.

"A man from the choir, evidently a recent immigrant, seemed sensitive about his language. He was struggling with his v's and his w's and verbs and construction. Two years ago, two young missionaries in far-away Holland had taught him the restored gospel. He told how happy his family had been since embracing it, and what a transformation had come in their lives!

"The old and the middle-aged and the youth responded; some were farmers, laborers; there were teachers and business and professional men. There was no ostentation, no arrogance, but a quiet dignity, a warm friendliness, a sweet spirituality.

"Then came in succession several children. They spoke less of their knowledge of spiritual things but more of their love for their parents and for the Savior, of whom they had learned much in Primary, Sunday School, and family home evenings.

"Finally the bishop stood and in a few appropriate words of commendation expressed his own sureness; then he closed the meeting."

The western congressman noted that

all around the table were intently listening. He continued:

"Never had time passed so rapidly. I had been entranced. And as each additional speaker had concluded in the name of Jesus Christ, I was moved —deeply stirred—and I pondered: How sincere! How sweet and spiritual! How sure these people seem to be of their Redeemer! How much at peace! What security they have in their spiritual knowledge, what strength and fortitude, and what purposeful lives!"

The congressman said, "I thought of my own children and grandchildren and their helter-skelter existence, their self-centered activities, their seeming spiritual vacuums, their routine lives in search of wealth and fun and adventure. And I said to myself with an enthusiasm new to me, 'How I wish my own posterity could have this sureness, this faith, this deep conviction. Why, these humble people seem to have a secret that most people do not enjoy—yes, that is it—something worth more than all else, real treasures, hidden treasures.' "

The luncheon ended. The congressmen went back to their offices.

Hidden treasures of knowledge

Elder Colton was now again before his Sunday School class of young college men. He retold the Friday afternoon story and said that what the congressman had observed were "hidden treasures of knowledge" promised by the revelation. These mysteries of the kingdom relate to all truths, not merely to scientific accomplishments and legal cases and other secular things. He said that "treasures of knowledge" extended far beyond material things, out into the infinite areas not explored by many otherwise brilliant people. He repeated the Prophet's statements, which are proverbial among members of the Church: Knowledge is power. The glory of God is intelligence.

Knowledge is not merely the equations of algebra, the theorems of geometry, or the miracles of space. It is hidden treasures of knowledge as recorded in Hebrews, by which "the worlds were framed by the word of God" (Heb. 11:3); by which Enoch was translated that he should not see death; by which Noah, with a knowledge no other human had, built an ark on dry land and saved a race by taking seed through the flood.

Knowledge is that power which raises one into new and higher worlds and elevates him into new spiritual realms.

Knowledge not unfindable

The treasures of both secular and spiritual knowledge are hidden ones—but hidden from those who do not properly search and strive to find them. The knowledge of the spiritual will not come to an individual without effort any more than will the secular knowledge or college degrees. Spiritual knowledge gives the power to live eternally and to rise and overcome and develop and finally to create.

Hidden knowledge is not unfindable. It is available to all who really search. Christ said, ". . . seek and ye shall find." (Matt. 7:7.) Spiritual knowledge is not available merely for the asking; even prayers are not enough. It takes persistence and dedication of one's life. The knowledge of things in secular life are of time and are limited; the knowledge of the infinite truths are of time and eternity.

Knowledge of God

Of all treasures of knowledge, the most vital is the knowledge of God: his existence, powers, love, and promises.

The Christ said: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." (John 14:21.)

He further said: "If a man love me, he will keep my words: . . . and we will come unto him, and make our abode with him." (John 14:23.)

And the Prophet Joseph Smith explained: "And this means that the coming of the Father and the Son to a person is a reality—a personal appearance—and not merely dwelling in his heart." (D&C 130:3.)

This personal witness, then, is the ultimate treasure.

Knowledge that saves

One may acquire knowledge of space and in a limited degree conquer it. He may explore the moon and other planets, but no man can ever really find God in a university campus laboratory, in the physical test tubes of workshops, nor on the testing fields at Cape Kennedy. God and his program will be found only in deep pondering, appropriate reading, much kneeling in devout, humble prayer, and in a sincerity born of need and dependence.

These requirements having been fully met, there is no soul between the poles nor from ocean to ocean who may not positively obtain this knowledge, this hidden treasure of knowledge, this saving and exalting knowledge.

President Joseph Fielding Smith, speaking at Brigham Young University, quoted from latter-day revelation: "It is impossible for a man to be saved in ignorance" (D&C 131:6), and then asked the question:

"Ignorance of what? By that, do we mean that a man must become proficient in his secular learning—that he must master some branch of education? What does it mean?"

We mean this: "That a man cannot be saved in ignorance of the saving principles of the Gospel. We cannot be saved without faith in God. We cannot be saved in our sins. . . . We must receive the ordinances and the covenants pertaining to the Gospel and be true and faithful to the end. Eventually, if we are faithful and true, we shall gain all knowledge, but that is not required of us in this brief, mortal life, for that would be impossible. But here in faith and integrity to the truth, we lay the foundation upon which we build for eternity."

Real intelligence is the creative use of knowledge, not merely an accumulation of facts.

The greatest knowledge

The ultimate and greatest of all knowledge, then, is to know God and his program for our exaltation. We may know him by sight, by sound, by feeling. While relatively few ever *do* really know him, everyone may know him, not only prophets—ancient and modern—but, as he said:

". . . every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D&C 93:1.)

If men qualify, they have this unalterable promise from their Redeemer.

Among the numerous people who have had manifestations is Moses, who saw and knew the Lord: ". . . the glory of God was upon Moses; therefore Moses could endure his presence." (Moses 1:2.)

Moses tells of this transcendent experience: "But now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him." (Moses 1:11.)

And then in his dialogue with Satan, whom he saw also, Moses said: "For behold, I could not look upon God, except his glory should come upon me, and I were strengthened before him. But I can look upon thee [Satan] in the natural man? Is it not so, surely?" (Moses 1:14.)

Again, the Lord spoke of hidden treasures of knowledge when he prayed to his Father to glorify him: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

And he promised: "My sheep hear my voice, and I know them, and they follow me:

"And I give unto them eternal life; and they shall never perish." (John 10:27-28.)

Key to knowing

The Savior of the world gave this key: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

Nicodemus, a highly trained man, failed to know the hidden spiritual things, being unwilling to perform the works. He could not have the Holy Ghost, since he would not humbly

bow in baptism. The Holy Ghost is the testifier. It is he who teaches all things and brings to our remembrance all things the Lord has taught.

Nicodemus asked:

"How can these things be?

"Jesus answered . . . , Art thou a master of Israel, and knowest not these things?

". . . I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness." (John 3:9-11.)

In one of his prayers Jesus said: "I thank thee, O Father, Lord of heaven and earth, because *thou hast hid these things* from the wise and prudent, and hast revealed them unto babes." (Matt. 11:25. Italics added.)

The mysteries of the kingdom

Again, the Lord said: "Because it is given unto you to know the mysteries of the kingdom, but to them it is not given." (Matt. 13:11.) Such must be earned.

And then Paul speaks of hidden wisdom:

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

"Which none of the princes of this world knew." (1 Cor. 2:7-8.)

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:11.)

Secular and spiritual knowledge

To have both the secular and spiritual is the ideal. To have only the secular is like Jude said: ". . . clouds they are without water, carried about of winds; trees whose fruit withereth." (Jude 12.)

Desirable as is secular knowledge, one is not truly educated unless he has the spiritual with the secular. The secular knowledge is to be desired; the spiritual knowledge is an absolute necessity. We shall need all of the accumulated secular knowledge in order to create worlds and to furnish them, but only through the "mysteries of God" and these hidden treasures of knowledge may we arrive at the place and condition where we may use that knowledge in creation and exaltation.

It is my prayer that we learn to master ourselves by obedience to the Lord's commandments by the control of our physical appetites, and by placing first in our lives service to God and our fellowmen, so that the hidden things of the spirit may come to us and that we may attain perfection with the Father and the Son. Many have seen God in the course of history. All of us may do so eventually through our righteousness.

I add my witness to the numerous ones already spoken and written and talked of through this conference of the divinity of Jesus Christ and his work, in the name of Jesus Christ. Amen.

President Alvin R. Dyer

He to whom we have just listened is Elder Spencer W. Kimball of the Council of the Twelve.

Elder Alma Sonne, Assistant to the Twelve, will be our next speaker.

He will be followed by Elder Bruce R. McConkie of the First Council of Seventy.

Elder Alma Sonne

Assistant to the Council of the Twelve

My brethren and sisters: I appreciate the privilege of saying a word this afternoon.

Wentworth letter

More than a century ago, the excitement about religion in the United States probably reached its highest point. It was during these days of agitation and conflict that the editor of the *Chicago Democrat,* John Wentworth, asked Joseph Smith, the Prophet, for a statement of his religious beliefs. The Prophet's reply on March

1, 1842, included the now famous Articles of Faith. There are 13, each one expressing a belief of the newly organized Church. They have now become the official expression of Mormon doctrine.

We know little about the immediate influence of the Wentworth letter, but we do know that today thousands have read and pondered these declarations of faith. Many have examined and believed them, for they are in harmony with the Holy Bible. They reach into the heart of sectarianism; they deny the creeds of the mother church; and they strike hard at all established creeds. When the Prophet summarized the claims of the Church, he carefully avoided a dogmatic style. All in all, it is a magnificent and friendly appeal to an honest and conscientious seeker after truth.

First Article of Faith

In the first article Joseph Smith resurrects the true concept of the Godhead. It was a challenge in his day. It is still a challenge. He left no room for dispute over this important and fundamental doctrine. "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

This definition of God is understandable without prolonged and tedious discussion. It reaffirms the teachings of Genesis that man is created in the image of his Maker. The vague and confused notions of Deity during the past centuries have robbed people of God's reality. A new revelation of the Godhead, such as Joseph Smith gave the world, is the only solution to the religious misunderstanding that exists throughout Christendom.

Jesus made this clear when he said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

Second article

In the second article, the Prophet states "that men will be punished for their own sins, and not for Adam's transgression." It was a revolutionary thought when it was given 126 years ago. Man is not "born in sin," as is taught by many churches in Christendom. Man is a child of God and had an existence before his sojourn in mortality. He came to the earth pure and sinless. To claim otherwise is to attribute the capacity for sin to one who does not know right from wrong.

Man is precious in the sight of God. I quote from Psalms 8:4-5: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour."

"Man and God are of the same race," said President Bruce R. McConkie. (*Mormon Doctrine*, pp. 465-66.) Man's destiny is godlike, for he has the opportunity to reach the heights of a glorious exaltation. The restored Church is the most important thing in the universe, for it points the way to eternal salvation and exaltation in God's kingdom.

A great document

I have always regarded the Articles of Faith submitted by the Prophet Joseph Smith as a great document. They cover in a brief way the fundamental beliefs of the Church. They do not antagonize. The style and wording are full of appeal, especially to those who are familiar with Bible teaching. The language is simple and direct and is readily understood by the ordinary reader. The reader is not confused in his investigation, nor led away from the doctrinal teachings of the apostles in the meridian of time. The Articles of Faith bring to light the doctrines and standards set forth so plainly in the holy scriptures. There is a tone of authority and certainty in each one that is most impressive.

Article 6

I quote article 6: "We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc." Who can read that declaration without calling to mind the twelve apostles commissioned and sent forth by the Savior? There are no apostles today in any Christian church except those who

are serving in the restored Church. It would be exceedingly difficult to present a better introduction to the gospel message than those presented by the Prophet in the Wentworth letter.

Salvation defined

The Articles of Faith define salvation and introduce a plan by which mankind may be saved and brought back into God's presence. The problem of salvation, as you know, has split Christianity into many sects. Salvation means continuous progress and growth. The third Article of Faith is a concise explanation of its meaning: "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." There is nothing shallow or narrow in universal salvation, through the grace of Christ. Man must progress according to law. He must be obedient under the law and strive step by step to obtain the reward. In this striving, free agency is paramount, and all necessary ordinances must be complied with.

Revelation

I read article 9: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." Revelation is the rock upon which the true Church is founded. It is the source of Christ's gospel. It is the rock referred to by Jesus Christ when he said to Peter, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:17-18.)

The prophets, ancient and modern, drank deeply from the fountainhead. By doing so they were refreshed and satisfied. Ralph Waldo Emerson is reported to have said, "We ought to have a religion of revelation to use, and not the history of one."

True index to beliefs

In summary may I say: For more than a century the Church has strictly followed the Articles of Faith. There has never been a revision of, an amendment to, or a deviation from these declarations of belief. They are true and will stand forever. It is well to remember that the Church has forged ahead for more than 138 years. Regardless of persecution, mobbings, drivings, and the hostility from many sources, the work has moved forward. It has never faced a setback. The gospel of Jesus Christ is consistent and reasonable. Its aim and mission is to give every individual a chance to accept or reject it. The gospel message will be heard by all of God's children, whether living or dead.

I testify, brethren and sisters, that the 13 Articles of Faith are true and that they are an index to the beliefs of the Latter-day Saints. May we believe them, and may we introduce into our lives the saving principles of life and salvation, I pray in the name of Jesus Christ. Amen.

President Alvin R. Dyer

Elder Alma Sonne, Assistant to the Twelve, has just spoken to us.

Elder Bruce R. McConkie of the First Council of Seventy will now address us.

Elder Bruce R. McConkie

Of the First Council of the Seventy

For a text I take these words, written by Paul, inspired by the Holy Ghost: ". . . our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. . . ." (1 Thess. 1:15.)

The word and the power

Thus, the gospel had by the Saints of old included, first, the word, that is, the doctrines, principles, and laws, the statutes and judgments of the Lord,

which if a man obey, he shall surely live everlastingly; and it included, second, the power, the saving grace, the gifts of the Spirit, the outpouring of the Holy Ghost, and that abundant testimony in which true Saints so delight.

Paul also said that these things—the word and the power, which taken together comprise the true gospel—that these things were "the gospel of God, . . . Concerning his Son Jesus Christ our Lord"; that of this "gospel of Christ" he was "not ashamed, . . . for," said he, "it is the power of God unto salvation to every one that believeth." (Rom. 1:1, 3, 16.)

That is, God himself, the Father of us all, created the gospel; it is his plan of salvation through which all his spirit children, Christ included, have power to progress and become like him; it is the plan announced by the Father in the councils of eternity when he asked whom he should send to be the Redeemer, to put into full force the terms and conditions of his gospel; it is the plan of which Christ became the chief advocate, first in preexistence and then again in mortality, thereby gaining the distinction of having the very "gospel of God" itself named after him, named "the gospel of Christ."

This gospel is thus the plan and system of the Gods whereby believing men may be saved, and its chief characteristic is power: power to do all things necessary for the benefit and blessing of God's children in this life, power to save them in eternal glory in the life to come.

Only one gospel

That there is and can be only one gospel, one plan of salvation, is as self-evident as any truth known to man. There may be imitations, many systems or plans purporting to lead men to God, many claims that the gospel is here or there; there may be voices crying, "Lo, here is Christ," or "Lo, there"; but truth, pure diamond truth, that truth which is the gospel of God concerning his Son, is and can be only one thing; and our interest and concern should center in the truth; in the Father's plan, and in his plan only; in keeping his statutes and judgments, and his statutes and judgments only; in doing his will, and his will only. Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

When some of his converts departed from the perfect system he had taught them, Paul said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel." Then lest other plans be dignified by even so much as the use of the term "gospel," he hastened to add, "Which is not another; but there be some that trouble you, and would pervert the gospel of Christ."

Having thus shown that there is only one gospel with saving power, the ancient apostle issued this inspired decree: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:6-8.)

The word of God

Now let us reason together in the light of these scriptural truths. There are obviously two essential identifying characteristics of the true gospel. It must contain the word of God, the truths of heaven, the doctrines of salvation; and it must also possess power, the power of God, the power to benefit men in this life and to exalt them in the next.

In a purely intellectual sense any church can claim to have the word of the gospel. They can say: "We believe the Bible; we accept Christ as our personal Savior; we believe in his grace and goodness and rely on his promises." They can even say: "We believe the Book of Mormon, which contains the fullness of the everlasting gospel; we accept Joseph Smith as a prophet of God; we are numbered with the Saints of latter-days."

But the issue is not belief only; it is not acceptance of the word alone. Rather it is a matter of having the power of the priesthood and of enjoying the gift of the Holy Ghost. Of course the Book of Mormon contains the fullness of the everlasting gospel, meaning it is a record of God's dealings

with a people who had the fullness of saving truth. In the same sense the Bible contains the fullness of the gospel, meaning that it also recounts Deity's dealings with a righteous people who worked out their salvation.

The power of God

The issue is not what men purport to believe; it is whether, having believed the truth, they also get the power of God into their lives. Salvation does not come by reading about religion, by learning that holy men in former days had spiritual experiences. It is not found through research in musty archives; it does not spring forth as the result of intellectual dialogues about religious matters. Salvation is born of obedience to the laws and ordinances of the gospel; salvation comes to those who obey the statutes and judgments of that God who created it and ordained the laws whereby it might be gained.

Salvation comes by getting Christ into our hearts today, by being born again, by becoming new creatures of the Holy Ghost, by receiving personal revelation, by exercising the gifts of the Spirit, by having the power of God manifest in our lives.

Signs follow believers

Jesus sent his apostles forth to preach the same gospel he had taught them, with this promise: "Signs shall follow them that believe." (Mark 16:17.) In other words, when men believe the true word of the gospel, then God begins to manifest his power in their lives. They begin to enjoy the gifts of the Spirit, to work miracles, and to have those spiritual experiences which always and everlastingly attend true believers.

And, we might well ask, if a gospel does not have power to heal the sick, raise the dead, and work miracles in this life, why would anyone suppose it had power to cleanse a sin-laden soul or to raise a man to an inheritance of eternal life in the presence of God?

God has spoken today

Now we are bold to proclaim that that God who is no respecter of persons, who is the same yesterday, today, and forever, has spoken again in our day—paying his respects to those systems of religion which have "a form of godliness," but "deny the power thereof" (Joseph Smith 2:19), and restoring again both the word and the power of his gospel.

We announce that God, according to the promises, has sent his angel to restore the fullness of the ancient gospel, which gospel is now found in The Church of Jesus Christ of Latter-day Saints. The word of that gospel is now written in the new revelations which have come from heaven; and as rapidly as the true believers conform their lives to the new and everlasting truths involved, the power of the gospel is manifest in their lives.

Gospel written in lives

In the final analysis, the gospel of God is written, not in the dead letters of scriptural records, but in the lives of the Saints. It is not written with pen and ink on paper of man's making, but with acts and deeds in the book of life of each believing and obedient person. It is engraved in the flesh and bones and sinews of those who live a celestial law, which is the law of the gospel. It is there to be read by others, first, by those who, seeing the good works of the Saints, shall respond by glorifying our Father in heaven, and finally by the Great Judge to whom every man's life is an open book.

And now, paraphrasing Paul, I say with perfect conviction, and knowing whereof I speak, that the gospel of God concerning his Son, the very gospel of Jesus Christ our Lord, has come to the Latter-day Saints, not in word only but also in power, and in the Holy Ghost, and in much testimony.

In the name of the Lord Jesus Christ. Amen.

President Alvin R. Dyer

Elder Bruce R. McConkie of the First Council of Seventy has just spoken to us.

The congregation and choir will now join in singing, "Oh Say, What Is Truth?", conducted by Jay E. Welch.

After the singing, Elder Sterling W. Sill, Assistant to the Twelve, will address us.

The congregation and choir sang the hymn, "Oh Say, What Is Truth?"

President Alvin R. Dyer

Elder Sterling W. Sill, Assistant to the Twelve, will be our next speaker. He will be followed by Elder Howard W. Hunter of the Council of the Twelve.

Elder Sterling W. Sill

Assistant to the Council of the Twelve

In Austria there is an interesting bridge spanning a beautiful river. As one crosses the bridge, he passes 12 statues of Christ spaced a few paces apart. Each of these likenesses represents the Master in his relationship to some occupational or special-interest group. As herders cross over this bridge with their flocks, they usually tarry for a few moments before that statue picturing Christ as the Good Shepherd. Farmers stop and meditate before the statue depicting him as the sower. Fishermen stand in reverence before the representation of Christ stilling the tempest. And those travelers who are sick, either in body or in spirit, bow before the image of Christ the healer.

The great teacher

A wonderful uplift can come to a worshiper as he rethinks these inspiring thoughts with the knowledge that Christ understands his occupational as well as his personal problems. One of the statues on the Austrian bridge represents the Great Teacher. Jesus was the greatest teacher because he looked with the clearest insight into human lives; and better than anyone else, he understood the effects of those common everyday events on which our success continues to turn. As the Great Teacher, he used the simple experiences of people to illustrate those profound truths which still determine our accomplishment. As George A. Barton says:

"He spake of lilies, vines and corn,
The sparrow and the raven,
And the words so natural yet so wise
Were on men's hearts engraven.
"And yeast and bread and flax and cloth
And eggs and fish and candles—
See how the most familiar world
He most divinely handles."

And he presented his lessons with as much confidence to the wise men in the temple as to the unlearned fishermen working at their nets.

Help for businessman

Now just suppose that as we cross our own bridge of life, we utilize the various representations of the Master to inspire us in the places of our own greatest need. A few years ago an article was written about the Bible as "The Book That Has Helped Most in Business." Most of the scientific books written 15 years ago are now out of date. While the Bible was written when the camel was our most modern means of communication, yet it is still the most helpful book in creating our business success. And in our meditations we ought to stop before the Master to absorb his honesty, his industry, his fairness, and his faith. What an upsurge our economy would receive if we pruned out all of our unrighteousness and fully devoted ourselves to those goals that he indicated were the most worthwhile.

Beginning in his youth, Jesus was engaged in that greatest of all enterprises which he characterized as "my Father's business." That is the business of building character, integrity, and eternal life into the lives of God's children. As Thomas Carlyle once pointed out, "A man's religion is the most important thing about him. That is what he thinks about and believes in and works at and fights for and lives by." God has invited each of us to have as large a share as we desire in the affairs of this important family concern. And when we feel a little bit discouraged and are tempted to do less

than our best, we might listen to this young "businessman of the centuries" as he went around saying to people, "Be of good cheer." "Be not afraid." "Why are ye troubled?" "Why do thoughts arise in your hearts?" "Rejoice and be exceedingly glad."

The Golden Rule, made up of 17 words, is probably the greatest formula for any business success that has ever been known in the world. And as we pass along our own bridge of accomplishment, we might learn from Jesus about being a more responsible worker, a more effective planner, a wiser judge of our human values, and more dependable in our own self-discipline. One of the greatest of all business lessons is that "man does not live by bread alone." We need a good dose of inspiration occasionally. We need to build up our faith and recharge our love of life. But above all other interests, we need to learn to identify effectively. We must remember that we are the children of God, formed in his image, endowed with his attributes, and heirs to his glory. And we should be constantly reaffirming our destiny through our daily duties.

The great physician

As we cross this river of life, we need to stop occasionally before the representation of Christ, the Great Physician. Each of us has an important occupational responsibility for his own health, and we can perform some of the greatest cures if we understand the possibilities of his command that says, "Physician, heal thyself."

The world is presently making itself sick by wrong thinking, and yet there is available to us a great power that is capable of making us well physically, mentally, morally, and socially. Jesus gave his greatest success formula in just two words when he said, "Follow me." And if we pause before him long enough and meditate about him effectively enough, we can actually follow him in his faith, in his righteousness, in his doctrines, and in his obedience to God.

Christ has some higher titles than those of physician or shepherd or businessman. He is also the King of kings, and we must not repeat that ancient mistake when nineteen hundred years ago one group announced their own downfall by proclaiming: "We have no king but Caesar."

Christ of the latter days

To serve our own best interests we might erect upon the bridge of life a special representation to be designated as "the Christ of the latter days." The scriptures tell us a great deal about Christ's occupational assignment for the cleansing of the earth, the destruction of the wicked, the universal resurrection, the millennial reign, and the final renewal and glorification of the earth. The scriptures make clear that the miracles and wonders of the latter days will be among the most important events ever to take place.

Many people place a very serious handicap upon themselves when they think of Christ only in his ancient settings of sowing and teaching and suffering. For in describing the Christ of the latter days, the scripture says, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap." (Mal. 3:1-2.)

The second coming

On our bridge of life there should be a representation of the Christ who will come to cleanse the earth of its sins. This has more than ordinary interest for us, inasmuch as the sins mentioned will be our own sins. Someone once painted a famous picture entitled "Christ Before Pilate." It represents Jesus being judged and condemned by the people of the world he came to save. But someday another picture may be painted entitled "Pilate Before Christ." This will involve his second coming, when, with his mighty angels in flaming fire, he will return to judge the world and take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. 1:8.)

About this event the apostle Paul said, "But I would not have you to be ignorant, brethren, concerning them which are asleep. . . .

". . . so them also which sleep in Jesus will God bring with him.

"For this we say unto you, by the word of the Lord, that . . .

". . . the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4:13-17.)

What a great day to look forward to, and what a disaster will involve those who are still unprepared. Even nineteen hundred years ago Jesus knew a great deal about our personal and community needs. He looked forward to our day and was greatly concerned for our welfare. He gave a comparative appraisal of our times when he said, ". . . as the days of [Noah] were, so shall also the coming of the Son of man be." (Matt. 24:37.)

Our primary concern

Then he projected our greatest opportunity when he said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.) In the latter-day fulfillment of his own promise he has reestablished his Church and has revealed anew a fulness of his original doctrines, including the greatest of all truths, that God lives and that the God of Genesis, the God of Sinai, and the God of Calvary is also the God of the latter days.

As we pass along the bridge of our lives, we ought to understand that our greatest latter-day need is not for bigger industries or more oil wells or greater power plants or a more ample gold supply. Our most critical problems are not our population explosions or our projected food shortages. Our primary concern should be centered in getting a sufficient love of God and truth enshrined in our hearts, that we will obey all of his commandments.

Christ is the Good Shepherd and the Great Teacher, but he is also the Savior of the world. He is the rock of our eternal salvation. He is the Lord of truth, the Prince of Peace, the Son of God, and the giver of all good things. We must not forget that he is also the Christ of the latter days, and as we meditate before him, may we be inspired to make the best and the most of that great life which he has given us to live, I humbly pray, in the name of Jesus Christ. Amen.

President Alvin R. Dyer

He to whom we have just listened is Elder Sterling W. Sill, Assistant to the Twelve.

We shall now hear from Elder Howard W. Hunter of the Council of the Twelve.

Elder Howard W. Hunter

Of the Council of the Twelve Apostles

During this conference we have sat at the feet of great teachers, men whom we sustain as our leaders, men who have faith in God. My thoughts have been lifted and my testimony has been strengthened. I am thankful to my brethren, and I express appreciation to them for the forthright manner in which they have raised their voices to witness that God lives, that Jesus is the Christ and the Savior of all mankind.

Evidence of a creator

I, too, know that God lives. There is ample evidence of this fact, but concrete proof is not necessary to those who have faith. All nature portrays the existence of a supreme being. In this material world, we have learned that every building has a builder and everything that is made has a maker. As we look at this Tabernacle, the great organ that has been played for us, the clock

on the wall, the camera that carries the image to the world, the lights, the microphones before me, we realize that each of these had its maker. Outside those things made by man, all of nature whispers to my reasoning that there was a creator. I know this to be God.

"In the beginning God created the heaven and the earth." (Gen. 1:1.) There was a divine plan. For every plan there must have been a planner, and for every creation there must have been a creator. Could the perfect universe emerge without a divine plan? Could it have come about by some mechanical chance? Such thoughts are against the stronger reasoning. Such belief could not be supported in view of the tangible evidence which portrays that there is a supreme being, one who had a divine plan, one who was the Creator and the builder of the universe.

Creation of man

Not only did God plan and create the heavens and the earth, but the plan also included the creation of man. "So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27.) Thus we are his creation; we are literally his children, in his image and likeness. This would necessarily include the intellect, which distinguishes man from all other animal life. We are creatures of the flesh as well as the spirit, and the great striving in life is to develop the spirit as well as the physical body. True growth is dependent upon our conscious effort in lifting our awareness above and beyond those things which are physical.

As children of God, we learn in our young years to know our Heavenly Father in a childlike way, and if we follow the right course, the time comes when we understand the larger meaning of this relationship to our Heavenly Parent. We realize that we are made in his spiritual image as well as his physical image. In our more spiritual maturity, a whole new vista of reality opens to us; and we commence to understand the statement of Paul, who said, "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8:16.)

Divinity of Christ

Not only do I believe that God lives, but I believe that his Son, Jesus Christ, also lives, and is the Savior of all mankind. Our day is one in which there is a great diversity of belief with regard to many fundamental statements of scripture. Modernists deny the virgin birth of Jesus. They deny his divine power demonstrated by the many miracles he performed during his short ministry.

Modernists dispute that the Master voluntarily offered himself to atone for the sins of mankind, and they deny that there was in fact such an atonement. It is our firm belief that it is a reality, and nothing is more important in the entire divine plan of salvation than the atoning sacrifice of Jesus Christ. We believe that salvation comes because of the atonement. In its absence the whole plan of creation would come to naught. Jesus said, "Therefore doth my Father love me, because I lay down my life, that I might take it again.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:17-18.) Without this atoning sacrifice, temporal death would be the end, and there would be no resurrection and no purpose in our spiritual lives. There would be no hope of eternal life.

Resurrection of Jesus

Those who call themselves modernists deny the fact that Jesus rose from the tomb with the same body that he laid down, and many deny the fact that he was indeed resurrected. Latter-day Saints believe in the literal resurrection of Christ in precisely the same manner described by the writers of the New Testament. From their record we learn that the same body of flesh and bones that was taken from the cross and laid in the tomb did come forth to live again. After this event, those who had been with him during his ministry were discussing what had been said of his resurrection:

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

"But they were terrified and affrighted, and supposed that they had seen a spirit.

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:36-39.)

Ascension of Jesus

Modernists refute the fact of his ascension, but Luke testifies as to what took place on that occasion after the resurrected Savior had given instructions to the apostles:

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

"And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." (Acts 1:6-9.)

Divine sonship attested

God the Father attested to the divinity of the sonship of the Lord Jesus Christ at the very commencement of his ministry:

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:16-17.)

He was the Creator of the earth, for he said, "Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name." (3 Ne. 9:15.)

God the Father also attested to his saviorship when speaking to Moses: "And I have a work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior, for he is full of grace and truth. . . ." (Moses 1:6.)

His birth foretold

In the Old Testament the birth of the Master was foretold in the Book of Isaiah: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14.) And in the Book of Micah, we are told he would be born in Bethlehem. (Mic. 5:2.)

Thus the ancient prophets testified of his divine birth and mission, and the New Testament confirms the happenings foretold by these Old Testament prophets and bears witness of that virgin birth and divine mission of the Savior. Peter said, "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:42-43.)

Testimony of Apostle John

One of the greatest testimonies and witnesses of the divinity of Christ that has ever been penned was written by the apostle John in his gospel, one of the simplest yet most profound books in the New Testament. After Simon Peter and his brother were called by Jesus to follow him, he saw John and his brother James "mending their nets; and he called them.

"And they immediately left the ship and their father, and followed him." (Matt. 4:21-22.)

John was well qualified to attest to the divinity of the Master, because he was with him from this time throughout the remainder of his ministry. He was chosen by Jesus as one of the twelve, and was one of the three

apostles who were closest to Jesus. He was present when Jesus raised the daughter of Jairus from the dead, when Jesus was transfigured, when Jesus went apart to pray in Gethsemane. He was sent with Peter to prepare the Passover. He was with the twelve at the appearance of the Savior after his resurrection and at the time of his ascension. No one could be more qualified to testify of him.

"The Word"

In writing the prologue to his gospel, John commenced with these words: "In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God." (John 1:1-2.)

The phrase "in the beginning" echoes the opening words of the Old Testament. John refers to Jesus as the "Word," a title given to him in many instances in both the New and the Old Testament. He continues: "All things were made by him; and without him was not any thing made that was made." This statement leaves no room for an exception—all things were made by him. "In him was life; and the life was the light of men.

"And the light shineth in darkness; and the darkness comprehendeth it not." (John 1:3-5.)

The life mentioned is life eternal, which he revealed to the world, which he promised to his believers, which he died to give them, to which he will raise them up, because he hath the life in himself. He is the resurrection and the life. The darkness mentioned is the state of man's mind, which drags him down, that he does not comprehend.

Mission of John the Baptist

The evangelist then explains that the mission of John the Baptist is inferior to that of Jesus: "There was a man sent from God, whose name was John.

"The same came for a witness, to bear witness of the Light, that all men through him might believe.

"He was not that Light, but was sent to bear witness of that Light." (John 1:6-8.)

In other words, the immediate purpose of the mission of John the Baptist was to bear witness that Jesus was the true Light, the true teacher of the way of life eternal, and to invite men to believe in him for the remission of their sins and be baptized. John the Baptist was not the Messiah or the leader of a great movement; he was the herald and witness, bearing testimony to the nature and divine titles of Jesus, and the witness through whom God attested the divine sonship of Jesus.

The true Light

After stating that the mission of the Baptist was to bear witness of the Light, John continues his testimony of Jesus: "That was the true Light, which lighteth every man that cometh into the world.

"He was in the world, and the world was made by him, and the world knew him not.

"He came unto his own, and his own received him not." (John 1:9-11.)

Why was it at that time or why is it now that some will not receive him? No doubt they had expected something entirely different. They were looking for a leader in political and social reform and they had little interest in spiritual things. "The world was made by him, and the world knew him not." There are those today who pass him by without recognizing him.

True sons of God

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12-13.)

Thus, to those who have faith in him is given the right or the authority to become the sons of God. The fatherhood of God is universal in the sense that we are all his created children, but those who believe in Christ, who accept him as the Son of God and the Savior of the world, have the right to become true sons of God. This is a gift of God dependent upon faith in Christ.

In conclusion, John states his purpose for the writing of this theological message in these words: "But these

are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:31.) This is John's witness, and this apostolic testimony has been preserved and comes down to us as a record of what the first witnesses saw with their own eyes and heard with their own ears.

As John infers, this record sets forth the historic facts, but merely accepting the facts will not produce belief. There is a bigger faith than one which comes from seeing and hearing, a faith that can dispense with tangible proof and visible evidence. It is the faith that comes from reliance upon the word of the Lord. Blessed are those who have not seen and yet believe. (See John 20:29.)

Evidences in this day

These are the attestations to the divinity of Jesus Christ by God the Father, by the prophets of the Old Testament, by those who were with him in his ministry, by those who, after a study of the facts, are touched by the Spirit and have faith. In addition, there are many other evidences of his divinity in this day. I refer to the marvelous first vision in which the Father and the Son appeared to the boy Prophet, the revelations to the Prophet for the benefit of the Saints, the organization of this Church in these latter-days, the missionary work, the temple work for the living and the dead, the testimony of a present living prophet.

If, after all of the cumulative evidence and all of these testimonies, Christ should be eliminated from our belief, what would be the result? This would not be his Church; the Bible would fall as the word of God; there would be no hope of a literal resurrection; there would be no assurance of eternal life. But Christ is not eliminated from our belief. His divinity is a reality, and to all of the testimonies that have been borne of him, we add our witness.

I have intended these statements to represent my belief, my conviction, my witness that God lives; that Jesus is the Christ, the Son of the living God; that this is his Church; that there is a prophet of the Lord on the earth today who speaks the will of the Lord to his children. This is a restatement of our belief, our testimony, and the teachings of this conference by those whom we sustain as our leaders. I pray the Lord to bless us with this abiding faith, in the name of Jesus Christ. Amen.

President Alvin R. Dyer

President David O. McKay has asked his son, Elder Robert R. McKay, to read you his closing message for this conference.

President David O. McKay

(Read by his son Robert R. McKay)

And now, my brethren and sisters, just a word in parting. This truly has been a glorious and memorable conference. May our Heavenly Father sanctify the instructions, admonitions, and testimonies that we have heard throughout the various sessions. May he fill our hearts with love for one another in the true brotherhood of Christ.

Unity of the brethren

At this time I should like to express gratitude for the support, blessings, and assistance of my counselors and members of the Council of the Twelve; also, for the help of the Patriarch to the Church, the Assistants to the Twelve, the members of the First Council of the Seventy, and the Presiding Bishopric. You can feel radiating from these men that for which Christ prayed when he offered that great intercessory prayer in which he said, among other things, "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." (John 17:11.)

These brethren prove daily, as was

particularly evidenced in a sacred preconference meeting of all the General Authorities held in the Salt Lake Temple on Thursday, September 26, 1968, that they have that spirit of oneness, and we are united in praying that you presidencies of stakes, bishoprics of wards, presidencies of temples, presidencies of quorums, presidencies and superintendencies of auxiliaries may be so blessed that you too may say, "We strive to be one, as the Father and Son are one." God bless you that this may be true.

Gratitude for workers

I am also most grateful for those unsung workers behind the scenes who give of themselves in rendering service beyond the call of duty to assist in the preparation of the hundreds of details and important matters that are necessary in order that these conferences may be carried on efficiently and smoothly.

You know, I am afraid too many of us are like that Scotsman of whom I have told you before who had lost his wife by death. His neighbor called on him to give comfort to him, saying what a good neighbor his wife had been, how thoughtful of others she had been, and what a good wife she had been to Jock, who was mourning her death. Jock answered: "Aye, Tammas, Janet was a guid woman, a guid neighbor, as you say. She was a' you say an' mair. She was, aye, a guid true wifey tae me, and I cam' near tellin' her sae aince or twice."

There come to mind some others to whom I wish to express gratitude. We have not heard from them. They are the men and women throughout the entire Church who are contributing of their time and means to the advancement of the truth—not just in teaching, but in genuine service in many ways. Some of these are struggling to make their own living. Some of them are wealthy men and women who have retired and who count their wealth in millions. It means something when a man of means will give to the Church a contribution of a million dollars, and then, in addition, say, "All my time is yours, to serve the Church." It means something to have a man leave his vocation, have his life's work interrupted, and receive a call to go away from the state, sometimes across the ocean to faraway places, to render service to the Church, not knowing for sure when he will return. God bless those who are rendering such service, and bless you all, for I think we can say for the Church, "We are striving to be one, Father, as thou and thy Son are one."

Divine character of Jesus

Now a word to you officers and leaders in the stakes and wards, in missions, and in temples. It was the divine character of Jesus that drew the women of Palestine to him, that drew as a magnet the little children to him. It was that divine personality which attracted men, honest men, pure men. It was also that divine personality which antagonized the impure, the evil men and women.

In the realm of personality, and in the kingdom of character, Christ was supreme. By personality, I mean all that may be included in individuality. Personality is a gift from God; it is indeed a "pearl of great price," an eternal blessing.

Fellow workers, you and I cannot hope to exert even to a small degree the personality of our great teacher, Jesus Christ. Each one's personality may be compared to the Savior's personality only as one little sunbeam to the mighty sun itself; and yet, though infinitely less in degree, each leader's, each teacher's personality should be the same in kind. In the realm of character, each leader and teacher may be superior, and such a magnet as to draw around him or her, in an indescribable way, those whom he or she would lead or teach. It is the radiation of the light that attracts.

Teach love of truth

However, no matter how attractive the personality may be, that leader or teacher fails in the work assigned if the leader or teacher directs the love of the member only to the personality of the leader or teacher. It is the leader's duty, or the teacher's duty, to teach the member to love—not the

leader or teacher, but the truth of the gospel. Always, everywhere, we find Christ losing himself for his Father's will; and so also should our leaders and teachers, so far as their personalities are concerned, lose themselves for the truth he desires to have them teach.

When the people came to Jesus and asked for bread, or the truth, he never turned them away with a stone. He always had truth to give. He understood it. It radiated from his being. He understood how to use illustrations, the natural things around him, to impress that truth upon his hearers. In other words, he was filled with his subject and then was enabled to give that subject to his hearers. It is not always what you say, but what you *are* that influences children, the young, or that influences your associates. "What you are," said the alleged wisest of Americans, "thunders so loud in my ears I cannot hear what you say."

Characteristics of successful leader

Let me give you briefly five things, among many others, that may characterize the successful leader or teacher in the Church:

First: Implicit faith in the gospel of Jesus Christ as the light of the world, and a sincere desire to serve him. This condition of the soul will make for companionship and guidance of the Holy Ghost.

Second: Unfeigned love for the child, or member. Unfeigned—remember how the word is used by the Prophet Joseph Smith in that great revelation in the Doctrine and Covenants: "by love unfeigned." Unfeigned love for the children or members, guided by determination to deal justly and impartially with every member of the Church. Honor the child or member, and the child or member will honor you.

Third: Thorough preparation. The successful leader knows his duties and responsibilities and also the members under his direction. The teacher knows his children, as well as the lessons.

Fourth: Cheerfulness—not forced but natural cheerfulness, springing spontaneously from a hopeful soul.

Fifth: Power to act nobly.

"If you want to be a teacher or leader
just watch your acts and walk;
If you want to be a teacher or leader,
just be careful how you talk."

Radiate the light

If you want to radiate the light of the gospel, that radiation must first come from the leader himself. In the Doctrine and Covenants, the Lord says, "If you keep not my commandments, the love of the Father shall not continue with you, therefore you shall walk in darkness." (D&C 95:12.)

That solicitous admonition given by the Savior is as pertinent today as it was when first expressed. Men and nations, having refused to "walk in the light," as Jesus said, stumble in darkness and know not whither they go. Motivated for centuries largely by selfish interests, the human race, judging from present world conditions, is still dangerously near the jungle where primitive passions dominate and govern.

"We have forgotten God"

Abraham Lincoln, in his day, declared to the people: "We have been the recipients of the choicest bounties of Heaven; we have been preserved these many years, in peace and prosperity; we have grown in numbers, wealth, and power as no nation has ever grown. But we have forgotten God. . . . We have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated by unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to God who made us.

"It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness. . . .

"I still have confidence that the Almighty, the Maker of the Universe, will, through the instrumentality of this great and intelligent people, bring us through this as he has through all other difficulties of our country." And we all know how God did guide Abraham Lincoln.

Jesus Christ our head

There are many instances about which I could tell you wherein the hand of the Lord has been manifest in guiding his servants. I know it is real. I know it as I know that you are assembled in this conference. I know one's spirit can be in tune, and hear that sweet, still, small voice. I know he will warn us. I know he will never say anything that is impossible to understand. I know he is our Father in heaven. He is just as real as my earthly father and mother, whom I hope to meet over there. The Savior, the Son of God, is at the head of this Church. I am not the head of this Church—Jesus Christ is our head! I know that the former Presidents of the Church knew that, and declared it. Joseph Smith, the Prophet, knew it. This is Christ's Church, and we are his messengers, his representatives, and it is our duty to keep in touch with him and know what his wishes are. You and I, and all who have repented of their sins and have been baptized into this Church, have had hands laid upon our heads and are entitled to the companionship and inspiration of the Holy Ghost. If we keep in tune with Christ and his teachings, we are entitled to fellowship with him. He does not love sin, he does not love lying, nor stealing, misjudging one another, nor condemning others. We have to keep our hearts pure and clean to be worthy of his fellowship.

God help us so to live that we may be found worthy to hear from him the whisperings of his Spirit, the whisperings of his voice, as he guides us and warns us and tells us what to do in order to come back into his presence.

Lose lives in service

Man is not living for himself. His selfish desires should be overcome and controlled, and he should render service to others. One of the greatest sayings of Jesus, when he was among the Twelve during his two and one-half years here, was the one that touched upon that same principle: "He that findeth his life shall lose it [that is the selfish part] and he that loseth his life for my sake shall find it." (Matt. 10:39.) A paradoxical statement, but oh, how true! Thousands upon thousands in the Church are willing to lose their lives in service to the building up of the kingdom of God.

Prayer for God's help

I pray that God will give us strength to continue our mission here in life and, by our actions and our words, to teach others so that we shall bring the honest in heart to know the truth. May we show to all that the gospel has been established in this dispensation for happiness and joy and salvation here in this life, as well as in the life to come.

God keep our young people away from the low, from those who seek to follow the scheming plans of he who enthrones passion, who decries self-control, who renounces the sacredness of the family, and who, in the words of Marx himself, would "dethrone God." God inspire our young men and women to sustain and to fight for, and yes, if necessary, die for the light of Christ, that they will come to realize the truth of Christ's saying that if they are willing to lose their lives for his sake, they will find them.

God bless you all in your homes. Husbands, do not be cross when you enter your homes. Let us be kind, courteous. Have the same courtesy in your homes that you have when you are out in society. Thank your wives; thank your children; and say, "If you please," "Excuse me." These little things mean so much and make life so much sweeter.

Defense of the right

Let us be courageous in defense of the right. Be not afraid to speak out for the right. Let us be true. Let us defend the weak, be charitable to our brothers, render help to the sick and the afflicted. The gospel is the spirit of kindness. Let us honor and sustain the priesthood in our homes.

I pray God to sanctify to our good, and the good of all who have listened in this day, and to the Church membership everywhere, the blessings and testimonies of this great conference.

In this parting, I leave with you, my dear fellow workers, my dear associates, and all members and friends everywhere, my blessings to each one of you, as God has given me power and authority to bless, and I do this in the name of Jesus Christ. Amen.

President Alvin R. Dyer

We are indebted to our beloved Prophet for his closing remarks.

We express our deep appreciation to the following who have furnished the singing for this conference:

The Tabernacle Choir, for their excellent singing on the Saturday morning and Sunday morning broadcast sessions, and again this afternoon; and the men of the Tabernacle Choir, who furnished the music for the Saturday evening priesthood meeting.

The Relief Society Singing Mothers from the six stakes in the Las Vegas Region, who furnished the music for the sessions on Friday.

The 400 students of the Combined Choruses of the Brigham Young University, who furnished the music for the Saturday afternoon session.

We also express thanks and deep appreciation to the conductors and organists for these various singing groups.

President McKay has asked that we express his appreciation also to all who have in any way contributed to the success and inspiration of this great conference.

He is especially grateful to his beloved associates, the General Authorities, who have delivered such timely messages at this time.

We appreciate the careful and efficient attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of this conference.

We deeply appreciate the cooperation of city officials,—the city traffic officers handling carefully and ably the increased traffic; the fire department and Red Cross, who have been on hand to render assistance and service whenever and wherever needed.

We thank the Tabernacle ushers for their courtesy and consideration in seating the great audiences of these conference sessions.

As heretofore mentioned, we are most grateful to the owners and managers of the many radio and television stations throughout the nation and in other countries, who have carried the sessions of this conference from coast to coast in the United States, to Hawaii, Alaska, Mexico, Guatemala and Canada; and by short-wave to listeners in many countries of the world.

We thank the translators for their untiring efforts in translating the messages of the conference in the various languages for the peoples of the world.

Through the extensive radio and television coverage, millions have been able to participate in this Semi-Annual Conference.

Tonight, the Deseret Sunday School Union conference will convene in this building at seven o'clock. All Sunday School workers will wish to be in attendance. The public is cordially invited.

It is understood that ward sacrament meetings will be held, where practicable, this evening in the various wards.

Just a reminder now again about driving in the city and on the highways. Please obey traffic rules. Good manners, patience and alertness are necessary if we are to reduce the number of automobile accidents.

And now, my brethren and sisters, as this great conference draws to a close, the Tabernacle Choir will favor us with "Worthy Is the Lamb" and "Amen" and "Sing We Now at Parting," conducted by Richard P. Condie.

The benediction will be offered by Elder Lemonte Peterson, president of the University West Stake, after which this conference will stand adjourned for six months.

The Salt Lake Tabernacle Choir sang "Worthy Is the Lamb" and "Amen," and then sang the hymn, "Sing We Now at Parting."

President Lemonte Peterson of the University West Stake pronounced the benediction.

Conference adjourned for six months.

The Salt Lake Tabernacle Choir furnished the musical numbers for the Saturday morning and Sunday morning and afternoon sessions of the conference; Richard P. Condie, conductor; and Jay E. Welch, assistant conductor.

The men of the Tabernacle Choir furnished the choral music for the General Priesthood meeting on Saturday evening, with Richard P. Condie conducting.

The choral music for the Friday morning and afternoon sessions was furnished by the Relief Society Singing Mothers from the six stakes in the Las Vegas, Nevada, Region, with Ellen N. Barnes conducting.

The Brigham Young University Combined Choruses, under the direction of John Halliday, furnished the choral music for the Saturday afternoon session.

Richard P. Condie directed the singing of the Salt Lake Tabernacle Choir on the Tabernacle Choir and Organ broadcast Sunday morning, with the Spoken Word by Elder Richard L. Evans.

Accompaniments on the organ were played by Alexander Schreiner, Robert N. Cundick and Roy M. Darley, Tabernacle organists.

JOSEPH ANDERSON
Clerk of the Conference

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:35 to 10:00 a.m. Sunday, October 6, 1968, through the courtesy of Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas.

(Organ begins playing "As the Dew" on signal at 9:34:00 continuing until 9:34:50)

(At 9:35:10 on signal Organ and Choir break into "Gently Raise" singing words to end of second line, and humming to end of verse for announcer's background)

Announcer: Once more we welcome you within these walls with Music and the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard Condie conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle Organist, and the spoken word by Richard Evans.

(Pause)

The Tabernacle Choir recalls a hymn melody by George Careless with the words of Parley P. Pratt: "The Morning Breaks; the shadows flee." "Lo, Zion's standard is unfurled! The dawning of a brighter day, . . . majestic rises on the world."

(Choir: "The Morning Breaks"—Careless)

(Organ background)

Announcer: Alexander Schreiner turns, on Temple Square today to a study, by Leo Sowerby: "Carillon."

(Organ: "Carillon"—Sowerby)

(Organ background)

Announcer: The Tabernacle Choir recalls a paraphrase of the 23rd Psalm, with the music of Harry Rowe Shelley. "The King of Love My Shepherd Is, Jehovah is His name." "Perverse and foolish, oft I stray'd, but yet in love He sought me, and on His shoulder gently laid, and home rejoicing brought me . . ." "And so through all the length of day, Thy goodness faileth never; Good Shepherd may I sing Thy praise within Thy house forever!"

(Choir: "The King of Love My Shepherd Is"—Shelley-Scholin)

THE SPOKEN WORD

Announcer: "Don't ever take a fence down," said G. K. Chesterton, "until you know the reason it was put up."[1] Too many people in too many places tend to remove time-honored safeguards, the reasons for which they do not know. Change is inevitable; fashions will be made and unmade as far as we can foresee. But there are extremists and exhibitionists who flagrantly defy standards, principles, law, morals, modesty. There is, among other things, good taste to be considered. As Alexander Pope said it: "Be not the first by whom the new are tried, nor yet the last to lay the old aside."[2] But the crux is the difference between what is a principle and what is merely a preference. There are some foundations that are firmly fixed. If not, there is nothing that anyone can measure by or count on, except his own preference, his own mood of the moment, and that, of course, is chaos. There are some foundational principles, some standards, some basic qualities of character without which there is no progress, no assurance, without which no society or no person is safe: Honesty, morality, respect for law—such things don't go out of force even if, with some, they seem to go out of fashion. It is so easy to tear down; so easy to reject, so easy to discredit, but the commandments are still there. Causes and consequences are still there, and if we tamper irresponsibly, ignorantly, or even innocently, with the basic laws of life, we shall find to our sorrow why the fence was put up in the first place. As to modesty, morality, chastity, honesty and honor, one cannot irresponsibly break from

the basic foundations and have assurance for the future. Paul said it in a strong, short sentence: "Let all things be done decently, and in order."[3] Don't ever take a fence down until you know the reason why it was put up."[1]

Announcer: The Tabernacle Choir turns to Evan Stephens' setting for these words of Charles Wesley: "Ye Simple Souls who Stray far from the path of peace, that lonely unfrequented way to life and happiness, why will ye folly love and throng the downward road and hate the wisdom from above and mock the sons of God?"

(Choir: "Ye Simple Souls Who Stray"—Stephens)
(Organ background)
Alexander Schreiner has presented a hymn melody by John Tullidge: "An angel from on high the long long silence broke."

Announcer: The Tabernacle Choir recalls a chorus from "The Creation" by Haydn: "Achieved is the glorious work; Our song let be the praise of God. He sole on high exalted reigns, Glory to His name forever."

(Choir: "Achieved Is The Glorious Work"—Haydn)
(Organ background)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day —and always.

This concludes the two-thousand and forty-second presentation continuing the 40th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with KSL in Salt Lake City.

Richard Condie conducted the Tabernacle Choir. Alexander Schreiner was at the organ. The Spoken Word by Richard Evans.

In another seven days at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS *Radio* Network.

---

[1]G. K. Chesterton
[2]Alexander Pope, "Essays on Criticism"
[3]New Testament, 1 Corinthians 14:40

Index

Authorities Present 1, 2

Auxiliary Officers Sustained 25

B

Benson, Elder Ezra Taft 17
Gratitude for Founding Fathers, 17; Political opportunists, 17; Origin of human rights, 17; Man superior to government, 18; Delegation of powers, 18; Function of government, 19; Constitution an inspired document, 19; Self-proclaimed powers, 19; Legalized plunder, 19; Workers create wealth, 20; Marxist doctrine, 20; Destruction of productive base, 20; Individual freedom ignored, 20; Reliance on individual action, 21; Cut welfare-state features, 21; Return to basic concepts, 21.

Brockbank, Elder Bernard P. 37
Discussion on Godhead, 37; The Book of Mormon, 38; Many concepts of God, 38; The only true God, 38; Promise of Moroni, 39; Our assignment to teach, 39; A new witness, 40.

Brown, President Hugh B. 23, 26, 46, 51, 54, 55, 58, 63

Brown, Bishop Victor L. 119
Meetings in Vietnam, 119; Change in convert, 119; Testimony of Marine, 120; Serving our fellowmen, 120; Concern for servicemen, 121; LDS servicemen's organization, 121; Loyalty to God and country, 121.

Burton, Elder Theodore M. 76
Importance of records, 77; Auditing of records, 77; Responsibility for correct records, 77; Proof from records, 78; Records of priesthood ordinations, 78; Basis for judgment, 78.

D

Dunn, Elder Loren C. 71
Teachings of parents, 71; Wanting to know for yourself, 71; Vitality of the Church, 72; Ways to gain knowledge, 72; Establish relationship with the Lord, 72.

Dunn, Elder Paul H. 51
Message of unfinished house, 51; Building completed lives, 51; Hunger after righteousness, 52; Importance of desire, 52; The water of life, 52; Achievement requires sacrifice, 53; Building of eternal lives, 53; Cult of mediocrity, 53; Rewards of righteousness, 54; Opportunity to continue building, 54.

Dyer, President Alvin R. 83, 88, 89, 91, 95, 101, 103, 126, 127, 131, 133, 135, 136, 138, 142, 146

Dyer, President Alvin R. 106
The destiny of America, 106; True destiny spiritual, 106; Preservation of moral agency, 107; Migration of Jaredites, 107; Lehi led to promised land, 107; Land of man's beginning, 108; Christ's visit to America, 108; The land of inheritance, 108; The Garden of Eden, 108; Beginning of mortal life, 109; Keys of salvation given to Adam, 109; A choice land, 110; Zion will not fail, 110.

E

Evans, Elder Richard L. 41
Panels on liberty and law, 41; Playing in the rough, 42; Comments on irresponsible protest, 42; Pathways that people pursue, 43; Setting things right, 43; Opportunities for action, 43; Means for solving problems, 44; Guidance of a prophet, 44; Choose the right, 44; Witness of God, 44.

Evans, Elder Richard L. 148
The Spoken Word

F

Fifth Session 83

First Day—Afternoon Meeting 22

First Day—Morning Meeting 3

First Session 3

Fourth Session 63

G

Genealogical Announcement, Important 88

General Authorities and Officers Present 1

General Authorities and Officers Sustained 23

General Priesthood Meeting 83

H

Hanks, Elder Marion D. 115
Infant baptism an error, 115; "Of such is the kingdom," 115; The tradition of their fathers, 115; Our traditions, 116; Integrity in the home, 116; Ideals and values, 116; Our treatment of others, 117; Tradition of discipline, 117; Other traditions to pass on, 117; Self-control in homes, 117; Traditions for future homes, 118; Tradition of children's song, 118.

Hinckley, Elder Gordon B. 55
Improve the world today, 55; The greatness of America, 55; Our problems are legion, 56; Stand against evils, 56; Advantages for son, 56; Additional advantages, 56; Regret of serviceman, 57; Example of another young man, 57; Difference in home teachings, 57; The problem of alcohol, 58; Stand for the right, 58.

Hunter, Elder Howard W. 138
Evidence of a creator, 138; Creation of man, 139; Divinity of Christ, 139; Resurrection of Jesus, 139; Ascension of Jesus, 140; Divine sonship attested, 140; His birth foretold, 140; Testimony of Apostle John, 140; "The Word," 141; Mission of John the Baptist, 141; The true Light, 141; True sons of God, 141; Evidences in this day, 142.

Hunter, Elder Milton R. 35
Prophets foreordained, 35; Prophet like unto Moses, 35; Visitation in Sacred Grove, 35; Further manifestations, 36; A teacher of truth, 36; Prophecies of Joseph Smith, 36; The gospel restored, 37.

K

Kimball, Elder Spencer W. 127
Discussion of Word of Wisdom, 127; Question unanswered, 127; Experience of congressman, 128; Hidden treasures of knowledge, 129; Knowledge not unfindable, 129; Knowledge of God, 129; Knowledge that saves, 130; The greatest knowledge, 130; Key to knowing, 130; The mysteries of the kingdom, 131; Secular and spiritual knowledge, 131.

L

Lee, Elder Harold B. 59
Friends of the Lord, 59; Measure of good and evil, 60; Nature of eternal struggle, 60; Present threats to the kingdom, 60; Troubled state of world, 61; Meaning of Zion, 61; Beacon lights, 62; Hear the proclamation, 62.

"Liquor by the Drink," Statement on proposal for 88

Longden, Elder John 14
Important anniversary, 15; Tour of South Pacific, 15; Visit to Tonga, 15; The work in Perth, Australia, 15; Other mission experiences, 16; Assignment to British Isles, 16; Influence on families, 16; Obedience the tie that binds, 17.

M

Monson, Elder Thomas S. 79
The Friendly Islands, 79; Early missionaries, 79; Classroom lesson, 79; Love a source of strength, 80; Faith of Tongans, 80; Visit to royal palace, 80; Experience of young elder, 81; "Here am I," 81; A fond farewell, 82; The miracle of love, 82.

McConkie, Elder Bruce R. 133
The word and the power, 133; Only one gospel, 134; The word of God, 134; The power of God, 134; Signs follow believers, 135; God has spoken today, 135; Gospel written in lives, 135.

McKay, Elder David Lawrence 84

McKay, President David O. 4
Appreciation for blessings, 4; Gratitude for America, 5; Loyalty of Church members, 5; A marvelous age, 5; Increase in crime, 6; Problem of alcoholism, 6; The rapids are below you, 7; Warning for youth, 7; Help for young people, 7; Letdown in home ideals, 8; Need for more religion, 8; Christ is the light, 8. ....

McKay, President David O. 84
Examples to the flock, 84; Honor priesthood calling, 84; Service and mutual help, 85; Behavior of servicemen, 85; Prayer for divine knowledge, 85; Answer given in Scotland, 86; Prophecy of James L. McMurrin, 86; Story of horse "Dandy," 87; Keep faith in God, 87.

McKay, President David O. 88
Statement on proposal for "Liquor by the Drink."

McKay, President David O. 142
Unity of the brethren, 142; Gratitude for workers, 143; Divine character of Jesus, 143; Teach love of truth, 143; Characteristics of successful leader, 144; Radiate the light, 144; "We have forgotten God," 144; Jesus Christ our head, 145; Lose lives in service, 145; Prayer for God's help, 145; Defense of the right, 145.

McKay, Elder Robert R. 4, 142

N

Nelson, Elder Russell M. 89
Importance of the home, 89; Laboratory of learning, 89; Queen of our home, 89; The blessing of the priesthood, 90; Training our children, 90; Fathering faith in themselves, 90; Faith in country, 91; Faith in God, 91; Faith in the gospel, 91.

P

Packer, Elder Boyd K. 73
Purposes of general conference, 73; Early conferences, 73; Established by God, 74; Interview by editor, 74; Participants in conference, 74; Subjects discussed, 75; Speakers called of God, 75; Lesson from scripture, 75; Great witness from conferences, 76.

Petersen, Elder Mark E. 99
Mankind drifting aimlessly, 99; World of contrasts, 99; True purpose of life, 99; Statements of scientists, 100; Origin and destiny of man, 100; Patterns to live by, 101; High estate of woman, 101; Practices that demoralize, 101; Man's relationship to God, 101.

Peterson, Mark 93

Priesthood Meeting, General 83

R

Rector, Jr., Elder Hartman 12
Strong reasons required, 12; Motive makes the difference, 12; Erosion in nation, 13; Absence of home influences, 13; Strength in loving God, 13; The wrong moorings, 14; The strongest reason, 14.

Richards, Elder Franklin D. 111
A divine spark, 111; The gospel restored, 111; The light of Christ, 111; Parables on developing talents, 111; The Lord's charge today, 112; Obligation to develop talents, 112; The fear of men, 113; Progress involves study, 113; Talents developed by use, 113; The need for challenges, 113; A vehicle for growth, 113; Talents developed in many areas, 114; Accept every opportunity, 114.

Richards, Elder LeGrand 9
Statements of the Savior, 9; Be not of the world, 9; Comments of visitors, 10; A peculiar people, 10; This is God's work, 10; Talk of non-member, 11; Reputation of Mormons, 11.

Romney, Elder Marion G. 64
Year of decision, 64; Man a free agent, 64; Preservation of free agency, 65; Men abridge own agency, 65; Freedom to choose, 65; Israel's choice of a king, 66; Guide for right decisions, 66; Pattern given by Mormon, 66; Characters fashioned by decisions, 67; Decisions that expand freedom, 67.

S

Salt Lake Tabernacle Choir and Organ Broadcast 148

Second Day—Afternoon Meeting 63

Second Day—Morning Meeting 45

Second Session 22

Seventh Session 125

Sill, Elder Sterling W. 136
A great teacher, 136; Help for businessman, 136; The great Physician, 137; Christ of the latter days, 137; The second coming, 137; Our primary concern, 138.

Simpson, Bishop Robert L. 96
"Living Water," 96; The tragedy of Cain, 96; Saul's disobedience, 96; Man free to act, 97; Sure test of truth, 97; Rules of the game of life, 97; Choosing life's goals, 97; Rewards of conformance, 98; Compliance with priesthood principles, 98.

Sixth Session 105

Smith, Elder Eldred G. 40
World problems not new, 40; Promise of Moses, 40; The Lord's word to Solomon, 40; Book of Mormon record, 41; Promise of eternal life, 41.

Smith, Jeffery 94

Smith, President Joseph Fielding 22, 23, 26, 31, 34, 37, 40, 45

Smith, President Joseph Fielding 122
Our mission to save, 122; Message of truth, 123; God's kingdom to grow, 123; The Lord's work, 123; Gratitude for testimony, 124; Conditions of the world, 124; The perfect law of liberty, 125; A witness of the truth, 125; Worth of a testimony, 125.

Sonne, Elder Alma 131
Wentworth letter, 131; First Article of Faith, 132; Second Article, 132; A great document, 132; Article 6, 132; Salvation defined, 133; Revelation, 133; True index to beliefs, 133.

Spackman, Dennis 92

Stapley, Elder Delbert L. 26
Definitions of love, 26; Qualities of love, 27; Heart is the center, 27; The pure in heart, 28; Preparations of the heart, 28; Obedience and love, 28; "With all thy might," 29; Serve with willing mind, 29; "A sound mind," 30; Strength in the Lord, 30; Our first commitment, 31.

Sustaining of General Authorities and Officers 23

T

Tabernacle Choir and Organ Broadcast, Salt Lake 148

Tanner, President N. Eldon 3, 4, 9, 12, 14, 17, 22, 63, 64, 68, 71, 73, 76, 79, 82, 105, 106, 110, 114, 119, 122, 125

Tanner, President N. Eldon 46
Men refuse sound doctrine, 36; Reason for turmoil, 46; Solution to problems, 47; Answers to questions, 47; Teachings of Jesus Christ, 47; Resurrection an important step, 48; Difficulties in acceptance, 48; Teachers of false doctrine, 48; Need for faith in God, 49; Application for Christ's teachings, 49; Responsibility of parents, 50; The Word of Wisdom, 50; Teach doctrines of salvation, 50.

Tanner, President N. Eldon 102
Church brings joy, 102; Position to resist temptation, 102; You and the rest of the world, 103; Influence of strong missionary, 103; Courage of young convert, 104; Stand for the right, 104.

Third Day—Afternoon Meeting 126

Third Day—Morning Meeting 105

Third Session 45

V

Vandenberg, Bishop John H. 31
Law of the harvest, 31; Harvest of spirituality, 32; Youth involvement, 32; Development of youth, 33; Example of King Saul, 33; Freedom to discipline self, 33; Decisions determine harvest, 34; We reap as we sow, 34.

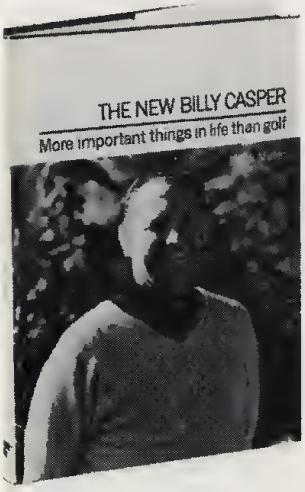
Y

Young, Elder S. Dilworth 68
The seventy organized, 68; Special calling of seventy, 69; Finding honest in heart, 69; Plan of action in stakes, 69; Seventies groups in wards, 70; Report of quorum activities, 70; Same fundamental calling, 70.

WORTHWHILE READING

5. The New Billy Casper $3.95

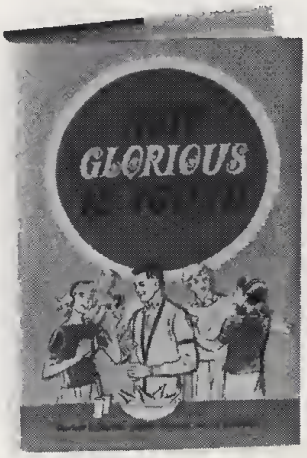
More Important Things In Life Than Golf



by Hack Miller

Billy Casper shocked the golfing world when in 1966 he announced to the press that "Golf is no longer the most important thing in my life." This book is the story behind that statement. Hack Miller, sports writer tells about the Billy Casper he first met and the one whom he baptized.

6. How Glorious Is Youth $3.50

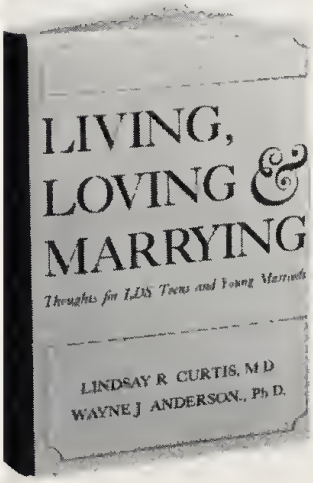


by Marion D. Hanks, Elaine Cannon and Doyle L. Green

Now, for young people, a book of writings by young people and leaders of youth. Fourteen sections speak out on goals, school and work, on Christ, on decisions, courtship and marriage and many other subjects important to youth.

7. Living, Loving and Marrying $4.50

Thoughts for L.D.S. Teens and Young Marrieds



by Lindsay R. Curtis, M.D. and Wayne C. Anderson Ph.D.

An invaluable handbook for the about-to-be married, the newly-wed, and all of those who wish to introduce a fresh new level of involvement and understanding into their marriage. For teens on up. Includes dating problems, moral and family problems.

8. House of the Lord

by James E. Talmage

Softbound $1.25
Hardbound $2.95

A Church classic re-published in modern format. This volume is an important aid to those who are going to the temple for the first time. It will give Latter-day Saints who read it a greater appreciation of the significance of temple work.

DESERET BOOK COMPANY, 44 East So. Temple, Salt Lake City, Utah 84111, or
777 South Main, Orange, California 92668.

Please send the books or items circled:

5 6 7 8

Enclosed is check/money order for full amount purchased, including 3½% sales tax for Utah residents ordering from Salt Lake store or 5% sales tax for California residents ordering from Orange store. Or charge my established account ☐. Total $.....

NAME.....

ADDRESS.....

CITY, STATE, ZIP.....

☐ I wish to open a charge account, please send information.

Conf. Report

Deseret Book

44 East South Temple, and Cottonwood Mall, Salt Lake City
2472 Washington Blvd., Ogden
777 So. Main, Town & Country Orange, California

nted by
DESERET NEWS PRESS
in the United States of America

ONE HUNDRED THIRTY-NINTH
ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

APRIL 4, 5, 6, 1969

WITH REPORT OF DISCOURSES

Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

OFFICIAL REPORT

of the

ONE HUNDRED THIRTY-NINTH ANNUAL GENERAL CONFERENCE

of

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

held in the
Tabernacle on Temple Square
in
Salt Lake City, Utah
April 4, 5, 6, 1969

Published by
The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-Ninth Annual Conference of The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-ninth Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, Friday, April 4, 1969, at 10 o'clock a.m.

The general sessions of the conference were held at 10:00 a.m. and 2:00 p.m. Friday, April 4, Saturday, April 5, and Sunday, April 6. The General Priesthood meeting was held on Saturday, April 5, at 7:00 p.m.

President David O. McKay was not present at any of the meetings of the conference. Under orders of his doctors he remained at home during the conference sessions, where he received the proceedings of the conference by direct wire television. President McKay presided at all sessions. Under his direction his counselors, Presidents Hugh B. Brown, N. Eldon Tanner, Joseph Fielding Smith, and Alvin R. Dyer conducted the services assigned to each of them.

Elder Robert R. McKay, son of President McKay, read the President's addresses to the conference in the opening session on Friday and in the closing session on Sunday afternoon. His son, Elder David Lawrence McKay, read President McKay's message in the General Priesthood meeting on Saturday evening.

The proceedings of all sessions of the conference were given extensive coverage in the United States and Canada over many television and radio stations, coast to coast, originating with KSL Radio and Television in Salt Lake City. Countries in Europe, South and Central America, Africa and parts of Asia received broadcasts of the proceedings over the Church-owned international short-wave Radio Station WNYW, with studios in New York. Audio tape and sound on film recordings of this conference were translated into twelve different languages and sent to the countries of Europe, South and Central America, and the Far East.

Re-broadcasts of all sessions of the conference were sent over KSL Radio, KIRO Radio at Seattle, KMBZ Radio at Kansas City, Missouri, and WRFM in New York City, beginning at midnight on Friday, Saturday and Sunday, and were heard in many parts of the United States and the world.

The General Priesthood meeting held on Saturday evening was transmitted over closed circuit from the Salt Lake Tabernacle to approximately 150,000 men of the priesthood assembled in 500 buildings throughout the United States and Canada.

General Authorities of the Church Present

The First Presidency: Hugh B. Brown, Nathan Eldon Tanner, Joseph Fielding Smith, Thorpe B. Isaacson, and Alvin R. Dyer.

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Howard W. Hunter, Gordon B. Hinckley, and Thomas S. Monson.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve: Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Henry D. Taylor, Franklin D. Richards, Theodore M. Burton, Boyd K. Packer, Bernard P. Brockbank, James A. Cullimore, and Marion D. Hanks.

The First Council of Seventy: Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, A. Theodore Tuttle, Paul H. Dunn, Hartman Rector, Jr., and Loren C. Dunn.

The Presiding Bishopric: John H. Vandenberg, Robert L. Simpson and Victor L. Brown.

General Officers and Other Authorities Present

Church Historian and Recorder: Joseph Fielding Smith, with A. William Lund and Earl E. Olson, assistants.

Members of the Church Board of Education, Church educational authorities and supervisors.

Presidents of Stakes and their counselors, *Presidents of Temples, Patriarchs,* bishoprics of wards and presidencies of branches, quorum presidencies and members of the Melchizedek and Aaronic Priesthoods.

Auxiliary officers, General, Stake and Ward, from all parts of the Church.

FIRST DAY

MORNING MEETING

FIRST SESSION

The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City on Friday morning April 4, 1969, at 10 o'clock a.m., with President David O. McKay presiding. President Hugh B. Brown, first counselor in the First Presidency, conducted the services.

The Ogden Institute of Religion Chorus, under the direction of Ladd R. Cropper, furnished the choral music for this session. Alexander Schreiner was at the organ console.

President Hugh B. Brown extended the following greeting to the conference:

President Hugh B. Brown

At this joyful Easter time we join with Christians throughout the world in celebrating this epochal event. Easter signifies the triumph of the human spirit over darkness and death.

Members and friends of The Church of Jesus Christ of Latter-day Saints are meeting in the 139th Annual Conference of the Church in the Tabernacle on Temple Square in Salt Lake City. President David O. McKay will preside at all sessions of the conference, although, acting on the advice of his physician, he has reluctantly consented to view the proceedings from his apartment. He has asked that I conduct this meeting. We are grateful that his health has been such that during the past six months he has been able to carry on with his heavy responsibilities and high office.

During the past two days, the general officers and teachers of the Primary Association have been convened in their 63rd Annual Conference. We have only praise and commendation for what these sisters are doing for the welfare and development of the children of the Church. May God bless them for their devotion and loyalty.

All of the General Authorities of the Church are in attendance this morning. We extend to them, to the presidents of stakes, mission presidents, temple presidents, bishops, and all of you who are here in attendance, a greeting and a welcome, and also to all who are listening in. No doubt there are millions.

We are pleased to announce that the proceedings of this General Conference will again be given extensive coverage in the United States and Canada over many television and radio stations, coast to coast, originating with KSL Radio and Television in Salt Lake City.

Countries in Europe, South and Central America, Africa, and parts of Asia, totaling nearly two-thirds of the world, can receive broadcasts of these proceedings over international short-wave Radio Station WNYW, with studios in New York.

Audio tape and Sound on film records of this General Conference will be translated into twelve different languages and sent to countries of Europe, South and Central America and the Far East.

Re-broadcasts of all sessions of the conference will be received over KSL Radio, Salt Lake City, KIRO Radio at Seattle, KMBZ Radio at Kansas City, Missouri, WRFM in New York City, and WNYW over international short-wave beginning at midnight tonight, and on Saturday and Sunday, and can be heard in many parts of the United States and the world, including Canada, Alaska, Mexico, Europe, South and Central America, and the islands of the Pacific.

We are grateful to the owners and

operators of the radio and television stations for their cooperation in making possible such an extensive coverage of the proceedings of this conference.

We should like to express our appreciation for the lovely flowers which decorate the rostrum. For the beautiful white calla lilies we are indebted to the Oakland-Berkeley Stake high priests quorum, and to Brother Irvin T. Nelson and his associates for handling and arranging these flowers, and also the beautiful floral display at the rear entrance of this building.

We are pleased to welcome this morning these young students from the Ogden Institute of Religion, Ogden, Utah. They will furnish the music for this session of conference.

We are grateful for their presence, and for their willingness to come and add their youthful, exhilarating spirit and influence to this meeting. We want you young people to know that President McKay and all of us appreciate you and your conductor, Brother Ladd R. Cropper. He will conduct the chorus, and Alexander Schreiner is at the organ.

We shall begin this session by the chorus rendering, "God of Comfort, God of Courage," following which the invocation will be offered by President Alma P. Burton of the Sharon Stake.

The Ogden Institute of Religion Chorus sang the number, "God of Comfort, God of Courage."

Elder Alma P. Burton, president of the Sharon Stake, offered the opening prayer.

President Hugh B. Brown

This wonderful chorus from the Ogden Institute of Religion will now sing, "I Need Thee Every Hour."

The Ogden Institute of Religion Chorus sang the hymn, "I Need Thee Every Hour."

President Hugh B. Brown

President David O. McKay has prepared a message and an address for the conference, but being unable to be present has asked his son, Robert, if he will read that message now, please.

PRESIDENT DAVID O. McKAY

(Read by his son Robert R. McKay)

My beloved brethren and sisters: My soul is deeply stirred this morning, due, I am sure, to a combination of circumstances and experiences. Never have I been so thankful for the blessings of the Lord, and for the faith and prayers of the membership of the Church. I am thankful for the restoration of the gospel and for the glorious message to all the world that accompanied that restoration: that God lives and that his Beloved Son Jesus Christ is the Redeemer and Savior of the world, that we are his children, and that he has given us a plan by which we may return to his presence as resurrected, immortal beings.

Progress of the Church

I am grateful for the outstanding progress the Church has made during the past year; for the united and unstinted support given by the General Authorities and general officers of the Church; for the loyalty, faith, and devotion of the general auxiliary boards, of the officers in stakes, quorums, wards, missions, and of the Church membership in general. Most of all, I am grateful for the assurance we have of the Lord's guidance and overruling power.

I extend to all present in this historic Tabernacle—our special visitors, gov-

ernmental and educational leaders, Regional Representatives, our stake, ward, and auxiliary officers and teachers from far and near—and to friends and members tuned in by radio and television my heartfelt greetings and welcome to this one hundred thirty-ninth conference of the Church.

Mankind's welfare

During the past months I have been most apprehensive of mankind's welfare in a world of tribulation and of false ideals. With the increase in crime, the disrespect for law and order, the ever-increasing divorce rate, resulting in broken homes; the immorality, with all its attendant evils; the precious principles associated with man's freedom threatened with repudiation, if not abandonment, it is time that men and women the world over should become more thoughtful, more prayerful, more earnest than ever before in seeking the causes of this world's disaster, and bravely and heroically choose a better course of life.

This is a time when mankind should turn their thoughts to the teachings of Christ, our Lord and Savior, and in larger numbers than the world has heretofore witnessed conform thereto their attitudes and actions. Unless multitudes of men and women so change their hearts and lives, the world will continue to be in turmoil, and our present civilization be threatened with disintegration.

Need for more godliness

It is a deplorable but recognizable fact that men's hearts all too generally are turned from and not toward God. Self-promotion, not God's glorification, is the motivating factor in most people's lives. Irreverence is all too manifest.

The world needs more godliness and less godlessness; more self-discipline, less self-indulgence; more power to say with Christ, "Father . . . not my will, but thine, be done." (Luke 22:42.) Christ came to bring peace. Rejection of his way of life has made strife and contention rampant. Man, not the Lord, has brought deadly conflicts and subsequent misery. Wars spring from wickedness of unrighteous leaders. Not until freedom triumphs and a just peace comes may we hope for the end of wars and for goodwill among men.

Today, when these facts are so strikingly manifest, let all sincere men recognize the evil conditions that have caused wars, and resolve with God's help to banish them forever. There must come a victory of right and freedom over iniquity and oppression; I repeat, war will never be vanquished until men change their hearts and establish new ideals.

Home, the strength of a nation

An essential, fundamental element in the building and in the perpetuity of a great people is the home. The strength of a nation, especially of a republican nation, is in the intelligent and well-ordered homes of the people. In the well-ordered home we may experience on earth a taste of heaven. It is there that the babe in a mother's caress first experiences a sense of security, finds in the mother's kiss the first realization of affection, discovers in mother's sympathy and tenderness the first assurance that there is love in the world.

I remember that during World War II conditions made it necessary that I share a Pullman car with 40 soldier boys. They were gentlemen, and a credit to any nation. In the course of conversation, one of them remarked to me: "My dad's hair is white too." Then he added in a tone that expressed the depth of his feeling, "How I should like to see that old gray head this morning!" He and his companions were en route for an encampment to complete their training before embarking for duty overseas. They had enlisted to defend not only the free agency of man, but the rights and sanctity of home and loved ones. Such an affection for home and loved ones as felt by that soldier boy will make death preferable to surrender to an enemy who would destroy home and all that American soldiers hold dear.

Seeking the pleasure of conjugality without a willingness to assume the responsibilities of rearing a family is one

of the onslaughts that now batter at the structure of the American home. Intelligence and mutual consideration should be ever-present factors in determining the coming of children to the home.

Intelligent home building

It is important for young people to realize that intelligent home building begins with a young man and a young girl in their teens. Often the health of children, if a couple be blessed with such, depends upon the actions of parents before marriage. In the press, from the pulpit, and particularly in the home, there should ring more frequently the message that in their youth boys and girls are laying the foundation for their future happiness or misery. Every young man, particularly, should prepare for the responsibility of fatherhood by keeping himself physically clean, that he might enter into that responsibility not as a coward or deceiver, but as one honorable and fit to found a home. The young man who, in unfitness, takes upon himself the responsibility of fatherhood is worse than a deceiver. The future happiness of his wife and children depends upon his life in youth.

Let us also teach girls that motherhood is divine, for when we touch the creative part of life, we enter into the realm of divinity. It is important, therefore, that young womanhood realize the necessity of keeping their bodies clean and pure, that their children might enter the world unhampered by sin and disease. An unshackled birth and an inheritance of noble character are the greatest blessings of childhood. No mother has the right to shackle a child through life for what seems in youth to be a pleasant pastime or her right to indulge in harmful drugs and other sinful practices. Those who are to be the mothers of the race should at least so live as to bear children who are not burdened from birth by sickness, weakness, or deformity, because the parents, in fiery youth, as Shakespeare said, "with unbashful forehead woo the means of weakness and debility."

Unchastity a dominant evil

A dominant evil of the world today is unchastity. I repeat what appeared over the signature of President Joseph F. Smith while he was living: "No more loathsome cancer disfigures the body and soul of society today than the frightful affliction of sexual sin. It vitiates the very fountains of life, and bequeaths its foul effects to the yet unborn as a legacy of death." (*The Improvement Era,* Vol. 20, p. 739.) He who is unchaste in young manhood is untrue to a trust given him by the parents of the girl; and she who is unchaste in maidenhood is untrue to her future husband and lays the foundation of unhappiness, suspicion, and discord in the home. Do not worry about those teachers who talk about inhibitions. Just keep in mind this eternal truth that chastity is a virtue to be prized as one of life's noblest achievements. It contributes to the virility of manhood. It is the crowning virtue of womanhood, and every red-blooded man knows that is true. It is a chief factor to a happy home. There is no loss of prestige in maintaining in a dignified way the standards of the Church. You can be "in" this world and not "of the world." Keep your chastity above everything else! God has commanded that we be chaste: "Thou shalt not commit adultery!" said the Lord at Sinai. (See Exod. 20:14.)

Degenerating forces in the world are rampant, but they can be resisted if youth will cherish right thoughts and aspire to high ideals. The age-old conflict between truth and error is being waged with accelerating fury, and at the present hour error seems to be gaining the upper hand. Increasing moral turpitude and widespread disregard for the principles of honor and integrity are undermining influences in social, political, and business life.

Marriage ordained of God

The exalted view of marriage as held by the Church is given expressively in five words found in the forty-ninth section of the Doctrine and Covenants: "marriage is ordained of God." (D&C

49:15.) That revelation was given in 1831 when Joseph Smith was only 25 years of age. Considering the circumstances under which it was given, we find in it another example among hundreds of others corroborative of the fact that he was inspired of the Lord. Before us are assembled thousands of presiding officers in stakes, wards, quorums, and auxiliaries, to whom we say, it is your duty and mine to uphold the lofty conception of marriage as given in this revelation, and to guard against encroaching dangers that threaten to lower the standard of the ideal home.

It is said that the best and noblest lives are those which are set toward high ideals. Truly no higher ideal regarding marriage can be cherished by young people than to look upon it as a divine institution. In the minds of the young, such a standard is a protection to them in courtship, an ever-present influence inducing them to refrain from doing anything that may prevent their going to the temple to have their love made perfect in an enduring and eternal union. It will lead them to seek divine guidance in the selection of their companions, upon the wise choice of whom their life's happiness here and hereafter is largely dependent. It makes their hearts pure and good; it lifts them up to their Father in heaven. Such joys are within the reach of most men and women if high ideals of marriage and home be properly fostered and cherished.

Sacredness of marriage covenant threatened

The signs of the times definitely indicate that the sacredness of the marriage covenant is dangerously threatened. There are places where the marriage ceremony may be performed at any hour of the day or night without any previous arrangement. The license is issued and the ceremony performed while the couple wait. Many couples who have been entrapped by such enticements have had their marriages end in disappointment and sorrow. In some instances these places are nothing more than opportunities for legalized immorality. Oh, how far they fall below the true ideal! As far as lies within our power, we must warn young couples against secret and hasty marriages.

It is vital also to counteract the insidious influences of printed literature that speaks of the "bankruptcy of marriage," that advocates trial marriages, and that places extramarital relations on a par with extramarital friendships.

Responsibility of parenthood

Parenthood, and particularly motherhood, should be held as a sacred obligation. There is something in the depths of the human soul which revolts against neglectful parenthood. God has implanted deep in the souls of parents the truth that they cannot with impunity shirk the responsibility to protect childhood and youth.

There seems to be a growing tendency to shift this responsibility from the home to outside influences, such as the school and the church. Important as these outward influences are, they never can take the place of the influence of the mother and the father. Constant training, constant vigilance, companionship, being watchmen of our own children are necessary in order to keep our homes intact.

The character of the child is formed largely during the first 12 years of his life. During that period he spends 16 times as many waking hours in the home as in school, and 126 times as many hours in the home as in the church. Children go out with the stamp of these homes upon them, and only as these homes are what they should be will children be what they should be. Luther Burbank, the great plant wizard and scientist, most impressively emphasizes the need for constant attention in the training of a child. He says:

"Teach the child self-respect. Train it in self-respect just as you train a plant in better ways. No self-respecting man was ever a grafter. Above all, bear in mind repetition—the use of an influence over and over again, keeping everlastingly at it. This is what fixes traits in plants, the constant repetition of an influence until at last it is irrevocably fixed and will not change. You cannot afford to get discouraged. You

are dealing with something far more precious than any plant—the precious soul of a child!"

Needs of children

There are three fundamental things to which every child is entitled: (1) a respected name, (2) a sense of security, (3) opportunities for development. The family gives to the child his name and standing in the community. A child wants his family to be as good as those families of his friends. He wants to be able to point with pride to his father, and to feel an inspiration always as he thinks of his mother. It is a mother's duty to so live that her children will associate with her everything that is beautiful, sweet, and pure. And the father should so live that the child, emulating his example, will be a good citizen and, in the Church, a true follower of the teachings of the gospel of Jesus Christ.

A child has the right to feel that in his home he has a place of refuge, a place of protection from the dangers and evils of the outside world. Family unity and integrity are necessary to supply this need.

He needs parents who are happy in their adjustment to each other, who are working hopefully toward the fulfillment of an ideal of living, who love their children with a sincere and unselfish love—in short, parents who are well-balanced individuals, gifted with a certain amount of insight, who are able to provide the child with a wholesome emotional background that will contribute more to his development than material advantages.

Evils of divorce

Divorce almost invariably deprives children of these advantages. Just recently I received a heartbreaking letter from a boy nearly eight years of age whose parents are divorced, from which I quote: "Dear David O. McKay: I am having a problem and it is about Mom and Dad. They are divorced and we [meaning his brother and sister] want to be back together. Can you solve my problem? I love you." What a tragedy for that child, and what unhappiness this separation has caused the children.

The increasing divorce rate in the United States today is a threatening menace to this nation's greatness. The increase throughout the United States, and in our own state, in the percentage of divorces is alarming.

In the light of scripture, ancient and modern, we are justified in concluding that Christ's ideal pertaining to marriage is the unbroken home, and conditions that cause divorce are violations of his divine teachings. Except in cases of infidelity or other extreme conditions, the Church frowns upon divorce, and authorities look with apprehension upon the increasing number of divorces among members of the Church.

A man who has entered into sacred covenants in the house of the Lord to remain true to the marriage vow is a traitor to that covenant if he separates himself from his wife and family just because he has permitted himself to become infatuated with a pretty face and comely form of some young girl who flattered him with a smile. Even though a loose interpretation of the law of the land would grant such a man a bill of divorcement, I think he is unworthy of a recommend to have his second marriage solemnized in the temple. And any woman who will break up her home because of some selfish desire, or who has been untrue to her husband, is also untrue to the covenants she has made in the house of the Lord. When we refer to the breaking of the marriage tie, we touch upon one of the saddest experiences of life. For a couple who have basked in the sunshine of each other's love to stand by and see the clouds of misunderstanding and discord obscure the love-light of their lives is tragedy indeed. In the darkness that follows, the love sparkle in each other's eyes is obscured, and to try to restore it is fruitless.

Marriage a sacred obligation

To look upon marriage as a mere contract that may be entered into at pleasure in response to a romantic whim, or for selfish purposes, and severed at the first difficulty or misunderstanding that may arise, is an

evil meriting severe condemnation, especially in cases wherein children are made to suffer because of such separation. Marriage is a sacred relationship entered into for purposes that are well recognized—primarily for the rearing of a family. A flippant attitude toward marriage, the ill-advised suggestion of "companionate marriage," the base, diabolical theory of "free sex experiment," and the ready-made divorce courts are dangerous reefs upon which many a family bark is wrecked.

In order to lessen the breaking up of homes, the present tendency toward a low view of marriage should be substituted by the lofty view of marriage that Jesus the Christ gives it. Let us look upon marriage as a sacred obligation and a covenant that is eternal, or that may be made eternal.

Teach the young of both sexes in the responsibilities and ideals of marriage so that they may realize that marriage involves obligation and is not an arrangement to be terminated at pleasure. Teach them that pure love between the sexes is one of the noblest things on earth, and the bearing and rearing of children the highest of all human duties. In this regard it is the duty of parents to set an example in the home that children may see and absorb, as it were, the sacredness of family life and the responsibilities associated therewith.

The number of broken marriages can be reduced if couples realize even before they approach the altar that marriage is a state of mutual service, a state of giving as well as of receiving, and that each must give of himself or herself to the utmost. Harriet Beecher Stowe wisely writes: "No man or woman can create a true home who is not willing in the outset to embrace life heroically, to encounter labor and sacrifice. Only to such can this divinest power be given to create on earth that which is the nearest image of heaven."

Temple marriage

Another condition that contributes to the permanence of the marriage covenant is marriage in the temple. Before such a marriage is performed, it is necessary for the young man and young woman first to obtain a recommend from the bishop. They should go to him in person, and the bishop who does his duty will instruct the couple regarding the sacredness of the obligation that they as young people are going to assume, emphasizing all the safeguards that have been named before. There, in the presence of the priesthood, before taking upon themselves the obligation of marriage, the young people receive instructions upon the sacredness of the duty that is before them; and, furthermore, they determine whether or not they are prepared to go in holiness and purity to the altar of God and there seal their vows and love.

Standard of purity

Finally, there is one principle that seems to me to strike right at the base of the happiness of the marriage relation, and that is the standard of purity taught and practiced among true members of the Church. In The Church of Jesus Christ of Latter-day Saints there is but one standard of morality. No young man has any more right to be unchaste than has a young girl. That young man who asks for a recommend to take a pure girl to the altar is expected to give the same purity that he expects to receive.

For the proper solution of this great problem of the mounting divorce rate, we may turn with safety to Jesus as our guide. He declared that the marriage relation is of divine origin, that "marriage is ordained of God" (D&C 49:15), that only under the most exceptional conditions should it be set aside. In the teaching of the Church of Christ, the family assumes supreme importance in the development of the individual and of the society. "Happy and thrice happy are they who enjoy an uninterrupted union, and whose love, unbroken by any complaint, shall not dissolve." The marriage ceremony when sealed by the authority of the Holy Priesthood endures, as do family relationships, throughout time and all eternity. "What therefore God hath joined together, let not man put asunder." (Mark 10:9.)

God bless us to look more earnestly, prayerfully, and sincerely upon the sacredness of the home and the marriage covenant, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

I am sure we have all been impressed and inspired by this great message from our beloved President, so impressively read by his son Robert.

The Ogden Institute of Religion Chorus will now sing appropriately, "We Ever Pray for Thee," after which Elder Ezra Taft Benson of the Council of the Twelve will speak to us.

The Ogden Institute of Religion Chorus sang the song, "We Ever Pray for Thee, Our Prophet Dear."

ELDER EZRA TAFT BENSON

Of the Council of the Twelve

Thank God for that timely and inspiring message from our beloved leader, President David O. McKay.

My remarks today are directed to the humble followers of Christ. I pray that what I have to say will be of help to them.

One of the grand promises which the Lord made when he restored his Church in these latter days was that the Church should never again be taken from the earth nor given to another people. This is reassuring, for no matter how much individual apostasy we may see occur among Church members, the Church itself shall endure and remain intact. Our task, then, is to see that we personally endure to the end in faithful fellowship with the Church.

The Lord distinguishes between the Church and its members. He said he was well pleased with the restored Church, speaking collectively, but not individually. (D&C 1:30.) During his ministry on earth, the Lord spoke of the gospel net drawing in fish. The good fish, he said, were gathered into vessels, while the bad were cast away.

It is important to realize that while the Church is made up of mortals, no mortal is the Church. Judas, for a period of time, was a member of the Church—in fact, one of its apostles—but the Church was not Judas.

Disharmony of some members

Sometimes we hear someone refer to a division in the Church. In reality, the Church is not divided. It simply means that there are some who, for the time being at least, are members of the Church but not in harmony with it. These people have a temporary membership and influence in the Church; but unless they repent, they will be missing when the final membership records are recorded.

It is well that our people understand this principle, so they will not be misled by those apostates within the Church who have not yet repented or been cut off. But there is a cleansing coming. The Lord says that his vengeance shall be poured out "upon the inhabitants of the earth. . . . And upon my house shall it begin, and from my house shall it go forth, saith the Lord; First among those among you, saith the Lord, who have professed to know my name and have not known me. . . ." (D&C 112:24-26.) I look forward to that cleansing; its need within the Church is becoming increasingly apparent.

The Lord strengthened the faith of the early apostles by pointing out Judas as a traitor, even before this apostle had completed his iniquitous work. So also in our day the Lord has told us of the tares within the wheat that will eventually be hewn down when they are fully ripe. But until they are hewn down, they will be with us, amongst us. The hymn entitled "Though in the Outward Church Below" contains this thought:

"Though in the outward Church below
Both wheat and tares together grow,
Ere long will Jesus weed the crop
And pluck the tares in anger up. . . .
We seem alike when here we meet;
Strangers may think we are all wheat;
But to the Lord's all-searching eyes,
Each heart appears without disguise.
The tares are spared for various ends,
Some for the sake of praying friends,
Others the Lord against their will,
Employs, his counsels to fulfill.
But though they grow so tall and strong,
His plan will not require them long;
In harvest, when he saves his own,
The tares shall into hell be thrown."
(*Hymns*, No. 102.)

Tares among the wheat

Yes, within the Church today there are tares among the wheat and wolves within the flock. As President Clark stated, "The ravening wolves are amongst us, from our own membership, and they, more than any others, are clothed in sheep's clothing because they wear the habiliments of the priesthood. . . . We should be careful of them. . . ." (*Era*, May 1949, p. 268. See also *Conference Report*, April 1949, p. 163.)

The wolves amongst our flock are more numerous and devious today than when President Clark made this statement.

President McKay has said that "the Church is little, if at all, injured by persecution and calumnies from ignorant, misinformed or malicious enemies. A greater hindrance to its progress comes from faultfinders, shirkers, commandment-breakers, and apostate cliques within its own ecclesiastical and quorum groups." (*Era*, December 1967, p. 35. See also *Conference Report*, October 1967, p. 9.)

Not only are there apostates within our midst, but there are also apostate doctrines that are sometimes taught in our classes and from our pulpits and that appear in our publications. And these apostate precepts of men cause our people to stumble. As the Book of Mormon, speaking of our day, states: ". . . they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men." (2 Ne. 28:14.)

The precepts of men

Let us consider some of the precepts of men that may and do cause some of the humble followers of Christ to err.

Christ taught that we should be in the world but not of it. Yet there are some in our midst who are not so much concerned about taking the gospel into the world as they are about bringing worldliness into the gospel. They want us to be in the world and of it. They want us to be popular with the worldly even though a prophet has said that this is impossible, for all hell would then want to join us.

Through their own reasoning and a few misapplied scriptures, they try to sell us the precepts and philosophies of men. They do not feel the Church is progressive enough—they say that it should embrace the social and socialist gospel of apostate Christendom.

They are bothered that President McKay believes that "the social side of the Restored Gospel is only an incident of it; it is not the end thereof." (Letter of the First Presidency to Dr. Lowry Nelson, July 17, 1947.)

They attack the Church for not being in the forefront of the so-called "civil rights movement." They are embarrassed over some Church doctrine, and as Lehi foretold, the scoffing of the world over this and other matters will cause some of them to be ashamed and they shall fall away. (See 1 Ne. 8:28.)

Publishing differences with Church

Unauthorized to receive revelation for the Church, but I fear still anxious to redirect the Church in the way they think it should go, some of them have taken to publishing their differences with the Church, in order to give their heretical views a broader and, they hope, a more respectable platform.

Along this line it would be well for all of us to remember these words of President George Q. Cannon:

"A friend . . . wished to know whether we . . . considered an honest difference of opinion between a member of the Church and the Authorities of the Church was apostasy. . . . We replied that we had not stated that an honest difference of opinion between a member of the Church and the Authorities constituted apostasy, for we could conceive of a man honestly differing in opinion from the Authorities of the Church and yet not be an apostate; but we could not conceive of a man publishing those differences of opinion and seeking by arguments, sophistry and special pleading to enforce them upon the people to produce division and strife and to place the acts and counsels of the Authorities of the Church, if possible, in a wrong light and not be an apostate, for such conduct was apostasy as we understood the term." (*Deseret News*, November 3, 1869.)

Birth control

The world teaches birth control. Tragically, many of our sisters subscribe to its pills and practices when they could easily provide earthly tabernacles for more of our Father's children. We know that every spirit assigned to this earth will come, whether through us or someone else. There are couples in the Church who think they are getting along just fine with their limited families but who will someday suffer the pains of remorse when they meet the spirits that might have been part of their posterity. The first commandment given to man was to multiply and replenish the earth with children. That commandment has never been altered, modified, or cancelled. The Lord did not say to multiply and replenish the earth if it is convenient, or if you are wealthy, or after you have gotten your schooling, or when there is peace on earth, or until you have four children. The Bible says, "Lo, children are an heritage of the Lord: . . . Happy is the man that hath his quiver full of them. . . ." (Ps. 127:3, 5.) We believe God is glorified by having numerous children and a program of perfection for them. So also will God glorify that husband and wife who have a large posterity and who have tried to raise them up in righteousness.

False reasoning in population limitation

The precepts of men would have you believe that by limiting the population of the world, we can have peace and plenty. That is the doctrine of the devil. Small numbers do not insure peace; only righteousness does. After all, there were only a handful of men on the earth when Cain interrupted the peace of Adam's household by slaying Abel. On the other hand, the whole city of Enoch was peaceful; and it was taken into heaven because it was made up of righteous people.

And so far as limiting the population in order to provide plenty is concerned, the Lord answered that falsehood in the Doctrine and Covenants when he said:

"For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves." (D&C 104:17.)

A major reason why there is famine in some parts of the world is because evil men have used the vehicle of government to abridge the freedom that men need to produce abundantly.

True to form, many of the people who desire to frustrate God's purposes of giving mortal tabernacles to his spirit children through worldwide birth control are the very same people who support the kinds of government that perpetuate famine. They advocate an evil to cure the results of the wickedness they support.

Subversion of educational system

The world worships the learning of man. They trust in the arm of flesh. To them, men's reasoning is greater than God's revelations. The precepts of man have gone so far in subverting our educational system that in many cases a higher degree today, in the so-called social sciences, can be tantamount to a major investment in error. Very few men build firmly enough on the rock of revelation to go through

this kind of an indoctrination and come out untainted. Unfortunately, of those who succumb, some use their higher degree to get teaching positions even in our Church educational system, where they spread the falsehoods they have been taught. President Joseph F. Smith was right when he said that false educational ideas would be one of the three threats to the Church within. (*Gospel Doctrine,* pp. 312-13.)

Sex education in the schools

Another threat, and he said it is the most serious of the three, would be sexual impurity. Today we have both of these threats combined in the growing and increasingly amoral program of sex education in the schools. At the last general Relief Society conference of the Church, Elder Harold B. Lee quoted President J. Reuben Clark, Jr., in regard to this matter. Let us listen and learn from the following wise words of this seer, President Clark:

"Many influences (more than ever before in my lifetime) are seeking to break down chastity with its divinely declared sanctity. . . .

"In schoolrooms the children are taught what is popularly called 'the facts of life.' Instead of bringing about the alleged purpose of the teaching, that is, strengthening of the morals of youth, this teaching seems to have had directly the opposite effect. The teaching seems merely to have whetted curiosity and augmented appetite. . . ." (*Relief Society Magazine,* December 1952, p. 793.)

". . . A mind engrossed in sex is not good for much else. . . .

"Already the schools have taught sex facts *ad nauseam.* All their teachings have but torn away the modesty that once clothed sex; their discussions tend to make, and sometimes seem to make, sex animals of our boys and girls. The teachings do little but arouse curiosity for experience. . . .

"A work on chastity can be given in one sentence, two words: Be chaste! That tells everything. You do not need to know all the details of the reproductive processes in order to keep clean. . . ." (*Era,* December 1949, p. 803. See also *Conference Report,* October 1949, p. 194.)

Responsibility of parents

Our *Church News* editorials have warned us about sex education in the schools. As the April 1, 1967, editorial stated:

"Sex education belongs in the home. . . . Movements to place sex education in nearly all grades of public schools can end only in the same result which came to Sweden."

In answer to inquiries that have been received by the First Presidency about sex education in the schools, they have made the following statement: "We believe that serious hazards are involved in entrusting to the schools the teaching of this vital and important subject to our children. This responsibility cannot wisely be left to society, nor the schools: nor can the responsibility be shifted to the Church. It is the responsibility of parents to see that they fully perform their duty in this respect."

When you make a close study of the Sex Information and Education Council of the United States (known as SIECUS), which is the major organization pushing sex education in the schools, and read their literature and learn of their amoral leadership, you can better appreciate why the Church is opposed to sex education in the schools, whether it is called family living program or by any other name. I commend the parents who have worked to keep it out of their schools and those who have pushed it out or are attempting to do so. They must love their children.

Sensitivity training

Let us consider another precept of men: One of the tragedies of the Korean War was the fact that the enemy was able to brainwash some of our men. Those methods, highly refined and deviously developed, have been introduced on a broad scale into our own country by some behavioral scientists through a program commonly called sensitivity training. While claiming otherwise, the overall

effect of this training has been to break down personal standards, encourage immorality, reduce respect for parents, and make well minds sick.

As in Korea, the heart of the training involves trying to get each member of a group to self-criticize and confess as much as possible to the group. Now any informed holder of the priesthood knows that this is directly contrary to the word of the Lord as contained in the Doctrine and Covenants, Section 42, verses 88-92. Only when a person has sinned against many people is he to make a public confession.

"If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her." (D&C 42:92.)

As President Brigham Young put it, ". . . if you have sinned against your God, or against your selves, confess to God, and keep the matter to yourselves, for I do not want to know anything about it." (*Discourses of Brigham Young*, p. 158.)

But some sensitivity training doesn't stop there. They usually want each person to tell the group about all of their innermost feelings, their personal secrets, their fears, their repressed desires. They have even conducted nudity sessions as a means of supposedly breaking down their inhibitions. They want the group to know each other's vulgar thoughts and lustful ideas, their hates, envies, jealousies. But this flies in the face of the counsel of the Prophet, who has said, "All such evils you must overcome by suppression. That is where your control comes in. Suppress that anger! Suppress that jealousy, that envy! They are all injurious to the spirit. . . ." (President David O. McKay, *Gospel Ideals*, p. 356.)

Standards attacked

In these sensitivity sessions one's standards, religion, family, and friends may be subjected to brutal and prolonged attack by the group. And when it's all over, if you've confessed all and had your values and ideals smashed, you may doubt if there is much worth believing or defending, and your loyalties may now have been realigned away from your family and church toward the group—for on them you may now feel very dependent, and you may be more anxious to get their consensus on a position and their approval than to find out what's right and do it.

When General William F. Dean was released from a Korean Communist prison camp, the young Chinese psychologists who had been trying to break him said: "General, don't feel bad about leaving us. You know, we will soon be with you. We are going to capture your country." Asked how, they replied: "We are going to destroy the moral character of a generation of your young Americans, and when we have finished you will have nothing with which to really defend yourselves against us."

Demoralizing influences

And so the precepts of men are at work on our youth in so many ways. Said President Clark, ". . . a tremendous amount of the modern art, of the modern literature and music, and the drama that we have today is utterly demoralizing—utterly." (*Relief Society Magazine*, December 1952, p. 792.)

Have you been listening to the music that many young folks are hearing today? Some of it is nerve-jamming in nature and much of it has been deliberately designed to promote revolution, dope, immorality, and a gap between parent and child. And some of this music has invaded our church cultural halls.

Have you noticed some of our Church dances lately? Have they been praiseworthy, lovely, and of good report? "I doubt," said President McKay, "whether it is possible to dance most of the prevalent fad dances in a manner to meet LDS standards." And what about modesty in dress? When was the last time you saw a high school girl wearing a dress that covered her knees? The courageous address of Elder Spencer W. Kimball a few years ago entitled "A Style of Our Own" is certainly applicable today.

I want to congratulate the Tabernacle Choir for their attire. It was noted that in their broadcast at Constitution Hall during the inaugural festivities, all the ladies seated on the front row had dresses that covered their knees.

Now what kind of magazines come into your home? With perhaps one or two exceptions, I would not have any of the major national slick magazines in my home. As President Clark so well put it, ". . . take up any national magazine, look at the ads and, if you can stand the filth, read some of the stories—they are, in their expressed and suggestive standards of life, destructive of the very foundations of our society." (*Conference Report,* April 1951, p. 79.)

President Cannon's test

Now hear this test proposed by President George Q. Cannon: "If the breach is daily widening between ourselves and the world . . . we may be assured that our progress is certain, however slow. On the opposite hand, if our feelings and affections, our appetites and desires, are in unison with the world around us and freely fraternize with them . . . we should do well to examine ourselves. Individuals in such a condition might possess a nominal position in the Church but would be lacking the life of the work, and, like the foolish virgins who slumbered while the bridegroom tarried, they would be unprepared for his coming. . . ." (*Millennial Star,* Oct. 5, 1861 [Vol. 23], pp. 645-46.)

To repeat again from the Book of Mormon, ". . . they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men." (2 Ne. 28:14.)

May we cherish God's revelations more than man's reasoning and choose to follow the prophets of the Lord rather than the precepts of men is my humble prayer, in the name of Jesus Christ. Amen.

President Hugh B. Brown

The chorus and congregation will now join in singing, "We Thank Thee, O God, for a Prophet."

After the singing, Bishop John H. Vandenberg, Presiding Bishop of the Church, will speak to us; and he will be followed by Elder Franklin D. Richards, Assistant to the Twelve.

The congregation and the chorus joined in singing the hymn, "We Thank Thee, O God, for a Prophet."

BISHOP JOHN H. VANDENBERG

Presiding Bishop

Sometime ago a friend sent me a short story put in verse by Sam Walter Foss. Though it was written several decades ago, the message seems particularly relevant today. It is entitled "The Calf-Path," and reads as follows:

"One day through the primeval wood
A calf walked home as good calves should;
But made a trail all bent askew,
A crooked path as all calves do. . . .

"The trail was taken up next day
By a lone dog that passed that way;
And then a wise bellwether sheep
Pursued the trail o'er vale and steep,
And drew the flock behind him, too,
As good bellwethers always do.
And from that day, o'er hill and glade,
Through those old woods a path was made.

"And many men wound in and out,
And dodged and turned and bent about,
And uttered words of righteous wrath
Because 'twas such a crooked path; . . .

"The forest path became a lane

That bent and turned and turned again:
This crooked lane became a road,
Where many a poor horse with his load
Toiled on beneath the burning sun,
And traveled some three miles in one. . . .

"The years passed on in swiftness fleet,
The road became a village street;
And this, before men were aware,
A city's crowded thoroughfare. . . .

"Each day a hundred thousand rout
Followed this zigzag calf about
And o'er his crooked journey went
The traffic of a continent.
A hundred thousand men were led
By one calf near three centuries dead.
They followed still his crooked way,
And lost one hundred years a day;
For thus such reverence is lent
To well-established precedent.

". . . For men are prone to go it blind
Along the calf-path of the mind,
And work away from sun to sun
To do what other men have done.
They follow in the beaten track,
And out and in, and forth and back,
And still their devious course pursue,
To keep the path that others do.
They keep the path a sacred groove,
Along which all their lives they move;
But how the wise old wood-gods laugh,
Who saw the first primeval calf."

Many paths to travel

In today's world there are many paths for people to travel. There are some who, like those who followed the calf, are pursuing a course in life for no other reason than that others have preceded them. They follow a path without thinking where it may lead them or even who made the path. They justify their course because it is so well traveled.

With so many ways meandering in so many directions, some may be confused. Careful analysis reveals, however, that the solution is a matter of defining our objectives and then following the path that leads to them. Every person should analyze the ultimate destination of the way he is traveling.

An unkind word spoken by a husband to his wife may start a conflict at home that leads to misery, turmoil, and ultimately divorce.

You can visualize the destination of the journey that begins with the neglect of children in order to pursue worldly goods. Yet many mothers persist in traveling such a course.

What about the path that starts with that first so-called social drink? This could lead to mistrust, immorality, poverty, broken homes, and broken lives.

Has good ever come from walking the path of drug abuse? No. It leads rather to addiction, insanity, immorality, suicide, and a dissipated life.

Exposure to suggestive, obscene literature and entertainment, which provides repeated examples of indiscretion and immorality, leads to a breakdown in one's moral values. A person soon finds that by this subtle means he has been induced to tread the path to the point where immorality becomes a common and accepted practice with him, with personal degradation and misery the end products.

The strait gate

Yet in spite of their destinations, these paths have many travelers. It is of such evil ways the Lord was speaking when he counseled against them and said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." (Matt. 7:13.)

The idea that a person would have to try each of these paths before he could judge whether it be wrong is a cunning plan laid by the adversary to entrap the souls of men. A continual exposure to evil ways develops a lowered resistance to them, a higher degree of tolerance for sin, which eventually leads to the embracing of the evil practices. Do not forget that the very ability which man has to learn from the experiences of others sets him above the animal world.

To avoid the broad way, spoken of by the Master, it is necessary for all

persons to periodically evaluate the course of their lives and to envision the ultimate end toward which they are traveling.

Story by Van Dyke

In the story "The Mansion," by Henry Van Dyke, one of the characters by the name of John Weightman envisioned the ultimate result of the path of life on which he traveled.

One evening as he prepared to retire, he opened the Bible and read from Matthew, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal;

"But lay up for yourselves treasures in heaven. . . ." (Matt. 6:19-20.)

He fell asleep feeling comfortable in that he had been a benefactor, since he had donated generously to charities, foundations, and other worthy causes. As he slept, he dreamed that he visited the life after death and was to receive his mansion. He was dismayed to find that his mansion in the other world was only a hut in a big field of weeds. He complained to the guide, "Surely, sir, there is something wrong."

"There is no mistake," said the guide. "Were not all these endowments carefully recorded on earth where they would add to your credit? Verily you have had your reward for them. Would you be paid twice?"

Humbled, Weightman asked, "What is it that counts here?"

The guide replied, "Only that which is truly given. Only that good which is done for the love of doing it. Only those plans in which the welfare of others is the master thought. Only those labors in which the sacrifice is greater than the reward. Only those gifts in which the giver forgets himself. These are the things that the King never forgets; and because there were few of them in your life, you have a little place here."

Counsel of Helaman

Helaman, the Nephite leader and prophet, counseled his sons that they might be equipped with the discernment to select the proven and eternal path. He said, "And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall." (He. 5:12.)

In this day when the adversary is endeavoring to lead mankind "carefully down to hell" (2 Ne. 28:21), it is imperative that parents lead and discipline their children in the teachings of the gospel. Our youth need this guidance and direction, and they themselves want it. They plead within, as did the psalmist, "Make me to go in the path of thy commandments; for therein do I delight." (Ps. 119:35.)

"Narrow is the way"

The gospel is described by the Savior in this way: ". . . strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14.) It requires discipline to travel this narrow way.

In our modern world we talk of and use a method to efficiently and effectively accomplish a project. It is known as the "critical path" method. This method is a way of correlating the chain of critical activities necessary for the completion of a given project, calling for high discipline in timing and filling each step in productive order.

The critical path is the narrow way, and in business, education, science, or life we must follow a critical path or narrow way to achieve ultimate success. Thus it becomes a matter for you and me to consider. Someone calls it to our attention in this manner:

"Your greatest problem is yourself. You are also your greatest treasure. If you can get yourself determined upon—find out what you are and what you are for—and if you can discover and develop the elements of value in your nature, your life will take on the

beauty of orderliness and your need of the savings bank will be less and less, for you will be your own riches. I say, if you can, for this procedure takes wisdom, and wisdom is the fruit which ripens slowly. Perhaps you are not yet wise; perhaps you are still incapable of self-analysis; perhaps you are confused amid the surfaces and appearances of life; perhaps your code of conduct is based upon the customs of the times and the sayings of the alleged sages; perhaps you are disheartened and discouraged—even in frenzy of retreat before the things in your life which seem to oppose you and beat you back. But even so, this is but a condition or mood which is not final—the condition will right itself, the mood will pass." (Richard Wightman, *The Speakers Desk Book* [Maxwell Drake, 1937], p. 686.)

Words of a missionary

To this I might add, you will achieve ultimate success if you will align yourself to the discipline required by the narrow way which leads to eternal life. There is great joy and satisfaction in the realization of so embarking, as evidenced by the words of a missionary in the mission field:

". . . I have come to an understanding of the meaning of life—why I am here and where I want to go.

"It amazes me how little I knew about the gospel before. Sure, I had a lot of facts down, but I just hadn't caught the vision. I had heard people say that the gospel was and is a message of happiness and good news, yet I didn't understand why. It is here that I have begun to feel the joy that the gospel was established to give to man.

"Here, material and worldly things have taken on a second importance; and because I attach a greater importance to what *is* important, I am happier than before. Christ promised that if we seek first his kingdom, all other things will be added unto us. I know this is true.

"At home when I didn't like something, I went away from it; here I can't. I have to face it, learn to get along in situations and with people that are hard to get along with. How great it is to find that you have conquered something that you otherwise would run away from!

"Every day is spent trying to be more successful, doing things that are hard, and growing from it." (Willard Mitt Romney, "Without a Worry in the World," *Era,* January 1969, p. 75.)

The proven way

Many parents and youth of the Church are securing their lives against the forces of evil by following the counsel of the Savior.

No one, it would seem, would knowingly follow a "calf-path" through life, yet carelessly they may do just that.

We must not be deceived. That established by the Savior is the only proven way; it is the only way that can stand the test of the eternities. May we follow him into the joy of eternal life, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Franklin D. Richards, Assistant to the Twelve, will now address us.

He will be followed by Elder Loren C. Dunn of the First Council of Seventy, who in turn will be followed by Elder Marion D. Hanks, Assistant to the Twelve.

ELDER FRANKLIN D. RICHARDS

Assistant to the Council of the Twelve

My dear brothers and sisters, I rejoice to be with you today. I have been inspired and strengthened by the beautiful music and the messages of President McKay and our other leaders.

We are living in a remarkable age, the dispensation of the fullness of times, and I am grateful for the knowl-

edge that God lives and that Jesus is the Christ, our Savior and Redeemer.

I also bear my witness to you that the gospel of Jesus Christ has been restored in its fullness through the instrumentality of the Prophet Joseph Smith, and that there is a Prophet of God on the earth today, our beloved President David O. McKay. May the Lord bless and sustain him.

Despite the fact that we are living in a wonderful age, as has been stated, we are living in a troubled world with an abundance of problems. In reality, this is one of the great purposes of life, to meet challenges and obstacles and learn to overcome them. Meeting obstacles and learning to overcome them give us experience, and each experience should be for our good.

Today we hear much about the need to "tell things as they are," the need for honesty and consistency in living, and the need for greater freedoms.

True and false freedoms

Someone has said, "There are two freedoms: the false freedom where one is free to do what he likes, and the true freedom where one is free to do what he ought to do."

I think it is appropriate and timely to discuss some things as they are and can be, as well as to consider the difference between loyalty and disloyalty as pertains to the true and false freedoms.

First, loyalty to true freedom principles or causes embraces love, dedication, faith, allegiance, willingness to sacrifice, and many other qualities that contribute to achievement and happiness.

Disloyalty to true freedom principles or causes embraces betrayal, unfaithfulness, disaffection, sedition, infidelity, and other qualities that contribute to failure, destruction, and unhappiness.

Loyalty to false freedom principles can only bring delusion, a counterfeit happiness, and eventual destruction. False freedom principles include such things as the abuse of one's body by the use of drugs, liquor, and tobacco, as well as sexual immoralities. False freedom principles likewise include the spread of communistic doctrine and protest by force.

In reality, true freedom can only exist in doing what is right, in being loyal—yes, in doing what we ought to do.

Principle of loyalty

Let me be more specific and identify some things we ought to do to enjoy true freedom.

We should be loyal to ourselves, our family, friends, employers, our God, church, and country.

Insofar as loyalty to oneself is concerned, the great poet Shakespeare gave some sage advice when he said, "This above all: to thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man." (*Hamlet*, Act 1, Sc. 3.)

One is true and loyal to himself:

When he develops himself mentally, physically, and spiritually;

When he develops a proper standard by which all decisions are made and unswervingly follows the standard;

When he keeps his self-respect and the respect of others by being noble and consistent in his ideals, acts, words, and thoughts;

When he combines faith with works in serving his God and his fellowmen.

Loyalty to one's family and friends is likewise basic and paramount. It indicates love and affection.

President McKay has said that no other success can compensate for failure in the family.

The Church provides a family home evening program, which gives the family an opportunity to understand the principle of loyalty and how to make it a part of their lives.

President McKay has promised that as family home evenings are held, great blessings will result, in that there will be love at home, and obedience to parents will increase, and faith will develop in the hearts of the youth.

Family loyalty means for each member to support and sustain every other member. Loyalty in the family embraces love and appreciation and is evidenced by a willingness to sacrifice for and serve one another.

Loyalty to friends makes it possible for them to rely on you and you on

them, and what a wonderful sense of security this brings.

In one's business relations, loyalty to an employer is most vital. Loyalty here means to be faithful and trustworthy and to give the best of your ability, recognizing that your employer's success is reflected in your welfare. Loyalty produces power and effectiveness. An ounce of loyalty is worth a pound of cleverness.

Loyalty to God

What does loyalty to God and church imply?

Simply stated, it would seem to be doing God's will without reservations.

Our Lord and Savior set the pattern of loyalty in Gethsemane when in his prayer to the Father he said, "Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." (Mark 14:36.)

Judas set the pattern of disloyalty as he betrayed his Master, the Christ. He became madly remorseful, but under the influence of Satan, he hanged himself, the final chapter of his disloyalty.

The great dedication of the Prophet Joseph Smith and other mighty men of modern Israel illustrates the meaning of loyalty to God and to church.

And the Lord has told us: "Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again.

"And whoso is not willing to lay down his life for my sake is not my disciple." (D&C 103:27-28.)

An interesting experience is told of Brother J. Golden Kimball in speaking to a meeting of Saints on the subject of tithing. He said, "All of you who would be willing to die for the gospel please put up your hands." Nearly every hand in the congregation was raised.

Then he said, "All of you who have been paying an honest tithing please raise your hands." It seems that only a few hands were raised.

Brother Kimball turned to the bishop and said, "See, they would rather die than pay their tithing."

Tithing, of course, is only one of God's commandments that tests our loyalty. Loyalty is truly one of the great eternal principles of the gospel of Jesus Christ.

Loyalty to country

Now with respect to being loyal to our country:

It is traditional that those elected or appointed to important governmental positions take an oath of allegiance. Public servants must be loyal to the office to which they are elected or appointed. Disloyalty results in distrust and can result in impeachment or dismissal.

We know that the Constitution of our country is a divinely established document, and in the words of modern-day scripture we recognize that it "should be maintained for the rights and protection of all flesh, according to just and holy principles." (D&C 101:77.)

The position of the Church in this matter is clearly stated in the twelfth Article of Faith: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."

Choice for loyalties

Now in considering things as they are, in considering the need of honesty and consistency in living, and in considering the need for greater freedoms, never let us forget that we must choose where we place our loyalties.

As Joshua of old declared, ". . . choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." (Josh. 24:15.)

There are many today who have chosen to serve the Lord and are giving much, yes, even their lives, for true freedom principles that bring us real happiness, growth, and development. On the other hand, there are others who are loyal to false freedom principles that would, if they prevailed, destroy us as individuals and as a country.

Always remember that what we do, far more than what we say, shows where our loyalties are.

True freedom

My counsel to you is to live for

true freedom, choose the right, do what you ought to do, and make the choice that Joshua did—to serve the Lord.

Never give your loyalty to a cause that will bring you a false freedom of delusion, counterfeit happiness, failure, and eventual destruction. Your loyalties set the pattern for your life and eventually become a way of life for you.

Be loyal to yourself, your family, your God and church, your country, friends, and employers. This will assure you true freedom and independence and result in peace, great achievement, happiness, and eventually eternal life. It has been said by W. H. Murray that until one is committed, there is hesitancy, the chance to draw back, always ineffectiveness. The moment one definitely commits himself, then Providence moves too. I know this is true.

Let us all, as in the words of our glorious hymn, commit ourselves to be "True to the faith that our parents have cherished, True to the truth for which martyrs have perished, To God's command, Soul, heart, and hand, Faithful and true we will ever stand." (*Hymns,* No. 157.)

In the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Loren C. Dunn of the First Council of Seventy will now address us. He will be followed by Elder Marion D. Hanks, Assistant to the Twelve, who will be our concluding speaker.

Elder Dunn.

ELDER LOREN C. DUNN

Of the First Council of the Seventy

By invitation I recently attended a conference on drug abuse that was called by a group of concerned citizens.

Speaking at this gathering were experts in this field from throughout the United States. Their messages were in accordance with that which has been echoed by almost every group investigating this problem, and that is: Drug abuse is on the increase, especially among our youth.

Availability of drugs

Despite the valiant efforts of law enforcement, the availability of drugs is increasing. In fact, according to youthful offenders, drugs are readily available through what they term as "the underground" in most of our high schools.

It is evident that this is a fast-growing problem within the United States and Canada, and it is also having its effect on many countries throughout the world.

There is a great need for us as Church members to support efforts in our communities to strengthen law enforcement and encourage other programs designed to deal with the drug abuse problem.

In listening to a group of youthful former drug users, they stated that it frightens them to think that possibly as many as 50 per cent of their fellow high school students might at least try marijuana at some time with a smaller number continuing on to other drugs.

These are students who evidently come from all backgrounds and economic levels of life.

Should these young people be correct in their estimates, we would have to face the realization that each of our children sometime is going to be faced with the temptation of drug use.

Reason for drug use

The reason most youthful offenders start on drugs gives us some idea as to what we might do to prevent this disastrous situation. When one group was asked why they started, they said without exception, "We were alienated from our parents."

Somehow, in the home the love, confidence, and self-assurance that should have been conveyed from parents to children was not conveyed. Parents failed to understand the children, and the children failed to understand the parents; and in frustration and alienation the children sought escape by turning to drugs.

These youthful offenders had been given material gifts by their parents, but these gifts seemed to be in place of love instead of an expression of love.

If there are love and unity at home, and if children feel comfort there, they will know what to do when this problem presents itself. But if there are bitterness and disharmony and mistrust, then it is possible that they will seek escape through any form of vice available.

Importance of home example

President McKay has the following to say about the importance of example in our homes:

"I believe that parents generally are teaching their children the gospel, yet I am convinced that there is still much opportunity for improvement in this regard. I am not thinking of the set hours in which you sit down to teach these doctrines to your children, but of the example fathers and mothers give to their children regarding the faith that is dear to your hearts. Your example will teach these principles more effectively than what you say. Out of our homes come the future leaders of the government. If our homes were all they should be, the nation would be safe." (*Gospel Ideals,* p. 482.)

I believe that the example of which President McKay speaks is most important.

Faith in Heavenly Father

It's a simple step for a young person to go from faith and love and confidence in an earthly father to faith and love and confidence in our Heavenly Father, and what better heritage can we give him than the ability to communicate with God.

From Alma we read:

"Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day." (Al. 37:37.)

Intelligent obedience

On another occasion President McKay said:

"Children deserve to be taught intelligent obedience. Unhappiness in the child's life, as in the adult life, springs largely from nonconformity to natural and social laws. The home is the best place in which to develop obedience, which nature and society will later demand. . . . I do not mean getting control by cruelty, nor by foolish threats, but merely by letting the child know that he is part of a community in the home; and that the other children have their rights and each child must respect those rights.

"There is the beginning of democracy, and it is in the home." (*Gospel Ideals,* p. 488.)

And again the Prophet has said:

"Homes are made permanent through love. Oh, then, let love abound. If you feel that you have not the love of those little boys and girls, study to get it. Though you neglect some of the cattle, though you fail to produce good crops, ever study to hold your children's love." (*Gospel Ideals,* p. 484.)

Responsibility of communication

The responsibility of communication is not alone on the shoulders of parents. The youth also have a responsibility to contribute love and strength to the family organization.

I recall a stage play that recently was made into a movie. It dealt with parents whose only child, a son, returned from military service. The father and son had never been close. It was a situation in which both father and son loved each other but were unable to find ways to express themselves, and therefore hostilities arose because each thought the other

did not like him. It was a breakdown of communication.

But now the son was home from the army, and things were different. The father and son began to establish a whole new relationship. The high point of the play came when the boy said to his father something like this:

"Dad, I always resented you when I was younger because you never told me that you loved me, but then I realized that I had never told you that I loved you either. Well, Dad, I'm telling you now: I love you."

For one electrifying moment the father and son embraced each other as the pent-up love and appreciation of years came flooding out. This probably would never have happened had the son not realized that he was as guilty of lack of expression as his parents.

Love in the home

So young people can make a difference. They can contribute to the love in their own home by expressing their love for parents and in supporting the family. May the Lord bless us to know that it is not our material heritage that can meet and defeat this problem of drug abuse, but our spiritual heritage as expressed in the sanctity of the home and the strength of the family. May our homes be havens of spiritual strength and may we constantly bear witness to our children in word and deed of those truths that make a difference.

In the name of Jesus Christ. Amen.

ELDER MARION D. HANKS

Assistant to the Council of the Twelve

I have two commitments today that I should like to fulfill. One I undertook upon reading a letter yesterday from one of our choice chaplains serving a second tour of duty in Vietnam, once again moving among those engaged in the most serious of the fighting. His letter asks, "Will you ask the brethren specifically to mention the wives and the children of the servicemen over here from time to time. They have it harder than we do."

I pledge, and ask you to join me, that I will remember and seek to put actively into effect my interest in the wives and children and parents of those who are far away, giving what has to be given to preserve the high ideals of this land, and thus to express to all mankind their own concern for the well-being of those who are not able to take care of themselves.

The second commitment I carry out for a young Scotsman who a few days ago in Britain at a meeting of students expressed his love for President McKay, and then said, "President McKay, will you nae come back again?"

If the Lord will bless me in these few moments I would like to talk about the meaning of this day that we celebrate with all Christians everywhere, a day signal and significant, a day pivotal in the whole history of mankind.

Convictions of early Christians

Perhaps I can do that best by reading a few words that came to my mind as I stood not long ago in the catacombs outside Rome on the Appian Way, where multitudes of Christians gave their lives rather than relinquish their convictions or their faith. This is one of the things I remembered and was pleased to look up and read again on my return. It is a letter written by Cyprian, a martyr in the third century, to his friend Donatus. He wrote from Carthage:

"This seems a cheerful world, Donatus, when I view it from this fair garden under the shadow of these vines. But if I climbed some great mountain and looked out over the wide lands, you know very well what I would see—brigands on the high roads, pirates on the seas, in the amphitheaters men murdered to please applauding crowds; under all roofs misery and selfishness. It is really a bad world, yet in the midst of it I have found a quiet and

holy people. They have discovered a joy which is a thousand times better than any pleasure of this sinful life. They are despised and persecuted, but they care not. They have overcome the world. These people, Donatus, are the Christians and I am one of them."

And then in a magazine some years ago I read and was deeply moved by another account. It had come freshly to view after centuries of being hidden.

On May 13, 303 A.D., in the Algerian city of Cirta (now Constantine), one Munatus Felix, high priest of the emperor, personally led a raid on a Christian worship service. He took with him a stenographer, whose report, taken in shorthand, sounds disconcertingly familiar to modern ears.

"Bring out whatever scriptures you have got," commanded Felix, after his men had collected all the evidence they could find. A subdeacon brought only one large book, explaining that the lectors kept the rest. Felix said to them: "Identify the lectors." They said: "We are not informers. Here we stand. Command us to be executed." Felix said, "Put them under arrest."

And the editorialist noted, "No one knows how many thousands were rounded up in such raids and executed. They could easily have saved their skins by staying home and saying their prayers in comfortable privacy. But they insisted on the right to come together [in the name of Christ]."

Reasons for total commitment

Easter is a time when those who believe in and accept his name gratefully worship the risen Redeemer. Men of goodwill everywhere join in the solemn celebration. What was so important about him? Why the total commitment of Cyprian and the saints at Cirta? In these few brief moments, in outline form, let me offer an answer.

His was a redemptive story.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

He was a God, a member of the godly council, the Son delegated by his Father for a holy mission. He was a God who came to earth and walked among men and suffered more than any man could suffer, because this was his mission, and in him was the love which made it possible for him to do what he had to do.

He was a creator, indeed the creator of this world, under the direction of his Father.

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell." (Abr. 3:24.)

"For by him were all things created, that are in heaven, and that are in earth." (Col. 1:16.)

"God . . . Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." (Heb. 1:1-2.)

Firstborn and Only Begotten

He was the Firstborn in the spirit.

". . . I was in the beginning with the Father, and am the Firstborn." (D&C 93:21.)

His mission was prophesied long before he was born into the world.

". . . Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14.)

He was the Only Begotten in the flesh, on this earth the only one begotten of a divine Father and an earthly mother.

". . . I beheld his glory, as the glory of the Only Begotten of the Father. . . ." (D&C 93:11.)

He was alone without blemish, and yet he learned.

"Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8.)

His temptation

He was tempted, but would not yield. It isn't so hard for us to identify, is it, with one who was tempted, even as we are tempted?

"For in that he himself hath suffered being tempted, he is able to succour them that are tempted." (Heb. 2:18.)

After Christ had fasted for 40 days and nights, he was invited to use his marvelous powers to serve himself, to satisfy himself, to save his own life, to turn stones into bread, and he would not.

The tempter said to him, in effect, "Win the plaudits of the crowd; it will be easy for you. Please them, gain their acceptance. Cast yourself down. Then they will listen to your important message." But he would not.

He was offered power and glory in exchange for his soul, and he would not.

We have similar temptations in our own time, and so we can identify.

The servant of all

He was the servant of all. One of his last earthly acts was to wash the feet of his disciples.

He suffered both body and spirit.

"For behold, I, God, have suffered these things for all, that they might not suffer if they would repent." (D&C 19:16.)

He died willingly, alone, for this was how it must be. There had to be a propitiation, by one of his unique qualifications, for the sins of men—our sins—payment for which, through the love of God and the love of his Son, was made on Calvary's hill.

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

"But how then shall the scriptures be fulfilled, that thus it must be?" (Matt. 26:53-54.)

"My God, my God, why hast thou forsaken me?" (Matt. 27:46.)

Commitment to Christ

I bear testimony and thank God for this Good Friday, tragic as are the events which it commemorates, and for what it means to me and to all men, for what it lays before men of a future, for this day had to happen in order that Easter and its glorious events could come to pass.

The pure in heart shall see God. Those who become the manner of man he was, who walk in the Spirit, will see him, and will be his.

I pray God to bless us, that all the good and wholesome and sweet feelings of the Christian world at this sacred season may motivate us and all who worship his name and seek to do his will to the kind of commitment spoken by Cyprian, to the kind of courage and devotion known by those who died in the catacombs so long ago—they who loved him well and paid whatever price was necessary to demonstrate that.

In the name of Jesus Christ. Amen.

President Hugh B. Brown

Will you kindly heed the following announcement:

The semi-annual conference of the Deseret Sunday School Union will be held this evening (Friday) at 7:30 in this Tabernacle. This is a change from the traditional Sunday evening session which will not be held. All Sunday School workers will wish to be in attendance. The public is also cordially invited.

Sunday School superintendents and Junior Sunday School coordinators will meet in the Federal Heights Ward at 4:30 today. Sunday School assistant superintendents and secretaries will meet in the 17th Ward at 4:30 today.

We wish again to express our appreciation to this wonderful chorus who have added so much to the spirit of this occasion. We congratulate them and their conductor, and ask God's blessings upon all of them. They will now sing for us, "Almighty God of Our Fathers," conducted by Ladd R. Cropper, with Alexander Schreiner at the organ.

Following the singing, the benediction will be offered by Elder James Saville McCloy, president of the South Cottonwood Stake, after which this conference will be adjourned until two o'clock this afternoon.

The Ogden Institute of Religion Chorus sang "Almighty God of Our Fathers," after which the closing prayer was given by President James Saville McCloy of the South Cottonwood Stake.

The conference adjourned until 2 o'clock p.m.

FIRST DAY

AFTERNOON MEETING

SECOND SESSION

The second session of the conference convened at 2 p.m. Friday, April 4, 1969.

President Joseph Fielding Smith, counselor in the First Presidency, conducted the services.

The University of Utah Institute of Religion Chorus, Salt Lake City, with Douglas W. Stott conducting, furnished the choral music for this session. Roy M. Darley was at the organ console.

President Smith made the following introductory remarks:

President Joseph Fielding Smith

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the second general session of the 139th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President McKay is at home but listening in to these services.

Through the generous cooperation of their owners and managers over 250 television and radio stations will carry to practically every state in the Union, including Hawaii and Alaska, and to many foreign countries, the proceedings of some sessions of this conference. The names of the stations carrying the proceedings were announced to the television and radio audiences just prior to the opening of this session. Again we express our appreciation and thanks to those owners and managers for their courtesy in broadcasting the program of the conference.

Sessions of the conference are being televised in color and will be received by many in color in the United States and Canada over most of these television stations cooperating to provide the extensive coverage of the conference.

We extend a most cordial welcome to our television and radio audience and also to all who are gathered in this historic Tabernacle.

We are favored this afternoon by the presence of students of the University of Utah Institute of Religion, Salt Lake City, with Douglas W. Stott conducting and Roy M. Darley at the organ.

We shall now begin these services by the chorus singing "How Lovely Are The Messengers," after which the invocation will be offered by Elder Glen Obid Hamblin, president of the Young Stake of Zion.

The University of Utah Institute of Religion chorus sang the number, "How Lovely Are the Messengers."

The opening prayer was offered by President Glen O. Hamblin of the Young Stake.

President Joseph Fielding Smith

The University of Utah Institute Chorus will now favor us with "I Know That My Redeemer Lives," and Elder Spencer W. Kimball of the Council of the Twelve will be our first speaker this afternoon.

The Institute Chorus sang the hymn, "I Know That My Redeemer Lives."

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve

My beloved brothers and sisters and friends, I hope that all of you were as uplifted as I was this morning by the inspired messages of our Prophet and the other brethren.

This is Easter time, when the minds of many people are centered upon the Lord Jesus Christ, and may we speak again of his glorious resurrection. I join my testimony with that of these fine singers in the theme "I know that my Redeemer lives."

The paths that Jesus walked

One Christmas time some years ago, we walked the paths that Jesus walked. We spent some precious hours in what is said to be the Garden of Gethsemane and tried to imagine the sufferings through which he moved in anticipation of his crucifixion and resurrection. We were near the places where he prayed, where he was taken prisoner, where he was tried and condemned.

Outside the city walls, we climbed the caliche hill, pockmarked with little caves, making the rounded end look like a skull, and we were told that this was Golgotha, the place where he was crucified. We zigzagged down the backside of the hill around to the sheer cliff-side of it and entered the small window-size aperture into a rough-hewn cave in which it is said the body had lain.

Some hours we spent in the little garden outside this tomb and absorbed the gospel story of his burial and of his resurrection, which here had taken place. We read thoughtfully and prayerfully of the coming of the women to the sepulchre, the angel of the Lord rolling away the stone, and the discomfiture of the recreant keepers.

"He . . . is risen"

We could almost imagine we saw the two angels in shining garments who spoke to Mary, saying, "Why seek ye the living among the dead?

"He is not here, but is risen. . . ."

The Lord had predicted: ". . . The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." (Luke 24:5-7.)

We remembered the dialogue between Mary, the angels, and the Lord:

". . . Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him."

She turned and "saw Jesus standing, and knew not that it was Jesus.

"Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

"Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20:13-17.)

The Mount of Olives

We then walked laboriously up the rather steep Mount of Olives, possibly the approximate path he walked, a prelude to his ascension after having spent 40 days after resurrection on the earth and having, by many infallible proofs, brought sureness to the hundreds of people who had come now to realize his resurrection was real.

And now he was on the top of the Mount of Olives and was saying to these greatly concerned and loved men, ". . . ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.)

As we sat at the trunk of an ancient olive tree there and read these scriptures, we could easily imagine the Lord standing near this spot in the group of worried, loving, wondering men; and then the fog rolled in, the cloud settled down over the top of the hill, and he was gone. Then we could almost hear

the angels in white apparel saying:

". . . Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

And now we consulted Paul's writings to the Ephesians:

"Wherefore he saith, When he ascended up on high, he led captivity captive. . . .

"He that descended is the same also that ascended up far above all heavens, that he might fill all things." (Eph. 4:8, 10.)

Significance of Easter

Sometimes our celebrations of notable occurrences seem to take on earthly color, and we do not fully realize the significance of the reason for the celebration. This is true of Easter, when too often we celebrate the holiday rather than the deep significance of the resurrection of the Lord. They must be unhappy indeed who ignore the godship of Christ, the sonship of the Master. We feel sorry indeed for those who call the supreme miracle of the resurrection "but a subjective experience of the disciples rather than an actual historical event."

We know truly that all this is real. Christ spoke of himself to Nicodemus:

". . . We speak that we do know, and testify that we have seen; and ye receive not our witness." (John 3:11.)

And then we remember that Peter testified:

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36.)

"But ye denied the Holy One and the Just. . . .

"And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." (Acts 3:14-15.)

Boldly, Peter and John stood before the council and said again:

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man [the former lame man] stand here before you whole. . . .

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:10, 12.)

When the council chastised the two apostles and commanded them not to speak or teach such things in the name of Jesus, they answered and said: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

"For we cannot but speak the things which we have seen and heard." (Acts 4:19-20.)

"And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." (Acts 4:33.)

Witness of Peter

We also know the resurrection is real. The living Peter said to the council of persecutors:

"The God of our fathers raised up Jesus, whom ye slew and hanged on the tree. . . .

"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Acts 5:30, 32.)

We stand in awe before the great Peter, who had so completely received his total assurances and who had so graciously donned the robe of leadership and the mantle of authority and the courage of the inspired and assured. What strength he had come to have as he led the saints and faced the world with all its persecutors, unbelievers, and difficulties. And, as he rehearsed over and over his absolute knowledge, we glory in his stamina as he faced mobs and prelates, officials who could take his life, and as he boldly proclaimed the resurrected Lord, the Prince of Peace, the Holy One and the Just, the Prince of Life, the Prince and Savior. Peter certainly now was sure, impregnable, never to falter. We should gain much sureness by his certainty.

It is significant to read the words and the testimony of Stephen, a holy martyr, who gave his life for his faith.

Stephen "looked up steadfastly into

heaven, and saw the glory of God, and Jesus standing on the right hand of God,

"And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:55-56.)

Stephen was a martyr and will inherit eternal life. His testimony reveals that Christ was not dead, but was still living, and was in an exalted, glorified condition with his Father.

Paul's testimony

The testimony of Paul seems most conclusive. He heard the voice of the risen Christ:

"Saul, Saul, why persecutest thou me?" And to be sure of identity, Saul said, "Who art thou, Lord?" and received the assurance, "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." (Acts 9:4-5.)

And now that same Paul, who had recovered his strength, who had been administered to by the priesthood, who had received his lost eyesight, went about in the synagogues confounding the Jews in Damascus, proving "that this is very Christ." (Acts 9:22.)

And later, Paul came to the apostles in Jerusalem, and Barnabas, speaking for Paul, "declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus." (Acts 9:27.)

Then Paul continues:

"And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

"But God raised him from the dead:

"And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. . . .

"God hath fulfilled the same unto us their children, in that he hath raised up Jesus again. . . .

"And as concerning that he raised him up from the dead, now no more to return to corruption. . . ." (Acts 13:29-31, 33-34.)

Testimony on Mars Hill

Paul's testimony on Mars hill in Athens was a significant one. The Greeks accepted any and all gods that were proposed. They had inscribed one altar "To the Unknown God," and Paul used this text to tell them that with all their gods of wood and stone they did not know the real "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

". . . seeing he giveth to all life, and breath, and all things;

". . . and hath determined the times before appointed, and the bounds of their habitation. . . .

". . . he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:24-26, 31.)

Paul told again of his own conversion and bore his testimony and said he heard the voice of Christ saying, "I am Jesus of Nazareth," and he was promised by Ananias: "For thou shalt be his witness unto all men of what thou hast seen and heard." (Acts 22:8, 15.)

And then came his pertinent question to King Agrippa: "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8.)

And again Paul bore witness:

"Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

". . . for the seal of mine apostleship are ye in the Lord." (1 Cor. 9:1-2.)

The risen Lord "was seen of above five hundred brethren at once. . . .

"After that, he was seen of James; then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time." (1 Cor. 15:6-8.)

Then Paul launches into the beautiful treatise on the resurrection of the dead, as he spoke to the Corinthians.

I have a great admiration and affection for our brother Paul, our fellow apostle. He was so dedicated, so humble, so straightforward. He was so eager, so interested, so consecrated. He must have been personable in spite of

his problems, for the people hung onto him with great affection when he was about to leave them.

I love Paul, for he spoke the truth. He leveled with people. He was interested in them. I love Paul for his steadfastness, even unto death and martyrdom. I am always fascinated with his recounting of the perils through which he passed to teach the gospel to member and nonmember.

Testimony of Eyewitnesses

Perhaps one of the last of Peter's testimonies was borne to all the people, both those who had been converted to the gospel and those who would in the future be influenced by his statement, throughout all time a memorial to be remembered.

As this great prophet faced his death and knew that it would not be long until he would discard this body tabernacle and pass into the other world, he determined to write his testimony message so that coming generations might all have his witness. It has been read and heard by countless millions. He said:

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

"And this voice which came from heaven we heard, when we were with him in the holy mount." (2 Pet. 1:16-18.)

Witness of Joseph Smith

We are lifted by the witness of the modern prophet, Joseph Smith, when he reassures the people of the resurrection. Elder George A. Smith quotes the last public address of Joseph Smith in June 1844, only days before his cruel assassination:

". . . I am ready to be offered a sacrifice for this people; for what can our enemies do? Only kill the body and their power is then at an end. Stand firm my friends. Never flinch. Do not seek to save your lives, for he that is afraid to die for the truth will lose eternal life. Hold out to the end; and we shall be resurrected and become like Gods, and reign in celestial kingdoms, principalities and eternal dominions. . . ."

Sureness of resurrection

The sureness of the divine resurrection is believed by numerous people in the Christian world. Victor Hugo wrote:

"I feel in myself the future life. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. When I go down to the grave I can say like many others: 'I have finished my day's work.' But I cannot say, 'I have finished my life.' My day's work will begin in the next morning. The tomb is not a blind alley, it is a thoroughfare. It closes on the twilight. It opens on the dawn."

And some unknown writer has expressed in verse this natural feeling of and unexplainable longing for immortality.

"Else when this pleasing hope, this fond desire,
This longing for immortality,
Or whence this secret dread, and inward horror
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the divinity that stirs within us;
'Tis heaven itself, that points out an hereafter
And intimates eternity to man."

Question and answer of Job

The question asked by Job has been asked by millions who have stood at the open bier of a loved one: "If a man die, shall he live again?" (Job 14:14.)

And the question has been answered acceptably to numerous of them as a great, sweet peace settles down upon them like the dews of heaven. And innumerable times hearts that were weary in agonizing suffering have felt

the kiss of that peace which knows not understanding.

And when a deep tranquility of soul has brought a new warm assurance to minds that were troubled and hearts that were torn, those numerous could repeat with beloved Job:

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God:

"Whom I shall see for myself, and mine eyes shall behold. . . ." (Job 19:25-27.)

Job had expressed the wish that his testimony could be printed in books and cut into stone for the generations following him to read. His wish was granted, for peace has come into many souls as they have read his strong testimony.

Vision of John

And in conclusion, let me read the vision of John the Revelator:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." (Rev. 20:12-13.)

And as the living, verdant spring follows the dismal, death-like winter, all nature proclaims the divinity of the risen Lord, that he was Creator, that he is the Savior of the world, that he is the very Son of God.

And this I testify, also, in the name of Jesus Christ. Amen.

President Joseph Fielding Smith

We have just listened to Elder Spencer W. Kimball of the Council of the Twelve.

Elder Alma Sonne, Assistant to the Twelve, will now address us. He will be followed by Elder Victor L. Brown, second counselor in the Presiding Bishopric.

ELDER ALMA SONNE

Assistant to the Council of the Twelve

Someone has said, "The character of Jesus is a picture that stands by itself." There is no one with whom he can be compared. He said and did the right thing at the right time and in the right way. He made no mistakes in his teachings. He was great in action and in moral excellence. His Sermon on the Mount will live forever, for it is founded on truth. His message to the world is the gospel of salvation.

Leadership of Jesus Christ

His life had been an open book, his public ministry was to the rich and the poor, his miracles were performed before eyewitnesses, and his testimony had been heard throughout Galilee and Judea. He was the Messiah about whom the prophets had spoken, but he was rejected by his own. He is still rejected, even by many of those who claim to be his followers.

The true Christian Church accepts without reservation the leadership of Jesus Christ. Many things have been said and written about him. His memory is everywhere, and his words are quoted by believers and unbelievers. He cannot and will not be expelled from the earth. He made this clear during his ministry among the Jews in the meridian of time.

The Latter-day Saints believe in the divine mission of the Savior. The very first principle of the restored gospel is faith in the Lord Jesus Christ. It is the foundation of true worship. Without him there could be no gospel of

salvation. He is its author. His gospel is the same yesterday, today, and forever. It originated in the heavens and was restored to the earth in these modern times through Joseph Smith, the Prophet.

A plan of life

At this Easter time we remind ourselves of his resurrection; that he submitted a plan of life, and chose 12 apostles and authorized them to preach his gospel of salvation and to establish his Church upon the earth. He delivered the greatest sermon ever preached, broad and comprehensive enough to reach the heart of humanity. It applies to all classes, for "God is no respecter of persons." (Acts 10:34.) No one will escape his loving watchcare. His commandments are guideposts. They are solemn reminders of our relationships to our Heavenly Father. We are his children, his offspring, and are accountable to him. He said to Abraham: "And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abr. 3:25.)

Individual salvation

We believe in individual salvation. In other words, man must strive for a place in the hereafter if he wishes to obtain the salvation promised to the faithful. It will not come without effort, without prayerful searching and diligent application of those principles and procedures outlined in the holy scriptures.

The other day I talked with a man who was not of us. He was glib and talkative in his ridicule of the Word of Wisdom. "A curtailment," he said, "of our personal liberties." He justified, for instance, the use of tobacco. "Do you know what the Word of Wisdom says about tobacco?" I asked. He was not sure. I quoted from the eighth verse of Section 89 of the Doctrine and Covenants in which it states that "tobacco . . . is not good for man."

This is but one of the truths taught by the Church. We teach a gospel of truth. Its very foundation is truth. It is not only necessary to know the truth. It must also be accepted and introduced into the lives of those who aspire to eternal life. To deny the truth, therefore, is to deny God's power in the universe.

We often sing the well-known hymn authored by John Jaques, "O! Say, What Is Truth?"

"Then say, what is truth? 'Tis the last and the first,
For the limits of time it steps o'er.
Though the heavens depart and the earth's fountains burst,
Truth, the sum of existence, will weather the worst,
Eternal, unchanged, evermore."
(*Hymns,* No. 143.)

A gospel of truth

The gospel of Jesus Christ, restored to earth through the Prophet Joseph Smith, is a gospel of truth. It has survived much opposition and criticism, but no compromises have been necessary. It stands like a bulwark against error and falsehood. Jesus knew this when he told Peter that the "gates of hell shall not prevail against it." (Matt. 16:18.) Also, he said: "Heaven and earth shall pass away: but my words shall not pass away." (Mark 13:31.)

The millennial reign will be ushered in when God's program has reached a certain point, known to him alone. There is much to do, brothers and sisters. The warnings to the nations must continue to go forth, for eventually every knee shall bow and every tongue confess that Jesus is the Christ. God's work will not fail. Truth will triumph even against tremendous odds.

Missionary enterprise

Christ's teachings are sound and soul inspiring; they were confined to no worldly ambitions. His program makes for peace and good will, and he advocated a faith that creates courage and strength. His missionary enterprise was the greatest project ever launched. I quote: "All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:18-20.)

Or, as Mark puts it: "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.)

Gospel can redeem mankind

Nothing short of the gospel of Jesus Christ can redeem mankind. The Lord Jesus set before us the only pattern of life which will save and exalt his children. His words are always timely and authoritative. The truths he taught and all he did constitute the gospel in its fullness.

The atonement wrought out by the Lord on Calvary is the greatest contribution ever made to the human race. It opened the door to life everlasting. It gave men and women the chance to possess their bodies forever. John, in his testimony to the world, made it clear when he said: ". . . all that are in their graves shall hear his voice,

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28-29.)

May we walk in the light with him I pray humbly in the name of Jesus Christ. Amen.

President Joseph Fielding Smith

We have just heard from Elder Alma Sonne, Assistant to the Council of the Twelve.

We shall now hear from Elder Victor L. Brown, second counselor in the Presiding Bishopric.

BISHOP VICTOR L. BROWN

Of the Presiding Bishopric

A letter came to my desk yesterday addressed to me from some wonderful teenagers. I would like to read just one line from that letter: "We wish you the best of luck with your talk in conference, and hope that you will relate your address to us as young people in some way."

I pray that my message may be related to the young people as well as the older people.

Widow's tithing

The other day I received a telephone call from one of our bishops. He said his clerk had opened a donation envelope containing a check of many hundreds of dollars. It was from a young mother who had recently been widowed through an automobile accident. This was the second time she had been widowed, even though she was still a young woman. She had been injured in the accident that took her husband's life, and had not yet completely recovered her health. She had a family of young children. The check represented a tithe on the insurance settlement she had received from her husband's death. The clerk questioned the bishop, suggesting she needed the money more than the Church, and asked if it would be proper to return the check to permit her to use the money for her own needs.

Perhaps many would ask the same question. May I suggest an answer by asking another question: What did this young mother need more than money? She needed a blessing, the kind money cannot buy, a blessing of peace and comfort, of assurance, of faith, of security. She obviously was acquainted with this scripture:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.)

Yes, she was more than acquainted with this promise. She was converted. She accepted the Lord at his word. Another scripture, I believe, had great meaning to her:

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

Principle of tithing

Tithing is not a new principle. We are told that tithing was practiced as early as Abraham's time. The prophet Alma, in his discourses to his people, told them:

"And it was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth part of all he possessed." (Al. 13:15.)

We read in another sacred scripture what the Lord said to a modern-day prophet:

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church in Zion,

"For the building of mine house, and for the laying of the foundation of Zion and for the priesthood, and for the debts of the Presidency of my Church.

"And this shall be the beginning of the tithing of my people." (D&C 119:1-3.)

This, then, was the beginning of tithing in our day. It is not expected that we now give all of our surplus. The Lord goes on to tell us what is expected of us now:

"And after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord." (D&C 119:4.)

President Joseph F. Smith's explanation

Many ask what is one tenth of all our interest. Perhaps President Joseph F. Smith can help us understand. He said, among other things, as he delivered his concluding address in the closing session of general conference April 9, 1899, in speaking of Abraham's willingness to sacrifice his son Isaac on the altar:

"He [meaning the Lord] wanted to put His servant to the test; to know whether he was willing to sacrifice himself or not in obedience to the requirements of heaven. That is what God wants in relation to this principle of tithing. He wants to know whether we will do our duty or not, and whether we will be honest or dishonest with Him. Every man is left to be his own judge as to what he calls his tithing, and there is a great variety of opinion as to what a tithing is. A man who works for wages and devotes his whole time to the service of his employer; and receives $1,000 or $2,000 a year for his salary, it is an easy matter for him to tell how much he owes for tithing. If I earned $2,000 a year, I should know that my tithing was just one-tenth of that. And I would not take out what it had cost me to feed and clothe myself and to pay all the expenses necessary to the maintenance of my family before I reckoned with the Lord as to what belonged to Him. Two hundred dollars would be my honest tithing, would it not? That is the way I look at it."

He then goes on to discuss how a farmer might compute his tithing and how some people subtract their living expenses, tithing only their net income. Then, continuing in the words of President Smith:

"Now, you are at liberty to do as you please in regard to this matter. You can choose whichever course you wish. But let me say to you that as we measure out, so will it be measured back unto us again. When we go to dickering with the Lord, probably He will dicker with us, and if He undertakes to do so, we shall get the worst of it." (*Conference Report,* April 1899, pp. 68-69.)

As President Smith tells us, the burden of responsibility as to whether or not we are full, honest tithepayers rests squarely on our shoulders. If it were not so, how could the Lord really know of our true character and love for him?

Testimonies on tithepaying

Sometime ago a stake president bore his testimony to me regarding tithing.

He said that during World War II he had been a prisoner of war in China. He held the Aaronic Priesthood at that time. He promised the Lord he would pay his obligations to him for the rest of his life if only his life were spared. Upon release from the prison camp, he collected his accumulated military pay, reported to his bishop, and paid tithing on all prior earnings. He then said, "I have paid ten percent on everything I have earned since, and I pay ten percent of that for fear I might have missed something."

A few years ago I was a counselor in a stake presidency. The stake president, in reviewing the tithing record of ward and branch officers, noticed what appeared to be an excessively high tithe paid by a man of very humble circumstances. He was a wonderful Spanish-American brother who had a large family. He was sustaining a son on a mission. His only source of income was a small ditch-digging business. Thinking that he might not understand the principle of tithing, we called him in to explain. At the conclusion of our discussion, he said: "Yes, brethren, I understand; but, you see, the Lord has been so good to me and my family that I pay ten percent of the income of my business, not the money I take from it. You wouldn't deny me the blessing of trying to repay the Lord, would you?"

Lesson on tithing

President George Albert Smith teaches a very interesting and basic lesson on tithing in the story of a generous man. He tells us that a boyhood friend whom he had not seen for some time accompanied him to a stake conference. Over the years his friend had achieved success in the financial world. As they were driving home, he turned to President Smith and said:

"'You know, I have heard many things in this conference, but there is only one thing that I do not understand the way you do.'

"I said: 'What is it?'

"'Well,' he said, 'it is about paying tithing.'

"He thought I would ask him how he paid his tithing, but I did not. I thought if he wanted to tell me, he would. He said: 'Would you like me to tell you how I pay my tihing?'

"I said, 'If you want to, you may.'

"'Well,' he said, 'if I make ten thousand dollars in a year, I put a thousand dollars in the bank for tithing. I know why it's there. Then when the bishop comes and wants me to make a contribution for the chapel or give him a check for a missionary who is going away, if I think he needs the money, I give him a check. If a family in the ward is in distress and needs coal or food or clothing or anything else, I write out a check. If I find a boy or a girl who is having difficulty getting through school in the East, I send a check. Little by little I exhaust the thousand dollars, and every dollar of it has gone where I know it has done some good. Now, what do you think of that?'

"'Well,' I said, 'do you want me to tell you what I think of it?'

"He said, 'Yes.'

"I said: 'I think you are a very generous man with someone else's property.' And he nearly tipped the car over.

"He said, 'What do you mean?'

"I said, 'You have an idea that you have paid your tithing?'

"'Yes,' he said.

"I said, 'You have not paid any tithing. You have told me what you have done with the Lord's money, but you have not told me that you have given anyone a penny of your own. He is the best partner you have in the world. He gives you everything you have, even the air you breathe. He has said you should take one-tenth of what comes to you and give it to the Church as directed by the Lord. You haven't done that; you have taken your best partner's money, and given it away.'

"Well, I will tell you there was quiet in the car for some time. We rode on to Salt Lake City and talked about other things.

"About a month after that I met him on the street. He came up, put his arm in mine, and said: 'Brother Smith, I am paying my tithing the same way you do.' I was very happy to hear that.

"Not long before he died, he came

into my office to tell me what he was doing with his own money." (George Albert Smith, *Sharing the Gospel with Others,* pp. 44-47.)

The earth is the Lord's

The psalmist has said:

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1.)

All he asks is that we return to him ten percent of that which is already his, adding that he will open the windows of heaven and pour out blessings, that we shall not have room enough to receive them. It is my witness, brethren and sisters, that this is a divine law and that many blessings from on high come through obedience to it, in the name of Jesus Christ. Amen.

President Joseph Fielding Smith

The brother to whom we have just listened is Brother Victor L. Brown of the Presiding Bishopric.

The congregation and chorus will now join in singing "High on the Mountain Top," after which Elder Henry D. Taylor, Assistant to the Twelve, will be our speaker.

The congregation sang the hymn, "High on the Mountain Top."

ELDER HENRY D. TAYLOR

Assistant to the Council of the Twelve

From its beginning, the Church has constantly stressed the importance of the home. Homes can be heaven here on earth. Where love is present in a home, it can and will be a happy home.

The principle of love

When the Savior was here filling his earthly mission, he gave strong emphasis to the principle of love. At one time a learned man, a lawyer, approached him and asked: "Master, which is the great commandment in the law?

"Jesus said to him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself."

Then, to give added strength to his words, he added: "On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

On another occasion the Lord taught that in addition to loving God our Father in heaven and our neighbor, we should also love even our enemies. With our human frailties and prejudices, that becomes a real challenge. Here is the counsel of the Lord: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44.)

An American statesman once made this remark: "Destroy your enemies by making friends of them."

Then another has said: "You should be kind to your enemies, because you are the one who made them."

The Lord has given strong counsel to husbands concerning their wives. Here is his command: "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." (D&C 42:22.)

Charity and love

Consider now another phase of this great virtue—love—and its relationship to charity.

Charity and love, in some respects, seem to be synonymous. The ancient prophet Moroni made this point clear when he quoted his father, Mormon: ". . . if ye have not charity, ye are nothing. . . . But charity is the pure

love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him." (Moro. 7:46-47.)

Charity can and should mean not only the pure love *of* Christ, but it should also mean pure love *for* him and his love for us.

The Savior has demonstrated that his words concerning love are not empty, for he has shown his love for us in his willingness to lay down his life, thus making it possible for us to receive salvation through his atoning sacrifice and to achieve exaltation and eternal life through our obedience to his commandments. His atonement gave meaning to his teaching that "greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.) No man could willingly give his life for a friend without sincerely loving him.

The Lord's unselfish act added great weight to his further words: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." (John 13:34.)

Missionary experience

A lonely young Persian student was in Munich, Germany, struggling to find a meaning to life. He was deeply disturbed by the materialism and selfishness that seemed to fill the world, and especially postwar Europe. He heard a knock at the door, and two humble Mormon elders stood before him. He was not the least interested in religion. In fact, cynicism and doubt had filled his soul until he was very nearly persuaded that there was no God nor any real meaning to life. The only thing that interested him about these two young men was their English accent. He had mastered four languages, but English was not one of them.

He invited them in, but as they started their discussion, he cautioned: "I don't want to hear about your God, nor do I want to hear about how your religion got started. I only want to know one thing: what do you people do for one another?" He waited, and a look of doubt crossed his dark features, as the elders exchanged glances.

Finally, the spokesman for the two said softly, "We love one another."

Nothing he could have said would have been more electrifying than this simple utterance had upon this young Persian, for the Holy Ghost immediately bore testimony to his soul that these missionaries were true servants of the Lord. Shortly thereafter he was baptized, and he presently is in this country receiving his doctorate degree at a local university—all because a young Mormon missionary declared a simple truth, "We love one another."

Ways to demonstrate love

Virtually all religions tell us to love one another, but the restored Church tells us *how* to love one another. The home teaching visits, the inspired Welfare Program, the unselfish service performed in the temples, and the worldwide missionary system demonstrate in a very practical way the teaching of the Savior: "Thou shalt love thy neighbour as thyself." (Matt. 22:39.)

At this Easter time we are mindful of the Redeemer's sacrifice and acknowledge with heartfelt gratitude and appreciation our debt to him.

In granting approval for the Savior's atonement, our Father in heaven has manifested his love for us, his children. A prophet has made this plain in this statement: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

How do we show our love for our Heavenly Father, and our love and appreciation for the Savior? The Lord has given us the key. Listen to his admonition: "If thou lovest me thou shalt serve me and keep all my commandments." (D&C 42:29.)

Love an eternal principle

Love is an eternal principle, an everlasting virtue. It operated before this earth life and will continue to do so throughout the eternities. President

McKay has made it clear in this magnificent declaration: "Love is the most divine attribute of the human soul, and if you accept the immortality of the soul, that is, if you believe that personality persists after death, then you must believe that love also lives." (*Man May Know for Himself*, p. 221.)

However, love is a virtue that can be lost. It may wither up and die as a result of neglect, carelessness, and indifference. So President McKay has beautifully cautioned with the following words: "Love must be fed . . . love must be nourished; love can be starved to death just as literally as the body can be starved without daily sustenance." (*Ibid.*, p. 221.)

Solution for major ills

Many of the major ills and disturbances that plague mankind in this unsettled world today and are causing unhappiness and sorrow would disappear if the principle of love were manifested and practiced.

If we would love the Lord our God, and show that love by keeping his commandments, we would be law-abiding citizens, and there would be no need for law officers nor for prisons.

If we would but love one another and our neighbors as ourselves, there would be no need for conventions and gatherings to be held behind barbed wire fences and protected by guards with rifles and bayonets.

If we truly loved those who persecute us, they would no longer be enemies, but friends, and there would be no wars or bloodshed.

If men sincerely loved their wives, wives loved their husbands, parents loved and understood their children, and children loved and respected their parents, there would be no infidelity and unfaithfulness, no quarreling or bickering found among mankind; divorce, juvenile delinquency, broken homes, and frustration of youth would be eliminated; and other social, moral, and economic ills would cease. Peace would abide in the world.

General Eisenhower was a person who not only expressed his love, but also demonstrated it in behalf of others. Among his last words were these: "I have always loved my wife, I have always loved my children, I have always loved my grandchildren, and I have always loved my country."

Power to change world

Some years ago President McKay told the brethren assembled in this building that if the 9,000 or so priesthood bearers present would go forth from here and fully live the teachings of the Master, they would have the power to change the world. This I believe. And I also believe that if those of us who are here and those of you of the vast television and radio audience would live fully the principle of love—and there's no greater principle—we would have the power to change our lives, our homes, our neighborhoods, then this nation, and eventually the world, for in the words of that stirring contemporary song, "Let there be peace on earth, and let it begin with me." We do have the power to change our lives and surroundings by first realizing our own worth and loving and valuing ourselves, and then by loving those with whom we live and labor.

May we have the desire and courage to so act, I humbly pray, in the name of the Lord, Jesus Christ. Amen.

President Joseph Fielding Smith

We have just listened to Elder Henry D. Taylor, one of the Assistants to the Twelve.

We shall now hear from Elder ElRay L. Christiansen, who also is an Assistant to the Twelve, and he will be followed by Elder James A. Cullimore, another Assistant to the Twelve.

ELDER ELRAY L. CHRISTIANSEN

Assistant to the Council of the Twelve

My brothers and sisters, I should like to say something that might be helpful to those among us who are weighed down with trials and difficulties and disappointments and tribulations, and to them I say, "Doubt not, fear not."

The gospel plan

The gospel of Jesus Christ embraces every principle, every law, and every ordinance necessary for us to meet any condition in life and for the ultimate success of each of us.

The teachings of Jesus warm the human heart. His doctrines enlighten the mind. They designate the proper course.

Foremost among his teachings is the recognition of God as our Father. Jesus prayed to our Father and asked that all men do likewise, and that we live "by every word that proceedeth out of the mouth of God." (Matt 4:4.) He taught that by conformance to the plan of our Father, given through Jesus Christ, each of us can achieve a divine destiny.

It is the only plan by which genuine peace of mind can be found. Indeed, it is the *only* plan that leads men to salvation and exaltation. This plan was presented to us in our preexistent state, and each of us gladly accepted it. As part of it, we understood that in mortality we would most likely experience sorrow as well as joy, pain as well as comfort, disappointment along with success, sickness as well as health. Because it is necessary for our development, the Lord permits the bitter to be mixed with the sweet. He knows that our individual faith must be tested in adversity as well as in serenity. Otherwise, that faith may not be sufficiently developed when a condition arises that can be met through faith alone.

Encouragement in adversity

The Bible says: "If thou faint in the day of adversity, thy strength is small." (Prov. 24:10.) Even in times of trouble and tribulation, the gospel of Christ offers encouragement and gives assurance.

I am always lifted in spirit and given greater hope by the words of the great hymn:

"How firm a foundation, ye Saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say than to you he hath said,
You who unto Jesus, for refuge have fled?

"When through the deep waters I call thee to go,
The river of sorrow shall not thee o'erflow,
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

"Fear not, I am with thee, O be not dismayed,
For I am thy God and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand."

(*Hymns*, No. 66.)

Brothers and sisters, you and I are *never* alone. The Lord will not forsake us. Let us not forsake him!

We are God's children, and he, our Father, has a personal concern for each of us. He has promised that they who are faithful in tribulation and adversities shall be more greatly blessed. (See D&C 58:24.)

Teachings from Liberty Jail

Let us consider for a moment the plight of Joseph and Hyrum Smith, who, with their companions, were incarcerated in Liberty Jail through the winter of 1838 and 1839. They were confined in one room with two small windows. No provision had been made

to heat the room; there was no chimney to draw out the smoke. The brethren slept on piles of straw on the floor. Their food was of the coarsest kind. And yet, from that prison came some of the most beautiful and sublime thoughts and writings ever given to the world. They will endure among sacred literature of the Church for all time. Here are some of the words of the Lord to Joseph Smith at that time as they are recorded in Doctrine and Covenants, Section 122:

"If thou art called to pass through tribulation; if thou art in perils among false brethren; . . .

"If thou art accused with all manner of false accusations; if thine enemies fall upon thee; . . .

". . . know thou, my son, that all these things shall give thee experience, and shall be for thy good.

"The Son of Man hath descended below them all. Art thou greater than he?

"Therefore, hold on thy way, and the priesthood shall remain with thee; for their bounds are set, they cannot pass. Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you forever and ever." (D&C 122:5-9.)

My, what a lesson! What assurance!

Strength comes by courageously adjusting our lives to our trials, and by so doing we are brought closer to God.

Elder James E. Talmage gave this promise: "No pang that is suffered by man or woman upon the earth, will be without its compensating effect . . . *if it be met with patience.*"

Trials can bring blessings

We cannot afford to meet adversities with impatience or bitterness. President Brigham Young taught that "if the Saints could realize things as they are when they are called to pass through trials, and to suffer what they call sacrifices, they would acknowledge them to be the greatest blessings that could be bestowed upon them. . . .

". . . without the opposite and they could not know enjoyment; they could not realize happiness. . . . If they should not taste the bitter, how could they realize the sweet? They could not!" (*Journal of Discourses,* Vol. 2, pp. 301-2.)

If our existence terminated with death, adversities might tend to overwhelm us. But with the gospel as a foundation and with faith in a just God who watches over all, each one may receive the comfort and acquire the fortitude to meet the vicissitudes of life.

Doubt not fear not

To you who are discouraged, to you who are sorrowing, to you who doubt, to you who need help, may I say: Doubt not—fear not!

The Lord gives to you and to me assurance in these words:

"Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you.

"Whatsoever ye ask the Father in my name it shall be given unto you, *that is expedient for you.*" (D&C 88:63-64. Italics added.)

But the gospel teaches also that each of us has obligations. Hear also the words of the apostle Paul to the saints in Rome:

"Let love be without dissimulation [pretense]. Abhor that which is evil; cleave to that which is good.

"Be kindly affectioned one to another with brotherly love; in honour preferring one another; . . .

"Rejoicing in hope; patient in tribulation, continuing instant in prayer; . . .

"Bless them which persecute you: . . .

"Rejoice with them that do rejoice, and weep with them that weep." (Rom. 12:9-15.)

Build upon the rock

Yes, indeed, the teachings of the gospel enlighten the mind and warm the heart. They give encouragement to the sorrowing and replace fear with courage. With Helaman, I say:

"And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts

in the whirlwind, yea, and when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall." (He. 5:12.)

In the name of Jesus Christ. Amen.

ELDER JAMES A. CULLIMORE

Assistant to the Council of the Twelve

One of our hymns we sing most frequently and with great fervor is:

"We thank thee, O God, for a prophet
To guide us in these latter days.
We thank thee for sending the gospel
To lighten our minds with its rays.

"We thank thee for every blessing
Bestowed by thy bounteous hand.
We feel it a pleasure to serve thee,
And love to obey thy command."
(*Hymns*, No. 196.)

One of the most important features of the last line is, "We love to *obey* thy command." The members of the Church have listened to the counsel of their leaders and followed it quite implicitly from the very organization of the Church. Those who did not heed the counsel of the brethren and were disobedient to the laws of the gospel usually apostatized and left the Church.

Although there have been periods of great trial among the people in the history of the Church, the revelations of the Lord, through the counsel of his leaders, have guided the people constantly in both their material and spiritual lives.

Guidance for the Church

The guidance for the Church continues to come through the President, the prophet, seer, and revelator, to the present day. The basic principle of the restored gospel is that God reveals his mind and will to his established Prophet on earth for the guidance of the Church. The Church is founded on revelation. On the day of the organization of the Church, the Lord gave a revelation to the Church: "Wherefore, meaning the church, thou shalt give heed unto all his [the President of the Church] words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith.

"For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory.

"For thus saith the Lord God: Him have I inspired to move the cause of Zion in mighty power for good, and his diligence I know, and his prayers I have heard." (D&C 21:4-7.)

Today, more than ever before, we have need for implicit faith in God and his appointed leaders and their inspired counsel. In this day, when many doubt the very existence of God and the divinity of Christ, as we learn of the "new morality," see a general breakdown in moral standards, witness common use of drugs and disregard for parents and home, see increase in juvenile delinquency and the tendency to break marriage vows, riots, violence, and great disturbances everywhere, there is justification for great concern.

Man's free agency

Yet, no matter how sure the dangers and how great the need for counsel and guidance, there can be no coercion in the Church. Man's free agency is held by the Church to be his first right. Every man must be free to act for himself. The Lord has declared: "For the power is in them,

wherein they are agents unto themselves." (D&C 58:28.)

Brigham Young said: "All rational beings have an agency of their own. . . . The volition of the creature is free; this is a law of their existence. . . ." (*Discourses of Brigham Young,* 1943 ed., p. 62.)

Commenting on this, John A. Widtsoe has said: "Coercion, which is in direct opposition to free agency, must not be applied in any form" in the Church. This is the plan of the adversary.

". . . There must be no attempt to force even a needed gift upon another. It is better that one live in darkness than to be forced into light. There is ample place among men for teaching but none for compelling others to accept what is taught. Every person is under obligation to respect the free agency of every other individual. . . ."

He states further: "The application of these principles to daily affairs sometimes leads to misunderstandings. Certain Church members may feel that a Church official is invading their personal liberties when he gives counsel. . . . Advice on . . . matters of conduct by the constituted leadership of the Church may be questioned by those who are affected by the advice.

"The first answer to such a person is that all advice is given for the good of the individual concerned, and that it is wise to follow those who have had experience and are unselfishly giving help to others. . . . The Church which exists for the welfare of man, would be derelict to its divinely imposed obligations did it not exercise its responsibility as a guardian against all evil and for all good.

"The second answer is that under the law of free agency no one is obliged to obey . . . the counsel given. Man is always free to act for himself. But, to members of the Church, this answer may be misleading. They are under the necessity of acknowledging that consistency requires them to conform to counsel given and regulations set up.

". . . Every member of the Church upon terms of faith and repentance, has entered the waters of baptism. By this ordinance he has pledged acceptance of the doctrine and practice of the gospel of Jesus Christ. The divinity of the work of the Church has become his settled conviction. Upon this foundation he henceforth regulates his life. Among the basic principles [we accept as members] are the inspiration and authority residing in the living priesthood. When, therefore, the President of the Church speaks, authoritatively, and we disobey, we are repudiating one of the foundation principles of the gospel. . . ." (John A. Widtsoe, *Gospel Interpretation,* pp. 70-72.)

Need for guidance

With our freedom of agency in the Church, we need the constant guidance of our leaders to help us in our decisions. It seems to me that no member of the Church can risk becoming involved in any questionable activity or association with extreme, radical groups, whose teachings and actions run counter to the gospel, without seeking advice from his spiritual leader. Your bishop or branch president, stake president or mission president has been duly appointed as your spiritual adviser and has the right of inspiration to give you counsel and guidance you might need.

In a letter to all stake leaders in September of 1966 the First Presidency said: "The Lord has so organized His Church that there is accessible to every member—man, woman, and child—a spiritual advisor, and a temporal counselor as well, who knows them intimately and who knows the circumstances and conditions out of which their problems come, and who, by reason of his ordination, is entitled to an endowment from our Heavenly Father of the necessary discernment and inspiration of the Lord to enable him to give the advice which the one in trouble so much needs. We refer to the bishop or branch president in the first instance and to the stake or mission president if the bishop or branch president, for any reason, feels the need of assistance in giving his counsel." (Letter from the First Presidency, September 22, 1966, to

stake presidents, bishops, mission presidents, and branch presidents.)

Responsibility in following counsel

How should we regard and interpret counsel in the Church? Is there a distinction between the law of the gospel and counsel? Does the counsel of the priesthood differ from that which emanated from secular fields? Do we have a responsibility in following the counsel of the brethren?

President Stephen L Richards answers these questions in this manner: ". . . a moment's reflection will convince you of the rather serious regard in which we hold counsel. While it is true that we characterize infractions of the law as sin and we do not apply quite that drastic a terminology to failure to follow counsel, yet in the Church, under the priesthood, counsel always is given for the primary purpose of having the law observed, so that it does occupy a place of standing and importance, almost comparable to that law of the gospel." (Address at Brigham Young University, February 26, 1957, p. 1.)

As we believe, there is at the head of the Church today a living prophet, to whom the Lord reveals his mind and will for the guidance of the Church, and we sustain the Council of Twelve as prophets, seers, and revelators who are also divinely chosen and inspired to watch over the Church and keep it in order and to be special witnesses of Christ; when you sustain your stake president and bishop, your mission president and branch president as God's divinely appointed representatives to preside over you in your respective area and then fail to obey their counsel, you deny yourself the blessings of the gospel and personal blessings and direction. The counsel of the leaders of the Church usually is but a repetition of the laws of the gospel, encouragement to follow the teachings of the Church, to keep the covenants we made as we entered the waters of baptism, and in the house of the Lord.

Obedience brings happiness

The following of this counsel can only bring eventual happiness. Disobedience to counsel can only accrue to our detriment. It often leads to fault-finding, lack of activity in the Church, breaking the commandments, and even loss of faith.

Some most sincere counsel was given the members of the Church by Oliver Cowdery when he came before the Church at Pottawatamie and requested that he be restored to the Church. He said: "Follow the Twelve: they are the men with whom the Priesthood rests. If you follow the main channel of the stream, you will go right; but if you run into a bayou, you will find yourselves among snags." (From a talk by Elder George A. Smith, *Journal of Discourses*, Vol. 7, p. 117.)

I can think of no better counsel for us today than to follow the main channel of the stream, to keep from extremes to the right or the left, through obedience to the continual direction of the Lord for the guidance of the Church.

This testimony I leave with you in the name of Jesus Christ. Amen.

President Joseph Fielding Smith

Elder Delbert L. Stapley of the Council of the Twelve will be our concluding speaker.

The sessions tomorrow morning, Saturday, will be broadcast direct by numerous radio and television stations, and recorded for transmission on Sunday morning to many television stations in the eastern and central part of the United States.

A video tape of Saturday morning's session of the conference will be flown from the Mainland and televised Sunday morning in all the islands of the Pacific. . . .

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve

My beloved brothers and sisters and friends: In my heart I am fully convinced that more attention must be given to matching gospel principles, standards, and ideals with Christlike examples in our personal lives if truth and righteousness are to prevail in the present decaying moral and spiritual world. We cannot afford to depart from solid spiritual moorings and stumble down an evil course that can only lead to depravity of life.

The world needs more men and women of good moral and spiritual character who will stand firm, steadfast, and immovable in keeping the commandments of God and be living examples of truth and righteousness.

The power of example

The power of example exhibits its strength when men and women live the gospel. For such persons, the light of the glorious gospel of Jesus Christ shines forth from their countenance as a beacon light to draw others into virtue's path.

Recently, returning home by plane from a stake conference, a young stewardess, off duty, sat down beside me. After introduction, she informed me that one of her roommates is a girl from Salt Lake City. I asked if the roommate belonged to the Mormon Church. She answered, "Yes." I inquired if she lived her religion. Again the answer was a positive yes. She expressed admiration and respect for the faith, behavior, and good example of her newfound Mormon friend.

A wise man, when asked to list three cardinal points that exemplified the lives of the great teachers of all time and that would be a guide to new teachers, said: "First, teach by example. Second, teach by example. Third, teach by example."

Our Savior, Jesus Christ, is the greatest example the world has ever known, and his teachings endure throughout the ages because the precepts he taught were emphasized by the example of his own life.

To be an example from a religious point of view, someone or some group must serve as a model and set a pattern of conduct and moral behavior in life that can safely be imitated and followed by others with benefit and blessing to them. "No period of history has ever been great or ever can be that does not act on some sort of high, idealistic motives, and idealism in our time has been shoved aside, and we are paying the penalty for it." (Alfred North Whitehead.)

High-sounding thoughts and words without an appropriate example are as sounding brass and tinkling cymbal, therefore meaningless.

"What you are," said Emerson, "thunders so loudly in my ears, I cannot hear what you say."

"I am the light"

". . . Behold," said Jesus, "I am the light; I have set an example for you." (3 Ne. 18:16.)

This challenging statement by our Redeemer can be taken at face value with safety and assurance.

The apostle Peter emphasized this truth when he declared: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

"Who did no sin, neither was guile found in his mouth:

"Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." (1 Pet. 2:21-23.)

It has been said, "The Christian ideal has not been tried and found wanting; it has been found difficult and left untried." (Gilbert K. Chesterton.)

Value of good example

To the members of the Church today are applicable the words of our Savior: "Let your light so shine before men, that they may see your good

works, and glorify your Father which is in heaven." (Matt. 5:16.)

This scripture stresses the importance and value of good example.

President David O. McKay, in a general conference message, gave this counsel: "If we would face the future, no matter what it may be, with calmness of spirit, with an assurance that God governs in the affairs of men, let us as individuals and as a group live exemplary lives." (*The Improvement Era,* May 1948, p. 338.)

This plea from our beloved President is as timely today as it was 21 years ago, and perhaps more so, because of today's increased wickedness and pervasive corruptness.

Gospel standards and ideals

The Prophet Joseph Smith proclaimed that people should be taught correct principles and then govern themselves. The gospel teaches correct principles, standards, and ideals, but there are so many who disregard these teachings, and thus fail to rightly govern themselves. In keeping with this concept of teaching correct principles, the Lord warned the inhabitants of his kingdom:

"And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself." (D&C 105:5.)

Nephi, a Book of Mormon prophet, being grieved by the hardness of the hearts of his older brothers Laman and Lemuel, spake unto them, saying:

"Behold, ye are mine elder brethren, and how is it that ye are so hard in your hearts, and so blind in your minds, that ye have need that I, your younger brother, should speak unto you, yea, and set an example for you?

"How is it that ye have not hearkened unto the word of the Lord?

". . . Wherefore, let us be faithful to him." (1 Ne. 7:8-9, 12.)

"Follow thou me"

We learn in the writings of Nephi that Christ "humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments.

"And . . . it showeth unto the children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them.

"And he said unto the children of men: Follow thou me. Wherefore, my beloved brethren," said Nephi, "can we follow Jesus save we shall be willing to keep the commandments of the Father?"

And, challenged the Christ to all mankind, ". . . follow me, and do the things which ye have seen me do." (2 Ne. 31:7, 9-10, 12.)

This admonition was confirmed to Nephi by the voice of God, saying:

"Yea, the words of my Beloved are true and faithful. He that endureth to the end, the same shall be saved.

"And now, my beloved brethren," said Nephi, "I know by this that unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved." (2 Ne. 31:15-16.)

These teachings constitute a summons to all men to live righteously. It is the only path that leads one back to the presence of God.

Men believe what they see

Corianton, son of a Nephite prophet, while engaged in missionary service, foolishly, and to the great sorrow of his father, followed after the harlot Isabel. Alma, disappointed by his son's actions, reproved him and said:

". . . for when they saw your conduct they would not believe in my words." (Al. 39:11.)

Truly, example is greater than precept.

Billy Martin, the new manager of the Minnesota Twins baseball team, is quoted as saying: "We represent the state of Minnesota, and I want us to look like gentlemen. . . . The youth of America is watching, and I am concerned about that. I want our guys to be a good example." I thought that statement was a very interesting observation.

The writer Thoreau philosophized: "If you would convince a man that he does wrong, do right. Men will believe what they see—*let them see.*"

Dr. Albert Schweitzer expressed this thought: "Example is not the main thing in influencing others—it is the only thing!"

"There is a transcendent power in example. We reform others unconsciously when we walk uprightly." (Madame Swetchine.)

Parental example

Jacob, the brother of Nephi, speaking to parents, counseled: ". . . ye shall remember your children, how that ye have grieved their hearts because of the example that ye have set before them; and also, remember that ye may, because of your filthiness, bring your children unto destruction, and their sins be heaped upon your heads at the last day." (Jac. 3:10.)

This reminds us of the teachings of our Lord to parents in this latter day: the responsibility we have of teaching our children the principles of the gospel—to see that they are baptized, taught to pray, to walk uprightly before the Lord, and to observe the Sabbath day and keep it holy. (See D&C 68: 27-29.)

President McKay declared: "It is as futile to attempt to teach honesty, and to act dishonestly before a child, as to attempt to heat water in a sieve." (*Pathways to Happiness*, p. 307.)

How important it is for parents to live clean lives and obey God's laws and commandments. To do so will permit them to use the example of their own lives in the teaching of their children. To fail to do so creates personal inhibitions that prevent parents from discussing intimate and delicate questions and problems about life with which their children are deeply concerned.

Children gain balance, judgment, and wisdom on the foundation and platforms of their exemplary parents.

The prophet Jacob again admonished the Nephites:

". . . Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you. . . ." (Jac. 2:35.)

In President David O. McKay's message this morning, he gave timely advice to parents regarding their children.

Brigham Young's Counsel

May I share with you President Brigham Young's counsel for parents to teach their children by example. Said President Young: ". . . if parents will continually set before their children examples worthy of their imitation and the approval of our Father in heaven, they will turn the current, and the tide of feelings of their children, and they, eventually, will desire righteousness more than evil." (*Journal of Discourses*, Vol. 14, p. 195.)

". . . we should never permit ourselves to do anything that we are not willing to see our children do. We should set them an example that we wish them to imitate. . . . How often we see parents demand obedience, good behavior, kind words, pleasant looks, a sweet voice and a bright eye from a child or children, when they themselves are full of bitterness and scolding! How inconsistent and unreasonable this is!" (*Ibid.*, p. 192.)

". . . parents should govern their children by faith rather than by the rod, leading them kindly by good example into all truth and holiness." (*JD*, Vol. 12, p. 174.)

"Our children will have the love of the truth, if we but live our religion. Parents should take that course that their children can say, 'I never knew my father to deceive or take advantage of a neighbor; I never knew my father to take to himself that which did not belong to him . . . but he said, . . . "be honest, true, virtuous, kind, industrious, prudent and full of good works." ' Such teachings from parents to their children will abide with them for ever." (*JD*, Vol. 14, p. 195.)

Examples from scripture

Speaking of examples from the scriptures, the apostle Paul, writing to the Corinthian saints, admonished:

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

"Neither let us commit fornication, as some of them committed. . . .

"Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

"Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

"Now all these things happened unto them for ensamples; and they are written for our admonition. . . .

"Wherefore, let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:6, 8-12.)

Those who teach or lead in God's kingdom must remember that Christ is the great exemplar to them, and rightly so. Therefore, all leaders and teachers called to labor in his vineyard accept a great responsibility when they expect others to live up to gospel principles, standards, and ideals in order to enjoy the privileges and blessings of the gospel, yet fail themselves to maintain these requirements in their own personal lives.

Responsibility of leaders

We leaders must be what we ask or require others to be; otherwise, such hypocrisy turns to our condemnation.

The candidate before baptism is required to repent of all his sins. Does it not seem reasonable that the priesthood brethren officiating in this ordinance be equally free from all personal transgressions? This also holds true in the performance of all gospel ordinances.

It is deceitful and dishonorable for one to try to hide his own improper personal conduct and not serve openly and exemplarily according to the spirit of his holy calling. We must remember that a heavenly record is kept of our conduct here on earth, and there will come a day of reckoning and judgment. This church is true; it has value and is meaningful to those seeking exaltation and eternal life. If this church is worth anything, it is worth everything! There is no exaltation and eternal glory without it.

Lord's power over his saints

Before the second coming of our Lord, he has revealed that the devil is to have power over his own dominion. We are witnessing evidences of it today in many forms. Men are setting aside the accepted eternal teachings and verities of scripture. Many intellectuals in this present enlightened age think they have outgrown the basic and fundamental principles that the Savior and his holy prophets have stressed throughout the ages of time. Even though in this latter day, "the devil shall have power over his own dominion," the Lord has promised he "shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon . . . the world." (D&C 1:35-36.)

This knowledge is comforting, but for the Savior to fulfill this promise, his people must live as saints. They are the only ones among whom the Lord promises to reign.

Perhaps it would be well to remember the account of Enoch and his people. They were in an abominable state of wickedness. They had all gone astray from the teachings of their fathers. Enoch accepted the challenge of turning the people from their evil ways unto the Lord. He did it so effectively that God translated and received them unto himself. (See Moses 7 and 8.)

From wickedness to righteousness

Following Christ's ministry and resurrection in Judea, he visited the inhabitants of the Americas. After his appearance among them, they completely changed their ways from wickedness to righteousness.

Fourth Nephi records this sublime condition:

"And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land . . . and there were no contentions and disputations among them, and every man did deal justly one with another.

"And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

"And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among

all the people who had been created by the hand of God." (4 Ne. 2, 15-16.)

These two examples are before us in the Church today. Our work and purpose is just the same now as it was in earlier times. I wonder if we will so live and do as to measure up to this responsibility. The task seems insurmountable, but if we, as a people, live righteously, seeking earnestly the riches of eternity, the ideal state of righteousness can be achieved.

Return to evil ways

After this period of Nephite and Lamanite happiness and peace, they gradually fell again into evil ways, and Mormon, in his second epistle to his son Moroni, stressed the wickedness and lack of principle in his people and lamented:

"O the depravity of my people! They are without order and without mercy. . . .

"And they have become strong in their perversion; and they are alike brutal, sparing none, . . . and they delight in everything save that which is good. . . .

". . . Behold, thou knowest the wickedness of this people; thou knowest that they are without principle, and past feeling. . . ." (Moro. 9:18-20.)

Is history beginning to repeat itself in this generation of time? I firmly believe it is. Our position and responsibility are the same now as Mormon expressed to his son Moroni centuries ago:

"And now, my beloved son," said Mormon, "notwithstanding their hardness, let us labor diligently; for if we should cease to labor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay, that we may conquer the enemy of all righteousness, and rest our souls in the kingdom of God." (Moro. 9:6.)

Striving to exert the power of good example by living gospel principles, maintaining proper standards, and holding firm to righteous ideals, while not always easy, will reward us in this life and in the eternal worlds to come.

Our obligation and challenge

Someone said: "It is no trick to keep one's principles on a high level, but it is hard sometimes to stay up there with them."

"For us, with the rule of right and wrong given us by Christ, there is nothing for which we have no standard. . . ." (Leo Tolstoi, *War and Peace*.)

Honesty, integrity, uprightness, morality, observance of the Word of Wisdom, and all the revelations concerning ideal behavior should be exemplified in our own lives, and we will then become proper examples for others to follow.

Does our pattern of life incorporate these basic qualities that permit us to say with assurance to our loved ones and friends, and those whom we serve, "Come follow me, and do the things you have seen me do"?

Here is our obligation, duty, and challenge.

May God bless us, brothers and sisters, that we may have the strength and the courage under all conditions to live exemplary lives and to walk uprightly before the Lord and set a good example for all mankind to follow, and particularly to our own children and families, I humbly pray, in the name of Jesus Christ. Amen.

President Joseph Fielding Smith

The semi-annual conference of the Deseret Sunday School Union will be held this evening, Friday, at 7:30 in the Tabernacle. This is a change from the traditional Sunday evening session which will not be held. All Sunday School workers will wish to be in attendance.

Under the direction of the First Presidency there will be a Welfare-Agricultural meeting held in the Assembly Hall tomorrow, Saturday, at 7:30 a.m. Invited to attend this special session are Regional Representatives, stake presidencies, bishoprics, high councilors, Project Operating Committees, stake and ward Relief Society presidents and Welfare coordinators.

The singing for this session has been furnished by the University of Utah Institute of Religion Chorus under the

direction of Douglas W. Stott, with Roy M. Darley at the organ.

In behalf of all those who listened to the singing during this session of the General Conference, we express appreciation and our sincere thanks to these young students for the beautiful music they have rendered. God bless them for their desire to serve and to bring happiness to others.

The chorus will now render "With a Voice of Singing," and the benediction will then be offered by Elder LeRoy Rollins, president of the Edmonton Stake. The General session of this conference will then be adjourned until 10:00 tomorrow morning.

The University of Utah Institute of Religion Chorus sang, "With a Voice of Singing."

President LeRoy Rollins of the Edmonton Stake offered the closing prayer.

The conference adjourned until Saturday morning at 10 o'clock.

SECOND DAY

MORNING MEETING

THIRD SESSION

The third session of the conference convened on Saturday, April 5, at 10 o'clock a.m.

President N. Eldon Tanner, second counselor in the First Presidency, conducted the meeting.

The music for this session was furnished by the Salt Lake Tabernacle Choir. Elder Richard P. Condie directed the singing; Elder Alexander Schreiner was at the organ.

President Tanner made the following introductory remarks:

President N. Eldon Tanner

I have an important announcement. The World Conference on Records and Genealogical Convention and Seminar will be held here in Salt Lake City starting August 5th through the 8th of this year.

Many of the world's leading archivists, librarians, historians and others in related fields have been invited to attend and present comprehensive reports in their respective fields.

Fifty countries in the world will be represented and this could well be the largest gathering of its kind ever held.

We in Salt Lake City are delighted to act as host city for this important gathering.

The Genealogical Society, which is sponsoring this convention, extends an invitation to all people to attend this important record conference.

On the advice of his doctors President McKay is remaining at home where he is viewing these services. He is presiding at this conference and has asked me to conduct this meeting. He joins us in extending a most cordial welcome to all who are present here this morning in this historic Tabernacle, in the Assembly Hall on Temple Square in Salt Lake City, and also to the vast television and radio audience throughout the world, in this, the third session of the 139th Annual Conference here in this Tabernacle.

The Tabernacle Choir under the direction of Richard P. Condie and Alexander Schreiner at the organ will open these services by singing "Rejoice and Merry Be," following which the invocation will be offered by Elder Melvin R. Brooks, formerly president of the Spanish American Mission.

The Tabernacle Choir sang the number, "Rejoice and Merry Be."

The opening prayer was given by Elder Melvin R. Brooks, formerly president of the Spanish American Mission.

President N. Eldon Tanner

The Tabernacle Choir will now favor us with "Christ, The Lord, Is Risen," following which President Hugh B. Brown of the First Presidency will speak to us.

The Tabernacle Choir sang the anthem, "Christ, the Lord, Is Risen."

President Hugh B. Brown, first counselor in the First Presidency of the Church will now speak to us.

President Brown.

PRESIDENT HUGH B. BROWN

First Counselor in the First Presidency

The apostle Peter, writing to the saints of his time, said, as recorded in First Peter 2:9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people."

A peculiar people

Whether or not all will agree that these characterizations are applicable to the Saints of this day, I am sure most will at least agree that we are a peculiar people—not in any unkind way, but perhaps most would say we are a *different* people. My purpose for the next few moments is to examine and discuss some of those differences.

Some of the antagonisms that exist between people and between nations result from the fact that they do not understand one another.

"Not understood," the poet has said.
"We gather false impressions
And hug them closer as the years go by,
Till virtues often seem to us transgressions;
And thus men rise and fall, and live and die—
Not understood.

"O God! that men would see a little clearer,
Or judge less harshly where they cannot see;
O God, that men would draw a little nearer
To one another; they'd be nearer Thee—
And understood."

—Thomas Bracken

(Poems of Inspiration, Halycon House, 1928, p. 188)

We may discuss our subject under two general headings for a few minutes, namely, the Fatherhood of God and the brotherhood of man. The scriptures tell us that it is life eternal to know God and Jesus Christ, whom he has sent.

What is man?

As to man, we join with David of old and ask, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Ps. 8:4.) And just here we ask the pertinent question, "What is the relationship that exists between God and man?"

Dr. James E. Talmage summed up this part of our subject as follows:

"What is man in this boundless setting of sublime splendor? I answer you potentially now, actually to be, he is greater and grander, more precious in the arithmetic of God than all the planets and the suns of space. For him they were created. They are the handiwork of God. Man is his son. In this world man is given dominion over a few things. It is his privilege to achieve supremacy over many things. The heavens declare the glory of God and the firmament showeth his handiwork. Incomprehensibly grand as are the physical creations of the earth and of space, they have been brought into existence as a means to an end, and are necessary to the realization of the supreme purpose which in the words of the Creator is thus declared: For behold, this is my work and my glory, to bring to pass the immortality and eternal life of man."

What is God?

May we then discuss our subject

briefly with respect to God, and examine some of the things that have been believed and taught in connection with that subject.

At the beginning of the nineteenth century, it was generally believed that God was incorporeal and immaterial, without body, without parts or passions, disregarding the facts that God loves righteousness and he hates iniquity, and that love and hate, of course, are passions.

It has been claimed that God was without form, even though the holy scriptures teach that God created man in his own image. In fact, we are told by Paul the apostle that Jesus Christ was in the express image of his Father. Are we then created in the image of a formless entity?

For us, God is not an abstraction. He is not an idea, a metaphysical principle, an impersonal force or power. He is a concrete, living person. And though in our human frailty we cannot know the total mystery of his being, we know that he is akin to us, for he is revealed to us in the divine personality of his Son, Jesus Christ, and he is, in fact, our Father.

The Church teaches that when God created man in his own image, he did not divest himself of that image. He is still in human form and is possessed of sanctified and perfected human qualities, which we all admire. All through the holy scriptures, the Father and the Son are seen to be separate and distinct personages. We reaffirm the doctrine of the ancient scripture and of all the prophets that asserts that man was created in the image of God and that God possessed such human qualities as consciousness, will, love, mercy, justice. In other words, he is an exalted, perfected, and glorified Being.

Man's eternal nature

The late President Brigham H. Roberts, in one of his later writings, discussed some of the principles of the gospel that I desire to give wider circulation. I shall quote and paraphrase him.

Under the uninspired teachings of men and creeds as they apply to man—premortal, mortal, and postmortal man—it was taught that while man's body was created by God, his origin was purely an earthly one. We believe that before the creation of the body, all men existed as intelligences. These intelligences were not created or made, neither indeed can they be; the intelligent entity in man which we call spirit or soul is a self-existing entity, uncreated and eternal. Thus man is crowned with the dignity which belongs to his divine and eternal nature.

The Church of Jesus Christ of Latter-day Saints (or the Mormon Church, if you prefer) *claims to be a bold, prophetic, and inspired Church built upon the rock of revelation.* It calls upon man to cooperate with God in his avowed purpose to bring to pass the immortality and eternal life of man. This is a divine partnership and is available to all. It gives added meaning to the term "the brotherhood of man." It is not simply a philosophy of life; it is a divine plan or blueprint of life—preexistent life, mortal life, and postmortal life.

System of continuing education

The gospel is a system of continuing education, resulting in eternal progression. Education is, in fact, a part of our religion. We believe the glory of God is intelligence.

The Lord said: "And I give unto you a commandment that you shall teach one another the doctrine of the kingdom." (D&C 88:77.)

Just here, we might ask the question: Is there any communication between God and man, or has there ever been? If there ever was such, why not now?

Continuous revelation

And this brings us to the question of *revelation.*

At the beginning of the last century, the idea prevailed among almost all Christian churches that while there was a time when revelations from God were given, when angels visited the earth and imparted divine knowledge to men, when there were living among

men certain ones called prophets who were able to declare the mind and will of our Heavenly Father, yet all this was allegedly discontinued.

Though belief in continuous revelation seems to have been quite universally accepted in the past, orthodox Christianity maintains that there can be no current revelation; that no revelation has been given since the crucifixion of Christ and the death of the apostles, and furthermore that none would be given in the future; that the volume of scripture is completed and forever closed—no angels, no opening of the heavens, no man authorized to speak for God. All this was ended.

The scriptures declare that some of the prophets talked with God face to face. (Exod. 33:11.) For instance, we are told in Exodus that Moses spoke face to face with God as one man speaketh to his friends. In Exodus 3:6, the Lord declared: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." We claim the Church is built upon the foundation of divinely inspired apostles and prophets, with Jesus Christ himself as the chief cornerstone.

Office of a prophet

Generally, when we speak of a prophet, we have in mind one who predicts future events, one who foretells things that will come to pass. Indeed, that is, in part, the office of a prophet—in part it is what is expected of him. But a prophet should be primarily a teacher of men, an expounder of the things of God. The inspiration of the Almighty must give him understanding, and when given he must declare it fearlessly to the people of his time and to future generations. He must be a seer who can help others to see, a teacher sent of God to instruct a people, to enlighten an age. This is the primary office of a prophet.

Based upon the teachings of the Holy Bible, we assert that revelation from heaven was common in all dispensations of the gospel from Adam to the time when Christ was upon the earth. We agree that it apparently ceased for a time because of apostasy after the beginning of the first century of the Christian era. The founder of The Church of Jesus Christ of Latter-day Saints asserts that he had a great and overpowering revelation from God—in fact, a visitation in which he beheld the Father and the Son. Later, other heavenly beings appeared.

There is in all men an animated, ruling, characteristic essence, or spirit, which is himself. This spirit, dull or bright, petty or grand, pure or foul, looks out of the eyes, sounds in the voice, and appears in the manners of each individual. This is what we call personality.

Man's salvation

As to man's *salvation,* some have taught that God, of his own volition, had predestined some men and angels to everlasting destruction, while others were ordained to eternal life and glory, not for any good or ill that they had done or could do, but because their fate is fixed by divine decree. Those whom he would save he would move by irresistible grace to their salvation; those whom he had predestined should be damned might not escape, struggle they ever so persistently. No prayers could save them; no act of obedience might mitigate their punishment; no hungering and thirsting after righteousness would bring them any blessedness. They must perish, and that eternally! Those who perish in ignorance of Christ—the heathen nations, for instance—were damned. So said those who expounded this creed.

Others taught that infants dying in infancy without receiving Christian baptisms were damned, and that everlastingly. By some, unbaptized infants were denied burial in sanctified ground. "Hell's Half Acre" was a reality in some graveyards. We humbly but unequivocally proclaim the eternal and revealed truth that through the atonement of Christ, *all* mankind may be saved, by obedience to the laws and ordinances of the gospel.

Salvation and damnation

Let us refer for a moment to the significance of the terms *salvation* and *damnation.* It was taught in earlier days and to some extent today that

these two terms meant either the attainment of heaven or the assignment to hell—referring to the former, the attainment of heaven, as a mysterious, indefinite state enjoyed somewhere beyond the bounds of time and space, and to the latter, to which many were to be consigned, as a place of everlasting anguish and eternal misery.

It was believed that if one gained heaven by ever so small a margin, he entered upon a complete possession of all the supernal ecstasy enjoyed by the angels and the holiest of saints. If he missed even by ever so narrow a margin, he was doomed to everlasting torment, to be endured with the wickedest of men and the vilest of devils, from which there was to be no deliverance.

Graded state of future life

Against these dogmas of the attainment of heaven or the assignment to hell with equality of glory in the one and equal severity of punishment in the other, we assert that a *just* God has provided a graded state of existence for all men in the future life.

Upon this subject the restored Church teaches with the apostle Paul that there are many kingdoms of glory in which men may live, each in a sphere suited to his nature, disposition, and the degree of his intelligence. Paul taught that there is one glory of the sun, another of the moon, and another of the stars, and that men will exist in varying degrees of glory in the hereafter; that as the stars of the heavens differ in infinite degrees of brightness, so also will men, in their future, exist in places and states of infinite variety, corresponding to the variations of their intelligence, knowledge, tastes, acquirements, inclinations, and aspirations.

Love of God and man

In Luke 10 we read: "Thou shalt love the Lord thy God . . . with all thy mind." (Luke 10:27.) This is but a part of Christ's injunction, but seemingly a part not often stressed either in press or pulpit. We hear often of the necessity of loving God with all our hearts and with all our souls, but there was a purpose in his including *mind* in his instructions. Any person's conception of Deity must come within his mental horizon, which is determined by the degree of his intelligence. Man, by his reasoning, naturally endows God with his own noblest and highest ideals, which, if he be studious and devout, are ever growing. Intellectual activity produces an ever-changing, because ever-growing, concept of God. Once the mind has grasped the idea of God, it will burn and glow and seek to assimilate and radiate, to adore, and emulate. This love of God by the mind of man, when accompanied by loving him with heart and soul, will light the pathway to salvation. The Master placed love of God and of fellowmen as paramount to all divine commandments.

Acceptance of gospel principles

All Church members, then, are enjoined to understand and accept the principles of the gospel, of which faith in the Lord Jesus Christ is paramount.

We must receive its saving ordinances and then go on unto perfection. Salvation is an eternal quest for knowledge. Man cannot be saved in ignorance. It is more than a philosophy of life: it is a divine plan or blueprint of life—preexistent, mortal, and postmortal life.

The gospel of Jesus Christ is a revealed and challenging religion. It calls upon all men to cooperate with God in an effort to bring to pass the immortality and eternal life of man.

We firmly declare that the gospel of Jesus Christ does not belong simply to an antiquated world that has passed away; it is a real and powerful force in our world here and now, a force that invests our individual lives with meaning and purpose.

Yes, we doubtless are in many ways a peculiar people, a different people. We do not claim to be better than any other people. We have our differences; we have our difficulties; we are mortal. But we do claim that we have a mission, and therefore we have

a wide-ranging missionary system that enables people throughout the world to hear the message of the restoration of the gospel of Jesus Christ. To the truth of that message I humbly bear my own witness in the name of Jesus Christ. Amen.

President N. Eldon Tanner

President Hugh B. Brown of the First Presidency has just spoken to us.

The Tabernacle Choir will sing "Glorious Is The King." Following the singing President Alvin R. Dyer, a counselor in the First Presidency, will speak to us.

The Tabernacle Choir sang the number, "Glorious Is the King."

President N. Eldon Tanner

To those who have just tuned in on this conference we extend a most hearty welcome.

President Alvin R. Dyer of the First Presidency will now address us.

PRESIDENT ALVIN R. DYER

Counselor in the First Presidency

Once again, my brothers and sisters, we are feeling the surge and influence of this great conference of the Church. I am grateful with you that President McKay is listening and watching this broadcast.

The precepts of men

The prophet Nephi once spoke of the woeful condition of mankind when deceived by the precepts of men. Said he:

". . . wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!" (2 Ne. 28:26.)

The Lord has warned his people of the penetration of evil in the last days, "seeking to destroy the souls of men." (D&C 10:27.)

We can see the need of these warnings in the evil trends that are deteriorating man's sense of decency and moral standards.

The divine declaration, which gives unto man the right of moral agency as once declared—"Behold, the man is become as one of us, to know good and evil" (Gen. 3:22)—has come under question, and man is seeking by the concepts of men to destroy moral agency by creating what they have chosen to call the "new morality." If we accept the evil doctrines of slanted educational programs, we will witness a breakdown of morals that could bring about a depraved new social order.

The "new morality"

The "new morality" denies distinctions between right or wrong, good or evil, substituting a code that decides the right or wrong of behavior according to human need, regardless of what that need is distorted to be.

If we accept the teachings of this concept, it could lead to a society burdened with mass control based upon principles of unrighteous dominion over the individual. It is well known that a communistic philosophy would like to see this succeed in America and throughout the world.

Sex education programs

These deceptive and shadowed objectives of well-propagandized programs are moving at a very rapid clip. The first to which I refer is sex education or family life education, which is placing emphasis on raw sex in the school classroom, creating widespread contention, causing deep concern among parents and leaders.

The programmers of this type of sex education, aware of resistance, are fortified with worked-out methods to deal with parental and community opposition. This matter needs the serious concern of an aroused public

to deny the use of such materials and more firmly establish sound moral teachings in the fields of physiology and hygiene, as now provided by public school law.

The National Education Association and American Medical Association's endorsement of a maturation educational program seems to have stepped up the activity of such organizations as the Sex Information and Education Council of the United States (known as SIECUS) and the School Health Education Studies (known as SHES), with others, particularly those that are integrated in family life education courses.

With ominous precision, reputable publishing houses are competing in this untapped market with expertly prepared materials, films, and teaching aids of all sorts. Herein, because of its sensational marketable value, is a formidable danger.

False images in the life of the very young will result from their idea to teach facts of reproduction before youth are emotionally involved. The misguided fostering of sex education in the classroom on the basis that it will lessen sex ignorance and reduce illegitimate pregnancy, venereal disease, and related problems has no basis for sound conclusions. Actual experience has proven the results to be just the opposite.

Classroom programs

Based on the slanted experience of foreign countries, whence the idea has come, infiltrations into the classroom have already been made in certain areas. Others have it under study and have launched pilot programs. Legislators throughout the country are being besieged for legislation to make it legal; some, most fortunately, to prevent it.

An article in *Look* magazine tells of sex education in a foreign country, inferring that America is far behind in the new order. This article contains perverted concepts of morals from those who would fill the school classroom with a complete exposé of sex. To accomplish this, the article suggests the need of a welfare state, to take over certain responsibilities of parents. I quote:

"The welfare state has taken over many economic responsibilities of the parents. We are all becoming that kind of society. . . . You can spot trends that may have a chance to become dominant in other countries. In sex education, there are some local programs that are very good, but most of the United States has nothing.

"The Contraceptive Society is now here and can be pushed back as little as the industrialized society and the automobile."[1]

The "new morality" requires that young people solve their own sex problems without the help of teachers or parents. What is moral and what is not moral, or whether morality is involved at all, is to be decided by the student. The most surprising and devastating of all is the effort that is being made to isolate sex education as being completely devoid of moral responsibility, fear, inhibitions, and emotional restraints.

Whether used by those who are skilled or unskilled, any teachings that describe and illustrate human reproductive organs and their functions, and any teachings that are directly counter to standards of sexual morality, do not harmonize with the gospel, and the Church is therefore opposed to such. They are void of respect and reverence for the opposite sex, life, birth, and parenthood.

Results in other countries

We can measure what will happen in America by the experience and results in other countries that have been saturated with sex education in the school classroom. These statistics apply to one of the countries:

85% of the people believe in sex relations without marriage.

98% have had premarital relations.[2]

50% of the brides who kneel at the altar are pregnant at the time.[3]

The majority of women want free and unrestricted abortions.[4]

Concerning venereal disease, caused no doubt by the impact of sex education in this particular country, one report reveals the fact that "gonorrhea

and syphilis are more widespread than in any other civilized country in the world."[5] Another report simply describes it as "catastrophic."[6] Yet the programmers of sex education are trying to tell us that it will curb venereal disease.

Illegitimate births, which, according to SIECUS propaganda, will be reduced by sex education, actually increased by nearly 50% in the country referred to.[7]

To claim any real benefits from such a system would not only need a so-called "brain washing" from the earliest ages up, but would also require individuals to make choices without recognizing moral consequences.

Sensitivity training

Moving forward under the umbrella of the "new morality" is sensitivity training, which, as a tool to shape human behavior, can be, and is, used to ends that are inconsistent with gospel principles. Certain methods of sensitivity training develop a form of induced hysteria, meant to break down morals, manners, and the traditions of civility. Such approaches can do infinite harm, especially to young people.

As we view sensitivity training and other group psychology designed for interclass communication affecting the character and personal life of the individual (such as is done in T-group training, group dynamics, auto-criticism, basic encounter group, self-honesty session, and human potential workshop), emphasizing mass or consensus decision, well might we ask the question, What has happened to the unfortunate individual?

Personal agency jeopardized

The greatest gift from God unto his children is that of personal agency. It is the foundation of spiritual culture, the principle upon which our Constitution was founded, and is the underlying obligation of our school system to maintain, yet we see it being jeopardized in the teaching methods of sensitivity training.

There are three main points of the group criticism techniques that show how the rights of the individual may be submerged:

1. An atmosphere is created by the participants to open up their behavior to the examination of others. This plays down self-reliance.
2. Steps are taken to unfreeze or destroy old values, which have been adhered to individually, and substitute mass decisions, which yield to the strongest personality of the group.
3. Gradually members may unlearn moral reactions and then experiment with new responses, adopting what they call the "new morality," which has no morals in it.

We hear the phrase, "If therapy is good for people in trouble, then it is bound to be as good or better for people who function well." As to this, I would say, woe be unto the medical doctor who would prescribe drugs and surgery for the hale and hearty.

Group criticism sessions are suggestive of methods developed by Mao's Red Guards, where participants are exhorted to public confession and are encouraged to denounce one another, all for the purpose of breaking the will. One thinks also of Nazi methods of "strength through joy" fun and games. Sensitivity training is a device used throughout Communist countries.

Church methods preserve rights

Sex education and sensitivity training teaching methods, when abusively used, not only break down barriers of privacy, but also provide the techniques for mass, rather than personal, decision. This tends to destroy the agency of man and is therefore evil in concept.

Church behavioral methods such as testimony meetings, priesthood and missionary report meetings, oral evaluations, and self-evaluations and confession emphasize the importance of, and preserve the rights of, the individual.

It will be of interest to know that sensitivity training has been ruled out as a teaching method in our Church institutes and seminaries.

Flexibility in marriage laws

A third deadly movement that is

surging forward anew, to become united with other evil forces, is that of greater flexibility in marriage laws, which attempt to liberalize that which is already immorally liberal. A Ministry of Education's medical officer describes unchastity as not in his view unchaste, as associated with out-of-wedlock immoral activity.

A noted judge who has heard some 25,000 divorce cases tells of the immaturity of many early marriages. "If people," said he, "spent as much time contemplating marriage as they do buying a car or a house, they would be better off." In concluding his remarks, however, he suggests a period of "trial marriage," which nullifies his proper advice. Concerning this he said: "And there's much to be said for trial marriage, especially since the pill is in such widespread use."[8]

Can you contemplate with me the effects of a trial marriage system upon morals? The very idea of it fits the "new morality" concept and becomes a part of evil principles we must be alert to.

"Youth for alcohol" movement

The "youth for alcohol" movement is gaining momentum. The magazine *Today's Health,* published by the American Medical Association, reports a discussion on the subject, "Should Children Be Taught to Drink?" All members of the panel, in one way or another, favored the introduction of alcohol in the life of youth, even at the age of four years, as a prevention of *alcoholism.*

One panelist made this comment: "The parent has the responsibility to provide a healthy total atmosphere for the child. This involves a lot of areas, including alcohol."[9]

It must be obvious, even to these noted specialists, that such a program would only intensify the misery that it would erroneously try to correct.

Opposition to evil influences

We must not be insensible to evil influences that are being thrust upon us by the perverted principles of sex education, sensitivity training, youth for alcohol, and any flexibilities in the sacredness of marriage, which are challenging moral decency and righteousness. We must unite our efforts, by organized parental councils with fathers taking part, through school boards, textbook committees, and proper legislation, to vigorously oppose such programming.

May we be reminded of the prime role that parents have in teaching children principles of truth and right.

From divine inspiration have come these words to safeguard us individually: ". . . let virtue garnish thy thoughts unceasingly; *then* shall thy confidence wax strong in the presence of God." (D&C 121:45. Italics added.)

Pattern of gospel laws

The Lord has told us to live by the pattern of gospel laws. Said he: "And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations." (D&C 52:14.)

Let us be mindful of these prophetic words, speaking of the evil one: ". . . he shall speak great words against the most high, and shall wear out the saints . . . and think to change times and laws." (Dan. 7:25.)

I bear testimony to the fact that if we will keep our place secure in the kingdom of God, if we are to safeguard our children against the evils of the day, we must walk in paths of righteousness and keep close to that way of life found in the pattern of the gospel of Jesus Christ. Of this I testify, in the name of Jesus Christ. Amen.

FOOTNOTES

[1]J. Robert Moskin, "The Contraceptive Society," *Look,* February 4, 1969, p. 53.
[2]*Ibid.,* p. 50.
[3]*U.S. News and World Report,* March 17, 1969. pp. 48ff.
[4]*Look, op. cit.,* p. 50.
[5]*American Opinion,* March 1969.
[6]*U.S. News and World Report, op. cit.*
[7]*Ibid.,* p. 51.
[8]Judge Tom Williams, quoted in "Intelligence Report," *Parade,* February 16, 1969, p. 8.
[9]*Today's Health,* February 1969, pp. 46ff.

The Tabernacle Choir sang the number, "God So Loved the World."

President N. Eldon Tanner

President Alvin R. Dyer of the First Presidency has just spoken to us, and he was followed by the singing of "God So Loved The World" by the Tabernacle Choir.

Following a brief organ interlude the Choir and congregation will join in singing "God of Our Fathers Whose Almighty Hand."

After an organ interlude of music, the congregation sang the hymn, "God of Our Fathers Whose Almighty Hand."

President N. Eldon Tanner

For the benefit of those of the television and radio audiences who have just tuned in, we again announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City in the third session of the 139th Annual Conference of the Church.

Elder Gordon B. Hinckley of the Council of the Twelve will now address us.

ELDER GORDON B. HINCKLEY

Of the Council of the Twelve

My dear brethren and sisters, I am acutely aware of the vast congregation to whom I speak this glorious Easter time. Humbly I seek the inspiration of the Holy Spirit.

Memorial service for Dwight D. Eisenhower

With millions of others around the world, I watched last Monday the funeral service of President Dwight D. Eisenhower.

I observed the pageantry of it—the solemn pallbearers, young men in military uniform representing their legions of comrades in arms.

I listened to the roar of the guns—a final salute to a dedicated soldier, commander of the mightiest military machine ever assembled.

I noted the heads of state, men who had gathered from the far reaches of the earth to honor a former president of the United States.

All of this was proper, and befitting so great a man. But as I looked into the faces of those who mourned, I saw in my mind's eye, through and above and beyond all of this, the matchless wonder of the Son of God.

Here was a memorial service for one of the leaders of the earth, an honored chief of state and a respected military commander. For those who mourned there was satisfaction in the assurance of a great life, well lived. But comfort—that comfort all seek on such occasions—came only from the quiet words, the example of the simple life, and the testimony of the resurrection of the Man of Peace, he who never lifted the sword of war, who never ruled as head of state, who walked among the poor, who died on the cross and was buried in a borrowed tomb.

We were told that General Eisenhower some years earlier, in approving the plans for his funeral, had requested that the music and sermons be on a triumphant note.

That wish was fulfilled.

The choir in the great cathedral sang the stirring words of Luther's moving hymn, "A Mighty Fortress Is Our God." They repeated the peaceful assurance of the twenty-third Psalm,"The Lord Is My Shepherd." They gave voice to the battle hymn of the faithful, "Onward, Christian Soldiers." They reverently sang the prayer of John Henry Newman, "Lead, kindly Light, amid th'encircling gloom; Lead thou me on!"

The sermon included the majestic declaration of Jesus: ". . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

The prayer, spoken in concert by the congregation, was the prayer of the

Lord: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:9-10.)

Preeminence of Jesus of Nazareth

While watching that service, I reached for a book and read this statement from Bruce Barton:

"I talked one day," said Mr. Barton, "with H. G. Wells after his *Outline of History* had appeared. I said:

" 'You have stood upon a mountain and viewed the whole panorama of human progress. You have seen the captains and the kings, the princes and the prophets, the millionaires and the dreamers—all the billions of human atoms that have lived and loved and struggled for their little hour upon the earth. In this vast army what heads arise above the common level? Among all those who have fought for fame, who have actually achieved it? What half dozen men among them all deserve to be called great?'

"He turned the question over in his mind for a day or two, and then gave me a list of six names. . . ."

Jesus of Nazareth led that list.

Mr. Barton then goes on to say:

"Think of the thousands of emperors who have battled for fame, who have decreed themselves immortal, and fashioned their immortality into monuments of brick and stone. . . . Think of the hosts who have struggled for wealth, fretting over figures, denying their generous instincts, cheating and grasping and worrying." (*The Man Nobody Knows*, pp. 174-75.)

And then, I should like to add, think of Jesus, who walked the dusty roads of a conquered, vassal state; whose only army was a following of the sick and the poor and the outcast; who was dishonored and abused by the rulers and the princes; who himself carried the cross to which he was nailed; for whose burial there was no procession, but only a hurrying in the night to a borrowed tomb.

The hope of immortality

Men are born, they live for an hour of glory, and die. Most throughout their lives are teased by various hopes; and among all the hopes of men in all ages of time, none is so great as the hope of immortality.

The empty tomb that first Easter morning brought the most comforting assurance that can come into man's heart. This was the affirmative answer to the ageless question raised by Job, "If a man die, shall he live again?" (Job 14:14.)

Relevance of Jesus' teachings

While seated in front of my television screen watching the funeral of General Eisenhower, I reflected on the wonder of the quiet man of Galilee, whose life and teachings have ever-increasing relevance in our time—as great a relevance, I would like to say, as in the day that he walked the earth.

In response to such a statement as this on another occasion, a straggly haired young intellectual asked, "What relevance? Just what relevance has Jesus for us? Why, he's as out-of-date as the Roman legions who occupied Jerusalem when he was there."

"Relevance?" I replied. "Ask my friends who tearfully watched the body of a beloved child lowered into the grave. Ask my neighbor who lost her husband in an accident. Ask the fathers and mothers of the thousands of good young men who have died in the steaming jungles of Vietnam. He—the risen Lord Jesus Christ—is their only comfort. There is nothing more relevant to the cold, stark fact of death than the assurance of eternal life."

Testimony of infantryman

I am reminded of the young infantryman we met in Vietnam. He was to return the next day to the battle line along the DMZ. He knew what he would face on that dreaded tomorrow. He said quietly, "I guess it really doesn't matter whether I live or die. Sure, I love life, but I believe the life ahead will be as real and a lot better than the life here." He continued, "I hope and pray that I will live to return home; but if it should be otherwise, I know my father and mother will understand. You see, they know that God lives. They know that Jesus is the

Christ. They know that life is eternal, as do I."

Such the testimony of a sensitive young man of faith who walked with death. Such the hope of his comrades in their brooding hours of quiet thought.

Faith of mother

I walked one day through the great military cemetery on the outskirts of Manila in the Philippines. There, standing row on row in perfect symmetry, are marble crosses marking the graves of more than 17,000 who gave their lives to the cause of liberty. Surrounding that hallowed ground are two great marble colonnades on which are inscribed the names of more than 35,000 others who were lost in combat and whose remains were never found. I read the words chiseled in stone, "Comrades in arms whose resting place is known only to God."

I walked the quiet corridor and saw among the multitude of names that of a boy who grew up not far from me. He had played ball and laughed and danced and studied. He had gone off to war. His plane was last seen falling in flames somewhere in the vast area of the South Pacific. His mother wept in sorrow. Her hair turned to gray and then to white. But radiant through all her tragedy has been a sublime and quiet faith that she shall meet and know and love her son again.

As I stood before that name engraved in marble, there came into my mind these great words of the Lord:

"Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die. . . .

". . . [but] those that die in me shall not taste of death, for it shall be sweet unto them." (D&C 42:45-46.)

The master of life

This, my brethren and sisters, is the assurance of Easter. This is the promise of the risen Lord. This is the relevance of Jesus to a world in which all must die. But there is further and more immediate relevance. As he is the conqueror of death, so also is he the master of life. His way is the answer to the troubles of the world in which we live.

I return to my reflections while witnessing President Eisenhower's funeral. On that occasion I reached for another book, a book written by the general himself. I read a statement he made in 1953 concerning the future of our troubled world. Said he: "The worst to be feared and the best to be expected can be simply stated:

"The worst is atomic war.

"The best would be this: A life of perpetual fear and tension; a burden of arms draining the wealth and the labor of all people; a wasting of strength that defies . . . any system to achieve true abundance and happiness for the peoples of this earth. . . .

"It calls upon them to answer the question that stirs the hearts of all sane men: Is there no other way the world may live? . . ." (From the jacket of *Mandate for Change.*)

There is a way, if men will subdue their hearts to seek it.

Example of miraculous contrast

The simple answer—the only answer—is found in the words and life of the immortal Son of God. I thought of the power of that teaching on a December day in 1956 when tanks were rolling down the streets of Budapest and students were being slaughtered with machine-gun fire. I was in Switzerland at the time. I stood that December day in the railroad station in Bern. At eleven o'clock in the morning every church bell in Switzerland began to ring, and at the conclusion of that ringing every vehicle stopped—every car on the highway, every bus, every railroad train. That great, cavernous station became deathly still. I looked out the door across the plaza. Men working on the hotel on the other side of the street stood on the scaffolding with bared heads. Every bicycle stopped, and every man and woman and child dismounted and stood, hatless and bowed. Then, after three minutes of reverent pause, trucks, great convoys of them, began to roll from Geneva, across Austria to the Hungarian border, laden with supplies—

food, clothing, and medicine. The gates of Switzerland were thrown open to refugees. As I stood there that December morning, I could not help marveling at the miraculous contrast—the devilish oppressive power of those who were snuffing out the sparks of freedom on the streets of Budapest, in contrast with the spirit of the Christian people of Switzerland who bowed their heads in reverence and then rolled up their sleeves to provide succor and refuge.

Thanks be to God for the relevance of Jesus to the problems of our time.

Way to improve world

It has been said that history is only the story of private lives. If we would improve the world in which we live, we must first improve the lives of the people. Conversion is never a mass process. It is an individual thing. The behavior of the masses is the behavior of individuals.

It was said of old that as a man "thinketh in his heart, so is he." (Prov. 23:7.) The wonderful miracle of our day, as of all time, is the fact that men, when properly motivated, can and do change their lives.

It is reported that when Clinton T. Duffey became the warden at the San Quentin Prison and initiated reform procedures, he was chided by a radio commentator who said, "Mr. Duffey, you should know that leopards don't change their spots." Duffey replied, "You should know I don't work with leopards. I work with men, and men change every day."

President David O. McKay has said that the purpose of the gospel is to make evil-minded men good and good men better.

One of the complaints of the young pot smokers and drug takers who are seeking escape from reality is that the world has become intolerably impersonal. If this be the problem, the answer is not the kind of escape in which they waste their lives. The solution lies in implementing the transcendent teachings of the Son of God, who more than any other that ever walked the earth gave dignity and worth to the individual. He declared us each to be a child of the living God, endowed with a divine birthright, capable of eternal achievement. Who, I ask, possessed of such conviction, would seek relief in the euphoria of debilitating drugs? There is a better way to improve the world, to ease suffering, to enhance the quality of man's life.

Power of example

A wise man once declared that every great institution is but the lengthened shadow of a great man or woman.

As an instance, who can discount the tremendous good accomplished by the Red Cross? Behind this vast international organization stands the frail figure of the Christ-inspired English girl, Florence Nightingale, who walked among the death-haunted hospital wards of the Crimea bringing cleanliness, comfort, and hope and cheer to thousands of suffering men?

Is there relevancy in Jesus for our time? The world never needed more urgently the power of his example; the world never needed more desperately the vitality of his teachings.

Our young friends of the psychedelic crowd clamor for love as the solution to the world's problems. Their expression may sound genuine, but their coin is counterfeit. Too often the love of which they speak is at best only hollow mummery; at worst it deteriorates into a lascivious eroticism. On the other hand, the love of Jesus was a thing of courage so much needed in our time. It was the love that embraced all men as the children of God; it was the love that turned the other cheek; it was the love spoken from the cross in undying words, "Father, forgive them; for they know not what they do." (Luke 23:34.)

The hope of mankind

This is Easter. This is the season when we commemorate the most important event in human history. Millions upon millions through the ages have testified through the goodness of their lives and the strength of their courage of the reality of that event.

To these testimonies we add our witness that we know that he was the Son

of God, born in Bethlehem of Judea, who walked the earth as the promised Messiah, who was lifted up upon the cross, who gave his life as an atoning sacrifice for the sins of mankind, our Savior, our Redeemer, the one sure hope of mankind, the Resurrection and the Life.

God bless us with increased faith in these great truths, I humbly pray in his holy name, even the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom we have just listened is Elder Gordon B. Hinckley of the Council of the Twelve.

The Tabernacle Choir will sing "Sleepers, Wake, for Night Is Flying," following which there will be a brief organ interlude.

The Tabernacle Choir sang the number, "Sleepers, Wake, for Night Is Flying," following which there was an organ interlude.

The Choir then sang "We Bow Our Head in Reverence," and "More Holiness Give Me."

President N. Eldon Tanner

We welcome those of the television and radio audiences who have just joined us in the proceedings of this conference.

Our concluding speaker will be Elder Mark E. Petersen of the Council of the Twelve.

ELDER MARK E. PETERSEN

Of the Council of the Twelve

We Latter-day Saints believe in the Lord Jesus Christ, who died for us all and was raised the third day afterward, in a physical, bodily resurrection. We believe that he has given us a way of life that will bring joy and happiness to all who truly follow him.

But without obedience to his laws, we cannot hope to receive his blessings.

The law of chastity

I wish at this time to refer to one of his divine statutes, which is binding upon all mankind, but which is widely disregarded. It is that pertaining to our moral conduct.

Humanity will rise or fall through its attitude toward the law of chastity. If the world will honor virtue, it can expect to receive God's blessings; but if it persists in the practice of sodomy, adultery, and other perversions, it can expect only destruction, for the wage of sin is death.

It is this awesome fact that should frighten at least the Christian world into a realization that we are being hurled into an abyss of moral degradation.

The so-called sex revolution is destroying us.

In a recent edition of the *Sacramento Union*, an editorial warned that the stench of moral decay has become intolerable. It called for a reestablishment of the divine code of chastity before everything is lost.

The *Chicago Tribune* recently reported that venereal infection is now the nation's leading communicable disease, which is another index to the extent of our moral breakdown. Three thousand new cases of this dreadful plague are contracted in America every day, more than half of them among teenagers.

Standards of right and wrong

As people change their standards of right and wrong, they begin to suppose that what was sin a generation ago is no longer so, that standards are relative things that may be altered at will through usage and desire, and that old-fashioned goodness now has turned into priggishness.

Many actually seem to think that the popular trend is what determines

right or wrong, and that moral values change with public sentiment.

A mother recently wrote to a medical doctor who conducts a newspaper column and asked whether she should provide her daughter with a supply of "the pill" as she left to attend a boarding school. In writing to the doctor, the mother said:

"Personally I don't approve of sexual relations outside of marriage, but I wonder if I should be realistic and supply my daughter with birth control pills, just in case."

Can any mother in her right mind take such a position? Has the writer of this letter never taught her daughter the Lord's law of chastity? Why does she dread pregnancy but apparently have no great aversion to her daughter's loss of virtue?

Was this girl never taught about her bodily functions in the sanctity of a good home?

Teaching the facts of life

All children need to be taught the facts of life, but where that teaching is to be given has become a source of great controversy. Should it be provided publicly or in the privacy of the home?

Is it wise to give it openly in such a way as to create a desire for corruption?

Is it to be merged with the so-called sex revolution that already has brought about the greatest moral decline in our age, with a plague of social disease in its wake? Or can it more properly be used to teach a nation chastity and sobriety?

Have you ever asked yourselves why this sudden urge to teach sex in a public way? Is someone afraid that the rising generation will not know how to reproduce itself, and that the race thereby may die out?

How is it that we ourselves were brought into existence? Our parents received none of this kind of teaching when they went to school.

Think of the hundreds of generations that have preceded us on the earth. Is it by some great miracle that they ever saw the light of day, since many of their parents never went to any kind of school, public or otherwise, and certainly had none of the instruction now being proposed?

And what of those people who are concerned about overpopulation? They think we will run out of food if we do not control the birth rate. We may yet need a top-level conference of the advocates of sex education and the proponents of birth control to see whether we shall become extinct because they think too few people know how to reproduce themselves, or whether we shall starve to death because too many people know how to reproduce themselves.

Safeguards in sex instruction

Who is competent to give wholesome sex instruction to our children without creating lust in their minds?

I would like to say, with all the emphasis at my command, that the proper teaching of sex requires also the teaching of complete chastity, whether that instruction is given in the home, the school, or the church. To do otherwise is nothing less than suicidal. To ignore chastity in such instruction can transform it into a course in youthful sex experimentation.

The experience of some European countries clearly confirms the fact that public sex education increases promiscuity, and as promiscuity is multiplied, venereal disease spreads like wildfire.

In all fairness to the children, we must not teach them the mechanics of reproduction without also emphasizing to them the safeguard that the Almighty has placed about it, that is, that the use of sex is to be confined completely and exclusively within the bonds of sacred marriage. No free sex is permitted by him. In his law, promiscuity is adulterous.

The whole point of sex education will be missed unless we teach chastity as a major part of it.

Co-creators with God

God made sex, but not for entertainment. It was provided for a divinely appointed act of creation in which we, to this extent, become co-creators with him.

If we fail to teach this, we defeat the whole purpose of sex education.

When schools are prevented from teaching anything of a spiritual nature, they are thereby disqualified from teaching sex at all, for in its very nature, sex is spiritual and inseparably connected with the creative work of God.

We are not animals, to dwell only in a physical world. We are the offspring of God, learning in this life to become like him.

He decreed that human beings never shall indulge in sex outside of holy matrimony, which he himself instituted. This is his definition of chastity. This is what he requires of every man and every woman.

That is why, on the fiery slopes of Mt. Sinai, he declared: "Thou shalt not commit adultery." (Exod. 20:14.)

That is why, in his Sermon on the Mount, the Savior taught that anyone who even looks upon another with lust has committed adultery in his heart.

Place for sex education

Sex education belongs in the home, where parents can teach chastity in a spiritual environment as they reveal the facts of life to their children. There, in all plainness, the youngsters can be taught that procreation is part of the creative work of God and that, therefore, the act of replenishing the earth must be kept on the high plane of personal purity that God provides, free from all forms of perversion.

Unskilled parents can learn to teach their children properly. In fact, God commands it, and who are we to disobey? Why do some attempt to supersede the parents instead of teaching them how to fulfill their responsibility?

Casualties from immorality

Another evidence of the effect of our declining morals comes from Vietnam. Each week we count our war casualties. They are listed as killed, wounded, and missing. These reports are most sobering, and wring the hearts of loved ones who had hoped so fervently that such a loss would never come to them.

But there are other casualties that are seldom mentioned, casualties which should stagger this nation and compel every man who enters the service to pause and consider their causes and consequences.

These casualties are not the flower of America, shot down in defense of our flag. They are innocent babies born as the offspring of adulterous relationships between some of our soldiers and the women of the Orient.

Medical men warn of the skyrocketing rise of venereal disease in our armed forces, and it is certainly something to fear. But what of the innocent children born from illicit relationships?

No one knows exactly how many of these children are now living in Vietnam. The figure may run well beyond the 50,000 mark. In Japan there are more than 20,000 mixed-bloods fathered by U.S. servicemen. Other thousands of such illegitimates are in Thailand, Korea, and Taiwan.

Nearly all have been abandoned by their fathers, who sought momentary thrills, as they supposed, by cohabiting with Oriental women, not thinking that their own flesh and blood—born of these illicit unions—would become abandoned orphans, shunned by nearly all who see them. In Vietnam these unfortunates roam the streets, unwanted, uncared for, begging for a living.

It is said that one in every ten American soldiers fathers a child by an Asian woman.

Who has the right to beget illegitimate children?

Who has the right to take the virtue of an Asian or any other girl, or to lose his own?

Which American—at home or abroad—has the right to abandon his own flesh and blood and forget that his illegitimate child ever existed?

Can God bless America?

Can the God of heaven, who holds us all accountable for our sins, overlook this wickedness?

Of what good are national days of prayer if we do not support our prayers

by our good works? Will God strengthen the arms of fighting men who desecrate his most holy laws? Will he prosper a nation that apparently condones these illicit practices and does little more than provide prophylactics to men who indulge?

Are these fathers so lacking in natural affection that they are willing to completely forget and ignore their own offspring in a foreign land?

We sing, almost tearfully at times, "God Bless America." But we are almost constrained to ask: How can he?

The venereal disease rate in our war areas is frightening in the extreme. We welcome our boys home as conquering heroes, but some of them bring back a plague of venereal disease, which can destroy them.

Venereal disease is a killer. It also maims, causes heart trouble, insanity, and blindness. It destroys homes, spreads corruption to innocent wives, and blights the lives of helpless children.

God a significant presence

Some people justify their immorality by saying that restrictions against it are merely religious rules that have no meaning any longer because there really isn't any God.

Thoughtful people now recognize the existence of Deity more than ever before. Persons of genuine intellect, the true researchers, the great philosophers, and the outstanding educators not only acknowledge him, but they also worship him.

It is the selfish element in the world that no longer accepts Deity. And why? Because they do not want to be interrupted in their ingrown pursuits and are so involved in their personal desires, passions, appetites, and lusts that they have no room left for sacred things. Therefore, in their selfishness they reject or ignore God.

To the true realist, God is a significant presence who guides the ultimate destiny of the world. But let us never forget that one of his most basic laws concerns morality.

Moral law irrevocable

That law is irrevocable and inescapable and applies to all, whether we believe in God or not. Everyone is subject to its penalties, no matter how they may try to ignore them. The wage of sin is death—even to the unbeliever!

Immorality is next to murder in God's category of crime, and always brings in its wake both destruction and remorse, even to college students who carry the pill with a mother's consent.

This nation was built upon a foundation of morality and spirituality. It is just possible that a rejection of these basic factors may bring about its fall. It was so with Greece and Rome. It can happen to us unless we repent.

Every one of us would do well to remember that the "mills of the Gods grind slowly, but they grind exceeding small." No one can flout the divine law with impunity.

Every right-thinking person should be willing even to die if necessary in defense of virtue, whether that death be physical or social.

"Thou shalt not commit adultery" will forever stand as an immutable law to all human beings. This generation may rationalize itself into complete intoxication with sin and proclaim to high heaven that it is old-fashioned to be clean, but it will yet wake up to the stern reality that God does not change and that the moral laws are his and not man's to shift with every whim.

Adultery next to murder

Adultery is still next to murder in the Lord's category of crime.

Homosexuality was made a capital crime in the Bible.

It was the Almighty who decreed that men and women must cover their nakedness by wearing proper and modest clothing.

No amount of rationalizing can change God's laws. No amount of fashion designing can turn immodesty into virtue, and no amount of popularity can change sin into righteousness.

Once again we Latter-day Saints affirm the reality of the existence of Jesus Christ. Once again, as his humble servants, we define his law of personal purity, and solemnly declare

that sex sin is an abomination in the sight of God.

No one on earth can ever cancel the divine command that says, "Thou shalt not commit adultery."

To this I humbly testify in the name of the Lord Jesus Christ. Amen.

Following Elder Petersen's address, the Tabernacle Choir sang "Rejoice the Lord Is King."

President N. Eldon Tanner

We are indeed grateful for the warm response of the managers and operators of over 250 television and radio stations in offering their facilities as a public service to make the proceedings of this conference available to millions throughout many areas of the world.

Through special arrangements of the Armed Forces radio and television network, this session is being televised to bases of the Armed Forces throughout the Pacific and heard by radio in Vietnam.

We appreciate the attendance here of our educators, national and local government officials, Church officials, and all visitors and members who have attended this service this morning.

We shall conclude this session of the conference with the Tabernacle Choir singing "Crossing the Bar."

Following the singing the benediction will be pronounced by Elder Robert Christian Seamons, president of the Glendale Stake, and the conference will stand adjourned until 2:00 this afternoon.

The Tabernacle Choir sang "Crossing the Bar."

The benediction was given by President Robert C. Seamons of the Glendale Stake.

The conference was adjourned until 2 o'clock p.m.

SECOND DAY

AFTERNOON MEETING

FOURTH SESSION

Conference reconvened at 2 p.m. Saturday, April 5, with President Alvin R. Dyer, counselor in the First Presidency, conducting the services.

The singing for this session was furnished by the Primary Children's Chorus, consisting of 402 children from 402 wards in 47 stakes of the Church. Judith Wirthlin Parker conducted the chorus. Elder Roy M. Darley was at the organ.

President Dyer made the following introductory remarks:

President Alvin R. Dyer

President McKay is viewing these services by television from his apartment. He has asked me to conduct these services, and to extend his warmest greetings to all present here, and to all those who are listening in.

For the information of our television and radio audience, we are pleased to announce that we are assembled in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in the fourth session of the 139th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This morning's session, in addition to being broadcast direct, was videotaped for release to many television stations tomorrow morning in the eastern and central parts of the United States.

The sessions of this conference are being televised, and will be received by

many people in color in the United States and Canada over most stations cooperating to provide the extensive coverage of this conference.

Both of the sessions today will be rebroadcast over KSL Radio, KIRO Radio at Seattle, KMBZ at Kansas City, Missouri, and WRFM Radio at New York City, Sunday morning starting at midnight.

The singing for this afternoon's session will be furnished by the Primary Children's Chorus, consisting of 402 children from 402 wards of 47 Stakes of the Church. Judith Wirthlin Parker will conduct the chorus, and Roy M. Darley is at the organ.

We are very pleased to have this Children's Chorus from so many stakes present and participating in these services. We realize the energy and efforts that have been put forth by the parents and teachers alike in order to train and prepare these fine children to come here and inspire us with their presence and sweet singing. We welcome you children and teachers with heartfelt appreciation.

We shall begin this service by the Primary Children's Chorus singing, "Come, Ye Children, Sweetly Singing," following which the invocation will be offered by Elder Duane A. Frandsen, president of the Carbon Stake.

The Primary Children's Chorus sang the number, "Come, Ye Children, Sweetly Singing."

President Duane A. Frandsen of the Carbon Stake offered the opening prayer.

President Alvin R. Dyer

The invocation was just offered by Elder Duane A. Frandsen, president of the Carbon Stake.

The Primary Children's Chorus will now favor us with a medley of children's songs: "To Think About Jesus," "The Sacred Grove," "The Priesthood Is Restored," and "I Know My Father Lives."

The Primary Children's Chorus sang a medley of children's songs.

President Dyer

Elder Joseph Anderson, Clerk of the Conference, will read for your information some important statistical data concerning the Church. Following this, Elder Wilford G. Edling will read a statement by the Church Finance Committee. And then President Hugh B. Brown of the First Presidency will present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

ELDER JOSEPH ANDERSON

For the information of the members of the Church, the First Presidency has issued the following statistical report concerning the membership of the Church at the end of the year 1968:

STATISTICAL REPORT 1968

Number of Stakes of Zion at close of 1968	473
Number of Wards	3,721
Number of Independent Branches in Stakes	664
Total Wards and Independent Branches in Stakes at close of year	4,385
Number of Mission Branches at close of year	2,112
Number of Full-time Missions at end of year	83

Church Membership, December 31, 1968:

In the Stakes	2,207,976	
In the Missions	476,097	
Total Membership		2,684,073

Church Growth During 1968:

Children Blessed in Stakes and Missions	57,992
Children of Record Baptized in Stakes and Missions	53,482
Converts Baptized in Stakes and Missions	64,021

Social Statistics:

(Based on 1968 Data from the Stakes)

Birth Rate per thousand	27.49
Number of Persons Married per thousand	16.98
Death Rate per thousand	5.17

Priesthood:

Members holding the Aaronic Priesthood, December 31, 1968

Deacons	122,955	
Teachers	87,690	
Priests	128,851	
Total number holding Aaronic Priesthood		339,496

Members holding the Melchizedek Priesthood, December 31, 1968

Elders	223,571	
Seventies	23,208	
High Priests	74,615	
Total number holding Melchizedek Priesthood		321,394
Grand Total, members holding Aaronic or Melchizedek Priesthood		660,890

An increase of 26,850 during the year

Auxiliary Organizations:

Relief Society (Membership)	311,871
Deseret Sunday School Union (average attendance)	878,901
Young Men's Mutual Improvement Association (enrollment)	323,745
Young Women's Mutual Improvement Association (enrollment)	337,819
Primary (children enrolled)	460,975

Welfare Plan:

Number of persons assisted during the year	113,138
Number placed in remunerative employment	7,158
Man-days of work donated to the Welfare Plan	220,837
Unit-days of equipment use donated	5,631

Genealogical Society:

Names cleared in 1968 for temple ordinances	1,426,862

Genealogical Records microfilmed in 14 countries during the year brought the total to 745,272 one hundred foot rolls of microfilm for use of the Church which are the equivalent of over 3,200,000 printed volumes of 300 pages each.

Temples:

Number of ordinances performed during 1968 in the 13 operating temples:

For the living	54,895	
For the dead	6,218,750	
Total number of ordinances		6,273,645

Church School Systems:

Total 1968 cumulative enrollments in Church Schools, including Institutes and Seminaries	215,602

Those Who Have Passed Away

Elder William J. Critchlow, Jr. .....Assistant to the Council of the Twelve
Elder Stanford Groesbeck Smith .....Regional Representative of the Twelve
Elder Orval W. Adams .....member of the Church Finance Committee, and prominent Utah banker and business man
Martha Gee Smith .....widow of the late Hyrum G. Smith, presiding patriarch to the Church
Valeria Brinton Young .....widow of the late Levi Edgar Young of the First Council of Seventy

Church Finance Committee Report

Elder Wilford G. Edling read the following statement by the Church Finance Committee:

March 15, 1969

The First Presidency
47 East South Temple Street
Salt Lake City, Utah

Dear Brethren:

We have reviewed the report of the financial operations of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints, together with auxiliaries and other organizations for which accounts are maintained in the Financial Department of the Church for the fiscal year ended August 31, 1968. Attention was given particularly to the accounting and auditing procedures followed as to funds received and to the manner in which expenditures are controlled. We have determined that the expenditures of such funds are authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve, and the Presiding Bishopric, and the appropriations are made by the Committee on Expenditures comprised of the First Presidency, members of the Council of the Twelve, and the Presiding Bishopric.

A regular audit of the financial records of the Church is conducted by the Church Auditing Department, which is completely independent of all other departments. Businesses owned or controlled by the Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms.

Based upon our review of the financial reports of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints and explanations made by the personnel of the Financial and Auditing Departments of the Church, we are of the opinion that the expenditures of funds during the fiscal year ended August 31, 1968 were made in accordance with the established procedures outlined herein. Though there was an alleged misappropriation of substantial funds by a

single employee, the integrity of the other employees of the Church Financial Department is not in question.

Respectfully submitted,

CHURCH FINANCE COMMITTEE

Wilford G. Edling
Harold H. Bennett
Glenn E. Nielson
Weston E. Hamilton
O. Leslie Stone

GENERAL AUTHORITIES AND GENERAL OFFICERS SUSTAINED

President Hugh B. Brown presented the General Authorities and General Officers of the Church, and they were sustained as follows:

President Hugh B. Brown

It is proposed that we sustain the following:

THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints
Hugh B. Brown, First Counselor in the First Presidency
Nathan Eldon Tanner, Second Counselor in the First Presidency

COUNSELORS IN THE FIRST PRESIDENCY

Joseph Fielding Smith
Thorpe B. Isaacson
Alvin R. Dyer

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers, and Revelators.

ASSISTANTS TO THE TWELVE

Alma Sonne
ElRay L. Christiansen
John Longden
Sterling W. Sill
Henry D. Taylor
Franklin D. Richards
Theodore M. Burton
Boyd K. Packer
Bernard P. Brockbank
James A. Cullimore
Marion D. Hanks

Trustee-in-Trust

David O. McKay

as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints

The First Council of the Seventy

Seymour Dilworth Young
Milton R. Hunter
Bruce R. McConkie
Albert Theodore Tuttle
Paul H. Dunn
Hartman Rector, Jr.
Loren C. Dunn

The Presiding Bishopric

John H. Vandenberg, Presiding Bishop
Robert L. Simpson, First Counselor
Victor L. Brown, Second Counselor

Church Historian and Recorder

Joseph Fielding Smith, with A. William Lund and Earl E. Olson as Assistants

Priesthood Welfare Committee

John H. Vandenberg, Chairman
Henry D. Taylor, Managing Director

Priesthood Home Teaching Committee

Marion G. Romney, Chairman
John H. Vandenberg, Vice Chairman
Boyd K. Packer, Managing Director

Priesthood Missionary Committee

Spencer W. Kimball, Chairman of Executive Committee
Gordon B. Hinckley and Thomas S. Monson, Vice Chairman
Bruce R. McConkie, Managing Director

Priesthood Genealogical Committee

Howard W. Hunter, Chairman
Theodore M. Burton, Managing Director

Church Board of Education

David O. McKay
Hugh B. Brown
Nathan Eldon Tanner
Joseph Fielding Smith
Thorpe B. Isaacson
Alvin R. Dyer
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson
Boyd K. Packer

Marion D. Hanks
Albert Theodore Tuttle
Paul H. Dunn
John H. Vandenberg
Belle S. Spafford

CHURCH FINANCE COMMITTEE

Wilford G. Edling
Harold H. Bennett
Glenn E. Nielson
Weston E. Hamilton
O. Leslie Stone

SENIOR CHURCH AUDITORS

Harold L. Davis
Charles Schmidt

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor
with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

David Lawrence McKay, General Superintendent
Lynn S. Richards, First Assistant Superintendent
Royden G. Derrick, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

G. Carlos Smith, Jr., General Superintendent
Marvin J. Ashton, First Assistant Superintendent
George Richard Hill, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Florence Smith Jacobsen, President
Margaret Romney Jackson, First Counselor
Dorothy Porter Holt, Second Counselor
with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern Watts Parmley, President
Leone Watson Doxey, First Counselor
Lucile Cardon Reading, Second Counselor
with all members of the Board as at present constituted.

TABERNACLE CHOIR

Isaac M. Stewart, President
Richard P. Condie, Conductor
Jay E. Welch, Assistant Conductor

TABERNACLE ORGANISTS

Alexander Schreiner, Chief Organist
Robert N. Cundick
Roy M. Darley
Frank W. Asper, Organist Emeritus

President Hugh B. Brown

The voting is unanimous in the affirmative.

President Alvin R. Dyer

We acknowledge, my brethren and sisters, the sustaining vote of the conference.

Elder Richard L. Evans of the Council of the Twelve will be our first speaker this afternoon, and he will be followed by Elder S. Dilworth Young of the First Council of Seventy.

ELDER RICHARD L. EVANS

Of the Council of the Twelve

The hallowed singing of these children's voices suggests the words of another song:

"I think, when I read that sweet story of old,
When Jesus was here among men,
How he called little children like lambs to His fold,
I should like to have been with Him then.

"I wish that His hands had been placed on my head,
That his arms had been thrown around me,
That I might have seen, His kind look when He said,
'Let the little ones come unto Me.' "
—Jemima Luke

With our minds turned to our Savior, one of his most sobering sayings comes to mind:

"And Jesus called a little child unto him, and set him in the midst of them,

"And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

"Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" (Matt. 18:2-4, 6-7.)

Responsibility for teaching children

The innocence with which children come into the world is one of the awesome responsibilities of all who, in any way, influence their lives. And to see such unstained innocence neglected or abused, or exposed to evil or unwholesome influence, or warped by bad example, or by false teaching—or by failure to teach—is a sobering concern.

There are many who have responsibility for teaching children: parents, teachers, friends, anyone who in any way enters their lives, including the makers and promoters of products, of

policies; creators of entertainment, and the whole community, publicly and privately. And children in their innocence have a right to be protected from exploitation and from evil influence.

As to teachers, the following is cited from a significant source: "The personal influence of the teacher, in molding the character of the pupils, is the most important element in their education. . . . In morals, a teacher cannot teach what he is not. If he *talks* what he is not, it were better not said, for his life talks more forcibly and is sooner believed, both by children and adults." (W. M. Welch, *How to Organize, Classify and Teach a Country School.*)

Always we must remember that the teacher teaches himself. As Henry Adams said it: "A teacher affects eternity; he can never tell where his influence stops." (*The Education of Henry Adams*, ch. 20.)

People who speak of their private lives as a thing apart from their professions would well remember this sentence from Stanford University's Dr. David Starr Jordan: "There is no real excellence in all this world," he said, "which can be separated from right living." (*The University and the Common Man.*)

Patronizing the cheap or trashy side

Now a comment on another question that concerns the whole community: It would be well if young people, parents, and all others who are concerned with decency would not patronize anything that tends to lower people's lives or lead their minds down to the cheap or trashy or harmful or suggestive side.

Quite apart from the personal effect on the one who partakes of a harmful product, or who witnesses an immoral or suggestive or obscene picture or play (through whatever medium it may be presented), we well would remember that whenever we patronize an immoral or unclean performance, or use a harmful or unwholesome product, we are helping to make evil profitable. Whatever other motives there may be, immoral entertainment or unwholesome products are produced to make money. And as a people, as parents, as citizens of a great, beloved land, we ought to be committed to the principle of not making evil profitable. The more profitable it is, the more evil will be offered.

One might well wonder about the term "adult entertainment." Could it be that something unclean or immoral which is not fit for children is wholesome for adults? Is "adult evil" acceptable? How consistent is it to have a double standard?

Or how would anyone be so shortsighted as to partake of that which would impair his physical or mental or spiritual capacity, and say to himself, "It's not good for children, but it's all right for me"?

If the content of a magazine encourages loose morals and low-mindedness and permissive, degrading attitudes and practices, should we buy it? Should we read it? Should we have it around the home?

If a book is filthy, should we buy it? Should we read it? ". . . books," said Thomas Carlyle, "are like men's souls." (*Inaugural Address*, Edinburgh, 1866.)

Should we keep a television or radio presentation exposed to viewing or listening if it is one of crudeness or brutish violence or indecent suggestion —or even if it is simply trashy or trivial?

"Unless virtue guide us," said William Penn, ". . . our choice must be wrong." (*Some Fruits of Solitude: Temporal Happiness.*)

The commandments of God have not been repealed. The laws of cause and consequence are still in force.

Honest and wise men needed

The creators of community influence and environment and example—which is all of us—would well remember the words of our Savior concerning whosoever "shall offend one of these little ones"—or older ones—or whosoever devotes his life to the production or promotion or support of mind-corroding, soul-destroying evil in any of its forms.

"Liberty," said Horace Greeley, "cannot be established without morality, nor morality without faith."

". . . honest men and wise men should be sought for diligently, and good men and wise men ye should ob-

serve to uphold . . ." (D&C 98:10)—and this would seem to suggest that qualified and able and courageous people should prepare themselves and make themselves available for public and civic service, and not be indifferent or complacent or resigned to sitting on the sidelines. Even at personal sacrifice there ought to be a sufficient number who will make themselves available for public service.

Obligations of parents

Now what of our obligations as parents? We cannot safely leave the teaching and molding of our children to chance. We cannot altogether count on others to teach our children. The first responsibility is ours. We must build our own internal strength.

There is more and more evidence that the basic attitudes and capacity and character of children are molded at a very early age. "No curious scientist," said an eminent authority, "ever had as great curiosity as a youngster from eighteen months to three years of age," all of which confirms the importance of implanting the truths of life early—and always.

"My life is my message," said Mahatma Gandhi. It is so with each of us. The impressions of what we are and do and feel and believe and live and teach are carried over to our children.

If we depart from principles, may we reasonably expect our children not to depart?

Many a parent who has criticized sacred things or principles he should support wonders why his children later depart further from principles.

Those who follow bad examples don't always know where to stop, and parents who indulge themselves "in moderation" may have children who indulge themselves to excess.

There should be no double standard. Constantly others are learning from us, feeling from us, reasoning their course of conduct from our course of conduct. And if we get a little over the line, our children, our young people, may get a long way over the line.

Within the week I have read this comment from a neighboring country: "It is not the policeman's responsibility . . . to substitute for the family. Respect for law, . . . begins with respect for parents . . . respect for the rights and privacy of brothers and sisters and of playmates." (*The Royal Bank of Canada Monthly Letter,* January and March, 1969.)

World no better than its homes

"Law itself," said Samuel Smiles, "is but the reflex of homes."

This world will be no better than its homes. This country, this community, this Church, will be no better than the strength and effectiveness of our homes and families.

Example and love and sheer goodness of life do more for children than can be calculated.

The integrity and effectiveness and affection of the home and family are first.

In a well-known work, Dostoevsky had this to say: "The soul is healed by being with children."

Healed, yes—and also searched. Perhaps we are never more open to penetrating scrutiny than when the eyes of a child are upon us. And so often we underestimate their understanding. Children have a way of seeing inside. And our teaching must be more than talking. "[Boys] know truth from counterfeit as quick as the chemist does," said Emerson. "They detect weakness in your eye and behavior . . . before you open your mouth. . . ." (Emerson, *Compensation.*)

Innocence of children

Don't try to hide your heart from a child. They come here clean and sweet and teachable, from the Father of us all. Innocent they come, and innocent they are, until environment or example is otherwise.

One can scarcely conceive of corruption or cruelty to children.

"The child's grief throbs against its little heart as heavily as the man's sorrow," said Edwin Chapin.

"I love these little people," said Charles Dickens, "and it is not a slight thing, when they, who are so fresh from God, love us."

"Be ever gentle with the children God has given you," pleaded Elihu Burritt. "Watch over them constantly; reprove them earnestly, but not in anger."

"The first duty to children is to make them happy.—If you have not made them so, you have wronged them.—No other good they may get can make up for that." (Charles Buxton, English author.)

To quote a sentence from Arnold Glasow: "The best thing to spend on children—is your time."

We need more mothers at home—and fathers. We need more faithful observance of home evenings—more unity and faithfulness in marriage, and devotion to duty, and happiness at home.

We need to feed the minds of our children when they are most receptive. We need to give them happy, wholesome memories.

Sometimes when you have said something to a child you didn't intend to say, or were more severe than the situation called for, have you ever gone back and looked at that same youngster when he was asleep, and felt terribly humble and terribly small? And, with a little extra moisture in your eyes, have you ever uttered a fervent prayer that you would be the kind of parent you ought to be?

O how sweetly, how often we have heard them sing:

"I am a child of God,
And He has sent me here,
Has given me an earthly home
With parents kind and dear.

"Lead me, guide me, walk beside me,
Help me find the way.
Teach me all that I must do
To live with Him some-day."

—Naomi W. Randall

Learn and live gospel

Parents, learn the gospel; live it. Be a living sermon in the home. Take time for your children. What better can you take time for?

". . . I have commanded you to bring up your children in light and truth." (D&C 93:40.)

Let every parent, every teacher—and all of us—teach truly so that no one whom we should have taught can ever, here or hereafter, accusingly say, "Why didn't you teach me? Why didn't you tell me?"

"They are idols of hearts and of households;
They are angels of God in disguise;
The sunlight still sleeps in their tresses,
His glory still gleams in their eyes;
These truants from home and from Heaven,
They have made me more manly and mild;
And I know now how Jesus could liken
The kingdom of God to a child."

—Charles M. Dickinson, *The Children*

May heaven help us to help all children, our own and others, worldwide, to be loved, to be fed, to be taught, to be close to our hearts, and to be uncorrupted, unoffended, to have happiness and faith and hope.

In the wonderful words of Alma: ". . . may the peace of God rest upon you, and upon your houses and lands, and upon your flocks and herds, and all that you possess, your women and your children, according to your faith and good works, from this time forth and forever." (Al. 7:27.)

I pray in Jesus' name. Amen.

President Alvin R. Dyer

Elder Richard L. Evans of the Council of the Twelve has just spoken to us.

We shall now hear from Elder S. Dilworth Young of the First Council of Seventy. He will be followed by Elder Eldred G. Smith Patriarch to the Church.

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy

Many years ago in our town we were given by a generous man a four-inch reflector telescope for the boys of our community. The first night we tried it out we managed to focus on the moon. In a sense it was a new revelation to see the moon in three dimensions. But the emotional thrill we experienced as we gazed on the physical features of the satellite was as nothing compared to the effect on us when we were able to focus on Jupiter. There, hanging in the heavens, was the planet about the size of a baseball, and there, too, were four smaller Jupiters about the size of marbles. They resembled the celestial exhibit in our school laboratory, except that they looked real—and they were real. There they were rushing through empty space at immense speed, but always falling in a circle around the sun.

The meaning of space

Space? We do not grasp its meaning! Endless? We do not conceive what it means, either.

By the Spirit of Christ, which is available to all men, imaginative men have had inspiration given them to theorize, to measure, to reach out, to prove, to move on, until they have reached so far out into space that it is difficult to describe what has been discovered by words that convey meaning to us. They have found that light from a distant cluster of stars traveling at the rate of 186,000 miles per second takes thousands of light years to reach us. We cannot conceive of that, even though we can understand the mathematical formula it represents on paper. Then, just as we read that the limits may have been reached, it is learned that there are uncountable island universes—not just stars, but whole universes—still farther away, their diameters thousands of millions of miles across, yet so distant that they are but points of light in the telescope.

A controlling intelligence

Anyone who contemplates this mighty spectacle of the skies and realizes its perfect order cannot fail to know that it must be controlled by an intelligence greater than he can imagine.

And this brings one to the worship of the Father of us all and his Son, the Lord Jesus Christ. We do not know the means by which the worlds are brought into being, live out their destiny, and are destroyed, although there are theories about it. But that they are created and controlled by the power of faith and priesthood is amply stated by the revealed word of God. Hear the witness of their Creator, for it is God who speaks:

"And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.

"And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten." (Moses 1:32-33.)

Jesus Christ, the Creator

The Lord Jesus Christ was not only the Redeemer but also the Creator. Paul understood this, for he said:

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

"And he is before all things, and by him all things consist." (Col. 1:16-17.)

The Lord himself declared it to the ancient Nephites:

"Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name." (3 Ne. 9:15.)

With awe we contemplate the perfection of this Firstborn of God, his power, his glory. Ours is more than the simple act of worship as an end. We

testify that his purpose and mission are to make it possible for us to come into his presence, be like him, and share his honor and his glory forever. He said, ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Offer of eternal lives

An earthly father shows his love for his children by giving them all the earthly advantage within his power. How much greater is the love of the Christ, who becomes our Father by our acceptance of his offer to us not only of earthly development but also of salvation, exaltation, and eternal lives. In the gospel of Christ he offers us the opportunity to become not just gazers into the wonders of the heavens, but creators of them. We sing unto heaven paeans of joy for our opportunity. The plan is very simple and very grand:

1. Accept the Lord Jesus Christ as our Savior and believe on his holy name and repent of our sins.
2. Accept the ordinance of baptism, at the hands of the priesthood of God, as a covenant with him. Baptism is symbolic of his death and resurrection.
3. Receive the gift of the Holy Ghost by those he has authorized to give it.
4. Receive and honor the holy priesthood.
5. Keep his simple commandments.

Relationship with fellowmen

Most of these commandments are guides to our relationship with our fellowmen. One does not need to look at the stars with mathematical mind to become a son of God and to participate in these great creations; he needs to be kind to his neighbor. He does not need to visit the moon; he needs to tell the truth, be honest, and be honorable. He does not need to fly to Venus in a spacecraft; he needs to visit the widow and orphan in their affliction (as James pointed out). He does not need to count the rings of Saturn; he needs to honor his father and his mother, render them obedience in his youth, and respect and succor in their old age. He does not need to plumb the milky way; he needs to support the organized Church and its priesthood. He does not need to analyze an island universe; he needs to love the Lord his God with all his might, mind, and strength, and seek to learn his ways.

In a word, he needs to repent of his sins, his evil acts, and live as a son of God would live, putting first in his life the first and second commandments, which have to do with loving one's fellows, and especially the Lord.

Love of Christ

I listened to President George F. Richards [of the Council of the Twelve] one time as he told of a dream. In the dream he saw the Savior. There came to him at the moment of that seeing such a feeling of love, he could not describe it. It overpowered him, and he said that he made up his mind that if that was love of Christ, he was going to do all he could to keep it all his life and through all eternity. We need to love the Lord too.

Eternal family relationships

A vital requirement, often overlooked, is that a man be sealed in eternal marriage to a woman who has the same desire as does he to be exalted. They then live together in love, practicing in the home with the children, and with each other, the love, charity, long-suffering, kindness, virtues, and actions of eternal beings who expect to become sons of God. Theirs is not just an earthly paradise, but it is truly the beginning of exalted eternal life.

You and I will not win the mansions of our Father by waiting until after we leave this life, but rather each degree of glory is anchored to our actions on the earth. Eternal life begins when a couple is sealed in marriage by the Lord's authority. In their lives together they are given a taste of eternal life—or, if they ignore righteous principles, a taste of the hell which can await them if they do not strive to practice the principles of eternal life here.

Remarkably, when these acts are

accepted as a course of action by anyone, new life comes into him. He has peace in his heart and gladness in his soul, while the sweet whispering of the Spirit gives him a taste of what is in store for him.

When will he reach the goal? Not in this life, although he may have a foretaste of its magnitude in this life. But he lays the foundation of character and love in this life upon which his eternal being is constructed. He is watched by the angels. His record of accomplishment toward the goal is recorded, and his reward is sure.

Obedience to first principles

It is wondrous to know that the most magnificent of God's creations may be duplicated—not by technical knowledge gained here, although this may be of help, but by such simple acts as being kind to and honest with all people. By obeying the first principles and ordinances, one places himself in harmony with eternal teachings that will lead him to the presence of the Creator, and from him he will learn to take part in the acts of creation.

We understand that these wondrous accomplishments will not come without work. We know we must learn all we can of the truth of things in this life, and that we shall have to conquer eternal physics, eternal chemistry, eternal biology, and all eternal arts to give eternal science beauty. But our Lord and Master will guide the teaching, and the truth will be the text.

No wonder that we bow in worshipful praise and adoration! No wonder that the name of Jesus Christ is used only in adoration and love!

All glory to the Lord God. He revealed himself to Joseph Smith and pointed the way, giving to Joseph the keys of the kingdom in this the dispensation of the fulness of times. With those keys operative today, through President David O. McKay, we may enter at the strait gate which leadeth to life eternal, and may become among the few who find it. I bear witness with words of soberness to the truth of our eternal destiny in the kingdom of heaven. I pray we may be alert to and worthy of these blessings, in the name of Jesus Christ. Amen.

President Alvin R. Dyer

Elder S. Dilworth Young of the First Council of Seventy has just addressed us.

We shall now hear from Elder Eldred G. Smith, Patriarch to the Church.

ELDER ELDRED G. SMITH

Patriarch to the Church

As we celebrate this Easter season, we remember the promise of the Lord and Savior Jesus Christ:

". . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25.)

With the assurance of this great promise, obedience to eternal law should be a joy, not a burden, and give each the incentive to not just be passive members of the Church but to be diligent in trying to further advance his kingdom on the earth.

Parable of the sower

The Savior, speaking in parable, told the story of the sower: how some seeds fell by the wayside, some upon stony places, some among thorns. Then he told of the seed that fell into "good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." (Matt. 13:8.)

". . . his disciples asked him, saying, What might this parable be?" (Luke 8:9.)

He answered, saying: "Hear ye therefore the parable of the sower." (Matt.

13:18.) He then told of the seed that fell by the wayside and in stony places and among the thorns. In each case, all became unproductive.

"But he that received seed into the good ground," said he, "is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." (Matt. 13:23.)

We frequently refer to this parable in reference to missionary work. The gospel is preached to many, and to each the same is taught. The seed is the same—the same quality, the same strength, same value—yet some persons accept quickly, some more slowly, some not at all. Some fall away and leave the Church, as the parable declares. Some remain steadfast to the truth.

Then the Lord describes those who are as the seed sown in good ground. Speaking of these he said some bear fruit or produce an hundredfold, some sixty, some thirty.

Membership alone not enough

This means, then, that mere membership alone is not enough—no, not even if you have a testimony of the divinity of the gospel—if you are not producing or bearing fruit. Speaking of those who receive the word, which means those who are members of the Church, some produced one hundredfold, some sixty, some thirty. In which category are you? Where do you find yourself? Are you producing? To what degree are you producing? What does it mean to produce?

Are you doing anything to teach someone else the gospel, if this is where your abilities and opportunities lie, or are your abilities and opportunities elsewhere? Are you doing your share in family research, temple work, teaching a class, or some other activity? Are you doing something to be of service to someone else? Are you one who is tottering on the fence, staying away from church activities, not growing in spirituality?

Have you become stagnant in priesthood advancement? Are you an adult but have not yet received the Melchizedek Priesthood or temple blessings? Are you working toward that end? What is producing?

Becoming productive

Producing means, first, preparing yourself, then helping someone else. You cannot wait until you are perfect before you teach or assist someone else, but should pass on to others all you receive, as you receive it. This is how we fulfill the advice of President David O. McKay when he said, "Every member a missionary." Live so your life reflects the blessings of the gospel. Obedience to eternal law is to produce, to serve, to work.

In another parable, the Savior gives us the answer to how we bear fruit and become productive.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:31-40.)

Here the Lord has mentioned the

necessities of life—food, shelter, and clothing. Then he said to visit the sick or the imprisoned. This means to give comfort and encouragement to those who are less fortunate. He does not necessarily mean to use the dole, but to help others to obtain the benefits of life, help others to enjoy life.

Serving each other

Jesus gave his life for us. He took upon himself the burden of all the sins of all mankind who will accept him and do his will, who will produce, to build up his kingdom upon the earth.

He has asked us to serve each other, to help each other, to do good to each other. As one of our hymns suggests:

"Have I done any good in the world today?
Have I helped any one in need?
Have I cheered up the sad, and made someone feel glad?
If not, I have failed indeed.
Has any one's burden been lighter today,
Because I was willing to share?
Have the sick and the weary been helped on their way?
When they needed my help was I there?"

(*Hymns*, No. 58.)

There are many unexpected ways to serve, in addition to that of church service.

Example of service

A young man driving down the street one early morning saw several streetcars lined up one behind the other. The motormen were all gathered together by the front car. He stopped and went over to see what was happening. He saw that one streetcar was off the track, and the motormen were trying to put it on again.

Finally they gave up, and each went to his own car and went back the other direction around the loop, back to town, leaving the one motorman in his car, all alone, just to wait for help.

The young man sized up the situation, then asked the motorman if he might try to put the car back on the track.

"Do you think you can?" asked the motorman.

"I'd like to try," the young man said.

He took the steel bar off the hooks on the side of the car, blocked it against the wheel, gave directions, and in just a minute the wheels dropped into the track with a thud. The young man hung the bar back on the car, and the happy motorman was again on his way.

The poet and song writer Harry Robert Wilson has expressed the thought so beautifully.

"Lord, make me an instrument of thy peace.
Where there is hatred, let me sow love;
Where there is doubt, let me sow faith;
Where there is despair, let me sow hope;
Where there is darkness, let me sow light;
Where there is sadness, let me sow joy!
O divine Master, grant that I may not so much seek
To be consoled as to console,
To be understood as to understand,
To be loved as to love.
For it is in giving that we receive;
It is in pardoning that we are pardoned;
And it is in dying that we are born to eternal life."

May we all receive the word of the gospel of Jesus Christ, and bear fruit one hundredfold, and sow seeds of joy, happiness, and eternal life, I pray in the name of Jesus Christ. Amen.

President Alvin R. Dyer

The congregation and chorus will now join in singing the first and last stanzas of "Come, Come, Ye Saints." After the singing, Elder Milton R. Hunter of the First Council of Seventy will speak to us.

The congregation and chorus sang the hymn, "Come, Come, Ye Saints."

President Alvin R. Dyer

Elder Milton R. Hunter of the First Council of Seventy will now speak to us. He will be followed by Elder Robert L. Simpson, first counselor in the Presiding Bishopric.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

The Lord spoke from heaven to Joseph Smith and Oliver Cowdery 140 years ago and said:

"A great and marvelous work is about to come forth unto the children of men. . . .

"Behold, I am Jesus Christ, the Son of God." (D&C 6:1, 21.)

A great and marvelous work

And then he commissioned Oliver Cowdery to assist Joseph Smith in translating the Book of Mormon. This book was designed to play a prominent role in this "great and marvelous work."

Jesus Christ had already chosen Joseph Smith to be his prophet, seer, and revelator, and had announced that his gospel would be restored from heaven through that prophet, and also that he had been selected to establish the true Church of Jesus Christ upon earth once again. Accompanied by God the Father, the Savior had appeared to that prophet in what is known as "The First Vision."

This "great and marvelous work" that Jesus Christ declared to Joseph Smith and Oliver Cowdery was about to come forth among the children of men was the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21), with all the gifts, powers, and priesthoods, and gospel ordinances requisite for the exaltation of the human family possessed by any and all former gospel dispensations. This was to be the last dispensation, the dispensation of the fulness of times.

Accordingly, numerous ancient prophets brought to Joseph Smith the priesthoods, keys, and powers of their dispensations. Through direct revelation from the Savior, Joseph Smith established the Church and officially named it the Church of Jesus Christ. This church was endowed with power from God to carry forth the work of the Master and build a kingdom to which the Savior will eventually come to reign.

The Book of Mormon

Jehovah, or Jesus Christ, began making preparations 2,500 years ago for this "great and marvelous work" in the latter days by initiating a project to produce a holy scripture to testify to his divinity. Also, the scripture was destined to play a prominent role in helping to give the gospel of Jesus Christ to the honest in heart and bring them into his Church in the latter days. This holy scripture is known as the Book of Mormon. Therefore, the Book of Mormon is the voice of God to our generation.

No holy scripture in the world is unique in as many ways as is the Book of Mormon.

First, Jesus Christ initiated its writing and through numerous revelations supervised its production, which is unique.

Second, as early as 600 B.C. the Master proclaimed that this record would play a unique role in the latter days in testifying that he was the Christ, the Savior of the world, thereby sustaining the testimony of the Jews, the Holy Bible.

Third, through 1,000 years' time the prophets who wrote the book did so under the divine guidance of our Savior.

Fourth, acting in accordance with revelation from Jesus Christ, the last two Nephite prophets—Mormon and Moroni—abridged the ancient records,

making them suitable for use in our day. We know of no other similar occurrence in history; hence, unique.

Fifth, the Book of Mormon is unique in its being translated from records of which an angel was the custodian for 1,400 years before they were brought forth in a book.

Sixth, the Book of Mormon stands alone in being the only book known to have been translated from ancient records delivered to an unlearned young man by an angel.

Seventh, the feat of translating the ancient record was also an unheard of achievement. Joseph Smith, assisted by Oliver Cowdery, translated the entire Book of Mormon of 522 printed pages in approximately sixty days. The writing on the plates was in an ancient script called "reformed Egyptian" (see Morm. 9:32), a language that no mortal man through his own power could decipher. Then how did Joseph Smith accomplish such a mammoth job in such a short time? He has told us that he translated the Book of Mormon "through the gift and power of God and through the Urim and Thummim."

Eighth, no other book in the world has been testified to as to its truthfulness and divinity by the voice of an angel and by the voice of Jesus Christ other than the Book of Mormon.

Testimonies of divinity

Let us now pay particular attention to some remarkable testimonies regarding the truthfulness and divinity of the Book of Mormon. One of the strongest testimonies came directly from the mouth of Jesus Christ himself. In June 1829, the Savior spoke from heaven and declared:

". . . as your Lord and your God liveth it [the Book of Mormon] is true." (D&C 17:6.)

I am positive that my Lord and God liveth—and so I am also positive that the Book of Mormon is true.

No other book in the world has ever had a witness borne to it as dynamic and powerful as the one the Master provided to sustain the Book of Mormon in what is known as "The Testimony of Three Witnesses." The ancient American prophets had predicted that through the power of the Lord the plates would be shown to three others besides the prophet to whom the records would be given for the purpose of their bearing witness. Oliver Cowdery, David Whitmer, and Martin Harris asked for that privilege.

The Three Witnesses

In June 1829, Jesus Christ spoke from heaven to the three men through the Prophet Joseph Smith, declaring:

". . . you shall have a view of the plates, and also of the breastplate, the sword of Laban, [and] the Urim and Thummim. . . ." (D&C 17:1.)

Thereupon the four men went into the woods and kneeled down and prayed. In response, the Angel Moroni came down from heaven and showed these sacred objects to them. He turned the sheets of the gold plates leaf by leaf and let them examine the inscriptions thereon. He described Joseph Smith's work in translating the Book of Mormon records. As he was doing so, the voice of Jesus Christ spoke from heaven and said:

"These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear." (Cited in Preston Nibley, *The Witnesses of the Book of Mormon*, p. 8.)

After the Angel Moroni left with the gold plates, the three men wrote their testimony, which is known as "The Testimony of Three Witnesses." Their testimony states:

". . . we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon. . . . the voice of the Lord commanded us that we should bear record of it. . . ."

In no other time in history has such an astounding event occurred. Never before nor since have three men received their testimonies directly from

an angel and from Jesus Christ, as did these three men.

Believers and nonbelievers

Since the coming forth of the Book of Mormon is so astounding, it has divided all people who have come into contact with it into two definitely separate groups—believers and nonbelievers. Those who believe love it, enthusiastically testify to its divinity, and proclaim its great worth to humanity. Those who disbelieve it hate it. Many brilliant men have written viciously against it. No book has had as many attacks made upon it as has the Book of Mormon.

One may wonder why so many intelligent people have rejected the Book of Mormon. Perhaps it is because there is so much that they would call miraculous connected with its origin, preservation, coming forth, and translation.

Apostle Paul explained that it is only through the operation of the Holy Spirit of God that spiritual things can be understood and received by man. Paul declared that "the things of God knoweth no man, but the Spirit of God.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:11, 14.)

Thus the ordinary man whose heart is not moved upon by the Holy Ghost regards the Book of Mormon and all of the great and marvelous things that Jesus Christ did in its preparation and bringing forth as being fantastic, fabricated, and untrue. On the other hand, when the Holy Ghost bears testimony to the heart and soul of a man of the divine nature of the Book of Mormon, the spiritual-minded man knows the reality of the divine authenticity of that book, and this reality becomes very important in his whole being. He feels impelled continuously to testify.

Formula of Moroni

Any person in the world can know for sure that the Book of Mormon is true, that it is the word of God, if he will in all sincerity, humility, and faith follow the formula laid down in the last chapter of Moroni:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:4-5.)

I bear my testimony that I know positively that the Book of Mormon is true. It is the word of God. I am as sure of it as I am sure that I am alive, or as I am sure that I am speaking unto you today. The Holy Ghost has borne powerful witness to my heart and mind of the truthfulness of this divine book, and has filled my heart with a powerful love for it and an exceedingly great love for my Savior. In the name of Jesus Christ. Amen.

President Alvin R. Dyer

Elder Milton R. Hunter of the First Council of Seventy has just spoken to us.

Elder Robert L. Simpson, first counselor in the Presiding Bishopric, will now address us. He will be followed by Elder LeGrand Richards of the Council of the Twelve, who will be our concluding speaker.

BISHOP ROBERT L. SIMPSON

Of the Presiding Bishopric

My dear brothers and sisters: I feel strength in the presence of this assembly. I feel great humility in the presence of these lovely children who have borne witness to us in song, and I bask in the reflected memory of an inspiring Primary conference that concluded just the day before yesterday. I am sure we all compliment Sister Parmley and the great Primary organization for their tremendous effort. On this sacred square we gain a feeling of peace, we gain a feeling of security, and sometimes we might be inclined to say, "All is well in Zion." I would like to take for my thought today, "All is well in Zion, but. . . ." And I would like to begin by telling you of a disturbing incident that came to my attention a day or two ago as I read a recent letter from the head of one of the state's largest employers, seeking help in curbing dishonest practices among his employees, who incidentally are people who should know better. He stated in the letter that sick-leave privileges were being grossly violated, more so than in other sections of the country. The Lord expects more from this community.

Lack of integrity

Another company head who recently moved to this community from another section of the United States complains that among his business associates there is a serious lack of integrity, that seemingly good men who are obviously trained to know better are discovered to be unethical in their business dealings.

Recently some variety store managers met with law enforcement officers for the purpose of implementing some sort of control in the midst of a rash of shoplifting, an evil practice that was apparent in all age levels, regardless of sex, and in all sectors of the community.

"And there shall also be many which shall say: Eat, drink and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell." (2 Ne. 28:8, 21.)

Led away from the good

I know a man who used to be an authority on the Book of Mormon. He had the ability of thrilling the people with his speaking and profound knowledge of the truth. The adversary found a weakness ever so small, but a weakness. Finally the grip was secure, and he was gradually led away—ever so gently, but ever so surely, away from all that was good and sacred. This same man who was a leader among the people has now lost his ability to lead, at least for the time being. That great gift of knowledge that was once his has become dim and remote. He seems helplessly engulfed in transgression and has been unable to even recognize the hand of fellowship that would lift him back to firm ground. I suppose this is the same condition described in the seventy-eighth section of the Doctrine and Covenants, verse 10:

"Otherwise Satan seeketh to turn their hearts away from the truth, that they become blinded and understand not the things which are prepared for them."

Others turned from truth

May I tell you about a man who has a keen mind, but his sweet spirit of testimony has been replaced with criticism of his priesthood leaders. He

seems impatient because certain basic doctrines cannot be altered to suit his convenience of social concept based on the meager knowledge and philosophy of men.

Let me tell you about a sister who became literally hypnotized by a deck of playing cards. Eventually, there were not enough hours in the week to fit everything in. Her keen spiritual sensitivity became dulled, and it was easy for the cunning one to help her decide to give up an important Relief Society calling and abandon her wonderful circle of former associates in favor of the nonessential, time-wasting pastime that had captured her fancy. Sisters in the ward continuing their lives of charity and compassionate service are now termed by her as narrow-minded, as hypocritical and do-gooders, but in reality, the only thing that changed was this woman.

I know a man who started taking supplies home from his place of employment. First it was just a few pencils; then it was something more. In the end, it cost him his job, the respect of his family, and the spirit of his calling in the Church. His practices became incompatible with the priesthood that gave him the promise of life eternal.

I know a host of others that time will not permit us to discuss, wonderful people of the kingdom who ventured too close to the edge, all the time saying to themselves, "I know what I am doing. I can turn back the second I choose." Then all of a sudden it happens. The riptide loosens the last foothold, the quicksand starts to sink, the thin ice suddenly cracks, the precipice abruptly gives way. There are physical laws that govern the riptide, the cracking ice, the unstable ground; and there are moral and spiritual laws that are just as real, whose safe boundary is just as clearly defined, but as we take one fatal step, just one step too far, the laws of the universe take over—the consequence is inevitable.

Eternal judgment undeviating

There have been some excellent thoughts on repentance during these conference sessions, but this plea is for each and every member of the Church to stand on holy ground, to avoid the inevitable, to make repentance unnecessary. In terms of eternity, there is no such thing as not getting caught. Eternal judgment is undeviating, for it is founded on truth. Maybe that is why the Lord said what he did on page one of the Doctrine and Covenants, revelation for our day, as he declared:

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

"Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man." (D&C 1:2-3, 10.)

To him who says: "I am lucky, I didn't get caught," I say, how unfortunate; for his other foot is already in motion for the next treacherous step.

Things the Lord hates

"These six things doth the Lord hate: yea, seven are an abomination unto him:

"A proud look, a lying tongue, and hands that shed innocent blood,

"An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

"A false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6:16-19.)

Now it seems rather odd that the Lord would speak of a proud look and running to mischief in the same breath with the shedding of innocent blood, but can anything counter to the glory and power of God or the exaltation of man be counted as trivial? "For I the Lord cannot look upon sin with the least degree of allowance." (D&C 1:31.) And then he also says in another place:

"He that diggeth a pit shall fall into it. . . ." (Eccles. 10:8.)

Bad habits tip the scale

My dear fellow members of our Heavenly Father's true and everlasting Church, with our families and eternal life on one side of the scales, is it conceivable that we are willing to allow a few bad habits to tip that scale away from all that is good and precious and true? None is exempt from the possibility. Just open the door—just a crack, that's all—and the adversary will lead us quietly away, and we will rationalize as we go that what we are doing is done by so many, and surely this once won't hurt.

The adversary sometimes changes the labels on the bottles, but the contents are still full of poison. Just like the young lad I visited in prison. Upon asking him if the offense was stealing, I received an indignant, "Not on your life. I would never steal. My mother has taught me better than that. I am here for forgery." Shoplifting never, but what is wrong with forging someone else's name on a $500.00 check!

The way clearly marked

May our judgment be sound and our course straight. The way is clearly marked before us and is to be found in every word of this conference. Just as the insignificant termite takes his annual toll, causing buildings to tumble, and just as rust and erosive forces eat away at the foundations of that which seems so strong and so firm, so it is with those little habits that must be corrected if we are to dwell in His presence.

May we know the truth, may we live the truth, may we sustain the truth. May we do these things, that all may truly be well in Zion, for you know and I know that the truth shall make us free, in the name of the Lord Jesus Christ. Amen.

President Alvin R. Dyer

He to whom we have just listened is Elder Robert L. Simpson of the Presiding Bishopric.

We shall now hear from Elder LeGrand Richards of the Council of the Twelve.

ELDER LEGRAND RICHARDS

Of the Council of the Twelve

I rejoice with you, my brethren and sisters, in this wonderful conference, and in the inspiring remarks of our worthy president, President David O. McKay.

We have just listened to Bishop Simpson as he quoted the statement of Jesus, when he said: "And ye shall know the truth, and the truth shall make you free." (John 8:32.) I ask, free from what? The false teachings and philosophies and man-made doctrines.

Jesus said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." (Matt. 11:25.)

With man's wisdom alone, one cannot know the truth. This is evidenced by a survey taken in New Zealand last year, in which there were 411 different churches listed. Hence the need of divine revelation to interpret the teachings of the prophets, and this church is built upon divine revelation.

A marvelous work and a wonder

I take my text today from the twenty-ninth chapter of Isaiah, where he states: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and

a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:13-14.)

Where do we find these precepts of men to which Isaiah refers? In these 411 different religious professions.

Shouldn't the average son of God want to know if he is worshiping God through the precepts of men? Or, if he is privileged to live until the Lord performs that marvelous work and a wonder, wouldn't he like to have a part in it?

Compare this situation to Paul's statement to the Ephesians when he said there is "one Lord, one faith, one baptism." (Eph. 4:5.)

Difference between man-made and divine doctrines

How things have changed! Why? Because men, without divine guidance, could not agree in their interpretation of the scriptures. Jesus understood that without divine guidance men could not properly interpret the scriptures, for he said: "Ye do err, not knowing the scriptures." (Matt. 22:29.) Hence the need of the voice of authority to differentiate between the doctrines that are the precepts of men, as Isaiah states, and the truths revealed from heaven in the restoration of the gospel, for we did not get our teachings through man's interpretation of the scriptures, but by the revelations of the Lord to his latter-day prophet.

A whole book could be written on the difference between the man-made doctrines to which Isaiah refers and the truths revealed from heaven which constitute the marvelous work and a wonder that the Lord promised through Isaiah would cause the wisdom of their wise men to perish and the understanding of their prudent men to be hid.

Let me mention a few important corrections the Lord has made in the teachings of men through the restoration of the gospel.

Teachings on Godhead

When the Lord gave to Moses the Ten Commandments, the first was: "Thou shalt have no other gods before me." (Exod. 20:3.)

When Joseph Smith had his glorious vision and the Father and the Son appeared to him in the Sacred Grove in the state of New York in 1820, the Father, pointing to the Son, said: "This is my Beloved Son. Hear Him!" (Joseph Smith 2:17.)

Thus Joseph saw that Jesus and his Father were glorified persons, as was Jesus following his resurrection, when he appeared unto his disciples and had them feel the prints in his hands and the wound in his side, saying: ". . . handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:39.)

Now compare this with the teaching of the entire Christian world at the time that Joseph Smith had this glorious experience. Here is a statement from their creeds:

"There is but one living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts or passions . . . and in unity of this godhead, there are three persons, of one substance, power and eternity, the Father, the Son and the Holy Ghost."

How could there be three persons in one? How could Joseph Smith or any other prophet have seen God if he has neither body, parts, nor passions, and is invisible? That means he has no eyes, so he cannot see; he has no ears, so he cannot hear; he has no mouth, so he cannot speak; he has no body, so he cannot be seen. This is a fairly good description of nothing. How is it possible that the entire world was worshiping this kind of a god at the time that the Father and Son, two glorified personages, appeared to Joseph Smith?

Condition foretold by Moses

And yet Moses knew that this condition would exist in the world, for when he led the children of Israel to the promised land, he told them that, in coming generations, they should be scattered among the heathen nations. "And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell." (Deut. 4:28.)

Then Moses promised them that in the latter days (and we are living in the latter days) when they were in tribulation, if they would seek after the Lord their God, they would find him if they would seek him with all their hearts and with all their souls. (See Deut. 4:29-30.)

Joseph Smith as a boy truly sought after him and was rewarded with the glorious vision to which I have referred. And for his testimony that God, the Father, and Jesus Christ, his Son, were two glorified personages, he gave his life. We bear witness to all the world of this great eternal truth. What knowledge could be more wonderful than to know what we might look forward to, as Jesus said in the Sermon on the Mount: "Blessed are the pure in heart: for they shall see God." (Matt. 5:8. Italics added.)

How could we see God if he does not exist, has no body, parts, or passions, and is invisible?

To correct this false doctrine should justify the Lord in raising up a prophet in these latter days, and this gives real meaning to Easter, which the Christian world is celebrating at this time.

Through the restoration of the gospel through the Prophet Joseph Smith, the Lord corrects another false teaching, one of the doctrines of men to which Isaiah refers. The Christian world teaches that children are born into this world with the sin of Adam and Eve resting upon them, thus denying the atonement of Jesus Christ, as stated by the apostle Paul: "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.)

Little children redeemed through Christ

Now here is the word of the Lord with respect to this matter in a revelation to the Prophet Joseph Smith: "But, behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten;

"Wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me." (D&C 29:46-47.)

The Prophet Mormon discussed this subject in a letter to his son, Moroni, as recorded in the Book of Mormon in these words:

"And now, my son, I speak unto you concerning that which grieveth me exceedingly; for it grieveth me that there should disputations rise among you.

"For, if I have learned the truth, there have been disputations among you concerning the baptism of your little children.

"And now, my son, I desire that ye should labor diligently, that this gross error should be removed from among you; for, for this intent I have written this epistle.

"For immediately after I had learned these things of you I inquired of the Lord concerning the matter. And the word of the Lord came to me by the power of the Holy Ghost, saying:

"Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous but sinners to repentance; the whole need no physician, but they that are sick; wherefore, little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; . . .

"And after this manner did the Holy Ghost manifest the word of God unto me; wherefore, my beloved son, I know that it is solemn mockery before God, that ye should baptize little children.

"Little children cannot repent; wherefore, it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy.

"And he that saith that little children need baptism denieth the mercies of Christ, and setteth at naught the atonement of him and the power of the redemption." (Moro. 8:4-9, 19-20.)

Shouldn't the whole Christian world welcome this great revealed truth to save them from following this man-made doctrine that they have been taught?

Marriage for time and eternity

Let me briefly mention another man-made and very important doc-

trine taught by all the so-called Christian churches at the time the Lord restored his true Church to the earth in this last dispensation through the Prophet Joseph Smith.

They have universally taught that marriage is for this life only, hence their marriages are all performed "until death do you part" or "for the period of your mortal lives."

In light of God's restored truth to us, this is a very flimsy and unsatisfactory doctrine. Love is eternal, and where couples live true Christian lives together, their love for each other and their children increases with the years.

I like the words of Anderson M. Baten to his wife, Beulah, entitled "Philosophy of Life":

"I wed thee forever, not for now,
Not for the sham of earth's brief years;
I wed thee for the life beyond the tears
Beyond the heart pain and clouded brow.
Love knows no grave and it shall guide us dear
When life's spent candles flutter and burn low."

The apostle Paul indicated that we without our loved ones cannot be made perfect. (See Heb. 11:40.) The Lord has revealed the fact that marriage ties are intended to be eternal, hence all marriages in his Church are for time and for all eternity.

Scriptural affirmation

The first record we have of marriage was when the Lord told Adam, "It is not good that the man should be alone; I will make him an help meet for him. . . .

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:18, 24.)

If it was not good for man to be alone before death came into the world, it will obviously not be good for man to be alone when he is resurrected from the dead.

Jesus also taught this principle, for he said:

"For this cause shall a man leave his father and mother, and cleave to his wife;

"And they twain shall be one flesh: so then they are no more twain, but one flesh.

"What therefore God hath joined together, let not man put asunder." (Mark 10:7-9.)

Both God and Jesus Christ indicated that the man and his wife should become one flesh, and Jesus warns: "What therefore God hath joined together, let not man put asunder."

Where is there any scriptural justification to assume and teach that death should annul the marriage covenant?

The apostle Peter understood that the man and his wife would inherit together the results and the rewards of this life. He said:

"Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." (1 Pet. 3:7.)

The Prophet Isaiah saw the day when we would have a new heaven and a new earth, when we would build houses and inhabit them, and plant vineyards and eat the fruit thereof. Then he adds: "For they are the seed of the blessed of the Lord, and their offspring with them." (See Isa. 65:17, 19-25.)

Reality of resurrection

What a comfort to those of us who have buried our little children to know that we will be privileged in the resurrection to raise our little ones unto manhood and womanhood.

The man-made doctrines of the so-called Christian churches give their members no such promises of comfort.

I attended a funeral service for an only young daughter of one of my business associates, and the minister did not hold out one hope to this sorrowing couple that they would ever see or know their precious little daughter again.

After the funeral, I told my friend that the Lord had something better than that for him if he would live

for it. He has since joined the Lord's true Church and now looks forward to the privilege of raising that little daughter in the morning of the first resurrection.

In a revelation to the Prophet Joseph Smith, the Lord said, referring to the conditions during the millennium:

"And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

"For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver." (D&C 45:58-59.)

There are many other man-made interpretations of the scriptures that have brought into existence these 411 different churches referred to in New Zealand. Isaiah prophesied that when men should serve God through the precepts and doctrines of men, the Lord would proceed to do a marvelous work and a wonder that would cause the wisdom of their wise men to perish and the understanding of their prudent men to be hid.

The Church that Isaiah promised

I testify that this Church is the marvelous work and a wonder that Isaiah promised when men would be worshiping through the precepts of men.

Recently, a converted minister joined the Church. He sat in my office and made this statement: "When I think of how little I had to offer my people as a minister of the gospel compared with what I now have in the fullness of the gospel as it has been restored, I want to go back and tell all my friends what I have found. Now," he said, "they will not listen to me. I am an apostate from their church." But he gave up his ministry and performed menial work here in the city in order that he might be a member of God's true Church.

We invite all men everywhere to share with us these glorious truths that God has revealed through his prophet of this dispensation. I repeat the Savior's promise: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6.)

I bear witness to all within the sound of my voice that The Church of Jesus Christ of Latter-day Saints is in very deed the marvelous work and a wonder the Lord promised through Isaiah the prophet.

May God bless you all, I pray, in the name of Jesus Christ. Amen.

President Alvin R. Dyer

Elder LeGrand Richards of the Council of the Twelve has been our concluding speaker.

The following are some announcements that pertain to the General Priesthood meeting to be held tonight and to the special broadcast to be held tomorrow morning.

The General Priesthood meeting of the Church will be held in the Salt Lake Tabernacle this evening at seven o'clock. Priesthood members only are invited to be present. This priesthood session will not be broadcast publicly.

In addition to the overflow meeting in the Assembly Hall, the proceedings of the priesthood meeting this evening will be relayed by closed-circuit, originating in the Tabernacle, to members of the Aaronic and Melchizedek Priesthood assembled in approximately 500 separate locations in all parts of the United States and Canada, and via closed-circuit television in five buildings in Salt Lake City, and to 10,000 assembled at the Brigham Young University in Provo, Utah. It is estimated that approximately 12,000 holders of the priesthood will be on Temple Square this evening, and approximately 150,000 others will gather in the other locations from coast to coast and in Canada.

The Sunday morning session will be broadcast by many radio and television stations in western United States; and short-waved in English over Station WNYW in New York City to Europe, South and Central America, and Africa.

Again, 27 radio stations will broadcast the translated conference session of Sunday morning in major cities of Mexico and Central America, together

with Spanish programming stations in this country, and by satellite transmission over radio stations in Rio de Janeiro and Sao Paulo, Brazil, and all 26 radio stations in Chile.

The morning sessions of Saturday and Sunday will be carried from the Tabernacle over direct oceanic cables to a large number of saints assembled in seventy chapels throughout Great Britain, Germany, France, and Holland on Sunday. Direct circuits will also carry these sessions to saints assembled in chapels throughout eastern Canada.

The CBS Radio network Tabernacle Choir broadcast tomorrow morning will be from 9:35 to 10 a.m. Those desiring to attend this broadcast must be in their seats not later than 9:15 a.m.

The singing for this session has been furnished by the Primary Children's Chorus, with Judith Wirthlin Parker conducting, and Roy M. Darley at the organ.

In behalf of this great gathering in the Tabernacle and our radio and television audience we express our heartfelt appreciation for the thrilling and inspirational singing of this group, composed of 402 Primary children from 402 wards of the Church. We thank you children, your conductor, Sister Parker, and Brother Darley who has been at the organ.

The Primary Children's Chorus will now favor us with, "The Children's Hymn of Praise," followed by "I Am a Child of God."

The benediction will be offered by Elder K. Anthony Snow, president of the Shreveport Stake, after which the conference will be adjourned until seven o'clock this evening.

The Primary Children's Chorus sang "The Children's Hymn of Praise" and "I Am a Child of God."

The closing prayer was offered by President K. Anthony Snow of the Shreveport Stake.

The conference adjourned until 7 o'clock p.m.

GENERAL PRIESTHOOD MEETING

FIFTH SESSION

The General Priesthood meeting of the Church convened at 7 o'clock p.m. Saturday, April 5, 1969, with President N. Eldon Tanner, second counselor in the First Presidency, conducting.

The Brigham Young University Faculty Priesthood Chorus, with Harold H. Goodman conducting, furnished the singing for this session. Elder Robert Cundick was at the organ.

President Tanner made the following remarks at the beginning of the meeting:

President N. Eldon Tanner

This is the General Priesthood session of the 139th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President McKay, who regrets he cannot be with us this evening, is watching these proceedings by closed-circuit television, and has directed me to extend his greetings and blessings to all the priesthood members assembled here in the Tabernacle and Assembly Hall and in the various buildings throughout the United States and Canada. He has prepared a message for this priesthood audience which will be read a little later by his son, David Lawrence McKay.

It may be of interest to you to know that these services are being relayed by closed-circuit wire to members of the priesthood gathered in the Assembly Hall and in approximately 500 other separate locations from coast to coast and in Canada. It is estimated that approximately 150,000 will participate in this meeting by direct wire.

The singing during this session will

be furnished by the Brigham Young University Faculty Priesthood Chorus, with Harold H. Goodman conducting, and Robert Cundick at the organ.

We shall begin this service by the chorus and congregation singing, "Come, O Thou King of Kings," after which Elder Kay Schwendiman, regional representative, will offer the invocation.

The congregation and chorus sang the hymn, "Come, O Thou King of Kings."

Elder Kay Schwendiman, regional representative of the Twelve, offered the opening prayer.

President N. Eldon Tanner

I should like to emphasize that this priesthood chorus is made up of the Brigham Young University faculty and staff, and they will now sing, "I'll Go Where You Want Me to Go."

The Brigham Young University Faculty Priesthood Chorus sang the hymn, "I'll Go Where You Want Me to Go."

President N. Eldon Tanner

President David O. McKay's message to the priesthood will now be read by his son, David Lawrence McKay, General Superintendent of the Deseret Sunday School Union.

PRESIDENT DAVID O. McKAY

(Read by his son David Lawrence McKay)

My dear brethren of the priesthood, I welcome you, and appreciate this privilege of once again expressing my feelings to you of our great callings.

As I contemplate the vast audience of priesthood assembled tonight in the various places named at the opening of the meeting, and realize the power of this great body of men, I am overwhelmed.

I felt my feelings swell within my breast as to the possibility of the good that will be done, and can be done, by these many thousands of men of the priesthood who are worshiping tonight.

"There's surely somewhere a lowly place
In earth's harvest fields so wide,
Where I may labor through life's short day
For Jesus, the Crucified;
So trusting my all to thy tender care,
And knowing thou lovest me,
I'll do thy will with a heart sincere,
I'll be what you want me to be."

(*Hymns*, No. 318.)

I hope everybody who listened to that verse tonight applied it to himself, and in a way made a sacred vow to do better in the future than in the past. There came to my mind some fundamental virtues that should be associated with that will. I will just name them.

Fundamental virtues

First is faith: faith in God the Father, faith in his Son, faith in our fellowmen.

The second is honesty, a childish sincerity, honesty in dealing with our fellowmen. It is the foundation of all character. If you offer prayer at night and you have dealt dishonestly with your fellows during the day, I rather think that, as the king in *Hamlet*, your words fly up but your thoughts remain below; but if you have dealt honestly, the Lord will hear and answer your true feelings.

The third is loyalty. It is a wonderful principle. A true friend is loyal. Many acquaintances are not, and may not be. Be loyal to the priesthood. Be loyal to your wives and your families, loyal to your friends.

Strength in resistance

To the men of the priesthood I give this caution. Your weakest point will be the point at which Satan tries to tempt you, and will try to win you, and if you have made it weak yourself before you have undertaken to serve the Lord, he will add to that weakness. Resist him and you will gain in strength. He will tempt you in another point. Resist him and he becomes weaker and you become stronger, until you can say, no matter what your surroundings may be, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Luke 4:8.)

Now, I mention this because there are too many broken hearts in our Church because men, some of whom hold the priesthood and prominent positions, are tempted right where they are weak. They forget that they have made covenants with the Lord, and step aside from the path of virtue and discretion, and will break their wives' hearts because of foolish indulgence and because of their yielding.

Sacred covenants

We have one of the most sacred covenants in all the world pertaining to the happiness of the home. There are men within the sound of my voice who have forgotten how sacred that covenant is. The brethren of the Twelve, the General Authorities of the Church, the stake authorities are urging youth everywhere to go to the temple to be married. Do not go to that temple unless you are ready to accept the covenants that you make.

Marriage in the temple is one of the most beautiful things in all the world. A couple is led there by love, the most divine attribute of the human soul. A young man looks, rightfully, upon that bride who will be the mother of his children as being as pure as a snowflake, as spotless as a sunbeam, as worthy of motherhood as any virgin. It is a glorious thing for a woman thus to wear the robes and be the pride of a young elder's heart, one who trusts her to be the head of his household.

She trusts him as being as worthy of fatherhood as she is of motherhood, and rightfully, too, because on his shoulders are the robes of the Holy Priesthood, testifying to his young bride, and to all, of his worthiness.

Together they stand in the house of the Lord to testify and covenant before him that they will be true to the covenants they make that day, each keeping himself or herself to the other and no one else. That is the highest ideal of marriage ever given to man. If those covenants are kept as sacred as sacred covenants should be kept, there would be fewer broken hearts among wives and fewer among the husbands. A covenant is a sacred thing. A man who is married in the temple has no right to be looking at young women, whether they are in the choir or in the Relief Society, or a member of a general board, or doing any of the duties of the Church. You have a covenant to be true to that wife. Brethren, keep it true, be true to it.

"It is easy enough to be prudent,
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away;
But it's only a negative virtue
Until it is tried by fire,
And the life that is worth the honor of earth,
Is the life that resists desire.

"By the cynic, the sad, the fallen
Who had no strength for the strife,
The world's highway is cumbered today;
They make up the sum of life.
But the virtue that conquers passion
And the sorrow that hides in a smile,
It is these that are worth the homage of earth
For we find them but once in a while."

—Ella Wheeler Wilcox, "Worth While"

Keep true to covenants

I plead with the army of the priesthood assembled tonight in this meeting to keep true to the covenants made in the house of God. You have no right to neglect your wives and go and seek

the company of others who seem to be more attractive to you because you are thrown with them in daily life, in your business affairs, or in church affairs. This may seem general, but while I speak to you, a wife with her tears and her pleadings comes to me now, asking, "Won't you please just say a prayer, won't you offer a prayer to try to bring my husband back?" Well, she may have been to blame for the trouble—she said that she was partly to blame—but I know that her husband was to blame, for he is a man who holds the priesthood and has no right to break his covenants.

The Spirit of God will not strive with a man who in any way helps to break up another man's family. "The greatest battle of life is fought out within the silent chambers of the soul."

Duties of priesthood bearers

I ask you fellow priesthood bearers to do again what undoubtedly you have done frequently, to sit down and commune with yourself. There is a battle going on within you, and within me, every day. Fight it out with yourself, and decide upon your course of action regarding, first, what your duty is to your family. Avoid conditions and people getting into your life who will cause unhappiness in your home. Second, decide what your duty is to your quorum. Decide whether you owe your quorum anything, and see if you have strength enough to do it after you decide. Third, decide in that silent moment what your duty is to your Church. And fourth, decide what you owe to your fellowmen. Decide where your duty is, even remembering that "the greatest battle of life is fought out within the silent chambers of your own soul."

". . . Act well thy part"

Remember this as a guideline in whatever position you are called to serve: "What e'er thou art, act well thy part." That, of course, applies to moral and lawful endeavors, and not to harmful or villainous actions. That influenced me many years ago when, as I have told some of you before, Peter G. Johnston and I were walking around Stirling Castle in Scotland. I was discouraged; I was just starting my mission. I had been snubbed that day in tracting. I was homesick. We walked around the Stirling Castle, really not doing our duty; and as we reentered the town, I saw a building, half-finished. To my surprise, from the sidewalk I saw an inscription over the lintel of the front door, carved in stone. I said to Brother Johnston, "I want to go over and see what that is."

I was not more than halfway up the pathway leading to it when that message struck me. Carved there was: "What e'er thou art, act well thy part."

As I rejoined my companion and told him, do you know what man came into my mind first? The custodian at the University of Utah, from which I had just been graduated. I realized that I had as great a respect for that man as I had for any professor in whose class I had sat. He acted well his part. I recalled how he helped us with the football suits, how he helped us with some of our lessons, for he was a university graduate himself. Humble, but to this day I hold respect for him.

What are you? You are men who hold the priesthood of God, who hold divine authority to represent Deity in whatever position to which you have been assigned.

Appreciation of fellowship

It has always been my nature to enjoy the company of my associates. I love to be with my friends. The older I grow, the more intense becomes my appreciation of fellowship in the brotherhood of Christ. I sense that tonight more deeply, more sincerely than ever before.

May God add his blessings to the instructions and reports that will be given this night; may we depart with greater determination in our hearts to serve the Lord and keep his commandments; may we go forth with greater resolution to defend one another in righteous living, to defend the Church, not to speak against our neighbors, nor against authorities of the Church, local,

stake, or general. Let us avoid evil speaking; let us avoid slander and gossip. These are poisons to the soul to those who indulge. Evil speaking injures the reviler more than the reviled.

Statement on Communism

In the United States of America, the Constitution vouchsafes individual freedom, and let us pray also that the Lord will frustrate the plans of the Communists who would deprive us of freedom.

I desire to refer to some remarks concerning Communism that I made in the general priesthood meeting three years ago. At that priesthood conference, in addition to encouragement to study the Constitution and be alert to communistic inroads that would undermine it, I said the following:

"The Church, out of respect for the rights of all its members to have their political views and loyalties, *must maintain the strictest possible neutrality.* We have no intention of trying to interfere with the fullest and freest exercise of the political franchise of our members under and within our Constitution, which the Lord declared he established 'by the hands of wise men whom [he] raised up unto this very purpose' (D&C 101:80) and which, as to the principles thereof, the Prophet Joseph Smith, dedicating the Kirtland Temple, prayed should be 'established forever.' (D&C 109:54.) The Church does not yield any of its devotion to or convictions about safeguarding the American principles and the establishments of government under federal and state constitutions and the civil rights of men safeguarded by these.

"The position of this Church, however, on the subject of Communism has never changed. We consider it the greatest satanical threat to peace, prosperity, and the spread of God's work among men that exists on the face of the earth." (*The Improvement Era,* June 1966, p. 477.)

Neutrality of Church

It is suggested that, in educating themselves on the perils of Communism, members should not expect bishops and stake presidents to join with them or through their positions lend support to their efforts, since they are expected to maintain a strict neutrality as referred to. Nor should organized movements to become informed on Communism impose their ideas upon the membership of the Church in any area in a manner that may lead to division among the members. Nor should bishops, stake presidents, and other Church leaders take the lead in support of such efforts of groups in such a way as to impose such movements upon other Church members.

It is the right and obligation of every citizen, and therefore every member of the Church, to be alert and to be informed about social, educational, communistic, and other political influences that would tend to undermine our free society. But it would defeat its own purposes if it were done in a manner that would tend toward division in our own membership.

Responsibility to teach truth

It must never be forgotten that converts to the Church come from all nations, representing diverse views on controversial issues. Ours must be the responsibility to teach our members from all nations the true doctrines of Christ with such power that they be fortified against all false ideas, regardless of the label under which they may be presented.

The Melchizedek Priesthood course of study for the coming year will include in the lesson material such subjects as liberty and freedom, religion and the state, the dangers of Communism, and other subjects considered of vital importance in the study of the profound truths of the gospel.

The study of these lessons will enable the brethren of the priesthood to become better acquainted with forces that are opposed to righteousness, as well as with the Lord's plan of salvation for all his children.

In these days of great turmoil and social upheaval, it would be well if all our leaders and members of the priesthood would be constantly reminded

of the apostle Paul's wise counsel wherein he said: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

"For I determined not to know any thing among you, save Jesus Christ, and him crucified." (1 Cor. 2:1-2.)

Defense of the truth

God help us to defend the truth—better than that, to live it, to exemplify it in our homes. What we owe to our parents we cannot express. Are you parents—fathers and mothers—going to have that same influence on your children? God give you power so to have that influence, that your children may be true to the last, to death if necessary, to the truth of the gospel of Jesus Christ, which magnifies God, our Father, who, with his Beloved Son Jesus Christ, the Redeemer of the world, appeared to the Prophet Joseph Smith. They revealed themselves in this dispensation and his work was established, never more to be thrown down or given to another people.

Satan is still determined to have his way, and his emissaries have power given them today as they have not had throughout the centuries. Be prepared to meet conditions that may be severe, ideological conditions that may seem reasonable but are evil. In order to meet these forces, we must depend upon the whisperings of the Holy Spirit, to which you are entitled. They are real.

Admonition to be true

God is guiding this church. Be true to it; be loyal to it. Be true to your families, loyal to them. Protect your children. Guide them, not arbitrarily, but through the kind example of a father, and so contribute to the strength of the Church by exercising your priesthood in your home and in your lives.

As I bring my remarks to a close, I want you to know that I am mindful of the sacrifices being made by those serving in the armed forces. May they have the strength to resist temptation and by their examples be a living testimony to others.

God bless our missionaries who day by day seek out those who will accept their message. May they resist evil influences and thus become true servants in building the kingdom of God.

May his blessings attend you all as you go forward in the work of the Master. May this work continue to expand to fulfill its divine purposes. Be true to your callings, brethren, and the Lord will bless and lift you up.

I bear testimony to the truth of this great work, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Lysle R. Cahoon, president of the Chicago South Stake, will now address us. His subject is "The Father and the Melchizedek Priesthood."

PRESIDENT LYSLE R. CAHOON

Chicago South Stake

My brethren: I express my gratitude and appreciation to my Heavenly Father for this opportunity, and to the General Authorities for my position here this evening.

I know, my brethren, as I know I stand before you and have the privilege of breathing and gazing upon this great audience, that God lives, that he hears and answers prayers. And I want all my brethren of every nation, kindred, tongue and people to know that God lives.

As I considered the subject that has been given me, I spent many hours, and I have recorded many words, and I am not sure now that this is the appropriate subject and material.

Since I know that God lives and that he is my Father, the Father of my spirit, and likewise you, my brethren, are his children, it comes to me that

he is extremely disappointed when those of his sons who could be faithful are unfaithful. As a consequence, his great plan is thwarted, because he would have all of us return unto him, yet through our very actions we deprive ourselves of this great opportunity of returning to him. And unfortunately, if we are unfaithful we cannot take with us our families, our loved ones; so the importance of the Melchizedek Priesthood in the father.

I was interested the other day before enplaning to ask several of the brethren that I am acquainted with why they are Aaronic Priesthood adult or why they were, and the pattern was almost the same among all the brethren of whom I made inquiry. A counselor in the bishopric of one of our wards was once an Aaronic Priesthood adult, and I asked him why. He said, "Because when I was about seventeen years of age, I became active with an inactive group."

And I said "Are you sure that this is the entire reason?" I said, "What were the teachings in your home, and how active was your father. What was his position at the time you became inactive?" And he said that he had lost some interest, that is, his father had lost interest, and it was about the same time he himself lost interest. The father was not magnifying his calling, and it became apparent that it was affecting the life of this brother.

What brought him back? The work of the Melchizedek brethren who had an interest in him, and also his daughter. A young babe, recently born, brought to him the realization that if he was to have a successful family he must honor his priesthood and become active as a Melchizedek Priesthood bearer. And so he did become active, and he did magnify his calling in the priesthood, and as a bearer of the Melchizedek Priesthood he now has an ideal family, all active in the Church, and serving well, and he is blessed, and so is his family.

I could tell you the names of three other brethren, not names, but three other instances or examples of the same kind, all related to inactivity, or lack of the Melchizedek Priesthood in the home.

The Lord said in the 4th section of the Doctrine and Covenants, "O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day."

Now those of us who are blessed with the Melchizedek Priesthood, have the responsibility of serving with all our heart, might, mind and strength, first of all, our families. They are our greatest responsibility, and then the next great responsibility is our brethren who are inactive, who should be brought back into the fold, that they might have the privilege of an exalted family.

About forty years ago, or a little longer, I had the privilege as did these young people this afternoon in the Primary, of singing here in this great tabernacle with a group of young men. I don't recall the occasion, but I do recall the event, and I recall the song, "A Mormon Boy." It was directed by Evan Stephens, who, as most of you know, wrote both the words and the music.

My father is a Mormon true
And when I am a man I want to be like him
And do just all the good I can.
My faults I'll try to overcome,
And while I life enjoy
With pride I'll lift my head and say,
I am a Mormon boy.

A Mormon boy, a Mormon boy,
I am a Mormon boy.
I might be envied by a king
For I am a Mormon boy.

I know that the Melchizedek Priesthood is essential to a successful home, and failure on the part of the brethren who bear it to carry out the admonitions of our latter-day prophets as related to family home evening, and taking time to teach and expound and admonish our children, a failure on the part of the father can destroy the family.

I am as sure as I stand before you this night that without the eternal

marriage covenant, and without the faithful performance of duty, we as members of this Church, as priesthood bearers, can be disappointed, frustrated, and disillusioned when we arrive at the judgment seat of God. May we brethren who bear this priesthood appreciate the meaning of it in our lives. May we magnify our callings and do all within our power to teach our children by example, by precept. May we be worthy examples; may we be the kind of men that our sons will be proud to emulate, a Mormon true. God help us so to do, I humbly pray, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Brother Goodman will now lead the Brigham Young University Faculty Priesthood Chorus in singing "Rise Up, O Men of God."

The Brigham Young University Faculty Priesthood Chorus sang the number, "Rise Up, O Men of God," music by Frank W. Asper.

President N. Eldon Tanner

We have arranged for three Aaronic Priesthood holders to speak to us this evening:

Ross Nash Farnsworth, a deacon in the Mesa 6th Ward, East Mesa Stake.

James Stanton Mason, a teacher from Yale 2nd Ward in the Bonneville Stake.

Lee Bracken, a priest from the Enterprise 2nd Ward, Uvada Stake.

They will announce their own subjects, and speak in that order, please.

ROSS NASH FARNSWORTH

A Deacon in the Mesa 6th Ward, East Mesa Stake

Dear Brethren: I pray the Lord will help me during the few minutes I speak to you. I hope I will be able to say something that will be beneficial and uplifting to us all, and not like the preacher who while giving his sermon heard someone in the back of the room holler, "Louder." The preacher paused, straightened up, and took a deep breath, and in a minute asked, "Is that better?"

This time a voice came from another part of the room and said, "It may be louder but it's no better."

How can I prepare for further advancement in the priesthood? This is the subject I was asked to speak on this evening. According to President John Taylor priesthood is the rule and government of God, whether on earth or in the heavens, and it is the only power and authority acknowledged by him to rule the affairs of his kingdom.

When asked what was the main difference between our Church and the other churches, Joseph Smith replied, "We have the priesthood."

These quotes certainly convince me that it is very important and a great opportunity to hold the priesthood and to prepare for advancement in it. It has been said unless you can be a good follower, you can never be a truly great leader. Therefore, I believe the greatest thing I can do to prepare for advancement is to learn my duty and do it.

The Lord made this plain in the 107th Section of the Doctrine and Covenants, verses 99 and 100:

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen."

The duties of the deacon include the passing of the sacrament. This is a sacred ordinance and should be carried out with reverence and respect.

As a deacon I also have a chance to

collect fast offerings, which help those who are in need.

These duties help to prepare me to be of service to my fellowmen.

There are other things the Lord has assigned to deacons. A deacon is to assist the teacher in all duties where required, this includes seeing there is no ". . . lying, backbiting, nor evil speaking" in the Church.

The best way he can do this is by example. I can be ready and willing to help others in any way possible, and never find fault with my parents, the bishopric, or any other officer or teacher in the Church, school or community.

A few months ago I went on a deer hunting trip with my father, brother and some other friends. Around the campfire at night, some of the men were telling of their missionary experiences. This made me more anxious than ever to go on a mission some day. I can prepare myself to go on a mission and future priesthood activity by taking part in what the Church has to offer. This includes giving a talk when I have the opportunity, even if it does scare me. Another important thing I can do is to learn more about the gospel in my Sunday School, priesthood and future seminary classes. It will be a great help to me if I will pay attention to the lessons the teachers prepare. This is something my mom and dad think I need a little improvement in.

Taking advantage of the opportunities in the Church and being obedient to my duties will help me to be more humble and have a desire to be of service to my fellowmen. This must be an important part in advancing in the priesthood since the Savior said, "And whosoever is greatest among you, let him be your servant."

I would like to finish my talk by giving a poem by Harlen Metcalf entitled, "God Make Me a Man."

Give me the strength to stand for right
When other folks have left the fight.
Give me the courage of the man
Who knows that if he will, he can.
Teach me to see in every face
The good, the kind and not the base.
Make me sincere in word and deed
Blot out from me all shame and greed
Help me to guard my troubled soul
By constant, active self-control.
Clean up my thoughts, my work, my play
And keep me pure from day to day.
O make of me a man.

I am thankful that I hold the priesthood, and I am also thankful that I have a father who sets an example that I can follow, and I say this in the name of Jesus Christ. Amen.

JAMES STANTON MASON

A Teacher in the Yale 2nd Ward of the Bonneville Stake

Over three thousand years ago on Mt. Sinai the Lord gave his prophet Moses ten commandments which would serve as guidelines for all people. There are those today who would say that these commandments are now old fashioned, that they no longer apply to our modern life.

My remarks tonight will be concerned with the fifth commandment, "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

The Lord, in addition to giving this commandment to youth, definitely commanded parents to teach their children to obey his laws so that they might return to him. The Lord tells them of this responsibility in the Doctrine and Covenants. "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the

hands, when eight years old, the sin be upon the heads of the parents. For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized. . . . And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:25, 26, 28.)

One way we can honor our parents is to help them fulfill this responsibility. Just what does this word "honor" mean? The dictionary defines it in this way: "To regard highly; to respect greatly; to esteem; to show deference; to show courtesy."

We can certainly honor our parents by our actions. An experience of President George Albert Smith who had been given his grandfather's name illustrates this point well. It happened when he was very ill. He dreamed that he had passed on. He was in a lonely forest, searching for someone to tell him what to do and where to go. While searching, he saw a man coming toward him. He recognized this man as his grandfather. The first thing his grandfather asked was, "I would like to know what you have done with my name." At this point, President Smith related that his whole life flashed before him, as if on a motion picture screen. After reviewing his whole life, he smiled and replied, "I have never done anything with your name of which you need be ashamed."

President George Albert Smith had honored his grandfather's name, and he made a special effort after that time to better honor his parents.

This shows that what we do reflects upon our parents and family. If we will always be righteous, and if we can learn to accept responsibility, it will be an honorable reflection on them.

Monday night in family home evening, my eight-year-old brother told us of an experience he had that day. We had been walking down our front lawn instead of using the walkway because it was faster and easier. After a while it started wearing the grass away, so our father told us that we would have to stop this and use the walkway. To remind us he placed a rope around the boundaries of the lawn. My eight-year-old brother forgot and ran down the lawn, tripped over the rope and landed on his face. We were all glad that he wasn't seriously hurt, and that we could laugh about it in our family home evening. Even a small experience like this shows us that we honor our parents for our own good. Although we may not feel the physical pain immediately after disobeying them, if we persist in disobeying, we will feel spiritual discomfort at some other time in our lives.

My brothers and sisters and I are trying to honor our parents in the following ways: Those of us who are old enough are progressing in the Scouting program. All of my brothers are preparing to receive the priesthood, and I am trying to be worthy of it. We are preparing to serve on missions by studying the scriptures and saving our money. One of our goals in life is temple marriage. We are all working hard to obtain an education, to become independent and to support our own families. We are preparing to serve others and to assume responsibility.

My Indian brother is honoring his parents by living with us during the school year to obtain an education. I am sure that if we can all honor our parents in these ways, not only will we be honoring our parents well, but we will become leaders in obeying the commandments of God.

Regardless of our age, if we will love and respect our parents we will be more inclined to obey the laws of God. Never before have there been opportunities as great as now, including spiritual advantages and unsurpassed scientific and technological developments. But at the same time never before have there been more degrading influences, —drug abuse, use of tobacco and liquor, immorality, the temptation to drop out of school, and lack of respect for law and order.

The Lord's commandment, "Honor thy father and thy mother," is not outdated. It is not old fashioned. In fact there has never been a time when it was more needed. Young people need,

and I believe they want, righteous guidance from good parents. I pray that we can all honor our parents. I know that this is a divine commandment of God, in the name of Jesus Christ. Amen.

LEE BRACKEN

A Priest from the Enterprise 2nd Ward, Uvada Stake

Honoring the priesthood requires a high standard of personal morality. To hold the priesthood of God by divine authority is one of the greatest gifts that can come to man. If we are righteous and magnify it and exercise it, there is no limit to what we can accomplish. It provides an opportunity for personal growth and development. To honor this eternal calling and accept the responsibility that comes with it requires a high standard of morality.

Today in this fast-moving world moral conflict and moral skepticism is constantly growing. To many people morality seems to dwindle at a very low point. Some maintain that right and wrong are merely matters of convention, that what is good or bad in one age, may be the opposite in another, or simply that morality varies. As Brother Alvin R. Dyer pointed out this morning, "there is a new morality with no morals in it."

High moral standards are a part of God's plan, and they are as imperative today as when they were first given by God. Let us refer to an ancient document written by the very finger of God some 3,400 years ago,—the ten commandments. During the past thirty-four centuries the world has undergone great changes, but the fundamental principles of the ten commandments still stand as the basic law of the world. Let's see if they are applicable to our times:

"Thou shalt have no other gods before me." (Exodus 20.) This would free the countless millions who now place the god of money or the god of pleasure above the God of heaven. The many who freely use profanity as part of their vocabulary could heed to the statement, "Thou shalt not take the name of the Lord thy God in vain."

In an age when discipline in the home and authority of parents are being undermined, God commanded "Honor thy father and thy mother." Never before has the world needed to pause and hearken to the Lord declaring, "Thou shalt not kill." When one of the dominant evils of the age is undermining our civilization and social structure, we should listen to the command, "Thou shalt not commit adultery."

To those who trample upon the rights of others and justify themselves by saying, "They are no respecter of persons," God commanded, "Thou shalt not steal. Thou shalt not bear false witness, and thou shalt not covet." Obedience to these laws represents one of the world's greatest needs.

There are many enticements and temptations in life. Christ foretold of the results of these problems in 2 Timothy, chapter 3: "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof."

In view of these times God gave us high standards to live by. As well as the ten commandments there are the beatitudes, and also Section 4 of the Doctrine and Covenants. Here it sets the qualifications for those who labor in the gospel. Some listed are: "Faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence."

God pours out his blessings in rich abundance to those who keep his commandments and uphold high standards. A perfect example of this is

the story of the stripling warriors found in the Book of Mormon. A group of 2,000 young men entered into a covenant to wage battle against the Lamanites for the liberty of the Nephites. This small band went into battle against the Lamanite army and defeated them without a single casualty of their own. To find out why God's protecting hand went with them into battle, we read in Alma:

"And they were all young men, and they were exceedingly valiant for courage, and also for strength and activity; but behold, this was not all—they were men who were true at all times in whatsoever thing they were entrusted.

"Yea, they were men of truth and soberness, for they had been taught to keep the commandments of God and to walk uprightly before him." (Alma 53:20-21.)

"Now this was the faith of these of whom I have spoken; they are young, and their minds are firm, and they do put their trust in God continually." (Alma 57:27.)

These young men lived high standards of morality and were greatly blessed for it.

Christ spoke of morality in the Bible when he said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." (I Cor. 3:16-17.)

Our beloved prophet, David O. McKay, said this concerning standards and the priesthood: "Let us realize that we are members of the greatest fraternity, the greatest brotherhood in all the world, and do our part each day, all day, to maintain the standards of the priesthood. Let us live honest, sincere lives. Let us be honest with ourselves; let us be honest with our brethren, honest with our family, honest with the men with whom we deal; always honest, for eyes are upon us, and the foundation of all character rests upon the principles of honesty and sincerity."

Honoring the priesthood is a personal matter. It is up to each individual whether he wants to accept or reject the opportunity of the priesthood. This opportunity can bring spiritual growth and happiness, or it can bring condemnation, depending upon how it is used.

2 Nephi, Chapter 10, verse 23: "Therefore, cheer up your hearts, and remember that ye are free to act for yourselves—to choose the way of everlasting death or the way of eternal life." God has given us the freedom to choose for ourselves.

I would like to use an example given by Bishop Robert L. Simpson. Suppose you were standing on a beautiful hill; it is springtime; the grass is green; the trees are beautiful; the day is perfect; the temperature is just right. There is a gentle breeze blowing. You feel like the whole world is at your command. You are all alone on this hill. You see this beautiful, peaceful river as it winds around a hill. My, what a beautiful sight it is! But as you turn around and look on the back side of the hill, you notice this beautiful peaceful river drop over an abrupt waterfall and crash onto some rocks at the bottom. Then all of a sudden you hear some music. You hear voices; they sound familiar. You look back and right down there on the river is a boat with about eight or ten of your friends on it. One is playing a guitar; all are singing together. They are truly enjoying life as they allow the current to take them downstream. You say, "My, isn't that delightful. How I would like to be with them. There they are, just drifting, not knowing where the river is going to take them." Then all of a sudden it dawns on you,—the water fall, the jagged rocks at the bottom.

What are we going to say, young people? Will we just fold our arms and say, "Now this should be interesting. Let's see what happens here." We are not going to do that, are we? We are going to jump up and down. We are going to shout. We jump up and down and shout, and get excited because we know where the jagged rocks and pitfalls are. This is the way it is with life for us youth of today.

As the youth of today, we are fortunate to have high standards and guidelines set by the Church for us to

follow. They help us to avoid the jagged rocks of life. The world judges the whole church by the actions of its youth. We have a responsibility to live up to the church standards. We as young people can have fun while being considerate and loyal to the Church, and making its standards a happy part of our lives. We never need be ashamed when living up to the high standards of our religion. Nothing is to be lost but much is to be gained by doing so.

As members of the Church of Jesus Christ, we are favored in having inspired leadership. Through the priesthood the Church points the way ahead and provides the kind of leadership which down through the ages has saved the people when they were willing to listen and to follow. As holders of the divine priesthood we must strive to live high standards of morality and to magnify our callings so we can do as Christ commanded in the Bible, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." (Matt. 5:16.) I say this in the name of Jesus Christ. Amen.

President N. Eldon Tanner

On behalf of all who have listened to these young men, I wish to congratulate them, and pray that they will have the courage and strength to live according to their words, and that all who have heard them will benefit thereby.

Elder Boyd K. Packer, Assistant to the Twelve, will speak to us on the subject, "The LDS Servicemen's Program."

ELDER BOYD K. PACKER

Assistant to the Council of the Twelve

Brethren, I feel humble in responding to this appointment from the First Presidency, an assignment that comes because of responsibility as managing director of military relations and of priesthood home teaching. The teaming up of these assignments is a demonstration of priesthood activities drawing together in a very close relationship under the priesthood correlation program.

Brethren, we are men of the priesthood! There is an obligation that accompanies manhood, for in his very nature, his body, his mind, his attitude, the man is the protector.

Since ancient time, it has been the duty of the man to protect "his home, his family, his rights, his religion." (See Al. 43:46-47.)

Service in military forces

Across the world the holders of the priesthood answer the call of the government to which they owe allegiance and serve in military forces. In Germany and Australia, in the Netherlands, here in the United States, in Canada and Latin America—across the world—we find our brethren serving out their obligations, for "we believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." (Article of Faith 12.)

Few desire to bear arms. Fortunate, indeed, is the generation which escapes the necessity of so doing; ours is not so blessed.

Our young brethren, more than ever before, and perhaps more than ever again, as they are called into military service need to buckle on the whole armor of God, with their "loins girt about with truth," having the breastplate of righteousness, and their feet shod with the preparation of the gospel of peace, bearing the shield of faith, and the helmet of salvation. (See D&C 27:15-18.)

But some of our brethren have slipped quietly away and have left the family circle ill-prepared to do battle with the forces of evil. These brethren deserve quite as much and need ever

so much more the attention and the same preparation that the missionary receives as he leaves for the mission field.

Assistance for servicemen

Many things are now being done to strengthen them. It is my privilege to report a few of them to you.

Recently the servicemen's committee was redesignated as the Military Relations Committee of the Church and given extended responsibility. Elder Harold B. Lee is chairman of the committee, with Elders Mark E. Petersen and Gordon B. Hinckley as members.

Then last October there was organized, in Germany, Servicemen's Stake-Europe. Membership includes men serving in the military and their dependents. This unit joins the family of stakes as a strong, well-ordered organization. This suggests that the day is before us when a young man may leave home and the shelter of a well-organized Church program to find another at the place of his military service.

Some have wondered why this was not done a generation ago, but we were not prepared. The Lord has said: "Behold, I will hasten my work in its time." (D&C 88:73.)

We have learned, through the university stakes, what to do when a member frequently moves about.

New echelon of leadership

More important than this, there has been called a new echelon of leadership in the Church, the Regional Representatives of the Twelve, on whom it seems we must now depend.

Brother Kay A. Schwendiman, who gave the opening prayer, was recently called as a Regional Representative of the Twelve, with responsibility for Servicemen's Stake-Europe and other duties relating to servicemen.

These things have come by way of preparation, and we see the guiding hand of the Lord in them. The Lord does hasten his work in its time.

Presently we have 27 chaplains on active duty in the armed forces of the United States. We are drawing closer to these men. Many of them are here this evening. We held a special meeting with them yesterday.

Some of them and some reserve chaplains now serve on special task committees, fitting out, as it were, this "armor" of which we spoke earlier.

Steps have been taken to assure that servicemen will receive Church publications, including new ways of handling *The Improvement Era.* They are now mailed in individual envelopes. Pre-franked change of address cards are included. Similar attention is being given to the *Church News.*

Importance of home teacher

The key to our servicemen's program is the home teacher. He visits the home and is accountable for those away in the military. He can assure that Church publications have been provided by the family or by the priesthood quorums.

In order that the home teacher can better do his work, the executive secretary of the ward priesthood executive committee was recently designated as the adviser to the bishopric on military relations. Through the home teachers he will determine who is serving and who may be called up for military service. This he will continually bring to the attention of the bishopric. Perhaps he will nudge the bishopric a bit to see that through the priesthood executive committee and the ward council everything that can be done will be done to secure our men in the military.

Stake executive secretary

A recent letter from the First Presidency instructed stake presidents to call an executive secretary to the stake priesthood executive committee. His major responsibility is home teaching. He is likewise the adviser to the stake presidency on military relations. Through home teaching reports he remains constantly alert to the needs of men in the military service and those preparing to go.

He keeps the stake presidency alerted. As their "intelligence officer," he keeps

them up against their job. They, through the stake priesthood executive committee and the stake council, may then take action to benefit their servicemen.

Pilot seminars

Three pilot seminars have been held for men who face call-up or have volunteered for military service. The first was in Oakland, one was in Idaho Falls, and one in Chicago, where some men already in basic training were invited.

With the assistance of the Regional Representatives of the Twelve, our chaplains, and others, these brethren were given intense training. It was as though they were being fitted up with the whole armor of God.

Some assessment of this training may be drawn from two letters. The first comes from a 19-year-old deacon who had attended the Oakland seminar.

"Hello, I finally got time to write after almost three weeks of training. It's just like the chaplains said it would be . . . the seminar actually brought me much closer to the Church and explained my mission in the service. I'm going to try to not miss a single Sunday of church.

"I've been wondering if you could send me some information on what all has to be done in order to go through the temple or be married in the temple, because if it takes time, I'd like to start preparing now, so whenever I decide to get married, in about four years, I'll be a few steps ahead. I don't think there would be anything I'd want more than to be married in the temple.

"I'd be honored to be a missionary in a foreign country someday when I become qualified." (Signed by Brother Bertoglio.)

Chaplain's report

His desire for missionary service may come sooner than he knows. Listen to one of our chaplain's reports:

"I would like to report firsthand results of the pilot seminar for prospective servicemen. . . .

"Four of the . . . servicemen were eventually assigned here for basic training. . . . They were encouraged, inspired, and given a more full outlook as to what to expect in military service. . . .

"Each has been most willing to assist with the sacrament services held for their areas. Pvt. Michael Paige, for example, was so inspired that he brought 15 friends with him to Church on Sunday, January 12. Since that date 12 have been baptized. All of these contacts have come from the four servicemen who were at the Oakland seminar." (Letter from Chaplain Madsen.)

It has now been determined that similar training will be given every member as he leaves his home to enter the military service. This training is not unlike the training given to a missionary. And we repeat, the serviceman deserves it quite as much and needs it infinitely more.

Churchwide training seminars

Instructions have already been given to the Regional Representatives of the Twelve. We therefore wish to alert the stake presidents, quorum leaders, bishops, the stake and ward executive secretaries, home teachers, and parents to look forward to the inauguration of the Churchwide program of these training seminars.

We can announce that the next one will be held in Salt Lake City on June 6, 7, and 8 for all men entering the military from Utah during the summer, and we suggest that the bishops in Utah look for their home teachers to supply them with information concerning the men who will be entering the military.

We *do* care about our men in the military. We return again in conclusion to the words of the Lord. They have much meaning to the young man who faces military service.

The armor of God

"Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand.

"Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you;

"Taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked;

"And take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen." (D&C 27:15-18.)

God bless our men in the military service and those who anticipate that call. The Church does love you. The Lord is guiding us in preparing help for you. Of this I bear witness, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

The chorus will now sing "Redeemer of Israel." The congregation will please stand and join with them.

The congregation and chorus sang the hymn, "Redeemer of Israel."

President N. Eldon Tanner

Elder Marion G. Romney of the Council of the Twelve will now speak to us on the subject, "Home Teaching and the Family Home Evening."

ELDER MARION G. ROMNEY

Of the Council of the Twelve

This subject and this assignment have come to me because of the fact that the home teaching program with which I am connected has been assigned some responsibility with respect to the home evening program.

My objective is twofold: one, to call your attention to what the Lord has said about the responsibility of Church members to teach the gospel in the home, and two, to point out some things that can be done in the home through home teaching to inspire and encourage the members of the Church to hold and conduct home evenings in the home.

To endeavor to so instruct this great audience is indeed an awesome responsibility. Think of it for a moment. As mentioned by President Dyer today, there are perhaps 150,000 listening to this meeting, men and boys, every one of them holding an office in the priesthood of God. Each, by reason of accepting ordination, bears a divine charge to visit the homes of Church members and exhort them to attend to all family duties and to individual duties.

We have all heard of home teaching, and we have all heard of home evenings, but we do not all do home teaching, nor do we all hold home evenings, notwithstanding the fact that both of these activities are divinely instituted to help us teach the gospel in the home.

Pattern for gospel teaching

Because no one can be saved without a knowledge of the gospel, the Lord himself set the pattern as to how it should be taught in order that everyone can be taught. He himself came to his son Adam and taught him the gospel, and directed him to teach his children. The record says that "Adam and Eve . . . made all things known unto their sons and their daughters. . . ." (Moses 5:12.)

They instructed their sons and daughters to follow their example. We know that the faithful ones of them did so, because we read that Jared, the sixth generation from Adam, taught his son "in all the ways of God." (Moses 6:21.) We know that the unfaithful did not teach their children,

because the Lord said that the blood of those who were drowned in the flood would be required at the hands of their fathers. The basis on which the Lord holds the parents responsible for untaught children he explained to Ezekiel when he told him that when he gave notice and the watchmen did not warn the wicked that they would be destroyed, the blood would be required at the hands of the watchmen. (See Ezek. 3:18.)

I have here the scriptures as to how Moses taught the children of Israel to teach their children, of how King Benjamin taught the people of the Book of Mormon days to teach their children, and so on down through the various dispensations. I shall not take time, because of the lateness of the hour, to go through these scriptures. Furthermore, the scriptures that are binding upon us are the ones the Lord has given us in these latter days. He has never required his people of one dispensation to rely solely upon the teachings he gave to former dispensations. But he has revealed his law, given his commandments anew in every dispensation. And in this dispensation the commandments that we are bound by are those in the Doctrine and Covenants.

Modern instruction

In 1831, while the Prophet Joseph was "reviewing the commandments" to be sent to Zion, the Lord gave this instruction:

". . . inasmuch as parents have children in Zion, or in any of her stakes . . . that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized." (D&C 68:25-26.)

Failure to teach children

The Lord's follow-up on this commandment 18 months later must have shaken the presidency and bishop. Explaining that "every spirit of man was innocent in the beginning," but that because of their "disobedience, . . . [and] the tradition of their fathers, . . . that wicked one cometh and taketh away light and truth . . . ," the Lord continued:

"But I have commanded you to bring up your children in light and truth.

"But verily I say unto you, my servant Frederick G. Williams. . . .

"You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction."

I wonder how many of us today are suffering afflictions because we fail to teach our children.

"And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house.

"Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house.

"Verily, I say unto my servant Joseph Smith, Jun., . . .

"You have not kept the commandments, and must needs stand rebuked before the Lord;

"Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place. . . .

"My servant Newel K. Whitney also, a bishop of my church, hath need to be chastened, and set in order his family, and see that they are more diligent and concerned at home, and pray always, or they shall be removed out of their place." (D&C 93:38-50.)

The failure of parents to teach their children affects not only them and their children but whole civilizations.

Such failure contributed to the wickedness that brought on the flood; it contributed to the fall of ancient Israel, and to the destruction of the Book of Mormon peoples. I read recently that the renowned author "Edward Gibbon, back in 1788, set forth

in his famous book, 'Decline and Fall of the Roman Empire,' five basic reasons why that great civilization withered and died," and that the first of these reasons was "the undermining of the dignity and sanctity of the home, which is the basis for human society."

Home Evening inaugurated

All our leaders in this dispensation have counseled parents to teach their children. The First Presidency of the Church, in 1915, advised and urged "the inauguration of a 'Home Evening' throughout the Church, at which time fathers and mothers may gather their boys and girls about them in the home, and teach them the words of the Lord. . . .

"If the Saints obey this counsel, we promise that great blessings will result. Love at home and obedience to parents will increase, faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influences and temptations which beset them." (*The Improvement Era*, June 1915, pp. 733-34.)

I suppose this statement and the following I will read from President McKay give as good a definition of a home evening as we have in the scriptures. In April 1964, President McKay said: "No other success can compensate for failure in the home." (*The Improvement Era*, June 1964, p. 445.)

In 1965, as an aid to parents in teaching their children, the weekly Family Home Evening Program was inaugurated. Introducing the manual, President McKay said:

"These lessons for 'Teaching and Living the Gospel in the Home' are offered as helps for the weekly home evening. . . .

"Earnestly we urge parents to gather their families around them, and to instruct them in truth and righteousness, and in family love and loyalty. The home is the basis of a righteous life, and no other instrumentality can take its place nor fulfill its essential functions. The problems of these difficult times cannot better be solved in any other place, by any other agency, by any other means, than by love and righteousness, and precept and example, and devotion to duty in the home." (*Family Home Evening Manual*, 1965, p. iii.)

Pursuant to this counsel, many families have adopted and faithfully pursued the Family Home Evening Program. Others have yet to move into it and qualify for the promised blessings.

Purpose of home teaching

Some of the things that can be done through home teaching—and this is really the purpose of this talk tonight —to inspire obedience to the commandment to teach the gospel in the home, and particularly to hold the home evening as directed, are as follows:

To the stake presidents:

1. That under the leadership of the stake president, there be in every stake an evening—other than Sunday—designated and exclusively reserved as home evening. I recently heard a former stake president who said the bishops in the stake he had presided over did not even answer the telephone on this evening. When it rang, one of the children would gently say, "We are holding home evening. Are you?"

2. Let each stake president see to it that he himself regularly conducts a weekly home evening with his own family, and that he inspires each of his counselors, clerks, high councilors, and all members of his stake council to do likewise.

I had written in these remarks: It will be in order for Representatives of the Twelve to emphasize this matter in their regions. I was very happy day before yesterday to hear President Tanner tell these Regional Representatives directly to hold their own home evenings and then take it up with the stake presidents.

3. That in their monthly oral evaluations, stake presidents motivate bishops and branch presidents to implement the family home evening program in their own homes and in their wards and branches.

Now to the bishops:

4. Let every bishop and branch president not only conduct a weekly

home evening with his own family, but also so teach, exhort, and inspire his counselors, clerks, and ward council members that they follow his example.

5. That in their monthly oral evaluations with their priesthood leaders, bishops and branch presidents accomplish three things: One, inspire these leaders to conduct home evenings with their own families. Two, motivate them to inspire home teachers to hold home evenings with their own families, and to encourage the families they visit to hold home evenings. Three, bishops should, at these interviews, receive a report from each priesthood leader on the status of home teaching in the families for whom he is responsible.

6. Let every home teacher (a) regularly conduct with his own family the kind of a home evening he would be proud to have the families he visits use as an example, and (b) carry into the homes of the families he is assigned to visit such teaching, encouragement, and spirit as will inspire them to observe home evening. The home teacher should also render a complete report on each of his families to his priesthood leader each month in their interviews.

Youth targets of evil one

Such is the care we must exercise, brethren, as we watch over the Church, if we are to prevail "against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:11-12.)

The world is ripening in iniquity.

". . . all flesh is corrupted before [the Lord]; . . . the powers of darkness prevail upon the earth. . . ." (D&C 38:11.)

Satan, our enemy, is making an all-out assault upon righteousness. His well-marshaled forces are legion. Our children and youth are the targets of his main thrust. They are everywhere subjected to wicked and vicious propaganda. Every place they turn, they are buffeted with evil, cunningly devised to deceive and to destroy every sacred thing and every righteous principle.

True principles ridiculed

Faith in the Lord Jesus Christ is scoffed at. God, they are told, is dead. The principle of repentance, baptism by immersion for the remission of sins, and laying on of hands for the gift of the Holy Ghost are ridiculed.

Morality in general and chastity particularly are outmoded. Man—so our children are told—is an animal, the product of biological evolution; his generative powers are not sacred and God-given for the purpose of bringing God's spirit children into mortality, and therefore to be exercised within the limits divinely prescribed, as the gospel teaches, but they are playthings to be exploited and prostituted for the gratification of sensual and lustful desires. Courage, honesty, loyalty, patriotism, law and order—these and other elements of the divine nature are no longer revered as virtues.

Children to be strengthened

If our children are to be sufficiently strengthened to stand against this satanic onslaught, they must be taught and trained in the home, as the Lord has directed.

Let every priesthood bearer, in the majesty and power of his calling, set in order his own house; let him regularly observe home evening and otherwise bring up his "children in light and truth" (D&C 93:40); let him accept a home teaching assignment and so faithfully visit, exhort, encourage, and inspire his families that they follow his example. Then will the children of Zion be able to stand against the wiles of the devil, and then will the Church begin to "arise and shine forth, that [her] light may be a standard for the nations." (D&C 115:5.)

That every priesthood bearer will rise to the challenge given us by the Lord when he said, in the words already quoted by Brother Packer:

". . . gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand. . . . that where I am ye shall be also." (D&C 27:15, 18), I humbly pray, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

President Hugh B. Brown will be our concluding speaker.

PRESIDENT HUGH B. BROWN

First Counselor in the First Presidency

We have had two days of almost constant meetings. I know you are all rather weary at this hour, so I shall not take much time. I have enjoyed very much the meeting tonight; and realizing the numbers of men who are listening in, I am wondering if I can add a word. I hope we have taken to heart the very worthwhile and important messages that have been given by the brethren throughout the conference. Tonight especially, when President McKay had such an inspiring message for us, and then to hear these young boys respond to the call so well, so efficiently, so humbly, was an inspiration to all of us. To hear Elders [Lysle R.] Cahoon, Packer, and Romney discuss their special assignments is a challenge to every man who holds the priesthood.

I was especially impressed when Elder Packer mentioned military men. I have had a little experience in that field, and I think I would like to tell you a story with relation to it, a story that may be not so well known here in the United States because it happened in Canada.

A sense of humor

First, I think I would like to say to the young men who are listening and who are present that I wish you would cultivate a sense of humor.

In the army while in the first world war, one of our boys who was a pretty good fighter was challenged in England to a fight. This young man, our Mormon boy, had the habit of smiling all the way through a fight. One of the men whom he was pitted against was champion, and during the fight he said to his attendants between rounds, "I can't lick that guy unless I can knock that grin off of his face." He was not able to do it. That smile represented a courage of cold steel, and the Mormon boy won the battle.

Story of Canadian recruitment

Now as to the story: In 1906 the government of Canada passed a law that was known as the Militia Act, comparable to the home guard here. They sent out into all the provinces a call for men to take training preparatory to what Lord Roberts said was sure to come, a world war. A young man was sent to Cardston to recruit some of our men. This young fellow was the son of a prominent military man. He had been raised with a silver spoon in his mouth, evidently. He was one of those fellows who had a jaunty moustache and a little swagger stick, and he wore a monocle, a one-eye glass. He was a most objectionable fellow in the eyes of our young men. In fact, his monocle reminds me of another story.

I was standing one day between Picadilly Circus and Leicester Square talking to an American officer during the first world war. We saw a man coming down the sidewalk with his hat on one side, swinging a swagger stick, a Charlie Chaplin moustache, and a monocle. I said to the officer, "I wonder why those fellows wear a one-eye glass instead of two."

"Well," he said, "I'll tell you. A guy like that can see more with one eye than he can comprehend."

Well, such was the man who came out to recruit the Mormon boys. He spent two weeks in Cardston. He was sent out to organize a squadron of

mounted men. He did not get one recruit during that two weeks. A lot of them came in and responded to his call, but did not sign up. He went back to Ottawa and reported the Mormons were disloyal and ought to be expelled from Canada.

The member of parliament from our district at that time was W. A. Buchanan, who knew our people very well. The matter was taken to the floor of the parliament, and considerable agitation was whipped up. Mr. Buchanan arose and said, "If you will allow some of their own men to become officers, you will get all the Mormon boys you want."

Training as militia officers

The government finally accepted his recommendation, and they sent word out to President Edward J. Wood to appoint some men to go and take training, which he did. I happened to be one who was called in by President Wood and called on a three-year mission, to go to Calgary and take training as a militia officer.

While I was in training, a young Mormon boy came into the camp. He was awkward. He was not educated very well, but he was a young Mormon boy who had been taught to live the gospel. After one parade, when he had gone through everything backwards, he was called by the captain to come into his office. The captain said, "I have noticed you, young fellow. You are from Cardston, aren't you?"

He said, "Yes, sir."

"You are a Mormon, I suppose."

"Yes, sir."

"Well, I just wanted to make friends with you. Will you have a glass of beer?"

"Sir, I do not drink liquor."

The captain said, "The ..... you don't. Maybe you will have a cigar then."

He said, "Thank you, sir, but I do not smoke."

The captain seemed much annoyed by this, and he dismissed the boy from the room.

When the young man went back to his quarters, some of the lesser officers accosted him angrily and said, "You fool, don't you realize the captain was trying to make a friend of you, and you insulted him to his face?"

The young Mormon boy answered, "Gentlemen, if I must be untrue to my ideals and my people and do things that I have been instructed all my life I should not do, I'll quit the army."

A man of character

When the time came for the final examinations in that camp, the captain sent this young man down to Calgary from Sarcee Camp to do some work for him, and they were having examinations while he was gone. When he returned the captain said, "Now you go in the other room there, and I will give you the list of questions, and you can write your examination."

He went in and returned and said, "Sir, all the books we have studied are there on that desk. Surely you don't want me to write my examination there where I can turn to those books."

The captain said, "That is just what I do want. I know from my knowledge of you that you will not open a one of those books. You will be honorable, you will be honest, and I trust you."

Well, that young man, while overseas later on in the war, was sent for by his captain, who had then become a lieutenant colonel, in response to a call from general headquarters for the best man he had in his battalion. They had a special mission for him to perform. They said, "We don't care anything about his education or his training. We want a man who can't be broken when put under test. We want a man of character." The lieutenant colonel, his former captain, selected and assigned this young man who had the courage to stand before him and say, "I do not smoke. I do not drink."

I cite that as a type of thing that happens sometimes in military life, and because Brother Packer spoke of the military, it reminded me of it.

Well, at the end of the training period we organized a squadron and took them to Calgary in the years 1912-14, when, as you know, the first world war broke out, Canada and

England having been in the war for some years before the United States came in. Our Mormon boys made a great name for themselves, both in Canada and overseas.

When is success a failure?

Brethren, there are many things that could be said on an occasion of this kind, but most of them have been said, so I will not detain you. I would like to bring to your attention, though, one or two paragraphs that might be helpful. I hope they will. This is entitled "When Is Success a Failure?"

"When you are doing the lower while the higher is possible,
When you are not a cleaner, finer, larger man on account of your work,
When you live only to eat and drink, have a good time, and accumulate money, then success is a failure.
When you do not carry a higher wealth in your character than in your pocketbook,
When the attainment of your ambition has blighted the aspirations and crushed the hopes of others,
When hunger for more money, more land, more houses and bonds has grown to be your dominant passion,
When your profession has made you a physical wreck—a victim of 'nerves' and moods,
When your absorption in your work has made you practically a stranger to your family,
When your greed for money has darkened and cramped your wife's life, and deprived her of self-expression, of needed rest and recreation, of amusement of any kind,
When all sympathy and fellowship have been crushed out of your life by selfish devotion to your vocation,
When you do not overtop your vocation, when you are not greater as a man than as a lawyer, a merchant, a physician or a scientist,
When you plead that you have never had time to cultivate your friendships, your politeness, or your good manners,
When you have lost on your way your self-respect, your courage, your self-control, or any other quality of manhood, then success has been a failure."

Each is being tested

Let us take that to heart, brethren, and remember that each of us is being tested, just as the finest cars and planes are tested before they are put into service. They are tested for weaknesses; they are tested for flaws. Can you stand the test? At the bar the Judge will not look us over for medals, degrees, or diplomas, but for scars. Let us resolve that there will be no stains. Let every young man who holds the priesthood stand himself up against the wall and look himself over and ask himself to reply honestly, "What kind of a man are you really? You make a pretty good showing at times, but what is in your heart?" Talk to yourself along that line, brethren, and then put your lives in order.

You young men who are going into the service are going to come up against some terrible temptations and some real tests of courage. God bless you that your priesthood may enable you to measure up to any responsibility that is placed upon you.

We are living in very difficult times. They are ominous times. They are times when men are getting discouraged. Many references have been made to these things during this conference. I would like to leave with you a poem on what the future portends:

"You that have faith to look with fearless eyes
Upon the tragedy of a world at strife,
And know that out of death and night
Shall rise the dawn of amplier life,
Rejoice, whatever anguish rend the heart,
That God has given you the priceless dower
To live in these great times and have your part

In freedom's crowning hour;
That you may tell your sons who see the light,
High in the heavens, their heritage to take,
I saw the powers of darkness take their flight;
I saw the morning break."

Then look forward with courage and faith, remembering that unless we have been true, unless we have kept the faith, unless we have kept clean, unless we have done the things that we know we ought to do, then we will fail in this great test.

The rights of the priesthood

I must close by drawing your attention to a very familiar section of the Doctrine and Covenants:

". . . the rights of the priesthood are inseparably connected with the powers of heaven, and . . . the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

"Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. . . .

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (D&C 121:36-39, 45-46.)

Divinity of the work

God bless you, my brethren. I leave with you my own testimony as to the divinity of this work. God has been so good to me as to make known to me, in ways that I cannot explain, that Jesus of Nazareth is the Son of God. I know that he is the Redeemer of this world. I have been close enough to him to get from him a convincing testimony of that fact, which has been sealed upon my soul. I leave you this testimony, and I say, as Peter of old said in answer to the question, "Whom say ye that I am?" "Thou art the Christ, the Son of the living God." (See Matt. 16:15-16.) I know it. I know it better than I know anything else, and for that knowledge I am grateful to him. I would like to continue faithful to the end if I can.

God bless you now as you go to your homes. Set your houses in order. Set your lives in order, for you are going to be tested as men heretofore have not been tested, and you will make good in proportion as you build character, as you do the things you know you ought to do, deprive yourself of the things you know you should not have, and yield obedience to the commandments of God.

"If a man is primarily after wealth, the world can whip him. If he is primarily after pleasure, the world can beat him. But if a man is primarily growing character, then he can capitalize on anything that life does to him. How much a man owns depends on the height and breadth and depth of his mind and soul and not on his bank account."

May his peace and blessing be with you all, I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

I should like to remind you that the CBS Radio Tabernacle Choir Broadcast will begin at 9:35 tomorrow morning. It will be from 9:35 to 10 o'clock a.m. Those desiring to attend must be in their seats before 9:15.

As thousands leave this priesthood meeting tonight, we urge you to drive carefully. Obey the traffic rules and always be courteous and patient in driving in the city and on the highways.

The music for this priesthood session has been furnished by the Brigham Young University Faculty Priesthood Chorus, with Harold H. Goodman conducting and Robert Cundick at the organ. We deeply appreciate their inspiring music and the service they have rendered tonight.

We shall now close this meeting with the chorus singing, "I Need Thee Every Hour," and Elder Robert N. Sears, regional representative of the Twelve, will offer the benediction. The conference will then be adjourned until ten o'clock tomorrow morning.

The Brigham Young University Faculty Priesthood Chorus then sang, "I Need Thee Every Hour."

Elder Robert N. Sears, regional representative of the Twelve, offered the closing prayer.

The conference adjourned until Sunday, April 6, at 10 a.m.

THIRD DAY

MORNING MEETING

SIXTH SESSION

Sunday morning, April 6.

Conference reconvened at 10 o'clock a.m. following the conclusion of the Salt Lake Tabernacle Choir and Organ Broadcast, which was presented at 9:35 a.m. and concluded at 10 o'clock. A complete report of this broadcast may be found on pages 156 and 157 of this report.

The Salt Lake Tabernacle Choir furnished the choral music for this session with Richard P. Condie conducting. Elder Alexander Schreiner was at the console of the organ.

President Hugh B. Brown, first counselor in the First Presidency, conducted this session.

Just before the beginning of this session of conference, the Tabernacle Choir sang the hymn, "Praise to the Lord."

President Brown then made the following preliminary statement:

President Hugh B. Brown

This is the sixth session of the 139th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President David O. McKay is watching on the television at his home under the advice of his physicians. He is presiding at this session of the conference and has asked that I conduct. He wishes me to extend his greetings and love and blessings to each and all.

It gives us great pleasure also to welcome all present this morning, especially our special guests—governmental, educational and civic leaders, together with the vast television and radio audience.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing "Achieved Is the Glorious Work," following which Elder Dean A. Peterson, president of the Brigham Young University Seventh Stake, will offer the invocation.

The Tabernacle Choir sang "Achieved Is the Glorious Work," following which President Dean A. Peterson of

the Brigham Young University Seventh Stake offered the opening prayer.

President Hugh B. Brown

The Tabernacle Choir will now sing "Souls of the Righteous," after which President Nathan Eldon Tanner, a counselor in the First Presidency of the Church, will speak to us.

The Tabernacle Choir sang the number, "Souls of the Righteous."

PRESIDENT N. ELDON TANNER

Second Counselor in the First Presidency

On behalf of the First Presidency, the Quorum of the Twelve Apostles, and the other General Authorities, I wish to extend a warm welcome to our radio and television audiences to join with us here in this historic Tabernacle on Temple Square this lovely Easter morning.

Commemoration of resurrection

We are commemorating today the greatest event that has ever taken place in the history of mortal man: the resurrection of our Lord and Savior, Jesus Christ, the Son of God, the Creator of the world, who came and gave his life for us and was resurrected. The fact that Christ rose from the dead has made secure the resurrection of all mankind from the grave and offers an opportunity for them to return to their Father in heaven. Yes, all sons and daughters of Adam and Eve are to be resurrected, raised from the dead, and each shall enjoy the glory for which he has prepared himself.

The birth, life, death and resurrection, and the message of our Lord and Savior is the central theme of all scriptures—the Old Testament, the New Testament, and our latter-day scriptures, the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. What would the scriptures be without this message? All other things lose their meaning and purpose and fade into insignificance.

Joseph Smith, the Prophet, said: "The fundamental principles of our religion are the testimonies of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it." (*Documentary History of the Church*, Vol. 3, p. 30.)

In fact, without this great message of the Redeemer, we are left without a purpose, without an anchor, and without hope.

Predictions of resurrection

As the Christian world commemorates the crucifixion and resurrection of our Savior, who is the source of Christianity, I should like to review some of the predictions and events surrounding this most important occasion. Centuries before the crucifixion of the Savior, the psalmist wrote:

". . . the assembly of the wicked have inclosed me: they pierced my hands and my feet.

"They part my garments among them, and cast lots upon my vesture." (Ps. 22:16, 18.)

Also centuries before, Isaiah said:

". . . he hath poured out his soul unto death: . . . and he bare the sin of many, and made intercession for the transgressors." (Isa. 53:12.)

Long before the birth of Christ, Alma was asked: "What does this mean which Amulek hath spoken concerning the resurrection of the dead, that all shall rise from the dead, both the just and the unjust, and are brought to stand before God to be judged according to their works?" (Al. 12:8.)

In his discourse following this question, Alma explained: ". . . it meaneth the reuniting of the soul with the body. . . ." (Al. 40:18.)

Jesus also predicted his death and resurrection time and again as he went about his mission. Matthew, Mark, Luke, and John record such statements as: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." (John 6:51.)

Again: ". . . he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

"But they understood not that saying, and were afraid to ask him." (Mark 9:31-32.)

Purpose of Christ's mission

Christ himself, however, clearly understood the purpose of his mission and what would happen; and as the time approached, he was very much concerned. As he felt the time pressing upon him he prayed:

". . . Father, save me from this hour: but for this cause came I unto this hour.

"Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." (John 12:27-28.)

Let us try to visualize what took place as Christ was with his apostles at the Passover.

"And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

"And they began to be sorrowful, and to say unto him one by one, Is it I? . . .

"And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish." (Mark 14:18-20.)

Following this they went out into the Mount of Olives and came to a place called Gethsemane. Leaving his disciples there, he took with him Peter, James, and John, "And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

"And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

"And he said, . . . Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." (Mark 14: 34-36.)

As he returned to Peter, James, and John, who were not fully aware of what was taking place, he found them asleep. He left them a second and third time and prayed the same words, but each time as he returned he found them asleep again. Finding them asleep the third time, he said: "Sleep on now, and take your rest: . . . the hour is come. . . ." (Mark 14:41.) How alone he must have felt!

Betrayal and trial

Immediately following this we see Judas Iscariot betraying his Master with a kiss. We remember how he was led away to the high priests and how there he was falsely accused, but the witnesses disagreed. When he answered that he was Christ, the Son of God, they ridiculed him, spat upon him, and struck him and told him to prophesy. ". . . And they all condemned him to be guilty of death." (Mark 14:64.)

As the Jews could not impose the death penalty in the Sanhedrin, he was taken to Pilate. Pilate said, after questioning him, "I find no fault in this man." (Luke 23:4.) The multitude then renewed their demand for his crucifixion. Pilate, learning he was a Galilean, sent him to Herod, but Herod sent him back, not knowing what judgment to pass. Pilate again began to examine Jesus. At least three times he pleaded with the multitude to release Jesus instead of Barabbas, who was guilty of murder, but each time they said, ". . . release unto us Barabbas," and when he asked concerning Jesus, they cried, "Crucify him." (Luke 23:18, 21.)

It is interesting to note that Pilate finally took water, "and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

"Then answered all the people, and

said, His blood be on us, and on our children." (Matt. 27:24-25.)

The crucifixion

As he was turned over to be crucified, he was scourged, and a wreath of thorns was placed upon his head. In his agony, as he was hanging on the cross, the Savior cried out in his God-like manner, "Father, forgive them; for they know not what they do." (Luke 23:34.)

Also, while hanging on the cross, he made this very significant statement to one of the thieves who pleaded for mercy: ". . . To day shalt thou be with me in paradise." (Luke 23:43.)

While he lay in the tomb, the chief priests and Pharisees went to Pilate, "Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

"Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

"Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can." (Matt. 27:63-65.)

Try to imagine how heavyhearted, discouraged, and gloomy the apostles and others who had followed Jesus were as they realized their leader had been crucified. They were left alone, in doubt, confused, not knowing what to do. Though they had been with him and had listened to his words, they had not understood him when he said he would rise again. They thought their cause was lost. Peter said, "I go a fishing." Others said, "We also go with thee." (John 21:3.) They were prepared to go back to their old vocations.

Evidences of resurrection

Let us review briefly some of the visual demonstrations that were given in the early days following the resurrection, or the irrefutable evidence of the fact that he was literally resurrected.

In the early morning of the third day Mary Magdalene and others came to the tomb with the idea of preparing the body for a proper burial. How surprised, fearful, and perplexed they were to find the tomb was empty. An angel who was in the tomb said: "Fear not ye: for I know that ye seek Jesus, which was crucified.

"He is not here: for he is risen, as he said. . . ." (Matt. 28:5-6.)

They were told to go and tell the disciples, and also told that the risen Lord had gone to Galilee, where they would see him. Imagine their fear and great joy! On the way, Jesus appeared to them. They then hurried and reported their experience to the apostles, who doubted what they said. But Peter and John hastened to the sepulchre and found it to be true. Later two of the disciples, traveling to Emmaus, saw and talked to him. That same evening the apostles were sitting together and recounting the happenings of the day when suddenly the Savior stood among them, and said:

"Peace be unto you.

"But they were terrified and affrighted, and supposed that they had seen a spirit.

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

"And when he had thus spoken, he shewed them his hands and his feet." (Luke 24:36-40.)

Thomas, who was not present on the first occasion, when told of the appearance refused to believe. A week later Christ appeared again to the eleven, including Thomas. When the Lord spoke, ". . . Thomas answered and said unto him, My Lord and my God.

"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:28-29.)

Later he appeared to over five hundred persons, most of whom were still living when Paul bore his testimony

that he had been visited by Christ and called to his ministry.

Appearance on American continent

Two other very important occasions on which the risen Lord appeared were on this the American continent. We read in the Book of Mormon that, as the Lamanite prophet, Samuel, had predicted concerning the crucifixion and resurrection of Christ, there was darkness for the space of three days over the face of the land, and there was great and terrible destruction. Cities were destroyed, many persons were killed, and great was their terror and mourning, as they were heard to say: "O that we had repented before this great and terrible day, and had not killed and stoned the prophets, and cast them out; then would our mothers and our fair daughters, and our children have been spared. . . ." (3 Ne. 8:25.)

Following this great destruction, multitudes of the people who were saved gathered together around the temple in the land Bountiful. They heard a voice, as if it came out of heaven, but did not understand until it spoke a third time, saying: "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Ne. 11:7.)

And then they saw a man descending out of heaven. He showed them his hands and his feet, and said:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

". . . I have suffered the will of the Father in all things from the beginning."

At his invitation, ". . . the multitude went forth . . . and did feel the prints of the nails in his hands and in his feet . . . and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come." (3 Ne. 11:10-11, 15.)

Modern-day testimony

Then we have the testimony of our modern-day prophet, Joseph Smith, 1,800 years following the crucifixion and resurrection. He says that as he was kneeling in the grove in prayer, ". . . I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

". . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:16-17.)

Here we have the testimony of a young man in this dispensation who actually saw and talked with the risen Lord, and who, as some of the prophets of old, sealed his testimony with his blood. These are the testimonies of only a few of those who knew and followed him.

Doubting Thomases

There are many, many in the world today, however, who find it hard to believe that there was a literal resurrection, and though the testimonies and evidences before them are irrefutable, it is difficult for them to believe because they do not understand just how it could take place. It leaves them as Thomas—doubting, because they have not seen.

We all know that there are many, many things in science which we do not understand, but which we must and do accept. Where would we be if the laws of nature and the laws of God were limited to man's understanding? We have been admonished: "Trust in the Lord with all thine heart; and lean not unto thine own understanding." (Prov. 3:5.)

Acceptance on Faith

How much wiser we would be to accept the word of the Lord, the Creator of the world, and his teachings, and prepare ourselves for immortality and eternal life through accepting by faith those things we cannot understand. Our faith should be strengthened by the testimonies of all those who saw and talked with Christ, both in Jerusalem and here on the American continent.

How can anyone believe that these stories were concocted or are figments of the imagination, when there were so many predictions and testimonies of the prophets and others, living in different lands and at different times, all testifying and telling the same story about the same individual? The stories have to be true. What comfort and joy and security it gives to those who believe what Christ and his prophets have told us about death and the resurrection.

Immortality and eternal life

Christ said of his mission here upon the earth: ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) He further stated:

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. . . ." (John 11:25-26.)

He also said:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28-29.)

The time is fast approaching when death and the resurrection will come to every one of us. What must we do to come forth unto the resurrection of life and not to the resurrection of damnation? How do we take upon us his name? What do we do to come unto the Father by him? His answer was clear and simple: Repent and be baptized and believe the gospel, and "If ye love me, keep my commandments." (John 14:15.)

Good news of gospel

What is the gospel? It is the good news which the Savior brought and which he taught during his ministry. His gospel has been restored and is being taught today in his Church by those who have been called, just as he called his disciples, to go throughout the world and proclaim his message of peace and goodwill toward all men.

Every living soul should be earnestly striving to learn the teachings of the gospel and how to live them, thus making it possible to gain immortality and eternal life. May we accept these truths, follow his teachings, and enjoy the blessings of the faithful.

It is my testimony that he lives, and that his Church is upon the earth today, and is being directed through his chosen Prophet; that the prophecies of the scriptures will all be fulfilled, and that, as we are told, ". . . this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

May we prepare ourselves to meet him when he comes again, and prove ourselves worthy to dwell with him forever when we have finished our work upon the earth, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

The inspiring address and testimony to which we have just listened was given by President N. Eldon Tanner of the First Presidency.

The Tabernacle Choir will now sing "Surely He Hath Borne Our Griefs." After the singing President Joseph Fielding Smith of the First Presidency of the Church will address us.

The Tabernacle Choir sang, "Surely He Hath Borne Our Griefs."

PRESIDENT JOSEPH FIELDING SMITH

Of the First Presidency and President of the Council of the Twelve

My dear brethren and sisters: Here we are at another general conference. I am sure we are all very happy that we can attend, and we welcome all those who are listening in. I hope and pray that the Lord will bless me in what I may say.

The thief of eternal life

Procrastination, as it may be applied to gospel principles, is the thief of eternal life, which is life in the presence of the Father and the Son. There are many among us, even members of the Church, who feel that there is no need for haste in the observance of gospel principles and the keeping of the commandments.

Nephi wrote of the people of the last days: "Yea, and there shall be many which shall say: Eat, drink, and be merry, for tomorrow we die; and it shall be well with us.

"And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God." (2 Ne. 28:7-8.)

Do not think that this was said of the world, or even the "stranger . . . within our gates." (See Exod. 20:10.) It is said of members of the Church. Moreover, Nephi warns us that in the last days there will be many who will follow Satan. I could go on and read more from Second Nephi, but I am going to give you the chapter and verse so when you go home, get out your Book of Mormon and read Second Nephi, Chapter 28, verses 20-29.

We are living in the last days. Have we not heard individuals talk as Nephi said they would? Are there not many who excuse themselves and lull themselves to sleep in "carnal security," thinking that the Lord will overlook their little sins? Are there not those among us who are denying the power of the devil, and who deny that there is a devil? Do they not "spiritualize" the torments of hell and say there is no hell? Have you not heard these things taught? In this manner, Satan is raging in the hearts of the people, and members of the Church do not entirely escape his cunning sophistries!

Restitution must be made

Bad habits are easily formed, but not so easily broken. Are we yielding to our evil habits, thinking they are only trifles after all, and we will get rid of them in the grave? Do we expect that our bodies will be cleansed in the grave, and we shall come forth with perfect and sanctified bodies in the resurrection? There are some among us who teach such things and excuse themselves for their practices, saying that they will be cleansed in the grave.

Alma taught a very different doctrine. He said to Corianton: "Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold, I say unto you, wickedness never was happiness. . . .

"For that which ye do send out shall return unto you again, and be restored; therefore, the word restoration more fully condemneth the sinner, and justifieth him not at all." (Al. 41:10, 15.)

The Savior also said, ". . . with what measure ye mete, it shall be measured to you again." (Matt. 7:2.) Some think that a little punishment will not be so bad, and they are willing to take a chance and suffer for their offenses rather than keep the commandments of the Lord, as we are instructed. If they are able to escape with a "few stripes," they may consider themselves fortunate. But let us remember that sin must be atoned for. Restitution must be made; we will have to pay the price if we refuse to repent and to

receive the blessings of the gospel.

Punishment is not easy to bear, especially when the conscience is troubled. Who could be happy in suffering, and all the while be thinking that the suffering had come because of a willful, or persistent, breaking of the commandments of God, when knowledge and counsel had been given to walk in righteousness? What will the sinner think in that day when he has learned repentance for willful rebellion, and realizes that the great suffering of our Lord in love made it unnecessary for him so to suffer if he had accepted Christ and his work?

Three kingdoms prepared

Our Eternal Father has prepared three great kingdoms into which the souls of men will go. It is not the purpose here to discuss these kingdoms. In passing, it is only necessary to say that in the telestial will go all those who have not been true: those who have professed and who have not performed (D&C 41:1); the liars, sorcerers, adulterers, and all who refuse to walk in ways of truth. Into the terrestrial will go all those who are honorable, who have been morally clean, but who would not receive the gospel; also those who die without law.

To enter the celestial and obtain exaltation, it is necessary that the whole law be kept. The word of the Lord is as follows:

"Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory. . . .

"And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom." (D&C 88:18, 21.)

To become sanctified, there are certain definite covenants we must keep in faithfulness, living by "every word that proceedeth forth from the mouth of God." (D&C 84:44.) "They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, . . .

"That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power;

"And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true." (D&C 76:51-53; see also verses 54-60.) And they who are not sealed by the Holy Spirit of promise and who are not just and true need not expect these great blessings.

Seek the Lord early

No person can begin too early to serve the Lord. Parents are instructed to teach their children from infancy, with the warning that they will be held accountable if they fail to do so. If a child is taught in righteousness from birth, it will most likely be a follower of righteousness always. They who refuse to seek the Lord early are forsaken in the hour of their trouble. Read the history of Israel, of the Nephites. How often when they rebelled were they punished! How slow was the Lord to hear their cries when trouble came upon them because of their sins!

"They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble." (D&C 101:7.) So spake the Lord to modern Israel.

Obligation to keep commandments

Do you desire to enter into the celestial kingdom and receive eternal life? Then be willing to keep all of the commandments the Lord may give you. Baptism and confirmation are the ordinances by which we come into the kingdom of God. But these ordinances of themselves will not grant us a place of exaltation.

Each person baptized into the Church is under obligation to keep the commandments of the Lord. He is under covenant, for baptism is a "new and an everlasting covenant." (D&C

22:1.) When he has proved himself by a worthy life, having been faithful in all things required of him, then it is his privilege to receive other covenants and to take upon himself other obligations that will make of him an heir, and he will become a member of the "Church of the Firstborn." "They are they into whose hands the Father has given all things." He will receive of the Father's fullness and of his glory. Is this worth having? It cannot be obtained without some effort.

We frequently hear quoted these words of the Lord to Joseph Smith: "It is impossible for a man to be saved in ignorance." (D&C 131:6.) In ignorance of what? The philosophies of the world? No! In ignorance of the gospel truths—the saving principles and ordinances by which salvation comes! These must not only be understood, but they must be lived. Knowledge of them will not in itself save us. Obedience thereto will. And then will come the fullness of knowledge, bringing with it wisdom, power, and dominion. And the fullness of these blessings can only be obtained in the temple of the Lord.

The time to prepare

We are told that the fear (love) of the Lord is the beginning of knowledge, but fools despise wisdom and instruction.

"Also, I give unto you a commandment that ye shall continue in prayer and fasting from this time forth.

"And I give unto you a commandment that you shall teach one another the doctrine of the kingdom." (D&C 88:76-77.)

Do not let us forget the words of Alma: "For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.

"And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed.

"Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world." (Al. 34:32-34.)

Diligence in seeking

The Lord is always merciful and kind. If we draw near unto him, he will draw near unto us. ". . . seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you." (D&C 88:63.)

Our chief trouble is that we do not seek diligently. Our seeking is superficial; we seem to think the Lord is bound to hear us without our putting forth much effort. Let diligence and love be our guides, and we shall find the path of eternal life.

May we all heed these warnings, I humbly pray, in the name of Jesus Christ, our Redeemer. Amen.

President Hugh B. Brown

President Joseph Fielding Smith of the First Presidency has just addressed us.

The Choir and congregation will now join in singing "God Moves in a Mysterious Way," following which we shall have a brief interlude with music by the Choir.

The choir and congregation joined in singing the hymn, "God Moves in a Mysterious Way."

Following an organ interlude, the Tabernacle Choir sang the song, "Lord Jesus, Thy Dear Angels Send."

President Hugh B. Brown

For the benefit of the television and radio audience we announce that we are again met on Temple Square in

Salt Lake City in an annual conference of The Church of Jesus Christ of Latter-day Saints.

We shall now hear from Elder A. Theodore Tuttle of the First Council of Seventy.

ELDER A. THEODORE TUTTLE

Of the First Council of the Seventy

My dear brethren and sisters:

You may have experienced traveling through a canyon on a narrow mountain road during a storm. Cloudy, foggy conditions, with rain blowing hard against the windshield, make driving perilous at best. Suddenly the windshield wipers lose their synchronization and begin to fight one another. Only momentarily can they clear the windshield. The person with you is no help. He can likewise see only sideways.

Now, while this is not like losing the motor or a wheel, you are obviously in serious trouble. You have either to stop and wait for the fury of the storm to cease or to proceed on a perilous mountain road in extreme danger—because you cannot see clearly.

Conditions in the world

The whole world is in such a storm. Dark clouds hover all around. International turmoil, domestic social conditions, and the usual family problems, all seemed solvable before. Now, in the fury of our times, they close in upon us and threaten our safe journey. Present conditions make it impossible to see the way clearly.

However, unlike driving, we have not the alternative to stop living and wait for the storm clouds to lift. We must face life's tempest. Robert Frost spoke a truth when he said, "The only way out is through."

Crime is soaring. Disobedience and lawlessness increase. Modesty is disappearing. Drunkenness and immorality run rampant. The forces of evil with sinister intent strike directly at the very vitals of society—the home and our children. Values are distorted. Debauchery and evil mock virtue. Hardly anything is now sacred. The world lieth in sin.

Courage to face problems

You may be surprised to learn that even admitting all of this, I have a calm assurance in my soul. All is not, nor will it be, lost. This peace that speaks to my heart has not removed life's problems, but it gives courage to face them.

May I share with you some of the things that I know that give me positive assurance:

I know that Jesus was born of Mary; that he grew to manhood as "the carpenter's son"; that he did his Father's will while he walked the earth.

I know that he taught men the right way to live; and more, that he lived a perfect life, that he was the example of all that he taught.

I know that he took upon himself the sins of all men and wrought an atonement for them that we can claim by obedience to his laws.

He was taken and crucified on Calvary's hill.

He died that we might live.

I know that he broke the bonds of death, rose from the grave the third day, and appeared unto many.

God lives today

I know that he lives today.

There is other knowledge equally important. I testify that God the Father and his Son Jesus Christ, in the year 1820, appeared to a young man, Joseph Smith. Regarding this marvelous manifestation Joseph Smith wrote:

". . . I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose

brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—[Joseph,] *This is My Beloved Son. Hear Him!*" (Joseph Smith 2:16-17.)

On another occasion, in 1832, Sidney Rigdon was with the Prophet Joseph. Together they received a heavenly manifestation recorded thus:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father." (D&C 76:22-23.)

On yet another occasion in 1836, Joseph Smith and Oliver Cowdery, after arising from solemn and silent prayer, explained: ". . . the following vision was opened to both of us." (Introduction to Section 110.)

"The veil was taken from our minds, and the eyes of our understanding were opened.

"We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am he who *liveth,* I am he who was slain; I am your advocate with the Father." (D&C 110:1-4. Italics added.)

I know these things are true. The significant thing, however, is that *you* also can know for yourself! You can know by following the prescribed process—adherence to the gospel principles that the Savior taught.

Testimony brings confidence

Let me tell you what this testimony and knowledge means. It brings peace and confidence and calm assurance. It stimulates right conduct. It fosters repentance from sin. This assurance does not mean inactivity; rather, it generates positive action. It motivates Christian acts of kindness. It opens channels to heavenly power.

Do you realize that the power of God is available in this Church today as it was with the apostles of old?

In the midst of the turmoil we presently face, how would you like to have someone take you by the hand as it were and lift you up and guide you? How would you like to hear a prophet's voice give continued heaven-inspired guidance? How would you like to belong to a divinely organized church that provides a family-oriented program to help you teach your family correctly? Where is a family that could not use this kind of assistance today?

It ought to mean something to you that while many other churches are closing their doors for lack of attendance, one of the most pressing problems of The Church of Jesus Christ of Latter-day Saints is to provide sufficient meeting halls for growth and expansion. This church invites your investigation.

Appeal to truthseekers

The unique position of being the restored Church appeals to people of wisdom and reason—people who are seeking for the truth. This church has particular appeal to men. If you could see this congregation here this morning, you would know it attracts men—men of capacity and stature in the work of the world. Here are husbands and fathers who receive guidance from this great church to unify and bless their homes.

Here are men who come to listen to a prophet's counsel. They seek direction in these troubled times from a seer. A seer is one who sees. We have not been disappointed. The prophet has said:

1. Strengthen the home.

2. Youth, keep yourselves pure and virtuous. Intelligent home building begins in your teens. It is the chief factor to a happy home.

3. Marriage is ordained of God. Guard the sacredness of your marriage vow.

4. Marriage is a sacred obligation

and a covenant that is eternal or that may be made eternal. The bearing and rearing of children is the highest of all human duties.

"Where there is no vision, the people perish." (Prov. 29:18.) We have been given the vision. We have been instructed.

Preparation dispels fear

Speaking of the great tribulations to come in the latter days, the Lord gave this assurance: ". . . *my people* will I preserve." (Moses 7:61. Italics added.)

Later he counseled: ". . . if ye are prepared ye shall not fear." (D&C 38:30.)

And again he has promised: "But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.) I believe in that promise.

I am grateful to be a member of the Church of which the Lord by his own voice has declared: ". . . the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased. . . ." (D&C 1:30.)

As a member of this church I have full confidence in "the prophecies and promises which . . . [the Lord has said] shall all be fulfilled." (D&C 1:37.)

I know that if we will follow the counsel from these brethren, we can be prepared, and we need not fear. We can make our way along the road of life safely.

And I know that by doing the works of righteousness, we can all have peace in this world and eternal life in the world to come. In the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder A. Theodore Tuttle has just addressed us.

We shall now hear from Elder Thomas S. Monson of the Council of the Twelve.

ELDER THOMAS S. MONSON

Of the Council of the Twelve

The vast throng assembled in the Tabernacle this Easter morning is a beautiful sight. I recognize among you those who have traveled great distances to be at the conference—even from far-off Australia.

The flight from Brisbane, Australia, to San Francisco is a long one. There is time to read, time to sleep, and time to ponder and think. As a passenger on this flight, I was awakened by the calm, resonant sound of the pilot's voice as he announced: "Ladies and gentlemen, we're now passing over the Coral Sea, scene of the great sea battle of World War II."

Through the cabin window I could see billowy white clouds, and far below, the azure blue of the vast Pacific. My thoughts turned to the events of that fateful eighth day of May in 1942 when the mammoth aircraft carrier *Lexington* slipped to its final resting place on the ocean floor. Twenty-seven hundred and thirty-five sailors scrambled to safety. Others were not so fortunate. One who went down with his ship was my boyhood friend, Arthur Patton.

Story of Arthur Patton

May I tell you about Arthur? He had blond, curly hair and a smile as big as all outdoors. Arthur stood taller than any boy in the class. I suppose this is how he was able to fool the recruiting officers and enlist in the Navy at the tender age of 15. To Arthur and most of the boys, the war was a great adventure. I remember how striking he appeared in his navy uniform. How we wished we were older, or at least taller, so we too could enlist.

Youth is a very special time of life. As Longfellow wrote:

"How beautiful is youth! How bright
it gleams

With its illusions, aspirations, dreams!
Book of Beginnings, Story without End,
Each maid a heroine, and each man a friend!"
Henry Wadsworth Longfellow—"Moritus Salutamus")

Arthur's mother was so proud of the blue star that graced her living room window. It represented to every passer-by that her son wore the uniform of his country. When I would pass the house, she often opened the door and invited me in to read the latest letter from Arthur. Her eyes would fill with tears, and I would then be asked to read aloud. Arthur meant everything to his widowed mother. I can still picture Mrs. Patton's coarse hands as she would carefully replace the letter in its envelope. These were honest hands that bore the worker's seal. Mrs. Patton was a cleaning woman—a janitress for a downtown office building. Each day of her life except Sundays, she could be seen walking up the sidewalk, pail and brush in hand, her gray hair combed in a tight bob, her shoulders weary from work and stooped with age.

Then came the Battle of the Coral Sea, the sinking of the *Lexington*, and the death of Arthur Patton. The blue star was taken from its hallowed spot in the front window. It was replaced by one of gold. A light went out in the life of Mrs. Patton. She groped in utter darkness and deep despair.

Will Arthur live again?

With a prayer in my heart, I approached the familiar walkway to the Patton home, wondering what words of comfort could come from the lips of a mere boy.

The door opened, and Mrs. Patton embraced me as she would her own son. Home became a chapel, as a grief-stricken mother and a less-than-adequate boy knelt in prayer.

Arising from our knees, Mrs. Patton gazed into my eyes and spoke: "Tom, I belong to no church, but you do. Tell me, will Arthur live again?"

Time dims the memory of that conversation. The present whereabouts of Mrs. Patton is not known to me; but, Mrs. Patton, wherever you are, from the backdrop of my personal experience, I should like to once more answer your question, "Will Arthur live again?"

I suppose we could say that this is a universal question, for who has not at a time of bereavement pondered the same thought?

Death leaves in its cruel wake shattered dreams, unfulfilled ambitions, crushed hopes. In our helplessness, we turn to others for assurance. Men of letters and leaders of renown can express their beliefs, but they cannot provide definitive answers.

The dim light of belief must yield to the noonday sun of revelation. We turn backward in time, that we might go forward with hope. Back, back beyond the silent generation, the beat generation, the lost generation. Back, back beyond the Space Age, the Computer Age, the Industrial Age. Back, back to him who walked the dusty paths of villages we now reverently call the Holy Land, to him who caused the blind to see, the deaf to hear, the lame to walk, and the dead to live, to him who tenderly and lovingly assured us, "I am the way, the truth, and the life." (John 14:6.)

The plan of life

The plan of life and an explanation of its eternal course come to us from the Master of heaven and earth, even Jesus Christ the Lord. To understand the meaning of death, we must appreciate the purpose of life.

In this dispensation, the Lord declared: "And now, verily I say unto you, I was in the beginning with the Father and am the Firstborn." (D&C 93:21.) "Man was also in the beginning with God." (D&C 93:29.) Jeremiah the prophet recorded, ". . . the word of the Lord came unto me, saying, Before I formed thee . . . I knew thee; and before thou camest forth . . . I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:4-5.)

From that majestic world of spirits we enter the grand stage of life even to prove ourselves obedient to all things commanded of God. During mortality we grow from helpless infancy to inquiring childhood and then to reflec-

tive maturity. We experience joy and sorrow, fulfillment and disappointment, success and failure; taste the sweet, yet sample the bitter. This is mortality.

The experience known as death

Then to each life comes the experience known as death. None is exempt. All must pass its portals. Death claims the aged, the weary and worn. It visits the youth in the bloom of hope and glory of expectation. Nor are the little children kept beyond its grasp. In the words of the apostle Paul: ". . . it is appointed unto men once to die. . . ." (Heb. 9:27.)

To most, there is something sinister and mysterious about this unwelcome visitor called death. Perhaps it is a fear of the unknown that causes many to dread his coming.

Arthur Patton died quickly. Others linger. Not long ago I held the thin hand of a youth as he approached the brink of eternity. "I know I am dying," he said touchingly. "What follows death?"

I turned to the scriptures and read to him:

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." (Eccles. 12:7.)

". . . there is a time appointed unto men that they shall rise from the dead; and there is a space between the time of death and the resurrection. . . .

". . . concerning the state of the soul between death and the resurrection—Behold . . . the spirits of all men, as soon as they are departed from this mortal body . . . are taken home to that God who gave them life." (Al. 40:9, 11.)

To me, the lad said, "Thank you." To my Heavenly Father I said silently, "Thank thee, oh God, for truth."

God's purposes to be fulfilled

Mrs. Patton, do not grieve as you think of your boy in the depths of the Pacific or question how God's purposes can be fulfilled. Remember the words of the psalmist: "If I take the wings of the morning, and dwell in the uttermost parts of the sea;

"Even there shall thy hand lead me, and thy right hand shall hold me." (Ps. 139:9-10.)

God has not forsaken you, Mrs. Patton. He sent his Only Begotten Son into the world to teach us by example the life we should live. His Son died upon the cross to redeem all mankind. His words to the grieving Martha and to his disciples today bring comfort to you: ". . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. . . ." (John 11:25-26.)

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

". . . I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2-3.)

Mrs. Patton, the testimonies of John the revelator and Paul the apostle are also significant to you. John recorded: ". . . I saw the dead, small and great, stand before God; . . .

"And the sea gave up the dead which were in it." (Rev. 20:12-13.)

Paul declared: ". . . as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.)

We walk by faith

Until the glorious resurrection morning, we walk by faith. "For now we see through a glass, darkly; but then face to face. . . ." (1 Cor. 13:12.)

Jesus invites you, Mrs. Patton, "Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matt. 11:28-29.)

Such knowledge will sustain you in your heartache. You will never be in the tragic situation of the disbeliever who, having lost a son, was heard to say, as she watched the casket lowered into mother earth, "Good-bye, my boy. Good-bye forever." Rather, with head erect, courage undaunted, and faith unwavering, you can lift your eyes as

you look beyond the gently breaking waves of the blue Pacific and whisper, "Good-bye, Arthur, my precious son. Good-bye—until we meet again."

And the words of Tennyson may come to you as though spoken by your boy:

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea. . . .

"Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

"For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."
—"Crossing the Bar"

Mrs. Patton, Arthur lives!

To the words of the poet I add the testimony of a witness. Mrs. Patton, God our Father is mindful of you. Through sincere prayer you can communicate with him. He, too, had a son who died, even Jesus Christ the Lord. He is our advocate with the Father, the Prince of Peace, our Savior and Divine Redeemer. One day we shall see him face to face.

In his blessed name I declare to you the solemn and sacred truth: Oh, Mrs. Patton, Arthur lives! In the name of Jesus Christ. Amen.

President Hugh B. Brown

He to whom you have just listened is Elder Thomas S. Monson of the Council of the Twelve.

The Tabernacle Choir will now sing "The Lord's Prayer." After the singing Elder Harold B. Lee of the Council of the Twelve will be our concluding speaker.

The Tabernacle Choir sang the number, "The Lord's Prayer."

ELDER HAROLD B. LEE

Of the Council of the Twelve

In the spirit of that beautiful hymn which has been something of a dedication to this glorious session, I seek for the spirit which has actuated this conference thus far.

Today, I would take as something of a text the words of our Savior and Redeemer just prior to his betrayal, as recorded in the Gospel of John.

"These words spake Jesus, and lifted up his eyes to heaven, and said . . . glorify thy Son, that thy Son also may glorify thee:

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:1-3.)

Questions recall scriptures

Some questions being asked today have recalled these and other scriptures.

One man asked: How can one find God?

To him I gave a hurried answer. One finds God in the same way he finds anything—by searching. The Master had answered to a similar question: "If any man will do his will, he shall know. . . ." (John 7:17.)

Another man wrote: "If a member cannot believe the concept that God himself was once as we are now, and sits enthroned in yonder heavens," is this justification for excommunication from the Church? This, he has quoted, was from a statement made by the Prophet Joseph Smith in a funeral

sermon delivered in Nauvoo, Illinois, shortly before his martyrdom, in about 1843.

In answering this man's question, I must hasten to assure him that the question of his Church membership and his worthiness to continue as a member must be left to the determination of local Church authorities charged with the responsibility of making that decision.

True concept of God

I would rather be concerned in an attempt to enlarge his views and his understanding as to the true concept of that glorified being whom all so-called Christians worship as God, our Heavenly Father.

The reasoning of Joseph Smith, in the partial statement from which he has quoted, "that God was once as we are now," is given additional strength if our brother will recall the words of the Master: "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he [the Father] doeth, these also doeth the Son likewise." (John 5:19.)

When we consider the fact that our Lord and Master, Jesus of Nazareth, one of the Godhead, came to tabernacle in mortality, then this quoted statement, taken literally, is of great significance.

The scriptures make it plain to the student of these sacred writings that there are three personages in the Godhead: (1) God, the Eternal Father, also known as the Father of our spirits, (2) his Son, Jesus Christ, the Redeemer, even Jehovah, and (3) the Holy Ghost.

We are told in an inspired explanation that "the Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. . . ." (D&C 130:22.)

Man created in God's image

Surely one must stop and ponder deeply the biblical account of the creation, where God declared: "Let us make man in our image, after our likeness. . . ." (Gen. 1:26.)

And later, after Adam's act of transgression, the Lord God said to one other who was with him: "Behold, the man is become as one of us. . . ." (Moses 4:28.)

If man, then, was created after the image and likeness of his glorified Creator, and afterward man became as one with those who had created him, then the doubts in my friend's mind must begin to be resolved, and he can then come to see the grandeur of this greater concept of the living God whom we worship.

Commenting on this same teaching, President Brigham Young had this to say: ". . . it must be that God knows something about temporal things, and has had a body and been on an earth; were it not so He would not know how to judge men righteously, according to the temptations and sins they have had to contend with." (*Journal of Discourses,* Vol. 4, p. 271.)

Eternal life

The sacred writings of the prophets speak of an exalted state to which man may attain, which is called eternal life, or life in the presence of God and our Lord and Savior, Jesus Christ. Those who can attain to this highest degree of glory are spoken of in a revelation we know as Doctrine and Covenants 131:1-4:

"In the celestial glory there are three heavens or degrees;

"And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

"And if he does not, he cannot obtain it.

"He may enter into the other, but that is the end of his kingdom; he cannot have an increase."

President Young again expands upon the meaning of this quotation:

". . . The kingdoms he possesses and rules over are his own progeny. Every man who is faithful and gets a salvation and glory, and becomes a king of kings and Lord of Lords, or a father of fathers, it will be by the increase of his own progeny. Our Father and God rules over his own children. Wherever

there is a God in all the eternities possessing a kingdom and glory and power it is by means of his progeny. . . ." (*Journal of Discourses,* Vol. 11, p. 262.)

There are those who would think to go beyond that which God has revealed. It was to such as these, who would seek to penetrate that curtain of revealed truth, that inspired writers of our early leaders posed a profound question that was later given a musical setting in one of our most beloved hymns:

"If you could hie to Kolob
In the twinkling of an eye,
And then continue onward
With that same speed to fly,
D'ye think that you could ever,
Through all eternity,
Find out the generation
Where Gods began to be?

"Or see the grand beginning,
Where space did not extend?
Or view the last creation,
Where Gods and matter end?
Me-thinks the Spirit whispers,
No man has found "pure space,"
Nor seen the outside curtains,
Where nothing has a place.

"The works of God continue,
And worlds and lives abound;
Improvement and progression
Have one eternal round.
There is no end to matter;
There is no end to space;
There is no end to spirit;
There is no end to race."
(*Hymns,* No. 257.)

Advice to truth seekers

A prophet-leader of our dispensation then extends this great wisdom to all truth seekers:

"Many have tried to penetrate to the First Cause of all things; but it would be as easy for an ant to number the grains of sand on the earth. It is not for man, with his limited intelligence, to grasp eternity in his comprehension. . . . What, then, should be the calling and duty of the children of men? Instead of inquiring after the origin of the Gods—instead of trying to explore the depths of eternities that have been, that are, and that will be,—instead of endeavoring to discover the boundaries of boundless space, let them seek to know the object of their present existence, and how to apply, in the most profitable manner for their mutual good and salvation, the intelligence they possess. . . ." (Brigham Young, in *Journal of Discourses,* Vol. 7, p. 284.)

Then, finally, this most timely admonition:

"Let them seek to know and thoroughly understand things within their reach, and to make themselves well acquainted with the object of their being here, by diligently seeking unto a superior Power for information, and by the careful study of the best books." (*Ibid.,* pp. 284-85.)

Fullness of knowledge

The ancient prophet was not speaking idly when he declared in exaltation, "O how great the holiness of our God! For he knoweth all things, and there is not anything save he knows it." (2 Ne. 9:20.)

Neither was the profound injunction to his disciples meaningless. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

The Master was speaking of a state of ultimate perfection to which all might attain through their faithfulness.

About this fullness of knowledge, and power, and glory, the Prophet Joseph Smith said this:

"When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the gospel—you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave. . . ." (King Follett Discourse, *Documentary History of the Church,* Vol. 6, pp. 306-7.)

Begin with first principles

A few weeks ago we met in Chicago with 165 young men who are going into military service, or who are in their basic training in nearby military training stations.

In a discussion period of the seminar being conducted to give them a perspective of their opportunities in the Church while they were in military service, they began asking questions about deep theological problems with which they said they were confronted by their inquiring friends: about conditions in the premortal world, about the creation, about eternal marriage and temple work, about the hereafter.

The wise and able teacher drew a diagram on the blackboard to resemble ascending steps and then asked a simple, logical question: To reach the topmost step on a ladder, where must you begin? The answer was obvious: with the bottom step first.

Then, to teach one to understand the highest principles and ordinances, where should one begin?

"With the first principles of the gospel," came the answer. The discussion brought out that these first principles of the gospel are: faith, repentance, baptism by immersion for the remission of sins, and the receiving of the gift of the Holy Ghost, by which one could come to know the truth of all things, the greatest of which revealed knowledge would be the true knowledge of God.

This lesson, of course, was merely another way to impress what the Master meant when he answered a question I have previously quoted: "If any man would know of his doctrine," they must do his will and keep his commandments.

The apostle Paul had said that one of the prime purposes of the organization of the Church was "for the edifying of the body of Christ [or the Church], till we all come in . . . the knowledge of the Son of God, unto a perfect man . . ." (see Eph. 4:12-13), which knowledge, the apostle Paul explained, no man could have except by the revelations of the Holy Ghost. (See 1 Cor. 12:3.)

Knowledge of character of God

The wisdom of the teacher's reply to the young men in Chicago is impressed by another statement from a modern prophet:

"These are incomprehensible ideas to some, but they are simple. It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another. . . ." (*DHC*, Vol. 6, p. 305.)

Time does not permit a further exposition of these most vital truths relative to our personal relationship to our Heavenly Father and to our Lord and Master, Jesus Christ.

This relationship is nowhere more aptly expounded than in the apostle Paul's sermon on Mars hill, in Athens, where he found an inscription: "To the Unknown God," whom these devout Grecians were "ignorantly" worshiping.

This is his clear and forceful testimony of the true God, who to them, at that time, was unknown:

"[God] hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

"That they should seek the Lord . . . and find him, though he be not far from every one of us:

"For in him we live, and move, and have our being; . . . For we are also his offspring.

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

"And the times of this ignorance God winked at; but now commandeth all men every where to repent." (Acts 17:26-30.)

True knowledge through revelation

In this dispensation, as has been the case in all previous dispensations of the gospel upon the earth, there was given through the modern prophet, Joseph Smith, the true knowledge of God and his Son, our Savior, when, as glorified personal beings who could talk with and be seen of men, they

conversed with him, as though to demonstrate their tangible reality, as the dispensation of the fulness of times was ushered in, in preparation for the second coming of the Lord to reign as Lord of lords and King of kings at the commencement of the millennium.

His Church, bearing his name, is upon the earth. To his Church, through a living prophet, "he has revealed, . . . does now reveal, and . . . will yet reveal many great and important things pertaining to the Kingdom of God." (Article of Faith 9.)

With all this knowledge that, through revelation, is available to us and, through diligent efforts on our part, can be made available to all the world, if we yet stand in ignorance of the true God and Jesus Christ, his Son, we might one day be among those to whom our Master may ask again a searching question—which will imply a stern rebuke—as he did to his disciples of a former dispensation.

Jesus asked his disciples, "Have I been so long time with you, and yet hast thou not known me . . . ? he that hath seen me hath seen the Father. . . ." (John 14:9.)

"Certainty that succeeds doubt"

The fundamental and soul-satisfying step in our eternal quest is to come in a day when each does know, for himself, that God answers his prayers.

This will come only after "our soul hungers," and after mighty prayer and supplication, and after, as one who, as a faithful defender of the faith, in past generations has testified: "Into my heart, purified of all sin, there entered a light that came from on high, and then suddenly and in a marvelous manner I saw certainty succeed doubt." (Cyprian.)

May the Lord put within each of us the determination to put our lives in order, to the end that we too may know with a "certainty that succeeds doubt" that God does live, and that through the glorious mission of our Lord and Savior, we too can live again in that realm where God and Christ dwell—to obtain which is to attain eternal life.

To all of this, I add my humble testimony as to this true knowledge of God, even as the Master answered: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

In this dispensation, when the fullness of the gospel is upon the earth, I sincerely pray that truth seekers everywhere may not "walk in the darkness at noon-day." In unison with all of those who have this witness, I too know that my Redeemer lives, to which I bear solemn testimony in the name of the Lord Jesus Christ. Amen.

President Hugh B. Brown

Our concluding speaker was Elder Harold B. Lee of the Council of the Twelve.

We express our thanks and appreciation to the General Authorities who have spoken to us, and to the Tabernacle Choir for its inspirational music.

The sessions of this conference have been broadcast by many radio and television stations in the west, and by short-wave in South America, Europe, and many other areas of the world.

Translations of this session have been broadcast over a number of radio stations through Mexico, Central America, and by satellite over radio stations in Rio de Janeiro, Sao Paulo, Brazil, and 26 radio stations in Chile.

This session has also been carried by direct wire from the Tabernacle over Oceanic Cables to a large number of members and friends assembled in chapels in Great Britain, Germany, France, and Holland.

We shall conclude this session of the conference with the Tabernacle Choir singing "O Divine Redeemer," after which the benediction will be pronounced by Elder Sherman A. Lindholm, president of the North Tooele Stake. This conference will then be adjourned until 2:00 this afternoon.

The Tabernacle Choir sang the anthem, "O Divine Redeemer."

The benediction was given by President Sherman A. Lindholm of the North Tooele Stake.

The conference was adjourned until 2 o'clock p.m.

THIRD DAY

AFTERNOON MEETING

SEVENTH SESSION

The concluding session of the conference convened Sunday afternoon, April 6, at 2 o'clock, with President Alvin R. Dyer, counselor in the First Presidency, conducting the meeting.

The Salt Lake Tabernacle Choir furnished the music for this session, with Richard P. Condie and Jay E. Welch conducting. Robert Cundick was at the organ.

President Dyer made the following opening remarks:

President Alvin R. Dyer

President McKay is watching the proceedings of this conference by television. He has asked me to conduct this meeting, and to extend to all his warmest greetings.

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah in the seventh and concluding session of the 139th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This afternoon many television and radio stations throughout the western part of the United States will carry the proceedings of this concluding session of the conference.

Sessions of this conference have been televised in color and received by millions in the United States and Canada over most of those stations cooperating to provide the extensive coverage of this conference.

The full proceedings of both sessions today will be re-broadcast to far-distant places by Radio Stations KSL in Salt Lake City, KIRO at Seattle, KMBZ at Kansas City, and WRFM at New York City tonight beginning at midnight.

Saturday evening an inspirational meeting of the priesthood of the Church was held in the Tabernacle, the proceedings of which were relayed by closed-circuit broadcast, originating in the Tabernacle, to members of the priesthood assembled in approximately 500 separate locations in all parts of the United States and Canada, with approximately 150,000 holders of the priesthood participating.

We extend a cordial welcome to all present this afternoon,—special guests, educational leaders, regional representatives of the Twelve, stake presidencies from near and far, temple presidencies, bishoprics, members of the general auxiliary boards, and thousands of members of the Church, and many friends everywhere who are listening in by radio and television.

The music for this session will be rendered by the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting. Robert Cundick is at the organ.

We shall begin this service by the choir singing, "O Loving Savior Slain for Us," conducted by Jay E. Welch, Assistant Conductor.

The invocation will then be offered by Elder Wade Baker, president of the Cassia Stake.

The Tabernacle Choir sang the anthem, "O Loving Savior Slain for Us."

The opening prayer was offered by President Wade Baker of the Cassia Stake.

President Alvin R. Dyer

The Tabernacle Choir, under the direction of Richard P. Condie, will now sing, "Arise, Shine, Thy Light Is Come."

The Tabernacle Choir sang the number, "Arise, Shine, Thy Light Is Come."

President Dyer

Elder Howard W. Hunter of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder Theodore M. Burton, Assistant to the Twelve.

ELDER HOWARD W. HUNTER

Of the Council of the Twelve

Nearly two thousand years ago, Corinth was one of the most celebrated cities of Greece, founded 1,500 years before the Christian era, supposedly by the grandfather of Ulysses. Because of its strategic position, it commanded the commerce and navigation of the Mediterranean Sea from the Straits of Gibraltar on the west to the great seaport of Alexandria on the east. With the decline of the Greek political power and civilization, the Roman power was expanded over the Mediterranean world by a series of successful wars.

It was in one of these wars, 146 years before Christ, that Corinth was destroyed by the Romans but afterward rebuilt under Julius Caesar as a Roman colony. The city and harbors which it controlled are about 50 miles west of Athens. It was not the philosophical center that Athens was acclaimed to be, but it was the capital of the Roman province and ranked with Ephesus and Antioch as great commercial centers. According to the historical records, it was known as the wealthiest city of Greece.

Splendor of Corinth

It is said that the city of Corinth exceeded all the cities of the world at that time for the splendor and magnificence of its public buildings. The temples, palaces, theaters, and other edifices were ornamented with the columns, capitals, and bases which have become patterns for the Corinthian style of architecture all over the world. The statues of Jupiter, Venus, Neptune, Diana, Apollo, and other Roman gods and goddesses that adorned the city are known today as some of the finest art objects of this period. In the center of the city was the great marketplace surrounding the bronze statue of Athena and the temple of Apollo, the most prominent ruin from antiquity.

Riches produced luxury, and luxury a total corruption of morals. On the Acrocorinthus rising abruptly above the city was the famous Temple of Aphrodite, the goddess of carnal love, symbolic of the domination of the city by licentious impulses. There were many other temples dedicated to immoral practices, but in this one temple alone there were a thousand virgins engaged as slaves to the goddess in temple prostitution. The inhabitants of the city were as lascivious as they were learned.

Paul's Missionary labors

It was to this city, notorious even in the world of that time for drunkenness and sensuality, that Paul came as a missionary in the spring of the year 50 A.D. He was the first missionary to carry the gospel of Christ to Greece. Some of the regions through which he had passed on the way to Corinth were receptive to his teaching; others were not. In Athens there were a few converts, but there is no record of a branch of the church being established there. The success at Corinth was a contrast. Paul got a strong foothold, and the branch which was established became one of the most important of the early church.

The record tells us that he stayed 18 months in Corinth, longer than in any other city except Ephesus, but we have little information concerning the missionary work of these months. Several epistles were written to the saints in other branches of the church during this stay, and his labors were successful, as demonstrated by the large branch which was established by the many converts.

At the conclusion of his labors, Paul sailed from Corinth, stopping at Ephesus and Caesarea, then traveled to Jerusalem and returned to Antioch. After a rest, he commenced another missionary journey. While again in Ephesus, word came to him from several sources of a crisis developing in the branch of the church in Corinth. One of the fascinating subjects in the life of the apostle is the exchange of communications and news between him and his converts in Corinth. The communications revealed that there were factions forming in the branch with different views regarding moral conduct and doctrine. Some of the converts were assuming a libertine or freethinking attitude with respect to the doctrines which had been taught to them by Paul and the missionaries who worked with him. Some were defending loose sexual standards that were rampant in the notorious city. These problems came into being because of the background of the new converts and the conditions of the time and place in which they were living. They were reactions to the new faith which had been taught to them against the old background which had been part of their former conduct and thinking.

Letter to Corinthians

It was his concern over these disappointing happenings and also the questions that had been asked of him in the communications that caused Paul to write a letter to the saints at Corinth at Easter time, the anniversary of the resurrection of Jesus. The letter was not intended to be an organized doctrinal presentation of faith, but an admonition to the saints and an answer to their questions. It portrays the simple, unphilosophical character of the gospel of the crucified Christ. This letter, which has been preserved as part of scripture, casts light on the many aspects of the writer's thoughts and also the problems which arose in the early branches of the church. In this letter, which we know as First Corinthians, Paul pleads with them to abstain from dissensions, to be of one mind, and to be unified. He reprimands them for their fornications, immorality, and loose sex mores. The letter admonishes the women not to follow the modernistic tendencies which they were embracing, and it teaches the saints how to properly observe the Lord's Supper.

The last subject of the letter is an extensive discussion of the resurrection. It is not clear whether there was a division of the saints on this subject, whether the question had been asked in the communications, or whether it was the Easter season that caused Paul to dwell so heavily upon the subject of the resurrection. In any event, this letter to the saints gives the earliest and most important witness to the resurrection of the Savior.

Witness of Christ's Resurrection

Paul commences by saying:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

"And that he was buried, and that he rose again the third day according to the scriptures." (1 Cor. 15:3-4.)

This statement indicates the source of his knowledge of the resurrection. The story of the crucifixion has been related in scripture from the visible facts of what was seen and what was actually heard during those dark hours, but the account of the resurrection was a proclamation or a declaration of what had happened when the crucified Lord took up his body from the dead and arose from the tomb. Paul indicates in these opening words that his knowledge came to him by revelation from God, not from man. Then he adds:

"And that he was seen of Cephas, then of the twelve:

"After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

"After that, he was seen of James; then of all the apostles." (1 Cor. 15:5-7.)

These appearances to other persons, many of whom were then yet living and who had actually seen him, were

cited as additional proof of the fact that Jesus was raised from the dead.

Personal Witness

Paul was saying that he accepted the testimony of those who had seen him, and if there was doubt in the minds of the saints of Corinth, they could verify these facts from living persons. Then follows this significant statement:

"And last of all he was seen of me also, as one born out of due time." (1 Cor. 15:8.)

Thus Paul adds his personal witness, referring to his experience on the way to Damascus when he was suddenly changed from a persecutor to one of the greatest exponents. He refers to himself as "one born out of due time," that is, after the time that Jesus conversed in person with his followers. His dramatic change and conversion is used in his argument as the final point to prove the actual resurrection of Jesus. Paul was anxious that the saints would not only believe, but should never have the least doubt as to this basic fact upon which eternal life hinges. The writer of the letter then asks this question:

A challenging question

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29.)

This is a challenging question. Why are you performing vicarious baptisms for those who are dead if there is no resurrection? History bears out the facts of the practice of baptizing for those who had died without the benefit of this ordinance. It would seem certain, from the question that was asked by Paul, that this vicarious practice was followed in the branch of the church in Corinth. His query is well taken. There would be no sense in such ordinances except there be a resurrection. Nothing matters if there is not a resurrection; everything would end in the darkness of death. Paul then quotes Isaiah: ". . . let us eat, and drink; for to morrow we die." (1 Cor. 15:32.) Only a person of atheistic beliefs could sink to such depths of irreverence, but the reality of a resurrection gives hope; it is uplifting, a joy to the righteous.

Nature of resurrected body

Paul now turns to an explanation of the nature of the resurrected body: "But some man will say, How are the dead raised up? and with what body do they come?" (1 Cor. 15:35.) After asking that question, he proceeds to explain the change of the body in its resurrected state by using the analogy of the seed that is placed in the ground, giving birth to the new plant. These are his words:

"Thou fool, that which thou sowest is not quickened, except it die:

"And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

"But God giveth it a body as it hath pleased him, and to every seed his own body." (1 Cor. 15:36-38.)

Paul then explains in his letter the differences existing in various bodies:

"All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." (1 Cor. 15:39-41.)

Analogy misunderstood

Now follows one of the most misunderstood and controversial statements made by Paul:

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

"It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." (1 Cor. 15:42-44.)

Because Paul distinguishes between a natural body and a spiritual body, and had previously referred to the seed planted in the ground, a false conclusion is reached from the analogy. It is argued that the seed itself is not harvested—it dies in the ground and there comes forth a new plant; therefore, this is so with the body which is buried in the ground—it comes forth a spiritual body, something new and different. This appears to be strengthened by the fact that Paul adds: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God. . . ." (1 Cor. 15:50.)

Redemption of the soul

Now let me point up the fallacy of this reasoning by this statement from scripture:

"And the spirit and the body are the soul of man.

"And the resurrection from the dead is the redemption of the soul." (D&C 88:15-16.)

There is a separation of the spirit and the body at the time of death. The resurrection will again unite the spirit with the body, and the body becomes a spiritual body, one of flesh and bones but quickened by the spirit instead of blood. Thus, our bodies after the resurrection, quickened by the spirit, shall become immortal and never die. This is the meaning of the statements of Paul that "there is a natural body, and there is a spiritual body" and "that flesh and blood cannot inherit the kingdom of God." The natural body is flesh and blood, but quickened by the spirit instead of blood, it can and will enter the kingdom.

First fruits of resurrection

The best example of the validity of this position—and which portrays the truth of the resurrection—is the happening which we commemorate at this Easter season, when Jesus came forth from the tomb, the first fruits of the resurrection. The record tells us he appeared to many and they recognized him, the most specific example occurring that first Easter day when ten of the Twelve were together, and "Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

"But they were terrified and affrighted, and supposed that they had seen a spirit.

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

"And when he had thus spoken, he shewed them his hands and his feet." (Luke 24:36-40.)

Not a spirit, but a body reunited with the spirit—a spiritual body as defined by Paul.

Atonement of Christ

"We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." (Article of Faith 3.)

We also believe in the literal resurrection of the body, reunited with the spirit, becoming the spiritual body or the soul as defined by scripture. If we should eliminate from our religious beliefs the doctrine of the atonement and resurrection of Jesus Christ and the resurrection of mankind, there would be nothing left but a code of ethics. The propositions of ethics may be noble, but they lack those elements of the gospel that lead men to eternal exaltation. Philosophy and theology may be interesting and give us lofty concepts, and we may become inspired by profound thinking, but Christian faith is based upon the simplicity of the gospel, the example, the life, and the teachings of Jesus Christ. This was the witness of Paul to the saints at Corinth, and the message applies to us in this day, living as we do in a world that can be compared in many ways to Corinth of old. In a society of turmoil, immorality, freethinking, and questioning of the reality of God, we reach out for the simplicity of the gospel of Jesus Christ—the gospel which gives to us comfort, hope, a desire for righteousness, and peace in one's heart.

I have a conviction that God lives

and that Jesus is the Christ. As Paul bore testimony to the saints of Corinth by his letter at that Easter season many years ago, I add my witness that we shall rise from mortal death to have life everlasting, because of the atoning sacrifice and resurrection of the Savior. In my mind I picture him with arms outstretched to all who will hear:

". . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

In the name of Jesus Christ. Amen.

President Alvin R. Dyer

Elder Howard W. Hunter of the Council of the Twelve has just spoken to us. Elder Theodore M. Burton, Assistant to the Twelve, will be our next speaker. He will be followed by Elder Bruce R. McConkie of the First Council of Seventy.

ELDER THEODORE M. BURTON

Assistant to the Council of the Twelve

My brothers and sisters, many people have asked me about the new GIANT system of genealogy announced by the First Presidency in the last general conference. Where did this idea come from, and what is the reason for this change?

The answer is that it developed naturally out of our present system. As problems arose in the system we were using, we began to study them out in our own minds. We consulted earlier revelations and directions from former Church leaders and then prayed earnestly for wisdom and sought counsel to know the mind of the Lord for our day. We met frequently with our present leaders and presented questions directly to the First Presidency for answers.

As we received greater light and knowledge, we had to revise some of our new ideas and concepts until, by listening to the whisperings of the Spirit, a system finally evolved that could be approved for presentation to the people. May I discuss for a few moments in general terms how we obtain knowledge, for an understanding of how this principle applies particularly to the GIANT system.

A complex world

We live in a world so complex and involved that sometimes life becomes a frustrating experience. There are many kinds of voices in the world, and as Paul explained to the Corinthians:

"So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

"There are, it may be, so many kinds of voices in the world, and none of them is without signification.

"Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." (1 Cor. 14:9-11.)

Among the many voices we hear, which voice should we believe? With so many duties and responsibilities, which ones should have priority? With various paths stretching out before us, which path should we follow? With so much work to be done, what work should we do first?

Making decisions

It is evident from this multiplicity of choices that we need to make decisions. But if we make a decision based solely on our limited experience without consulting experts, the likelihood of making a correct choice becomes a matter of pure chance. In order to know what to do, it might be well to reflect on how the Lord prepares us to make decisions.

In the beginning God gave Adam a choice of whether to be obedient and trust in the Lord or to seek knowledge on his own. Adam chose to make his

own decisions. He disobeyed the Lord, ate of the fruit of the tree of knowledge, and was therefore left to his own resources. This meant eviction from the Garden of Eden and from the presence of the Lord:

"And I, the Lord God, said unto mine Only Begotten: Behold, the man is become as one of us to know good and evil; and now lest he put forth his hand and partake also of the tree of life, and eat and live forever,

"Therefore I, the Lord God, will send him forth from the Garden of Eden, to till the ground from whence he was taken;

"For as I, the Lord God, liveth, even so my words cannot return void, for as they go forth out of my mouth they must be fulfilled." (Moses 4:28-30.)

Good and evil

Undoubtedly the Lord gave Adam counsel so that he could protect himself against evil and know how to recognize and avoid it. Note that the Lord didn't say that Adam should be able to know good *from* evil, but that he should know good *and* evil. In a like manner we are to know both good and evil and learn to prefer the good above the evil. Through our experiences in life we eventually learn to choose the good simply because it is the better way, the easier way, and the simpler way in the long run.

Experience, however, can be a very dear teacher. If we live life without direction and without someone to guide us, it is as dangerous as playing with dynamite. A slight mistake made innocently through lack of knowledge and life blows up in our face. Mistakes can be so serious that sometimes we can never fully repair the damage done. Some mistakes may even result in loss of life itself. Simply stated, we need guidance and help.

Value of obedience

Adam and Eve, after being driven from the Garden of Eden, needed guidance and did what all wise men and women should do. They asked the Lord for direction. In response, ". . . he gave them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord." (Moses 5:5.)

Adam had already learned his lesson well. Because he hadn't done what the Lord asked him to do, he lost the privileges he formerly had. Now that Adam was on his own, he had to fight weeds, illness, cold, hunger, and all the other problems that beset mankind. Adam had already learned the value of obedience, and he obeyed this new counsel religiously. How long this obedient sacrifice continued we don't know, but it must have been a long period as we reckon time. At least it was long enough for the Lord to make sure that Adam had learned his lesson well before he was given the reason for this commandment. But as a result of his obedience, he now obtained further knowledge. The scripture continues:

"And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

"And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

"Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore." (Moses 5:6-7.)

Pattern for gaining knowledge

This then becomes the pattern by which we gain knowledge in this life. If we seek the Lord and ask for counsel, it is given. The Lord is a very wise teacher. He knows that one can't teach a student until that student is ready to listen. I think failure to understand this principle is the cause of many of our present-day ills. We too often give when the recipient doesn't want to receive. We preach when people refuse to listen. Young people complain they can't communicate with their elders when really that obligation rests upon

youth. Youth doesn't ask for counsel, but seeks to give advice of what should be done, based on limited experience. Youth doesn't seek for information, and we unwisely give youth advice that youth doesn't want in the first place. If the youth want to communicate with the older generation, let them first take the initiative themselves and ask for and seek further light and knowledge.

Likewise parents claim they can't communicate with the younger generation when really that obligation rests upon the parents. Parents too often go their own way, doing things as they've always done them. They don't ask for information to determine youth's needs in our modern world, but seek to give counsel without that guidance. Parents don't understand the pressures on modern youth and unwisely give youth advice that youth isn't ready to accept. If parents want to communicate with the younger generation, let them first take the initiative and ask youth what youth wants to know, thus learning to understand youth's problems.

Concept of asking

This concept of asking for information and help is a fundamental method of obtaining knowledge. Although the Lord warns us of impending dangers, he doesn't give information to us until we ask for it.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.)

It is expressed even more clearly in Matthew:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7-8.)

This whole dispensation of the fulness of times began when a youth asked a question of the Lord as a result of reading this scripture:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (Jas. 1:5-6.)

The book of Doctrine and Covenants may be regarded as a prime example of this principle. Revelations were given as a result of questions asked. When the Lord saw the willingness of the Prophet Joseph and his associates to receive instruction, he gave them additional principles and revelations much beyond the original questions asked.

Gaining further knowledge

Just as Adam was not given further knowledge until he had learned and practiced the law of sacrifice, so the Israelites were not qualified to have the Melchizedek Priesthood until they first learned how to use and practice the laws of the Aaronic Priesthood. The gospel of love was not given until Israel learned and practiced the preliminary law of carnal commandments, which, Paul explained to the Galatians (3:24), was a schoolmaster to bring them to Christ. In our day we must learn and practice the law of tithing before we can receive the law of consecration. We must learn and practice the laws which pertain to baptism and confirmation before we are permitted to make higher moral and ethical covenants in the temple. As Alma expressed this thought he said:

"For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true." (Al. 29:8.)

Salvation for the dead

In this dispensation God has given us great responsibilities in regard to one of his higher laws, that of salvation for the dead. At first the law was only introduced to us. Temples had to be built and a people had to be gathered. The people thus gathered had to be lifted up to be worthy to enter the temples. Vital information concerning

the dead had to be gathered as best it could.

We thus learned by doing, and from this experience sought better and more efficient ways to do this work.

Now in our day we find ourselves closer to the end than ever before. God has provided for our use a greater knowledge of how to gather records of the dead. He has provided rapid methods of copying information by using microfilm. We have jet planes to speed the gathering of these records, and modern tools, such as coding, card punch, and sorting machines, optical scanners, electronic computers, and other types of modern business machines, that can be used to compile and index these records into usable form. Temples are being erected in ever-increasing numbers, and Church membership is growing to provide worthy people who can serve in those temples.

GIANT system

It is no wonder that the present slow and cumbersome methods of preparing names for temple ordinance work are giving way to the faster, more accurate GIANT system.

Yet with all these changes, the basic principles of salvation for the dead haven't changed. We are still responsible for gathering and submitting names for our kindred dead. We still have to do the temple ordinance work for those we identify as our progenitors. We still have to maintain our own family book of remembrance with pedigree charts and family group sheets of our direct ancestors to make sure that the temple ordinance work has been done for all our loved ones.

I regard this new method as a higher system, simpler, more rapid, and more accurate than any we have had heretofore. As I see it, this progress is a natural growth of that truth which God gives us as we seek for answers in further prayer:

"And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God.

"For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith." (D&C 98:11-12.)

Further light and knowledge

Thus we have sought for further light and knowledge, having been obedient to the preliminary concepts. God has given us additional truth and new precepts to apply in our work of salvation for the dead. This is a clear voice telling us what to do. It is a well-defined path for future work. An improved way has been prepared to aid us in completing the work leading to the organization of the family of God.

May God grant that we will respond to this new concept and devote a part of our time to this important work. This new procedure has been approved by the Prophet of the Lord and has the blessing of the First Presidency. I have a personal testimony that it is approved of God, for as I pray for knowledge of this truth I have a good, warm feeling in my heart. I give you this testimony in the name of Jesus Christ. Amen.

President Alvin R. Dyer

Elder Theodore M. Burton, Assistant to the Twelve, has just spoken to us.

Elder Bruce R. McConkie of the First Council of Seventy will now address us.

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy

We have received from the Lord a divine commission to carry his message of salvation to the nations and peoples of the earth.

We announce that God has restored to us in this day the fullness of his everlasting gospel.

We have received anew the same

priesthood, the same keys, the same doctrines, the same organization, the same plan of salvation that Jesus gave the saints in his day. And we are now commanded to offer this restored religion to all men everywhere as rapidly as our strength and ability permit.

Restoration of the gospel

Our Lord's beloved disciple John saw in vision the restoration of the gospel in our day and recorded in the Bible this testimony: ". . . I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth."

Then, as guided by the spirit of inspiration, he recorded that this restored gospel was to be preached "to every nation, and kindred, and tongue, and people" before the hour of God's judgment, before the second coming of the Son of Man. (See Rev. 14:6-7.)

The restoration of gospel knowledge commenced in modern times in the spring of 1820. The promised angel began the process of revealing gospel truths and powers in September of 1823. By November of 1831 the restoration was sufficiently advanced for the Lord to say to the world through Joseph Smith: "O inhabitants of the earth, I have sent forth mine angel flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some and hath committed it unto man, who shall appear unto many that dwell on the earth.

"And this gospel shall be preached unto every nation, and kindred, and tongue, and people." (D&C 133:36-37.)

Commandment to preach gospel

We are thus commanded to preach the restored gospel in all the world.

We are to carry its saving truths to every nation, and kindred, and tongue, and people.

We are to raise the warning voice and testify of the mighty things which God hath wrought in our day.

We are to gather the lost sheep of Israel into the fold of their true Shepherd.

We are to take the message of salvation to the ends of the earth.

Now what have we done to fulfill the divine decree, and what must we yet do?

From the day of the organization of the Church in April 1830 to the present moment, faithful members of the Church have taught the gospel and testified of its divinity. With unwearying diligence we have offered the saving truths to as many of our Father's children as our strength and circumstances have permitted.

The restored gospel was preached in the United States and Canada, in Great Britain, western Europe, and Scandinavia. Soon missionaries were in the islands of the Pacific, in Mexico and South America, and in a host of nations.

Missionary service

Ten times ten thousand missionaries and more have left farm and factory, shop and store, and the halls of higher learning—voluntarily and at their own expense—to devote three hundred thousand man years of service in preaching the gospel.

Ten times a hundred thousand and more have believed their message.

Ten times ten million and more have heard the warning voice.

But with it all, we have scarce commenced the assigned labor. We have yet to preach the gospel to the ten times two hundred million people in Russia, China, India, Asia, Malasia, Indonesia, and so on.

But this we shall assuredly do, for we are on the Lord's errand; we are engaged in his work; he has decreed its over-all success and triumph; and none can stay his hand.

We have done as much, or nearly so, in days past and present, as our numbers and means allowed. At our present rate of growth, the Church is doubling in membership every 20 or 25 years. Will it be long, at this rate, before we have 25,000 missionaries serving at one time? Or 50,000? Or 100,000? Or as many as the needs of the ministry require to fulfill the divine command to the uttermost?

Furthermore, our means of travel and teaching are improving. Today we

have jet planes and radio and television. Who knows what we shall have tomorrow? Whatever the scientific advances may be, they shall be used for the furtherance of the Lord's work and for the spread of truth in the earth.

With it all, however, the face-to-face and voice-to-ear testimony of the elders of Israel will always be required in teaching the gospel. One elder will always have to stand with one believing soul in the waters of baptism to perform that ordinance without which no accountable man can be saved.

Future growth of Church

What then of the future growth of the Church? Eventually, in a millennial day, the knowledge of God shall cover the earth as the waters cover the sea, meaning that every living soul on earth shall be converted to the truth, for truth shall prevail.

In the meantime, we shall go forward according to the divine timetable, a timetable under which the Lord will prepare the way for us to teach the gospel in one nation after another as rapidly as our strength and means are sufficient for us to do the work.

Nephi foresaw that we shall establish congregations of the saints in all nations and among all peoples and kindreds before the promised unity of the faith. Speaking of this dispensation, he said:

". . . I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw." (1 Ne. 14:12.)

Ordinances of exaltation

And John the Revelator recorded that the faithful in latter days would praise the Lord by saying: "Thou art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

"And hast made us unto our God kings and priests: and we shall reign on the earth." (Rev. 5:9-10.)

That is, before the millennial era, before the time when Christ shall reign personally upon the earth, the elect of God among every kindred, the saints who speak every tongue, the converts among all peoples and nations, having first believed the restored gospel, will go to the temples of God and receive the ordinances of exaltation whereby they qualify to become kings and priests.

A witness to all nations

Truly did the Lord Jesus say of our day: ". . . this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come. . . ." (Joseph Smith 1:31.)

And truly did Joseph Smith prophesy: ". . . the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the great Jehovah shall say the work is done." (*Documentary History of the Church*, Vol. 4, p. 540.)

In the name of the Lord Jesus Christ. Amen.

President Alvin R. Dyer

The congregation and choir will now join in singing "How Firm a Foundation," conducted by Jay E. Welch.

The congregation and choir then sang the hymn, "How Firm a Foundation."

President Dyer

Elder John Longden, Assistant to the Twelve, will be our next speaker. He will be followed by Elder Paul H. Dunn of the First Council of Seventy, and who is now serving as president of the New England Mission.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve

As we approach the end of this sacred, spiritual feast we have attended, including, of course, the Primary and Sunday School conferences, I am sure we are all of one heart; we now await anxiously the blessing of our revered Prophet, President David O. McKay, so I should like to suggest as my thought that all of us must be better, more dedicated, more knowledgeable, more tolerant, more truly spiritual leaders of men. As we have listened to our great leaders during this conference, I venture to say we have all made resolutions to be more valiant in the service of our Master.

Zone of influence

Those who know me best have heard me say before that each of us has our own zone of influence. How am I using my influence? How are you? Are we leading our fellowmen up the path to higher, greater achievements? Or are we despoiling our leadership qualities by helping others in the paths of folly, unbelief, bitterness, and unhappiness? We lead by example.

In a tribute paid to a great statesman who is no longer with us, one of his fellows who knew him best said of him: "He was a great leader of men. He stood boldly by the things he believed to be right." I'm certain this is true of this man.

Always, when I hear tributes like this, I find myself applying them to the great men I sustain as prophets of God. Today, and in past years, this same tribute and much more can be said of the men who are prophets in The Church of Jesus Christ of Latter-day Saints. Each of these great men has given us, in the past days, so much food for thought. Each, in his own right, is a great leader. How are we at following leadership?

Example of custodian

May I share a rich experience with you? Not too long ago, when I was on the campus of one of our Church schools, a professor called my attention to a man close by. He said he was a custodian there. He didn't have a college degree, but he and his wife had been blessed with seven children; each of them had earned a college degree. Each had found a companion of his choice, and had married in the temple. The sons had all filled honorable missions for the Church.

As the professor left, I introduced myself to this gentleman. In the course of the conversation, he related this story to me:

A few days before, he found a wallet. In order to find some identification, he opened it and discovered some pornographic pictures. Rather than turn it over to the lost and found department, he personally called the young man who owned the wallet, and when he came to claim it, the custodian showed his own wallet to the young lad. It contained a picture of his wife, their children, and grandchildren; he said, "This is the kind of wallet I would like to see you accumulate."

The young man, quite ashamed, removed the pictures from his wallet, tore them up, and threw them in the wastebasket. A good leader, this caretaker? "For where your treasure is, there will your heart be also." (Matt. 6:21.)

False concepts

A young lad with some problems came to my office to seek advice. I discovered that in his home, his school, and even in his church, he had not been really touched by a good leader. He complained that some of his peers had not acted as they had spoken, yet here was a precious soul, a spirit child of God, who instinctively wanted better things of life.

I believe young people generally are basically endowed with a desire to please their peers, to believe in a supreme being, and it is most simple for the real young to pray to him and express heartfelt wishes, thoughts, and

desires. It is when their peers give them false concepts of life, when adults disappoint them by their actions, when the lack of our own integrity shows through, that the very young begin to form wrong opinions and start wrong practices, thus ending up on wrong paths.

Warfare with evil

I quote from a discourse given by President J. Reuben Clark, Jr., in the general priesthood meeting of October 1954. To me, it is an enthralling thought that the priesthood of the Church of Jesus Christ is the army of the Lord, "the Army to which the Lord looks to carry on his great warfare with evil. . . .

"We are to fight . . . the foes of righteousness, we are to fight a life and death struggle for ourselves, not only, but for those who are associated with us, for the membership of the Church." (*Conference Report*, October 1954, p. 78.)

The power of Jesus Christ

President David O. McKay, one of the greatest leaders of men of all time, our living Prophet, said:

"The greatest power in the world today, and the power that is needed to thwart the schemes of the adversary, is the power of the Lord Jesus Christ.

"That man is greatest who is Christ-like, and what you think of Christ is largely what you will be."

In the opening remarks of this conference read by Brother Robert McKay, President McKay challenged us to "bravely and heroically choose a better course of life." So, whoever we are, wherever we may be, whether young or old, may we determine to be better parents, better citizens, better members of The Church of Jesus Christ of Latter-day Saints, better leaders of men.

With deep emotion and thanksgiving, may I add my testimony of the divinity of this great work to those already expressed, in the name of the Lord Jesus Christ. Amen.

ELDER PAUL H. DUNN

Of the First Council of the Seventy

President McKay, my beloved brothers and sisters: This is always a very humbling experience. I too seek the faith of your prayers in my behalf. I have been most uplifted, as I have sensed you have, by the great messages of this conference, the sweet testimonies that have been borne, the great truths that have been emphasized again.

These experiences and messages have brought to my attention, as it relates to our responsibility, an experience I had a few years ago while serving as a religion teacher on the University of Southern California campus.

Incident at PTA convention

Because of my particular position in directing the institute program, I was invited by that great institution to participate in what was known as a PTA convention discussing the problems concerning our youth. I suppose I was invited as a member because of the great work that this Church does for its young people.

I remember that the president of the university himself was sponsoring a little luncheon to be held before the conference. As I entered the cafeteria, there assembled around the table were those who would participate in the meeting that was to ensue. I had not met my colleagues who were to discuss the problems of youth with me, and this was a chance for us to get acquainted. I noticed when I went in to take my seat that there were appropriate name cards identifying each one of us and that I was to be seated next to a full navy commander.

As we sat down, the navy commander leaned over and said to me, "You're the Latter-day Saint, aren't

you?" And I wondered what I had done to tip him off.

I said, "Yes, sir, I am, how did you know?"

"Well," he said, pointing to the cup that I had turned over as I took my chair, "I noticed you weren't going to partake of that liquid."

I said, "Yes, sir, but I happen to know a lot of people who aren't members of my faith that don't use that liquid. How would you know?"

He said, "Well, it is the way you turned your cup over." He said, "You have that Mormon twist in your wrist."

A salute to the Church

I immediately started to exercise my own faith as a missionary and attempted to teach him a little about the Word of Wisdom. He interrupted me and said, "Young man, I didn't invite this conversation to get a dissertation from you at this time. But I would like to take this opportunity, if I may, to salute you. May I do that?"

Well, now, to a former PFC, that is great tribute. I said, "Please, sir, go right ahead."

"Well," he said, "I don't mean you personally." I must confess that hurt my ego a little.

He said, "I would like to take this opportunity to salute your church and that great body you represent here today. As you know, I am directing one of the navy testing programs educationally throughout the United States, and wherever I go I watch you people with great interest, and I suppose I have seen many of you without your knowing it, and I would like you to know, Mr. Dunn, that I feel secure in the presence of the Latter-day Saint people."

He said, "You have something, I don't know what it is [you and I do—the priesthood, the Spirit of the Lord which beckons all to come], but," he added, "I feel that one day this country—in fact the world—will look to you for direction. Thank you, sir, for being what you are and for the great influence of your church."

Can you appreciate in some small measure the thrill that was mine as a representative of God's true Church? You have had like experiences, and I thought about that again today and these past days as we have been reminded of our great responsibilities, as parents, as teachers, and as leaders.

Tribute to parents

I would like to pay a tribute to you wonderful parents who have trained up your children in the way that they should go, that you might send into the mission field the choice spirits that you have. My, what a leaven in the worldly loaf they are. And I testify to you that they are great men and women, testifying to the divinity of our Lord and Savior, Jesus Christ.

I am located in an area where there is a great cultural and traditional influence, where intellectualism abounds. I would just like to share a few thoughts that I might direct to those people, particularly as they relate to this time of year.

As members of The Church of Jesus Christ of Latter-day Saints, we with many others of the Christian world have anticipated the coming of Easter and its celebration in commemoration of the resurrection of Jesus Christ.

Meaning of Christ for our times

Anticipating Easter in an era that has been described as "post-Christian"; in an age when modern science and technology have given rise to the "secular city," as they prefer to call it; when an analytical philosophy has described as meaningless all propositions that go beyond certain defined limits of sense experience; when biblical scholarship has mythologized the New Testament, and a new radical theology has proclaimed the death of God, I think we need to raise anew the question of the meaning of Jesus Christ for our time. Of course, for many of our contemporaries, caught up in the cross currents of a predominantly secular culture, the life, death, and resurrection of Jesus Christ can have little or no meaning.

I raise the question—What is the meaning of Jesus Christ for our times? —not as preliminary to the presentation of a legal brief in defense of the fact of the resurrection, nor to afford an opportunity to argue in support of our belief in the resurrection. This is not the occasion for religious argument. This is an occasion to bear witness to the hope, the joy, and the faith that we have in the divine message that Christ lives. Our presence here today is evidence of that faith, and what I hope to say is intended as an added witness to that faith.

Faith of early Christians

Jesus Christ has meant many things to many people, but there can be no mistake about what he meant to the early Christians. New Testament faith was based upon the belief that in the life, death, and resurrection of Jesus Christ, God, our Father, in a decisive manner, had prepared the way for man to enter the world, live the complete life, and again regain his presence. Motivated by this belief, early Christians went forth to proclaim the gospel, or the "good news." It was the overwhelming impact of the "good news," centering in the resurrection, that caused Christians to face the threat of the dungeon, the sword, and the cross. Early Christianity moved forward under the compelling faith that the resurrected Jesus was Christ, the Lord.

That the resurrection was central to the early Christian message cannot be doubted. Writing to the Corinthians, Paul said, ". . . if Christ be not raised, your faith is vain. . . ." (1 Cor. 15:17.) Read in its context, it is clear that Paul is not trying to prove the resurrection of Christ in this statement. He is here appealing to the one thing that all Christians accepted in order to prove another point, namely, that because of his resurrection Jesus was the Messiah, the Savior; and through the redemptive mission of Jesus, as the Christ, as the Savior, man's own immortality and eternal life were assured. This was the gospel. This was the "good news." This was the faith of early Christianity.

Faith today in Christ's mission

Now, after almost two thousand years, in the passing time of a century characterized by a decline in religious faith, the restored gospel joyfully proclaims anew, with as much enthusiasm and vigor as did the first century Christians, that Christ is risen. Our confidence in man's salvation through the atonement of Christ is a matter of faith, not completely understood, yet the central meaning of Jesus Christ for our time, as for all time, is to be found in that faith—faith in man's salvation through the resurrection.

Salvation in this sense is a gift to a man through the grace of God. But those who are familiar with The Church of Jesus Christ of Latter-day Saints know that it is also a religion of merit. Our concern is not only with the future but also with the past, and especially with the present. Mormonism touches every phase of life; it is a gospel of work, of play, of service, of prayer, of hope. And belief in immortality looms large in this picture.

What eternal life embraces

Eternal life, however, does not merely embrace the future; it also embraces the past and the present. This means that the present is determinative of what the future holds for man, both as an individual and as society. This world, therefore, is not regarded as some condemned region in space where man awaits transportation to heaven or hell.

Man and the world share a common destiny—man and the world are to be saved together. Man's purpose in the world is to progressively know and to live the revelations of God reflected in his own soul and the creations about him. Man will never be worthy of or capable of appreciating a more glorious state of existence until he has in some measure learned to appreciate the meaning, beauty, and problems of the one in which he now finds himself. This means that while the past and future are important, the present is the greatest of all time, because it holds the promise of all that is to come.

Jesus taught divine principles

With this view in mind, I raise again the question of the meaning of Jesus Christ for today. Within this dimension of the gospel we find the meaning of Christ in the very urgent and serious problems that we face as individuals and as a nation. Some of these problems come from the past and continue to haunt us; other problems are of modern making and are peculiar to our age—peculiar at least in the sense that they are in a new setting. It is in the imaginative and creative solution of old problems and in the struggle with novel problems against the gospel of Jesus Christ that he takes on new meaning for us today.

Jesus taught in terms of universal, divine principles, and men were left with the responsibility, and their free agency, to implement those principles. When he was asked how often another should be forgiven, he answered with a statement that urged a limitless spending of forgiveness. When asked what acts were legal on the Sabbath, he answered with a statement that made it plain that people should be considered over institutions. When asked, "Who is my neighbor?" he answered with a parable in which a neighbor was described as "a certain man" who was in need of help.

If Jesus had merely given moral rules in terms of the culture of his times, his teaching would have long since been out of date. But his teachings are bound to no single culture, nor to any age. Each succeeding age is left to discover a way of making the gospel principles of Jesus Christ live in terms of its own conception of society. When this is done, we are compelled to recognize that his ideal goes far beyond not only what man has put into practice but also what most men have thought possible.

Merging of real and ideal

To speak of our age, therefore, as the "post-Christian" age is a mistake for the simple reason that the Christian age, in any real sense, has not yet been fully achieved. If the fault is said to be in Jesus because he was too idealistic for this hardheaded, practical world, our witness is that Jesus was as much of a realist as an idealist—the real and ideal merge in his life and teachings. It is the world that has not been realistic and has not been able to take him at his word. He said that mankind *is* a brotherhood. The world has said that mankind *ought to be* a brotherhood. We have failed to take his realism seriously, and our problems multiply and grow in complexity.

In regard to the frustration, futility, and meaninglessness in which an increasing number of individual lives are submerged, our witness is that the passing years continue to establish the validity of Jesus Christ's estimate of human personality as the supreme value in the universe. To the disturbed, wandering youth of our time, we testify that personality, that people, that human beings are precious, and that life is worth living.

As to the solution of many of the personal problems with which contemporary man is plagued, our witness is that modernity as well as antiquity give support to Jesus' view that personality is fulfilled not in the self-centeredness of either the occidental or oriental variety, but rather in service to humanity. Human experience today, as always, confirms that whosoever would save his life will lose it, and whosoever shall lose his life in the interest and service of others shall save it.

Solution of personal and social problems

I have said that the meaning of Jesus Christ for our time is to be found in his death and resurrection, which assures man's immortality. We have also said that the application of his ideal to the central and crucial problems of our day gives us further insight into his meaning for us. He stands as an eternal symbol of our Heavenly Father's interest in and suffering for the needs of humanity. As we see God's will revealed through him for the solution of our personal and social problems, so our faith is made sure that he will be forever meaningful in the lives of men.

We believe that the best and most effective efforts being made today toward the elimination of ignorance and human suffering are in accordance with the Savior's inspiration and revelation. In him and his gospel are to be found the faith and hope of the future. So it is with a deep sense of its permanent and universal meaning that we read his statement as he departed from his disciples: "... lo, I am with you alway, even unto the end of the world." (Matt. 28:20.)

May the experience of this Easter season make us more responsive to his inspiration and more conscious of our responsibilities, I pray, as I give you my solemn witness that God lives, that Jesus is the Christ, in the name of our beloved Savior, even Jesus Christ. Amen.

President Alvin R. Dyer

President McKay has not been able to attend any of the conference sessions, but we have felt of his spirit and partaken of his blessings. May we who are here as representatives of the Church express our love and appreciation for this great man, and convey our blessings upon you, President McKay, and your lovely companion.

President McKay has asked that his son, Robert R. McKay, read his closing message of the conference.

PRESIDENT DAVID O. McKAY

(Read by his son Robert R. McKay)

My dear brethren and sisters: As we approach the conclusion of this outstanding annual conference of the Church, my soul is filled with appreciation and thanksgiving for the privilege we have had of partaking of the wonderful spirit and feeling of brotherhood that have permeated the meetings held during the past three days.

I am impressed with the thought that everyone who has attended, either in person or by listening in, no matter where he or she may be, could not help but leave this conference with a greater desire and determination to be a better man or a better woman, a better citizen of his own city, county, or nation, than he or she has ever been before.

Responsibility to contribute

However, we cannot go from this conference without an added responsibility to contribute to a better life around us. As individuals, we must think nobler thoughts. We must not encourage base thoughts nor low aspirations. If we do, we shall radiate them to others. If we think noble thoughts, if we encourage and cherish noble aspirations, there will be that radiation when we meet people, especially when we associate with them.

Every man, every person radiates what he or she is. Every person is a recipient of radiation. The Savior was conscious of this fact. Whenever he came into the presence of an individual, he sensed that radiation, whether it was the woman of Samaria with her past life; whether it was the woman who was to be stoned, or the men who were to stone her; whether it was the statesman, Nicodemus, or one of the lepers. Christ was ever conscious of the radiation from the individual, and, to a degree, so are you, and so am I. It is what we are and what we radiate that affects the people around us.

As it is true of the individual, so it is true of the home. Our homes radiate what we are, and that radiation comes from what we say and how we act in the home. No member of this Church, no husband or father, has the right to utter an oath in his home, or ever to express a cross word to his wife or to his children. By your ordination and your responsibility, you cannot do it as a man who holds the priesthood and be true to the spirit within you. You contribute to an ideal home by your character, controlling your passion, your temper, guarding your

speech, because those things will make your home what it is, and what it will radiate to the neighborhood. You do what you can to produce peace and harmony, no matter what you may suffer.

True to the divine

The man who is true to his manhood will not lie against the truth. There is within every man that which is divine.

The man who will be true to the divine within him is true to his Lord and to his fellowmen. The man who is untrue to that which he knows to be right is wavering and weakening. He may go so far that he will step out of the light, out of that divine presence, and woe be unto him when he does.

We have declared to the world that we have the gospel of Jesus Christ; that we are going to stand against vice and sin. Shall we forsake this cause in order to please men, or because we desire to give lip service rather than heart service? No! We shall stand true to ourselves, true to the divine within us, true to that truth which we have received. We need to know that it is not good to have evil surrounding us to draw away our young men and women and lead them into the darkness of misery and despair. When we are thrown into the company of men who try to tempt us, let us be true unto the death.

We know that man is a dual being. He is physical; he has his appetites, passions, desires, just as any animal has; but he is also a spiritual being, and he knows that to subdue the animal instincts is to achieve advancement in the spiritual realm. A man who is subject to his physical appetites and passions only, who denies any reality of a spirit, is truly of the animal world. Man is a spiritual being, and his real life is the spirit that inhabits his body. He is a son of God, and he has within him that which will cause him to yearn and to aspire to become dignified, as a son of God should be dignified. The dignity of man, not the degradation of man, has been emphasized throughout this conference.

Men of truth

All men who have moved the world have been men who will stand true to their conscience—such men as Peter, James, and Paul, and their brethren of the ancient apostles, and also others. When the religious leaders of Palmyra, New York, turned against the youthful Joseph Smith for what he had seen and heard in the Sacred Grove, he said, having a testimony of the Lord Jesus in his bosom: "I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it. . . ." (Joseph Smith 2:25.)

Joseph Smith was true to his testimony to the last. When he approached his martyrdom at Carthage, Illinois, he said to those who were with him: "I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and toward all men." (*Documentary History of the Church,* Vol. 6, p. 555.) He was true to his testimony and to his manhood. He was a man who possessed divine manhood.

Defense of truth

That is the manhood a true member of this Church should possess in defending the truth. That is the manhood we all need, as we labor in our callings to inspire our young people with that same truth. It is that truth that we need in combating the error and evil which exist in this critical period in the history of our own country and that of the world!

Courage to maintain our ideals is an area in which we can manifest manhood and activity and merit the approval of God. These are times when men should keep their heads, and not be swept from their moorings by every will-o'-the-wisp theory that is offered as a panacea for our present ills. The times call for couragous youth to hold aloft the moral standard. In that field we may find the truest courage.

Our greatest heroes are not always found on the battlefield, although we read of such men daily. We find them also among our youth at home—

young men and young women who will stand up fearlessly and denounce those things which they know will sap the character, the very life-giving energy, of youth.

Message for the world

What a message the Church has for this distracted world: Its appeal is to all, to the rich and the poor, the strong and the weak, the learned and the unlearned. It proclaims God to be not only the one supreme ruler of the universe, but the Father of each individual—a God of justice, yet a God of love, constantly watching over and guiding even the humblest of his children. With its complete organization, the Church offers service and inspiration to all. It is preeminently a social religion. Instead of taking men out of the world, through its priesthood quorums and auxiliary organizations it seeks to develop perfect, God-like men in the midst of society, and through them to solve the problems of society.

There is not a principle that is taught by the Savior of men that is not also applicable to the growth, development, and happiness of mankind. Every one of his teachings touches the true philosophy of living. I accept them wholeheartedly, and it is a joy to study and teach them. Every phase of the restored Church is applicable to the welfare of the human family.

I appeal to the youth to be courageous in maintaining the moral and spiritual values of the gospel of Jesus Christ. The world needs moral heroes! The most important thing in life is not the discoveries being made in our secular world, but a belief in the reality of moral and spiritual values. After all, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.)

Triumph of the truth

We cannot truly believe that we are the children of God, and that God exists, without believing in the final inevitable triumph of the truth of the gospel of Jesus Christ. If we believe that, we shall have less worry about the destruction of the world and the present civilization, because God has established his Church never to be thrown down nor given to another people. And as God lives, and his people are true to him and to one another, we need not worry about the ultimate triumph of truth.

And, young men and women, if you have that testimony on your side, you can pass through the dark valley of slander, misrepresentation, and abuse, undaunted as though you wore a magic suit of armor that no bullet could enter, no arrow could pierce. You can hold your head high, toss it fearlessly and defiantly, and look every man calmly and unflinchingly in the eye. You can feel the great expansive world of more health surging through you as the quickened blood courses through the body of him who is gladly, gloriously proud of physical health. You will know that all will come out right in the end; that it must come; that all must flee before the great white light of truth, as the darkness slinks away into nothingness in the presence of the sunburst.

So, with truth as our guide, our companion, our ally, our inspiration, we may tingle with the consciousness of our kinship with the Infinite, and all the petty trials, sorrows, and sufferings of this life will fade away as temporary, harmless visions seen in a dream.

Testimony of resurrection

Today as we commemorate the coming forth from the tomb of the crucified Lord, I bear my testimony to you and to all the world that The Church of Jesus Christ of Latter-day Saints accepts the resurrection not only as being real, but as the consummation of Christ's divine mission on earth.

I know with my whole soul that as Christ lives after death, so shall all men, each taking his place in the next world for which he has best fitted himself.

Answer to prayer

I have cherished from childhood the truth that God is a personal being, and is, indeed, our Father whom we

can approach in prayer and receive answers thereto. I cherish as one of the dearest experiences of life the knowledge that God hears the prayer of faith. It is true that the answers to our prayers may not always come as direct and at the time, nor in the manner, we anticipate; but they do come, and at a time and in a manner best for the interests of him who offers the supplication.

There have been occasions, however, when I have received direct and immediate assurance that my petition was granted. At one time, particularly, the answer came as distinctly as though my Heavenly Father stood by my side and spoke the words. These experiences are part of my very being and must remain so long as memory and intelligence last. Just as real and just as close to me seems the Savior of the world. I feel as I have never felt before that God is my Father. He is not just an intangible power, a moral force in the world, but a personal God with creative power, the governor of the world, the director of our souls. I would have all men, and especially the young people of the Church, feel so close to our Father in heaven that they will approach him daily—not in public alone, but in private. If our people will have this faith, great blessings will come to them. Their souls will be filled with thanksgiving for what God has done for them; they will find themselves rich in favors bestowed. It is not imagination that we can approach God and receive light and guidance from him, and that our minds will be enlightened and our souls thrilled by his Spirit.

Conference messages

God bless these General Authorities of the Church for the inspirational messages they have given us throughout this conference. They have testified as to the truth of the restored gospel, and have borne their testimonies that God, the Father, and his Son Jesus Christ have appeared in these latter days to the Prophet Joseph Smith, and that the gospel in its fullness has been restored to the earth.

Blessings extended

We send greetings and blessings to our missionaries and the mission presidencies in their respective fields of duty throughout the world. We deeply appreciate the unselfish service they are rendering.

God bless our young men in the service of our country, wherever they may be. To each of you I send my greetings and a message of confidence and trust, and say to you: Keep yourselves morally clean. Being soldiers or sailors is no justification for indulgence in vulgarity, intemperance, or immorality. Others may be impelled to do these things because of the beastliness of war, but you who are members of the Church and hold the priesthood of God cannot so indulge with impunity. For your own sweet lives, and for others who trust you, keep yourselves unpolluted. We pray that God's protecting care and divine guidance will be with each of you.

And now, my dear brethren and sisters, my fellow workers, with all the power that the Lord has given me I bless each of you and pray that from this hour you may go forth with renewed determination to discharge your duties more faithfully, more successfully under the inspiration of God than ever before.

Gratitude for support

My heart is full of appreciation for your service and your presence here, and for the privilege of being associated with you in this great cause. I am grateful to you all for your loyal support and your prayers in my behalf. This gospel gives us a chance to live above this old world and its temptations and, through self-control and self-mastery, to live in the spirit, and that is the real life here and hereafter.

God bless you in your individual lives, in your home life, in your Church activities, and give you the comfort that comes to every soul who loses himself for Christ's sake, I pray in the name of our Lord and Savior, Jesus Christ. **Amen.**

President Alvin R. Dyer

Testifying of the effectiveness of the conference broadcasts to various countries of the world, we have received a number of telegrams, one from Chile in South America indicating that the messages have been received through thirty-five Chilean stations in most of South America. A second wire from Chile indicates the effectiveness of the broadcasts in that country. A wire from Fort Ord, California, where 190 LDS servicemen have been listening to the procedures of the conference has been received; and from the Franco-Belgian Mission we have a cable indicating that the messages were coming through very clearly, and expressing their appreciation for the broadcasts.

We express our deep appreciation to the following who have furnished the singing for this conference: The Tabernacle Choir for their excellent performance on the Saturday morning and Sunday morning broadcast sessions, and again this afternoon. To the Brigham Young University Faculty Priesthood Chorus, who furnished the music for the Saturday evening priesthood meeting. To the Ogden Institute of Religion and the University of Utah Institute of Religion, who furnished the music for the sessions on Friday; and to the Primary Children's Chorus, who had 402 children, one each from 402 wards, who furnished the music for the Saturday afternoon session.

We also express thanks and deep appreciation to the conductors and organists for these various singing groups.

President McKay desires that I express his appreciation also to all who have in any way contributed to the success and inspiration of this great conference of the Church.

He is especially grateful as already expressed to his beloved associates, the General Authorities, for their loyal support and diligence in service, and for their inspirational messages delivered during the various sessions of this conference.

We appreciate the careful and efficient attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of this conference.

We are most grateful for the cooperation of city officials, city traffic officers, the Fire Department and Red Cross, who have been on hand to render assistance and service whenever and wherever needed.

We thank the Tabernacle ushers for their courtesy and consideration in seating the great audiences of these conference sessions.

As heretofore mentioned, we are most grateful to the owners and managers of the many radio and television stations throughout the United States, Canada, Mexico, Chile, and in other countries, who have carried these broadcasts, thus permitting millions to participate in the sessions of this great conference.

We thank the translators for their untiring efforts in translating the messages of the conference into six languages for broadcast to various parts of the world.

Where practicable, it is suggested that ward sacrament meetings be held this evening in the various wards.

And now to those of you who return to your homes in automobiles: We remind the drivers of your cars to use the utmost care, obey the traffic rules, and be courteous and alert.

And now as this conference draws to a close, the Tabernacle Choir will favor us with "Psalm 148" and "Sing We Now at Parting," conducted by Richard P. Condie.

The benediction will be offered by Elder A. Elihu Whatcott, president of the Cedar Stake, after which this conference will stand adjourned for six months.

The Tabernacle Choir sang the numbers, "Psalm 148," and "Sing We Now at Parting."

President A. Elihu Whatcott of the Cedar Stake offered the benediction.

Conference adjourned for six months.

Summary of Conference Music

The Salt Lake Tabernacle Choir furnished the musical numbers for the Saturday morning and Sunday morning and afternoon sessions of the conference; Richard P. Condie, conductor; and Jay E. Welch, assistant conductor.

The choral music for the Friday morning session was furnished by the Ogden Institute of Religion Chorus under the direction of Ladd R. Cropper. The University of Utah Institute of Religion Chorus, directed by Douglas W. Stott, provided the singing in the Friday afternoon session.

The singing for the Saturday afternoon session was furnished by the Primary Children's Chorus. Judith Wirthlin Parker conducted the chorus.

The Brigham Young University Faculty Priesthood Chorus, with Harold H. Goodman conducting, furnished the choral music for the General Priesthood meeting on Saturday evening.

Richard P. Condie directed the singing of the Salt Lake Tabernacle Choir on the Tabernacle Choir and Organ broadcast Sunday morning, with the Spoken Word by Elder Richard L. Evans.

Accompaniments on the organ were played by Alexander Schreiner, Robert N. Cundick and Roy M. Darley, Tabernacle organists.

JOSEPH ANDERSON
Clerk of the Conference

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:35 to 10:00 a.m. Sunday, April 6, 1969, through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas:

Announcer: Once more we welcome you within these walls with Music and the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard Condie conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle Organist, and the spoken word by Richard Evans.

(Pause)

The Choir sings a "Galilean Easter Carol" by R. Deane Shure: ". . . Joy dawned again on Easter day, the sun shone out with fairer ray, when to their longing eyes restored, the apostles saw their risen Lord.

(Choir: "Galilean Easter Carol"—Shure)

(Organ background)

Announcer: Alexander Schreiner at the Tabernacle Organ on Temple Square today recalls the jubilant phrases of the "Toccata in B Minor" by Gigout.

(Organ: "Toccata in B Minor"—Gigout)

(Organ background)

Announcer: The Tabernacle Choir turns now to the music of George Careless with the words of Eliza R. Snow: "Behold the Great Redeemer Die, a broken law to satisfy. He dies a sacrifice for sin; . . . that man may live and glory win."

(Choir: "Behold the Great Redeemer Die"—Careless)

Organ background)

THE SPOKEN WORD

Announcer: Some of the loneliest of loneliness in life comes with loss of loved ones, and some of the most sobering concern comes with wondering where they are and when we again shall see them. Moved by such searching thoughts Andrew Jackson said: "Heaven will not be heaven to me if I do not meet my wife there."[1] Heaven to be heaven must have within it that which makes of heaven a wonderfully happy home—with loved ones as a part of all that makes completeness in an everlastingness of life. How could it be otherwise? How could all this order, all this beauty—the earth, the sky, the sea, the glory of spring, the magnificent succession of all seasons, the love of life, the love of loved ones, the endless evidence of Providence, of plan, of purpose—the mind and memory of man—how could all this be other than eternal and of personal continuance. "When I consider the wonderful activity of the mind," said Cicero, "so great a memory of what is past, and such capacity for penetrating the future, when I behold such a number of arts and sciences, and such a multitude of discoveries . . . I believe and am firmly persuaded that a nature which contains so many things within itself cannot but be immortal."[2] "Seems it strange that thou shouldst live forever," asked Edward Young. "Is it less strange that thou shouldst live at all?"[3] Life is the miracle, and that it should be always is no more a miracle than that it is at all. And so the meaning, the message of this moment: that He who gave us birth and life and loved ones has given us also the limitless possibilities of everlasting life. And what of death?

"Ay! it will come,—the bitter hour!—
but bringing
A better love beyond, more subtle-sweet;
A higher road to tread, with happier singing,
And no cross-ways to part familiar feet!"[4]

---

[1]Andrew Jackson

[2]Cicero

[3]Edward Young, *Night Thoughts*, vii

[4]Sir Edwin Arnold, *The New Lucian*

(Organ: *Without Announcement*—"Sweet Hour of Prayer"—Bradbury)
As time permits
(Organ background)

Announcer: Alexander Schreiner, Tabernacle Organist, has presented a hymn tune by William Bradbury: "Sweet Hour of Prayer."

From Mascagni's Cavalleria Rusticana we hear a cherished hymn: "We will sing of the Lord now victorious! All the terrors of death were in vain! Let us sing of the Christ ever glorious. He is risen in glory to reign!"

(Choir: "The Lord Now Victorious"—Mascagni)

(Organ background)

Announcer:

The heavens resound with His praises eternal,
in might and glory they *combine*
to tell His name through earth and oceans
that man may hear the word *divine.*

He holds the suns in the blue vaulted heavens,
He plants His foot upon the world;
the myriad stars bow in willing subjection;
the universe His hand *unfurld.*

(Choir: "The Heavens Resound"—Beethoven)
(Organ background)
(As the Dew)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you this day—and always.

This concludes the two thousand and sixty-eighth presentation continuing the 40th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with KSL in Salt Lake City.

Richard Condie conducted the Tabernacle Choir, Alexander Schreiner was at the Organ. The Spoken Word by Richard Evans.

In another seven days, at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS *Radio* Network.

Index

Page

Anderson, Elder Joseph (Statistical Report) 67

Authorities Present 1, 2

Auxiliary Officers Sustained 72

B

Benson, Elder Ezra Taft 10
Disharmony of some members, 10; Tares among the wheat, 11; The precepts of men, 11; Publishing differences with Church, 11; Birth control, 12; False reasoning in population limitation, 12; Subversion of educational system, 12; Sex education in the schools, 13; Responsibility of parents, 13; Sensitivity training, 13; Standards attacked, 14; Demoralizing influences, 14; President Cannon's test.

Bracken, Lee (Priesthood Meeting) 102

Brown, President Hugh B. 3, 4, 10, 15, 18, 21, 25, 70, 73, 115, 116, 120, 123, 126, 129, 133

Brown, President Hugh B. 50
A peculiar people, 50; What is man? 50; What is God? 50; Man's eternal nature, 51; System of continuing education, 51; Continuous revelation, 51; Office of a prophet, 52; Man's salvation, 52; Salvation and damnation, 52; Graded state of future life, 53; Love of God and man, 53; Acceptance of gospel principles, 53.

Brown, President Hugh B. (Priesthood Meeting) 111
A sense of humor, 111; Story of Canadian recruitment, 111; Training as militia officers, 112; A man of character, 112; When is success a failure? 113; Each is being tested, 113; The rights of the priesthood, 114; Divinity of the work, 114.

Brown, Bishop Victor L. 33
Widow's tithing, 33; Principle of tithing, 34; President Joseph F. Smith's explanation, 34; Testimonies on tithepaying, 34; Lesson on tithing, 35; The earth is the Lord's, 36.

Burton, Elder Theodore M. 139
A complex world, 139; Making decisions, 139; Good and evil, 140; Value of obedience, 140; Pattern for gaining knowledge, 140; Concept of asking, 141; Gaining further knowledge, 141; Salvation for the dead, 141; GIANT system, 142; Further light and knowledge, 142.

C

Cahoon, President Lysle R. (Priesthood Meeting) 97

Christiansen, Elder ElRay L. 39
The gospel plan, 39; Encouragement in adversity, 39; Teachings from Liberty Jail, 39; Trials can bring blessings, 40; Doubt not, fear not, 40; Build upon the rock, 40.

Page

Church Finance Committee Report 69

Cullimore, Elder James A. 41
Guidance for the Church, 41; Man's free agency, 41; Need for guidance, 42; Responsibility in following counsel, 43; Obedience brings happiness, 43.

D

Dunn, Elder Loren C. 21
Availability of drugs, 21; Reason for drug use, 21; Importance of home example, 22; Faith in Heavenly Father, 22; Intelligent obedience, 22; Responsibility of communication, 22; Love in the home, 23.

Dunn, Elder Paul H. 146
Incident at PTA convention, 146; A salute to the Church, 147; Tribute to parents, 147; Meaning of Christ for our times, 147; Faith of early Christians, 149; Faith today in Christ's mission, 148; What eternal life embraces, 148; Jesus taught divine principles, 149; Merging of real and ideal, 149; Solution of personal and social problems, 149.

Dyer, President Alvin R. 66, 67, 73, 76, 79, 81, 82, 84, 87, 91, 134, 135, 139, 142, 144, 150, 154

Dyer, President Alvin R. 54
The precepts of men, 54; The "new morality," 54; Sex education programs, 54; Classroom programs, 55; Results in other countries, 55; Sensitivity training, 56; Personal agency jeopardized, 56; Church methods preserve rights, 56; Flexibility in marriage laws, 56; "Youth for alcohol" movement, 57; Opposition to evil influences, 57; Pattern of gospel laws, 57.

E

Edling, Wilford G. (Finance Committee Report) 69

Evans, Elder Richard L. 73
Responsibility for teaching children, 73; Patronizing the cheap or trashy side, 74; Honest and wise men needed, 74; Obligations of parents, 75; World no better than its homes, 75; Innocence of children, 75; Learn and live gospel, 76.

F

Farnsworth, Ross Nash (Priesthood Meeting) 99

Fifth Session 92

Finance Committee Report, Church 69

First Day—Afternoon Meeting 26

First Day—Morning Meeting 3

First Session 3

Fourth Session 66

G

Page

General Authorities and Officers Sustained 70

General Authorities of the Church Present 1

General Officers and Other Authorities Present 2

General Priesthood Meeting 92

H

Hanks, Elder Marion D. 23
Convictions of early Christians, 23; Reasons for total commitment, 24; Firstborn and Only Begotten, 24; His temptation, 24; The servant of all, 25; Commitment to Christ, 25.

Hinckley, Elder Gordon B. 58
Memorial service for Dwight D. Eisenhower, 58; Preeminence of Jesus of Nazareth, 59; The hope of immortality, 59; Relevance of Jesus' teachings, 59; Testimony of infantryman, 59; Faith of mother, 60; The Master of life, 60; Example of miraculous contrast, 60; Way to improve world, 61; Power of example, 61; The hope of mankind, 61.

Hunter, Elder Howard W. 135
Splendor of Corinth, 135; Paul's missionary labors, 135; Letter to Corinthians, 136; Witness of Christ's resurrection, 136; Personal witness, 137; A challenging question, 137; Nature of resurrected body, 137; Analogy misunderstood, 137; Redemption of the soul, 138; First fruits of resurrection, 138; Atonement of Christ, 138.

Hunter, Elder Milton R. 82
A great and marvelous work, 82; The Book of Mormon, 82; Testimonies of divinity, 83; The Three Witnesses, 83; Believers and nonbelievers, 84; Formula of Moroni, 84.

K

Kimball, Elder Spencer W. 27
The paths that Jesus walked, 27; "He . . . is risen," 27; The Mount of Olives, 27; Significance of Easter, 28; Witness of Peter, 28; Paul's testimony, 29; Testimony on Mars Hill, 29; Testimony of eyewitnesses, 30; Witness of Joseph Smith, 30; Sureness of resurrection, 30; Question and answer of Job, 30; Vision of John, 31.

L

Lee, Elder Harold B. 129
Questions recall scriptures, 129; True concept of God, 130; Man created in God's image, 130; Eternal life, 130; Advice to truth seekers, 131; Fullness of knowledge, 131; Begin with first principles, 132; Knowledge of character of God, 132; True knowledge through revelation, 132; "Certainty that succeeds doubt," 133.

Longden, Elder John 145
Zone of influence, 145; Example of custodian, 145; False concepts, 145; Warfare with evil, 146; The power of Jesus Christ, 146.

M

Page

McConkie, Elder Bruce R. 142
Restoration of the gospel, 143; Commandment to preach gospel, 143; Missionary service, 143; Future growth of Church, 144; Ordinances of exaltation, 144; A witness to all nations, 144.

McKay, President David O. 4
Progress of the Church, 4; Mankind's welfare, 5; Need for more godliness, 5; Home, the strength of a nation, 5; Intelligent home building, 6; Unchastity a dominant evil, 6; Marriage ordained of God, 6; Sacredness of marriage covenant threatened, 7; Responsibility of parenthood, 7; Needs of children, 8; Evils of divorce, 8; Marriage a sacred obligation, 8; Temple marriage, 9; Standard of purity, 9.

McKay, President David O. (Priesthood Meeting) 93
Fundamental virtues, 93; Strength in resistance, 94; Sacred covenants, 94; Keep true to covenants, 94; Duties of priesthood bearers, 95; ". . . Act well thy part," 95; Appreciation of fellowship, 95; Statement on Communism, 96; Neutrality of Church, 96; Responsibility to teach truth, 96; Defense of the truth, 97.

McKay, President David O. 150
Responsibility to contribute, 150; True to the divine, 151; Men of truth, 151; Defense of truth, 151; Message for the world, 152; Triumph of the truth, 152; Testimony of resurrection, 152; Answer to prayer, 152; Conference messages, 153; Blessings extended, 153; Gratitude for support, 153.

Mason, James Stanton (Priesthood Meeting) 100

Monson, Elder Thomas S. 126
Story of Arthur Patton, 126; Will Arthur live again? 127; The plan of life, 127; The experience known as death, 128; God's purposes to be fulfilled, 128; We walk by faith, 128; Mrs. Patton, Arthur lives! 129.

Music, Summary of Conference 155

O

Obituaries 69

P

Packer, Elder Boyd K. (Priesthood Meeting) 104
Service in military forces, 104; Assistance for servicemen, 105; New echelon of leadership, 195; Importance of home teacher, 105; Stake executive secretary, 105; Pilot seminars, 106; Chaplain's report, 106; Churchwide training seminars, 106; The armor of God, 106.

Passed Away, Those Who Have 69

Petersen, Elder Mark E. 62
The law of chastity, 62; Standards of right and wrong, 62; Teaching the facts of life, 63; Safeguards in sex instruction, 63; Co-creators with God, 63; Place for sex education, 64; Casualties from immorality, 64; Can God bless America? 64; God a significant presence, 65; Moral law irrevocable, 65; Adultery next to murder, 65.

Page

Priesthood Meeting, General 92

R

Richards, Elder Franklin D. 18
True and false freedoms, 19; Principle of loyalty, 19; Loyalty to God, 20; Loyalty to country, 19; Choice for loyalties, 20; True freedom, 20.

Richards, Elder LeGrand 87
A marvelous work and a wonder, 87; Difference between man-made and divine doctrines, 88; Teachings on Godhead, 88; Condition foretold by Moses, 88; Little children redeemed through Christ, 89; Marriage for time and eternity, 89; Scriptural affirmation, 90; Reality of resurrection, 90; The Church that Isaiah promised, 91.

Romney, Elder Marion G. (Priesthood Meeting) 107
Pattern for gospel teaching, 107; Modern instruction, 108; Failure to teach children, 108; Home Evening inaugurated, 109; Purpose of home teaching, 109; Youth targets of evil one, 110; True principles ridiculed, 110; Children to be strengthened, 110.

S

Salt Lake Tabernacle Choir and Organ Broadcast 156

Second Day—Afternoon Meeting 66

Second Day—Morning Meeting 49

Second Session 26

Seventh Session 134

Simpson, Bishop Robert L. 85
Lack of integrity, 85; Led away from the good, 85; Others turned from truth, 85; Eternal judgment undeviating, 86; Things the Lord hates, 86; Bad habits tip the scale, 87; The way clearly marked, 87.

Sixth Session 115

Smith, Elder Eldred G. 79
Parable of the sower, 79; Membership alone not enough, 80; Becoming productive, 80; Serving each other, 81; Example of service, 81.

Smith, President Joseph Fielding 26, 31, 33, 36, 38, 43, 48

Smith, President Joseph Fielding 121
The thief of eternal life, 121; Restitution must be made, 121; Three kingdoms prepared, 122; Seek the Lord early, 122; Obligation to keep commandments, 122; The time to prepare, 123; Diligence in seeking, 123.

Sonne, Elder Alma 31
Leadership of Jesus Christ, 31; A plan of life, 32; Individual salvation, 32; A gospel of truth, 32; Missionary enterprise, 32; Gospel can redeem mankind, 33.

Page

Stapley, Elder Delbert L. 44
The power of example, 44; "I am the light," 44; Value of good example, 44; Gospel standards and ideals, 45; "Follow thou me," 45; Men believe what they see, 45; Parental example, 46; Brigham Young's counsel, 46; Examples from scripture, 46; Responsibility of leaders, 47; Lord's power over his saints, 47; From wickedness to righteousness, 47; Return to evil ways, 48; Our obligation and challenge, 48.

Statistical Report, 1968 67

Sustaining of General Authorities and Officers 70

T

Tabernacle Choir and Organ Broadcast 156

Tanner, President N. Eldon 49, 50, 54, 58, 61, 66, 92, 93, 97, 104, 107, 111, 115

Tanner, President N. Eldon 116
Commemoration of resurrection, 116; Predictions of resurrection, 116; Purpose of Christ's mission, 117; Betrayal and trial, 117; The crucifixion, 118; Evidences of resurrection, 118; Appearance on American continent, 119; Modern-day testimony, 119; Doubting Thomases, 119; Acceptance on faith, 119; Immortality and eternal life, 120; Good news of gospel, 120.

Taylor, Elder Henry D. 36
The principle of love, 36; Charity and love, 36; Missionary experience, 37; Ways to demonstrate love, 37; Love an eternal principle, 37; Solution for major ills, 38; Power to change world, 38.

Third Day—Afternoon Meeting 134

Third Day—Morning Meeting 115

Third Session 49

Tuttle, Elder A. Theodore 124
Conditions in the world, 124; Courage to face problems, 124; God lives today, 124; Testimony brings confidence, 125; Appeal to truthseekers, 125; Preparation dispels fear, 126.

V

Vandenberg, Bishop John H. 15
Many paths to travel, 16; The strait gate, 16; Story by Van Dyke, 17; Counsel of Helaman, 17; "Narrow is the way," 17; Words of a missionary, 18; The proven way, 18.

Y

Young, Elder S. Dilworth 77
The meaning of space, 77; A controlling intelligence, 77; Jesus Christ, the Creator, 77, Offer of eternal lives, 78; Relationship with fellowmen, 78; Love of Christ, 78; Eternal family relationships, 78; Obedience to first principles, 79.

LITHOGRAPHED BY
DESERET NEWS PRESS
IN THE UNITED STATES OF AMERICA

ONE HUNDRED THIRTY-NINTH
SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

OCTOBER 3, 4, 5, 1969

WITH REPORT OF DISCOURSES

Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

OFFICIAL REPORT

of the

ONE HUNDRED THIRTY-NINTH SEMI-ANNUAL GENERAL CONFERENCE

of

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

held in the
Tabernacle on Temple Square
in
Salt Lake City, Utah
October 3, 4, 5, 1969

Published by
The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-Ninth Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-ninth Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, Friday, October 3, 1969 at 10 o'clock a.m.

The general sessions of the conference were held at 10:00 a.m. and 2:00 p.m. Friday, October 3, Saturday, October 4, and Sunday, October 5. The General Priesthood meeting was held on Saturday, October 4, at 7:00 p.m.

President David O. McKay was not present at any of the meetings of the conference. Under orders of his doctors he remained at home during the conference sessions, where he received the proceedings of the conference by direct wire television. Under the direction of President McKay, his counselors, Presidents Hugh B. Brown, N. Eldon Tanner, Joseph Fielding Smith, and Alvin R. Dyer, conducted the services assigned to each of them.

Elder Robert R. McKay, son of President McKay read the President's addresses to the conference in the opening session on Friday and in the closing session on Sunday afternoon. His son, Elder David Lawrence McKay, read President McKay's message in the General Priesthood meeting on Saturday evening.

The proceedings of all sessions of the conference were given extensive coverage in the United States and Canada over many television and radio stations, coast to coast, originating with KSL Radio and Television in Salt Lake City. Countries in Europe, South and Central America, Africa and parts of Asia received broadcasts of the proceedings over international short-wave Radio Station WNYW, with studios in New York. Audio tape and sound on film recordings of this conference were translated into twelve different languages and sent to the countries of Europe, South and Central America, and the Far East.

Re-broadcasts of all sessions of the conference were sent over KSL Radio, KIRO Radio at Seattle, KMBZ Radio at Kansas City, Missouri, WRFM in New York City, and WNYW over international short wave, beginning at midnight on Friday, Saturday and Sunday, and were heard in many parts of the United States and the world.

The General Priesthood meeting held on Saturday evening was transmitted over closed circuit from the Salt Lake Tabernacle to approximately 150,000 men of the priesthood assembled in 500 buildings throughout the United States and Canada.

General Authorities of the Church Present

The First Presidency: Hugh B. Brown, Nathan Eldon Tanner, Joseph Fielding Smith, Thorpe B. Isaacson, and Alvin R. Dyer.

The Quorum of the Twelve Apostles: Joseph Fielding Smith, [1] Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Howard W. Hunter, Gordon B. Hinckley, and Thomas S. Monson.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve: Alma Sonne, ElRay L. Christiansen, [2]

Sterling W. Sill, Henry D. Taylor, Franklin D. Richards, Theodore M. Burton, Boyd K. Packer, Bernard P. Brockbank, James A. Cullimore, Marion D. Hanks, and Marvin J. Ashton. [3]

The First Council of Seventy: Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, A. Theodore Tuttle, Paul H. Dunn, Hartman Rector, Jr., and Loren C. Dunn.

The Presiding Bishopric: John H. Vandenberg, Robert L. Simpson and Victor L. Brown.

General Officers and Other Authorities Present

Church Historian and Recorder: Joseph Fielding Smith, with A. William Lund and Earl E. Olson, assistants.

Members of the Church Board of Education, Church educational authorities and supervisors.

Presidents of Stakes and their counselors, Presidents of Temples. Patriarchs, bishoprics of wards and presidencies and members of Melchizedek and Aaronic Priesthood quorums.

Auxiliary officers, general, stake and ward, from all parts of the Church.

---

[1]Elder Harold B. Lee absent on account of illness.

[2]Elder John Longden, Assistant to the Twelve, passed away on August 30, 1969.

[3]Elder Marvin J. Ashton was sustained as an Assistant to the Twelve at this conference.

FIRST DAY
MORNING MEETING

FIRST SESSION

The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City on Friday morning, October 3, at 10 o'clock a.m. Because of illness President David O. McKay was unable to be present. President Hugh B. Brown, first counselor in the First Presidency, conducted the services.

The Brigham Young University Combined Choruses, under the direction of Ralph Woodward, furnished the choral music for this session. Robert Cundick was at the organ console.

President Brown made the following remarks at the opening of the conference:

President Hugh B. Brown

We extend to all a hearty and cordial greeting on this beautiful morning as we assemble in this opening session of the 139th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square.

We are happy to announce that President David O. McKay is presiding at all the sessions of this conference. He has asked me to conduct the meeting this morning.

This is President McKay's 36th conference since becoming President of the Church, and the 126th since becoming an Apostle in 1906. He has attended all the general conferences with the exception of those held in 1921 when he was on a world tour, and those held during the time he was presiding over the European Mission.

His doctors have advised that he with his wife, Sister McKay, remain home this morning and watch these proceedings by a closed wire circuit directly from this building.

We congratulate President McKay on reaching his 96th Birthday on September 8th.

During the past two days the officers and teachers of the Relief Society have been in conference. We are grateful to those sisters for their service, for the wonderful work they are doing for the women of the Church, and for the Church itself. May God's choicest blessings be with them.

All of the General Authorities are in attendance this morning excepting Elder Harold B. Lee who is ill and on his doctor's instruction is remaining at home.

We miss the presence here this morning of Elder John Longden, Assistant to the Twelve, who passed away on August 30. He was an energetic, devoted worker, and the loss of his assistance and companionship will be keenly felt by all of us.

I have been asked to announce that overflow facilities have been provided during all the sessions of this conference in the Assembly Hall on Temple Square, and in the assembly room in the new Salt Palace, where television facilities are provided. This room will accommodate approximately 2500 people. There are also overflow meetings in the Salt Palace in three separate rooms where simultaneous translations will be provided in German, Norwegian and Samoan.

We are pleased to announce that the proceedings of this conference will be given extensive coverage in the United States and Canada over many television and radio stations, coast-to-coast, originating with KSL in Salt Lake City.

Also by the marvelous means of satellite transmission, sessions of this conference will be heard over radio stations in countries of South America, Australia and Japan.

Countries in Europe, South and Central America, Africa, and parts of Asia, totaling nearly two-thirds of the world, will be able to receive broadcasts

of these proceedings over the Church-owned International Short-wave Radio Station WNYW, with studios in New York.

Re-broadcasts of all sessions of the conference will be received over Station KSL and other stations beginning at midnight tonight, and on Saturday and Sunday, and can be heard in many parts of the United States, Canada, Alaska, Europe, Central and South America, and in the islands of the Pacific.

Audio tape and sound on film records of this conference will be translated into twelve different languages and sent to countries in Europe, South and Central America and the Far East.

We deeply appreciate and thank the owners and operators of the radio and television stations for their cooperation in making possible such an extensive coverage of the proceedings of this great conference.

We are pleased to welcome to this conference as visitors and guests members of the Council of Apostles and their wives of the Church of Christ Temple Lot from Independence, Missouri. We hope they will enjoy their visit with us.

We should like to express warm appreciation for the lovely flowers on the rostrum. These were arranged by the church gardeners under the supervision of Irvin T. Nelson.

Following are announcements of meetings to be held:

A meeting for all Stake Patriarchs from throughout the Church will be held this evening in the Assembly Hall at 7 o'clock. Stake presidents or their representatives and General Authorities are asked to attend.

The Deseret Sunday School Union meeting will be held this evening also at 7 o'clock in the Salt Lake Tabernacle. All Sunday School officers and teachers are invited to attend.

Under the direction of the First Presidency there will be a Welfare-Agricultural meeting held in the Assembly Hall tomorrow, Saturday morning at 7:30 o'clock. It is hoped you will make note of that.

We are pleased to welcome this morning the Brigham Young University Combined Choruses, who will furnish the music for this session of conference. Brother Ralph Woodward will conduct, and Robert Cundick is at the organ.

We shall now begin this session by the Combined Choruses rendering, "We Believe That Thou Shalt Come."

Following, the invocation will be offered by Elder Harold F. Rogers, President of the Reseda Stake.

The Brigham Young University Combined Choruses sang "We Believe That Thou Shalt Come," directed by Elder Ralph Woodward.

The opening prayer was offered by President Harold F. Rogers of the Reseda Stake.

President Brown

The Brigham Young University Combined Choruses will now favor us with "Though Deepening Trials Throng Your Way."

The Combined Choruses sang the hymn, "Though Deepening Trials."

President Brown

I am sure you will all be interested to know that President McKay although unable to be present personally has prepared a message for this great conference, and it will now be read at his request by his son Robert.

PRESIDENT DAVID O. McKAY

(Read by his son Robert R. McKay)

● My beloved brethren and sisters:

It is a glorious but humbling experience to have the privilege of participating in another general conference with you. My gratitude and thanksgiving to you for your prayers and loyal support know no bounds. To partake of the spirit of faith and activity in the Church is inspiring. Membership therein is at once a privilege and a blessing.

Era of great progress

Looking around us, we are convinced that we are living in an era of great progress, embracing wonderful inventions and scientific discoveries. Man's search for the unknown has led him out of the world literally into the realm of space. Many of the theories and even the imaginations of Jules Verne are now commonplace realities. Walking on the moon is an achievement that was witnessed with great interest and excitement by most of the inhabitants of this earth. One-fourth of the peoples of the world, however, were denied that privilege by their governments.

The solar system and our ventures into space always have been of great interest. In June 1965, we watched with fascination the launching of Gemini 4 with Astronauts James McDivitt and Edward White. I was especially interested in the space walk of Edward White, who had personally visited me on July 18, 1963. At that time I quoted to Astronaut White the lines of our hymn "If You Could Hie to Kolob," which tells of the grandeur and eternity of God's creations in space. Major White was so interested in the poem that he asked for a copy of it so that he could read and study it when he reached his home.

Message from Apollo 8

On Christmas Eve, December 24, 1968, we were all again thrilled when Colonel Frank Borman, Major William A. Anders, and Captain James A. Lovell, Jr., who were encircling the moon in the Apollo 8, beamed the following message to the earth: "For all the people back on earth, the crew of Apollo 8 has a message that we would like to send to you." And these three astronauts, gazing down on the earth from the vastness of outer space, read to the world from the Bible these simple but majestic words regarding the creation of the heaven and the earth: "In the beginning God created the heaven and the earth.

"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

"And God said, Let there be light: and there was light.

"And God saw the light, that it was good: and God divided the light from the darkness.

". . . and God saw that it was good." (Gen. 1:1-4, 10.)

For the first time in history man viewed the earth from outer space, and he saw that it was a bright, beautiful earth where he was privileged to dwell with his brothers. Man knows that our solar system is merely one tiny part of our Milky Way galaxy, and that our sun is but an average star among a spiral of one hundred billion other stars of varying sizes—all are in our galaxy, which is only one of billions in the universe.

Man walks on moon

On July 20, 1969, we witnessed on television one of the greatest dramas in the history of man—Apollo 11 Astronauts Neil A. Armstrong and Edwin E. Aldrin, Jr., actually walking on the moon while Astronaut Michael Collins hovered over the moon in readiness to rendezvous the spaceship *Columbia* so that he could pick up his fellow astronauts when they had achieved their assignments on the lunar surface.

Men all over the world were hushed with awe, and world-renowned television commentators were speechless as they watched and tried to explain the activities and easy strides of the astro-

nauts on the lunar surface. Millions said, "I cannot believe it!" "Fantastic!" "Impossible!" One commentator on television said, "How can young people withdraw from a world of this kind!" Others exclaimed, "This is the biggest day in history since man learned to talk!" "It is the greatest drama in the history of man!" Then we heard the first words from Astronaut Armstrong: "Tranquility Base here: The 'Eagle' has just landed." And as he stepped down on the moon's surface, he said: "That's one small step for a man, one giant leap for mankind," and immortalized a great moment in history.

Then as the Apollo 11 and its crew were returning to the good earth on Tuesday, July 22, 1969, Astronaut Aldrin beamed back the words of David as recorded in the Bible: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Ps. 8:3-5.)

Numberless creations of God

Members of The Church of Jesus Christ of Latter-day Saints always have known through revelation of the numberless creations of God. They are taught that somewhere out in that great expanse of space is the great star Kolob that we sing about in the hymn "If You Could Hie to Kolob." Abraham of old was shown in vision these kingdoms, and he said: "And I saw the stars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it;

"And the Lord said unto me: These are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God: I have set this one to govern all those which belong to the same order as that upon which thou standest." (Abr. 3:2-3.)

Moses' great vision

The following verses tell us further of Moses' great vision: "And . . . Moses cast his eyes and beheld the earth, yea, even all of it; and there was not a particle of it which he did not behold, discerning it by the spirit of God." (Moses 1:27.) And Moses heard the voice of God continuing: "And worlds without number have I created. . . .

"But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them. . . .

". . . The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine.

"And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words." (Moses 1:33-38.)

After seeing only a portion of the numberless creations of God, Moses cried out in awe and complete humility, "Tell me . . . why these things are so, and by what thou madest them?" (Moses 1:30.) After witnessing the recent accomplishments by our astronauts in walking on the moon, we feel as Moses did and marvel at God's creations; and ask again, "What is man, that thou art mindful of him?"

We find the answer to our question, as Moses did to his, when the Lord said, "For mine own purpose have I made these things. . . . And by the word of my power, have I created them. . . . For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:31-32, 39.)

Man, the jewel of God

Therefore, although God has created the universe and all therein, "man is the jewel of God." This is just another way of saying that the earth was created for man and not man for the earth. God gave to man part of his divinity. He gave man the power of

choice, and no other creature in the world has it. So he placed upon the individual the obligation of conducting himself as an eternal being. You cannot think of any greater gift that could come to a man or woman than the freedom of choice. You alone are responsible, and by wielding and exercising that freedom of choice, you grow in character, you grow in intelligence, you approach divinity, and eventually you may achieve that high exaltation. That is a great obligation. Very few people appreciate it. The roads are clearly marked—one offering animal existence, the other life abundant. Yet, God's greatest creation—*man*—often is content to grovel on the animal plane.

Present-day turmoil

We cannot close our eyes to the fact that the world is ripening in iniquity. The present-day turmoil and bitter strivings threaten to undermine the basic foundations of Christian relationship. Liberty, freedom of speech, self-government, faith in God, and, particularly, faith in the efficacy of the restored gospel of Jesus Christ are facing a bombardment from the ranks of error such as the world has seldom if ever witnessed. This is evident when we take into account the following information.

A recent Gallup survey on American morals gives the following from a study among college students. To the question "Is premarital sex wrong?" 66 percent of all students answered "No." Seventy-two percent of the male students answered that it was not wrong, and 55 percent of the girl students said it was not wrong. In private colleges, an unbelievable 74 percent of all students questioned saw no evil in this practice. (Church News Section, *Deseret News*, June 21, 1969, p. 16.)

The most vicious enemy to home life is immorality. Social workers are greatly concerned over the number of young girls between 14 and 19 who seem to have lost all sense of decency and shamelessly sacrifice themselves on the altar of lust. This corroding evil is just as demoralizing to the young man as to the young woman. Chastity, not indulgence, during the premarital years is the source of harmony and happiness in the home, and is the chief contributing factor to the health and perpetuity of the race. All the virtues that make up a beautiful character—loyalty, dependability, confidence, trust, love of God, and fidelity to man—are associated with this diadem in the crown of virtuous womanhood and of virile manhood. The word of the Lord to his church is "Keep yourself unspotted from the world." One of the Ten Commandments from God is "Thou shalt not commit adultery." (Exod. 20:14.)

Use of drugs and liquor

"The Gallup survey also showed that 57 percent of all students contacted used drugs and liquor. It was of more than ordinary interest in this study to note that 67 percent of the college demonstrators use narcotics. . . ." (Church News Section, *Deseret News*, June 21, 1969, p. 16.)

President Richard Nixon told Congress on Monday, July 14, 1969, that the drug abuse problem was "a serious national threat to the personal health and safety of millions of Americans." He cited an increase of almost 800 percent in seven years in juvenile arrests involving use of drugs, and that New York City alone has some 40,000 heroin addicts, with the number rising between 7,000 to 9,000 a year. "These official statistics," said the President, "are only the tip of an iceberg whose dimensions we can only surmise." (*Deseret News*, July 14, 1969, p. 1.)

Self-mastery urged

The Church urges men to have self-mastery to control their appetites, their tempers, and their speech. A man is not at his best when he is a slave to some habit. A man is not his best who lives merely to gratify his passions. That is one reason why the Lord has given the Church the revelation of the Word of Wisdom so that, even from boyhood and girlhood, young men and young women may learn to control themselves. That is not always easy. The youth today face enemies—false ideologies and im-

moral practices "glossed over" and "seasoned with a text." Sound preparation is necessary to meet and conquer these enemies. Keep in mind that man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul upon things which contribute to the comfort and gratification of his physical nature, or whether he will make as his life's purpose the acquisition of spiritual qualities.

The spiritual road

The spiritual road has Christ as its ideal—not the gratification of the physical—for he that will save his life, yielding to that first gratification of a seeming need, will lose his life, lose his happiness, the pleasure of living at this present time. If he would seek the real purpose of life, the individual must live for something higher than self. He hears the Savior's voice saying, "I am the way, the truth, and the life. . . ." (John 14:6.)

Following that light, man soon learns that there is no one great thing that he can do to attain happiness or eternal life. He learns that life is made up, not of great sacrifices and duties, but of little things, in which smiles and kindness and small obligations given habitually are what win and preserve the heart and secure comfort.

Spirituality, our true aim, is the consciousness of victory over self and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding and truth expanding in the soul is one of life's sublimest experiences.

The man who sets his heart upon the things of this world, who does not hesitate to cheat his brother, who will lie for gain, who will steal from his neighbor, or who by slander will rob another of his reputation, lives on a low animal plane of existence and either stifles his spirituality or permits it to lie dormant. To be thus carnally minded is to be spiritually dead.

The worth of souls

We are truly living in an age of changing opinions, of swiftly shifting human relations. Man's wisdom seems baffled. In all our readjustments, plans, and policies, we cannot do better than keep in mind the divine admonition that "the worth of souls is great in the sight of God." (D&C 18:10.) The saved individual is the supreme end of the divine will.

Jesus sought the welfare of the individual, and individuals grouped and laboring for the general welfare of the whole in conformity with the principles of the gospel constitute the kingdom of God. Many of the choicest truths of the gospel were given in conversations with individuals. It was while Jesus talked with Nicodemus that he gave us the message relative to baptism and being born again. From the conversation with the woman of Samaria is disclosed the truth that they who worship God must worship in spirit and in truth. From that with Mary and Martha, we get the divine declaration: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25.) Jesus' regard for personality was supreme. When the Pharisees dragged into his presence the woman taken in adultery, Christ saw through the soul that had been stained with sin the personality that still contained the spark of hope, which he kindled into a light that warmed and guided a personality back to confidence and perhaps to righteousness.

Church furthers welfare of man

To members of The Church of Jesus Christ of Latter-day Saints, the worth of the individual has a special meaning. Quorums, auxiliaries, wards, stakes, even the Church itself are all organized to further the welfare of man. All are but means to an end, and that end is the happiness and eternal welfare of every child of God. I therefore appeal to all members of the Church, and particularly to presidents of quorums and to officers of all auxiliaries, to put forth a unified effort to make sweeter the lives of men.

Supplant the thought that dominates the selfish world as expressed in the words "The world owes me a living," by the nobler prayer, "God, give

me power to lend a helping hand to others." There is a sound philosophy in the paradoxical saying: ". . . Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. 16:25.)

Perfecting the individual

Keep as a guiding principle the consciousness that the ultimate purpose of life is the perfecting of the individual. This implies an intelligence directing creation, and to me it implies a divine personality, a beneficent Father.

I love the young people, and my heart goes out to them. May God keep them true to the faith and bless them that they will be able to withstand the temptations that constantly beset their paths. To the youth of the Church I say, go to your Father in heaven in prayer; seek the advice of your parents, your bishops, and your stake presidents.

To the members of the Church everywhere I say, live honest, sincere lives! Be honest with yourselves, honest with your brethren, honest with your families, honest with those with whom you deal—always honest. The very foundation of all character rests upon the principles of honesty and sincerity.

Be true to the Church. Be true to your families—loyal to them! Protect your children and guide them, not arbitrarily, but by example.

Eternal truths apply today

I bear you my witness that the teachings of our Lord and Savior Jesus Christ contain the true philosophy of living. I make no exception. I love them. There are men who say that they are not applicable to this day, but I say they are as applicable today as they were when he spoke them; and, because they contain eternal truths, they will be applicable through all time.

God help us to understand these eternal truths; and may he give us power to live them, I pray in the name of Jesus Christ. Amen. ○

President Hugh B. Brown

Thank you, Brother Robert, for an impressive reading of a great message.

And now, President McKay, with one voice this vast audience wishes to say to you, Thank you for that inspiring message, and may God's choicest blessings be with you always.

We shall now hear from Elder Robert L. Simpson, first counselor in the Presiding Bishopric of the Church, after which we shall have a congregational song.

BISHOP ROBERT L. SIMPSON

Of the Presiding Bishopric

● My dear brethren and sisters: I feel great spiritual strength in the presence of these wonderful patriarchs who attend our conference here this morning. We love you, we appreciate you, and we feel confidence in your wonderful calling.

These few thoughts that I share with you this morning are directed primarily to a large group of men who are perhaps beyond the range of my voice. Nevertheless, I speak to them with all the sincerity and fervor of my soul, hoping that somehow perhaps a few may be reached.

A satisfying experience

As we visit the stake conferences each week, few experiences are more satisfying than that little nudge on the arm from the stake president as he points out some good brother just taking his place on the third row, and then he whispers a few choice comments about some recent changes in that man's life. Sometimes it is about response to a faithful and patient home teacher; frequently, about the faith and prayers of a patient wife being answered in a glorious way. Too often the change has come about following adversity. Some are adversities that might have been avoided, but most important of all, he is back. He is on course again. He is feeling the joy of service to others, perhaps to some other

wonderful men who need the same kind of helping hand that was extended toward him at that right moment. There are far too many who trod the futile path that leads to nowhere.

Hopelessly lost

An air traffic control tower recently established radio contact with a plane that was streaking across the radar scope, obviously not on proper course. The pilot was asked to report his situation. The controller's voice seemed urgent. The pilot responded to the tower with this classic observation: "We are making wonderful time, but we are hopelessly lost."

I wonder how many men there might be in the world who are making wonderful time but without direction. Of what value is speed if the direction is without purpose? Someone has written: "A destination is a fine thing to have. If a man does not know to what port he is steering, no wind is favorable to him; and if he doesn't know where he is now, he cannot very well set a course. How hard he rows, or how good his engine is: these do not count in his favor unless he has a good definition of his objective. Hard work is often robbed of its reward by poor planning."

A child's song

I was touched by the story of one highly successful business executive who recently responded graciously and humbly to a call to serve in his elders quorum presidency. Upon being asked the direct question: "What brought you back?" he responded, "Well, I have never told anyone before, but this is what happened:

"One morning while shaving, I overheard my six-year-old son singing from the next room. He was singing a little song I had heard him sing dozens of times before, 'I Am a Child of God'; but somehow that morning when he came to the part that says, 'Lead me, guide me, walk beside me, Help me find the way,' I had the feeling that he was singing directly to me. I just stood there and listened. Within seconds, my whole life seemed to pass in review; and it really came home with full force that some changes had to be made, especially when he came to the part, 'Teach me all that I must do, To live with him some day.' "

This good man confesses today that these simple words from the lips of his own child reached his heart as a personal plea. The plea was from a child of God who had been placed in his custody to be delivered back some day into Heavenly Father's presence. He concluded his answer to this question by stating that he decided then and there that he had something important to do, something more important than anything else in the world for a little fellow who still loved his daddy in spite of many personal failings.

Effect of church hymns

While on the subject of church songs, let me tell you briefly about a man who was attending a patio party one Sunday afternoon at the home of a business associate who happened to live next door to an LDS meetinghouse. As the sacrament meeting got underway, the strains of the organ could be clearly heard over the back fence and seemed to be somewhat incongruous to the tinkle of ice being placed in the cocktail glasses. There were some uncomplimentary jokes and the usual snide remarks about religious fanatics, when all of a sudden the strains of the opening song broke the warm summer afternoon air. It was "Come, Come Ye Saints." The party tempo was warming up, and by now, the church music was all but unnoticed—unnoticed by all but one, a man whose grandmother had walked across the plains pulling a handcart. His mind withdrew from the party. For the first time in many years, he spent some minutes in sincere reflection concerning his birthright.

About ten minutes later, the sacrament song came drifting across the back fence. Unknowingly, a chorister, inspired in her calling, I am sure, had selected, "I Know That My Redeemer Lives." And way down deep, he knew it, too, but it had been a long, long time. From that moment on, he was

attending a patio party in body, but mentally and spiritually he was far above and beyond his environment of the moment.

It was almost an hour later, just about the time that he had lapsed back into the party mood, when the closing song, "We Thank Thee, O God, For a Prophet," reached his ear and mellowed his heart to the point of submission. Isn't it odd that a man should start his way back while attending a cocktail party? "The Lord moves in a mysterious way, His wonders to perform." Incidentally, that man is probably here in this meeting today, a fine leader in the church, doing what the Lord would have him do.

The road back has been described by some as long and tedious and hard, but this is only as you stand at the starting end of that road. Those who have made the journey find that after the first difficult step, the road is sweet and pleasant to travel; the end rewards are beyond description.

Help of home teachers

God bless the home teacher who goes the extra mile, who confirms his love for the families he teaches with genuine interest and follow-up. May I tell you about a pair of home teachers who felt impressed to discuss some recently published findings on lung cancer with a brother who had been plagued with the cigarette habit all of his adult life. As the home teachers said good-night, the brother expressed appreciation for their message and concluded with, "I will try to quit again, starting right now. I hope I can make it this time."

These home teachers could have been like most of us and waited until next month's visit to see if he succeeded, but they did not. They came by the very next morning at 6:45 a.m., unannounced and unexpected. They expressed keen interest in their visit the night before and especially in his expressed desire to stop smoking. They went on to tell this brother that they had decided to fast and pray for him that day. "We will be thinking about you all day today, and not only that, we will meet you here at your bus stop tonight to see how you made out."

This man could not help but succeed. "These two wonderful home teachers are going to be fasting and praying for me. They are going to be thinking about me all day. Tonight they are going to meet me at the bus stop." He wanted to have a right answer for them. He did. With help, he succeeded. He came back.

The glorious road back

Just within the past few weeks a 73-year-old man took that glorious road back after 50 long years of indifference. There were many tears on that occasion, tears of joy—yes, his and especially those of a loving companion who had waited those 50 long years for this most glorious moment. The tenderness of that occasion was mute evidence to the sanctification of that moment by a kind and loving Heavenly Father who stands always prepared to say, "Welcome back, my son."

Oh, that thousands might put aside their stubborn pride! Oh, that thousands might find the courage for that first giant step back! Oh, that thousands of fine upstanding men with great potential might place themselves in the hands of the Lord, for as he has said: ". . . my yoke is easy, and my burden is light." We testify to you that it is! Oh, that thousands might give way to their real, deep-down inner feelings, for as President J. Reuben Clark, Jr., has said: ". . . God has placed in every man's heart a divine spark, which never wholly goes out; it may grow dim, it may become hidden, almost smothered by the ashes of transgression; but the spark still lives and glows and can be fanned into flame by faith, if the heart is touched."

Those of you who sit reluctantly in the wings, find your patriarchal blessing, dust it off, and read it again; contemplate deeply the Lord's personal message given to you alone by these wonderful men who are attending this conference, the patriarchs of the Lord. There is yet time. It's never too late to pick up the pieces.

I feel confident that one of the Lord's

favorite greetings is "Welcome back, my son." May we find the way back where we belong is my humble prayer in the name of Jesus Christ, the Redeemer of the world. Amen. ○

President Hugh B. Brown

The Combined Choruses and the congregation will now join in singing, "We Thank Thee, O God, for a Prophet."

The congregation and chorus then joined in singing the hymn, "We Thank Thee, O God, for a Prophet."

President Hugh B. Brown

Elder Loren C. Dunn of the First Council of Seventy will now address us, and he will be followed by Elder Alma Sonne, Assistant to the Twelve.

ELDER LOREN C. DUNN

Of the First Council of the Seventy

● I knew an athlete some years ago who had tremendous talent. He had almost perfect physical coordination. In fact, he was so good he would not train, yet his talents still exceeded the talents and abilities of those around him.

It was demoralizing sometimes for those who had to follow every training rule in order to bring themselves to a peak of physical performance, only to have him exceed them because of his natural abilities.

But I happened to be at the stadium one afternoon a few years later when this athlete, who had progressed rather rapidly in a very promising sports career, had what some might call his moment of truth. He was playing with people who had talents as great as he did, and as the pace of the game picked up, the pressures began to mount.

He reached inside himself for that great second effort that he always had, but it became obvious that this time he could not marshal all that he needed. That afternoon marked the beginning of a gradual decline, which finally found him retiring from the game years before he should have retired. His original decision to disregard the rules of preparation had, in the end, cost him many years of performance.

Challenges to standards

Many times we see people around us who violate the patterns of living and the rules that we have been taught to live by, and they seem to do it without any ill effects. On the surface it would seem that it may not make any difference whether we live these rules or not, because those who violate them appear to suffer no consequences. In all ages, it seems, there have been challenges to those who believe in virtue, honesty, and high moral standards—challenges to those who accept these standards as God-given and that they ultimately will carry their own reward.

"We are always in the forge, or on the anvil," said Beecher; "by trials God is shaping us for higher things."

These challenges come from many different directions. For instance, there are those who expound the so-called new morality and say that it matters not if a person participates in free love, nor does the marriage contract mean that husband and wife should be faithful to each other. But those who believe this are wrong, and time, which is running out on them if they don't change, will prove them wrong.

Self-mastery not indulgence

"There are some things which never grow old-fashioned," says President McKay. "The sweetness of a baby is one. The virtue and chastity of manhood is another. Youth is the time to lay the foundation for our homes. I know there are those who tell you that suppression is wrong," he continues, "but I assure you that self-mastery, not indulgence, is the virtue that con-

tributes to the virility of manhood and to the beauty of womanhood." (*Man May Know for Himself,* p. 250.)

There are also those who sanction the use of drugs, using such reasoning as the fact that the use of marijuana is so widespread that it should be accepted and even condoned, for, they say, it creates no more problems than does alcohol. Those who use this reasoning fail to point out, however, that alcohol disables over six and one-half million people each year and that one-half of the fatal traffic accidents in the United States alone are related to excessive drinking. To recommend the use of marijuana by linking it to alcohol is like approving of a hepatitis epidemic on the basis that it probably won't be any more damaging than tuberculosis.

There has been sharp divergence of opinion in the United States over the use of marijuana, so much so that it prompted the organization of a presidential task force to try to ferret out the facts. This task force has recently made its initial report, which states, according to an international newspaper, that the widespread use of marijuana represents a significant mental health problem. Depending on the dose, it may have substantial detrimental effects on both the mental and the physical well-being of the user.

Because of these perils, it continues, every effort should be made by the federal government to curb the import and distribution of marijuana as well as of strong drugs. (*Christian Science Monitor,* September 15, 1969.)

Time on side of integrity

To you who are challenged by others because you believe in the law of chastity, because you believe that drugs are not the answer, because you believe in such God-given axioms as "Thou shalt not steal" and "Thou shalt not lie," or because you have a simple and basic faith in God the Father and in his Son Jesus Christ and in your own eternal worth, just remember that time is on your side. Be patient, and the same people who challenge you, if they do not change, will ultimately prove to you, by their lives, that they don't have the answers—either for you or for themselves.

This is not to say that it will be easy. Sometimes the desire to be accepted by an individual or a group causes a person to do things that he really doesn't want to do; but if you can maintain your integrity, you'll come to understand what Lehi meant when he taught that men are that they might have joy—not fleeting pleasure but real joy.

Remorse for wrong-doing

Beware also of the temptation to violate the laws of God with the thought in mind that one can always repent but not really anticipate any remorse as a result of the wrongdoing. Repentance is a great principle, probably the greatest in the gospel of Jesus Christ; and thank heaven the Lord holds the opportunity of repentance out to all.

Yet perhaps it would do no damage to occasionally dwell on the awful nature of sin rather than relying continually on the redeeming qualities of repentance. We have a three-year-old daughter whom we love very dearly. Not long ago I was doing some studying at my desk at home, and she was in the room playing with a glass of water that was on the desk. As she picked up that large glass with her little fingers, I repeatedly warned her that she must be careful or she would drop the glass, which, of course, she finally did. It shattered as it hit the floor, and splinters went in every direction.

Showing the patience of a wise parent, I immediately spanked her, explaining to her that the spanking was the consequence of her insisting on not listening to me by picking up the glass until it dropped and was broken. She shed some tears and gave me a hug, which she usually does when she knows she is in trouble, and the event was quickly forgotten.

Since she often plays in her bare feet, I took her out of the room and made every effort to sweep up all the glass particles. But the thought came to me that perhaps I hadn't gotten all the splinters of glass, and at some future time when she is playing in that

room, those little feet might find the splinters which went undetected, and she would have to suffer anew for that which she did.

Repentance brings forgiveness

For a young person to violate the law of chastity or some other commandment and then to later put his or her life in order, such action, I am sure, will mean the forgiveness of an understanding and loving God. Yet as that person progresses in life and reaches a point where he or she enters into a marriage contract and as they have children of their own, it just might be that a splinter of a previous wrongdoing somewhere on the floor of his or her life might prick the conscience.

This is not to say that the Lord hasn't forgiven them, but as they begin to understand the full meaning, the full significance of that which they once did, they may find it unfortunately difficult to forgive themselves. And perhaps this is ultimately the hardest part of repentance, being able to forgive one's self in light of the seriousness of the trangression. Certainly in this, as in all other things, we need the help of the Lord.

"Wickedness never was happiness"

Alma told the truth when he taught his son, Corianton, that "wickedness never was happiness." (Al. 41:10.)

It is my testimony that the teachings of the Church of Jesus Christ are for the purpose of saving all mankind from the remorse of wrongdoing; that time is on the side of those who hold to these principles and is working against those who do otherwise.

May the Lord help us to appreciate the eternal nature of the laws which he has given us and their purpose, which is to bring joy, happiness, and peace of mind to man. And to this may I add my witness of the truthfulness of the gospel of Jesus Christ. I know that God lives and that Jesus Christ is his Son. I know this. I know that this is the Church of Jesus Christ and that it is led by revelation, in the name of Jesus Christ. Amen. ○

President Hugh B. Brown

Thank you, Elder Dunn. We will hear from Elder Alma Sonne, Assistant to the Twelve. He will be followed by Elder Sterling W. Sill, also Assistant to the Twelve.

ELDER ALMA SONNE

Assistant to the Council of the Twelve

● My brethren and sisters: The Latter-day Saints are a chosen people. Their mission is to teach the restored gospel to the world. They feel that responsibility keenly. Their missionary endeavor is evidence of their sincerity and determination to make known truth.

Relationship to God

They realize that the souls of men are precious in the sight of God. They know their relationship to God, and they are rightfully called the children of God. He is their Father and is vitally concerned about their welfare. He will hear and answer their prayers. He will come to their rescue in times of need and he will sustain them when they put their trust in him.

Belief in the prophets

The Latter-day Saints believe in the prophets, each one of whom has left a vital message to the world. Joseph Smith, called the founder of Mormonism, is the prophet of the last dispensation. Like Moses, the lawgiver of Israel, he spoke with God face to face and received from him revelations concerning man's destiny and his possibilities. He taught that God is a person, and that he rules in the affairs of men and nations, and that he is the Father of his children who live and have lived upon the earth.

Religious foundations

Our country was founded in a religious atmosphere. The original colonists who came to America laid their foundations in that background. They came with deep religious convictions. They built churches and schools and worshiped God in their own way. Their quest was religious freedom, and although unknown to them, they prepared the way for the restoration of the gospel of Jesus Christ, which, according to James, is the perfect law of liberty.

I have found in most people a deep religious sentiment. Many of them go to church to satisfy their religious longings. The Church of Jesus Christ of Latter-day Saints is building churches and chapels at a rapid rate. Most of them are crowded with worshipers on Sunday, where the gospel is being taught and righteous living encouraged.

Prophetic calling of Joseph Smith

Joseph Smith, the Prophet, was the man selected to open a new dispensation of the gospel. He announced to the world a restoration of divine truth. There are many incidents in his life supported by eyewitnesses who testify of his prophetic calling. These eyewitnesses responded to his greatness and his leadership in a way to prove their loyalty. Strong men like Brigham Young, John Taylor, and Wilford Woodruff followed him with a devotion seldom seen in human affairs. They were men who were not easily deceived or led astray.

Men of reknown saw in the Prophet a force to be reckoned with on the pages of history.

A knowledge of Mormonism is necessary to understand this prophet of the latter days. He cannot be ignored by the conscientious investigator; neither can he be disposed of by the old-fashioned methods of ridicule and abuse. His name is secure in the history books already written. Speaking of himself, he said: "You don't know me; you never knew my heart. No man knows my history." (*Documentary History of the Church*, Vol. 6, p. 317.)

Who, for instance, knows Jesus Christ? No one except those who understand his gospel of salvation. Joseph Smith came to prepare the world for the reign of Christ. The Church teaches the second coming of the Savior, at which time he will appear in glory and splendor.

Early history preserved

The Prophet did not write his autobiography, but the history of the early days of the Church is well preserved. The Prophet, wise and farseeing, kept records. "For the last three years," he said on one occasion, "I have a record of all my acts and proceedings, for I have kept several good, faithful, and efficient clerks in constant employ; they have accompanied me everywhere, and carefully kept my history, and they have written down what I have done, where I have been, and what I have said; . . . and my enemies cannot prove anything against me." (*DHC*, Vol. 6, p. 409.) The Prophet believed he was a man of destiny, that this work was an important event in history, and that it should be preserved for future generations. He had been told by an angel that his "name should be had for good and evil among all nations." (Joseph Smith 2:33.) That prophecy has been fulfilled.

Reliable history kept

We are grateful today for the fragmentary history of the early Christian church, for the records from which the four gospels were assembled, and for the teachings and testimonies of its early leaders. They have been a source of inspiration and guidance to the generations that followed. Without those precious records, darkness would have prevailed. The Church has kept and is keeping a faithful record and a reliable history of its growth, its development, and its expansion since it was organized on the sixth day of April 1830; and it will move forward in the future as it has in the past. I so testify sincerely, in the name of Jesus Christ the Lord. Amen. ○

President Hugh B. Brown

We appreciate your message, Elder Sonne.

Elder Sterling W. Sill, Assistant to the Twelve, will now address us, and he will be followed by Elder Spencer W. Kimball of the Council of the Twelve, who will be our concluding speaker.

ELDER STERLING W. SILL

Assistant to the Council of the Twelve

● If we were looking for some program to cure all of the problems that presently beset our world, we might well find it by properly observing the Sabbath day. The importance of the Sabbath is prefigured in the account of creation. In programming the seven creative periods, God set aside the seventh day as his Sabbath. And then in our interests he especially blessed and hallowed this one day out of each week, which he ordained to be our Sabbath day. And what a magnificent day it is when it is used as he intended.

It is probable that our civilization would never have survived for half a century if it had not been for this one day in seven that we call Sunday. This is the day when we put on our best clothes and think our best thoughts and read our best books. This is the day when we associate with the people that we like the most. This is the day for which we usually reserve the best meal of the week. This is the day when we lay aside the cares that usually concern us during the other six days and go to the house of prayer and let our minds reach upward and try to understand the real purpose for which this day was set apart.

Remember the Sabbath

Some people have performed miracles of accomplishment when over a period of a few years they have set apart even 15 minutes a day for regular study and special self-improvement. And we can bring eternal exaltation upon ourselves by using the Sabbath day as the Creator intended. Some 3,460 years ago God came down onto the top of Mount Sinai in fire, and to the accompaniment of lightning and thunder said, "Remember the sabbath day, to keep it holy." (Exod. 20:8.)

Then in the meridian of time, the Son of God established his church upon the earth with the expectation that we should belong to it. Just suppose that we should each make up a thoughtful list of those things that we could do to really make this a holy day. The church of which we should be an important part was given the responsibility for proclaiming the principles of eternal truth, and within the framework of the Church we are supposed to individually sponsor those laws on which the blessings of mankind are predicated. William James has said, "That which holds our attention, determines our action." And if we don't pay attention, we lose the blessing.

The Sabbath day gives us a time to study the scriptures and to think about life's eternal purposes. "The mind is made up by what it feeds upon." And the Sabbath day is a time for spiritual feasting, mental stimulation, righteous activities, ennobling worship, and pleasant Christian fellowship. Anciently the followers of Christ assembled themselves together on the first day of the week to hear the gospel discussed, partake of the emblems of his atonement, and renew their covenants of faithfulness. And in our own day the Lord has said, "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High." (D&C 59:9-10.)

A command of opportunity

That is one of our greatest commands of opportunity. And we bring all sorts

of serious problems upon ourselves when we use this day for pleasure, worldliness, and evil. We sometimes make the Sabbath our least important day by putting on our most unsightly clothes and doing our most ordinary jobs. As a consequence of what we do, many of our churches remain empty and the holy scriptures remain on the shelf unopened. When we lose the Sabbath day spirit, we are likely to build bars in our homes instead of altars. And sometimes we can get more interested in horse races and baseball games than in the celestial kingdom.

Someone has said that the mind like the dyer's hand is colored by what it holds. If I hold in my hand a sponge full of purple dye, my hand becomes purple. And if I hold in my mind and heart great ideas of faith and ambitions of righteousness, my whole person is colored accordingly.

Paul's prediction

The apostle Paul saw our day and indicated that we were holding in our minds many of the wrong kind of ideas. He said, ". . . in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof. . . ." (2 Tim. 3:1-5.)

And he indicated the change that we should make when he said, ". . . be ye transformed by the renewing of your mind." (See Rom. 12:2.) Our whole lives can be transformed by having a holy experience on the Sabbath day.

Benefits of Sabbath

The other day while walking down the street I met a good friend of mine. We shook hands and engaged in a little pleasant small talk. We laughed, visited, joked, and had a pleasant few minutes together. Then as I went on my way I thought how much better I felt than I had previously done. But one of the best ways to feel the faith and enjoy the friendliness of our fellow human beings is in church. In church the talk is very important, and we can shake hands, feel the Spirit of God, and be uplifted by each other as we listen, pray, and sing together out of the depths of worshiping hearts.

The Lord is pleased when we honor him and bring this benefit upon ourselves by keeping the Sabbath day holy. He has said, "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (D&C 25:12.)

Renewal of covenants

It is also in the house of the Lord that we partake of the sacrament and renew our personal covenants to serve him.

On that memorable last evening of the Lord's life, the scripture recalls that "he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." (Luke 22:19-20.) And, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (1 Cor. 11:26.)

Rewarding associations

This is not only a way to have a vitalizing spiritual experience with our Redeemer, but it is also a way that we can have a rewarding association with our fellowmen. Next to God, the most inspiring creation in the universe is a great human being formed in God's image. And one of the reasons that we have been endowed with his great attributes is that with them we might inspire each other. It has been pointed out that when the veils of our mortality are drawn aside, the most ordinary individual that we know may be the kind of person that we would feel like falling down and worshiping before. If we could have visited with Abraham as he herded his sheep on the deserts of

Palestine, we may not have been greatly impressed. But if we could have been at his side as he stood among the noble and great in the antemortal councils of God, or if we could be with him now as he serves in God's heavenly kingdom, the experience would likely be a much more memorable one. And what wonderful people we might discover each Sabbath day if we could see our brothers and sisters in the light of their real identity as children of God. The Prophet Joseph Smith said that "if we could look into heaven for five minutes we would learn more than by reading all of the books that have ever been written on that subject." But all of our brothers and sisters were themselves in heaven just a few years ago, and we may shortly see them there again.

It is helpful for us to remember that God, angels, spirits, and men are all of the same species in different stages of development and in various degrees of righteousness. And the apostle Paul says that we should not be "forgetful to entertain strangers: for thereby some have entertained angels unawares." (Heb. 13:2.)

What is man

But who are these with whom we worship? King David asks a helpful question where he exclaims, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." (Ps. 8:4-6.)

One Bible translation says, "Thou hast made him *for a little while* lower than the angels." (Italics added.) In some ways even Jesus was made lower than the angels temporarily. And what a thrill it ought to be for us each week to properly honor God and our fellow human beings as he has directed. And we are sure that someday when we come to stand before God, we will find that those who have effectively kept his commandments will be different kind of people than those who have ignored or disobeyed him. And so in imagination we might go again to stand before the fires of Mount Sinai and hear the thrilling command wherein God said, "Remember the sabbath day, to keep it holy." And may he help us so to do, I humbly pray in the name of Jesus Christ. Amen. ○

President Hugh B. Brown

Elder Sterling W. Sill, we appreciate your fine contribution.

Elder Spencer W. Kimball of the Council of the Twelve will be our concluding speaker.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve

● President McKay, brethren, brothers and sisters, and friends:

You have heard the impressive message of the Prophet of the Lord. May I express the hope that you will give heed to his admonitions and follow him on the safe and sure way to eternal life.

A stirring challenge

When I was a youngster, a stirring challenge came to me that moved me not a little. I cannot remember who issued the challenge nor under what circumstances it came. I remember only that it struck me like a "bolt out of the blue heavens." The unknown voice postulated:

"The 'Mormon Church' has stood its ground for the first two generations—but wait till the third and fourth and succeeding generations come along! The first generation fired with a new religion developed a great enthusiasm for it. Surrounded with bitterness, calumny of a hostile world, persecuted 'from pillar to post,' they were forced

to huddle together for survival. There was good reason to expect they would live and die faithful to their espoused cause.

"The second generation came along born to enthusiasts, zealots, devotees. They were born to men and women who had developed great faith, were inured to hardships and sacrifices for their faith. They inherited from their parents and soaked up from religious homes the stuff of which the faithful are made. They had full reservoirs of strength and faith upon which to draw.

"But wait till the third and fourth generations come along," said the cynical voice. "The fire will have gone out—the devotion will have been diluted—the sacrifice will have been nullified—the world will have hovered over them and surrounded them and eroded them—the faith will have been expended and the religious fervor leaked out."

Training makes the difference

That day I realized that I was a member of the third generation. That day I clenched my growing fists. I gritted my teeth and made a firm commitment to myself that here was one "third generation" who would not fulfill that dire prediction.

And now, we are in the sixth and seventh generations from the original Church convert, and we still find stalwarts in most branches of the family, hundreds in the mission fields, numerous others in Church positions of responsibility. And I have come to realize that it is not the generation number which makes the difference but the care and exactness with which parents teach and train and fortify their offspring.

Importance of water

I grew up in a dry country. It seemed to me that hardly ever was there enough rain spread over the crop-growing period to carry us through the season—not enough water in the river to distribute between the many hungry canals and the tens of thousands of thirsty acres, not enough to irrigate all the crops.

We learned to pray for rain—we always prayed for rain.

When I was still very small, I knew that plants could not survive in a dry country more than about two or three weeks without water. I knew how to harness up the old mare to a lizard—a forked log on which a barrel was placed—and I drove the animal to the "big ditch," the Union Canal, which was a block below our home. With a bucket, I scooped up water from the small stream or the puddles and filled the barrel, and the horse dragged it back so I could pour bucketsful of the precious liquid on the roses, the violets, and other flowers and the small shrubs and hedges and new trees. Water was like liquid gold, so reservoirs became the warp and woof of the fabric of my life. Around the table, we talked of water, irrigation, crops, floods, hot, dry weeks, and cloudless skies.

We used to look for clouds somewhat as did Elijah and his people after the three-year drought.

After the dramatic experience with the prophets of Baal, Elijah had gone to the top of Mt. Carmel and had said to King Ahab, ". . . there is a sound of abundance of rain." Elijah's servant had gone to a high spot and looked for promising clouds. The first six times he looked, returned, and reported, "There is nothing," but the seventh time he reported that there was arising out of the sea a little cloud like a man's hand. Soon, the heavens were black with heavy pregnant clouds and "there was a great rain." (See 1 Kings 18.)

Dams and reservoirs

Through the warm dry summers, we always seemed to be looking for dark, heavy clouds. And every year, the clouds did amass, and the thunderstorms did come, and the dry washes did run for a few hours, and the river roared down its channel.

But the canals were still empty, and the brush and rock dams were washed down the river by the first raging torrent. Then came the call for the able-bodied men to rush to the heads of the canals to build new dams, to get the

canals full before the river water had all run down to the sea. And when working in the flood, hauling brush and trees, rocks and dirt, horses floundered and were sometimes drowned and men had narrow escapes.

Years later we built aprons of concrete that were protected by rock and wire sausages.

Later I learned that even dependable diversion dams were not enough. A reservoir was needed—a high dam that would impound the fall, winter, and spring rains and keep them stored for the later need.

Many kinds of reservoirs

And as I pondered, I came to realize that there were reservoirs of many kinds—reservoirs to store water, some to store food, as we do in our family welfare program, some like the barns and bins set up by Joseph in the land of Egypt in which to store the seven years of plenty to carry them over the seven years of drought and famine.

I realized that there should be reservoirs of knowledge to meet the future needs; reservoirs of courage to overcome the floods of fear that put uncertainty in lives; storage of physical strength to help us meet the frequent contaminations and contagions; reservoirs of goodness; reservoirs of stamina; reservoirs of faith. Yes, reservoirs of faith so that when the world presses in upon us, we stand firm and strong; when the temptations of a decaying world about us draw on our energies, sap our spiritual vitality, and seek to pull us down to the level of the worldly world, we need a storage of faith that can carry youth through the tantalizing teens and through the problems of later years. Faith to carry us over the dull, the difficult, the terrifying moments, disappointments, disillusionments, and years of adversity, want, confusion, and frustration.

The work of parents

And who are to build these reservoirs? Is this not the reason that God gave to every child two parents?

Who else but the forebears would clear the forests, plow the land, carve out the futures? Who else would set up the businesses, dig the canals, survey the territory? Who else would plant the orchards, start the vineyards, erect the homes?

In his omniscience, our God gave to every child a father and mother to pioneer the way. And so it is those parents who sired them and bore them who are expected to lay foundations and to hold the hands through the tender years to build the barns and tanks and bins and reservoirs.

Did not the Lord, speaking of parents, say, "And they shall also teach their children to pray, and to walk uprightly before the Lord"? (D&C 68:28.)

Is it not the work of the parents to build so their children can inhabit houses they did not build; eat the fruit from trees they did not plant and grapes from vines they did not start? Parents should be soberly about their life's work of building reservoirs and helping to fill them for the children who are yet too small to hoe, or dig, or plow.

Gratitude for parents

I am grateful to my parents, for they made reservoirs for my brothers, my sisters, and myself. They filled them with prayer habits, study, activities, positive services, and truth and righteousness. Every morning and every night, we knelt at our chairs with backs to the table and prayed, taking turns. When I was married, the habit persisted, and our new family continued the practice.

Some parents are casual or careless or fail to do their duty. These constitute leaks in the dams. The story of Peter with his thumb in the dike may be a myth, but the moral is not a myth.

Lehi and Sariah

Lehi and Sariah built and filled reservoirs for their children. One said:

"I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; . . . having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings. . . ." (1 Ne. 1:1.)

Though two of the brothers ignored those teachings, using their own free agency, yet Nephi and others of his brothers were strongly fortified and all their lives could draw heavily on the reservoir built and filled by worthy parents.

Abraham built reservoir

Abraham built such a reservoir for his son Isaac, and it seemed never to have leaked dry, for we find his son one of the patriarchs and always linked with the God of Abraham, the God of Isaac, and the God of Jacob. And he seems to fit the words of Jeremiah:

"For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." (Jer. 17:8.)

Enos's testimony

Jacob, another of the sons of Lehi, drew heavily from the storage inherited from his father, and he passed the same to his son Enos, who bore testimony of it:

". . . I, Enos, knowing my father that he was a just man—for he taught me . . . in the nurture and admonition of the Lord—and blessed be the name of my God for it.

". . . I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart." (Enos 1, 3.)

Enos asked how such a miracle as forgiveness could possibly come, and the answer came from the Lord: "Because of thy faith in Christ, whom thou hast never before heard, nor seen . . . thy faith hath made thee whole." (Enos 8.) Enos was able to draw heavily on the reservoir of faith his parents had set up for their children.

Example of two families

One day I met a delightful couple—faithful Latter-day Saints with a splendid family and a successful life. They told me of their family history. The husband was one of seven children of a family of active people, where the Lord was center in their lives. All but one of the seven had remained faithful, filled honorable missions, married in the temple, and had successful, happy families, as had their parents before them. The one had strayed and had marital and other serious problems.

On the other hand, the wife was one of seven children in a contemporary family where the Church meant little in their lives, and they had bypassed tithing, prayers, and all church activities, and had ignored the spiritual part of their lives. All seven of the children had been reared in the same household, subject to the same conditions, and all seven of them but this one ignored their spiritual obligations, as their parents had done before them.

The first parents had built and filled a high, strong reservoir of habits and qualities of faith for their children. Both families had the same community backgrounds.

The second family built no reservoir of spiritual strength but depended on the runoff. The uncertain little dams, like our brush and rock ones, had washed away when the torrents flooded. There were cracks in the dam and leaks in the reservoir. In the one family, six of the seven remained righteous; in the other, six of the seven followed the careless ways of the parents in unrighteousness and only one of the seven remained faithful.

The Lord had commanded that "he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people." (D&C 68:33.) And the Lord had also expressed concern and disapproval of his people in Zion who were idlers, "and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness." (D&C 68:31.)

Reservoirs of two brothers

Again, as I remembered the so-called doomed third and fourth generations, there were two brothers of the second generation. Both had large families now in the sixth and seventh generations, running into many hundreds each. The one brother became disgruntled and the

other remained faithful. The children of the one in their third generation began to fall away, as did their father. Activity reduced, there were only occasional temple marriages, and few went on missions. Then in the fourth generation, there were no temple marriages, no missions, few baptisms, and very little activity in spiritual things. The fifth generation deteriorated to rank apostasy. In the sixth generation, with just an occasional exception, the whole tribe was estranged from the Church.

The ancestor had failed to keep his reservoir intact and full for his posterity to draw upon.

On the other hand, the second brother remained faithful all his life and finally "died in the harness." His third and fourth and fifth generations have also remained true and faithful with a few exceptions. The majority of the posterity of the one was out of the faith like the parents, and the majority of the other followed the parents into activity and faith. Spiritual reservoirs!

Building good homes

An editorial from the Church Section of the *Deseret News* reads:

"Good homes must rate high in companionship between children and parents, in having a well ordered household, with love between parents and between children and parents.

"They must build righteous loyalties, good character, a willingness to work, a spirit of humility, and an absence of unjust pride, and they must teach a deep and abiding faith in God."

To this end, the Lord has inspired his church to place a great new and increased emphasis on that building process.

Every family is urged to engage in regular night and morning family prayers and to devote at least one evening a week at home in the sweet family togetherness undisturbed by the world or any of its allurements. They will plan to turn off the TV and radio, leave the telephone unanswered, cancel all calls or appointments, and spend a warm, homey evening together.

While one objective is reached by merely being together, yet the additional and greater value can come from the lessons of life. The father will teach the children. Here they can learn integrity, honor, dependableness, sacrifice, and faith in God. Life's experiences and the scriptures are the basis of the teaching and this, wrapped up in filial and parental love, makes an impact nothing else can make. Thus, reservoirs of righteousness are filled to carry children through the dark days of temptation and desire, of drought and skepticism. As they grow up, the children cooperate in building this storage for themselves and the family. And so we have the home evening and the family prayers and the simple things that have been taught to us all our days.

Damaged reservoir mended

One day, long ago, we crossed a boundary into a distant city where walls and curtains separated people; and behind the walls, strange ideologies were taught and "pernicious doctrines" promulgated every day in the schools and otherwise.

Every day the children listened to schoolteachers with foreign and strange doctrines, philosophies, and ideals.

Someone said that "constant dripping will wear away the hardest stone." This I knew, so I asked about the children: "Do they retain their faith? Are they not overcome by the constant pressure of their teachers? How can you be sure they will not leave you and the simple faith in God?"

The answer was unmistakable. "We mend the damaged reservoir every night," they said. "We teach our children positive righteousness so that the false philosophies do not take hold, and should any have taken lodgment in the day, we dislodge them at night. Our children are growing up in faith and righteousness in spite of the overwhelming pressures from outside."

Generally, cracked dams can be mended and saved, and sand bags can hold back the flood; and reiterated truth, renewed prayer, gospel teachings, a flood of love, and parental interest can save the child and keep him on the right path.

A spiritual umbrella

I like to compare the home evening, family prayer, and other associated activities of the Church for the saving of the family, when they are conscientiously carried out, with an umbrella. If the umbrella is not opened up, it is little more than a cane and can give little protection from the storms of nature. Likewise, God-given plans are of little value unless they are used.

The umbrella spread out makes the silken material taut. When the rain falls, it runs off; when the snow falls, it slides off; when the hail comes, it bounces off; when the wind blows, it is diverted around the umbrella. And in like manner, this spiritual umbrella wards off the foes of ignorance, superstition, skepticism, apostasy, immorality, and other forms of godlessness.

It is my prayer that we shall all spread our spiritual umbrellas for protection of our families and keep our reservoirs full of faith and integrity; and we can promise that the third and fourth generations and indeed the tenth and the fiftieth will still be faithful, worthy, and God-fearing.

May this be our happy blessing, I pray, in the name of Jesus Christ. Amen. ○

President Hugh B. Brown

Elder Spencer W. Kimball has given us an inspired closing address.

We have word from Korea. The president of the Korean Mission, the missionaries and all the members of the Church wish to be remembered, and among other things they say, "Though far away and not able to be in touch by radio or television, please consider that in spirit Korea will be a part of your General Conference." We thank them for that message.

The Brigham Young University Combined Choruses will now favor us with "Onward Ye Peoples."

Following the singing, the benediction will be offered by Elder James M. Hobbs, president of the Garden Grove Stake, after which the conference will adjourn until 2 o'clock this afternoon.

The Brigham Young University Combined Choruses sang the closing song, "Onward Ye Peoples."

The benediction was offered by President James M. Hobbs of the Garden Grove Stake.

The conference was adjourned until 2 o'clock p.m.

FIRST DAY
AFTERNOON MEETING

SECOND SESSION

The second session of the conference convened at 2 p.m., Friday, October 3, 1969.

President Alvin R. Dyer, counselor in the First Presidency, conducted the services.

The Relief Society Singing Mothers from the Cottonwood, Mill Creek, Murray and Wilford Regions, with Ellen N. Barnes conducting, furnished the choral music. Alexander Schreiner was at the organ console.

President Dyer made the following introductory remarks:

President Alvin R. Dyer

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, in the second general session of the One Hundred Thirty-ninth Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President McKay is watching the proceedings of this session by television and has asked that I conduct at this time. He is with us in spirit, and this morning when we met with him he said: "Tell them all of my feelings."

Through the generous cooperation of their owners and managers, over 300 television and radio stations will carry to practically every state in the Union, including Hawaii and Alaska, and also to many foreign countries, sessions of this conference. The names of the stations were identified prior to the opening of this meeting. We express our appreciation to these station owners and managers for broadcasting the programs of this conference.

Sessions of this conference are being televised in color in the United States and Canada over most of those television stations cooperating to provide the extensive coverage of this conference.

A cordial welcome is extended to our television and radio audience, and to all who are gathered here in this historic Tabernacle.

We welcome to this session of conference the Relief Society Singing Mothers from the Cottonwood, Mill Creek, Murray and Wilford regions, who will sing for us, with Ellen N. Barnes conducting and Alexander Schreiner at the organ.

We shall begin these services by the Singing Mothers singing "Let the Mountains Shout for Joy," and the invocation will be offered by Elder George L. Lovell, president of the East Rigby Stake.

The Relief Society Singing Mothers sang as the opening number, "Let the Mountains Shout for Joy," following which the opening prayer was offered by President George L. Lovell of the East Rigby Stake.

President Alvin R. Dyer

The Relief Society Singing Mothers will now favor us with "Oh, Lord Most Holy."

The Relief Society Singing Mothers sang the number, "Oh, Lord Most Holy."

President Dyer

President Hugh B. Brown of the First Presidency of the Church will now present the General Authorities, general officers and general auxiliary officers of the Church for the sustaining vote of this General Conference.

GENERAL AUTHORITIES AND GENERAL OFFICERS OF THE CHURCH

The General Authorities and General Officers of the Church were then sustained as follows:

THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints
Hugh B. Brown, First Counselor in the First Presidency
Nathan Eldon Tanner, Second Counselor in the First Presidency

COUNSELORS IN THE FIRST PRESIDENCY

Joseph Fielding Smith
Thorpe B. Isaacson
Alvin R. Dyer

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

Quorum of the Twelve Apostles

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson

Patriarch to the Church

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers and Revelators.

Assistants to the Twelve

Alma Sonne
ElRay L. Christiansen
Sterling W. Sill
Henry D. Taylor
Franklin D. Richards
Theodore M. Burton
Boyd K. Packer
Bernard P. Brockbank
James A. Cullimore
Marion D. Hanks
Marvin J. Ashton

Trustee-in-Trust

David O. McKay

as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints

The First Council of the Seventy

Seymour Dilworth Young
Milton R. Hunter
Bruce R. McConkie
Albert Theodore Tuttle
Paul H. Dunn
Hartman Rector, Jr.
Loren C. Dunn

The Presiding Bishopric

John H. Vandenberg, Presiding Bishop
Robert L. Simpson, First Counselor
Victor L. Brown, Second Counselor

Church Historian and Recorder

Joseph Fielding Smith, with A. William Lund and Earl E. Olson as Assistants

Priesthood Welfare Committee

John H. Vandenberg, Chairman
Henry D. Taylor, Managing Director

PRIESTHOOD HOME TEACHING COMMITTEE

Marion G. Romney, Chairman
John H. Vandenberg, Vice Chairman
Boyd K. Packer, Managing Director

PRIESTHOOD MISSIONARY COMMITTEE

Spencer W. Kimball, Chairman of Executive Committee
Gordon B. Hinckley and Thomas S. Monson, Vice Chairmen
Bruce R. McConkie, Managing Director

PRIESTHOOD GENEALOGICAL COMMITTEE

Howard W. Hunter, Chairman
Theodore M. Burton, Managing Director

CHURCH BOARD OF EDUCATION

David O. McKay
Hugh B. Brown
Nathan Eldon Tanner
Joseph Fielding Smith
Thorpe B. Isaacson
Alvin R. Dyer
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson
Boyd K. Packer
Marion D. Hanks
Albert Theodore Tuttle
Paul H. Dunn
John H. Vandenberg
Belle S. Spafford

CHURCH FINANCE COMMITTEE

Wilford G. Edling
Harold H. Bennett
Glenn E. Nielson
Weston E. Hamilton
O. Leslie Stone

SENIOR CHURCH AUDITORS

Harold L. Davis
Charles Schmidt

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor
with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

David Lawrence McKay, General Superintendent
Lynn S. Richards, First Assistant Superintendent
Royden G. Derrick, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

W. Jay Eldredge, General Superintendent
George Richard Hill, First Assistant Superintendent
George I. Cannon, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Florence Smith Jacobsen, President
Margaret Romney Jackson, First Counselor
Dorothy Porter Holt, Second Counselor
with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern Watts Parmley, President
Leone Watson Doxey, First Counselor
Lucile Cardon Reading, Second Counselor
with all members of the Board as at present constituted.

TABERNACLE CHOIR

Isaac M. Stewart, President
Richard P. Condie, Conductor
Jay E. Welch, Assistant Conductor

TABERNACLE ORGANISTS

Alexander Schreiner, Chief Organist
Robert N. Cundick
Roy M. Darley
Frank W. Asper, Organist Emeritus

President Hugh B. Brown

We thank you, brethren and sisters, for your sustaining vote.

President Alvin R. Dyer

Elder Marvin Ashton, just sustained as an Assistant to the Twelve, will now speak to us.

ELDER MARVIN J. ASHTON

Assistant to the Council of the Twelve

● Six months ago, by appointment from the First Presidency, we attended a mission-wide conference in South Africa. After four glorious days with the wonderful people of that nation, and as we were leaving, many of the members said: "When you return, please give our best regards and love to our friends all over the world." Little did they realize, and little did I realize at that time, that I would have this kind of an opportunity of extending their love to their friends worldwide.

"Ye are my friends"

Since this responsibility has come to me, I have thought a great deal about friends in the gospel of Jesus Christ. I am reminded in the 84th section of the Doctrine and Covenants, that great revelation on priesthood, of how the Savior reported through the Prophet Joseph Smith, in verse 63, ". . . you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends," indicating the importance and blessing of being recognized as a friend of the Savior.

May I leave this thought with you as we think of friends and the part they should play in our lives as Latter-day Saints. Perhaps this simple illustration will help us to realize the need of being friends in the home, friends in the neighborhood, and friends in the community.

Incident of newspaper boy

Some months ago my wife and I were in the front of our yard when the newspaper boy came down the street on his bicycle. His bicycle was loaded with papers. About twenty or thirty yards in back of him, there was another boy following him on a bicycle. I was not sure at that time what their relationship was, but I did notice they were coming down the street at a pretty good clip.

When the newspaper boy came to our sidewalk entry, he was traveling too fast to make the approach to our home, and, as a result, he went one way, the bicycle went another way, and the papers went everywhere. Noticing the boy had fallen on the lawn and was not hurt, but realizing that he would undoubtedly be embarrassed from the fall in front of his friend, we moved toward him.

At the sight of this perfect three-point landing, if we may refer to it as that, his companion shouted his pleasure and laughed heartily with complete and full enjoyment at the misfortune of his associate.

Trying to relieve the embarrassment of the paper boy, knowing he didn't want help but he wanted to have his pride repaired a little, I took a few more steps toward him and said: "It's kind of a low blow to have your friend laugh when you've had a bad spill, isn't it?"

He went on picking up his papers without even looking up. Finally, he had the papers back in place and got on his bicycle; and as he started out away from our home, he made the remark: "He isn't my friend—he's my brother."

Living as close friends

His words have been ringing through my ears with a great deal of significance ever since then. Brothers and sisters, I sincerely feel that one of the great purposes of family evenings and home teaching is to have family members realize that a brother can be a friend, and that a sister can be a friend, and that a father and a mother can be more than parents, they can be friends.

I would hope and pray that we may catch the wisdom and the inspiration of building a home so that our members in that sacred unit can look upon a father and say, "He is my best friend," or "My mother is more than a mother, she is my friend." When we realize that parents and family members can be more than blood relations and are in very deed friends, then we

will have a glimpse of how our Heavenly Father wants us to live, not only as brothers and sisters but as very close friends.

Appreciation for confidence

I humbly bear testimony to you this day that this is our Heavenly Father's work, and that I approach this new assignment in all humility, aware of the fact that I need your blessings to carry on and to function as our Master would have me serve. May I express to President David O. McKay my gratitude and appreciation for his confidence in calling me to serve with him and these brethren, my friends, I pray in the name of Jesus Christ. Amen. ○

President Alvin R. Dyer

I am sure that we will all feel the effects of the service of this good man in this new calling.

Elder LeGrand Richards of the Council of the Twelve will be our next speaker, and he will be followed by Elder Theodore M. Burton, Assistant to the Twelve.

ELDER LEGRAND RICHARDS

Of the Council of the Twelve

● I should first like to extend my congratulations to Elder Ashton on his call. He can't help it, but I'm his uncle by marriage and I am proud of him. Furthermore, he is a son of my first counselor when I served as the Presiding Bishop of the Church, and of all the men who have been General Authorities in this church, I think his father was one of the most beloved throughout the entire Church.

Expression of love

Now I greet all of you brothers and sisters here today and express my love for you and my appreciation for your kindness to me as I travel throughout the Church, and my congratulations for your great contributions in helping to build our Father's kingdom. In your presence I would like to express my love for my Father in heaven and for his Son Jesus Christ and for the holy scriptures, for without them what would we know about the love of our Father in heaven, who gave us his Only Begotten Son, "that whosoever believeth in him should not perish, but have eternal life"? (John 3:15.) And what would we know about the life and the labors, the teachings, the example, and the great atoning sacrifice of the Redeemer of the world? No wonder we love him and are proud to be his representatives!

Words of the prophets

I love the scriptures. I love the words of the prophets, for the Lord has permitted many of them to look down through the stream of time and behold coming events of great importance in this world.

I think of the words of Jesus as he walked with two of his disciples as they were on their way to Emmaus following his resurrection, and we are told that "their eyes were holden that they should not know him." (Luke 24:16.) When he heard what they had to say, he realized that notwithstanding the time he had spent with them, they did not comprehend the magnitude of his ministry, and he said: "O fools, and slow of heart to believe all that the prophets have spoken." (Luke 24:25.) Commencing with Moses and the prophets, he showed them how in all things the prophets had testified of him.

Two great events foretold

To me there are two great events recorded in the holy scriptures that are outstanding above all others, and one is the announcement by the holy prophets of the coming of the Redeemer of the world in the meridian of time. Those prophets were permitted to describe his life and his ministry in such minute detail that they even told

how lots would be cast for his clothing at the time of his crucifixion. Then the next important event outlined by the holy prophets, in my estimation, is what the prophets had to say about his second coming and the preparation for that coming, and that is the mission of this great church.

I think of the words of the apostle Peter. He said:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

"Knowing this first, that no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:19-21.)

Time of restitution

I like the words of the prophets who have declared this day. I think of the words of the apostle Peter following the day of Pentecost, when he said the heavens must receive the Christ "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.) We have that restitution. There isn't time today to go into the details of the ministration of heavenly messengers that have been sent to this earth in order to restore the gospel and prepare the way for his coming, which is the restitution of all things.

I like the statement by John the Revelator when he was banished upon the Isle of Patmos and the angel of the Lord said, "Come up hither, and I will shew thee things which must be hereafter." (Rev. 4:1.) He was shown the great power that would be given to Satan to make war with the saints—the saints were the followers of the meek and lowly Master—and that Satan would be given power over every nation and every kindred and every tongue and every people, but after he saw that great day of darkness he also saw a day of light. He saw "another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. 14:6.) That doesn't leave out anybody! We have that everlasting gospel that the Lord promised to send to prepare the way for the coming of the Lord.

Marvelous work and a wonder

I like the statement of Isaiah. He said the Lord had declared the end from the beginning. (See Isa. 41:26.) It is all there in the holy scriptures if we know how to read them and understand them in the spirit in which they were written, namely, the spirit of the Holy Ghost. He said: "The grass withereth, the flower fadeth: but the word of our God shall stand for ever." (Isa. 40:8.)

I like the statement of Isaiah, who, when he saw the conditions when men would worship God by the precepts of men, said: "Wherefore the Lord said . . . behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:13-14.)

We have that marvelous work and a wonder, and I know that as you do, and we have a great responsibility to share that with our fellowmen throughout the world. I trust that those who are listening to this conference will be impressed with the fact that this Church has more to offer than any other church in all this world.

Coming of Elijah

I like the words of Malachi the prophet, when he saw the latter days and said: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5-6.)

What would the consequences really have been, had it not been for the coming of Elijah the prophet, and

how could the kingdom be prepared for the coming of the Master without all these things finding their fulfillment? All of this constitutes what Paul said when he said the Lord had revealed unto him the mystery of his will, "that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth. . . ." (Eph. 1:10.)

We have that responsibility, and we are the only church in the world that knows anything about that marvelous mystery that God revealed to Paul of this great work of uniting that which is in heaven with that which is here upon this earth.

Gathering of Israel

I like the statement of Isaiah, which was quoted by Moroni to the Prophet Joseph when he visited him three times in the night, and again the next morning when Joseph was only a lad 17 years old. He quoted the words of Isaiah where the Lord said that he would set his hand again the second time to gather scattered Israel. (See Isa. 11:11.) He has been doing that. Many of you are descendants of those who have been gathered from all over this earth in fulfillment of that prediction. He said he would bring in the dispersed of Judah, and after 2,000 years of their wanderings and their persecutions, they have been led back to their own land, for God gave them that land as an eternal inheritance.

Ensign for the nations

And that isn't all. He said he would set up an ensign for the nations. (Isa. 11:12.) Now I don't know what you think about an ensign. It seems to me that means he would do something better than he had ever done before or that could be found anywhere else in all this world. That is what this Church really is. Now if I should make reference to a few comments made by people who have come among us and have been sufficiently without prejudice that they could recognize what this Church is doing, I hope nobody will think that I am boasting.

We had here in our midst just a few years ago a great economist, not only of the United States but of the world. One of our banker friends gave a banquet for him at the Hotel Utah. There were 25 of us invited there, and after the governor and the President of the Church had said a few words, they asked this man if he would like to say something. He stood there and his jaw began to quiver and the tears began to roll down his cheeks, and he made this statement: "I have never stood in such presence in my life. I have to come out here to these valleys of the mountains to find the kind of Christianity I think can save the world." (*Just to Illustrate* [Bookcraft, 1961], p. 181.) Now we are happy that he could recognize that.

We had a man here in our midst a short time ago, a Dr. Polian of Iran. He was sent to the United States by his government to study the American people. After spending three days here in Salt Lake City, he made this statement: "I have been in the United States eleven months as a representative from my government to study the American people, and I have obtained a more favorable impression of them in the two days I have spent in Salt Lake City than in all the rest of the eleven months." (*Ibid.*, p. 129.) Now there must be something that provokes that kind of a statement.

Statement at Washington conference

I want to read you a statement that impressed me very much, and I apologize to Brother [Marion D.] Hanks for doing it. During President Dwight D. Eisenhower's administration, a youth conference was held in Washington. There were 7,000 representatives there from all over the United States and probably from other countries. Brother Hanks was asked to give the keynote address—not just to be one of the speakers at the convention, but to deliver the keynote address. After he had concluded, the man who had conducted the meeting made this statement:

"As I sat here I reflected that Mr. Hanks comes from people that were driven from our region of the country because of the things they believed, and suffered bitter persecution for their

ideals, who went finally to the far reaches of this country where they thought themselves away from all this. Now we have invited a leader of that people to come here to talk to us of the same ideals and principles for which we drove them away." (*Ibid.*, p. 208.)

It takes truth a long while to travel, but she finally gets her boots on. I am reminded of the fable about Truth and Error: they went out into the river to bathe, and Error came out first and dressed herself in Truth's clothing and has been traveling in it ever since. But because Truth wouldn't dress herself in Error's clothing, we always speak of the naked Truth!

Comments of visitors

Just a few years ago we had the president of a college down in California teach at the summer school of Brigham Young University. At the close of the summer, in an interview with one of our reporters, he made this significant statement: "It may well be that the Mormon people have the key that will eventually save this country." There must be something back of a people and a program that would call for such compliments from a president of a college. Incidentally, he was so impressed that he has since joined the Church!

Now we have people come here by the millions to our Visitors Center. Some of them go away feeling like they have been in heaven, because the things they see there are so wonderful. Then they are taken to Welfare Square, and we have a book down there where they can write their impressions of what they see. I'd like to read you just a few statements. The book is full of them, but this is just typical of the impressions. This is from a representative from England: "This has been an extraordinary experience, and it seems to me to be one of the best examples of practical Christianity in the modern world."

This one is from a Baptist: "It is a pattern for our federal government to attempt to follow." A non-Church member: "This is the most wonderful thing I have ever seen, and I hope to come back again." A Hebrew: "This in my way of thinking is a real religion." A non-Church member: "We believe your church and its members are doing the great deeds that may some day achieve a true brotherhood of man." We knew that. This is the greatest brotherhood in all this world anywhere. And then from a Catholic: "A wonderful project and something other faiths might well copy." A Methodist: "I'm flabbergasted"—whatever that means! An Episcopalian: "Beyond belief."

Hope for the world

Now I want to read you just a few words from people who attended the New York Fair, and they had a book there where these impressions could be written after they had seen our display. First, a Catholic priest: "I think I will leave my priesthood and join you." A Lutheran from New York: "It is very difficult and words cannot express the true feeling of goodness one gets while touring your pavilion." A Catholic from New York: "There is hope for the world with people like you." A Protestant: "I love it—sounds great. Please send me someone." There are a lot more just like that, but I wanted you to hear a few.

Now there must be something to this institution. Isn't that what Isaiah meant when he said that he would set an ensign to the nations? People see that we are doing things differently than they have been done before. We had a man on the campus at Brigham Young University in June 1968. He said that he had been at that university in Provo, Utah, year after year since 1940, and then he added this: "I am becoming convinced that the only salvation for the United States is for all Christians converting to Mormonism." They will be converted just as fast as our great army of Mormon missionaries can reach them; and if, in the words of Jesus, they truly hunger and thirst after righteousness, they shall be filled.

The restored gospel

God bless you all, brothers and sis-

ters. We have the greatest thing to offer in all this world. It is the restored gospel of the Lord Jesus Christ. It is not a reformation. It came from heaven, from holy messengers, and I bear you that witness because I know it as I know that I stand here. May God help us to share it with our neighbors and our friends and the whole world, I pray, and ask God to bless you all in the name of the Lord Jesus Christ. Amen. ○

President Alvin R. Dyer

We have listened to the faith-promoting remarks of Elder LeGrand Richards of the Council of the Twelve.

Elder Theodore M. Burton, Assistant to the Twelve, will now speak to us.

ELDER THEODORE M. BURTON

Assistant to the Council of the Twelve

● My brothers and sisters: One of the most beautiful prayers ever offered is found recorded in the Gospel of John. It was given as Jesus opened his heart in prayer to God the Eternal Father, pleading for unity not only among the apostles, but also asking that those who follow their words might reach a state of unity such as that found in the Godhead. They were to preach a gospel of peace and love, and so he said:

Christ's plea for unity

"Neither pray I for these [the apostles] alone, but for them also which shall believe on me through their word;

"That they all might be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17:20-21.)

Our present world is torn by argument, dissension, violence, war, and rumors of war, and because of the turmoil on every side, men's hearts are beginning to fail them. If men are to retain their sanity and hope, they must have an assurance of a peaceful solution for the ills of mankind. This assurance can be given if we who claim to be true followers of Jesus Christ demonstrate that unity spoken of in that great prayer from which I have quoted Christ's plea for unity.

Necessity for unity

I feel impressed to stress the necessity for unity as one of the greatest needs of our present-day world. Not only does it apply to the world in general, but it is particularly important within the Church if we are to take our rightful place in leading mankind toward peace.

In our generation the Savior gave us a statement so often used by the late President J. Reuben Clark, Jr.: ". . . I say unto you, be one; and if ye are not one ye are not mine." (D&C 38:27.)

This doctrine is built upon true love, even the love of Christ, and is a most important principle of the gospel. Without the love of one man for another, how can justice and real freedom ever be achieved? Unless every man esteems his brother as himself and practices virtue and holiness before the Lord, how can that person hope to live in the presence of God, where unity, love, virtue, and truth abound? No unrighteousness can exist in the presence of God, and unless we learn to overcome disunity and unrighteousness here upon the earth, we cannot hope to be restored to live in the presence of God the Eternal Father in the resurrection to come.

Causes of disunity

What causes disunity and friction? There are many reasons for disunity, but one of the principal reasons is the ego of man himself. I define this ego as the desire to be acknowledged as a person different from others. This desire is not evil in itself. In fact, properly directed, it can be a great virtue. There is a certain amount of faith or pride in one's self that every successful and happy person must have. Only

when the ego develops into egotism must we beware. Ego becomes evil when a person becomes obtrusive and makes excessive reference to himself as to his own importance. Beware when a man or woman monopolizes conversations and shows a disregard for the opinions of others. When a man is not humble and seeks to excel and outdo others, he is in a very dangerous position. I feel such a spirit is born of selfishness and a lack of the true spirit of Jesus Christ.

Example of William W. Phelps

An example of such a spirit is evident in the case of William W. Phelps. Brother Phelps was a good man and a capable man, but he became too ambitious, letting pride move him to seek honors to which he was not entitled. The Prophet Joseph loved that good man, as did the Lord also. As a result, he was given a warning against this fault in his character. The Lord warned him:

"And also let my servant William W. Phelps stand in the office to which I have appointed him, and receive his inheritance in the land;

"And also he hath need to repent, for I, the Lord, am not well pleased with him, for he seeketh to excel, and he is not sufficiently meek before me." (D&C 58:40-41.)

Elder Phelps failed to heed the warning, and one thing led to another until he actually rebelled against the Prophet Joseph. When he found himself kicking against the pricks of conscience, he repented, humbled himself, and apologized for his conduct. He was forgiven and brought back into full church fellowship. In my opinion he was a great man of courage who was not ashamed to acknowledge a fault and had the strength to overcome it. Not all men have the greatness of character that William W. Phelps had. Too many who seek to excel lack humility, and if they do not curb this fault they will lose their inheritance in the Lord's kingdom.

Gospel a united whole

I suppose disunity in the Church begins when each of us becomes so wrapped up in our own interests and assignments that we lose the full perspective of the gospel of Jesus Christ as a united whole. We become so involved with our own particular interests that we forget that the gospel involves the whole of life. Sunday School, missionary work, priesthood, genealogy, temple work, welfare, home teaching, education, or whatever interest we have or church position we occupy at present is only part of the gospel whole. It is true that we are expected to push our own particular assignment, but not at the expense of others. It is most unwise to try to advance the field in which we are presently interested by downgrading the activities of others. We should never push one organization at the expense of another. An appreciation of diversification is the basis of unity. Though I strive to push priesthood, genealogy, and temple work with all my power, I should never resent any other gospel organization or principle within the Church structure, or sow discord among my brethren.

Appreciation for others

Unity can come when I learn to appreciate each person in the Church and the value of every aspect of church organization. This is true of a deacons quorum, and it is true of the highest quorum of the Church, that of the First Presidency. Loyalty among the men of the Quorum of the Twelve Apostles is no more necessary for them than loyalty within a teachers or an elders quorum. When discussions arise among strong-minded men and women, anger must never be evident. Men and women should be free to state their opinions without fear, but they should do so without rancor or envy or belittling the character or abilities of other persons who hold differing opinions from their own. Only when we understand one another and appreciate one another can the Spirit of God enter our hearts, draw us one to another, and bring about unity.

Consideration in discussions

Nowhere is this principle of consideration and love of one another more needed than in a discussion of gospel

principles. The Lord has warned us not to preach tenets or opinions:

"And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism, and by fire, yea, even the Holy Ghost." (D&C 19:31.)

Tenets are the dogmas or principles generally accepted by a majority as true, whether those principles are factual or not. Thus we should not dispute with others about such matters, nor pursue discussions among ourselves about such matters that can cause feelings to be hurt or cause disputations to arise.

We should rather preach the first principles of the gospel, which are so necessary for our full growth and development. When we understand the basics or true fundamental principles of the gospel, we will not be buffeted by the doctrines and beliefs of men that so often lead to quarrels and misunderstandings. That is why the Lord went on to advise us:

"Behold, this is a great and the last commandment which I shall give you concerning this matter; for this shall suffice for thy daily walk, even unto the end of thy life.

"And misery thou shalt receive if thou wilt slight these counsels, yea, even the destruction of thyself and property." (D&C 19:32-33.)

Role of peacemakers

We live in a world full of discord and disunity. We need not and must not become a party to that worldly way of living. Our role is that of peacemakers. As the Latter-day Saints of our Lord and Master, Jesus Christ, we must "therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children." (D&C 98:16.)

The need within the Church for a spirit of unity and loyalty and love is reflected in these words of the Savior from the Book of Mormon:

". . . And there shall be no disputations among you, as there have hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been.

"For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

"Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away." (3 Ne. 11:28-30.)

Plea for unity

When we hear our voices rise in speaking with one another, when we feel our faces getting flushed and red, when our muscles tense and we get warm under the collar, these are danger signals. It is time to repent and change whatever we are saying or doing. I plead for unity and consideration among us who claim to be sons and daughters of God. I pray for that love and affection which characterizes the true disciples of Jesus Christ. May God bless us all to know with such a surety of heart that this *is* the true church and kingdom of Jesus Christ, that we will have character enough to practice those principles which we espouse.

I pray for this in the name of Jesus Christ. Amen. ○

President Alvin R. Dyer

The congregation and chorus will now join in singing: "Oh Say, What Is Truth." After the singing Elder Boyd K. Packer will speak to us.

The congregation sang the hymn, "Oh Say, What Is Truth."

President Alvin R. Dyer

Elder Boyd K. Packer, Assistant to the Twelve, will now speak to us, and he will be followed by Elder Eldred G. Smith, Patriarch to the Church.

ELDER BOYD K. PACKER

Assistant to the Council of the Twelve

● Recently two unusual gatherings of young people have caught the attention of the world. At White Lake, New York, nearly half a million young people gathered.

Later a similar gathering was held on the Isle of Wight. They came from all countries, from all levels of society.

These meetings were billed as music festivals. Certainly they did not come to hear the music—they came to be there.

These gatherings, so appealing to our youth, are unique in history, and they mean something.

Some suppose that the youth responded to political or philosophical motivation. It is not so. It would be a mistake to so conclude, even though they are deeply entangled in the political and social issues of today.

Unquenched spiritual desire

Frantically youth clings to whatever social issue is foremost at the moment, not realizing perhaps that it is not so much the *cause* that ignites them; it is rather *having a cause* that satisfies their need. Neither is it an intellectual movement, although it has many of the attributes. Nor is it a cultural one, though they have developed their own style of music, a vocabulary, art forms, and poetry. It is spiritual motivation that brings these young people together.

They may not know it, but a whole generation of youth is athirst with an unquenched spiritual desire. As has been foretold:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

"In that day shall the fair virgins and young men faint for thirst." (Amos 8:11-13.)

Thirst for life's meaning

Youth suffers from a lingering thirst that has become a drive. Though it gnaws within them, it is not physical. They want to know what it all means—they are seeking the true meaning of life. There is something missing from their lives, some vital substance that they have not tasted.

Many of them unfortunately seek it in physical satisfaction. They smash down the boundaries of morality and wantonly indulge themselves in every manner conceivable to the limit of physical experience, seeking in physical gratification some taste of life. They come away less satisfied than before, the thirst and the craving more acute.

Escape from futility

Then many of them turn elsewhere, seeking to escape the futility in life. They turn to drugs and find for a moment the escape they seek. At last their spirits soar. They reach beyond themselves, erase all limitations, and taste for a moment, as they suppose, that which they have been seeking. But it is a synthetic, a wicked counterfeit, for they return to a depression worse than the one they left.

Then they become players in the saddest of human tragedies. For, as they turn again to this release, they are not seeking what they sought before, but indulge to escape the consequences of each previous adventure with drugs. This is addiction! This is tragedy! This is slavery! When a remedy becomes worse than the disease, then we have found futility itself.

Advice to young people

If one of these young people would listen for a moment—listen seriously enough that I could speak from the depths of my soul—there are some things I would tell him.

Why, he may first ask, do you appeal to me, the most criticized and uncom-

fortable of all in society? That is easy to answer.

First, you are right, you know, when you assess that most of society is interested only in immediate material success, too comfortable to really care, too preoccupied to listen to any significant message.

Because you are trying to change things, perhaps you will at least listen.

We are trying to change things too. We have many thousands of young people, something like yourself, assigned across the world to change people. But they must sift through literally thousands to find *one* who will listen—really listen.

We appeal to you because you are young. Our message requires a change so monumental that few but youth have the courage for it.

Cast net on right side

In your rebellion, so called, you have cut yourself loose from your moorings, perhaps even from family ties, and set adrift on the sea of life. Now you may be drifting on the right sea, you may even be in the right boat, but you might try fishing on the other side. Some others were fishing on the wrong side of the ship.

"And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." (John 21:6.)

When we mention that there is a spiritual answer to your need, I hope you don't dismiss it or ridicule the possibility. "Don't knock it till you've tried it" is sound counsel. If you haven't tried it yet, you are as yet no witness on the matter. Surely you have that much honesty.

You may say you've been to church, that you've tried religion and not been satisfied. That is little wonder. It isn't in them all, you know, only a flavoring of it. The substance of it, the fullness of it can be found in only one place. Perhaps you have looked for it here, in that one place, and have not found it. And so I repeat, you might try fishing on the right side.

Finding the true light

No one can compel you to taste of this living water. It can come only when you consent. There are no conscripts, only volunteers.

If you are to find it, you must pay more, by a thousandfold, than ever you paid before, reach farther than you have ever reached, use more courage and self-discipline than you ever knew you had. But at the end of all that comes the promise:

"Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am;

"And that I am the true light that lighteth every man that cometh into the world." (D&C 93:1-2.)

I must be plain also to say to you, my young friend, that when you come to know, it will be on his terms—not on yours.

"Therefore," he has said, "sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in *his* own time, and in *his* own way, and according to *his* own will." (D&C 88:68. Italics added.)

Facing issues with new light

The fact—the positive, irrefutable truth—is that what you seek, my young friend, exists. And when you find it, it will not take you out of the world. You will find a greater need to be in the mainstream of life facing the same issues that are so disturbing to you now, but you'll face them with a different light.

It will not require that you give up anything essential or fulfilling in life, whether it be physical, emotional, spiritual, or intellectual. You will be the same height, the same weight, you'll be under the necessity of eating to live and being sheltered. You'll have dislikes and likes, passions and desires. At first glance nothing will change at all, and yet positively everything will change.

Quench spiritual thirst

We bid you—our restless, drifting, seeking youth—to come, quench that spiritual thirst.

The Lord has said: "Whosoever drinketh of . . . water shall thirst again:

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:13-14.)

Oh, how we pray that as you drift, seeking everywhere, trying everything, that one day you will cast your net on the right side of the ship.

I bear to you my witness, as one among those authorized to bear that witness, that God does live, Jesus is the Christ, this is his church, The Church of Jesus Christ of Latter-day Saints. He directs his church and ministers in the midst of his Saints. There is a prophet of God directing this work. Youth is needed to carry it on. We bid you to come, in the name of Jesus Christ. Amen. ○

President Alvin R. Dyer

Elder Eldred G. Smith, Patriarch to the Church, will now speak to us, and he will be followed by Elder S. Dilworth Young.

ELDER ELDRED G. SMITH

Patriarch to the Church

● We of The Church of Jesus Christ of Latter-day Saints have been accused of being peculiar in many ways, one of them being that we build temples and restrict entrance to them to members of special standards. We are asked, "Why do you build temples? Why is a temple different from other Church edifices? Why cannot anyone enter into the temple, like other Church buildings?"

In the time allotted to me I may not answer all these questions, but I want to show that temples are absolutely essential in the Church of Jesus Christ.

Temples are holy edifices

Temples are more than just a gathering place for the Saints, or who might call themselves Saints. They are holy edifices where the Lord God can talk to his people through the leaders, the prophets of God, and make his will known concerning them. Also, temples are holy edifices wherein sacred saving ordinances may be performed in such manner, and by proper authority, as to be acceptable to God our Father in heaven.

The Ark of the Covenant was so sacred that even the unauthorized were smitten with death who touched it, even to save it, as they thought, from falling to the ground.

Today, such severe penalty seems unnecessary. If you will note from published pictures of the temple interiors, the rooms are filled with chairs for large groups. If the room is full of people performing a sacred ordinance, it stands to reason there just isn't room for the onlooker.

Necessity of baptism

The Lord said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

He instructed his apostles: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.) He also said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16.)

Jesus Christ himself was baptized by John the Baptist. When John seemed reluctant to baptize Jesus, who was a sinless man, Jesus said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." (Matt. 3:15.)

If it was necessary for Jesus, a sinless man, to be baptized, how much more important and necessary for all other mortals on this earth to be

baptized. Jesus went to him to whom the authority to baptize had been given.

All to partake of gospel ordinances

Now what about all those who have not heard the teaching of Jesus, either in his day or since? Are they to be damned if they are not given the opportunity of hearing of baptism?

If God is just—and we know he is—then would not God be obligated to provide a way where all his children may hear the gospel plan and partake of his ordinances, regardless of when they lived upon the earth?

Peter tells us that between the crucifixion and the resurrection of Jesus, he "went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah. . . ." (1 Pet. 3:19-20.) Peter also declared: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (I Pet. 4:6.)

The Savior established his organization on the earth during his ministry. He preached to the disembodied spirits after his crucifixion. He established his organization on this continent among the Nephites after his resurrection. I think we can reasonably assume he also established his organization in the spirit world so the teaching of his gospel can be made known to all mankind after death, if not during this lifetime.

Vicarious work for the dead

The ordinances of the gospel, however, must be performed on the earth. Hence, there must needs be a vicarious work done on the earth for those who have departed this life without such opportunities.

The entire life, crucifixion, and resurrection was a vicarious mission of our Savior. Then is it not right that he should ask *us* to be Saviors to our fellowmen, to perform, vicariously, saving ordinances for our ancestors?

The apostle Paul clinched his point to the Corinthians to prove to them the reality of the resurrection by asking them: "Else what shall they do which are baptized for the dead, if the dead rise not at all?" (1 Cor. 15:29.)

There is only one answer to this passage of scripture—a vicarious work of baptism for the dead was performed in those days.

Revealed instructions

In this dispensation the Lord revealed the following to the Prophet Joseph Smith:

"For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood.

"For a baptismal font there is not upon the earth, that they, my saints, may be baptized for those who are dead—

"For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me." (D&C 124:28-30.)

Then the Lord gave a commandment to build a temple, or a house of the Lord, and added:

"For it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

"And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name?

"For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was.

"Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, . . . and for the glory, honor, and endowment of all her municipals, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name." (D&C 124:36-39.)

Temples built

In accordance with commandment, the temple in Kirtland was built in which the keys to the sealing blessings were revealed. The keys of the gathering of Israel were restored. The promise made by Malachi was fulfilled, that Elijah the Prophet would come "before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5-6.)

I would like to here thank the Reorganized Church of Jesus Christ of Latter Day Saints for taking good care of that building. It has fulfilled its original purpose, and the last time I saw it I was pleased with its good condition.

Land in Independence, Missouri, has been dedicated for a temple to be built sometime in the future, and I would like to thank those who are taking good care of that property. The Lord bless them for so doing.

Then the temple in Nauvoo was built with a baptismal font and special rooms for endowments and sealings, for both the living and the dead. This building was destroyed, but since then there have been 13 temples built, all active at present, with three more now getting started in construction. Many more will follow.

Sealing ordinances performed

In addition to the baptisms for the dead, the sealing ordinances of celestial marriage for the living and the dead are performed in these temples.

I wish some of our men could see how readily the tears well up in the eyes of some of the women when I ask about their husbands. Some say, "He's not a member." Some say, "He isn't active" or "doesn't hold the Melchizedek Priesthood." Some say, "He's an elder, but just hasn't felt he is ready yet."

Many men spend large sums of money, even buy a special home or a car, just to make their wives happy; but the greatest happiness that could come to either or both of them would be to so live as to be worthy to be sealed together as husband and wife for all eternity.

There is no exaltation without the celestial sealing of marriage. This must be done in the temple of God, either while living or vicariously after death. The home is the only eternal organization. These are the saving ordinances that can be performed only in a temple, built and dedicated unto the Lord. Thus it is absolutely essential to build temples.

I so testify in the name of Jesus Christ. Amen. ○

President Alvin R. Dyer

We shall now hear from Elder S. Dilworth Young of the First Council of Seventy, and he will be followed by Elder Delbert L. Stapley, who will be our concluding speaker at this session.

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy

● Fifty years ago my father was approached by our bishop as to the prospect of one of his sons going on a mission. After a dignified period of conversation, my father agreed to the proposition, and I was duly called.

I remember that I wondered how my father could support a missionary. We were poor, income from his business was spotty and inadequate to meet the ordinary expenses, yet he did not hesitate to tell the bishop that he would support me.

Financing of mission

The first seven months went smoothly enough. I was working without purse or scrip for the first four months and required no more than $5.00 per month for incidentals. The next three

months cost me about $40.00 per month. And then Father, caught in the inflation of 1920, was unable further to meet the cost of the mission. The fact that I stayed on the mission for 26 more months without help from home has been miraculous to me—not that I found money from miraculous sources or, like my maternal great-grandfather, opened my purse and there it was as needed—none of that. The way opened by perfectly natural means, and there was barely sufficient to meet the needs of the moment.

During that time, none of my family expected nor received any help or encouragement from the ward officials, stake officials, or from the Church.

Quorum assistance

I was ordained a seventy just before departing, but I didn't receive even a Christmas card from my new quorum for the 33 months I was away. The elders quorum to which I had belonged showed no interest in me either, although I had been quite active in the quorum. I didn't expect any attention from either quorum, and I suspect the quorum did not expect to do anything for me. My quorum in those days did not seem to recognize the importance of being of help to its members. To them it was not what can the quorum do for you, but what can you do for the quorum. We lived for the organization and not for the members.

Not so today. Every quorum of the priesthood is alert to the needs of its members. Children of these members may go on missions. They know that they will be supported. No worthy member in the stakes of North America when ready for a mission will be refused. In their prosperity the quorums can easily take up the slack for those unable to bear the complete cost of the mission. They will be helped by their united brethren, and the burden is light.

Missionaries outside United States

It has not been so in the full-time missions outside of the United States. There, general economic depressions and the ravages of two great wars have taken an immense toll on the economic life of the people. Men and women of the Church in those nations have been unable to earn sufficient to send their children, with but few exceptions. The result has been that the young men and women of these nations, while worthy and anxious to go, have been unable to do so.

This has caused a good deal of envy of their more affluent American missionaries, and it has caused some discouragement among them. To many of them it has appeared that the choice fruits of the gospel are not to be enjoyed, because of where they live. More serious has been the fact that these young people are the best possible missionary prospects for their countries. They know the language, the traditions, the mores of the people. They are the potential leaders of the Church in their lands.

There is a tendency on the part of people of other nations to think of us as an American church. When the missionaries are native born, people can better understand the universal nature of the Church. Our members then see that the responsibility becomes theirs as much as ours, and this will result in greater effort on their part.

Seventies assistance to missionaries

Several years ago, the body of seventies of the Church undertook to assist the young men and women in foreign lands. From among the seventies was raised a sum of money to assist these prospective missionaries. On the basis of the missionary and his family's doing all they are able to do, the seventies give assistance for the remainder.

I am happy to report to the seventies this afternoon that to date the number of missionaries assisted has been more than 600 in number. Currently the number in the field is 275. In no mission has a worthy applicant been refused. We have had assistance from elders quorums, high priests quorums, and from individuals not attached to any quorum. One of the large contributions comes from a man not a Church member. We should like to let all these people know that their contributions are of material assistance in the project.

Discharging responsibility

It is difficult for many seventies to personally go on fulltime missions. They are rearing families and must support them. By supporting these young men and women in the missions, they in a sense project themselves into the mission field and thus discharge a part of their responsibility.

Now in lands all over the earth our young men and women look forward to being able to become missionaries. On their return home they become the leaders in branches and districts. They are our future investment in stake presidents and bishops for stakes yet unborn.

The quorums of seventy with a comparatively small membership of 23,000 may know that they are not laboring in vain. They are building a house to the Lord, and the fruits of their effort will continue to rain down blessings on their heads.

The calling of the Seventy

We constantly remember, as charged in the Doctrine and Covenants, that "the Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world —thus differing from other officers in the church in the duties of their calling." (D&C 107:25.)

Therefore, to further missionary work is what we should be doing. We must enlarge our efforts to the end that the whole world will hear the gospel and that those who are to come out of the world into the fold of the Lord Jesus Christ will come.

Stake missions

We realize too that the "whole world" is here as well as in the remote corners of the land mass of Eurasia. The stake missions are our most fertile sources of converts. Where our people are gathered, where we have wards and stakes, where we have buildings and facilities, is our best opportunity—there also is the world. By our merely living the principles of the gospel, people cannot help seeing the light shining on the hilltop, and seeing will want to partake of the good fruit of the gospel that it illuminates. For those whose heads are down, if we live as we should, all we need to do is to say to them, "Look up, see! The light shines for you." Earnest effort to this end will bring greater results.

Large field to be harvested

The seventies quorums are aware that the field to be harvested is very large and that the work must be pursued with great vigor while the day lasts. Our constant prayer is to be anxiously engaged in carrying forth the missionary work and to stand true to the First Presidency and the Twelve as they direct us and point the way we should go.

This great work is under the divine guidance of God the Eternal Father, who is a living, exalted being of flesh and bone—not the flesh and bone that you and I know, but resurrected, glorified flesh and bone filled with light. Indescribable is his person. There are not words to picture that glory; it is not earthly—it is heavenly.

His Son is like him. Through the Son of God, Jesus Christ, we have hope that eventually we can become like them. We must learn to know them, and knowing them we may share the truth announced by the Lord himself that to know them is to have eternal life. This church is their earthly kingdom, and President David O. McKay is the prophet through whom they speak in our day. This I witness in the name of Jesus Christ. Amen. ○

President Alvin R. Dyer

Elder Delbert L. Stapley of the Council of the Twelve will be our concluding speaker this afternoon.

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve

● My brothers and sisters, when considering the history of the various organizations of the Church, I am reminded of the statement by David Everett:

"Large streams from little fountains flow,
Tall oaks from little acorns grow."

No one society or no one organization has sprung at once into full, perfect maturity. Most good and great thoughts and things are a growth, not a sudden perfection, and so it was with the Young Women's Mutual Improvement Association. This being their centennial year, it seems appropriate at this conference to recognize this important young women's organization and program.

Retrenchment Society established

Visualize the setting existing when President Brigham Young established the beginning organization, called in those days the Retrenchment Society. He was disturbed about his daughters' somewhat worldly interests and actions. He worried about their spiritual and intellectual development and was concerned over the growing trend toward materialism, commercialism, and sophistication among the younger Church members. His daughters seemed to reflect the general trend he had observed among the young women in Zion, whose main interests were young men, socials, theater, ice skating, sleigh and hay rides, picnics, and clothes.

As President of the Church and a former governor of the Territory of Deseret, Brigham Young felt personally responsible for the moral and social welfare of all the residents of the territory.

The young men did not seem to be such an immediate problem, as many were pursuing higher education and becoming well versed in the scriptures and preparing for missions. Others were kept busy in agricultural and industrial pursuits—building homes, stores, ward houses, roads, and working on the construction of the temple.

The family home required help from the young women, with miscellaneous household tasks and caring for the sick.

President Young's instruction

President Young's thoughts turned to his own daughters, knowing their needs for improved womanly virtues and their qualifications for a more complete and abundant life.

He asked Sister Eliza R. Snow to notify all his family to assemble in the Lion House, as he had important matters to present to them. The scene in the quaint parlor was a memorable one. Following the evening family prayer, President Young dismissed his sons and younger daughters, looked around at the lovely faces of his older daughters, and said: "All Israel are looking to my family and watching the example set by my . . . children. For this reason I desire to organize my own family first into a society for the promotion of habits of order, thrift, industry, and charity: and, above all things, I desire them to retrench from their extravagance in dress . . . in your speech, . . . wherein you have been guilty of silly . . . speeches and light-mindedness of thought. Retrench in everything that is bad and worthless, and improve in everything that is good and beautiful." (Susa Young Gates, *History of the Young Ladies' Mutual Improvement Association,* pp. 8-9.)

The word *retrench* may to this generation sound rather archaic and outmoded. The dictionary defines retrench: to cut down, reduce or diminish, curtail, to economize.

The last sentence of the quotation is thus made more meaningful. "Retrench in everything that is bad and worthless, and improve in everything that is good and beautiful."

Challenge accepted

With mixed emotions, the daughters of Brigham Young accepted the challenge he had given them. Eliza R. Snow recorded his words and wrote

the subsequent resolutions to guide the organization. She knew that as a prophet of God he had organized the Retrenchment Society through divine inspiration, not just for his own family, but for the benefit and blessing of all young ladies of the Church.

Soon they caught the spirit and became involved in striving to be "worthy of imitation." Before a year had gone by, young ladies all over the valley were holding meetings in parlors, schools, and ward houses.

Program for young men

As Brigham Young watched the Retrenchment Society bless every Mormon community, he became concerned about the general welfare of the young men of the Church, especially during the winter months when time hung more heavily on their hands. In those early days the social structure was simple. There was very little in the way of sports or commercial amusement, and he felt the young men also needed a program of involvement. Junius F. Wells was given the assignment to organize societies among the young men of the Church for their mutual improvement. This led to the organization of the Young Men's Mutual Improvement Association. The Retrenchment Society thereafter, and until recent years, became known as the Young Ladies' Mutual Improvement Association.

Brigham Young explained: "Ours is a religion of improvement; it is not contracted and confined, but is calculated to expand the minds of the children of men and lead them up into the state of intelligence that will be an honor to our being." (*Journal of Discourses,* Vol. 10, p. 290.)

Thoughts for today's youth

What he said a century ago is so applicable to the young people of the Church today. With this in mind, I would like to direct some thoughts to our youth.

As children of promise, do not choose to be common; rather, choose to excel. There is no prominent place in the society of men and women today for the mediocre. Strive for perfection and you will attain perfection in many areas and approach it in others. You have a rich heritage. Be unafraid to think and act in accordance with gospel principles, and enjoy the benefits and blessings of it as you fulfill on earth the full measure of your creation as a child of God.

Set goals in life and achieve them. Don't be quitters or failures; I believe the current word is "losers." Rather, be steadfast in attaining righteous, soul-satisfying goals.

Failure weakens one's incentive, purpose, and character, just as success strengthens these desirable attributes. The adage "Nothing succeeds like success" is true. Keep the aura of success and achievement with you.

Opportunities come to those who are better prepared by knowledge, training, desire, and are firm in determining what they want to do and become.

Standards never change

The Lord Jesus Christ is directing his church here on earth; therefore, the high standards for Mormon youth will never change. The world may lower its standards, but the Church can never do so, because God has revealed the way all faithful members should live.

Do not place man's science, his philosophies or sophistries above or on an equal plane with the truths revealed of God. The philosophy of man can rise no higher than the mind of man who created it. True philosophy is found only in the gospel of Christ. It is the Lord's way of life for mankind. The apostle Paul counseled: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." (Gal. 6:7.)

H. S. Johnson expressed it in these words: "Great thoughts alone change men and women. By the great thoughts of Jesus, men and women, for some two thousand years, have been changed from folly to the ways of wisdom, from baseness to wholesomeness, from cruelty to mercifulness, from sin to righteousness."

The faith that saves

My young brothers and sisters, seek for the knowledge and faith that saves.

Choose your companions well, and be a person sought out by others as a proper companion. Hold high the standards and ideals of the gospel. Do not follow the crowd; they can be wrong and often are. Do not waver or settle for anything less than you are worthy and entitled to receive. To compromise is to give up something—and to give up something is to lose.

Grow spiritually, mentally, and physically into the full stature of intelligent youth; cultivate desires for beneficial service to mankind in whatever life's activities you choose to follow.

You are living in a modern world. You should learn how to live in the presence of these modern conditions and still express a wholesome, righteous response to them.

President J. Reuben Clark, Jr., warned the membership of the Church: "If there was a time in our history when we must be on guard against the insidious influences and propaganda of the churches of the world, and the atheists of the world, that time is today."

". . . a standard for the nations."

The eyes of the world are more and more upon the Church. We are becoming better known, and because of our high standards, more is expected of us. We should live as people expect us as Church members to live. This does not mean giving up our initiative and living only to be seen of men, but to live as we know we should live and as our Heavenly Father wants us to live. Here is his admonition: "Verily, I say unto you all: Arise and shine forth, that thy light may be a standard for the nations." (D&C 115:5.)

Cultivating a strong testimony of the gospel will develop a feeling of self-worth that will cause one to be humble and meek and yet not subject to the domination of evil, designing persons or institutions.

Resistance to temptation

Resist temptation and keep yourselves free from sin and its sorrows. Third Nephi records Jesus' admonition to his followers: "Behold, verily . . . I say unto you, ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat." (3 Ne. 18:18.)

But the Lord promises: "Be faithful unto the end, and lo, I am with you. These words are not of man nor of men, but of me, even Jesus Christ, your redeemer, by the will of the Father." (D&C 31:13.)

I have seen the heartaches and sorrows of persons who have sinned and lost membership in the Church. The Lord, however, is merciful and forgiving and rejoices in the truly repentant soul. I plead with you young people of the Church to avoid the snares and pitfalls of sin that lead to one's unhappiness and so often to the destruction of everything that is pure, noble, and good in life.

It is incumbent upon each of us to see the full picture of God's complete plan for his children—one's preexistence, mortality, and immortality and eternal life. Each should chart his life's course according to gospel principles and standards.

Purposes of the YWMIA

It is the beginning of the second century of the Young Women's Mutual Improvement Association. One hundred years ago it was organized in one family, one community, one territory, and one country. Today it has a membership of approximately 360,000 young women and is organized on nearly every continent in the world.

Many teachers and leaders are involved in initiating and directing the best possible programs for the youth of the Church. Times have changed, the programs have changed, but the original purposes and principles have not, nor will they ever change until a higher order is revealed.

The Young Women's Mutual Improvement Association supports and enhances the beautiful ideal of family life. It provides for young women abundant and wholesome social and recreational experiences. It fosters friendships. It directs toward worthwhile goals. It promotes the mastery of good habits. It develops talents

and intelligence. It provides the opportunity for members to increase their knowledge of and appreciation for the beauties and wonders of the world around them. It teaches the satisfaction of service to others. It deepens testimonies that God is their Father, that Jesus Christ is his Son, and that the Presidents of the Church are prophets of God.

Service to youth

And now to you dedicated parents, teachers, and leaders: Continue your interest and service to youth. Go the extra mile—go beyond the class—go beyond the scheduled activities. Listen to them and learn to know their problems. Let them know you love them and will do all in your power to strengthen them. They are the elect of God's children.

The family home evening stressed by Church leaders today is an important time and place to teach these noble concepts to youth.

Remember, MIA leaders, youth come to you at a most critical period of their lives. They are wavering between childhood ideals and a maturity that comes with adulthood.

There are movies and television programs with poor standards that stress violence and place improper emphasis on sex. Perhaps these things are difficult to abolish; therefore, you must succeed in teaching chastity as a way of life, despite the existence of these and other temptations to which youth are subjected. Modern styles and immodesty of dress certainly are contributing factors to evil.

Alma's counsel

Develop within youth a desire to obtain the blessings promised to the faithful.

Alma, a Book of Mormon prophet, counseled:

"Preach unto them repentance, and faith on the Lord Jesus Christ; teach them to humble themselves and to be meek and lowly in heart; teach them to withstand every temptation of the devil. . . .

"Teach them to never be weary of good works, . . . for such shall find rest to their souls." (Al. 37:33-34.)

Tryon Edwards hit a key note when he said, "People never improve unless they look to some standard of example higher and better than themselves."

Exemplary parents and leaders become a stabilizing influence for good and righteousness in the lives of youth.

Blessing of MIA

The Young Women's and Young Men's Mutual Improvement Associations have blessed every boy and girl, every leader, every family, every community touched by their influence; and all their accomplishments glorify our Father in heaven, for this is his plan that his children might also be glorified.

I pray the good Lord will bless these two splendid youth organizations and bless us leaders that we will be interested in the organizations and the welfare of youth and do all within our power to strengthen their faith and their testimonies so that their lives will be in harmony with the divine will. This I pray humbly in the name of Jesus Christ. Amen. ○

President Alvin R. Dyer

We are grateful to Elder Stapley and the others for their inspiring remarks this afternoon.

As a matter of information, the Saturday morning session will be broadcast direct by numerous radio and television stations, and recorded for transmission on Sunday morning to many television stations in the eastern and central parts of the United States.

A video tape of Saturday morning's session of conference will be flown from the mainland and televised Sunday morning in Hawaii.

The proceedings of the session of conference this morning and also on Sunday morning will be transmitted from the Tabernacle over direct oceanic cables to a large number of Saints assembled in over 70 chapels throughout Great Britain, Germany, France, Austria, and Belgium on Sunday. Direct circuits will also carry these sessions to Saints assembled in chapels throughout eastern Canada.

Both sessions of our conference today, Saturday, and Sunday, will be rebroadcast over KSL, KIRO at Seattle, KMBZ at Kansas City, and WNYW International Shortwave radio the following morning beginning at midnight, and will be heard in many parts of the United States and other countries.

I call your attention to several meetings of importance: A meeting for all stake patriarchs from throughout the Church will be held this evening in the Assembly Hall at 7:00. Others invited to be present are General Authorities, the Regional Representatives of the Twelve, stake presidents or their representatives.

The Deseret Sunday School Union meeting will be held this evening at 7:00 in the Salt Lake Tabernacle. All Sunday School officers and teachers are invited to attend. Members of the priesthood who have Sunday School responsibilities are to be in attendance at this meeting.

Under the direction of the First Presidency there will be a Welfare Agricultural meeting held in the Assembly Hall tomorrow morning, Saturday, at 7:30 o'clock a.m. Invited to attend this general session will be Regional Representatives of the Twelve, all stake presidencies, high councilmen, bishoprics, Agricultural Operating Committees, stake Relief Society presidents, and others responsible for operating Welfare production.

The singing for this session has been furnished by the Relief Society Singing Mothers under the direction of Ellen N. Barnes, with Alexander Schreiner at the organ. We thank them for the beautiful music they have rendered at this session. They are to be commended for their desire to serve and to bring happiness to others through their music.

The Singing Mothers will now favor us with the "Twenty-third Psalm," and the benediction will then be offered by Elder Fred E. Schluter, high priest group leader of the Princeton Ward of the New Jersey Central Stake, and the General Conference of this Church will then be adjourned until 10:00 tomorrow morning.

Singing by the Relief Society Singing Mothers of the "Twenty-third Psalm."

Benediction by Elder Fred E. Schluter, high priest group leader of the Princeton Ward, New Jersey Central Stake.

Conference was adjourned until 10:00 a.m. Saturday, October 4.

SECOND DAY

MORNING MEETING

THIRD SESSION

The third session of the conference convened on Saturday, October 4, 1969 at 10 o'clock a.m.

President Hugh B. Brown, first counselor in the First Presidency, conducted the meeting.

The music for this session was furnished by the Salt Lake Tabernacle Choir. Elder Richard P. Condie directed the singing. Elder Alexander Schreiner was at the organ.

Before the opening of the conference session, the Tabernacle Choir, under the direction of Elder Condie, sang the number, "Sleepers Awake a Voice Is Calling."

President Brown made the following introductory statement:

President Hugh B. Brown

President McKay is viewing these services at his home. He is presiding at this conference and has asked me to conduct this session. He joins us in extending to all a most cordial welcome this morning in this great Tabernacle. We announce there will also be over-

flow meetings in the Assembly Hall on Temple Square and the newly erected Salt Palace auditorium, Salt Lake City.

We extend a welcome also to the vast television and radio audience throughout the world in this, the third session of the 139th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing: "Awake The Trumpets Lofty Sound," following which the invocation will be offered by Elder Sylvan Wittwer, president of the Lansing Stake.

The Tabernacle Choir sang as an opening number "Awake the Trumpets Lofty Sound," following which the opening prayer was offered by President Sylvan Wittwer of the Lansing Stake.

President Hugh B. Brown

The Tabernacle Choir will now favor us with: "Give Ear, O Lord." Following the singing President Nathan Eldon Tanner, second counselor in the First Presidency of the Church, will speak to us.

The Tabernacle Choir sang the number, "Give Ear, O Lord."

PRESIDENT N. ELDON TANNER

Second Counselor in the First Presidency

● Last month we mourned the passing of our beloved friend, colleague, and brother, John Longden, who had spent many years of his life in the service of his Maker and his fellowmen. He contributed greatly to the community, the Church, and industry. He was a good friend and neighbor. At his funeral we heard one of his favorite songs, which he had sung so well and so often:

"I know that my Redeemer lives;
What comfort this sweet sentence gives! . . .
He lives, he lives, who once was dead.
He lives, my ever-living head. . . .
O sweet the joy this sentence gives:
'I know that my Redeemer lives!' "
—*Hymns*, No. 95

Questions answered in scriptures

The passing of loved ones has always caused us to stop and ponder such questions as:

"Who am I?"
"Where did I come from?"
"Why am I here?"
"When I die will I live again?"
"Where am I going?"
"How can I best prepare myself?"

I am sure that thousands and thousands have said, "If I knew the answers to these questions, I would know better how to govern my life." It is impossible for any of us, including philosophers, astrologers, astronomers, and scientists in any field, with our finite minds, to answer these questions pertaining to the infinite without referring to the word of God as contained in the scriptures.

We mortals have never experienced death and the resurrection, nor do we remember our preexistence. Therefore, it is not commonly believed or understood that we had a premortal existence, that we are the spirit children of God, the Eternal Father, and that when we have finished our life here upon the earth we will enjoy a literal resurrection and may continue on in eternal progression. In fact, many who question this say that if someone would return from the dead as a witness of these things, they would believe. This is not so.

Let us remember the parable of the rich man who prayed that Lazarus be sent from the dead to his father's house to testify to his brethren, saying that if one went to them from the dead, they would repent. Abraham said unto

him: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16:31.)

How fortunate we are that the Lord God, from the time of Adam, down through the ages to the present time, has given us the answers to these very important questions, and we have them recorded in Holy Writ. Yes, God has seen fit to talk to his people through his chosen prophets, and those who have heard and believed and followed have been blessed.

Ignorance of the truth

It is sad but true that many, many people are not acquainted with the words of the prophets, and many refuse to believe, and others often scoff and ridicule the teachings of the Savior. It is extremely sad that many, through their own learning and their sensuous knowledge, become self-satisfied and think that they are sufficient unto themselves and need not heed the word of God; and often, because they have not heard, seen, touched, or talked to God, they deny even his very existence, and use their influence to dissuade others.

But all of this ignorance, derision, scoffing, and ridicule does not destroy the truth, which finally will triumph. We must learn to live by faith and believe in the words of the Lord, especially in those things which we mortals do not and cannot fully comprehend. Probably the greatest evidence of the fact that God speaks to his prophets is the fulfillment of the prophecies made by them. Many of these prophecies and their fulfillment are a matter of historical and scriptural record.

This is life eternal

As I was pondering the questions to which I have referred, and their answers, and in turning to the scriptures I read again this significant and most important statement:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

Many ask: "How can a man know God and Jesus Christ, whom he has sent?" The answer must be clear that it is through prayer and faith and study of the words of God as given through his prophets and by Jesus Christ, whom he has sent. Let us refer to some revelations received and prophecies made by both ancient and modern prophets that tell us about God and our relationship to him, and that will help us to know and understand the purpose of our mission here on earth.

Premortal existence

Probably the very earliest scriptural account we have of man and his relationship to God, and which shows beyond doubt that we had a premortal existence in the spirit world with God, is the record of the council in heaven as revealed to Moses and Abraham.

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; . . .

"And God . . . stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, . . . and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abr. 3:22-26.)

Lord's word to Moses

And the Lord told Moses:

"And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man in our image, after our likeness; and it was so. . . .

"And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them." (Moses 2:26-27.)

God told Moses that Christ was chosen as the Savior of the world and that Satan rebelled, and God said:

"Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; . . . I caused that he should be cast down;

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (See Moses 4:1-4.)

Spirit children of God

We, as spirit children of God, were all present at that council and voted to sustain Jesus Christ as the Savior of the world. In Paul's Epistle to the Hebrews, in Ecclesiastes, in Jeremiah, and in many other accounts in both the Old and the New Testaments, and in modern scripture, we have further evidence that we are the spirit children of God and dwelt with him in the spirit world.

There is also further indisputable evidence that Jesus was with God before he came here. Just before his crucifixion, he went into Gethsemane, and in his agony he prayed unto the Father in these words:

"Father, the hour is come; . . .

"I have glorified thee on the earth: I have finished the work which thou gavest me to do.

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:1, 4-5.)

Mission of only begotten Son

How comforting and encouraging it is for us to know that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

The coming of the Savior was foretold to Adam right after he and Eve were driven out of the Garden of Eden. They were told by the Lord to offer sacrifice, and they were obedient. After many days an angel of the Lord appeared unto Adam and explained:

"This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

"Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore." (Moses 5:7-8.)

Then we have the writings of many Old Testament prophets, including Isaiah, Micah, Zechariah, and Malachi, as well as Nephi and other American prophets, as recorded in the Book of Mormon, who foretold of the birth, teachings, persecution, crucifixion, and resurrection of the Savior. We all know that these prophecies have been fulfilled.

It is most reassuring to know that the prophets in different climes and in different dispensations were in complete harmony, and that their prophecies have been fulfilled to the letter. And always they gave us this assurance, as did Nephi, that "all those who shall believe on his name shall be saved in the kingdom of God." (See 2 Ne. 25:13.)

Testimony of Paul

Though we should need no further evidence of the Savior's divinity and of the importance of his mission as it pertains to us, let us recall the strong and stirring testimony of Paul, who was a great persecutor of the saints. He records that as he was going to Damascus to bring saints unto Jerusalem to be punished, "suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?"

When he asked who was speaking, the voice said, "I am Jesus of Nazareth, whom thou persecutest."

Then Saul said: "What shall I do, Lord? And the Lord said unto me, Arise and go into Damascus; and there it shall be told thee of all things

which are appointed for thee to do." (Acts 22:6-10.)

You will remember that he was blinded by the glory of the light, so he had to be led to Damascus and to Ananias, who said, "Brother Saul, receive thy sight," and he could see. From that time Saul, who was also called Paul, became one of the most valiant and strong of the Christian preachers and defenders.

Defense before King Agrippa

Then we find him falsely accused and forced to defend himself before the governor and other officials, and finally before King Agrippa. Think of his boldness and courage as he stood in chains before the king and recounted the story of his conversion, after which he said:

"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

"But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

"For these causes the Jews caught me in the temple, and went about to kill me.

"Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

"That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

"And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

"But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

"For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

"King Agrippa, believest thou the prophets? I know that thou believest.

"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

"And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (Acts 26:19-29.)

The strength of his deep conviction had been previously manifest when he said to his friends who were trying to protect him and persuade him not to go to Jerusalem: "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (Acts 21:13.)

Prophets bear witness

I would that we, as Paul, could all feel and show our deep love and devotion to Jesus Christ, who, because of his great love for us, was prepared to suffer and give his life to redeem us from the grave. All through the scriptures we have the words of the prophets, bearing witness that Jesus Christ is the Son of God and that he came and gave his life for us. He also gave us the Ten Commandments, the Sermon on the Mount, and the whole plan of life and salvation—the blueprint of life—which if lived will not only bring joy to us here on earth but will prepare us for immortality and eternal life, where we can dwell with God the Father and his Son Jesus Christ and our loved ones who have gone there before us.

Our Heavenly Father, knowing our weaknesses and our need for constant direction, sends us prophets to continually teach us and keep us reminded of this plan of life and salvation. Just yesterday we sustained David O. McKay as Prophet, Seer, and Revelator, and President of The Church of Jesus Christ of Latter-day Saints. Our salvation and that of our loved ones depends on our listening to and heeding the words of the prophets, realizing that we must believe all that God has revealed, all that he does now reveal, and that he will yet reveal many great and important things pertaining to the kingdom of God.

Gospel teachings benefit mankind

To those who question these things, I should like to emphasize this one fact: Everything that was taught by the prophets and by Jesus Christ himself, as recorded in Holy Writ, is for the benefit of mankind, and if accepted and lived will make for better individuals, better communities, a better world where we can live in love and peace with one another.

Man by his own formula has failed to accomplish these things. He has no effective plan, and any failure is not because the gospel has failed, but because man has failed to live its teachings. To those who doubt or question, but have no answers, and who look for hope out of the midst of their despair, I urge that they accept the word of God the Eternal Father and believe in the gospel, which is uplifting and beautiful and will bring peace and contentment to their souls. How much better to hope than despair, and the words of hope and everlasting life with the Father and the Son are to be found in the gospel of Jesus Christ.

The great commandment

He summed it all up and gave a simple formula when he answered the lawyer who asked, tempting him:

"Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

The Lord also said that if we love him, we will keep his commandments. These are the teachings of all the apostles and prophets. Let us heed the words of Peter as he was speaking to and answered the multitude:

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:37-39.)

Choices determine happiness

It is important to understand that we are here to prove ourselves, to prepare ourselves to go back into the presence of our Heavenly Father, and the choices we make will determine our future happiness. Hear the words of the American prophet Lehi to his sons, which message has been given repeatedly to the children of men through the ages:

"Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself.

"And now, my sons, I would that ye should look to the great Mediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit;

"And not choose eternal death, according to the will of the flesh and the evil which is therein, which giveth the spirit of the devil power to captivate, to bring you down to hell, that he may reign over you in his own kingdom." (2 Ne. 2:27-29.)

Jacob, Lehi's son, taught: "Therefore, cheer up your hearts, and remember that ye are free to act for yourselves—to choose the way of everlasting death or the way of eternal life." (2 Ne. 10:23.)

To summarize, we read from Ecclesiastes: "Let us hear the conclusion of the whole matter: Fear God, and keep

his commandments: for this is the whole duty of man." (Eccles. 12:13.) I bear testimony that these things are true, in the name of Jesus Christ. Amen. ○

President Hugh B. Brown

We express appreciation to President Nathan Eldon Tanner for his inspiring address.

Following a brief organ interlude the Tabernacle Choir will sing "Seek Him That Maketh the Seven Stars." Following the singing President Alvin R. Dyer of the First Presidency will speak to us.

After an organ interlude, the Tabernacle Choir sang "Seek Him That Maketh the Seven Stars."

PRESIDENT ALVIN R. DYER

Counselor in the First Presidency

● My dear brothers and sisters and friends, both here and those of the television and radio audience, I call your particular attention this day to the divine direction given to Joseph Smith, the latter-day prophet, who gave utterance to this direction concerning the ills of the people of the world. Plans and programs are being offered here and there as a means of correcting dangerous behavioral trends that are creating changes in our way of living, that are threatening moral and spiritual values.

The statements are often heard, "Where will it all end?" and "Why isn't something being done to check these dangerous trends?"

Panacea for dangerous trends

The panacea to all this, as declared by the Prophet Joseph Smith, must go right to the heart of the individual; mass control in the final analysis cannot succeed without individual control.

Commandments were given to Joseph Smith by revelation which, if obeyed. could divert and frustrate the dangerous trends of behavior among the people this very day. The first of these to which I refer concerns the principle of virtue. Here are the words of the Lord:

". . . let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter . . . of righteousness and truth; and thy dominion . . . , and without compulsory means it shall flow unto thee forever and ever." (D&C 121:45-46.)

Think of what the effects of having a virtuous mind would have upon the spreading of immorality, with all of its carnal aspects.

Reference is made to a second harmful thing, that of harmful indulgence, concerning which the Lord has warned us against with this commandment: "Strong drinks . . . and tobacco are not for the body." (See D&C 89:7-8.)

No one today needs to be misinformed of the ravaging and deathly effects that the use of tobacco, alcohol, and other narcotics have upon the human body, as well as the indirect effects on the spiritual and moral character of the individual, which often are more detrimental even than the physical effects.

And again, the Lord has spoken of the need of understanding the principles of freedom and agency in human relationships, for, said he:

". . . when we [seek] . . . to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man." (D&C 121:37.)

And amen to the influence of the

Holy Ghost, which will lead us into truth. But when we undertake to exercise by cunning means any leverage against people to compel them, we lose the growth and uplifting of correct communication and relationship with other human beings.

Repentance

Added to these timely divine warnings to mankind given by the Prophet Joseph Smith is the principle of repentance, to which I shall direct the remainder of my remarks.

The importance of this divine principle is readily seen by the emphasis that the Lord has given to it in all of his dealings with man. It was established in the beginning and has continued down through the centuries of time, either to enlighten and uplift the individual by obedience thereto or to bring about a condition of decay and demoralization by disobedience.

Adam and Eve, cut off from the presence of God, were given instruction concerning the necessity of repentance as a means to regain their place in God's presence, there to continue in the way of light and intelligence to the attainment of ultimate perfection. Adam, seeking earnestly to know the will of God, asked this question of the Lord: "Why is it that men must repent and be baptized in water?" (Moses 6:53.)

The Lord's answer was clear and distinct, for unto Adam and Eve, upon whom darkness had come, having fallen from God, came this vital instruction of the need of repentance: "Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God. . . ." (Moses 6:57.)

Prophets cried repentance

Centuries later, when all living beings upon the earth were threatened with destruction, when corruption filled the earth, caused by a lack of repentance, the prophet Noah labored valiantly in crying repentance unto the people, but to no avail. All living upon the earth, except Noah and his family, were destroyed by a flood of waters. For verification of this, the Old Testament account of the great flood, though written by Hebrew or "Shemitic" historians, is substantiated by the historical writings of many other nations and peoples. (See Gaued, *Legends of Patriarchs and Prophets*, pp. 118-35.)

In the meridian dispensation, John the Baptist, the forerunner and herald of the Christ, preached on the outskirts of the province of Judea, saying, "Repent ye: for the kingdom of heaven is at hand. . . . Bring forth therefore fruits meet for repentance." (Matt. 3:2, 8.)

Jesus taught repentance

The Lord himself referred to the principle of repentance upon many occasions with such declarations, for "Jesus came into Galilee, preaching the gospel of the kingdom of God,

"And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1:14-15.)

Jesus, in sending his apostles out, told them to teach men everywhere to repent:

"And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24:46-47.)

The need of adherence to the principle of repentance has been reiterated many, many times in the history of mankind, and when man has earnestly and sincerely sought the will of God, he has responded to this principle of personal salvation.

Revealed in modern time

It has been revealed with ever-expanded meaning in our modern period of time through the prophets of God. It constitutes a law, the knowledge and application of which is perhaps the most important single principle of redemption. Repentance is as the Lord proclaimed it to be—"of the greatest worth to the individual."

As early as 1829, in the present dispensation of the gospel of Jesus Christ, as the marvelous work of restoration began to unfold, the principle of repentance was stressed again and again, even to the extent of being the most important of all things to transpire among the people, not only to safeguard them individually from the evils and deceptions of our day and time, but also to prepare them for the part they will take in the things to happen in the destiny of God's work associated with mortal existence.

"Say nothing but repentance"

Here is an excerpt from a revelation given to the Prophet Joseph for his brother Hyrum, who sought earnestly to know the will of God concerning what he was to do to assist in bringing forth the great latter-day work; it indicates how strongly this principle is in the mind of the Lord, for, said he:

"Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed." (D&C 11:9.)

The following admonition was given to David Whitmer and Oliver Cowdery, even as it had been given to the apostle Paul of old, and it likewise is a divine instruction unto all who would seek to further God's work in saving his people, as summarized in this statement:

"Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might *repent* and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on conditions of *repentance*.

"And how great is his joy in the soul that *repenteth!*

"Wherefore, you are called to cry *repentance* unto this people.

"And if it so be that you should labor all your days in crying *repentance* unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (D&C 18:10-16. Italics added.)

Principle of eternal growth

Repentance is a principle of eternal growth for the individual and is, therefore, a basic principle of our Christian faith, as declared in the fourth Article of Faith.

If a man has a desire in his heart to know the truth, the normal and positive reaction, as his faith expands, causes him to know that he has participated in volitional acts that are wrong and therefore sinful. In this respect, all are in need of repentance, which leads us to the covenant of baptism. Only Jesus of Nazareth, the Only Begotten Son of God, of all men upon the earth, is sinless. He kept every law, yielded personally to every principle of righteousness, and thus was unblemished in mortal experience.

It can be a crucial misfortune to any man who fails to recognize the difference between right and wrong. But when he does recognize this difference and brings his own life into harmony with that knowledge through repentance, he attains conviction and power in many ways. For example, repentance is inseparably associated with forgiveness; and when forgiveness, as a personal possession working two ways, flows through the thought and action of man, he experiences a feeling of great joy, a release of tension and frustration caused by the committing of sin. Thus, there is produced personal security and assurance. Here is power that prepares for further life corrections.

Repentance, as an eternal law, is not confined to conversion. Its use and application is broader than that. It is a principle of eternal progression. After faith, repentance, and baptism, which are first principles, repentance leads the way to many regenerations, without which the soul shall never reach perfection.

The need of repentance

Those who deal with the souls of men are repeatedly recognizing the wisdom of the divine counsel that has been given concerning repentance. Marriage counselors, judges, scientists of the mind are stressing more and more the need of repentance for the correction of every evil in life, whether it be large or small, based upon a recognition and confession of that wrong and fortified with a deliberate, stubborn forsaking of it to reform one's character and in so doing gain freedom from emotional stress, ever associated with sin and wrong doing.

The principal element of forsaking is seen in the human desire to make restitution for wrongs that are admitted, to change one's life to that of the better way.

It is probably true that sin is never forgotten when once committed. But the laws governing repentance provide a release of emotional stress caused by the sin, when that sin is acknowledged and forsaken. Through repentance and forsaking will come the peace of mind, a form of regeneration, that enables one to go on in life in pursuit of true happiness. This fits, it seems to me, the ennobling challenge of the Christ to become like unto him.

Genuine sorrow for sin

I recall the comment from this stand of Stephen L Richards, who said, in essence: "Men may wonder why they are retarded in the Church and in life. Such should be invited to look into their lives, and if they are frank and honest with themselves, they will find the answer."

As sin is looked upon, we are led to conclude that not until man is humbled, not until the heart throbs with genuine sorrow for repeated violations of God's holy laws, not until the citadel of sin is surrendered, can man hope for forgiveness or expect exaltation.

Repentance is something between each one of us and our God, something that produces the power, through the processes of change, that causes truth and right, a power for good, to spring from within us.

Declare repentance

Thus, the exercise of repentance is a factor in the challenges we face today. Obedience to this divine principle, together with an obedience to the other commandments of God, which I have referred to, concerning harmful indulgences, the virtuous heart and mind, and the practice of exercising righteous dominion under all circumstances in behavioral associations, can provide a panacea for our present dilemma of frustration and misdirection that confronts us as individuals and as a people. As the Lord has declared, our obedience to these commandments will enable us to avoid the calamities which are upon us.

Generally speaking, there is nothing wrong with an individual that faith and repentance will not cure. For that matter, there is nothing wrong with America or the world that faith and repentance will not correct, for as the Lord has said, ". . . the thing which will be of the most worth unto you will be to declare repentance unto this people. . . ." (D&C 15:6.)

I pray that the Lord will help us to understand that the thing that shall be of the greatest worth to us is repentance.

I testify of this in the name of Jesus Christ. Amen. ○

The Tabernacle Choir under the direction of Richard P. Condie sang "Lo, My Shepherd Is Divine," and "All Creatures of Our God and King."

President Hugh B. Brown

We express appreciation to President Alvin R. Dyer for his timely address. He was followed by the singing by the Choir of: "Lo, My Shepherd Is Divine," and "All Creatures of Our God and King."

Now, following a brief organ interlude, the congregation will join with the Choir in singing: "Now Let Us Rejoice in the Day of Salvation."

After an organ interlude, the congregation sang the hymn, "Now Let Us Rejoice in the Day of Salvation."

President Hugh B. Brown

Elder Marion G. Romney of the Council of the Twelve will be our next speaker.

ELDER MARION G. ROMNEY

Of the Council of the Twelve

● President McKay, other members of the General Authorities, brothers and sisters, and listeners throughout the world:

I have selected as the subject of my remarks today "The Crucible of Adversity and Affliction," something with which we are all well acquainted. My purpose is to give comfort and courage to the weary and heavy-laden, among whom we all, at times, find place.

Latter-day Saints know that much of pain and suffering would be avoided if the people would accept and follow the Savior. Our mission, as a church, is to bring people to a knowledge of Christ and thus avoid all unnecessary suffering. We are aware, however, that should all men accept and live his teachings, adversity and affliction would still abound because, in the words of the Prophet Joseph Smith, "Men have to suffer that they may come upon Mount Zion and be exalted above the heavens." (*Documentary History of the Church*, Vol. 5, p. 556.)

Crucible of adversity

This does not mean that we crave suffering. We avoid all we can. However, we now know, and we all knew when we elected to come into mortality, that we would here be proved in the crucible of adversity and affliction.

As our Heavenly Father, in that great pre-earth council referred to here this morning by President Tanner, "stood in the midst of" us, his spirit children, and announced his plan for bringing "to pass" our "immortality and eternal life" (Moses 1:39), he said, ". . . We will go down, . . . and . . . make an earth whereon these may dwell;

"And we will prove them . . . to see if they will do all things whatsoever the Lord their God shall command them." (Abr. 3:24-25.)

The Prophet Joseph Smith said that "the organization of the spiritual and heavenly worlds, and of spiritual and heavenly beings . . . were . . . voluntarily subscribed to in their heavenly estate by themselves." (*DHC*, Vol. 6, p. 51.)

Savior not exempt

The Father's plan for proving his children did not exempt the Savior himself. The suffering he undertook to endure, and which he did endure, equaled the combined suffering of all men. Eighteen hundred years after he had endured it, he spoke of it as being so intense that it "caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

"Nevertheless, [he concluded,] glory be to the Father, and I partook and finished my preparations unto the children of men." (D&C 19:18-19.)

Intensity of suffering

President Brigham Young pointed out that the intensity of Christ's suffering was induced by the withdrawal from him of the Father's Spirit. And I quote from Brother Young:

". . . at the very moment . . . when the crisis came . . . the Father withdrew . . . His Spirit, and cast a veil over him. That is what made him sweat blood. . . . he then plead with the Father not to forsake him. 'No,' says the Father 'you must have your trials, as well as others.'" (*Journal of Discourses*, Vol. 3, p. 206.)

The severity of the suffering incident

to the withdrawal of the Father's Spirit is intimated in the Lord's statement, through the Prophet, to Martin Harris, in which he said:

". . . repent . . . lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit." (D&C 19:20.)

Fortunately, we need not endure such suffering because Jesus endured it for us, provided, of course, that we bring ourselves, through righteous living, within the reach of his atoning sacrifice.

Men must prove themselves

However, just as Jesus had to endure affliction to prove himself, so must all men endure affliction to prove themselves.

"Abel was slain for his righteousness. . . . Abraham . . . was laid upon the iron bedstead for slaughter; and . . . cast into the fire. . . . Moses . . . was driven from his country and kindred. Elijah had to flee his country. . . . Daniel was cast into a den of lions: Micah was fed on the bread of affliction; and Jeremiah was cast into the filthy hole under the Temple. . . .

". . . all the Saints . . . prophets and apostles, have had to come up through great tribulation. . . ." (*Teachings of the Prophet Joseph Smith,* 1938 ed., pp. 260-61.)

Afflictions of Prophet Joseph

From his own experiences, the Prophet Joseph was eminently qualified to talk about affliction, and this he most eloquently did.

Writing from Liberty Jail in March 1839, he revealed something concerning the tribulations then being endured by him and his associates.

". . . we have been taken prisoners charged falsely with every kind of evil, and thrown into prison, enclosed with strong walls, surrounded with a strong guard, who continually watch day and night as indefatigable as the devil. . . .

". . . we are compelled to hear nothing but blasphemous oaths, and witness a scene of blasphemy, and drunkenness and hypocrisy, and debaucheries of every description." (*DHC,* Vol. 3, p. 290.)

But even as he protested these atrocities, his soul expanded as he endured them. To the Saints—who themselves (at that time some 12 to 15 thousand of them) were being ravished and plundered, robbed and driven from their homes, in the dead of winter—he said: ". . . our circumstances are calculated to awaken our spirits to a sacred remembrance of everything, and we think that yours are also, and that nothing . . . can separate us from the love of God and fellowship one with another; and that every species of wickedness and cruelty practiced upon us will only tend to bind our hearts together and seal them together in love. . . ." (*DHC,* Vol. 3, p. 290.)

Tried in crucible

A little later on in his letter he added this:

"And now, beloved brethren, we say unto you, that inasmuch as God hath said that He would have a tried people, that He would purge them as gold, now we think that this time He has chosen His own crucible, wherein we have been tried; and we think if we get through with any degree of safety, and shall have kept the faith, that it will be a sign to this generation, altogether sufficient to leave them without excuse; and we think also, it will be a trial of our faith equal to that of Abraham, and that the ancients will not have whereof to boast over us in the day of judgment, as being called to pass through heavier afflictions. . . ." (*DHC,* Vol. 3, p. 294.)

And then, speaking for himself and his fellow prisoners, he said: ". . . in His Almighty name we are determined to endure tribulation as good soldiers unto the end." (*DHC,* Vol. 3, p. 297.) And counseling the Saints to do likewise, he said: ". . . let thy bowels . . . be full of charity towards all men. . . ." (*DHC,* Vol. 3, p. 300.)

This admonition, considered in light of the circumstances under which it was given, seems to me to almost equal the Master's statement from the cross:

"Father, forgive them; for they know not what they do." (Luke 23:34.)

Soul heightened by endurance

The Prophet's soul never could have reached these heights without enduring well the tribulations and afflictions heaped upon him.

President Brigham Young is quoted as observing that the Prophet was more perfect in 38 years, with the severe tribulation through which he passed, than he would have been in a thousand years without it. (Truman G. Madsen, *Eternal Man* [Deseret Book Company, 1966], p. 61.)

The Prophet's appreciation and gratitude for the kindness of a friend, the "pure love of Christ" which filled his soul, and the assurance given him by the Lord, he expressed in the following passage. (As I read it, note how it reveals the purity of his heart, the tenderness of his spirit, and the nobility of his soul.)

". . . those who have not been enclosed in the walls of prison without cause or provocation, can have but little idea how sweet the voice of a friend is; one token of friendship from any source whatever awakens and calls into action every sympathetic feeling; it brings up in an instant everything that is passed; it seizes the present with the avidity of lightning; it grasps after the future with the fierceness of a tiger; it moves the mind backward and forward, from one thing to another, until finally all enmity, malice and hatred, and past differences, misunderstandings and mismanagements are slain victorious at the feet of hope; and when the heart is sufficiently contrite, then the voice of inspiration steals along and whispers, [My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; and then if thou endure it well, God shall exalt thee on high. . . .]" (*DHC*, Vol. 3, p. 293.)

No wonder the Lord could say to him, as he did, ". . . I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father.

"Behold, I have seen your sacrifices. and will forgive all your sins; I have seen your sacrifices in obedience to that which I have told you. . . ." (D&C 132:49-50.)

Courage to bear afflictions

Now, as I noted in the beginning, my desire is to comfort and encourage and inspire all you faithful, humble people who are enduring, with patience and loneliness, pain, sorrow, and at times almost despair; you who languish in hospitals and nursing homes, and all you other shut-ins; you who mourn the loss of loved ones by death or transgression; you who are experiencing diminution of strength in mind and body. In sympathy and love I say to you and all the rest of us who are being tried in the crucible of adversity and affliction: Take courage; revive your spirits and strengthen your faith. In these lessons so impressively taught in precept and example by our great exemplar, Jesus Christ, and his Prophet of the restoration, Joseph Smith, we have ample inspiration for comfort and for hope.

If we can bear our afflictions with the understanding, faith, and courage, and in the spirit in which they bore theirs, we shall be strengthened and comforted in many ways. We shall be spared the torment which accompanies the mistaken idea that all suffering comes as chastisement for transgression. We shall be comforted by the knowledge that we are not enduring, nor will we be required to endure, the suffering of the wicked who are to "be cast out into outer darkness [where] there shall be weeping, and wailing, and gnashing of teeth." (Al. 40:13.)

Blessings follow tribulation

We can draw assurance from the Lord's promise that "he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven.

"Ye cannot behold with your natural eyes, for the present time, [he said,] the design of your God concerning those things which shall come hereafter, and the glory which shall follow much tribulation.

"For after much tribulation come the blessings. . . ." (D&C 58:2-4.)

Glory in tribulations

We can experience what Paul was expressing in his epistle to the Romans, when he said:

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

"And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

"And patience, experience; and experience, hope:

"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. 5:1-5.)

In conclusion, I testify to the truthfulness of these things. They are part and parcel of the restored gospel of Jesus Christ. I know they are true. I have read and been impressed by the testimony of others. Paul, for example, having thrice sought the Lord to remove "a thorn in the flesh," was answered: "My grace is sufficient for thee: for my strength is made perfect in weakness." Then Paul answered: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." (2 Cor. 12:9-10.)

Growth through adversity

Not only have I been impressed by the testimonies of others; I have been eyewitness to the operation of these principles in the lives of my own acquaintances. I have seen the remorse and despair in the lives of men who, in the hour of trial, have cursed God and died spiritually. And I have seen people rise to great heights from what seemed to be unbearable burdens.

Finally, I have sought the Lord in my own extremities and learned for myself that my soul has made its greatest growth as I have been driven to my knees by adversity and affliction.

To these things I bear solemn witness in the name of Jesus Christ, our beloved Savior, and in his name I invoke a comforting and sustaining blessing upon each of you. In the name of Jesus Christ. Amen. ○

President Hugh B. Brown

The comforting and encouraging address just given was by Elder Marion G. Romney of the Council of the Twelve.

The Tabernacle Choir will now sing: "The Artisan," with Olga Gardner as soloist, following which there will be a brief organ interlude and then Elder Ezra Taft Benson of the Council of the Twelve will be our concluding speaker.

The Tabernacle Choir sang "The Artisan" with Olga Gardner as soloist.

Following this, the Choir sang the number, "Come Ye Thankful People."

ELDER EZRA TAFT BENSON

Of the Council of the Twelve

● My brethren and sisters, seen and unseen, godless forces threaten us of the free world. My text is from Paul's timely admonition:

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:11-12.)

A modern-day prophet has said, ". . .

when acts and schemes are manifestly contrary to the revealed word of the Lord, we feel justified in warning people against them. We may be charitable and forbearing to the sinner, but must condemn the sin. . . ." (David O. McKay, quoted in *Statements on Communism and the Constitution of the United States* [Deseret Book, 1964].)

Fear for free world

Correspondence and the printed word, crossing my desk daily, proclaim the deep concern and agonizing fear of alert people, especially concerned parents, in my own and other Christian nations, fear for the future of America and the free world, fear we may lose all we hold dear, and soon.

While most Americans continue to enjoy their comfortable complacency, the fact remains that the American way of life, with its spiritual foundation, is under powerful attack.

The godless worldwide Communist conspiracy expects one day soon to take over the United States. With the active support of some 150 known or suspected Communist fronts and infiltrated groups identified by the FBI (*Human Events*, September 20, 1969); with almost half the student bodies of colleges and universities of America reported to have elected presidents who support the revolution; with acts of treason against the United States committed daily throughout the nation, and laws on treason and sedition shattered by decisions of the Supreme Court; with riots in 125 cities within five days' time, 2,600 buildings burned and 713 of them in the nation's capital; with revolutions interrupting opertions of 200 colleges and universities since Christmas; with the Reds ordering the New Left to "close down 100 universities in 1970"; and with the constant aid of leftists, dupes, fellow travelers, and complacent citizens, the conspiracy is now moving into what they claim is the final stages for a nationwide "revolutionary take over." (*The National Program Letter;* Dr. McBirnie's *Newsletter*, both October 1969.)

Some of the most prominent targets now under withering fire in this war against us are the Ten Commandments, the Sermon on the Mount, the Constitution of the United States, the institution of private property, and the basic concepts of the gospel of Jesus Christ. Surely this is a time when consideration might well be given by the people of America, and the entire free world, to the important matter of citizenship responsibility and, more importantly, membership in the churches of the free world.

Insidious evils widespread

Today we face insidious, devastating evils that are widespread. Aimed especially at the destruction of America—the last great bastion of freedom—with emphasis on our youth, the evils are everywhere, sponsored, promoted, and directed by the Communist conspiracy, fellow travelers, and dupes. Never has evil been presented in such an array of appealing forms. We face a most dangerous revolution in America, and it is now in progress. According to the FBI, "It is well-planned, well-financed, and well-armed." As citizens of the greatest nation of the world, we face a deadly serious crisis. We must do battle with these evil forces on every front, *now*. Any delay will be disastrous. "We must begin aggression against evil. The time for procrastination and permissiveness is long past."

These atrocious, destructive evils are now revealed in our music, in our art, in sex perversion and so-called sex education in the schools, in destructive sensitivity training—a powerful form of Pavlovian brainwashing, as used by Communists on captured American servicemen in Korea and by Hitler in Nazi Germany.

These evils are prominent in the promotion of drugs—LSD, marijuana, and a host of others—in leading magazines and underground publications for youth; in TV, movie, and radio programs, in pornographic literature, in morally destructive paperback books available to all on newsstands, and in Communist-oriented anti-American organizations, such as SDS (Students for a Democratic Society).

These devilish forces "led generally

by dirty minds in dirty bodies," seem to be everywhere. They are spreading into every segment of our social, economic, and religious life—all aimed at the destruction of one whole generation of our choice youth in preparation for the Communist take-over.

The godless Communists have declared, "We are going to destroy the moral character of a generation of young Americans, and when we have finished you will have nothing with which to really defend yourself against us."

Courageous action needed

We may, as adults, close our eyes to them and keep our heads in the sand, hoping they will go away; but these evils are here, close by, working insidiously and destructively day by day, hour by hour, without ceasing. Will parents who have abandoned their responsibilities for the training and guidance of their children awaken and act before it is too late?

We may cry, "peaceful coexistence," but there is no such thing with the devil and his emissaries. We are at war—not a cold war, but a burning, searing hot war, the most serious war in the memory of man. We must win this war now. Will parents bestir themselves before it is too late? Will our political leaders really awaken to the danger? Will courageous action come before destruction falls? Will we as citizens rally prayerfully and actively to courageous leadership?

Eternal verities

The Christian world—the real Christian world—knows that there are certain eternal verities, principles, that never change. Jesus Christ is in very deed "the way, the truth, and the life." The Ten Commandments are verily true. They form a permanently binding code of conduct that man cannot violate without drastic damage to both his material and his spiritual welfare. We know that God is not dead—that he is watching us—even though one of the Russian astronauts cracked: "We've been all over 'heaven' and we didn't see any sign of God."

Yes, godless forces do threaten our great civilization. These godless forces are forging a union of state and atheism. I quote in substance from the well-known constitutional lawyer, Dean Clarence E. Manion (see Manion Forum Broadcast 747, January 26, 1969):

Astronauts' praise of God

Can you name the three kings who came out of the East bearing gifts for the Infant Jesus? St. Matthew called them the Three Wise Men of the Year One A.D. A few months ago a national magazine called the Apollo 8 Astronauts the Three Men of the Year 1968. But by whatever name they are called, these six famous men are now forever joined across the centuries by their colorful execution of the same high purpose. All of them followed their stars from the end of their earth to praise and glorify God.

The miracle for St. Matthew's men was the unerring accuracy of the Star of Bethlehem, which guided them to their divine destination. The wonder of the world for 1968 was the apparent common faith, wisdom, humility, and, last but not least, the moral courage of Colonel Borman, Captain Lovell, and Major Anders, who, on Christmas Day, at the apex of history's then longest and most perilous voyage, gave praise and thanks to God, the Creator of heaven and earth, and implored his blessing upon all of the three billion listening people of this world.

When all of the facts, figures, and findings of the first incredible journey to the moon are finally evaluated and computerized, this unscheduled, unprecedented public act of religious faith and worship will be found, like the name of Abou Ben Adhem, to lead all the rest for all the years to come. Without the blessings of the Lord, all this would be quite impossible.

War against religion

Those professed atheists, who have confidently relied upon science to dethrone and eclipse Almighty God, are already doing their manful best, of course, to rub out all reference to the prayer in their recapitulation and

evaluation of Apollo 8. The monitoring Communists in Moscow decided wisely to ignore it. But some others are unable to restrain their indignation and have probably been back to the United States Supreme Court seeking the same kind of prohibition against the public glorification of God in the heavens that they have so successfully maintained here on earth.

The justices may or may not welcome this new opportunity to reenforce their strange new doctrine of neutrality in the weird war that is being fronted against God and religion. Undoubtedly, the Court's ultimate decision will be influenced by what happens to the attitude of the American people in the meantime. For the real question now is this: How much longer will the American people—the whole Christian world—continue to tolerate the sadistic beating that religion has been taking in this country and elsewhere for the past 25 years?

Strategy of godless forces

Frankly recognizing that godless forces in this country have always been overwhelmingly outnumbered by the faithful, the first working principle of the anti-God strategists has been to move insidiously and always carefully to avoid anything that resembles a direct attack or a frontal confrontation with their opponents.

So in launching their campaign against God, the attackers proceeded first to ignore him in the secular press; second, to humanize him in the churches; third, to clobber him with ridicule on the campus; and, finally, to induce the courts to enforce official governmental neutrality in all litigated controversies about God and religion.

From a practical standpoint, of course, these decisions establish a union of state and atheism. The accomplishment of this last objective has taken prayer out of the public schools; and if and when the judicial conclusion is extended to its logical limits, it will abolish tax exemption for church property, eliminate chaplains from the armed services, remove our motto "In God we trust" from our coins, and require major surgery upon our official salute to the flag.

We must realize that the anti-prayer decisions are simply a beguiling climax in the wide-ranging campaign against God and religion that has been sustained here in this country, and in many other nations, for more than three decades.

Recognition of Russia

It was boldly begun here in 1933 (November 16), when the United States announced our diplomatic recognition of atheistic Soviet Russia. For 15 years the United States had refused to recognize the godless Moscow Communists, for the reasons published at length in 1920 by Bainbridge Colby, Secretary of State in the administration of President Woodrow Wilson. In concluding his long letter of documentation and explanation, Colby had said this: "There cannot be any common ground upon which the Government of the United States can stand with a power whose conceptions are so entirely alien to our own, so utterly repugnant to our moral sense."

This recognition, together with the abandonment of the inspired Monroe Doctrine, gave the Red atheists a big diplomatic sanctuary for the coordination and direction of their propagandist spies and saboteurs. These promptly infiltrated every branch of our federal government and later every segment of our economy, and more recently have established a godless base 90 miles from our shores. Our recognition broke the ice of American resistance to the acceptance of the Kremlin gangsters into the international community as a legitimate government and so strengthened their iron grip upon the tortured people of Russia and her satellites.

Works of atheism

Judging by its demoralized works, atheism has now quit advancing in this country simply because it has arrived. Not just rhetorically but actually —our country is in an ungodly mess. City streets are terrorized by crime; our biggest and most expensive campuses are paralyzed by nihilism and anarchy; with special license from the Supreme

Court, theaters are boldly featuring sex perversion and the newsstands are loaded with hard-core pornography. Big-name investigating commissions have told us all about riots, crime, progress, and poverty, but always in materialistic terms of money, housing, social service jobs, and birth control—without a word about the possibilities for personal moral self-restraint.

What about our churches? You have heard the startling story of what scientific atheism has done to institutional religion in the United States and elsewhere.

America's belief in God

But if atheism has taken over, then who and where are the atheists? It was sheer coincidence, of course, that the day after the 1968 astronauts gave us their inspiring prayer from the moon, the Gallup Poll reported that 98 percent of the American people believe in God. Fantastic? Not at all. How many avowed atheists do you know personally?

Gallup also found that 65 percent of us believe in hell and 60 percent of all Americans believe in the devil. Now just a word to this big majority who believe in the devil. Who, in your opinion, has masterminded this tragic transformation of the official, controlling American mind? The devil? Through Satan's communistic counterfeit to the gospel? Then, why don't we all say so?

Now to the 98 percent of us who believe in God: Well, the astronauts did something big about it. Now will you please do a little something about it when you get your next captive audience, however small it is?

Organized atheism, representing just two percent of our population, has contaminated—is still contaminating—the whole course of American life, of Christian life everywhere. In this country today a two percent tail is wagging the big 98 percent dog. Never in all history have so many been hornswoggled by so few.

Start working and praying

For years we have all been obsessed with the iniquities of the Supreme Court. The way to do something about the Supreme Court is for the 98 percent of us to become obsessed with the omnipotent goodness of the Supreme Being. What do you suppose would happen in all branches of our government if the 98 percent of us would stop complaining and start working and praying?

We Americans have come almost a year with a new national administration in the United States. The world is watching. Perhaps now is the time to return to basic eternal concepts, to praise the Lord while we continue to work hard on the Congress, the President, and the Supreme Court.

Other nations might well follow a similar pattern of concern.

As Americans—as members of the worldwide Christian community—we can defeat the godless, atheistic forces that threaten us. Yes, with the help of Almighty God we can—we must—win the war against the evil forces which seem almost to overwhelm us. The eternal verities revealed from God, through his inspired prophets, have not and will not change.

Let us "put on the whole armour of God, that [we] may be able to stand against the wiles of the devil." There is no other way of safety.

God is not dead. He lives, for he has appeared—together with his Beloved Son Jesus Christ—in our day. This I know, as I know that I live, and I bear this humble witness in the name of Jesus Christ. Amen. ○

Following Brother Benson's address, the Tabernacle Choir sang the number, "Fight the Good Fight."

President Hugh B. Brown

We wish to express sincere appreciation for the incomparable renditions of the Tabernacle Choir.

We are grateful for the warm response from the managers and operators of over 300 television and radio stations in offering their facilities as a public service to make the proceedings of this conference available to millions throughout many areas of the world.

Through special arrangements of the Armed Forces Radio and Television Network this session will be televised to bases of the Armed Forces throughout the Pacific, and will be heard by the radio in Vietnam.

We appreciate the attendance here this morning of educators, national and local government officials, Church officials, and all members and visitors who attended this service this morning.

We shall conclude this service with the Tabernacle Choir singing: "The Lord's Prayer." Following the singing the benediction will be pronounced by Elder Harold Brown, president of the Mexico City Stake, and the conference will be adjourned until 2:00 this afternoon.

The Tabernacle Choir sang as the closing hymn, "The Lord's Prayer."

The benediction was offered by President Harold Brown of the Mexico City Stake.

Conference adjourned until 2 o'clock p.m.

SECOND DAY
AFTERNOON MEETING

FOURTH SESSION

Conference reconvened at 2 p.m., Saturday, October 4, with President Joseph Fielding Smith of the First Presidency conducting the meeting.

The MIA Girls' Centennial Chorus, with Margrit F. Lohner conducting, furnished the choral music for this session of the conference. Elder Roy M. Darley was at the organ.

At the beginning of the meeting, President Smith made the following remarks:

President Joseph Fielding Smith

Following the doctors' orders, President McKay is watching this session of the conference by television from his apartment. He has asked that I conduct this service, and to extend his greetings and love to all present here, and to all who are listening in.

For the information of the television and radio audience, we wish to announce that we are assembled in the historic Tabernacle on Temple Square in Salt Lake City in the fourth session of the 139th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

We are pleased to announce that this morning's session, in addition to being broadcast direct, was video-taped, and will be released through many television stations tomorrow morning to the eastern and central parts of the United States, and also to Hawaii and bases of the Armed Forces throughout the Pacific.

The sessions of this conference are being televised in color, and will be received by many in the United States and Canada over most stations cooperating to provide the extensive coverage of this conference.

Both of the sessions today will be re-broadcast over KSL Radio, KIRO Radio at Seattle, KMBZ Radio at Kansas City, Missouri, and WNYW International Short-Wave Radio at New York City, Sunday morning starting at midnight.

The singing for this afternoon's session will be furnished by the MIA Girls Centennial Chorus, conducted by Margrit F. Lohner, with Roy M. Darley at the organ. These 450 singers were selected from 63 stakes in the Salt Lake Valley. We are very pleased indeed to have these singers with us at this hour.

We shall begin this service by the Girls Chorus singing, "Joseph Smith's First Prayer," following which the invocation will be offered by Elder Andrew O. McArthur, president of the St. George Stake.

The MIA Girls Centennial Chorus sang the hymn, "Joseph Smith's First Prayer."

President Andrew O. McArthur of the St. George Stake offered the opening prayer.

President Smith

The MIA Girls Centennial Chorus will now favor us with "The Glory of God Is Intelligence," after which Elder Richard L. Evans of the Council of the Twelve, will be our speaker.

The song, "The Glory of God Is Intelligence," was rendered by the MIA Girls Centennial Chorus.

ELDER RICHARD L. EVANS

Of the Council of the Twelve

● President McKay, and my beloved brethren and sisters:

My heart has been touched, as I am sure yours have been, by the beautiful singing of this MIA girls' centennial chorus. I am sure that for them, in their loveliness at this time of life, it is wonderful "to discover that they are being discovered!"

MIA theme

Now, with their presence and their participation, it would seem appropriate to turn to this year's MIA theme: "For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled." (Morm. 8:22.) This, my beloved young friends, whoever you are, wherever you are, whatever you're thinking, wherever you're going—this, I promise you, you can count on.

We come to you today—to you, our beloved young people everywhere—with an awareness that you face a complexity of choices such as we at your age had never heard of, and yet with an awareness that the principles are as clear-cut as they ever were, as they always were.

And in the few moments I have, I'd like to touch quickly upon a number of subjects:

Important commitment of marriage

First, I know of no more complete or important commitment, in time or in eternity, than marriage. In marriage we choose the closest companion of our life. In marriage we choose the parents of our children and the heritage they have. Don't let this choice ever be made except with earnest, searching, prayerful consideration, confiding in parents, in faithful, mature, trustworthy friends, making sure the person you marry shares your ideals, your convictions; a person with ambition, integrity, and intelligence; a person of cleanliness, of faith, of reverence and respect, to whom you would be willing to trust *your* children, and your *own* happiness, forever. Oh, be sure you choose a mate of character and kindness. And don't be stampeded by the music and the moonlight.

May I share a quotation from President Tanner that is much worth remembering: "The parents that you should honor more than any others are the parents of your children-to-be. Those children are entitled to the best parents that it is possible for you to give them—clean parents." (Church News, April 19, 1969, p. 2.)

Statements on morality

And now on the matter of morality: May I cite two significant sources: "The finest piece of mechanism in all the universe," said Dr. David Starr Jordan, of Stanford University, "is the brain of man and the mind which is its manifestation. . . . The sober man is the one who protects his brain from all that would do harm. . . . The Twentieth Century . . . will be strenuous, complex . . . [and] will ask for men of instant decision, men whose mental equipment is all in order. . . . No one can afford to look downward for his enjoyments. . . . The pleasures of vice are mere illusions, tricks of the nervous system, and each time these tricks are played it is more and more difficult

for the mind to tell the truth. Such deceptions come through drunkenness and narcoticism. In greater or less degree all nerve-affecting drugs produce it: nicotine, caffeine, opium, cocaine, and [all] the rest, strong or weak. Habitual use of any of these is a physical vice. A physical vice becomes a moral vice, and . . . to cultivate vice is to render . . . our mind incapable of normal action. . . . One and all, these various drugs . . . tend to give the impression of a power or a pleasure . . . which we do not possess. . . . One and all their function is to force the nervous system to lie. One and all the result of their habitual use is to render the nervous system incapable of ever telling the truth. . . . Indulgence . . . destroys wisdom and virtue; it destroys faith and hope and love. . . . Whatever you do, . . . count all the cost."

Thus spoke the eminent educator, Dr. Jordan. And this he added: "To be clean is to be strong. . . . To say *no* at the right time, and then stand by it, is the first element of success. . . . He is the wise man who, for all his life, can keep mind and soul and body clean." (Selected from *The Strength of Being Clean* and *The Call of the Twentieth Century.*)

And now, for the second source: Dr. Frank Crane said: "Nature keeps books pitilessly. Your credit with her is good, but she collects. . . . She never forgets; she sees to it that you pay her every cent you owe, with interest. . . . Every generation a new crop of fools comes on. They think they can beat the orderly universe. They conceive themselves to be more clever than the eternal laws. They snatch goods from Nature's store and run. . . . And one by one they all come back to Nature's counter and pay—pay in tears, in agony, in despair; pay as fools before them have paid." (*Four Minute Essays: Pay, Pay, Pay!*)

Laws of life in force

There isn't any way to cheat nature, to bypass law, to run away from life. The commandments haven't been repealed; the laws of morality, the spiritual laws, the laws of life are still in force and effect.

Oh, don't let others drag you down, and don't drag yourself down. No matter what cynical or immoral or even honestly mistaken people may say, don't let them destroy your faith or your virtue, or lead you to a lower way of life.

And when they try to tell you what you're missing, you tell *them* what *they're* missing: peace and self-respect and a quiet conscience—happiness—and the assurance of the highest opportunities of everlasting life.

The question of love

Now to turn to the question of love: There are tests to which love should be put. Don't trust the love of anyone who would propose to you what is improper. Don't trust the love of anyone who would hurt or embarrass you or tempt you to evil, or endeavor to induce you to do that which would lead you to shame or sorrow.

The test of love is in how we live. If we do really love someone, we would do for them, or induce them to do, only what would be for their happiness and peace and protection, for their benefit and blessing.

If we truly love our parents, we will prove our love by living honorable lives and by respecting them, caring for them, taking them into our confidence.

If we love the Church, we will prove that love by how we serve and honor our membership in it.

Sometimes we say we love the Lord, but he has told us how to prove that love: "If ye love me, keep my commandments." (John 14:15.)

Don't be deceived by false or selfish or counterfeit love from any source.

Faith in God's word

Now, as to faith: Believe me, you can count on all that God has said. More than a hundred thirty-six years ago, to a young prophet he said simply, ". . . tobacco is not . . . good for man. . . ." (D&C 89:8.) It has taken medical science more than a century to prove that the Lord knew what he was talking about. When he tells us something, he expects us to believe it.

It doesn't take faith to believe the Word of Wisdom any more. It just takes a little common sense.

I have been privileged to know some of the most brilliant men of the earth, in many countries, worldwide. I have a great respect for research and scholarship and for the skills and talents and minds of competent men. But I have never known a man who knew enough so that I was willing to trust him with my everlasting life. I only know one place to put such trust. Oh, I plead with you to go all the way with your Father in heaven, for you will see—all of us shall—in time and in eternity the promises of God fulfilled. This you can count on.

Principle of repentance

Now a word about repentance: It seems significant that repentance is given as the second great principle of the gospel: "Faith, repentance. . . ." (Article of Faith 4.)

We all make mistakes. If our repentance is sincere, we have the right to approach him for forgiveness, but remember we are not entitled to any quota of mistakes. It is *always* better that we don't make them. And surely we shouldn't go on stupidly or stubbornly repeating the same old mistakes over and over again. We ought to have learned our lessons. It isn't enough to be just as good today as we were yesterday. We should be better. The Lord doesn't deal in theories. When he says perfection is possible, we'd better be improving. But one of the most devilish doctrines that anyone could advocate would be to say that because someone had made a mistake, it wouldn't matter if he made one more, or many more. The best time to repent is now, before the next time.

But don't let anyone tell you ever that you are beyond repenting, or that there is no point in repenting, or that it is all right to postpone repentance.

The burden of sin

I think it was our beloved Brother Harold B. Lee who said that the heaviest burden in the world is the burden of sin. Don't carry it around with you. Don't tamper with evil. Don't flirt with temptation. Don't live with a quarreling conscience. Confide in those who love you, who can help you—your parents, your bishops, your stake presidents. Clean out the clutter of the past and live to have peace and a quiet conscience.

Many centuries ago Mencius said, "Let men decide firmly what they will not do, then they will be free vigorously to do what they ought to do." (*Discourses*, iv.) All of us ought to decide firmly what we will *not* do. We shouldn't have to argue with ourselves at each time of temptation. Taught as we are, our decisions against evil ought to be more or less automatic.

In the words of Marcus Aurelius, "If it is not right, do not do it; if it is not true, do not say it." (*Meditations*, Bk. xii, sec. 17.)

Laws that can be counted on

And now, as to law: We have seen men walk on the moon and we have marveled at the minds of men. But remember this: It was possible to go to and from the moon because there are laws that can be counted on, because the Creator keeps creation in its course.

I witness to you, my beloved young friends, that the moral and spiritual laws are as much in force and effect as are the physical laws.

Study, learn. Don't drop out. Seek wholesome knowledge. Develop your talents. Increase in competence. Take counsel. There is safety in counsel. Don't stubbornly and rebelliously decide to go it alone in life. Keep your sense of humor. Keep your standards. Love and respect your parents. Keep close to the Church. Be active in it. Love and serve your country, your community. Love and enjoy life. Choose the right. Keep the heritage you have. Seek the guidance of your Father in prayer. Be happy. Have faith: "For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled."

This I witness to you as I witness that God lives; that you are his children; that he sent his divine Son to show us the way of life and redeem us from death; that the gospel has been restored to earth. This you can count

on—and your life can be as happy and wonderful as anyone would ever want—"not for just an hour, not for just a day, not for just a year, but always." (Irving Berlin, "Always.")

God bless you and be with you, my beloved young friends, this day—and always—I pray in the name of Jesus Christ. Amen. ○

President Joseph Fielding Smith

We will now hear from Elder Bernard P. Brockbank, Assistant to the Twelve. He will be followed by Elder James A. Cullimore, also an Assistant to the Twelve.

ELDER BERNARD P. BROCKBANK

Assistant to the Council of the Twelve

● My dear brothers and sisters: It is a joy to be in the atmosphere of peace and love, and that is what seems to be radiated here today. I would like to give a few general thoughts in the few moments that I occupy. I would like to quote a few statements from our Lord and Savior Jesus Christ.

Statements of Jesus

Jesus said, "For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38.)

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:17.)

Brothers and sisters, our assignment is not to condemn the world, but to help save the world.

"I am come that they might have life, and that they might have it more abundantly.

"I am the good shepherd: the good shepherd giveth his life for the sheep." (John 10:10-11.)

". . . I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.)

". . . I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

In Jesus Christ and his teachings and example we have God's truth; we have God's way and God's example for full and abundant life.

Jesus Christ, the Son of God, is the Savior of the world, the Messiah and Redeemer of all mankind, and the only mediator between God and mortal man.

Jesus said, ". . . no man cometh unto the Father, but by me." (John 14:6.)

The apostle Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

Miracles performed by Jesus

Jesus is the only mortal man who proved his divine godliness by the many miracles that he performed. He "rebuked the wind and the raging of the water: and they ceased, and there was calm:

"And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him." (Luke 8:24-25.)

Jesus multiplied five loaves of bread and two fishes and fed five thousand hungry people. He "commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

"And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

"And they that had eaten were about five thousand men, beside women and children." (Matt. 14:19-21.)

Before witnesses Jesus raised the dead maid and Lazarus. He took the dead maid by the hand and called, saying, "Maid, arise. And her spirit came

again, and she arose straightway. . . ." (Luke 8:51-55.)

The people who were with Jesus when he called Lazarus out of his grave and raised him from the dead bear their records.

Jesus healed the blind, the crippled, and the sick.

The scriptures say Jesus was crucified for the sins of the world.

First to be resurrected

Jesus was the first to be resurrected from the dead.

The glorious resurrection was announced. "He is not here, for he is risen. . . ." (Matt. 28:6.)

"But now is Christ risen from the dead, and become the firstfruits of them that slept." (1 Cor. 15:20.)

Jesus appeared to his disciples. "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:39.)

Paul said, "After that, he was seen of about five hundred brethren at once. . . ." (1 Cor. 15:6.)

Many other miracles were performed by him. His teachings, his life, his death, his resurrection, and his ascension to the kingdom of God are evidence of his divinity.

Jesus is the God of love, the God of peace, the God of light.

God is light

The apostle John said, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:5-7.)

"He that saith he is in the light, and hateth his brother, is in darkness even until now.

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

"But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (1 John 2:9-11.)

Spiritual darkness today

Today there is spiritual darkness in the world in many places and in the lives of many of the Lord's children. Much has been said in this conference relative to this.

Today there is widespread disrespect for God, disrespect for Jesus Christ and his teachings and commandments, disrespect for self and neighbor, disrespect for marriage and family, disrespect for the holy scriptures.

Many love themselves and pleasure more than they love God. Men love the creatures and the creations of God more than they love the Creator. Alcohol, tobacco, stimulants, and drugs are consumed abundantly. In many, the appetites are controlling their brains and minds, rather than the God-given human mind controlling the appetites. Love is often turned into lust. Love is from God and lust is from Satan.

Blessings available

Young people and many others are concerned and are asking about today and the future. I am often asked, "What does today and the future offer me?"

Young people, all that your God and your Savior have ever offered to mortal man is available to you today. Knowledge of the living God and the living Jesus Christ is available to you now.

You can seek first the kingdom of God and his righteousness, and he has promised you his care and blessings. The God-inspired scriptures, the Holy Bible and the Book of Mormon, with God's plan of life, are available today. You can pray to a living God that created you in his image and likeness and have your prayers heard and answered. You can love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. You can love neighbor and self. You can be honest. You can love your parents and honor them.

Prophets on the earth

There is a prophet of God and apostles on the earth today to assist and help you; you can follow their example and counsel.

You can be baptized for the remission of sins and receive the gift of the Holy Ghost by those holding the priesthood of God.

You can repent and be forgiven and be free of sin. Jesus Christ said, "Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more." (D&C 58:42.) Repentance is the God-given principle to perfect your life. When used, it cleanses away sin, weakness, imperfection, and brings progress, peace, love, righteousness, and eternal life.

Jesus said, ". . . Repent: for the kingdom of heaven is at hand." (Matt. 4:17.)

Repentance will lift you from darkness and cloudiness to the light of godliness. Preparation for the kingdom of heaven through repentance is available to you today.

Temple marriage

Young people, you can be married for time and eternity in a temple of God by one holding the Holy Melchizedek Priesthood. You can live the God-revealed Word of Wisdom and have the destroying angel pass you by. You can pay your tithing and offerings and have the Lord open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. You can do the will of God and help build his church and kingdom on this earth.

All of the accumulated knowledge of man is also available to you today. It is estimated that we have twice the knowledge available today that we had a few years ago. As young people, all of the evils of the world are also available to you.

The power of choice

Our Prophet opened this conference with these words in his message: "God gave to man part of his divinity. He gave man the power of choice, and no other creature in the world has it, so he placed upon the individual the obligation of conducting himself as an eternal being."

Young people, when you pray, pray for wisdom, pray for faith, pray for love, pray for strength and forgiveness. Ask to be helped through the temptations of this life and be sure you ask to be delivered from evil.

I testify that Jesus Christ lives today, that he is the way, the truth, and the life, and that you can come unto the fullness of life by following him, and so pray in the name of Jesus Christ. Amen. ○

ELDER JAMES A. CULLIMORE

Assistant to the Council of the Twelve

● My beloved brethren and sisters: This is a choice experience to be with you here today.

Passing of John Longden

The passing of Brother John Longden has been referred to at least twice during this conference. I would also like to refer to this and let you know how very much we miss our fellow worker and associate, and how he is missed in the Church because of his untimely death. It has saddened us all. We miss him greatly, and I am sure you will agree with me that he will be missed all over the Church. Brother John has earned a great reward, and I am sure that in the kingdom of our Father he will receive this reward.

I was greatly impressed by the peace and understanding with which Sister Longden accepted the passing of John. Only she will know, of course, of the real sorrow, the pangs of loneliness, that he will not return in this life. But the understanding of the gospel and the plan of salvation can greatly ease the sting of death.

God's plan of salvation

Knowing the beauty of God's plan for the salvation of his children sometimes makes even death beautiful. We understand that death is a very necessary part of the great plan of salvation and that it is the means of the separation of the body and the spirit, in which the spirit returns to God and the body returns to the earth. As the scripture says: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." (Eccles. 12:7.)

Death is just as necessary as birth in this great plan. Birth into this life is the means by which the spirit and the body are joined together for their great mission on this earth. Resurrection is the process whereby the spirit, which separated from the body in death, is again reunited with the body, which has been purified, glorified, and immortalized, never to be separated again.

Yes, even death can be beautiful as we understand the plan of the Lord and know that in life we have lived well. Even the pangs of sorrow, because of separation and the many memories, are momentarily overshadowed by this understanding.

Passing of parents

I shall never forget one such beautiful occasion. My parents had lived a good life. They had celebrated their sixty-fifth wedding anniversary. To them had been born 12 children; six boys filled missions; all the family is active in the Church. Father filled a three-year mission. He was a bishop for nearly thirty years. Mother had completely sustained my father in all his Church activities and had held many responsible positions in the ward herself. When father left on his mission, they had one child and were expecting another. In her eighty-fourth year, mother broke her hip and was quite ill in the hospital. My father, at 86, was still very active and drove to work each day. He came from work that day, visited with mother in the hospital for a while, then went on to the house. That evening he passed away peacefully. Mother never knew of his passing, for the next day she passed away also. A double funeral was held. As we all visited during the evening of the viewing, realizing the beautiful, full lives both had lived, and knowing the kindness of the Lord in sparing either of them the loneliness of being alone, there could be no real sorrow—yes, momentary grief in separation, but otherwise beautiful peace in knowing they were together.

The meaning of death

Not long ago a noted scholar wrote a book entitled *The Meaning of Death.* The contents of his work were taken from several case histories of individuals who were suffering from terminal cancer. These people were faced with the immediate problem of dying.

"The object of the study was to assess the feelings of those who were about to die. Almost universally the patients agreed that the inevitability of death was not the issue. The real issue was how to live a full life. They all seemed to agree that the problem of dying is the regret of not having lived." (Max W. Swenson, "Living Life Abundantly," *Impact,* Winter 1969, p. 8.)

The concern of living a good life and keeping the commandments in preparation to meet our Maker has been the concern of mankind from the beginning. Unto Cain the Lord said, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. . . ." (Gen. 4:7.)

A code of living

Unto Moses the Lord gave a code of living that was reaffirmed in the meridian dispensation by the Savior and again in this dispensation in which he said:

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee any graven image.

"Thou shalt not take the name of the Lord thy God in vain.

"Remember the sabbath day, to keep it holy.

"Honour thy father and thy mother.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness.

"Thou shalt not covet. . . ." (See Exod. 20:2-17.)

The Lord exhorted the children of Israel to obedience when he said, "Behold, I set before you this day a blessing and a curse;

"A blessing, if ye obey the commandments of the Lord your God, which I command you this day:

"And a curse, if ye will not obey the commandments of the Lord your God. . . ." (Deut. 11:26-28.)

The Savior promised, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16:27.)

Proper conformity in life

Possibly one of the most direct answers as to proper conformity in life was given by Peter on the day of Pentecost. Filled with the Holy Ghost, he delivered a powerful sermon and bore witness to the divinity of Jesus Christ. Many were pricked in their hearts and wanted to know what they should do to be saved. He said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:38-39.)

Paul, who found the Galatian saints believing false doctrine, called them to repentance, saying, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7-8.)

In this dispensation the Lord has said: "If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation." (D&C 6:13.)

Divine instructions

But the Lord has not left us alone. In every dispensation of the gospel, he has administered unto his children—instructing them as to how they can regain his presence. He walked and talked with the ancient prophets. The prophet Alma tells how the Lord sent angels to converse with men in his time and reveal the plan of redemption. ". . . he saw that it was expedient that man should know concerning the things whereof he had appointed unto them;

"Therefore he sent angels to converse with them, who caused men to behold of his glory.

"And they began from that time forth to call on his name; therefore God conversed with men, and made known unto them the plan of redemption, which had been prepared from the foundation of the world; and this he made known unto them according to their faith and repentance and their holy works." (Al. 12:28-30.)

Peace from conviction

Possibly one's concern about not having lived well is really in not knowing what his real purpose in life is. Real peace of mind comes from a firm conviction of the plan of salvation as revealed to us of the Lord; that we are the children of God, created in his image; that he is the Father of our spirits; that we lived with him in a glorious spiritual existence before this temporal existence; that this mortal state is probationary; that through death and the resurrection, having lived a worthy life, having complied with the ordinances of the gospel, we might enter again into the presence of God. Peace comes as we know the gospel and live it, as we develop a strong testimony of its divinity, as we are vindicated by the Holy Spirit in our good works.

A new gospel dispensation

In this dispensation God has also visited the earth and sent his messen-

gers to reveal unto us his plan of redemption, that we may know of his will and feel his sustaining spirit as we do his bidding. He has said, ". . . Repent, repent, and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand;

"Yea, repent and be baptized, every one of you, for a remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost." (D&C 33:10-11.)

It is our witness to the world that the gospel of Jesus Christ, as revealed to the Prophet Joseph Smith, contains the direction and understanding of eternal life, that by abiding by its principles and teachings and by complying with its ordinances, one might have peace and satisfaction by the vindication of the spirit, and whether in life or death they will know all is well—death will have no sting.

I leave you this witness, my brothers and sisters, and witness unto you that God lives, that Jesus is the Christ, and that this is his church, in the name of Jesus Christ. Amen. ○

President Joseph Fielding Smith

The congregation and MIA Girls Centennial Chorus will now join in singing, "High on the Mountain Top," after which Elder Hartman Rector, Jr. of the First Council of Seventy will be our speaker.

The congregation and chorus sang the hymn, "High on the Mountain Top."

ELDER HARTMAN RECTOR, JR.

Of the First Council of the Seventy

● It is intended that man is to be like God. The scriptures declare that man was made in the beginning in the image and likeness of God.

Paul, speaking of Jesus Christ, said that he (Christ), "being in the form of God, thought it not robbery to be equal with God." (Phil 2:6.) He further declared that he (Christ) was "the brightness of his [Father's] glory, and the express image of his person. . . ." (Heb. 1:3.)

God, the Father of the spirits of all men, is in all respects like his Son Jesus Christ, whom we, at least to some extent, know; for he has revealed himself to us, and although we may not understand all things about Jesus Christ, we know what manner of man he was from records that were kept of his exemplary life. What is more, in the words of John we understand "that when he shall appear, we shall be like him." (1 John 3:2.)

Man to be like God

From these and other scriptures, it becomes clear that it is intended that man is to be like God. In fact, the Master made this a central part of his teachings when he walked in mortality among men. "Be ye therefore perfect. even as your Father which is in heaven is perfect." (Matt. 5:48.) This was his commission to us. Then, the question of questions becomes: What is God like?

I have often felt the reason we don't understand God is because we are so unlike him. By that, I mean that even though man is like God physically, spiritually man is far from God. Fortunately, the Lord has given us specific direction and guidance to get us into condition so we grow closer to him spiritually also.

However, regretfully, though men draweth nigh unto God with their mouths, and honoreth him with their lips, their hearts are far from him. (See Matt. 15:8.) This is true primarily because we are concerned with what we want to do rather than with what God wants us to do.

Root cause of problems

If we face facts, we will realize we are all afflicted with the same malady.

It is the root cause of all the problems and suffering in the world, both collectively and individually, and has always been. What is this cause? It is a very simple, one-word answer—selfishness. I use this word in its broadest sense, which includes greed and covetousness. We are selfish, and selfishness is not like God.

We endlessly do what we want to do instead of doing what the Lord wants us to do. It isn't that we don't know what the Lord wants us to do. He has made it abundantly clear through revelation to his prophets, but we are too concerned with our own wants.

How does it happen that we are this way? What makes us so selfish? I don't believe we are born this way. The spirit comes to this earth essentially free of selfish desire, but it appears it is made selfish at a very early age.

Selfishness to be overcome

The human infant comes into this world in a completely helpless condition. It cannot support itself. Therefore, the Lord has placed in the heart of the adult male and female great love for infants.

This love is frequently expressed by supplying every wish of this infant to the point where, after about five to six years of this kind of treatment, the child begins to feel that the whole world revolves around it. "Me first" and "I want the biggest" form some of his first phrases. Parents suddenly come to the startling realization that they have a spoiled child on their hands. They then embark on a long, drawn-out program that will only take 50 to 70 years to talk Junior out of being selfish. Sometimes they never succeed.

On the success of this endeavor, the happiness of the individual depends. The selfish man suffers eternally from his selfishness, for never can a selfish man become like God. Instead, he has erected himself as his idol. Of course, this is not necessarily the only way that we become selfish. Man is by nature fallen, therefore self-centered.

Someone has said, "Most men, born into this world, creep selfishly into nameless graves; while every now and then one man forgets himself into immortality."

Qualifications for ministry

The Lord saw fit to give instruction on this subject to his children early in this dispensation. In February 1829, he set forth the qualifications for the labors of the ministry. He said, "And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work." (D&C 4:5.)

Now, the faith, hope, charity, and love are of vital importance, but the eye single to the glory of God is crucial. This means that all decisions must be made on the side of the Lord. Instead of forever doing what we want to do, *we must do what the Lord wants done.*

The Lord says our eye must be single to his glory, and in the scripture it is spelled EYE. Of course, this is figuratively speaking. I believe he means the capital I, or you—WE. We must be single to the glory of God. When we act, we must always have in mind what the Lord has said. Of course, the ideal would be to harmonize our desires with the will of the Lord; then we can always do what we want and still have the approval of the Lord, but this is seldom the case.

The Lord continued this revelation on the qualification for the labors of the ministry by saying, "Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (D&C 4:6.)

Surely the Lord feels these attributes are vitally important to our success in his work, for he admonishes us to *remember* them.

Meaning of godliness

We are, to some extent, familiar with most of these attributes, but what does he mean by godliness? We think instantly he must mean that we must become like God, but how do we do that?

Perhaps it means to become perfect in all these qualifications he has listed. No—if that were the case, he would

have needed only one qualification: godliness.

Godliness must mean something special. Perhaps it has to do with the distinguishing characteristic of God.

What is the distinguishing characteristic of our Heavenly Father? John gave us a clue when he said: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God and knoweth God.

"He that loveth not knoweth not God; for *God is love.*" (1 John 4:7-8. Italics added.)

This was so very difficult for me to understand before the missionaries knocked on my door, for, from this scripture and others quite similar, it appeared that God and love were one and the same. Is God, then, just an emotion? You can't see love. You may see the effect of love or the lack of it, but love is not a corporate entity. When I learned the truth—that God is an exalted man of flesh and bone and spirit—then I understood what John was saying: that love is God's distinguishing characteristic.

Why God loves us

God loves us. We know it. The scriptures declare it, and from the experiences of each one of us, we know it to be true. Almost no one doubts this fact. God loves us, but why? Why does God love *us* when we often do not deserve his love?

One might say, "Oh, because we are his children." It is true, we are his children, but is that the reason he loves us? Does he only love what belongs to him? If we are not careful, we will ascribe to God our own selfishness.

Another might say, "He loves us because he knows us and knows our potential." It is true he does know our potential, but this would imply he would love those with greater potential more than those of less potential. What if you had little or no potential? Would he not love you? There must be some other reason why our Heavenly Father loves us. Does he love us because we are good? I hope not. I'm afraid many of us would be unloved.

I don't know why God loves us, but I believe the scriptures give us a clue. God doesn't love us because *we* are good. God loves us because *he* is good. God is good and so he loves us, and those who are the best love the best. It appears that only if you are good do you receive a reward for loving. The Lord requires us to love those who don't deserve it.

"For if ye love them which love you, what thank have ye?" saith the Master. "for sinners also love those that love them." (Luke 6:32.)

Quality of unselfish love

It is easy to love people who love us. It is much more difficult to love people who not only don't love us, but don't even like us. But if we are to be like our Father in heaven who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45), then we must love these people who don't like us, and we'll have to be good to do that.

I have seen this godlike quality of unselfish love in all the best men I have known or read about. Jesus wept over those who rejected him and prayed for those who crucified him.

Joseph Smith's heart was filled with love and compassion for all men, even for his persecutors. All the prophets have had this great quality. I never had the privilege of knowing President George Albert Smith, but from the testimony of those who knew him, love radiated from his countenance for all men. I know this to be a quality of President David O. McKay. I have seen and personally experienced the all-encompassing love of our present, beloved prophet. *Those who are the best love the best.*

Good in every man

If we are good, we will look for and find the good in others. It is there. There is good in every man. In fact, I believe every man is superior to every other man in some thing. If you look for it, you will find it. But you can see only what you have eyes to see. It depends solely on how good *you* are as to whether you see good or not.

All of the commandments given us by the Lord are calculated to make us

good. This is to help us become like him.

Only as we live in obedience to these commandments will we be able to know real love for others and real joy ourselves.

I bear witness that God, our Heavenly Father, does live and that he loves us, and as we have love one for another and for all men, we will become more like him and find the great joy and happiness that is the object and design of our existence. I bear this witness to you in the name of Jesus Christ. Amen. ○

President Joseph Fielding Smith

We shall now hear from Elder Milton R. Hunter of the First Council of Seventy. He will be followed by Elder Bruce R. McConkie of that same Council. Brother McConkie will be the concluding speaker.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

● The age-old question "Where do we go when we die?" has been asked by old people and young people among all nations from time immemorial. Many disbelievers, cynics, and atheists today maintain that nothing exists for man beyond the grave—that death is the end.

Life beyond the grave

The greatest of all teachers, Jesus the Christ, the Son of God, proclaimed an entirely different doctrine. He taught that there is a glorious life beyond the grave in the presence of the Eternal Father, and that by compliance with certain laws we may go there and enjoy it. For example, Nicodemus, a ruler of the Jews, came unto Jesus at night and in course of their conversion, Jesus declared:

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

The Savior revealed to Joseph Smith, a modern prophet:

"Take upon you the name of Christ, . . .

"And as many as repent and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved.

"Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved." (D&C 18:21-23.)

The resurrection and the life

On a certain occasion, a dear friend of the Master in Palestine was very ill. His sisters, Martha and Mary, sent for Jesus to come and heal their brother. The Savior did not come for a few days, and when he did come Lazarus had been dead and buried for four days. Martha was told that Jesus was approaching, and so she hurried out to meet him. She said: "Lord, if thou hadst been here, my brother had not died. . . .

"Jesus saith unto her, Thy brother shall rise again.

"Martha saith unto him, I know he shall rise again in the resurrection at the last day."

Jesus replied: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:21-26.)

The night before his crucifixion, Jesus gave his apostles additional information regarding his Father's kingdom. He said to them:

"In my Father's house are many mansions: if it were not so, I would have told you. I go now to prepare a place for you.

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2-3.)

What is death?

What is death? It is nothing more than the separation of the spiritual body from the physical body. The physical tabernacle becomes diseased, worn, and aged, and, therefore, no longer a fit home for the spirit. Thus the spirit—the real person, in which all the good deeds committed, also the bad deeds committed, the personality—goes on alive as a spirit personage in the spirit world. Some departed spirits go to paradise, a place of peace and happiness where they can continue to work and progress. Others go to a spirit prison. Certain prophets have termed it a hell. The apostle Peter proclaimed that Christ who suffered death for our sins "went and preached unto the spirits in prison" (1 Pet. 3:19) who had been there from the time they were drowned in the flood in Noah's day.

Thus they were in the spirit prison for nearly twenty-five hundred years, because they had rejected the gospel of Jesus Christ and had lived wicked lives.

Vision of judgment day

John the Revelator saw in vision the resurrection and judgment of the human family. He described it as follows:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." (Rev. 20:12-13.)

The ancient American prophets taught that there would be a universal resurrection. Amulek stated: ". . . the day cometh that all shall rise from the dead and stand before God, and be judged according to their works." (Al. 11:41.)

Jacob, the brother of Nephi, described the judgment day: "Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness." (2 Ne. 9:14.)

Modern revelations

The most profound and marvelous revelations that exist on life after death and the final destiny of man were received by the Prophet Joseph Smith. They are recorded in Sections 76, 88, 131, and 132 of the Doctrine and Covenants. In addition, other visions he had on the immortality of man are not recorded in the Doctrine and Covenants.

Three degrees of glory

God revealed to the Prophet that there are three degrees of glory—the celestial, the terrestrial, and the telestial. If a person's body at the resurrection is "quickened by a portion of the celestial glory," he shall later receive a fullness of that glory. The same holds true for the other two degrees of glory. On February 16, 1832, Joseph Smith and Sidney Rigdon were translating the Bible at Hiram, Ohio, when they had a marvelous vision.

"And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about.

"And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

"And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever.

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, . . . the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:19-24.)

The celestial degree

Who will go to the celestial degree of glory and live with the Father and the Son?

From another vision of celestial glory had by Joseph Smith, we receive the following information:

"And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven." (*Documentary History of the Church,* vol. 2, p. 381.)

By revelation the Lord set the age eight as the age of accountability for little children. (D&C 68:27.)

In addition to little children, others who go to the celestial glory are those who receive a testimony of Jesus, in other words, the gospel of Jesus Christ. They must be baptized by immersion in water and receive the Holy Ghost by one having authority. Also, they must keep the commandments, and be those who are "overcome by faith and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true." (D&C 76:53.)

Certainly many of the people in celestial glory will be holders of the holy Melchizedek Priesthood.

"In the celestial glory there are three heavens or degrees;

"And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

"If he does not, he cannot obtain it.

"He may enter into the other, but that is the end of his kingdom; he cannot have an increase." (D&C 131:1-4.)

Other degrees of glory

The Lord has declared that the honorable people of the earth who do not accept the true gospel of Jesus Christ will go to the terrestrial glory.

The wicked people of the earth who have not denied the Holy Ghost—"they who are thrust down to hell . . . until the last resurrection"—will be assigned to the telestial glory.

The people who commit the unpardonable sins of denying the Holy Ghost or shedding innocent blood shall be cast off with the devil and die the second death.

Where we go after death

Where do we go when we die? It depends on how we live while here in mortality, and how much light and truth we receive, and how much opportunity we have had. Also, for those who have not had a chance to hear the gospel while here in mortality, they will have an opportunity in the spirit world and temple work will be done for them. The Lord revealed to the Prophet Joseph Smith:

"All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs to the celestial kingdom of God: also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of the kingdom for I, the Lord, will judge all men, . . . according to the desires of their hearts." (*DHC,* vol. 2, p. 380.)

I bear testimony that the true gospel of Jesus Christ has been restored to earth again. It is found in The Church of Jesus Christ of Latter-day Saints. In the name of Jesus Christ. Amen. ○

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy

● I am grateful beyond any power of expression that I have for the knowledge that is in my heart of the truth and divinity of this great work. I am thankful for the testimony of Jesus, for the whisperings of the Spirit that have come to my soul certifying that this kingdom, the Church, is God's kingdom on earth; and I desire to bear that witness, not in words only but also by my acts, to be in word and in deed a witness to the world of the truth and divinity of the gospel cause—all in harmony with the instructions we have

received in our revelations.

Will you join with me in considering these eternal truths:

True religion revealed

True religion comes by revelation; there is no other source.

Where there is true religion, there is revelation; and where there is no revelation, there is no true religion.

God reveals himself or he remains forever unknown.

He is our Father in heaven; we are his spirit children, and he ordained the laws whereby we can advance and progress and become like him.

He is the author of the plan of salvation, which his servant Paul designates as "the gospel of God, . . . Concerning his Son Jesus Christ our Lord." (Rom. 1:1, 3.)

He has revealed this plan of salvation in successive gospel dispensations, and he is revealing his mind and his will today, thereby showing that he is the same God yesterday, today, and forever, and that a soul is just as precious in his sight in this day as in any age.

Thus true religion comes from God, and from no other source.

Priesthood administers gospel

It is his priesthood that administers the gospel. It is his power that governs his church.

It is at his direction that the gospel is preached and that the gifts of the Spirit are poured out upon the faithful.

His is the power by which miracles are wrought, by which the sick are healed and the dead raised.

He seals men up unto eternal life.

He makes men joint heirs with his Son.

He gives them the fullness of his glory and kingdom.

He is the source of all things, of every true principle, of every saving truth, of revealed religion, and without revelation from him there is no true church, no true religion, and no personal salvation.

God sends apostles and prophets, wise and holy men who have the spiritual talent to commune with him, to receive in their hearts his mind and will, and then to communicate these eternal truths to their fellowmen. Joseph Smith was one of the greatest of these, and we have living apostles and prophets today who make the truths of salvation available to us as a people and to all who will come and join with us.

Salvation is personal

But people are not saved en masse. Salvation is personal and individual. Religion must come to one man standing alone, independent of all others.

If I am to be saved, I personally must believe and obey the true religion.

I must get religion into my own heart and soul. What the Prophet Joseph Smith saw and believed and knew will not suffice. True, his revelations make salvation available to me; they open the door. But I must see and believe and know for myself.

I must know God.

I must learn the truths of salvation.

I must feel the power of his priesthood.

I must receive the gifts of his Spirit.

I must be born again.

I must receive revelation.

Personal revelation

No man can be saved unless and until he receives revelation. Revelation is the rock foundation upon which true religion and personal salvation rest. Peter learned by personal revelation that Jesus is the Christ, the Son of the living God, the Holy Messiah, through whose atoning sacrifice salvation is offered to men. Then the Lord told him that upon this rock of revelation he would build his church.

If I do not build upon this rock, if I do not receive the same testimony of our Lord's divine Sonship that Peter gained, if I do not know by the power of the Holy Ghost that Jesus is the Lord, if I do not have the testimony of Jesus, that is, if I do not receive revelation, I have not received true religion, and I shall have no abiding inheritance in that church and kingdom which is founded upon the rock of revelation.

In our day, in this final gospel dispensation, the revealed knowledge of the truth and divinity of the work in-

cludes the heaven-sent assurance that Joseph Smith is a prophet of God, that he is the revealer of the knowledge of Christ and of salvation to the world today.

A testimony of the gospel

The first great revelation which men must receive if they are to gain salvation is the revelation of the divine Sonship of Christ, which knowledge is coupled with the Spirit-born assurance that Joseph Smith is a prophet of God. This revelation is called a testimony of the gospel.

But a testimony is only the beginning of revelation. The recipient has just begun to drink at the fountain of revealed truth. He has but opened the door to an immeasurably great storehouse of spiritual knowledge.

The great things that set the Lord's saints apart from the world are, first, that they know by revelation that the work in which they are engaged is true, that they have testimonies of its divinity, and, second, that they then receive added personal revelation concerning many things.

Gift of Holy Ghost

At their baptism, God's saints have the hands of legal administrators placed upon their heads, and they receive the gift of the Holy Ghost, an endowment from on high. This endowment, this gift, is the right to the constant companionship of this member of the Godhead based on faithfulness.

Joseph Smith said: "No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator." (*Teachings of the Prophet Joseph Smith*, p. 328.)

Accordingly, those who are saints indeed, those who have been born again, those who are so living as to be in tune with the Spirit—they are they who receive revelation, personal revelation, revelation which is the mind and will of God to them as individuals. They know there are apostles and prophets directing the kingdom who receive revelation for the Church and the world. But they as individuals receive personal revelation in their own affairs.

And there are no restrictions placed upon them; there are no limitations as to what they may see and know and comprehend. No eternal truths will be withheld, if they obey the laws entitling them to receive such truths.

Revelation to prophets

Joseph Smith and the prophets had revelation. They saw God, viewed the visions of eternity, entertained angels, came upon Mount Zion, stood in heavenly places, and had communion with the general assembly and Church of the Firstborn.

Of these very experiences Joseph Smith said: ". . . God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them." (*Ibid.*, p. 149.)

Revelation for all men

Now let me read the words of a revelation, the words of the Lord God himself, the very words of Deity. These words, spoken to Joseph Smith, announce that revelation is for all men, that every faithful member of the Church can commune with his Maker, without limit and without restraint.

They are: "For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

"Great shall be their reward and eternal shall be their glory.

"And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom.

"Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations.

"And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught.

"For by my Spirit will I enlighten

them, and by my power will I make known unto them the secrets of my will—yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man." (D&C 76:5-10.)

Thus we learn that any man who obeys the law entitling him to receive revelation shall see and hear and know for himself. Revelation for the Church comes through those who are prophets, seers, and revelators to the Church, but personal revelation, revelation for the guidance of the individual, revelation which says to a man and a woman, "Son, daughter, thou shalt be exalted; thou shalt have part and lot in my kingdom," this revelation comes to them as individuals, alone and apart from all others.

Joseph Smith received this revelation: "Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D&C 93:1.)

The brother of Jared

Among those who complied with the law of righteousness here revealed was the brother of Jared, a prophet who lived some 2,000 years before our Lord's birth into mortality. Of the vision which he saw, Moroni says: ". . . because of the knowledge of this man he could not be kept from beholding within the veil; and he saw . . . the Lord; and he had faith no longer, for he knew, nothing doubting.

"Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus; and he did minister unto him." (Ether 3:19-20.)

Personal righteousness

From these revelations we learn that there are no limitations placed upon any of us. Revelations are not reserved for a limited few or for those called to positions of importance in the Church. It is not position in the Church that confers spiritual gifts. It is not being a bishop, a stake president, or an apostle that makes revelation and salvation available. These are high and holy callings which open the door to the privilege of great service among men. But it is not a call to a special office that opens the windows of revelation to a truth seeker. Rather it is personal righteousness; it is keeping the commandments; it is seeking the Lord while he may be found.

God is no respecter of persons. He will give revelation to me and to you on the same terms and conditions. I can see what Joseph Smith and Sidney Rigdon saw in the vision of the degrees of glory—and so can you. I can entertain angels and see God, I can receive an outpouring of the gifts of the Spirit —and so can you.

The course to glory

There are goals to gain, summits to climb, revelations to receive. In the eternal scope of things we have scarcely started out on the course to glory and exaltation. The Lord wants his saints to receive line upon line, precept upon precept, truth upon truth, revelation upon revelation, until we know all things and have become like him.

Let us press forward in making our callings and elections sure, until, as Joseph Smith said, we shall have the personage of Jesus Christ to attend us, or to appear to us from time to time, and until even he will manifest the Father unto us. (See *Teachings of the Prophet Joseph Smith,* p. 151.)

I know man can commune with his Maker, can petition the throne of grace and receive answers to his prayers, because I have done so.

I know man can receive revelations, because I have received them. God has spoken to me, not for the guidance of the Church, not for your benefit, but for mine. The same thing has or can or should happen in the life of every member of his kingdom.

God be praised that, unworthy though we are, he stands ready to and does in fact reveal himself to those of us who are sons and daughters in his kingdom.

Witnesses of the truth

Now in this day in which we live we have been appointed to stand as

witnesses of the truth. Our elders go forth proclaiming the message of the restoration to the world. They go out to teach and to testify. When the Lord sends them forth, it is with this commission: ". . . ye are my witnesses, saith the Lord, that I am God." (Isa. 43:12.)

And since God stands revealed or remains forever unknown, there is no way on earth or in heaven for anyone to come to a knowledge of him unless he receives a personal revelation of God or unless he hearkens to the voice of witnesses who have received revelation. Man can and will receive revelation from the Holy Ghost if he heeds the testimony that is borne by the living witnesses who are sent forth to raise their voices and to proclaim the everlasting gospel.

As elders in Israel we are expected to be witnesses. We become witnesses because of personal revelation. When a man receives the surety in his heart that this work is true, when he gains a testimony by the power of the Holy Ghost, then he knows what the world does not know, and he can go forth and bear record of it to them.

We are not concerned particularly or especially with the matter of intellectuality. Everything pertaining to the gospel is rational and reasonable. It is intellectual in the sense that we can sustain it by sense and reason and wisdom, but religion is something far more than intellectuality. Religion is a matter of revelation, of spirituality. Religion comes from God, and those who receive it become living witnesses of its truth and divinity.

Obligation to testify

And so there rests upon me and upon you, and upon all the elders of Israel, the obligation to testify of the truth and divinity of the work, and we can do it because we have received the revelations of the Holy Spirit to our souls certifying that the work is true.

Now I as one elder in Israel can stand alone, independent of all others—but there are thousands in a like category—and I can bear testimony of the truth and the divinity of this work because the Holy Spirit has spoken to the spirit within me. The whisperings of the still small voice have come to my soul, and have told me that there is a God in heaven who is infinite and eternal, from everlasting to everlasting. They have told me that he chose his Only Begotten Son, the Firstborn in the spirit, Jesus our Lord, to be the Savior and the Redeemer of the world; that he sent his Son into the world—born of Mary and born of him, thus inheriting the power of mortality and the power of immortality—so that he could work out the infinite and eternal atoning sacrifice, so that he could bring to pass immortality for all men, and make eternal life available for those who believe and obey.

And not alone has the Spirit whispered to me that these great eternal verities, which come by the grace of God, are true; it has certified to my soul that the heavens have been opened in this day; that God has spoken anew; that Joseph Smith was called of him, anointed and empowered and endowed with power from on high, and commissioned to begin the rolling forth of this final, great, glorious dispensation.

Testimony a living thing

Now a testimony of the gospel to be effective, to be in force, to have power and efficacy and validity, has to be brought up to date. It is not enough for someone to know that Jesus is the Lord and that Joseph Smith was a prophet of God. A testimony has to be a current, living thing. And so I certify that I know, as do thousands of you, that those who preside over this church at this time—with President David O. McKay at the head, his counselors in the Presidency, and these great brethren who comprise the Council of the Twelve and the Patriarch to the Church—are prophets, seers, and revelators. They hold the keys of the kingdom. The power is in their hands to have the message of salvation presented in all the world.

I have sufficient background and understanding that I could reason these things out from the revelations. I could read the scriptures and ascertain that all this is accurate and sensible, that it

is logical and rational, but what I am now saying is something that is in addition to that. It is very helpful to have a knowledge of the gospel and be able to reason on the principles of eternal truth; it is helpful in that it leads to a testimony of the divinity of the work. But what I am now saying is that I am a witness of the truth and the divinity of the work because the Holy Spirit has revealed to the spirit that is in me that this is God's work, that this Church of Jesus Christ of Latter-day Saints is the only true and living church upon the face of the whole earth. (D&C 1:30.)

Valiant in testimony

Now we have a revelation that says, in effect, that in order to be saved in the kingdom of God, we must be valiant in testimony. It is not enough to have a testimony, a knowledge of the divinity of the work, but it is a glorious thing to start there. In order to gain an inheritance in the celestial world, we have to be valiant in testimony, and we have to manifest that valiance by keeping the commandments of God. God grant us the fortitude and courage and wisdom to seek him while he may be found, to learn for ourselves that he is the Lord and that this is his work, and then give us the determination to press forward in steadfastness and devotion, until in fact and in reality we do make our callings and elections sure.

In the name of Jesus Christ. Amen. ○

President Joseph Fielding Smith

I call your attention to the fact that the General Priesthood meeting of the Church will be held in the Salt Lake Tabernacle this evening at 7 o'clock. Priesthood members only are invited to be present. The Priesthood meeting will not be broadcast publicly.

In addition to the overflow meeting in the Assembly Hall, the proceedings of the Priesthood meeting this evening will be relayed by closed-circuit, originating in the Tabernacle, to members of the Aaronic and Melchizedek Priesthood assembled in approximately 550 separate locations in all parts of the United States and Canada, and via closed-circuit television in five buildings in Salt Lake City, and to 10,000 assembled in the Smith Fieldhouse at the Brigham Young University in Provo. It is estimated that approximately ten thousand holders of the priesthood will be on Temple Square, and approximately 150,000 others will gather in the other locations from coast to coast and in Canada.

The Sunday morning session will be broadcast by many radio and television stations in the western United States; and short-waved in English over Station WNYW to Europe, South America, Central America, Africa, and parts of Asia.

Over seventy radio stations will broadcast conference in Spanish Sunday morning to major cities of Mexico and Central America, and by satellite to countries of South America, together with Spanish programming stations in this country to a potential Latin American audience of forty-two million people.

Radio stations in Brazil will broadcast conference in Portuguese, also by means of satellite, to a potential Brazilian audience of fourteen million people.

Arrangements are made for the morning sessions of Friday and Sunday to be carried from the Tabernacle over direct oceanic cables to a large number of Saints assembled in many chapels throughout Great Britain, Germany, France, Austria and Belgium on Sunday. Direct circuits will also carry these sessions to Saints assembled in chapels throughout eastern Canada.

The CBS Radio Network Tabernacle Choir Broadcast tomorrow morning will be from 9:35 to 10:00 o'clock a.m. Those desiring to attend this broadcast must be in their seats no later than 9:15 a.m.

The singing for this session has been furnished by the MIA Girls Centennial Chorus, with Margrit F. Lohner conducting, and Roy M. Darley at the organ.

I am sure this great gathering in the Tabernacle and our radio and tele-

vision audience would wish us to express for them our heartfelt appreciation for the excellent singing of this chorus. We thank them, their conductor, Margrit F. Lohner, and Roy M. Darley who has been at the organ.

The chorus will now favor us with "Twenty-third Psalm," and the benediction will be offered by Elder Dehlin A. Erickson, president of the Nyssa Stake, after which this conference will be adjourned until seven o'clock this evening.

The MIA Girls Centennial Chorus sang the song, "Twenty-third Psalm." President Dehlin A. Erickson of the Nyssa Stake then pronounced the benediction.

The conference was adjourned until 7 p.m.

GENERAL PRIESTHOOD MEETING

FIFTH SESSION

The General Priesthood meeting of the Church convened at 7 o'clock p.m., Saturday, October 4, 1969, with President N. Eldon Tanner, second counselor in the First Presidency, conducting.

The Delta Phi Kappa Chorus (Logan Institute of Religion) furnished the choral numbers for this session, with James L. Bradley as conductor. Roy M. Darley served as organist.

President Tanner made the following introductory remarks:

President N. Eldon Tanner

This is the General Priesthood session of the 139th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President McKay's doctors have urged that he not attempt to attend this meeting. He is watching these proceedings by closed circuit television and sends his love and blessings to all the priesthood members assembled here and in the various buildings throughout the Church. He has prepared a message for this priesthood audience which will be read by his son, Elder David Lawrence McKay.

It may be of interest to you to know that these services are being relayed by closed-circuit wire to members of the priesthood gathered in the Assembly Hall and in approximately 550 other separate locations from coast to coast and in Canada. It is estimated that approximately 150,000 will participate in this meeting by closed circuit.

The singing during this session will be furnished by the Delta Phi Kappa Chorus, faculty and returned missionaries from the Logan Institute of Religion. I would like to say that this chorus is a returned missionary group. There are approximately 575 years of missionary service represented by these brethren here tonight. Every mission of the Church, with the exception of three, is represented in this group. All branches of the military service are represented, and there is a composite of 176 years of military service, with four members from two USU Stake Presidencies and eight members of USU Stake bishoprics with us this evening.

We shall begin this service by the chorus singing "The Pilgrim's Song," after which Elder Carl A. Mortensen, president of the Oneida Stake, will offer the invocation.

The Delta Phi Kappa Chorus sang "The Pilgrim's Song," with James L. Bradley conducting, and Roy M. Darley at the organ.

President Carl A. Mortensen of the Oneida Stake offered the opening prayer.

President Tanner

The Delta Phi Kappa Chorus from the Logan Institute of Religion, with James L. Bradley conducting and Roy M. Darley at the organ, will now favor us with "Discovery."

The Delta Phi Kappa Chorus then sang the song, "Discovery."

President Tanner

President David O. McKay's message will be read by his son, David Lawrence McKay.

PRESIDENT DAVID O. McKAY

(Read by his son David Lawrence McKay)

● My beloved brethren, it has always been my nature to enjoy the company of my associates. I love to be with my friends.

The older I grow the more intense becomes my appreciation of fellowship in the brotherhood of Christ. I sense that tonight more deeply more sincerely than ever before, as I can be with you only in spirit; but still I feel that it is one of the most inspirational experiences in life to associate, even in spirit, with men who hold the Holy Priesthood.

Responsibilities of priesthood

Recently, as I have read the reports of the brethren who have returned from touring the missions, my heart has been thrilled at the great latter-day work that is being accomplished—especially the great missionary cause in which we are engaged. And I say this not only to our over twelve thousand missionaries serving in the 88 missions of the Church, but also to this great body of priesthood. Ours is the responsibility—greater than ever before:

1. To proclaim that the Church was divinely established by the appearance of God the Father and his Son Jesus Christ to the Prophet Joseph Smith, and that divine authority through the priesthood is given to represent Deity in establishing Christ's Church upon the earth.

2. To proclaim that its assigned responsibility is to fulfill the admonition of Jesus to his apostles: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:19-20.)

3. To proclaim peace and goodwill unto all mankind.

4. To exert every effort and all means within our reach to make evil-thinking men good, and good men better, and all people happier.

5. To proclaim the truth that each individual is a child of God and important in his sight; that he is entitled to freedom of thought, freedom of speech, freedom of assembly; that he has the right to worship God according to the dictates of his conscience. In this positive declaration, we imply that organizations or churches that deprive the individual of these inherent rights are not in harmony with God's will and with his revealed word.

Teaching by personal contact

There is no teaching of morality without personality, and the best means of preaching the gospel is by your personal contact. Personal contact is what will influence those investigators. That personal contact—the nature of it, its effect—depends upon you. That is the thing I wish to emphasize. Each one should remember that somewhere there is an honest soul waiting to hear the truth, and it may be that *you* are the only one who can reach that inquiring soul.

Members of the Church are or can be effective missionaries. We saw that exemplified in Great Britain in 1923. Before that time the elders were using the newspapers, and the British newspapers were very antagonistic. They refused to publish the truth about the Church. After we had won the favor of the press, we decided to put this challenge to the members of the Church: "This year we should like every member in the British Mission to bring into the Church at least one

member. It may be your mother, it may be your father, it may be a child, it may be a neighbor, it may be one of your associates in business, but these and others know you, and so prejudice is largely removed from their hearts—that is, if your personality radiates the principles of the gospel so as to bring confidence to the hearts of the individual." And if you look at the records in Great Britain for 1923, you will find that there were three times the number of converts we had in any other previous year for many years.

Challenge to priesthood

Now I challenge you holders of the priesthood, as I have done before, and as I did to the Saints in Great Britain in 1923, to take the responsibility, each of you, of bringing one member into the Church each year. Think of the growth of the kingdom of God if just you holders of the priesthood within the sound of my voice accept that challenge.

We are all missionaries. We may drop a word here, bear our testimony, be an exemplar by what we do; and, as we accept this call and discharge our duties in the stakes, wards, quorums, and the mission field, our acts will "roll from soul to soul and go forever and forever."

I have said that personality is a very important factor in removing prejudice and in bringing investigators. However, that personality must be such that we radiate confidence; and unless our actions are in harmony with our pretensions, our personality will produce a disappointment instead of confidence. This means, therefore, that you brethren carry the responsibility of preaching the gospel by your actions even more than by your words.

Responsibility of personal influence

There is one responsibility that no man can evade. That is the responsibility of personal influence. The effect of your words and acts is tremendous in this world. Every moment of life you are changing to a degree the life of the whole world. Every man has an atmosphere or a radiation that is affecting every person in the world. You cannot escape it. Into the hands of every individual is given a marvelous power for good or for evil. It is simply the constant radiation of what a man really is. Every man by his mere living is radiating positive or negative qualities. Life is a state of radiation. To exist is to be the radiation of our feelings, natures, doubts, schemes, or to be the recipient of those things from somebody else. You cannot escape it. Man cannot escape for one moment the radiation of his character. You will select the qualities that you will permit to be radiated. That reminds me of the following poem, the author of which is unknown.

"You tell on yourself by the friends you seek,
By the very manner in which you speak,
By the way you employ your leisure time,
By the use you make of dollar and dime.
You tell what you are by the things you wear,
And even by the way you wear your hair,
By the kind of things at which you laugh,
By the records you play on your phonograph.
You tell what you are by the way you walk,
By the things of which you delight to talk,
By the manner in which you bury deceit,
By so simple a thing as how you eat.
By the books you choose from the well-filled shelf.
In these ways and more you tell on yourself."

A light set upon a hill

Men and brethren of the priesthood, so live your lives that you set the proper example to those about you. You are a light, and it is your duty not to have that light hidden under a bushel, but set upon a hill that all men may be guided thereby.

You brethren of the priesthood should radiate what our twelve thou-

sand missionaries should also radiate to the nations of the world:

First, worthiness. This means that every man is a Christian gentleman; that he has integrity, is honest and trustworthy; that every husband is true to the ideals of chastity; that every young man refrains from indulgence in tobacco, in strong drink or drugs, and keeps himself free from the sins of the world; that every man is worthy to represent our Lord and Savior Jesus Christ!

Second, testimony. Every member of the Church should be converted and have a knowledge of the gospel, including a knowledge of the scriptures. How wonderful it would be if every member of the Church could, as Peter of old, "sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you. . . ." (1 Pet. 3:15.) A man must know what he teaches before he can effectively teach it to others!

Third, service. Are you willing to serve? Do you have the vision King Benjamin had when he said, ". . . when ye are in the service of your fellow beings, ye are only in the service of your God"? (Mosiah 2:17.) True Christianity is love in action. There is no better way to manifest love for God than to show an unselfish love for one's fellowmen. That is the spirit of missionary work!

And fourth, inspiration—the seeking of divine guidance through prayer. When one senses the glory of the gospel, when one realizes how comprehensive it is and what a great guide it is to a true philosophy of living, he senses his own need for help and guidance. That is the fourth help in the performance of missionary work—guidance through prayer!

Story of ancient king

Especially to you young men in the Aaronic Priesthood as you begin from the time you are deacons to prepare to serve full-time missions for our Father in heaven, may I relate this story:

There once was an ancient king who called a young man to him and said, "Youth, I have a precious gift that I must ask you to carry to the nations of the world, to all the people of the uttermost parts."

"O king," said the youth, "I am young. The world today says youth is not worthy; youth is frivolous with no aim. Can you trust youth with your precious gift?"

The king answered, "The world is wrong in misjudging youth. Youth has always met with a high courage whatever life brings. Youth is filled with hope; youth is joyous and happy."

"Then," said the youth, "I will try, and I shall succeed."

"That is well," said the king. "My gift is very precious. You must bear it to all the people, and they can keep it only as they give it away."

"I do not understand," replied the youth.

The king said, "My son, my gift can neither be bought, nor weighed, nor measured. The young and the old, the rich and the poor, all have need of this gift."

"I implore you, O king, give it to me."

Then the king spoke more firmly: "Underneath all new things are the things that never change. They are: *the beauty of honor, the joy of service, the sublimity of integrity and sacrifice.* O youth, the hope of the world rests in these three things and the changeless things that I am naming for you. Remember, skies grow dark, birds sleep, winds moan, yet you must go on far afield in the spirit of those changless things. You will grow weary, you will not understand, you will climb the steep heights and be carried down to the depths, you will visit palaces and hovels, you will go to workers, you will go to loungers, to those who weep and to those who laugh."

And the youth said, "O king, how shall I find my way?"

And the king answered, "I will give you two things: first, a lantern of tolerance to light your way, and second, a magic cloud to bear the burdens that beset you."

The youth said, "I am ready. Give me the gift."

And the king said, "The precious gift is peace, my son. Peace through tolerance and peace through helpfulness—one hand clasped in mine and the other outstretched to all humanity."

That king might well have been the King of the world, Jesus Christ, and the young man might well have been you, my young fellow workers in the Church of Christ. The Lord and Savior Jesus Christ will ask you to go to all the world and preach the gospel. You will be given higher authority than you now have to represent the Savior, just as the king gave that young man a commandment to take a message of peace.

Message of peace

In order to bring peace to the hearts of men in the world, take this message, my brethren. The people you teach must have these great truths in mind.

First, teach faith in the Lord Jesus Christ, and accepting him as the Only Begotten Son of the Father, who came and redeemed all men from death, all men, and who established the principles of the gospel, by obedience to which men may gain salvation in his kingdom. And as Peter said before the judges in the Sanhedrin, ". . . there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) Young men, take that message and instill faith in the hearts of the people of the world in God our Father and his Son Jesus Christ—faith that Christ's Church has been established in this age, through the Prophet Joseph Smith, as he established it in the former days when Peter, James, and John lived as leaders.

The second plan that you are to teach, young men, is kindness toward all men. You cannot have enmity in your hearts toward any one man. Some men may try to deprive you of your privileges, but you keep kindness in your heart and prove to the world that you have the spirit of the lowly Nazarene who preached to the poor on the Sea of Galilee. With faith, with kindness, let your heart be filled with the desire to serve all mankind. The spirit of the gospel comes from service in the good of others. Listen to that paradoxical saying of the Son of Man: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." (Mark 8:35.)

Responsibility to preach gospel

My dear young brethren of the Aaronic Priesthood, prepare for that day when you will go out into the world to preach the gospel of Jesus Christ; and, as you prepare, you will so radiate that you will truly be missionaries here at home, here and now.

The responsibility of the Church is to preach the gospel of Jesus Christ as restored to the Prophet Joseph Smith, not only to preach it and proclaim it by word, by distribution of literature, but more than anything else by living the gospel in our homes and in our business dealings, having faith and testimony in our hearts, and radiating it wherever we go.

Brethren, there is nothing that can stop the progress of truth excepting only our weaknesses or failure to do our duty.

In conclusion, let me urge more diligence in living and radiating the principles of the gospel. The older I grow the more thrilled and more grateful I am for the Church of Jesus Christ, and the more impressed I am with the importance of declaring this truth to the world.

Divine Sonship of Christ

God bless the missionary cause, not merely to increase our membership—that will follow inevitably—but to declare the restoration of the gospel of Jesus Christ, the divinity of the life, death, and resurrection of our Lord and Savior. Upon you, my fellow workers, and the two-and-one-half million members of the Church, rests the responsibility of declaring to the world the divine Sonship of Jesus Christ.

Now, there are many who believe it is true. There are millions of honest souls who believe it, but they need men and women who will declare it, and declare that they have a testimony of that truth.

Testimony

I bear you that testimony tonight. I know our Lord and Savior is at the head of this church, that he is guiding it. I know it as I know I live. I know that he with his Father restored this gospel as it was given in the meridian of time in its simplicity, in its beauty, in its divinity. I know that these brethren, constituting the General Authorities, are true servants of the Lord. I know that there are thousands —hundreds of thousands—of men and women in the Church who have that testimony. I pray that we may use the means that have been put into our hands to harvest the rich group of souls waiting to hear this message.

Paul said he heard a voice calling him over into Macedonia, and he went into Europe and found honest souls waiting. We hear the voice calling, not only in Europe and Macedonia, but here at home and in the uttermost ends of the earth, "Come and give us the gospel."

God help us to heed that call—answer it, that we may harvest the crop of honest souls to the glory of the Lord, who said, ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39), I humbly pray in the name of Jesus Christ. Amen. ○

President N. Eldon Tanner

Elder Alan J. Smith of the Draper 1st Ward in the Mount Jordan Stake, who has just returned from a mission in Australia, will now address us.

ELDER ALAN J. SMITH

It is thrilling to look over this great congregation of priesthood holders tonight, and to ponder the magnitude of the power that we hold. And what a humbling experience it is for me to represent the many thousands of returned missionaries. What a glorious opportunity a mission is. Simply defined, missionary work is sharing with others the most important message on earth. No satisfaction is greater than that of seeing others grow and progress in the gospel of Jesus Christ.

I vividly recall the events leading up to my call and entrance into the mission field. I had to wait several months after my nineteenth birthday for a quota to become available, and these were months filled with great anxiety. I had many questions about the mission field, and my preparedness for it. Where would I be called? Was I really prepared to teach others the gospel when my own knowledge was so small? What was the mission field really like?

My anxieties were aroused one day as my bishop called me into his office and informed me that a quota was available and proceeded to interview me. Both his interview and that of my stake president were very significant. Both of these inspired men had soul-searching questions which stimulated my thinking, and both expressed their confidence in me. An awareness of the confidence and the trust the Church places in its missionaries was being awakened in me, and I began to appreciate the seriousness of the work to which I would soon be called.

A few days later I received a letter from President McKay, and my fingers must have trembled nervously as I opened it and read my call from a prophet of God to preach the gospel in Australia. The ensuing weeks were filled with hasty preparations for the mission field. How grateful I am that I took the opportunity to learn the first missionary discussion and gain a basic understanding of the others before entering the Salt Lake missionary home.

The week spent in the mission home was exciting and interesting. We listened to the inspired teachings of the presiding brethren of the Church, and endeavored to prepare ourselves mentally and spiritually for missionary service.

It was a great moment in my life when Elder Bruce R. McConkie set me apart as a missionary. One statement

he made has been of great significance to me in my missionary experience. I have pondered these words many times over the past three years. He said, "Nothing is more important at this time and season than this work."

We read from Ecclesiastes, "To every thing there is a season, and a time to every purpose under the heaven." (Ecclesiastes 3:1.) This is the time of the great missionary movement in the Church, and the Lord needs all who are willing, and who have the courage to prepare themselves for the greatest work on earth.

As my companions and I descended upon the red roofs of Melbourne, Australia, it seemed as though we were entering a different world. While walking from the plane into the air terminal, a man stepped out from the crowd, extended his hand and said, "I am President Russon. Welcome to Australia." Little did I realize at that time the profound effect, the profound influence that this man would have on my life. He is a man of high principles and ideals. He was a great leader and his goals were of a celestial nature. How I hoped to be able to emulate the example he set.

Once in the mission field, responsibility is placed squarely on a missionary's shoulders. Each missionary is the Lord's personal representative in his assigned area of labor. And what a responsibility that is, to realize you are all the Lord has in that area. How important it is that a missionary be cognizant of who he is and whom he represents. Each member sees in every missionary the image of the missionary who brought him into the Church, and what a boon it is to a ward or branch to have effective missionaries who work hard, who are enthusiastic, and who have burning within them a testimony that will ignite a fire in an earnest investigator's heart. In this caliber of missionary the members have confidence. They are willing and anxious to help and support them in their missionary endeavors. Enthusiasm mounts and the spirit and progress of the Church program are greatly enhanced.

It has been said that one of the hardest things in the world is to know one's self. In the mission field you come face to face with yourself, and your imperfections and inadequacies become more apparent to you. You recognize the need to improve yourself so that you will be better prepared to help others. You learn self-discipline as you realize the value of time, and begin to organize and use it wisely to accomplish the Lord's work. You soon find out that your own knowledge and wisdom are really quite shallow, and that you need the advice and counsel of others to help you to complete your assignment successfully. For this reason you are given a companion, with whom you must learn to counsel, to work and to live, and with whom you kneel in prayer to seek divine guidance.

A true knowledge of yourself develops the attribute of humility. Humility takes you to your knees, and helps you to realize the presence and accessibility of a loving Father, a Father who will guide and direct you successfully in accomplishing his work. What an advantage life offers to missionaries who have learned self-discipline, who have learned to live with and appreciate others, and who have learned to commune with God. Success in school, in a vocation, in the community, in the home and in the Church is easily within the grasp of the successful missionary.

Time may pass and memory may fade, but nothing can erase from my mind indelible memories of treasured experiences in the mission field. May I just share with you part of a letter I received from a wonderful sister in Perth, Australia. My companion taught her and her good husband the first discussion. He lost interest; hers was stimulated. She gained a strong conviction of the truth and was soon baptized, and in the ensuing weeks her two daughters followed her example, but her husband remained firm in his opposition to the Church. Some months later I received a letter from her, a glowing letter. It read:

"You can never imagine the change which has been effected in this man, my husband. I find at times that I can't believe that he has taken the

glorious step. My thanks are great for a wonderful blessing. He is now a deacon and is preparing to receive the Melchizedek Priesthood. Words fail to convey an expression of my gratitude and happiness at this time and for all the future, but you deserve to share in this beautiful time of joy in our family. Sincerely yours."

Brethren of the priesthood, may I submit to you a definition of happiness. Happiness is sharing with others the gospel of Jesus Christ, and witnessing in their lives the application of gospel principles. You Aaronic Priesthood holders, a mission is for you. No other experience in life can act as a substitute Prepare now for it. Prepare by reading and by becoming familiar with the gospel, by learning the content and method of presenting the missionary discussions, and by gaining a firm testimony through prayer and fasting. The mission field is beckoning. It is beckoning prepared missionaries, and it offers the most rewarding experience of a lifetime.

I thank the Lord for wonderful parents who taught me the gospel, and who have encouraged and supported me not only in the mission field but in all my life endeavors.

I bear you my testimony that the gospel is true, and that we have a great responsibility to share our testimonies with others, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Thomas S. Monson of the Council of the Twelve will now speak to us.

ELDER THOMAS S. MONSON

Of the Council of the Twelve

● Twice each year this historic tabernacle seems to say to us, with its persuasive voice: "Come all ye sons of God who have received the priesthood." There is a characteristic spirit that pervades the general priesthood meeting of the Church. This spirit emanates from the Tabernacle and enters every building where the sons of God assemble.

Some 13,000 of our number are absent tonight, but they are not beyond our love nor our prayers. In response to a call from God's prophet, they have left behind home, family, friends, and school, and gone forward to serve in his harvest fields so wide. Men of the world ask the question: "Why do they respond so readily and willingly give so much?" Our missionaries, your sons, your brothers could well answer in the words of Paul, that peerless missionary of an earlier day: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16.)

". . . teach all nations."

The holy scriptures contain no proclamation more relevant, no responsibility more binding, no instruction more direct than the injunction given by the resurrected Lord as he appeared in Galilee to the 11 disciples. Said he: "All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." (Matt. 28:18-20.)

This divine command, coupled with its glorious promise, is our watchword today as in the meridian of time. Missionary work is an identifying feature of The Church of Jesus Christ of Latter-day Saints. It has always been so; it shall ever be. As the prophet Joseph Smith declared: "After all that has been said, the greatest and most important duty is to preach the Gospel." (*Documentary History of the Church*, Vol. 2, p. 478.)

Requirements for ministry

Within two short years, all 13,000 missionaries in this royal army of God will conclude their full-time labors and return to their homes and loved ones. Their replacements are found tonight in the ranks of the Aaronic Priesthood of the Church. Young men, are you ready to respond? Are you willing to work? Are you prepared to serve? Mediocrity is not in fashion. Excellence is the order of the day.

President John Taylor summed up the requirements: "The kind of men we want as bearers of this gospel message are men who have faith in God; men who have faith in their religion; men who honor their priesthood; men in whom the people who know them have faith, and in whom God has confidence. . . . We want men full of the Holy Ghost and the power of God. . . . Men who bear the words of life among the nations ought to be men of honor, integrity, virtue and purity; and this being the command of God to us, we shall try to carry it out."

Inexperienced missionaries

Now that is quite a demanding description. Especially is it so when I reflect upon several of the young and inexperienced missionaries who came to the mission where I had the privilege to preside. I shall ever remember the bewilderment of one boy from down on the farm when he first gazed at the skyscrapers of Toronto. He inquired of me: "President, how many people in this here town?" I answered: "Oh, about a million and a half." To which he responded, "Goll-ee! There are only eighty in my home town."

That evening in our traditional get-acquainted testimony meeting, some of the veteran missionaries expressed themselves regarding the difficulty of the work. "Doors will slam in your face, abusive language will be hurled toward you, you'll get discouraged and downhearted; but when it's all over, you will say, 'These have been the happiest two years of my life.' "

My missionary from the small town was more hesitant than ever as he spoke falteringly: "I'll be glad when the happiest two years of my life are over."

Requires devotion

At best, missionary work necessitates drastic adjustment to one's pattern of living. No other labor requires longer hours or greater devotion, nor such sacrifice and fervent prayer. As a result, dedicated missionary service returns a dividend of eternal joy that extends throughout life and into eternity.

Today our challenge is to be more profitable servants in the Lord's vineyard.

Formula for success

May I suggest, particularly to you bearers of the Aaronic Priesthood, a formula that will insure your success:

First: *Search the scriptures with diligence!*

Second: *Plan your life with purpose!*

Third: *Teach the truth with testimony!*

Fourth: *Serve the Lord with love!*

Let us consider each of the four parts of this formula.

Search the scriptures

1. *Search the scriptures with diligence.*

The scriptures testify of God and contain the words of eternal life. They become the burden of your message—even the tools of your trade. Your confidence will be directly related to your knowledge of God's word. Oh, I am sure you have heard of some missionaries who were lazy, less than effective, and anxious for their missions to conclude. A careful examination of such instances will reveal that the actual culprit is not laziness, nor disinterest, but is the foe known as *fear*. Our Father chastized such: ". . . with some I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the *fear* of man." (D&C 60:2. Italics added.)

Had not this same loving Heavenly Father provided a prescription to overcome this malady, his words perhaps would appear overly harsh. In a revelation given through Joseph Smith the Prophet, January 2, 1831, the Lord declared: ". . . if ye are prepared ye shall

not fear." (D&C 38:30.) This is the key. Will you use it?

How grateful am I that the *Family Home Evening Manual* places emphasis upon the scriptures. The seminary and institute curricula likewise stress the scriptures and help the student to internalize their vibrancy and meaning. The same holds true of the courses of study now used by the priesthood quorums and the auxiliary organizations, all programmed and coordinated through the correlation effort of the Church.

Sons of Mosiah

Let me provide but one reference that has immediate application to our lives. In the Book of Mormon, the seventeenth chapter of Alma, we read the account of Alma's joy as he once more saw the sons of Mosiah and noted their steadfastness in the cause of truth. The record describes these "missionaries":

". . . they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

"But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God." (Al. 17:2-3.) Brethren, search the scriptures with diligence.

Plan with purpose

2. *Plan your life with purpose.*

Perhaps no generation of youth has faced such far-reaching decisions as the youth of today. Provision must be made for school, mission, military, and marriage. With this thought in mind, the First Presidency recently made standard throughout the world a two-year length of service for each mission. This policy permits a young man to plan more adequately the time of his departure and of his return, that a mission might mesh with his educational pursuits.

Preparation for a mission begins early. It is a wise parent who encourages young Jimmy to commence even in boyhood his personal missionary fund. As the fund grows, so does Jimmy's desire to serve. He may well be encouraged as the years go by to study a foreign language, that if necessary his language skills could be utilized. Didn't the Lord say, "Teach all nations"? (See Matt. 28:19.)

The missionary call

Then comes that glorious day when the bishop invites Jim into his office. Worthiness is ascertained; a missionary recommendation is completed. There follow those anxious moments of wonderment and the unspoken question, "I wonder where I will be called?"

During no other crisis does the entire family so anxiously watch and wait for the mailman and the letter which contains the return address: 47 East South Temple, Salt Lake City, Utah. The letter arrives, the suspense is overwhelming, the call is read. Often the assigned field of labor is a far-away place with a strange sounding name—Tonga, the Philippines, Japan-Okinawa, to name but a few. More frequently, the assignment may be closer to home. The response of the prepared missionary is the same: *"I will serve."*

Mission a family affair

The experience at the mission home is enjoyable, hectic, and helpful. Never have you had newer clothing, cleaner shirts, nor more uncomfortable shoes. You occupy the limelight. It is a touching scene to witness parents of modest means give so freely to outfit their sons. Young men, I hope you appreciate the sacrifice which they so willingly make for you. Their labors will sustain you, their faith encourage you, their prayers uphold you. A mission is a family affair. Though the expanse of oceans may separate, hearts are as one, as evidenced by this letter from a missionary son to his father:

"Dear Dad:

"This is my first Christmas away from my home and family. I wish that I could be home to share the joy, good cheer, and the love that come with this

season; but I am grateful to be here in Sweden as a missionary.

"I'm grateful for my father; I do so love, admire, and respect him. His life has always been a wonderful example to me and has helped countless times to make the right decisions.

"I'm grateful for his wisdom, which has counseled me; his love, which has disciplined me; and his testimony, which has inspired me.

"How can a son show his love for his father? How can he fully express what he feels? How can he demonstrate his gratitude? I wish I could answer these questions. There is, however, one way that I know I can show my gratitude, and that is by patterning my life after that of my father.

"This, then, is my task—to live a life equal to that of my father's, that I may spend eternity together with him.

"Merry Christmas and God bless you,
Paul"

Missionary opportunities

As you plan with purpose your lives, remember that your missionary opportunities are not restricted to the period of a formal call. The time you spend in military service can and should be profitable. Each year, our young men in uniform bring thousands of souls into the kingdom of God. How do they accomplish this marvelous feat? They themselves honor their priesthood, live the commandments of God, and teach to others his divine word. Many returned missionaries have testified that their missionary experiences in the military were equally as bountiful and richly rewarding as in the mission field itself.

And while pursuing your formal education, do not overlook your privilege to be missionaries. Your example as a Latter-day Saint is being observed, weighed, and ofttimes will be emulated.

Make time in your lives and provide room in your hearts for school, a mission, the military, and, of course, temple marriage. Plan your life with purpose.

Teach with testimony

3. *Teach the truth with testimony*

Obey the counsel of the apostle Peter, who urged: ". . . be ready always to give an answer to every man that asketh you a reason of the hope that is in you." (1 Pet. 3:15.) Lift up your voices and testify to the true nature of the Godhead. Declare your witness concerning the Book of Mormon. Convey the glorious and beautiful truths contained in the plan of salvation. Regarding your testimony, remember, that which you willingly share you keep, while that which you selfishly keep you lose. Have the courage and the kindness, as did Jesus, to teach the Nicodemuses whom you may meet that baptism is essential to salvation. Teach and testify. There is no better combination.

Missionary experience

Remember our boy from the rural community who marveled at the size of Toronto? He was short in stature, but tall in testimony. Together with his companion, he called at the home of Elmer Pollard in Oshawa, [Ontario,] Canada. Feeling sorry for the young men who, during a blinding blizzard, were going from house to house, Mr. Pollard invited the missionaries into his home. They presented to him their message. He did not catch the spirit. In due time he asked that they leave and not return. His last words to the elders as they departed his front porch were spoken in derision: "You can't tell me you actually believe Joseph Smith was a prophet of God!"

The door was shut. The elders walked down the path. Our country boy spoke to his companion: "Elder, we didn't answer Mr. Pollard's question. He said we didn't believe Joseph Smith was a true prophet. Let's return and bear our testimonies to him." At first the more experienced missionary hesitated, but finally he agreed to accompany his companion. Fear struck their hearts as they approached the door from which they had been turned away. A knock, the confrontation with Mr. Pollard, an agonizing moment, then with power, a testimony borne by the Spirit: "Mr. Pollard, you said we didn't really believe Joseph Smith was a prophet of God. Mr. Pol-

lard, I testify that Joseph was a prophet. He did translate the Book of Mormon. He saw God the Father and Jesus the Son. I know it."

Mr. Pollard, now Brother Pollard, stood in a priesthood meeting some time later and declared: "That night I could not sleep. Resounding in my ears I heard the words: 'Joseph Smith was a prophet of God. I know it. I know it. I know it.' The next day I telephoned the missionaries. Their message, coupled with their testimonies, changed my life and the lives of my family." Teach the truth with testimony.

Serve with love

4. *Serve the Lord with love.*

There is no substitute for love. Successful missionaries love their companions, their mission leaders, and the precious persons whom they teach. Often this love was kindled in youth by a mother, nurtured by a father, and kept vibrant through service to God.

In the fourth section of the Doctrine and Covenants, the Lord established the qualifications for the labors of the ministry. Let us consider but a few verses: ". . . O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"And faith, hope, charity and *love*, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (D&C 4:2, 5-6. Italics added.)

Well might each of us assembled here tonight ask himself: Today, have I increased in faith, in virtue, in knowledge, in godliness, in *love?*

When our lives comply with God's own standard, those within our sphere of influence will never speak the lament: "The harvest is past, the summer is ended, and we are not saved." (Jer. 8:20.)

Through your dedicated devotion at home or abroad, those souls whom you help to save may well be those whom you love the most.

Letters from home

Several years ago, while touring the California Mission, I interviewed a missionary who appeared rather dejected and downcast. I asked him if he had been sending a letter home to his parents each week. He replied: "Yes, Brother Monson, each week for the last five months."

I responded: "And do you enjoy the letters you receive from home?"

Came his unexpected answer: "I haven't had a letter from home since I came on my mission. You see, my Dad is inactive and Mother is a nonmember. She didn't favor my accepting a mission call and said that if I went into the mission field she would never write nor send a dime." With a half smile that didn't really disguise the heartache, he said: "And she has kept her word. What can I do, Brother Monson?"

I prayed for inspiration. The answer came. "Keep writing, son, every week. Bear your testimony to Mother and to Dad. Let them know you love them. Tell them how much the gospel means to you. And serve the Lord with all your heart."

Six months later when I attended a stake conference in that area, this same elder ran up to me and asked: "Do you remember me? I'm the missionary whose parents didn't write."

I remembered only too well and cautiously asked if he had received a letter from home.

He reached into his pocket and held out to my view a large handful of envelopes. With tears streaming down his cheeks he declared proudly, "Not one letter, Brother Monson, but a letter every week. Listen to the latest one: 'Son, we so much appreciate the work you are doing. Since you left for your mission our lives have changed. Dad attends priesthood meeting and will soon be an elder. I have been meeting with the missionaries and next month will be baptized. Let's make an appointment to all be together in the Los Angeles Temple one year from now as you conclude your mission. Sincerely, Mother.' "

Love had won its victory. Serve the Lord with love.

Brethren, may each one of us *search the scriptures with diligence; plan his life with purpose; teach the truth with testimony;* and *serve the Lord with love.* The elements of this formula then become our ideals. Ideals are like the stars: we cannot touch them with our hands, but by following them, we reach our destination.

Great joy promised

The perfect Shepherd of souls, the missionary who redeemed mankind, gave us his divine assurance: ". . . If it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (D&C 18:15-16.)

Of him who spoke these words, I declare my witness. He is the Son of God, our Redeemer, and our Savior.

I pray that we will respond to his gentle invitation, "Follow thou me," in the name of Jesus Christ. Amen. ○

President N. Eldon Tanner

Brother James L. Bradley will now lead the congregation and chorus in singing, "Redeemer of Israel."

We would ask those assembled in all the different buildings to rise and sing with us, after which Elder Marion D. Hanks, Assistant to the Twelve, will address us.

The congregation joined in singing the hymn, "Redeemer of Israel."

ELDER MARION D. HANKS

Assistant to the Council of the Twelve

● I have been thinking about the story of a man who was seen running full speed toward a river, a broad river. As he approached the dock he increased his speed and then flung himself with all his might into the water maybe ten feet, turned around and swam back, got out, and was asked by a startled onlooker why he had jumped into the river. He answered that a friend of his had bet him a thousand dollars to one that he couldn't jump across the river, and after a while he just couldn't stand thinking about those odds without at least trying.

Latter-day Saints Student Association

It is going to be quite a thing for me to talk about something else besides missionary work after this great meeting tonight, but I will try because it is my responsibility this evening, under assignment, to discuss the Latter-day Saints Student Association.

Under the direction of the First Presidency and the Quorum of the Twelve and operating with the guidance of the Correlation Committee and the direct supervision and support of the Youth Correlation Committee of the Church, the Latter-day Saints Student Association functions as a correlating agency to serve Latter-day Saint students on college and university campuses across the world. The Student Association presently reaches about 285 campuses. Its work is important to all college-level students and to all those who one day will be; and, of course, parents and interested adults, bishops, executive secretaries, stake presidents, and other Church leaders will be deeply concerned, as should all Church members. It is our earnest hope that all of you who have the Student Association in your area will discover that and will cooperate fully and strengthen its work.

Underlying principles

I would like to talk tonight for a few minutes, in order to put this program

in perspective, about some principles and problems and challenges that underlie it. Brother Monson has just repeated what may be the most significant fundamental principle underlying the work we do. If a few words could be thought to reveal the heart of the gospel, distill its essence, those words might be the ones: "Remember the worth of souls is great in the sight of God." (D&C 18:10.) Of so much worth to God are the souls of men that he sent his Holy Son as his agent of redemption and of mercy and of happiness. Of so much worth are the souls of men to that Son that he gave his life on a cross that we all might enjoy the blessings of eternal life and lasting relationships with loved ones in the progressive, creative future with our Eternal Father that we envision and believe in.

The worth of souls

In his lifetime Jesus witnessed majestically in his teachings his continuing interest in and his high valuation of the individual souls of men. Those three great parables in one chapter of scripture, in answer to a question from a critic about why he companied with sinners, teach us everlastingly how we ought to feel about the lost sheep, or the individual child of God, because the enfolded 99 and the wandering one all were important to him, and must be to us. And when in the parable of the Good Samaritan he taught us how we should behave toward each other, he gave us the objective and ideal we ought to be thinking about.

It is this great principle, the worth of souls in the sight of God, that causes the Church, the Lord's instrument, to be so very concerned with each age level of individual.

When we think about some of the problems that exist in this world today, and we think about what happens when one honest soul undertakes to learn and live the life the Lord wants him to, and how he frequently multiplies himself in so many ways in the lives of others (as we have seen it in missionary work, in the military, in teaching, in sports, in civic work, in employment), then we know that this is in truth the Lord's kingdom, because it believes in the worth of souls.

Let me tell you then about an additional effort the Church is making to reach and assist its college and university students to find spiritual strength and balance while they grow in the academic and social worlds of university life.

Situation on college campuses

You are all conscious, to some measure, of the situation on the college campuses, and President McKay's words relating to a survey about that as this conference began yesterday. He talked about some of the more significant moral problems in the attitudes of some young people toward premarital sex, drugs, and other difficult pressures and unrest situations on the campus these days.

Many adults are pessimistic about the generation involved, and certainly some of their acts indicate that some of them are not only radicals but that some are psychotics, disciplined Communists, or criminals. With them, however, are many genuine idealists who in the spirit of the times seek change toward a better and more lofty ethical and moral climate.

In some measure, I believe, unfortunately, the cynical words of William Butler Yeats written in 1921 seem to fit the situation. I repeat only the last two lines of a well-known poem:

"The best lack all conviction,
While the worst are full of passionate intensity."

But this is true only in a measure. Some of those who are not optimistic about this generation describe the "worst" as wanting to "teach before they learn, retire before they work, rot before they ripen." (Eric Hoffer.)

Majority want to do well

Others, and I am one of them, testify that the solid majority of this younger generation want to do well, and are doing well, but they need help to keep from becoming captivated by the temptations of this world and by the sterile lives of those misguided imitation men who spend their energies

fomenting furor and chaos, with no expression of their own that I have ever heard to improve anything. One wonders what their children will have to thank them for.

It is an established principle through the ages that when adult authority ceases to function effectively, the young are victimized by each other. A commentator has said it this way: "As adult authority distintegrates, the young are more and more the captives of each other. . . . The problem when adult control disappears is that the young's control of each other intensifies." (David Riesman, *Psychology Today*, September 1969.)

Where do young Latter-day Saints stand in the midst of all of this? I would like to bear testimony that they are special; they have special challenges, but they also have special dreams and capacity and preparation, and the courage to undertake to bring them into reality. I believe that potentially they are the greatest generation in every way, but they need help. They need the Church and its great principles, its leadership, and its program; and the Church reaches to help them in many important ways.

Number in missionary and military service

All of us know, and have tonight and several times in this conference had reiterated for us, that from the college-age group, generally speaking, there are at this moment about 13,000 clean, decent, committed young Christians seeking to teach the gospel and bear their witness across the earth. Brother [Alan J.] Smith did a great job in reminding us of how important that is and how wonderfully precious they are.

At the same hour of which we speak, this hour, about twice that many are in the military services of the land, young Latter-day Saints committed to a patriotic sense of responsibility to serve their country, and having been called to serve are abroad in the world doing what they have been asked to do. We salute them and thank God that the Church with an ever-expanding interest and a program to express it is reaching out to help them, to bring them companionship and leadership opportunities, to get to them regularly through the mail with letters and with the literature that will buoy them up and strengthen them. Again, I am tempted to tell what I know about them because I have seen them across the earth, in the camps and the far places of a terribly difficult land; and I testify that they really are, many of them, and I would wish all of them, devoted, dedicated missionaries and servants of the Lord. And the Church is seeking to serve them.

Interest in university students

The Church is interested also in scores of thousands who aren't in any of these categories or in college but who work for a living or are otherwise involved. However, I am going to talk for just a few minutes tonight about a number that may surprise you. Remember, there are 13,000 or so of our wonderful young people in the mission field, 26,000 or so in the military, and about 125,000 on college and university campuses. Those now at school have the usual pressures of current university study, plus the special challenge of continuing to mature spiritually while they grow academically and of attempting to maintain the close relationship with the Church that they should have while they are giving appropriate attention to their school programs.

We believe, of course, that the Church and the gospel and the priesthood have the answers to help these young people. The Church has established colleges and a great university, involving about 30,000 of them. Institutes of religion are available on campuses where about 55,000 go. This leaves a remainder, but every year institutes grow in number and so do the people who attend them. Student stakes have been formed in various parts of the land, and student wards and branches in many places. In these great organizations the young lead each other in righteous ways. They serve and they take part. The auxiliary organizations are helping in their instructional and activity programs.

Results from student program

Then three years ago, with the inspiration of Brother Lee and led by Brother Paul Dunn, with the approval of the Brethren, a pilot program of the Latter-day Saints Student Association was invoked. Its purpose was to support and strengthen the great work of the institutes, the student stakes, the auxiliaries, and other church elements. The product of the labors of these great youth-serving institutions may not be well enough known. Could I give you one example. Among all the marriages performed for members of student stakes last year, 95 percent were in the temple. Among institute graduates, 95 percent were in the temple. Among those attending Church colleges and the great university, 93 percent were in the temple. Of those attending institutes but not graduating, 84 percent of the marriages were in the temple. Among those attending college but not institutes of religion, about 50 percent were in the temple. The general Church average is a little below that.

Sheltering wing for LDS students

Obviously we want to do everything we can to get our wonderful young students into the institutes of religion and to do everything we can to support the student wards and stakes and to multiply them as conditions permit in their great service to students. And that is why the Latter-day Saints Student Association was organized. It offers a sheltering wing for all Latter-day Saint students, active or inactive, and we might add, whether they like it or not we take them in. It reaches out to freshmen and new students, to returned missionaries and returned servicemen, to the boy and the girl from the little town, and the one from the big city, to LDS men and women in campus fraternities and sororities, to Latter-day Saint social groups, to representatives of the institutes and student wards, branches, or stakes, to the MIA, to the Relief Society, where applicable to married students, and so forth. It reaches out to converts, and this association has had a mighty and wonderful influence in bringing people into the Church.

Student council

The Student Association forms committees to serve various of these groups and then it brings their representatives together in counsel in what is called the Latter-day Saints student council on a campus. Four student leaders are selected, interviewed, called, and set apart. They preside in the student council to which come these other representatives. The student council addresses itself to three basic questions: (1) What are the needs of the students on this campus or in this area? (2) How can those needs best be satisfied? (3) Which Church agency or institution or influence can best undertake to solve the problem—which can best lead out?

Priesthood leadership

Of very great importance, the Student Association brings to the campus setting to help in this process priesthood leadership in the form of a stake president. On a campus where there is a student stake, the stake president of the student stake is generally the priesthood leader. Where there is no student stake, another great local stake president would be assigned that campus or the area. This stake president is the chairman of what is called the executive committee. He presides with an educational adviser from the institute, with MIA representation, perhaps a bishop of a student ward or a branch president of a student branch, and they meet with the students, hear their recommendations and their findings, and then give answers. The student voice is heard, and alert, seasoned priesthood leaders consider what they have to say. Decisions are made—some yes, some no—and then all the Church elements on campus get together and go to work. The representatives go back to the student council and report the decisions made in conference with their priesthood leader and his associates, and they resolve any problems and go to work.

Need for correlation

Now, brethren, correlation is more than coordination. Actually, an in-

tense, devoted student could have a calendar coordinated so that he was going to an event every night with no conflict, but correlation will see to it that that doesn't happen. The need the students have may be for a week sequestered for study and preparation for exams. They will tell that to the priesthood leader, and the priesthood leader is in a position to see that no events are scheduled for that week except the regular Sabbath day meetings. The student need may be for tutoring or service or a social. All the Church elements are in the student council; they talk about it, they go then to the executive committee, and it is discussed and decisions are made.

The Student Association has no jurisdiction or appointment over the non-student, but this simple thought can be important, very important. While the Student Association is not chartered to reach out to the non-student, his brother of the same general age group, this priesthood leader has authority and responsibility to care about all young people, and so he can call representatives of the two groups together and real correlation begins to take place; no one is imposed upon and the right results occur. The results, I want to tell you, have been wonderful.

Support of other groups

Let me repeat that the Student Association purposes to strengthen and support the Church organizations which serve the student. Ordinarily one of them is selected to take the lead in whatever undertaking has been decided upon, but occasionally there is a situation where no one of the fragmented groups, say the student stake, the institute, the MIA, can take the job—it is too big. Then the whole Student Association influence and effectiveness goes into action. Let me give you just one example, and I would like to give you a hundred.

At one major university the non-Mormon president of that school recently asked that the LDS Student Association take over a major church-related campus event, noting that no single group of the Mormon students could likely handle it but all of them together could. He said this verbatim: "The Latter-day Saints Student Association is the most important factor for high idealism and stability on this campus. It is what I have prayed for on every campus I have worked on."

University of Utah campus

How do the students feel? The University of Utah campus is the nearest to this building. Let me mention just a word about it. It is a great school from which I graduated and which I love. It has problems. It has many wonderful students. It has about 15,000 Latter-day Saint students, among them many thousands of returned missionaries. At this great university the students have the normal problems that bother students at the normal university these days. The Student Association has been accepted and given status on this campus. Among many Latter-day Saint students, some of whom are not seeking the Church, to be honest about it, but may be trying to hide from it, there are many diverse elements.

We have taped just about three minutes of the testimony of one young returned missionary, a choice young man who couldn't spend much time or didn't choose to at the institute before his mission, but who finds a difference there since. I am going to ask that it be played right now, if you will listen attentively to Randy Harmsen, and then we will finish.

Testimony of returned missionary

" 'Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life.'

"Recently there has occurred on the college campuses much dissent and unrest, which in some instances has led to militant and destructive action. Organizations like SDS, the Black Student Union, Moaists, etc., attract nearly all the attention, which leads some to think that other students have no argument. This in my opinion is not so. A great percentage of responsible students feel estranged from a system that has little room for student participa-

tion. The student wants a voice in the decision process. He needs a piece of the action.

"We realize that if we do not act responsibly while trying to obtain this goal of meaningful involvement, we will never receive it. In this quest for personal and/or student representation in the decision process, the Latter-day Saints Student Association provides opportunities and means whereby this goal can be accomplished. I am grateful for an organization that meets the needs of students through their involvement and leadership under the direction of the priesthood. The association would not remain vital without priesthood inspiration, experience, and support. We need it and we want it. A generation bond, not a gap, between students and priesthood exists.

"As I examine the impact of LDSSA on my life, I can only reflect on my experiences and observations at the University of Utah. As a freshman I soon realized that I was just one of thousands, a number on an IBM card. I had spiritual needs, not so much doctrinal as of identity, that were not being met. I had a desire to serve others within the university environment. My fraternity experiences were sometimes hollow and empty. The institute was not a place to go, and if I went I wanted few to know. I noticed a void of LDS student unity and support.

"We were so anxious not to offend the non-LDS students that little was said or done. We had needs but there didn't exist an organization or a place where we could meet mutually and discuss our problems and their possible solutions, so consequently religious experience to me was a Sunday affair, while during the week I wanted to appear as broad and as open as anyone.

"After my mission there was a marked change. The institute was and is respected, if not becoming the place to be. There exists a force, a union, a common bond between LDS students that I never felt before; a vibrancy of spirit, mutual concern, a desire to serve others is evident. It was like coming from the Andes Mission to a mission on the campus. LDSSA is an organization that encourages students to use their ideas, talents, and abilities to act responsibly.

"I have a testimony of the value of the LDS Student Association, mainly because of its spirit. It is a spirit that prevails over the campus. There is a spirit that inspires the students to live their religion, to grasp the relevancy of the gospel principles and standards. In the words of our Savior, 'Labor not for meat which perisheth, but that meat which endureth unto everlasting life.' The Latter-day Saints Student Association provides those opportunities and student experiences through involvement that we can have a decisive voice in our eternal lives."

Appeal for support

The point, brethren: We care about these individual, wonderful young people. Will you bishops, branch presidents, and executive secretaries care about their pink membership cards, or in some other way let us know where they are when they leave home for campuses? Will you wonderful young people accept our expression of love and interest? Will you go to an institute if you are on a campus and haven't done so? Will you be involved in *being*, not *seeming*? I close with these great words of Moroni written long ago and printed in the ninth chapter of Mormon. I offer them to the young as earnestly as I know how, changing only two words to include all of you and me with the writer: "Condemn [us] not because of [our] imperfection . . . but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been." (Morm. 9:31.)

I testify to you that I believe they will be, and pray God to help them in the undertaking, in the name of Jesus Christ. Amen. ○

President N. Eldon Tanner

We wish to express our appreciation to those who have participated in and made this meeting such an inspiration, I am sure, both to father and son, all holders of the priesthood.

The music, as I said before, has been furnished by the Delta Phi Kappa Chorus, faculty and returned missionaries from the Logan Institute of Religion, with James L. Bradley, conducting, and Roy M. Darley at the organ. We deeply appreciate their inspiring music and the service they have rendered here tonight.

President Hugh B. Brown, first counselor in the First Presidency, will be our concluding speaker, after which this chorus will sing, "I Need Thee Every Hour."

Elder F. Arthur Kay, president of the Seattle Stake, will offer the benediction.

As thousands are leaving this great priesthood meeting tonight, let us keep in mind the admonition that is constantly being given to drive carefully. Please obey traffic rules and always be courteous and patient in driving in the city and on the highways.

PRESIDENT HUGH B. BROWN

First Counselor in the First Presidency

● I suggested to President Tanner that since the time has passed we should dismiss, but he is very generous with *your* time.

It's a bit cold outside tonight, and winter is on the way. A young fellow wrote a short essay on winter. He said, "In the winter it is very cold. Many old people die in the winter, and many birds also go to a warmer climate."

I think I could not do better than to leave you smiling.

A spotless future

Just one word: No matter what your past has been, you have a spotless future.

A week ago tomorrow night I was talking to the young people at Brigham Young University in a fireside. There were 12,500 of them present. A very inspirational time was had. I spoke to them about some of the things that have been spoken of here tonight. I told them they have a spotless future, and asked that they guard that future and remember that when the Judge shall summon them, he will not look them over for medals, for diplomas, for honors, but for scars, and I warned them to beware that there be no stains between the scars.

Continue to serve God

God help us to be worthy of the responsibility that is ours, both those who are missionaries, and those who have been on missions previously, those of us who are growing old in the work; let us continue faithfully to serve God and keep his commandments. Let us remember what the speakers tonight have said to us, and take their words home with us and put them into practice.

Sixty-five years ago this month I went to England on a mission, since which time it has been my privilege to serve in various capacities. I want to bear you my witness tonight, after a lifetime in the Church, that this is the gospel of Jesus Christ, and that I know that my Redeemer lives. May God bless us all with his Holy Spirit, in the name of Jesus Christ. Amen. ○

The Delta Phi Kappa Chorus sang "I Need Thee Every Hour" as the closing song.

President F. Arthur Kay of the Seattle Stake offered the benediction.

The conference was adjourned until Sunday at 10 a.m.

THIRD DAY
MORNING MEETING

SIXTH SESSION

Sunday morning, October 5.

Conference reconvened at 10 o'clock a.m. following the conclusion of the Salt Lake Tabernacle Choir and Organ Broadcast, which was presented at 9:35 a.m. and concluded at 10 o'clock. A complete report of this broadcast may be found on pages 139 to 141 of this report.

The Salt Lake Tabernacle Choir furnished the choral music for this session with Richard P. Condie conducting and with Alexander Schreiner serving as accompanist at the organ. Before the beginning of the conference meeting, the Tabernacle Choir sang the anthem, "Come Thou Almighty King."

President N. Eldon Tanner, second counselor in the First Presidency, conducted this session, and made the following opening remarks:

President N. Eldon Tanner

President McKay, who is watching the proceedings of this meeting by television at his home, has asked me to conduct this session, and to extend his blessings and heartfelt greetings to those assembled here in the Tabernacle this morning.

We welcome all present this morning in this historic Tabernacle in Salt Lake City, Utah. We welcome also special guests, national and local government leaders, educational and civic leaders, and stake and ward Church leaders from far and near. We welcome friends from other churches, and also the vast television and radio audiences in this, the sixth session of the 139th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing: "Send Forth Thy Spirit," following which Elder Fred Lewis Markham, president of the Utah Stake, will offer the invocation.

Singing by the Tabernacle Choir: "Send Forth Thy Spirit."

The opening prayer was offered by President Fred L. Markham of the Utah Stake.

President N. Eldon Tanner

The Tabernacle Choir will now sing: "Hear My Cry, O Lord."

The Tabernacle Choir sang "Hear My Cry, O Lord."

President Tanner

Our first speaker this morning will be President Hugh B. Brown, first counselor in the First Presidency of the Church.

PRESIDENT HUGH B. BROWN

First Counselor in the First Presidency

● My dear brethren and sisters, it is a real honor to be included as one of the speakers of this great conference, an honor, however, that I would gladly exchange with anyone at this moment; an honor that carries with it some responsibilities. I should like to be in harmony with what has been said or may be said, and to that end seek divine guidance.

The power of faith

I should like to briefly discuss with members of the Church, as well as with nonmembers, a subject of universal interest and import, a subject that is

the moving cause of action—the power of faith.

We understand that the worlds were framed by the word of God through this principle, "so that things which are seen were not made of things which do appear." (Heb. 11:3.)

The predominating sense in which this subject is used throughout the scriptures is that of full confidence and trust in the being, purposes, and words of God. Such trust, if implicit, will remove all doubt concerning the things accomplished or promised of God, even though such things be not apparent to or explicable by the ordinary senses.

Some think religious people are impractical and live in the clouds of unjustified hope. The notion that science is all fact and religion all faith is fiction. Science, as well as religion, is based upon faith, for faith is ever "the evidence of things not seen."

Practical value of faith

We do not teach the principle of faith merely for what it will do for one in the next world. We believe that there is real practical value in mental concepts which increase one's self-respect and effectiveness here and now. To believe that there is an all-wise Father in charge of the universe and that we are related to him, that we are in fact children of God with the "hallmark" of divinity upon us, is to live in a different world from those who believe that man is a mere animal concerned only with requirements for creature existence, which must end at death. Because of low aim, the lives of such people lack trajectory and vision and fall short of their spiritual capacity.

If you convince a young man to think of life, here and hereafter, as being of one piece, continuing through from premortal to postmortal without any break in the endless chain, if he can realize that each of the various stages of his development helps to condition him for the next, if you convince him that he can take nothing but himself into the next world—his intelligence, his experience, his character—if this conviction becomes really dynamic faith, it will have definite and lasting effect on the quality of his life, both here and hereafter.

Meaning of eternal life

Eternal life means more than merely continuing to exist. Its qualitative value will be determined by what we believe and do while in mortality and by our conformity to eternal law in the life to come. Eternal existence would be most undesirable if that existence became fixed and static upon arrival there. "It is hope and expectation and desire and something ever more about to be" that gives lilt and verve to mortal life. We cannot imagine nor would we desire an eternity without opportunity for growth and development. We believe in eternal progression.

Faith in God and in the ultimate triumph of right contributes to mental and spiritual poise in the face of difficulties. It is a sustaining power when a confining or antagonistic environment challenges one's courage.

And so we recommend faith as a present, living power for good here and now as well as for what it will do for us in achieving salvation hereafter.

If one has a vivid sense of his own divinity, he will not easily be persuaded to deprave his mind, debauch his body, or sell his freedom for temporary gain. Goethe is right when he makes Mephistopheles, his devil, say, "I am the spirit of negation." Negation always bedevils life.

Faith appropriates spiritual values

Wherever in life great spiritual values await man's appropriation, only faith can appropriate them. Man cannot live without faith, because in life's adventure the central problem is character-building—which is not a product of logic, but of faith in ideals and sacrificial devotion to them. The writer of the Epistle to the Hebrews saw the intimate relationship between the quality of faith and the quality of life and called upon his readers to judge the Christian life by its consequences in character.

We cannot avoid looking ahead and to some degree basing our activities

upon things we cannot see. But bit by bit we gain assurance. We have some knowledge of what is and of what has been. But it is necessary that we have faith in what is yet to come.

In this universal venture of life, its full meaning can be understood only by the application of faith, wherein the best treasures of the spirit are obtainable only through courageous openheartedness and the kind of character which is possible to all men of deep conviction.

What faith is not

Every discussion of faith must distinguish it from its caricatures. Faith is not credulity. It is not believing things you know aren't so. It is not a formula to get the universe to do your bidding. It is not a set of beliefs to be swallowed in one gulp. Faith is not knowledge; it is mixed with uncertainty or it would not be faith. Faith does not dwindle as wisdom grows.

Confidence in life

Above all, faith is to be contrasted with pessimism and cynicism. Those who say they have become disillusioned with life are lost without faith. Faith is confidence in the worthwhileness of life. It is assurance and trust. Perhaps the greatest contrast to faith is fear. Jesus often said to his followers, "Be not afraid."

The stern, appealing love of God behind life, his good purposes through it, his victory ahead of it, and man, a fellow worker, called into an unfinished world to bear a hand with God in its completion—here is a game to challenge all stouthearted men.

To believe that we do not stand alone, that we are fellow laborers with God, our *human* purposes comprehended in *his* purpose—God behind us, within us, ahead of us: this is the solid rock upon which all rational religion rests.

Man tears his spiritual heritage to shreds in licentiousness and drink. He wallows in vice, wins by cruelty, violates love, is treacherous to trust. His sins clothe the world in lamentation. Yet within him is a trust that he cannot stifle. He is the only creature we know of whose nature is divided against himself. Man hates his sin even while he commits it. He repents, tries again, falls, rises, stumbles on—and in all his best hours man cries out for help.

Faith makes the difference

No message short of religion has ever met man's need in this estate. Faith that God himself is pledged to the victory of righteousness in men in the world, that he cares, forgives, enters into man's struggle with transforming power, and crowns the long endeavor with triumphant character—such faith alone has been great enough to meet the needs of men.

When faith in God goes, man loses his securest refuge and must suffer. Strong men, broken in health, or men who have lost the fortunes of a lifetime, families with long illness, mothers who have wept at children's graves—these and other staggering blows test the faith of good and bad alike. Nothing but religious faith has been able to save men from despair. As Jesus said, the rains descend, and the floods come, and the winds, whether man's house be built on rock or sand. It is faith that makes the difference.

Story of woman of faith

And here I should like to introduce a story coming out of the first world war. I had a companion, a fellow officer, who was a very rich man, highly educated. He was a lawyer, had great power, was self-sufficient, and he said to me as we often talked of religion (because he knew who I was), "There is nothing in life that I would like to have that I cannot buy with my money."

Shortly thereafter he and I with two other officers were assigned to go to the city of Arras, France, which was under siege. It had been evacuated, and upon arrival there we thought there was no one in the city. We noted that the fire of the enemy was concentrated on the cathedral. We made our way to that cathedral and went in. There we found a little woman kneeling at an altar. We paused, respecting her de-

votion. Then shortly she arose, wrapped her little shawl around her frail shoulders, and came tottering down the aisle. The man among us who could speak better French said, "Are you in trouble?"

She straightened her shoulders, pulled in her chin, and said, "No, I'm not in trouble. I was in trouble when I came here, but I've left it there at the altar."

"And what was your trouble?"

She said, "I received word this morning that my fifth son has given his life for France. Their father went first, and then one by one all of them have gone. But," straightening again, "I have no trouble; I've left it there because I believe in the immortality of the soul. I believe that men will live after death. I know that I shall meet my loved ones again."

When the little soul went out, there were tears in the eyes of the men who were there, and the one who had said to me that he could purchase anything with money turned to me and said. "You and I have seen men in battle display courage and valor that is admirable, but in all my life I have never seen anything to compare with the faith, the fortitude, and the courage of that little woman."

Then he said, "I would give all the money I have if I could have something of what she has."

Faith in hereafter

I tell that story for two reasons. One is that today many parents are getting word that their sons have been lost. We ourselves went through that experience. I tell it for the reason that I hope every parent who has a son in danger in Vietnam will have faith in the hereafter, faith in God, faith in themselves, faith in the immortality of the soul. I tell it secondly because my own beloved companion, and you will excuse this personal reference, is lying after long illness listening to this service. I greet her, for she had exactly that kind of courage and faith when our son was taken from us.

God help us to arise to a point where we can retain faith in the future, whatever it may hold. We need most of all, when suffering, to remember there *is* an explanation, though we may not know exactly what it is.

Religious faith gives confidence that human tragedy is not a meaningless sport of physical forces. Life is not what Voltaire called it, "a bad joke"; it is really a school of discipline whose author and teacher is God.

Faith a road to truth

Faith is a road to truth, without which some truths can never be reached at all. The reason for its inevitableness in life is not our lack of knowledge, but rather that faith is as indispensable as logical demonstration in any real knowing in the world. Faith is not a substitute for truth, but a pathway to truth.

However undecided men may appear, they cannot altogether avoid decision on the main matter of religion. Life will not let them. For a while the mind may hold itself suspended between alternatives. The adventure of life goes on, and men inevitably tend to live either as though the Christian God were real or as though he were not. This, then, is the summary of the matter. Life is a great adventure in which faith is indispensable. In this adventure, faith in God presents the issues of transcendent import. And on these issues life itself continually compels decisions.

Faith to endure to end

My brethren and sisters, my friends, humbly I bear witness to you that there is a God in heaven and that he knows that we are his. He knows who and where we are, and he stands ready to help us at any time.

God help us that we may live in such a manner that he *can* help us. May we have the faith to endure to the end, as we are told that only they who endure to the end can be saved. I leave with you this testimony and my blessing on this occasion, that whatever the vicissitudes of life may be, you may have the faith, the fortitude, and the courage to meet them triumphantly, I humbly pray in the name of Jesus Christ. Amen. ○

President N. Eldon Tanner

He to whom we have just listened is President Hugh B. Brown of the First Presidency.

The Tabernacle Choir will now sing: "Come, Come Ye Saints."

The Tabernacle Choir sang the hymn, "Come, Come Ye Saints."

President N. Eldon Tanner

Many stations have just tuned in on this conference, and we wish to extend a cordial welcome to all who are listening.

President Joseph Fielding Smith of the First Presidency and president of the Quorum of the Twelve, will now address us.

PRESIDENT JOSEPH FIELDING SMITH

Of the First Presidency and President of the Council of the Twelve

● Dear brethren and sisters: I have been asked to speak this morning, and I have chosen for my subject "The Purpose of Mortal Man's Existence." I hope and pray that the Lord will bless me that I may give you good people the things that are essential in the world today.

The object of our being here is to do the will of the Father as it is done in heaven, to work righteousness in the earth, to subdue wickedness and put it under our feet, to conquer sin and the adversary of our souls, to rise above the imperfections and weaknesses of poor fallen humanity, by the inspiration of the Lord and his power made manifest, and thus become the saints and servants of the Lord in the earth.

Responsibility to the Lord

We are dealing with our faith and conscience; you are dealing not with me, not with the Presidency of the Church, but with the Lord. I am not dealing with men respecting my tithing—my dealings are with the Lord; that is, with reference to my own conduct in the Church and with reference to my observance of the other laws and rules of the Church. If I fail to observe the laws of the Church, I am responsible to the Lord and will have to answer to him, by and by, for my neglect of duty, and I may have to answer to the Church for my fellowship. If I do my duty, according to my understanding of the requirements that the Lord has made of me, then I ought to have a conscience void of offense. I ought to have satisfaction in my soul that I have simply done my duty as I understand it, and I will accept the consequences. With me, it is a matter between me and the Lord; so it is with every one of us.

A mission to accomplish

He who sent his Only Begotten Son into the world, to accomplish the mission that he did, also sent every soul within the sound of my voice, and indeed every man and woman in the world, to accomplish a mission, and that mission cannot be accomplished by neglect, nor by indifference, nor can it be accomplished by ignorance.

We should learn the obligation that we are under to the Lord and to each other; these things are essential, and we cannot prosper in spiritual things, we cannot grow in knowledge of the Lord or in wisdom, without devoting our thoughts and our efforts toward our own betterment, toward the increase of our own wisdom and knowledge in the things of the Lord.

It is therefore proper, and indeed it becomes the duty of those who are placed upon the towers as watchmen in Zion, to exhort the people to diligence, to prayerfulness, to humility, to a love of the truth that has been revealed to them, and to earnest devotion to the work of the Lord, which is intended for their individual salvation; not that I can save any man, nor that any man can save any other man or fit him for exaltation in the kingdom of

God. This is not given to me to do for others, nor is it given to any man to be a savior in this sense or in this way to his fellowmen. But men can set an example. Men can proclaim the truth to others and can point out the way to them in which to walk. Men can only be saved and exalted in the kingdom of God in righteousness; therefore, we must repent of our sins and walk in the light as Christ is in the light, that his blood may cleanse us from all sins and that we may have fellowship with the Lord and receive of his glory and exaltation.

Obedience to law of the Lord

Though the Lord should try me by withholding his blessings from me, that should make no difference to me. The point is, what is the law of the Lord? And if I know that law, it is my duty to obey it, though I suffer death in consequence. Many a man has gone to the stake in obedience, as he believed, to the commandments of the Lord. Not one of the ancient disciples who were chosen by Jesus Christ escaped martyrdom, except Judas and John. Judas betrayed the Lord and sacrificed his own life, and John received the promise of the Lord that he should live until He came again to the earth. All the others were put to death —some crucified, some dragged in the streets of Rome, some thrown from pinnacles, and some stoned to death. For what? For obeying the law of the Lord and bearing testimony to that which they knew to be true.

The Lord will honor those who honor him, and will remember those who remember him. He will uphold and sustain all those who sustain truth and are faithful to it. The Lord help us, therefore, to be faithful to the truth, now and forever.

Spirit of forgiveness

We hope and pray that you will go from this conference to your homes feeling in your hearts and from the depths of your souls to forgive one another, and never from this time forth to bear malice toward another fellow creature. We ought to say in our hearts, let the Lord judge between me and thee, but as for me, I will forgive. Go home and dismiss envy and hatred from your hearts; dismiss the feeling of unforgiveness; and cultivate in your souls that spirit of Christ that cried out upon the cross, "Father, forgive them; for they know not what they do." (Luke 23:34.) This is the spirit that the Latter-day Saints ought to possess all the day long. It is a good thing to be at peace with the Lord.

Be true to the faith

I will say now to all of the Latter-day Saints, let us live our religion. Let us do all in our power to plant in the hearts of the people the glorious truth that Jesus is the Christ, the Redeemer of the world, and that Joseph Smith is a prophet of the living God, whom the Lord raised up in these last days to restore the everlasting gospel and power of the Holy Priesthood. We should set an example; we should be true to the faith; we should be true to our covenants, true to the Lord, and true to one another. I can tell you that the man who is not true to the interests of the people will be the man who will be found, by and by, left out and in a pitiable spiritual condition. The man who stays with the kingdom of God, who is true to this people, who keeps himself pure and unspotted from the world is the man that the Lord will accept, uphold, and sustain.

I believe it is good to seek knowledge out of the best books, to be able to comprehend the purpose of the Lord with reference to the nations of the earth; and I believe that one of the most important things, and perhaps more important to us than studying the history of the world, is studying the principles of the gospel, that they may be established in our hearts and souls above all other things, to qualify us to go out into the world to preach and teach the people the first principles of the gospel of Jesus Christ.

Improvement of musical talents

I would like to say right here that it delights my heart to see our people everywhere improving their talents as good singers. Everywhere we go among our people we find sweet voices and

talent for music. I believe that this is a manifestation to us of the purpose of the Lord in this direction toward our people, that they will excel in these things, as they should excel in every other good thing. I can remember, when I was a young boy, hearing my father sing. I do not know how much of a singer he was, for at that time I was not capable of judging as to the quality of his singing, but the hymns he sang became familiar to me in the days of my childhood.

When we listen to this choir, we listen to music, and music is truth. Good music is gracious praise of the Lord. It is delightsome to the ear, and it is one of our most acceptable methods of worshiping. And those who sing in the choir and in all the choirs of the Saints should sing with the Spirit and with understanding. They should not sing merely because it is a profession, or because they have a good voice; but they should sing also because they have the spirit of it, and can enter into the spirit of prayer and praise the Lord who gave them their sweet voices. My soul is always lifted up, and my spirit cheered and comforted, when I hear good music. I rejoice in it very much indeed.

Seek after salvation

Then let the Saints unite; let them hearken to the voices of the servants of the Lord that are sounded in their ears; let them seek their own salvation, for, so far as I am concerned, I am so selfish that I am seeking after my salvation, and I know that I can find it only in obedience to the laws of the Lord in keeping the commandments, in performing works of righteousness, following in the footsteps of our file leader, Jesus, the exemplar and the head of all. He is the way of life; he is the light of the world; he is the door by which we must enter in order that we may have a place with him in the celestial kingdom.

Acknowledge hand of the Lord

How much happier we are in the presence of a grateful and loving soul, and how careful we should be to cultivate, through the medium of a prayerful life, a thankful attitude. I believe that one of the greatest sins of which the inhabitants of the earth are guilty today is the sin of ingratitude, the want of acknowledgment, on their part, of the Lord and his right to govern and control.

We see a man with extraordinary gifts, or with great intelligence, and he is instrumental in developing some great principle. He and the world ascribe his great genius and wisdom to himself. He attributes his success to his own energies, labor, and mental capacity. He does not acknowledge the hand of the Lord in anything connected with his success, but ignores him altogether and takes the honor to himself. This will apply to almost all the world. In all the great modern discoveries in science, in the arts, in mechanics, and in all the material advancement of the age, the world says, "We have done it." The individual says, "I have done it," and he gives no honor or credit to the Lord.

Now, I read in the revelations through Joseph Smith, the Prophet, that because of this, the Lord is not pleased with the inhabitants of the earth; he is angry with them because they will not acknowledge his hand in all things.

Brethren and sisters, let us not forget to be grateful to our Father in heaven and thank him for all his kindness to us and the watch-care he has over us; and may he bless us with every righteous desire of our hearts, I humbly pray, in the name of our Redeemer. Amen. ○

President N. Eldon Tanner

He to whom you have just listened is President Joseph Fielding Smith of the First Presidency.

The congregation will now stand and join the Choir in singing two verses of "Do What Is Right."

Congregational Singing: "Do What Is Right."

President Tanner

For the benefit of the television and radio audiences who have just joined us, we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, Utah.

We shall now hear from Elder Howard W. Hunter of the Council of the Twelve. He will be followed by Elder Gordon B. Hinckley of the Council of the Twelve.

ELDER HOWARD W. HUNTER

Of the Council of the Twelve

● Not long ago one of our national publications reported an extensive study of some conditions plaguing our modern society, conditions which give us great concern. Crimes of violence are increasing at an alarming rate. There is disrespect for law and order, civil disobedience, expanded use of drugs and barbituates, increase in venereal diseases, and an accelerating divorce rate. The upward trend in petty thefts, burglary, gambling, riots on school campuses, and protests against standards which have long prevailed as acceptable is alarming.

Faith in fellowmen

Can we say that because news media are filled with such accounts, there is a universal and basic social change in thinking and conduct? Can we believe that because there are some who have no regard for the law or the rights of others, or who advocate a new morality, this represents a new concept of right and wrong? Although we cannot hide our heads in the sand and disregard present-day problems, I for one have not lost faith in my fellowmen.

Among our modern campus youth are some who take great delight in attracting attention by pursuing a course against the conventional. By a misguided sense of direction, this vocal minority often campaigns for a new freedom disassociated from any sense of responsibility. For every one of these there are thousands of young people who want to live right and do right. They have the desire to take their place in a responsible society and to live under a code of high morality. We are proud of them. These are the great hope of the future. I only wish their good works and their aspirations could receive the same "equal time" as is allotted to those of opposing political philosophies.

A sense of right and wrong

What makes the difference? What causes persons to travel divergent courses on moral issues? Is it because of a difference in belief as to whether or not a thing is right or wrong, or is it a total disregard for the right?

We teach little children the difference between right and wrong, and a conscience awakens in them. There seems to be in each of God's children this monitoring device we call a conscience, which tracks our thoughts and actions and raises a caution when there is contemplation of the improper, unconventional, or immoral. Merely living with other people teaches us the difference between right and wrong. There is something lacking in the experience of an adult who must be taken into custody and punished or restrained for violating the rights of others. But again, these people are a small minority. I think we would agree that most people have a real sense of right and wrong and a sincere desire to follow the right. They have an understanding of moral responsibility. Sometimes we refer to this as ethics, the science of moral duty or ideal human character.

A code of ethics

I believe most persons follow a strict code of ethics. They are governed by this great ethical rule: So live as to invoke the best in others and therefore in yourself. Surely this is commendable and would enhance relationships

in our complex society if everyone had a sincere feeling of such moral responsibility.

Ethical theory is the basis for righteous government and for the formulation of fair and equitable jurisprudence. It is the basis for all moral, social, and economic systems.

We would agree that to follow a strict code of moral ethics, society would reach a high state of perfection and many of the present-day problems would be solved, but is ethics alone sufficient to attain our goals in life? To those who have no belief in life after mortality, ethics may be sufficient to fulfill the requirements of conduct and responsibility. There may be some who believe in a life hereafter, yet feel that ethics is sufficient for salvation. Can this be true without also living the other commandments of God?

Meaning of true religion

There is a great difference between ethics and religion. There is a distinction between one whose life is based on mere ethics and one who lives a truly religious life. We have a need for ethics, but true religion includes the truths of ethics and goes far beyond. True religion has its roots in the belief in a supreme being. Christian religion is based upon a belief in God the Eternal Father and in his Son Jesus Christ and in the word of the Lord as contained in scripture. Religion also goes beyond theology. It is more than just a belief in Deity; it is the practice of the belief. James E. Talmage said, "One may be deeply versed in theological lore, and yet be lacking in religious and even moral character. If theology be theory then religion is practice; if theology be precept, religion is example." (*Articles of Faith*, p. 5.)

True religion to the Christian is demonstrated by a real belief in God and the realization that we are responsible to him for our acts and conduct. A person who lives such religion is willing to live the principles of the gospel of Christ and walk uprightly before the Lord in all things according to his revealed law. This brings to a man or a woman a sense of peace and freedom from confusion in life and gives an assurance of eternal life hereafter. The Lord said, ". . . Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) A code of morals is not wholly sufficient. For the same reason man cannot be saved by bread alone, he cannot be saved by a code of ethics.

Religion a vibrant influence

In order to be effective in one's life, religion must be a vibrant influence. It must be an influence that becomes a part of one's thinking and conduct. There is purpose in man's sojourn in mortality. He is placed here for a definite reason, in accordance with God's great plan. We read in Genesis the story of the creation: "And the Lord God said, Behold, the man is become as one of us, to know good and evil. . . ." (Gen. 3:22.)

To learn the difference between good and evil is one of the great purposes for man to have mortal life, yet he is given his freedom of choice with the promise of eternal blessings if he obeys the laws of God.

A true religious faith teaches us that there are certain principles that must be accepted and obeyed. We must have faith in God the Eternal Father and in his Son Jesus Christ and his atoning sacrifice. This must be followed by repentance from all sin, then baptism by immersion after the example of the Savior by one having authority, and the laying on of hands for the gift of the Holy Ghost. Other things are necessary, including a contrite spirit, a humble heart, obedience to the ordinances and principles of the gospel, and faithfulness to the end. This encompasses the choosing of right over wrong, following good, and abstaining from evil.

Church restored in latter days

Ethics alone will not accomplish all these things for us, but an active religion will add to ethics the principles and ordinances of the gospel, which, if obeyed, will open the doors of eternal salvation, provided such religion is ordained of God and not of man's

creation. I bear witness to you that the Church established by Christ and taken from the earth because of the apostasy of men has been restored in these latter days in the same manner as foretold by the prophets of old and by the other statements of scripture; that God has spoken to his servants in our day and is now speaking. The Church of Jesus Christ of Latter-day Saints invites all persons to listen to the story of the restoration of the gospel, the story of a religion vibrant and vital in the lives of thousands of persons of faith, testimony, and devotion to the principles of the gospel taught by the Church of Christ.

Peace from living gospel

The troubles of the world often expressed in screaming headlines should remind us to seek for the peace that comes from living the simple principles of the gospel of Christ. The vociferous minorities will not unsettle our peace of soul if we love our fellowmen and have faith in the atoning sacrifice of the Savior and the quiet assurance he gives of life everlasting. Where do we find such faith in a troubled world? The Lord said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Luke 11:9-10.)

It is my humble and sincere testimony to you that God does truly live—a kind, loving Father. I know that his Son Jesus Christ is the Savior of the world, and that through belief in him and keeping his commandments we will have life everlasting. In the name of Jesus Christ. Amen. ○

President N. Eldon Tanner

We have just listened to Elder Howard W. Hunter of the Council of the Twelve. Elder Gordon B. Hinckley of the Council of the Twelve will now speak to us.

ELDER GORDON B. HINCKLEY

Of the Council of the Twelve

● I supposed you have heard the story of the absent-minded professor who went shopping and lost his umbrella. Discovering his loss, he retraced his steps. At the first three stores on which he called, the clerks denied having found his umbrella. At the fourth store the clerk handed him the missing umbrella. He grumbled, "Thank goodness for an honest man. The other three told me they didn't have it."

I am inclined to think that notwithstanding the gains we see in the work of the Lord, notwithstanding the reformation we see in the lives of many people, we are prone to emphasize the problems and disregard the progress.

Optimism concerning Lord's work

I stand here today as an optimist concerning the work of the Lord. I cannot believe that God has established his work in the earth to have it fail. I cannot believe that it is getting weaker. I know that it is getting stronger. I realize, of course, that we are beset with many tragic problems. I am a newspaper reader, and I have seen a good deal of this earth. I have seen its rot and smelled its filth. I have been in areas where war rages and hate smolders in the hearts of people. I have seen the appalling poverty that hovers over many lands. I have seen the oppression of those in bondage and the brutality of their overlords. I know something of the misguided youth whose appearance is repugnant, whose hygiene is repulsive, whose manners are disgusting. I have watched with alarm the crumbling morals of our society.

And yet I am an optimist. I have a simple and solemn faith that right will triumph and that truth will prevail. I am not so naive as to believe there will not be setbacks, but I believe that "truth crushed to earth will rise again."

"Be not afraid, only believe"

When I left for a mission some 36 years ago, my good father handed me a card on which were written five words. They were the words of the Lord to the ruler of the synagogue who had received news of his daughter's death: "Be not afraid, only believe." (Mark 5:36.) If the Lord will inspire me, I should like to express a few thoughts on that theme.

Kingdom to stand forever

I believe in the triumph of the gospel of Jesus Christ and the triumph of the Church and kingdom of God on the earth. If ever your faith is inclined to weaken as you see the onward march of evil and oppression, read again the story of Daniel who, putting his trust in the "God in heaven that revealeth secrets," interpreted Nebuchadnezzar's dream. He said concerning our day that the God of heaven shall "set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these [other] kingdoms, and it shall stand for ever." (Dan. 2:44.)

I believe, my friends, that the cause we have the honor to represent is that kingdom which shall stand forever.

I am not engaging in unrealistic dreams when I think of its future, for every day I see the miracle of its strength and of its growing influence in the lives of thousands across the earth. It is not a great impersonal juggernaut of power. It finds its best expression in the quiet of the lives of those who have embraced it.

I do not want to boast. Heaven knows we have problems among us. We are far from perfection. And yet I have seen so much of good that my faith constantly strengthens.

Belief in youth

I believe in our youth. I believe in their goodness and decency. I believe in their virtue. I have interviewed thousands of them on a personal and individual basis. Yes, there are some who have succumbed to evil, but they are a minority.

On a visit to South Vietnam three years ago, I talked individually with two or three hundred men—men who had waded through the blood and heat of battle, but men who were virtuous in their lives. I remember one of them, a boy who had just come down from the Rock Pile near the DMZ, who said in response to a question on morality: "Not on your life—I couldn't do that. I want to be worthy of a great girl some day."

Service of missionaries

I believe in their sense of service. I have just been down in South America, where we have some 1,500 of the 13,000 missionaries of this church. Like their associates over the world, they are there entirely at their own expense and at the expense of their families. They give to the Lord two years of their lives. Their days are long, their weeks crowded and arduous. They speak with a persuasive conviction. They bear testimony of the living Christ and of the virtues of his marvelous work.

May I read from a letter received from one of them: "The most effective technique we have found in our work is fasting and prayer. We saw how this worked a few weeks ago with an investigator of the Church. He had a number of questions and problems to overcome, and we just didn't seem to get anywhere when we met with him to discuss them. So we would go home to our apartment and ask the Lord to bless him and help him understand what we had explained to him. We felt it was very important that he be baptized, so we asked the Lord to bless him with a desire for baptism. Even up through the sixth lesson he was wavering, so we fasted the day before his baptism, and he has been a faithful member ever since."

One thinks of the words of the Lord to his disciples who complained they could not perform miracles. Said he: ". . . this kind goeth not out but by prayer and fasting." (Matt. 17:21.)

Miracle of devotion

Is it not a miracle in itself that in this day of doubt and disbelief young

men, thousands of them, with lives to live and careers to build, spend two years in the service of the Lord, laboring constantly and even willing to fast and pray in behalf of those to whom they seek to teach a better life? I know of no experience more refreshing than to be with them and feel of their spirit. If any of you who are listening this day should have two of them come to your door, I hope that you will welcome them and hear them. They will restore your faith in youth. They will quicken your faith in the Lord. They will lead you to a joy you have never previously known.

I believe they are the best generation that ever lived. In Montevideo the other day I interviewed 154 of them. I asked them about their parents and about their homes. I discovered that 58 of them, or more than one-third, came from homes where parents did not belong to the Church or did nothing in the Church. While the sample may be too small from which to draw a reliable conclusion, my observation and experience would indicate that the youth I know and love are better than their parents.

Appreciation for parents

And I believe in something else that is a barometer of their goodness. Paul warned that in the last days men would be unthankful, unholy, disobedient to parents, without natural affection. (See 2 Tim. 3:1-3.) One need not look far in the homes of the people to see that prophecy being fulfilled. And yet I have recently witnessed a repudiation of that insofar as many are concerned. In my visit to South America I heard hundreds of our young men and women stand on their feet and express their feelings. Almost without exception they spoke words of appreciation, of thankfulness for their parents. What a remarkably refreshing thing it is to hear young men and women, 19, 20, 21, and 22 years of age, stand before one another and, in the quiet confidences of such a meeting, say, "I really appreciate my dad." "I love my mother." They are not maudlin; they are manly, athletic, able young men and womanly girls of charm and education. Their words come from the heart. Those sentiments in this day are as a cool and refreshing breeze on a hot and humid night.

Enthusiasm of converts

One hears much these days about the slow death of the churches, and yet the Lord declared that "this gospel of the kingdom shall be preached . . . for a witness unto all nations; and then shall the end come." (Matt. 24:14.) Can it possibly be accomplished? I recently had an insight into that possibility.

When I was in South America I met a woman. She had just joined the Church. She was introduced as a new convert to the Church. Fired by a great love for that which she had found, she has gone about enthusiastically telling others. During a period of only seven months since her baptism, she has referred 300 acquaintances to the missionaries so that they might explain the gospel to them. Of these, 60 have come into the Church and are solid members, and more will yet come. In Sao Paulo, Brazil, I recently met the young missionary who first had taught her the gospel. He too had been a convert, had gone on a mission to represent the Church at considerable financial sacrifice; and the woman of whom I speak was one of 43 he had brought into the Church, so this young man of Brazil had expanded himself more than 100 times—43 converts of his own and 60 through one of those he converted, with perhaps more from others of his converts yet to come.

Work requires faith

Yes, this work requires sacrifice, it requires effort, it means courage to speak out and faith to try. This cause does not need critics; it does not need doubters. It needs men and women of solemn purpose. As Paul wrote to Timothy: ". . . God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord. . . ." (2 Tim. 1:7-8.)

I would that every member of this church, and every good man through-

out the world, would put those words where he might see them every morning as he begins his day. They would give him the courage to speak up, they would give him the faith to try, they would strengthen his conviction of the Lord Jesus Christ.

I believe that miracles would begin to happen over the earth.

The words of eternal life

I recall the occasion on which Jesus fed the multitude with the loaves and fishes. They were satisfied physically and were curious. He then taught them the doctrines of the kingdom and many fell away. "Then said Jesus unto the Twelve, will ye also go away?

"Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

"And we believe and are sure that thou art that Christ, the Son of the living God." (John 6:67-69.)

I echo that testimony, my brethren. I know that God lives, that Jesus is the Christ, that this is their holy work, and I plead with you and with the God of heaven that we shall have the power and the faith and the devotion to roll it forward to its great destiny, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom you have just listened is Elder Gordon B. Hinckley of the Council of the Twelve.

The Tabernacle Choir will now sing "To Music," after which Brother Mark E. Petersen will be our concluding speaker.

The Tabernacle Choir sang the number, "To Music."

ELDER MARK E. PETERSEN

Of the Council of the Twelve

● Earnestly I pray for the direction of the eternal Spirit of God as I stand before you and bear you my testimony that I know that the gospel of the Lord Jesus Christ is true.

From its beginning, true Christianity has been a religion that has been hard to believe and hard for most people to live.

When the Savior was on earth and taught his pure doctrine, many refused to listen to him. Some were offended by what he said and became so angry that they sought his life, and eventually they crucified him.

Following his ascension into heaven, his disciples endeavored to carry on his work, but they also were misunderstood, disbelieved by most, and severely persecuted.

As the scriptures indicate, they were everywhere spoken against. It was largely because their teachings were so hard to believe.

Doctrines challenged traditions

The doctrine which first challenged the credulity of the people was the teaching that Christ was the Son of the living God. This led his critics to call him a blasphemer.

When he exhibited his divine power in healing the sick and giving sight to the blind, they called him Beelzebub and said he was of the devil.

These reactions to his labors were quite understandable, and in a way the people generally were hardly to blame. Jesus himself prayed at the crucifixion, "Father, forgive them; for they know not what they do." (Luke 23:34.)

The doctrines of Christ were quite different from what they had been taught all their lives, and therefore, under the influence of their time-honored tradition, they felt that what Jesus said was false.

And yet, the scriptures that they professed to love and read had foretold his coming. They even described his person and predicted his eventual sacrifice. But the scriptures were misconstrued by the elders and the scribes,

who so confused the people that when Jesus held his pure truth before them, they not only misunderstood but they became angry and bitter.

As his teachings challenged their long-standing traditions, their resentment rose to the point where thoughts of revenge filled their minds.

Disbelief in resurrection

When the apostles proclaimed his resurrection, again there was disbelief. Had anyone ever come back from the dead? Who in all his life had seen a dead man rise from his grave in physical reality and walk and talk and eat?

The idea of a resurrection seemed completely incredible and was much too hard for most people to believe, so they turned away.

But time favored credulity. That which is old always seems easier to believe, so when the immediacy of Christ's sacrifice was past, greater numbers of people began to accept him.

Divisions in Christianity

But a new difficulty arose. They did not all believe alike. Certain of them had one interpretation of the sacred word while others had contrary views. For example, differences arose among the believers pertaining to the nature of God. What is God like? That was the question. Is he a person? Is he a shapeless, indescribable spirit, or is he a mere influence for good, filling the universe? The believers could not agree among themselves.

Even on such a simple thing as baptism, conflicts arose among them. Some could not believe this ordinance was even necessary. Those who did believe in it disagreed as to the method by which it should be administered.

So further divisions arose in Christianity.

Well-meaning men began to alter Christ's doctrines to suit their own notions, making them seem easier to accept in a revised form than in the way they were given originally by the Master.

And then among the believers themselves, divisions also began to arise over the resurrection, which had been an earlier stumbling block. Some at that time could not, and many Christians even today still cannot, accept that doctrine. Certain of them convinced themselves that the spirit or soul could survive death, but not a decaying body. A physical resurrection of flesh and bone was beyond their ability to accept. Therefore, many professed followers of Jesus rejected this Christian teaching as being too hard to believe.

And yet it was in the scripture. To reject the resurrection really meant also to reject certain portions of holy writ. What were the followers of Christ to do? Could they believe some of the scripture and not the remainder?

This is exactly what many did, with still further division as a result. And yet the apostle Paul had said that Christ is not divided!

It became obvious that the original gospel was too hard to believe, even for many professed Christians.

Need for better understanding

Today Christianity is still divided. But the many denominations, with their varied versions of Christian doctrine, now see the need for a better understanding.

Ecumenical movements have begun, arising largely in the wake of the courageous steps of the late Pope John, who called together the great ecumenical councils of Rome. He saw the need for a change in world Christianity and so did most of his associates.

His Eminence Julius, Cardinal Dopfner of Munich, Germany, was one of the four prelates chosen by Pope John to moderate the council meetings in Rome. As quoted in *Time* magazine, following his return to Munich, the distinguished cardinal said that many of the faithful have been lost because the Christianity of today appears "as a superannuated souvenir of a past age," and he called for reforms that would bring Christianity back to Christ and the Bible. Ponder, if you will, the deep significance of that declaration.

But if Christianity does take this giant step, and does return to the pure doctrines of Christ, will modern Christians find the original teachings of

Jesus any easier to believe than did their ancient predecessors?

To unite the various Christian churches under a single banner is one thing, but to accept the original hard-to-believe doctrines of Christ is quite another, particularly if they upset long-standing creeds and traditions as they very definitely did when Jesus walked the plains of Palestine.

Call to rediscover Christ

Philip Scharper, writing his defense of the changing Catholicism of today, in his book *Meet the American Catholic*, makes some remarks that are well worth serious consideration.

He calls for Christians to rediscover Christ.

We Latter-day Saints make the same appeal.

Speaking for his fellow Catholics and describing important changes recently made in his church, he adds:

"Now the stereotypes are being smashed, and we are forced to search out the authentic features of our Protestant brothers."

And then he further says:

"Every Catholic who would take seriously the high ecumenical mandate of the Council [of Rome] must come to a knowledge of and respect for the beliefs and practices of the major Protestant churches."

Riches of divine revelation

Then he calls for an exploration of the riches of divine revelation! What a blessing this would be!

But to explore the riches of divine revelation can only mean a genuine study of the original doctrines of Christ, no matter how hard to believe they may seem to be, for God is the same yesterday, today, and forever.

If we are to accept Christ, then we must accept what he taught. Pretenses accomplish nothing. He himself said that we cannot serve two masters.

Then if we are to discover him, we must discover the kind of Christianity that he established and be willing to accept it as it is, whether or not it upsets old traditions that have become dear to our hearts.

Tradition is by no means infallible. Often it has no basis in fact. And quite as often it is at variance with the original gospel.

Important message for mankind

We Latter-day Saints have long been concerned about the divisions in Christianity. The question "Which church is right?" is often on our lips.

In all sincerity and in deep solemnity before God, we declare that we Latter-day Saints have an important message for all mankind that is most pertinent to this point.

In the spirit of Mr. Scharper's ecumenical book, we ask both Catholics and Protestants to listen to the authentic features of Mormonism.

Being heard amidst the echoes of long-standing creeds and dogmas, our teachings may be as hard to believe as the gospel was originally. But they are nevertheless true and scriptural.

Mormonism, so called, proclaims that God does live and that he has been seen and heard by mortal men in these modern times.

Mormonism further declares that Jesus of Nazareth was indeed the Son of Almighty God; that he is divine; that he is the Savior of the Christians, the Messiah of the Jews, and the Redeemer of mankind.

We affirm the fact of his death on the cross and the physical reality of his resurrection, in flesh and bone.

We teach the authenticity of the Holy Bible and the truthfulness of the prophetic writings therein.

Gospel restored in its purity

Hard to believe though it is, the scriptures themselves foretold the sad division in Christianity, leading to the formation of the many denominations of today. They refer to it as a falling away, an apostasy from the original gospel.

But those same scriptures declare that the gospel truth would be restored in all its purity and simplicity in these latter days.

Is that hard to believe? It should bring joy to all.

The sacred word further explains the manner in which this restoration

would be accomplished and teaches the almost incredible fact that before the hour of God's judgment, holy angels would fly through the midst of heaven, bringing back to mankind the one and only true gospel of the Lord Jesus Christ as it was originally taught by the Master himself.

Is that hard to believe? It is nevertheless a fact.

Such an event, of course, would mean a new and modern revelation from God. Dare you believe that? Dare you accept the scriptures?

A new and sacred book

The ancient prophets, speaking of our day, also foretold that a new and sacred book would be given to modern man, a book written anciently but reserved for publication in our times. It was to be a record that had been buried in the ground for ages, but, as Isaiah said, it would come out of the earth in the latter days to tell the story of a fallen people who had lived anciently.

Is that hard to believe? It is scripture!

The book necessarily would be in an ancient tongue, but it would be published in modern languages and would be done—not by some great scholar—but by an unlearned man, says the prophet Isaiah.

What a paradox! A sacred volume of ancient scriptures produced in our day by an unlearned man! And yet it is foretold in the scripture. Is that hard for you to believe?

Great modern revelation

Through this great modern revelation, God would restore his church to the earth with modern apostles, prophets, pastors, evangelists, and teachers, such as were in Christ's ancient church.

This restoration would make ecumenical councils unnecessary and would avoid further debates over differing creeds and dogmas.

Man no longer would need to grope through the darkness of his own wisdom seeking religious truth, for the light of modern revelation would be there to guide him.

Revelation would take the place of conjecture. Prophets would guide mankind in this day as Moses and Isaiah led their people anciently. All of this would be part of a modern restoration of the gospel.

Is this hard for you to believe? Yet it is scripture. It is Bible doctrine. Is the Bible too hard to accept?

Glad news of the Latter-day Saints

The glad news of the Latter-day Saints, then, is this: Hard to believe or not, God lives, and he is our Father.

Hard to believe or not, Jesus Christ is his divine Son, the Savior of the Christians, the Messiah of the Jews, and the Redeemer of all mankind.

Difficult as it may be to admit, the many denominations of today, by their very existence, evidence a departure from the original truth as described by the apostle Paul.

And hard to believe as it may seem, a modern revelation from God has now come, just as Peter and John said it would.

New prophets have been raised up in our day. Once again apostles traverse the earth. Once again the ancient cry is heard: "Repent: for the kingdom of heaven is at hand." (Matt. 4:17.) The gospel now has been restored in its purity.

So to all mankind we extend our hand in fellowship and love and say:

"Come, listen to a prophet's voice,
And hear the word of God,
And in the way of truth rejoice,
And sing for joy aloud.
We've found the way the prophets went
Who lived in days of yore;
Another prophet now is sent
This knowledge to restore."

—*Hymns*, No. 46

And this is our humble testimony in the sacred name of the Lord Jesus Christ. Amen. ○

President N. Eldon Tanner

We express our thanks and appreciation to the General Authorities who have spoken to us, and to the Tabernacle Choir for their inspirational music.

This session has been broadcast by many radio and television stations in the Western United States, and short-waved in English over Station WNYW New York to Europe, South America, Central America, Mexico, Africa and parts of Asia.

This session has also been carried by direct wire from the Tabernacle over direct oceanic cables to a large number of members and friends assembled in chapels throughout Great Britain, Germany, France, Austria, and Belgium. Direct circuits will also carry this session to members and friends assembled in chapels throughout eastern Canada.

We shall conclude this session of the conference with the Tabernacle Choir singing: "Hallelujah Chorus," under the direction of Richard P. Condie, with Alexander Schreiner at the organ, after which the benediction will be pronounced by Elder Kenneth J. Poole, president of the Leicester Stake in England. This conference will then stand adjourned until 2:00 this afternoon.

The Tabernacle Choir rendered the "Hallelujah Chorus," following which President Kenneth J. Poole of the Leicester Stake gave the benediction.

The conference was adjourned until 2 o'clock p.m.

THIRD DAY
AFTERNOON MEETING

SEVENTH SESSION

The concluding session of the conference convened Sunday afternoon, October 5, at 2 o'clock, with President Alvin R. Dyer, counselor in the First Presidency, conducting the meeting.

The Salt Lake Tabernacle Choir furnished the music for this session, with Richard P. Condie and Jay E. Welch conducting. Robert Cundick was at the organ.

President Dyer made the following opening remarks:

President Alvin R. Dyer

President McKay is presiding at this session and has asked me to conduct. He extends to all his heartfelt regrets that he is unable to greet you in person. He again sends his love and blessings to all.

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah in the seventh and concluding session of the 139th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This afternoon many television and radio stations throughout the western part of the United States will carry the proceedings of this concluding session of the conference.

Sessions of this conference have been televised in color and received by millions in the United States and Canada over most of these stations cooperating to provide the extensive coverage of the various sessions.

The full proceedings of both sessions today will be re-broadcast to far-distant places by Radio Stations KSL, KIRO at Seattle, KMBZ at Kansas City, and WNYW International Short-wave Radio tonight beginning at midnight.

Saturday evening an inspirational meeting of the priesthood of the Church was held in the Tabernacle. The proceedings of this meeting were relayed by closed-circuit broadcast, originating in the Tabernacle, to members of the priesthood assembled in approximately 550 separate locations in all parts of the United States and Canada. It is estimated that 150,000 holders of the priesthood participated in this meeting.

We welcome all those who are present this afternoon,—special guests, educational leaders, our regional representatives of the Twelve, stake presi-

dencies from near and far, temple presidencies, patriarchs, bishoprics, members of general auxiliary boards who have attended this and other sessions, and thousands of members of the Church and many friends everywhere who are listening in by radio and television.

The music for this session will be rendered by the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting, with Robert Cundick at the organ.

We shall begin this service by the choir singing, "Father, O Hear Me," conducted by Jay E. Welch, Assistant Conductor.

The invocation will then be offered by Elder Floyd D. Fowers, president of the Lakeview Stake.

The opening song, "Father, O Hear Me," was sung by the Tabernacle Choir.

President Floyd D. Fowers of the Lakeview Stake then offered the invocation.

President Dyer

The Tabernacle Choir, under the direction of Richard P. Condie, will now sing, "Now Let All the Heavens Adore Thee." After the singing, Elder Franklin D. Richards, Assistant to the Twelve, will address us.

The Tabernacle Choir sang the hymn, "Now Let All the Heavens Adore Thee."

ELDER FRANKLIN D. RICHARDS

Assistant to the Council of the Twelve

● My dear brothers and sisters, I rejoice with you in the wonderful spirit of this conference and the inspirational messages that have been given.

A wise man has said, "Yesterday is gone, tomorrow may never come, but today is here." This same impressive theme is woven into our beautiful hymn entitled "Today, While the Sun Shines":

"Today, while the sun shines, work with a will;
Today all your duties with patience fulfil . . .
There is no tomorrow, but only today."
—*Hymns*, No. 215

What a marvelous philosophy—the gospel of work, combined with the challenge to perform willingly today's work today.

No place for idler

President McKay has said, "Let us realize that the privilege to work is a gift, that the power to work is a blessing, that love of work is success."

How true this is! Yet today as in earlier times many misguided individuals embrace the philosophy of idleness, feeling that the world owes them a living. Many have a desire to destroy the establishment that has been built upon productive effort.

In this dispensation the Lord has many times confirmed the eternal principle of work. We have been told that there is no place in the Church for the idler "except he repent and mend his ways," and "he that is idle shall not eat the bread nor wear the garments of the laborer." (D&C 75:29; 42:42.)

The Welfare Program

Ever since its organization the Church has encouraged its members to establish and maintain their economic independence; it has encouraged thrift and fostered the establishment of employment-creating industries.

At the time the present Welfare Program of the Church was established, the First Presidency explained that the primary purpose "was to set up a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self-respect be once more established amongst our people. The aim of the Church is to help the

people help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership." (*Conference Report*, October 1936, p. 3.)

These are eternal principles and are as applicable to us today as they were when given. This does not mean that we do not recognize the need for change. Nothing is static; all things change. We accept the law of change —this is the law of progression. The gospel of work brings change and progression.

I encourage all to accept wholeheartedly the principle of effective work and make it a vital part of our lives.

Love of work

As President McKay said, "Love of work is success." I am sure that you know many people who truly love their work. Are they happy and successful? You and I know they are both happy and successful. Such being the case, we might ask, "How can we develop a love of work?"

To develop love of work, I suggest two guidelines: (1) set worthwhile objectives, and (2) be satisfied only with superior achievement.

Insofar as setting worthwhile objectives is concerned, let us consider that each day is a success in which we accomplish a worthwhile objective, and any day is a failure if it passes without some worthwhile achievement.

Long-term objective

A proper appreciation of life's purpose is a great help in developing worthwhile objectives. The restored gospel of Jesus Christ answers the questions, "Where did we come from?" "Why are we here?" and "Where do we go after this life?" With this knowledge, we are in a preferred position to set worthwhile objectives and goals, both short range and long range.

I am grateful for my knowledge and testimony that God the Father and his Son Jesus Christ appeared to the Prophet Joseph Smith and through him restored the gospel in its fullness; and I am grateful for the Prophet who stands at the head of the Church of Jesus Christ today, our beloved President David O. McKay—may the Lord bless and sustain him.

The Lord has indicated that it is his work and his glory to bring to pass the immortality and eternal life of man. What a great work!

Thus, we need not hesitate to establish our long-term objective as exaltation in the celestial kingdom, or eternal life.

Each of us is entitled to immortality through the atoning sacrifice of Jesus Christ, our Savior and Redeemer, but in order to enjoy eternal life—or exaltation in the celestial kingdom—we must work out our own salvation day by day.

Working out our salvation requires that we commit ourselves to keep the Lord's commandments and to work and serve effectively in all phases of life's activities.

Day-to-day goals

Our day-to-day, month-to-month, and year-to-year goals should contribute to our long-term objective—eternal life.

In selecting our day-to-day work, we should not overlook the fact that our success will be in proportion to our love of the work that we are engaged in.

The Savior continually emphasized the doctrine of unselfishness and sacrifice, and it is apparent that there is no real success or happiness in being self-centered and selfish. Let me suggest, therefore, the advisability of engaging in some work that involves service to our fellowmen and some sacrifice of our time, talents, and means. It is this type of work that one can easily develop a love of, as well as a love of people.

Success in these areas almost always manifests itself in growth and change in the lives of all the persons involved.

Compatibility and loyalty

Coupled with worthwhile objectives, we must learn to work compatibly with people. Some seem to be born with this talent while others have to acquire it, but fortunately this love of people and work can be developed.

Another essential factor to consider at this point is loyalty. Loyalty to employer or a cause one is working for is a key step in developing a love of work and success.

The great merchandiser, F. W. Woolworth, once said: "We would rather have one man or woman working with us than three merely working for us."

Objectives and goals should not only be worthwhile but also realistic. They should be an incentive to work effectively. Thus the setting of realistic objectives and achieving them becomes an important part of the great process of eternal progression.

Superior achievement

Now with respect to the goal of superior achievement:

Helen Keller, whose life was an inspiration to millions, expressed these sentiments:

"My share in the work of the world may be limited but the fact that it is work makes it precious. I long to accomplish a great and noble task but it is my chief duty and joy to accomplish my humble tasks as though they were great and noble."

The desire for superior achievement comes from our Father in heaven. However, too many people are imbued with the spirit of "just getting by." This spirit comes from the evil one. Let us avoid the habit of "just getting by," as it will rob us of the choicest rewards.

Whether our work is mainly mental or physical or is a combination of both, we should learn to do it well, cultivate the proper attitude, and develop work habits that will produce superior results. These habits will become a part of us.

Paying the price

Superior achievement comes when one makes up his mind to be successful and is willing to pay the price or to magnify his calling.

This involves the development of faith in the Lord Jesus Christ and faith in ourselves, always remembering that we are spirit children of God. It involves study and training, coupled with planning, discipline, and hard work—yes, going the extra mile.

Paying the price also involves living the gospel principles. Let me emphasize the need for humility and prayer as well as hard work to keep in tune with the Holy Spirit, which will guide and direct us in time of need.

Work brings missionary success

This is brought out in an interesting letter received from a lady missionary in which she stated:

" 'With hard work, deep humility, and sincere prayer, you will succeed.' As I read this sentence on my first day in the mission field, I thought, I want to be a successful missionary.

"I found that to me hard work has meant going the extra mile, in doing more than is required. One experience I shall never forget is the day my companion and I found three really golden families because we asked the golden questions 20 times instead of 15 times. If we had not asked more than the required 15, we would not have been blessed in finding them, because they were the 16th, 18th, and 19th families that we asked. My companion and I were given the blessings of teaching two of these families. Satan was really working hard on these choice families, and then I again learned the importance of sincere prayer. Sincere prayer, fasting, and our testimonies of the true gospel were really the only weapons we had to fight Satan. But the Lord does answer our prayers.

"I was truly humbled as my companion and I watched these lovely people baptized by the true authority. Tears of happiness came into my eyes as I realized the blessings that the Lord had given to those coming into the Church and to my companion and me through *hard work.*"

Someone has said that genius is ten percent talent and 90 percent work. This I believe, and it is clearly brought out in this missionary's experience.

It is our responsibility to teach young and old the value of work and the wisdom of superior achievement.

Opportunities for work

The Church furnishes many opportunities for work and service, regardless of age. One of the happiest persons I have seen recently was an 86-year-old woman, busily engaged in doing temple work in the Salt Lake Temple. It was evident that she loved her work. To her, work itself, with a sense of accomplishment, was the way to avoid getting old.

I will be eternally grateful to the stake president of the stake in which I was raised as a young man. His motto was "Be there." "Be there" meant to work effectively, to magnify your calling. This teaching as a young man has had a great effect in my life.

Teaching children to work

Teach children the importance of work and assist them in preparing for superior achievements; don't deprive them of the blessings that come from proper work habits.

Eleanor Roosevelt once remarked that "the surest way to make it hard for children is to make it easy for them."

Teach children to recognize their obligations. Teach them to be loyal to their families, to their employers, to the Church; to their country, and to any worthy cause they espouse.

How can you find time to teach these things to your children, and what is the best way to do it? you ask. You will find the time and a most effective way as you hold your weekly family home evening, as you have been counseled to do.

Proper balance

In searching for ways to develop a love of work, we must not overlook the matter of relaxation. Although work is absolutely essential to achievement, relaxation and proper rest are likewise necessary. The power to pace one's self is an important factor in developing a love of work. The Lord expects each of us to work out a proper balance between work and relaxation as well as the physical and spiritual aspects of life.

The secret of progress

It will be to our eternal advantage to recognize that work is the secret of growth, progress, and happiness in both temporal and spiritual fields.

I encourage you to set worthwhile and realistic objectives and be satisfied with only superior achievement.

The philosophy of work and the extra mile is a sound philosophy; it is a vital part of the gospel of Jesus Christ that will lead us to eternal life.

Accept every opportunity to serve in building the kingdom of God, and I bear you my witness that as you do your part, the Lord will make you equal to every task that you are called upon to perform.

Let me conclude, as I commenced, by quoting the inspiring words of President McKay: "Let us realize that the privilege to work is a gift, that the power to work is a blessing, that the love of work is success."

May the Lord's choice blessings be with you, I pray, in the name of Jesus Christ. Amen. ○

President Alvin R. Dyer

We have just listened to Elder Franklin D. Richards, Assistant to the Twelve.

Elder Henry D. Taylor, Assistant to the Twelve, will be our next speaker. He will be followed by Elder Paul H. Dunn of the First Council of Seventy, who at the present time is presiding over the New England Mission.

ELDER HENRY D. TAYLOR

Assistant to the Council of the Twelve

● The month was July; the year, 1959. My family and I were on a vacation trip in western Canada. On Thursday, July 2, we were visiting with friends in Lethbridge when the telephone rang. The long distance operator had inquired for me. Upon picking up the receiver, I became aware of a familiar voice that said something like this: "Henry, this is Marion G. Romney. Congratulations."

I was greatly startled and replied: "Thanks very much, Brother Romney, but for what?"

Call to Welfare Program

He continued: "I have just come from a meeting of the First Presidency and the Council of the Twelve. You were named to be the managing director of the General Church Welfare Program to succeed Elder Harold B. Lee. I have been selected to be chairman of the committee to succeed Elder Henry D. Moyle, who, as you are aware, is now a member of the First Presidency." He went on to say: "I have been authorized by the Brethren to advise you of this appointment before you read it in the newspapers. I will talk with you further when you return to Salt Lake."

It has been a wonderful ten years since this calling came to me. While I have had a constant and continuing appreciation for the Welfare Program ever since its inception, this appreciation has increased and deepened as I have become more intimately acquainted with its operations, with its many ramifications, its lofty purposes and objectives.

Care of poor and needy

It is pleasing to the Lord that the poor and needy be provided for. Running like a golden thread through the scriptures, which contain the word of the Lord, comes a message loud and clear: "Thou shalt remember the poor and the needy."

The Lord has affirmed and reaffirmed that it is his purpose to see that they are cared for, but he has made it equally plain and clear that it must be done in the way and manner that he will indicate or prescribe.

In spite of the Lord's concern for the well-being of the needy, he has pointed out and proclaimed emphatically that they themselves have a responsibility, and if they find it necessary to seek assistance from the Church, they are under obligation to work to the extent of their physical ability for that assistance. Idleness has been designated by the Lord as being a curse, and to receive without giving is contrary to his desires. The beautiful and vital principle of work removes the Welfare Program from the category of a dole, which has been denounced as an evil. To re-enthrone work and make it a ruling principle in the lives of the Church members is one of the primary purposes of the Welfare Program.

Rewarding principle of work

A man over 30 years of age had never been able to work, due to cerebral palsy, from which he had suffered since birth. He was brought by his bishop to a Deseret Industries plant, where someone with love and kindness patiently taught him to cut the buttons from old clothes that were brought daily into the Deseret Industries plant. This became something he could do, and fairly skillfully, too. For the first time in his life this man felt he was a useful member of society. With joy and pride he turned each day to his humble task. And then came the day that he received his first pay check. With trembling, uncontrolled movements he took the check, read the amount eagerly, and proudly placed it in his wallet as he had seen others do, but which he had never been able to do in all his 30 years until this great moment. What a blessed privilege is the rewarding principle of work!

People to help themselves

The Lord expects each individual to care for himself. Faithful Latter-day

Saints have traditionally taken pride in maintaining their own independence. The aim of the Church is to help the people to help themselves. Each individual will strive to live within his income. He will avoid debt as he would a plague. When times are good he will lay a little aside each month in storage of commodities and cash, to provide for the "rainy days." Then, in the event of ill health, unemployment, or other justifiable conditions, he will have the satisfaction of knowing that he has done all possible to provide for himself. But after he has exhausted his own resources, his family then has not only the responsibility and obligation, but also the *privilege* of helping him. When the individual and his family have done all within their power to provide for his needs, he may then look to the Church for assistance.

Preferential claim on funds

It would seem that the care of the needy has always had a preferential claim on the funds of the Church. President Heber J. Grant, as he instructed a stake presidency, gave the comforting assurance that "before the Church would allow its members to suffer want, it would close every Church School, every Seminary and every Temple." (Albert E. Bowen, *The Church Welfare Plan,* p. 144.)

The bishop is the key figure in the Welfare Program, and its success depends upon him. The Lord by revelation has placed upon him the responsibility for determining those who are to receive Church assistance and to what extent.

In this way the Lord has outlined his way of caring for the poor and needy.

A sense of security

Although we are presently living in prosperous times and all seems well in Zion, the situation could change and change rapidly. In our lifetime we have seen the nations of the world in death struggles, have seen a devastating depression and several economic recessions. The Lord's way—the noble Welfare Plan of the Church—gives to each of us, especially the fathers, who are usually the breadwinners, and the widows, a solid sense of security. For we know that the Church stands ready, in the background, to assist in a crisis or emergency.

Blesses people spiritually

As we view the operation of the many types of welfare projects—the farms, the cattle ranches, fruit orchards, citrus groves and poultry flocks, the canneries, the coal mine and flour mill, the cheese and soap factories, the Deseret Industries plants—we get the impression that all these are physical and temporal in nature. But President McKay has reminded us that to the Lord nothing is temporal; to him all things are spiritual, and the Welfare Program must do more than just feed the hungry and clothe the naked if it is to achieve its intended purposes It must uplift, build, and bless the people spiritually. There are undoubtedly more persons in the world today who are spiritually hungry than who are physically starving.

It has been a rich and rewarding experience to associate during these many years in the welfare cause with President McKay, President J. Reuben Clark, Jr., and President Moyle; with Elder Lee and Elder Romney, our advisers; with the First Presidency; and with Bishop Vandenberg and his counselors.

I am deeply grateful for my association with the personnel in the welfare office. These, my colleagues, are faithful, devoted, loyal, and dedicated workers in the program.

An inspired program

The Welfare Program is an inspired program because it is of the Lord and not of man. Brethren who are in a position to know have borne testimony that as a result of inspiration and revelation through the Holy Ghost to President Grant, the Welfare Program was introduced back in 1936. It is truly the gospel in action.

In the early days of the program, President McKay made this prophetic promise: "The Church Security [now Welfare] Plan has not come up as a

mushroom overnight. It is the result of inspiration, and that inspiration has come from the Lord. . . . Those who have selfishness in their heart would like to see it fail, but it is *not* going to fail."

And to these testimonies I would add mine: that this unselfish, wonderful program is an inspired plan, and I bear witness that I know it is the Lord's way for providing for the poor and needy in this, our day, to which I testify in the name of the Lord Jesus Christ. Amen. ○

ELDER PAUL H. DUNN

Of the First Council of the Seventy

● President McKay, my beloved brothers and sisters, and friends everywhere:

This is always a most humbling experience, and I too seek an interest in your prayers in my behalf as I attempt to share some of the feelings of my heart. I was so edified last evening, as I have been throughout this conference, with the missionary zeal and spirit that has been evident. Last night we of the priesthood were able to recommit ourselves to building the kingdom of our Heavenly Father in a missionary cause.

I am thankful for you parents who sacrifice so much in so many ways to send into the mission field the young people you do in a way that we might work together. They are tremendous, and you can be very proud.

Gratitude for optimism

I have been uplifted today and the previous days by the optimistic sermons of those who have preceded me. I am grateful for a happy church, a church that brings security and understanding and faith in the lives of its people. This is a church that is not only optimistic but also has a firm foundation. It has been reiterated many times already.

The optimism of this conference brought to my mind the little experience of two Vermont farmers. It seems that in Vermont we get a great deal of rain, and the hills are green as a result. One day a farmer was walking down a back road, and it was very muddy, and suddenly he came upon a large puddle, and in the middle of the puddle he saw a straw hat. He thought he recognized it. He tiptoed over and lifted it up, and lo and behold under it was his friend Zeb, and he was right up to his neck in the mud.

He said, "Zeb, it looks like you have a problem. Do you need some help?"

Zeb said, "No thanks, Zeke, I'll be all right. I have got a good horse under me."

Well, I have felt that kind of optimism throughout this conference. Spiritually speaking, we have some great horses under us, and I am grateful for that kind of faith and testimony.

Has God spoken today?

Just the other day Sister Dunn and I had a sweet experience in the mission home in Cambridge. A very wonderful couple sat before us investigating the Church, seeking answers to searching questions. In the course of our conversation the question was raised, Has God really spoken to man today?

I would like in these moments allotted to me to answer that question again for other honest seeking people.

It was Tuesday—three days before the crucifixion. Standing in the courtyard of the temple, the Savior looked down upon the dark faces of those who were plotting to take his life. Said he:

"Wo unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." (Matt. 23:27.)

And while he was on the subject of dead men, Jesus pointed out to these people that they had no capacity to honor God's prophets, until they were dead. He said again:

". . . ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

"And say, If we had been in the

days of our fathers, we would not have been partakers with them in the blood of the prophets."

But then Jesus added: "Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets." (Matt. 23:29-31.)

A moment later from the heights of the temple Jesus looked down upon the city and poured forth the sorrow of his soul:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." (Matt. 23:37.)

Failure to recognize living prophets

Here is an amazing paradox. Jesus was emphasizing one of the lessons of history, that the majority of the people have never been able to recognize a living prophet. In each generation they have idolized the prophets of the past, while they stoned the living prophets of the present.

Can you believe with me that God could speak to men who were the common clay of our generation? If you do, you are unusual, because the rest of the people follow the human tendency to look back and honor only the prophets who are dead. And look at the way they usually honor them:

They place these prophets of the past on imaginary pedestals.

They make a selection from their teachings that suit their own particular fancy.

And while honoring a few popular phrases that identify them with these great servants of God, they smugly go along their own way.

But you cannot do this with living prophets. Why? Because living prophets will denounce those who profess allegiance to God, but follow the rashness of their own selfish lives. They will not allow men to pick their teachings to pieces and construct a crazy-quilt pattern of personal interpretation that suits fashion and private folly.

Perhaps that is why prophets are never very popular while they are alive to defend the teachings that God has given to them.

Things will begin to happen

Do you know what your task and mine is? It is to discover whether or not God has raised up living prophets for our generation.

The Bible teaches that whenever prophets are raised up, things will begin to happen. Doctrines will be made clear. New truths will be revealed. Prophecies will be pronounced. The kingdom of God will be revitalized—and every honest seeker after truth will be able to see the power with which the prophets of the past and of the present carry out their missions.

You see, that is what convinced Israel, when Moses came down to them. This is what aroused Judah when Jeremiah appeared in their midst. Even in the days of the Savior, the antagonistic teachers of the law were "astonished at his doctrine: For he taught them as one having authority." (Matt 8:28-29.) And those who followed Jesus observed great power in his ministry.

This is also the way to find out whether or not there are living prophets of God on the earth today. If there are, things will begin to happen. There will be new revelation, the power of prophecy, the authority of the priesthood, and the capacity to revitalize the faith of every honest soul who hungers for a message from God for our generation.

The calling of a prophet

Do you think it is difficult to be a prophet? As you read the scriptures, you cannot help but be impressed with the fact that the calling of a prophet is a most difficult assignment. In fact, you will be astonished to find that when some of the prophets first received their callings they pleaded with the Lord not to send them forth. This was the case with Moses, who said, ". . . they will not believe me. . . . I am not eloquent." (Exod. 4:1, 10.) This was the case with Moses, who said, ". . . all the people hate me; for I am slow of speech; wherefore am I thy servant?" (Moses 6:31.) And this was also the case with Jeremiah, who said, ". . . behold, I cannot speak: for I am a child." (Jer. 1:6.)

These men felt incapable. They felt there were others who would be more

readily accepted. But in spite of their own feelings to the contrary, they went forth and delivered their messages because God had called them.

The same principle applied when Jesus selected his twelve apostles. He said to them, "Ye have not chosen me, but I have chosen you, and ordained you." (John 15:16.)

And here's the *clue* to the way prophets are raised up!

In the holy writ you will not find a single instance where God ever selected a professional holy man to be one of his prophets. In every case, the call came like a bolt out of the blue, often to men who considered themselves weak and incapable, and were amazed that God should honor them with revelation and a prophetic calling.

So now we come to the crucial questions: Have prophets of God been raised up in modern times? Have any revelations been recorded? Has any new light come back to the earth to solve the problems of our day?

The calling of Joseph Smith

I suppose time would not permit in this conference to mention the many revelations that are contained in modern scripture declaring this very thing. Perhaps no headlines in any newspaper could do justice to the thrilling announcement that came during the past century to reaffirm the word of God to the children of men. Beginnning in the spring of 1820, the restoration of the gospel began. And notice how it came forth:

God bypassed all the professional proponents of religion throughout the world and spoke to a humble, 14-year-old boy. Jewish tradition has it that this was exactly the age of Jeremiah when he received his first call. And, like Jeremiah, the young prophet was overwhelmed by his assignment. He was a youth. His education was limited, his means were very modest. And he had a most ordinary name—Joseph Smith.

But within three years, important things began to happen. Others were raised up to assist. New knowledge began to pour forth. Doctrines began to be clarified. Revelations were recorded.

The original organization of the Church of Jesus Christ, which was lost sometime after the first century, was soon restored. The gospel came back into the earth in great power, just as Jesus had promised it would when his disciples asked him concerning the last days.

At first, the work progressed slowly. People said God would not speak to a mere boy. They held aloft their scriptures containing the writings of prophets from the past and said that was all the revelation they wanted. They said the new young prophet was making up his revelations—that they were not from God.

But this could have been expected. These people could not recognize a living prophet any more than the people at the time of Christ. Nevertheless, Joseph Smith recorded the prophecies and revelations that were given him.

God's message for today

Ever since the gospel was restored, there have been living prophets of God upon the earth. They are with us today, and, of course, President McKay is listening with us. What is their calling? To strengthen our faith, to record the will of God for our generation, to place peace in troubled hearts, and to prepare us to meet the challenge of evil among men in the world today.

The same God of Abraham, Isaac, and Jacob has a message for the nations of the earth in this modern, jet-propelled era in which we live. It is as thrilling and vital as the message that came to Judah from Jeremiah, or to Israel from Moses.

A time for new revelation

Recently I reread of an American boy—one of the several thousand who died in the battle of Iwo Jima, a place he probably had never heard of before the war took him there—who wrote in a little ten-cent notebook his last words, his survey of the world situation, as follows:

"This is the time for new revelation. People don't think much about religion nowadays, but we need a voice from on high, brother, and I don't mean maybe.

"This thing has got out of human ability to run. I'm no religious fanatic, but we are in a situation where something better than human brains has got to give us advice."

This was the last will and testament of a 20-year-old boy who died with the thought that mankind's predicament was one that only divine help might solve. That boy cried for new revelation, for a voice of spiritual authority from on high.

God speaks to his children

More and more thoughtful people, each year, conclude that mankind needs new authority and revelation from God. My friends, it has come!

I am honored today in this pulpit to declare to you and all who would be my listeners that God speaks to his children. He lives; he cares; and to those of you who have not yet had that special witness in your hearts, if you will be in tune with me now, as I declare to you with all the fervor of my soul that God lives, that Jesus is the Christ, that there is a living prophet in the world today who reveals his mind and will, and that seated before you are the living oracles of that same divine Father, you will know that I speak the truth. In the name of Jesus Christ. Amen. ○

President Alvin R. Dyer

Elder Paul H. Dunn of the First Council of Seventy has just spoken to us.

The choir and congregation will now join in singing, "I Know that My Redeemer Lives," conducted by Jay E. Welch.

After the singing, Elder A. Theodore Tuttle of the First Council of Seventy will address us.

The congregation and choir joined in singing "I Know that My Redeemer Lives."

ELDER A. THEODORE TUTTLE

Of the First Council of the Seventy

● This has been a glorious conference. Brothers and sisters, I have thrilled as I have listened to the counsel of inspired men. I have made many resolutions to do and be better.

I am grateful beyond expression for having been reared in a home of faith where testimony was nurtured early and continually. Today I bear you my testimony that I know that God lives, that Jesus is the Christ, that Joseph Smith was a prophet, and that President David O. McKay is a living prophet today.

Importance of the family

Frequently we perform marriages in the temple. These marriages are properly called celestial marriages, temple sealings, or eternal marriages. The thing that we really do is to organize the most basic unit in the Church—the family. The family is the most important relationship in this life. In reality, the bride and groom are called to assignments in the family from which they are never released, except by transgression. This is the one eternal unit which can exist in the presence of God.

A man's home is his most important consideration; not his business nor farm nor political office, not even his church or civic service. It is his family. These other things only provide the means to become a provident husband and exemplary father. The most noble achievement of God or man is the glorified family unit. "No other success," President McKay has emphasized, "can compensate for failure in the home." (*The Improvement Era,* June 1964, p. 445.)

A divine institution

The family is a divine institution. The first family unit was organized by our Heavenly Father: "And the Lord God said, It is not good that the man

should be alone; I will make him an help meet for him.

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:18, 24.)

The Lord has instructed his children in the basic family relationships.

"Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." (D&C 42:22.)

"Husbands, love your wives, and be not bitter against them." (Col. 3:19.)

"Wives, submit yourselves unto your own husbands, as it is fit in the Lord." (Col. 3:18.)

"Thou shalt live together in love. . . ." (D&C 42:45.)

"Fathers, provoke not your children to anger, lest they be discouraged." (Col. 3:21.)

"Children, obey your parents in all things: for this is well pleasing unto the Lord." (Col. 3:20.)

The home is the source of happiness, serenity, and peace. Only in a home filled with unity and love can man or woman find the pure, undiluted heavenly joys. There is no substitute, though Lucifer would tell men otherwise.

Home the teaching unit

The home is the teaching unit of the Church. The parents are the teachers. The course is more extensive than a university curriculum. Always parents are venturing through it for the first time. The classes start at birth and never terminate. There are some graduations, but the schooling continues.

Some mistakenly suppose that while children are young, they do not need their mother. Hence, she seeks employment outside the home. Few things could be more detrimental to the family at any time. Bloom's study of a thousand children reveals that "it is especially noteworthy that for a number of the most significant human characteristics the most rapid period of development appears to be in the first five years of life. . . .

"The child enters first grade after having gone through perhaps the most rapid period of development which will take place throughout his life. . . . Much of the variation of children at the beginning of the first grade can be attributed to variations in the *home environments* as well as to hereditary influence." (Benjamin S. Bloom, *Stability and Change in Human Characteristics*.)

Truths to be taught

Someone is to teach children to pray, to walk uprightly before the Lord, to seek earnestly the riches of eternity, to teach faith, repentance, baptism, and the Holy Ghost, and to observe the Sabbath day. Children are to be taught to observe the Word of Wisdom—to abstain from the use of alcohol, tobacco, tea, and coffee. Children are to be taught obedience to parents and the law.

Somewhere they are to learn to be honest, true, chaste, benevolent, virtuous, and to do good to all men. They are to be taught to honor their parents. They are to learn the meaning of integrity and work and service.

The responsibility to teach all these things rests in the home.

Testimony to be inculcated

Children are not born with testimonies of the divinity of this work. Testimony must be inculcated into their lives early and continually. The scriptures must be studied if we are to develop a generation of believers.

Recently I was in the home of a fine stake president and participated in their daily scripture class.

For the past year, he and his family have been reading the scriptures together for 15 minutes each morning. In that time, they have completed their study of the Doctrine and Covenants, the Pearl of Great Price, and half the Book of Mormon. What a joy. What an example. A wise father. A sustaining mother. Fortunate children.

Help for the family

The Church of Jesus Christ of Latter-day Saints is organized to help the family. No other organization provides more help. The whole program of the Church is correlated to supplement the teachings of the home. The

Church speaks out boldly against the common evil of this day—the deliberate limiting of families by birth control. It teaches, rather, the sacred obligation resting upon husband and wife to bring children into the world.

"Lo, children are an heritage of the Lord: and the fruit of the womb is his reward.

"As arrows are in the hand of a mighty man; so are children of the youth.

"Happy is the man that hath his quiver full of them. . . ." (Ps. 127:3-5.)

Church program assists home

The Church counsels members to set aside one night each week to meet in a home night, to study and have fun and regulate the home affairs. Only those who follow this wise counsel know how eagerly youngsters respond to such an occasion.

The Church sends home teachers to visit families at least monthly. They carry a message of encouragement. They are a second witness in the home.

To assist families, the Church has organized a wide range of activities where young people can find wholesome companionship and personal development for all ages.

It is a cardinal teaching of the Church that the man is the head of the family. He is to be the bread-winner. It teaches him how to preside in that home through his priesthood power. It teaches that the wife is to be a companion to her husband and stand by his side. There is to be no confusion as to the roles of husband and wife. Children are to identify with a strong, manly father. They identify with a lovely mother who sustains and supports but does not usurp the leadership of the father. The mother is queen of the home. The Church teaches that womanhood is glorified by motherhood. President McKay has said, "Wherever a woman is, or whatever a woman does, she is at her best, her divinest best, at home! There is the center of her power."

Challenge to the family

The family as an institution is under tremendous pressure. It is important to know, therefore, that the family is a problem-solving unit. The husband and wife cannot generate more problems than they can solve if they will follow the counsel the Lord has given. The solution to family problems is not separation, but repentance.

Couples are to continue to court, to pray, to be one. They are to keep alive the magic and thrill of romance and learn how to express love. Couples young and old must learn to communicate with one another. This one thing alone can solve most marital problems.

The challenge to the family is great. We are here to practice successful family living. Proper family living makes heaven on earth and develops Gods in embryo. Success in the home leads to the abundant life with our Eternal Father. May we all seek, ever more earnestly, for the eternal riches of a wholesome, honorable home, I pray in the name of Jesus Christ. ○

President Alvin R. Dyer

We have just listened to Elder A. Theodore Tuttle of the First Council of Seventy.

We shall now hear from Bishop Victor L. Brown, second counselor in the Presiding Bishopric.

BISHOP VICTOR L. BROWN

Of the Presiding Bishopric

● My brethren and sisters, I am grateful to be with you today and to have been taught by these wonderful brethren. I pray for an interest in your faith and prayers that I might say something that will have meaning.

A few weeks ago while I was traveling abroad, a headline caught my eye. It was a report of a gathering of many thousands of young people in the state

of New York. It was not a report that most Americans would be proud of. A reporter describing some other like gatherings pictured them in these words:

"En masse, the gaily bedecked faithful presented an unsettling aspect, a ragtag mosaic of humanity suggesting anything from the Children's Crusade to the Vandals sacking Rome."

Lesson on eternal life

As I read the report and contemplated the deplorable exhibition, I could not help but recall a conversation I had had with my 15-year-old son, a junior high school student. He said to me, "I am a different person now than I was at the beginning of school." I asked in what way, to which he replied, "I have a testimony that the gospel is true, which I did not have before." This had been his first year in seminary. I asked what the highlight of the year had been. He replied without hesitation, "The lesson on eternal life." He said the only thing wrong was the time had been too short—they had only spent two weeks studying the subject.

I must admit I was surprised that a 15-year-old teenager would show such interest in this profound subject. Being curious as to the reaction of other young people of this same age, I arranged a visit with a group of them. They were of the same opinion. The plan of life and salvation had affected them and many of the other students in a similar manner. It was interesting to note that these young people were thrilled with the knowledge that they had existed as intelligences and then as spirit children of their Heavenly Father before they were born into this life. They expressed a great relief to know that there were rewards and blessings resulting from righteous living that would last far beyond this life into the eternities. To them this gave real meaning and purpose to the establishment of personal goals in life. This knowledge seemed to startle them into a realization that their individual conduct would have a significant effect on what happened to them not only in this life but in the life after death.

It seems that the lesson taught by Jacob, the brother of Nephi, as recorded in the Book of Mormon became more meaningful to them:

"But, behold, the righteous, the saints of the Holy One of Israel, they who have believed in the Holy One of Israel, they who have endured the crosses of the world, and despised the shame of it, they shall inherit the kingdom of God, which was prepared for them from the foundation of the world, and their joy shall be full forever." (2 Ne. 9:18.)

Free agents

Even at this young age, I believe they understood this life to be just a moment in eternal life and that this is a probationary period during which each person proves himself. It seemed very encouraging to them to know that they were free agents with respect to choices in life—the kind of free agents spoken of by Lehi:

"Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself." (2 Ne. 2:27.)

And Jacob said: "Therefore, cheer up your hearts, and remember that ye are free to act for yourselves—to choose the way of everlasting death or the way of eternal life." (2 Ne. 10:23.)

Contrast between groups

The contrast between these two groups of young people is obvious. One is trying to escape from life; the other is anxious to be involved in life. I do not wish to delve into the reasons why one group has chosen captivity and the other liberty, but rather pray that I may be directed to say something that will cause those who have chosen captivity, as well as those who are now at the crossroads of making their choices, to consider carefully their eternal future.

It is my testimony that every person born into this world is a spirit child of God, that we did in very deed live with our Heavenly Father before taking a mortal body. This same knowledge is available to all, young and old, if they have a sincere desire to obtain it. A proper understanding of where we came from, why we are here, and where we are going should give each of us an inner feeling of security and personal worth.

A period of probation

As my young friends have learned in their seminary class, this is a life during which we prove ourselves. It is a period of probation during which we earn our place in the eternities. The Lord said of this: "And thus did I, the Lord God, appoint unto man the days of his probation. . . ." (D&C 29:43.)

His whole purpose in coming to earth and submitting himself to be crucified on the cross was to loose the bands of death for all men—the righteous and the unrighteous—for he said: ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) Beyond this, however, he taught us that there are many mansions in his Father's house and that he would prepare the way for us. He describes these mansions or degrees of glory by referring to the universe—the brightness of the sun representing the highest degree of glory; the brightness of the moon, the next degree; and the stars, the lowest degree. Eternal life means achieving the highest degree, which is the celestial kingdom, or in other words, returning to the presence of our Father in heaven. This lesson deeply touched the hearts of the young seminary students with whom I visited.

Gift of eternal life

Of all the blessings the Lord has given us, this is the greatest. In the Doctrine and Covenants we read: "And, if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (D&C 14:7.) This being true, it would behoove all men to so order their lives as to be worthy of exaltation.

We further learn from sacred scripture what must be done to attain eternal life:

". . . For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost.

"And then are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received . . . the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive.

"And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

"Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life." (2 Ne. 31:17-20.)

Stability provided

These lessons—where we came from, why we are here, where we are going—have touched the hearts of many young people. They have provided a stability, a feeling of security, a feeling of humility and yet personal worth, that give purpose and direction to their lives. This knowledge helps them to rise above the confusion, strife, and evil that are so prevalent in the world today.

I pray that the Lord will bless young and old alike that they too may come to the knowledge that these things are true, which I testify to you as being true, in the name of Jesus Christ. Amen. ○

President Alvin R. Dyer

President David O. McKay has asked his son, Robert R. McKay, to read his closing message for this conference. We are pleased to have Elder McKay present to fulfill this request.

PRESIDENT DAVID O. McKAY

(Read by his son Robert R. McKay)

● My dear brethren and sisters:

This has been in a remarkable manner an outstanding, spiritual conference. We have experienced the spiritual, the divine in man; the supreme crowning gift that makes him king of all created beings. Spirituality is the consciousness of victory over self, the consciousness of being above the passions, whether in anger or jealousy, or envy, or hatred. To feel that you can be above those animal-like feelings is to experience spirituality, and every man and woman whose heart burned when he or she heard the testimonies of these brethren during the sessions of this conference experienced that spirituality. It is the realization of communion with Deity. No higher attainment can be reached than that.

Answers to false ideologies

We have met during a critical time in the history of our own great country and in the history of the world. I have been impressed with the answers that have been given through the brethren to some of the false ideologies and teachings that are rampant in the world. One of these false teachings is that man is not a spiritual being, but that he is just as any other animal, subject to his passions, subject to his yearnings, desires, and justified in his ambitions, no matter how many others may suffer in that achievement.

Man a dual being

We have heard during the sessions of this conference that man is a dual being: He is physical, and has his appetites, passions, desires, just as any animal has. But he is also a spiritual being; and he knows that to subdue the animal instincts is to achieve advancement in his spiritual realm; that a man who is subjected to his physical appetites and passions only, who denies any reality of a spirit, is truly of the animal world; and that man is a spiritual being, and his real life is the spirit that inhabits his body.

President John Quincy Adams gave a good illustration of this when he was accosted on the streets of Boston one day and was asked, "How is John Quincy Adams today?"

He answered, as he tottered along with his cane, "John Quincy Adams is well, thank you, quite well. But the house in which he lives is tottering on its foundations, the windows are shaking, the roof is leaking, the doors are not hanging straight; and I think John Quincy Adams will have to move out of it soon. But John Quincy Adams himself, sir, is quite well, I thank you, quite well!" He sensed that the real John Quincy Adams was an immortal being, a son of a Father in heaven.

That is one great truth to which testimony has been borne in this conference—that man is spirit, the son of his Father, and has within him that which will cause him to yearn and to aspire to become dignified as a son of God should be dignified. The dignity of man, not the degradation of man, has been emphasized throughout this conference.

Denial of God's existence

Another false ideal that has been mentioned as rampant among people in this country and especially among millions in atheistic countries in the world is the denial of the existence of God. Every man who has spoken at this conference, I think without exception, has borne witness and testified that God lives. There has also been quoted the evidence of men who have

lived through the ages who have borne that same testimony. Many scientists today, honorable, honest men, who are giving their all to help their fellow beings, testify that there is a God. I received a visit in my apartment just a year ago from one of our own eminent scientists—Philo T. Farnsworth—who testified to me that he knows that he was directed by a higher source in gaining his scientific knowledge, and that he knows that God lives.

Thank heaven there are hundreds of thousands of people who believe that testimony and repudiate the claims of the Communists, who boast that man is his own god, and who have already poisoned the minds of their people for the past forty or fifty years with the thought that God does not exist and that Jesus Christ is a myth. I wish to emphasize the fact that this great conference has testified to the hundreds of thousands listening in from all over the world that God lives, and furthermore that Jesus is his Beloved Son, the Savior of the world.

Service to others

We have also testified to the world that man is not living for himself, that his selfish desires should be overcome and controlled, and that he should render service to others. One of the greatest sayings of Jesus when he was among the Twelve was the one that touched upon that same principle: "He that findeth his life shall lose it [that is the selfish part]: and he that loseth his life for my sake shall find it." (Matt. 10:39.) A paradoxical statement, but oh, how true!

Obligation of teaching

I am grateful for membership in a church whose religion fits men for the struggle with the forces of the world and enables them to survive in this struggle. One of these acting forces is the responsibility of teaching and the opportunity afforded in this church for our local officers—stake presidencies, bishoprics, priesthood quorums, and others—to share in this responsibility. The obligation of teaching is placed by the Church first upon the parents, and the responsibility thereof has been placed upon them by divine command. But besides parents, there are tens of thousands of men and women who have accepted the responsibility of leading and teaching the young and the adults. In the priesthood quorums alone the number runs into many thousands. And if we add mothers and fathers, general officers, and young men and women in the Sunday School, the Mutual Improvement Associations, the Primary, the seminaries, and women in the Relief Society, we have an army of teachers who have the privilege and responsibility of exercising what Martin Luther calls "one of the highest virtues upon earth."

Help to become strong

Think what the Church is doing to help this army of leaders and teachers as individuals to become strong in the battle against the forces of the world!

First, it places upon them the obligation of teaching their fellowmen by example, and there is no better safeguard placed upon an honest man or a sincere woman.

Second, it develops the divine attribute of love for others. Jesus asked one of his apostles, "Simon, son of Jonas, lovest thou me more than these? . . . Yea, Lord; thou knowest that I love thee. . . ." And Jesus answered, "Feed my lambs." (John 21:15.) Love should precede the responsibility of feeding those lambs. And these tens of thousands of teachers must have in their hearts the love of teaching, the love of their fellowmen, and a willingness to accept this responsibility with the divine attribute of love.

The third requirement is purity of life. I cannot imagine an impure person teaching purity to young boys and girls. I cannot imagine one who has doubt in his mind about the existence of God impressively teaching the existence of Deity to young boys and girls. He cannot do it! If a leader or a teacher acts the hypocrite and attempts so to lead and teach, what he is will speak louder than what he says; and that is the danger of having doubting men as leaders and teachers of our children. The poison sinks in,

and unconsciously they become sick in spirit because of the poison that the person in whom they had confidence has insidiously instilled into their souls. So the third qualification is purity of life and faith in the gospel.

Finally, it gives these leaders and teachers an opportunity to serve their fellowmen and thereby magnify the calling that has come to them and, indeed, to prove that they are real disciples of Christ. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) Thus the divine principle of service is instilled in their hearts.

Blessing and testimony

With all my heart I say, God bless and guide you leaders and teachers of our stakes, wards, and missions, you parents, you men of the priesthood, you temple presidencies, and our missionaries all over the world. God bless and protect our valiant young men who are in the armed forces of our country; God bless their loved ones.

I am grateful for and pray that God will continue to direct and bless our General Authorities who have inspired us with their messages during the sessions of this great conference.

I bear you my testimony that the head of this Church is our Lord and Savior, Jesus Christ. He is the Redeemer of the world. I know of the reality of his existence, of his willingness to guide and direct all who serve him. I know that in this dispensation he restored with his Father, through the Prophet Joseph Smith, the gospel of Jesus Christ in its fullness. I know that one of the glorious messages given by Christ, our Redeemer, is that the spirit of man passes triumphantly through the portals of death into everlasting life. To him, this earthly career is but a day and its closing but the setting of life's sun; death but a sleep, followed by a glorious awakening in the morning of an eternal realm.

May God bless you all, and may he guide and help you that righteousness, harmony, and love for one another may dwell in each home, I pray in the name of Jesus Christ. Amen. ○

President Alvin R. Dyer

And now, my brethren and sisters, as we bring this conference to a close we desire to express our sincere appreciation to the following who have furnished the singing for this conference:

The Tabernacle Choir for their excellent singing on the Saturday morning and Sunday morning broadcast sessions, and again this afternoon.

The Brigham Young University Combined Choruses, and the Relief Society Singing Mothers from the Cottonwood, Millcreek, Murray and Wilford Regions, who furnished the music for the sessions on Friday.

The MIA Girls Centennial Chorus, who furnished the music for the Saturday afternoon session, and the Delta Phi Kappa Chorus from the Logan Institute of Religion, who furnished the music for the Saturday evening priesthood meeting.

We express the deepest of thanks and appreciation to the conductors and organists of these various singing groups.

President McKay has especially asked us to express his appreciation also to all who have in any way contributed to the success and inspiration of this great conference:

He is, as has already been mentioned, grateful to his beloved associates, the General Authorities, who have delivered such timely and inspirational messages.

We appreciate the careful and efficient attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of this conference; the cooperation of city officials, the city traffic officers in handling carefully and ably the increased traffic; the Fire Department and Red Cross, who have been on hand to render assistance—these services are acknowledged with appreciation.

The courtesy and consideration shown by the Tabernacle ushers in seating the audiences of the conference sessions has not gone unnoticed, and has added much to the orderliness of the meetings.

We again express grateful appreciation to the owners and managers of the many radio and television stations throughout the nation and in other countries, who have carried the sessions of this conference from coast to coast in the United States, to Hawaii, Alaska, Mexico, Central and South America, and Canada, and by short-wave to listeners in many other countries of the world also.

We thank the translators, and although they have been unseen during the conference, they have rendered an unselfish service in translating the messages of the conference for the various people with different languages in the world.

Through the extensive radio and television coverage, millions have been able to participate in this Semi-Annual Conference.

It is understood where possible that ward sacrament meetings will be held this evening in the various wards.

Again we remind you to drive carefully, as you leave this conference. Please obey traffic rules, and be alert every moment while you are driving on city streets and on the highways.

And now to close our conference the Tabernacle Choir will favor us with "I Will Give Thanks Unto the Lord," and "Sing We Now at Parting."

The benediction will be offered by Elder Ronald E. Phair, president of the Klamath Stake, after which this conference will stand adjourned for six months.

In closing the conference, the Tabernacle Choir sang the following three numbers: "How Lovely Is Thy Dwelling Place," "I Will Give Thanks Unto the Lord," and "Sing We Now at Parting."

The benediction was offered by President Ronald E. Phair of the Klamath Stake.

The General Conference was adjourned for six months.

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:35 to 10 a.m. Sunday, October 5, 1969, through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas.

(Organ begins playing "As the Dew" on signal at 9:34:00 continuing until 9:34:50)

(At 9:35:10 on signal Organ and Choir break into "Gently Raise" singing words to end of second line, and humming to end of verse for announcer's background)

Announcer: Once more we welcome you within these walls with Music and the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard Condie conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle Organist, and the spoken word by Richard Evans.

From the words of the Master as recorded in Matthew, the Tabernacle Choir sings music from the Messiah: "His yoke is easy; His burden is light."

(Choir: "His Yoke Is Easy"—Handel)

Organ background)

Announcer: Alexander Schreiner presents today on Temple Square "Toccata in C Major" by Edward D'Evry.

(Organ: "Toccata in C Major"—D'Evry)

(Organ background)

Announcer: "The bread that bringeth strength I want to give, the water pure that bids the thirsty live; I want to help the fainting day by day, I'm sure I shall not pass again this way. . . . I want to give to others hope and faith, I want to do all the Master saith, I want to live aright from day to day, I'm sure I shall not pass again this way. . . ."

(Choir: "I Shall Not Pass Again This Way"—Effinger)

(Organ background)

THE SPOKEN WORD

Take time for your children . . .

By Richard L. Evans

We "shall not pass again this way"—and in these swift passing scenes and seasons there seems to come—insistently, almost above all else—this compelling cry: Take time for your children. More and more, professional people are telling us that children are shaped and molded at a very early age—so early that it is a sobering fact to face. Home, parents, early impressions set the pattern for the future—and the evidence is overwhelming that nothing in this world is ever going to take the place of wholesome, happy homes. And there is more to this than food, shelter, and physical sustenance. There is the shaping of attitudes, of minds, of morals; opening avenues of interest and activity; instilling honesty, respect, reverence; prayers at a mother's knee; correction with fairness and firmness "showing forth afterwards an increase of love"[1] and kindness. All this we cannot be, all this we cannot do, by not being there, by living separate lives, by an overabsorption in outside interests. Take time for your children. They are so soon grown, so soon gone. "Is mother home?" Where is mother?" are the questions asked when they come home from anywhere. Oh, let them have the blessing of your being there. Take time for open arms; for talking, for reading, for family prayer, for home evenings and hours.

---

[1]Doctrine and Covenants, 121:43

As one discerning poet put it: "Richer than I you can never be—I had a mother who read to me."[2] Take time for making memories, for fixing sure foundations that will last long after less essential things are far forgotten. Mothers need to be home. A mother, a father, waiting is a source of safety and assurance. Parents need to give their children wholesomeness and wholeness by the very lives they live. Oh, the blessedness of coming home and finding mother there, with love and kindness a nd encouragement. Life goes quickly. Don't brush them off and turn them over to others. Take time for your children—before they're grown, before they're gone. Oh, take time for your children.

(Organ: *Without Announcement*)—"Come Unto Jesus"—Huish)

(Organ background)

Announcer: With Alexander Schreiner at the Tabernacle Organ we have heard a hymn tune by O. P. Huish: "Come Unto Jesus."

With the worshipful music of an old French melody the Choir sings Gustav Holst's arrangement of these words taken from a Greek text: "Let all mortal flesh keep silence, and with fear and trembling stand; . . . Christ our Lord to earth descendeth our full homage to demand. . . ."

[2]Strictland Gillilan, *The Reading Mother*

(Choir: "Let All Mortal Flesh Keep Silence"—Holst)

(Organ background)

Announcer: And now with a Welsh hymn melody by John Hughes we hear the Choir recall the solid, reassuring words of Robert Robinson: "Guide us, O Thou Great Jehovah, guide us to the promised land; we are weak, but Thou art able—hold us with thy powerful hand. When the earth begins to tremble, bid our fearful thoughts be still; when thy judgments spread destruction, keep us safe on Zion's hill."

(Choir: "Guide Us, O Thou Great Jehovah"—Hughes)

(As the Dew) begin by 27:30

Announcer: (Begin by 27:55) Again we leave you within the shadows of the everlasting hills. May peace be with you this day—and always.

This concludes the two thousand and ninety-fourth presentation continuing the 41st year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with KSL in Salt Lake City, Utah.

Richard Condie conducted the Tabernacle Choir, Alexander Schreiner was at the Organ, the Spoken Word by Richard Evans.

In another seven days, at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS *Radio* Network.

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir furnished the musical numbers for the Saturday morning and Sunday morning and afternoon sessions of the conference; Richard P. Condie, conductor; and Jay E. Welch, assistant conductor. The choral music for the Friday morning session was provided by the Brigham Young University Combined Choruses, under the direction of Ralph Woodward. The Relief Society Singing Mothers from the Cottonwood, Mill Creek, Murray and Wilford Regions, with Ellen N. Barnes conducting, furnished the special musical numbers for the Friday afternoon session.

The singing for the Saturday afternoon session was furnished by the MIA Girls' Centennial Chorus. Margrit F. Lohner conducted the chorus.

The Delta Phi Kappa Chorus, with James L. Bradley conducting, furnished the choral music for the General Priesthood meeting on Saturday evening.

Richard P. Condie directed the singing of the Tabernacle Choir on the Tabernacle Choir and Organ broadcast Sunday morning.

Accompaniments on the Tabernacle Organ were played by Alexander Schreiner, Robert N. Cundick and Roy M. Darley, Tabernacle Organists.

JOSEPH ANDERSON
Clerk of the Conference

Index

Page

Ashton, Elder Marvin J. 28

"Ye are my friends" 28; Incident of newspaper boy, 28; Living as close friends, 28; Appreciation for confidence, 29.

Authorities Present 1

Authorities Sustained 24

Benson, Elder Ezra Taft 60

Fear for free world, 61; Insidious evils widespread, 61; Courageous action needed, 62; Eternal verities, 62; Astronauts' praise of God, 62; War against religion, 62; Strategy of godless forces, 63; Recognition of Russia, 63; Works of atheism, 63; America's belief in God, 64; Start working and praying, 64.

Brockbank, Elder Bernard P. 69

Statements of Jesus, 69; Miracles performed by Jesus, 69; First to be resurrected, 70; God is light, 70; Spiritual darkness today, 70; Blessings available, 70; Prophets on the earth, 71; Temple marriage, 71; The power of choice, 71.

Brown, President Hugh B. **3, 4, 9, 12, 14, 16, 18, 23, 24, 27, 47, 48, 53, 56, 57, 60, 64**

Brown, President Hugh B. (Priesthood Meeting) **103**

A spotless future, 103; Continue to serve God, 103.

Brown, President Hugh B. **104**

The power of faith, 104; Practical value of faith, 105; Meaning of eternal life, 105; Faith appropriates spiritual values, 105; What faith is not, 106; Confidence in life, 106; Faith makes the difference, 106; Story of woman of faith, 106; Faith in hereafter, 107; Faith a road to truth, 107; Faith to endure to end, 107.

Brown, Bishop Victor L. **132**

Lesson on eternal life, 133; Free agents, 133; Contrast between groups, 133; A period of probation, 134; Gift of eternal life, 134; Stability provided, 134.

Burton, Elder Theodore M. 33

Christ's plea for unity, 33; Necessity for unity, 33; Causes of disunity, 33; Example of William W. Phelps, 34; Gospel a united whole, 34; Appreciation for others, 34; Consideration in discussions, 34; Role of peacemakers, 35; Plea for unity, 35.

Page

Cullimore, Elder James A. 71

Passing of John Longden, 71; God's plan of salvation, 72; Passing of parents, 72; The meaning of death, 72; A code of living, 72; Proper conformity in life, 73; Divine instructions, 73; Peace from conviction, 73; A new gospel dispensation, 73.

Dunn, Elder Loren C. 12

Challenges to standards, 12; Self-mastery not indulgence, 12; Time on side of integrity, 13; Remorse for wrong-doing, 13; Repentance brings forgiveness, 14; "Wickedness never was happiness," 14.

Dunn, Elder Paul H. 127

Gratitude for optimism, 127; Has God spoken today? 127; Failure to recognize living prophets, 128; Things will begin to happen, 128; The calling of a prophet, 128; The calling of Joseph Smith, 129; God's message for today, 129; A time for new revelation, 129; God speaks to his children, 130.

Dyer, President Alvin R. 23, 24, 27, 29, 33, 35, 38, 40, 42, 46, 120, 121, 124, 130, 132, 135, 137

Dyer, President Alvin R. 53

Panacea for dangerous trends, 53; Repentance, 54; Prophets cried repentance, 54; Jesus taught repentance, 54; Revealed in modern time, 54; "Say nothing but repentance," 55; Principle of eternal growth, 55; The need of repentance, 56; Genuine sorrow for sin, 56; Declare repentance, 56.

Evans, Elder Richard L. 66

MIA theme, 66; Important commitment of marriage, 66; Statements on morality, 66; Laws of life in force, 67; The question of love, 67; Faith in God's word, 67; Principle of repentance, 68; The burden of sin, 68; Laws that can be counted on, 68.

Evans, Elder Richard L. (The Spoken Word) 139

Fifth Session 85

First Day—Afternoon Meeting 23

First Day—Morning Meeting 3

First Session 3

Fourth Session 65

General Authorities and General Officers Sustained 24

General Officers and Other Authorities Present 2

General Priesthood Meeting 85

Hanks, Elder Marion D. (Priesthood Meeting) 97

Latter-day Saints Student Association, 97; Underlying principles, 97; The worth of souls, 98; Situation on college campuses, 98; Majority

Page

want to do well, 98; Number in missionary and military service, 99; Interest in university students, 99; Results from student program, 100; Sheltering wing for LDS students, 100; Student council, 100; Priesthood leadership, 100; Need for correlation, 100; Support of other groups, 101; University of Utah campus, 101; Testimony of returned missionary, 101; Appeal for support, 102.

Hinckley, Elder Gordon B. 113

Optimism concerning Lord's work, 113; "Be not afraid, only believe," 114; Kingdom to stand forever, 114; Belief in youth, 114; Service of missionaries, 114; Miracle of devotion, 114; Appreciation for parents, 115; Enthusiasm of converts, 115; Work requires faith, 115; The words of eternal life, 116.

Hunter, Elder Howard W. 111

Faith in fellowmen, 111; A sense of right and wrong, 111; A code of ethics, 111; Meaning of true religion, 112; Religion a vibrant influence, 112; Church restored in latter days, 112; Peace from living gospel, 113.

Hunter, Elder Milton R. 77

Life beyond the grave, 77; The resurrection and the life, 77; What is death? 78; Vision of judgment day, 78; Modern revelations, 78; Three degrees of glory, 78; The celestial degree, 79; Other degrees of glory, 79; Where we go after death, 79.

Kimball, Elder Spencer W. 18

A stirring challenge, 18; Training makes the difference, 19; Importance of water, 19; Dams and reservoirs, 19; Many kinds of reservoirs, 20; The work of parents, 20; Gratitude for parents, 20; Lehi and Sariah, 20; Abraham built reservoir, 21; Enos's testimony, 21; Example of two families, 21; Reservoirs of two brothers, 21; Building good homes, 22; Damaged reservoir mended, 22; A spiritual umbrella, 23.

McConkie, Elder Bruce R. 79

True religion revealed, 80; Priesthood administers gospel, 80; Salvation is personal, 80; Personal revelation, 80; A testimony of the gospel, 81; Gift of the Holy Ghost, 81; Revelation to prophets, 81; Revelation for all men, 81; The brother of Jared, 82; Personal righteousness, 82; The course to glory, 83; Witnesses of the truth, 82; Obligation to testify, 83; Testimony a living thing, 83; Valiant in testimony, 84.

McKay, President David O. 5

Era of great progress, 5; Message from Apollo 8, 5; Man walks on moon, 5; Numberless creations of God, 6; Moses' great vision, 6; Present-day turmoil, 7; Use of drugs and liquor, 7; Self-mastery urged, 7; The spiritual road, 8; The worth of souls, 8; Church furthers welfare of man, 8; Perfecting the individual, 8; Eternal truths apply today, 9.

McKay, President David O. (Priesthood Meeting) 86

Responsibilities of priesthood, 86; Teaching by personal contact, 86; Challenge to priesthood, 87; Responsibility of personal influence, 87; A light set upon a hill, 87; Story of ancient king, 88; Message of peace, 89; Responsibility to preach gospel, 89; Divine Sonship of Christ, 89; Testimony, 90.

Page

McKay, President David O. 135

Answers to false ideologies, 135; Man a dual being, 135; Denial of God's existence, 135; Service to others, 136; Obligation of teaching, 136; Help to become strong, 136; Blessing and testimony, 137.

Monson, Elder Thomas S. (Priesthood Meeting) 92

". . . teach all nations," 92; Requirements for ministry, 93; Inexperienced missionaries, 93; Requires devotion, 93; Formula for success, 93; Search the scriptures, 93; Sons of Mosiah, 94; Plan with purpose, 94; The missionary call, 94; Mission a family affair, 94; Missionary opportunities, 95; Teach with testimony, 95; Missionary experience, 95; Serve with love, 96; Letters from home, 96; Great joy promised, 97.

Music, Summary of Conference 141

Packer, Elder Boyd K. 36

Unquenched spiritual desire, 36; Thirst for life's meaning, 36; Escape from futility, 36; Advice to young people, 36; Cast net on right side, 37; Finding the true light, 37; Facing issues with new light, 37; Quench spiritual thirst, 38.

Petersen, Elder Mark E. 116

Doctrines challenged traditions, 116; Disbelief in resurrection, 117; Divisions in Christianity, 117; Need for better understanding, 117; Call to rediscover Christ, 118; Riches of divine revelation, 118; Important message for mankind, 118; Gospel restored in its purity, 118; A new and sacred book, 119; Great modern revelation, 119; Glad news of the Latter-day Saints, 119.

Priesthood Meeting, General 85

Rector, Jr., Elder Hartman 74

Man to be like God, 74; Root cause of problems, 74; Selfishness to be overcome, 75; Qualifications for ministry, 75; Meaning of godliness, 75; Why God loves us, 76; Quality of unselfish love, 76; Good in every man, 76.

Richards, Elder Franklin D. 121

No place for idler, 121; The Welfare Program, 121; Love of work, 122; Long-term objective, 122; Day-to-day goals, 122; Compatibility and loyalty, 122; Superior achievement, 123; Paying the price, 123; Work brings missionary success, 123; Opportunities for work, 124; Teaching children to work, 124; Proper balance, 124; The secret of progress, 124.

Richards, Elder LeGrand 29

Expression of love, 29; Words of the prophets, 29; Two great events foretold, 29; Time of restitution, 30; Marvelous work and a wonder, 30; Coming of Elijah, 30; Gathering of Israel, 31; Ensign for the nations, 31; Statement at Washington conference, 31; Comments of visitors, 32; Hope for the world, 32; The restored gospel, 32.

Romney, Elder Marion G. 57

Crucible of adversity, 57; Savior not exempt, 57; Intensity of suffering, 57; Men must prove themselves, 58; Afflictions of Prophet Joseph,

Page

58; Tried in crucible, 58; Soul heightened by endurance, 59; Courage to bear afflictions, 59; Blessings follow tribulation, 59; Glory in tribulations, 60; Growth through adversity, 60.

Salt Lake Tabernacle Choir and Organ Broadcast 139

Second Day—Afternoon Meeting 65

Second Day—Morning Meeting 47

Second Session 23

Seventh Session 120

Sill, Elder Sterling W. 16

Remember the Sabbath, 16; A command of opportunity, 16; Paul's prediction, 17; Benefits of Sabbath, 17; Renewal of covenants, 17; Rewarding associations, 17; What is man, 18.

Simpson, Bishop Robert L. 9

A satisfying experience, 9; Hopelessly lost, 10; A child's song, 10; Effect of church hymns, 10; Help of home teachers, 11; The glorious road back, 11.

Sixth Session 104

Smith, Elder Alan J. (Priesthood Meeting) 90

Smith, Elder Eldred G. 38

Temples are holy edifices, 38; Necessity of baptism, 38; All to partake of gospel ordinances, 39; Vicarious work for the dead, 39; Revealed instructions, 39; Temples built, 40; Sealing ordinances performed, 40.

Smith, President Joseph Fielding 65, 66, 69, 74, 77, 84

Smith, President Joseph Fielding 108

Responsibility to the Lord, 108; A mission to accomplish, 108; Obedience to law of the Lord, 109; Spirit of forgiveness, 109; Be true to the faith, 109; Improvement of musical talents, 109; Seek after salvation, 110; Acknowledge hand of the Lord, 110.

Sonne, Elder Alma 14

Relationship to God, 14; Belief in the prophets, 14; Religious foundations, 15; Prophetic calling of Joseph Smith, 15; Early history preserved, 15; Reliable history kept, 15.

Stapley, Elder Delbert L. 43

Retrenchment Society established, 43; President Young's instruction, 43; Challenge accepted, 43; Program for young men, 44; Thoughts for today's youth, 44; Standards never change, 44; The faith that saves, 44; ". . . a standard for the nations," 45; Resistance to temptation, 45; Purposes of the YWMIA, 45; Service to youth, 46; Alma's counsel, 46; Blessing of MIA, 46.

Page

Sustaining of General Authorities and Officers 24

Tabernacle Choir and Organ Broadcast 139

Tanner, President N. Eldon 85, 86, 90, 92, 97, 102, 104, 108, 110, 111, 113, 116, 119

Tanner, President N. Eldon 48

Questions answered in scriptures, 48; Ignorance of the truth, 49; This is life eternal, 49; Premortal existence, 49; Lord's word to Moses, 49; Spiritual children of God, 50; Mission of only begotten Son, 50; Testimony of Paul, 50; Defense before King Agrippa, 51; Prophets bear witness, 51; Gospel teachings benefit mankind, 52; The great commandment, 52; Choices determine happiness, 52.

Taylor, Elder Henry D. 125

Call to Welfare Program, 125; Care of poor and needy, 125; Rewarding principle of work, 125; People to help themselves, 125; Preferential claim on funds, 126; A sense of security, 126; Blesses people spiritually, 126; An inspired program, 126.

Third Day—Afternoon Meeting 120

Third Day—Morning Meeting 104

Third Session 47

Tuttle, Elder A. Theodore 130

Importance of the family, 130; A divine institution, 130; Home the teaching unit, 131; Truths to be taught, 131; Testimony to be inculcated, 131; Help for the family, 131; Church program assists home, 132; Challenge to the family, 132.

Young, Elder S. Dilworth 40

Financing of mission, 40; Quorum assistance, 41; Missionaries outside United States, 41; Seventies assistance to missionaries, 41; Discharging responsibility, 42; The calling of the Seventy, 42; Stake missions, 42; Large field to be harvested, 42.

Printed by

in the United States of America